

A Dhamma Compass

佛法指南：  
佈施、四神足與正見

Ven. Ajahn Pasanno

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## Foreword

This past year I have had the good fortune to be on solitary retreat in Thailand. Once a month I have led meditation and taught at Bahn Boon, which is close to where I have been living. The laypeople there have expressed their wish to print a booklet of teachings as a gesture of their appreciation. The talks are from the beginning of a collection of teachings that are being compiled at Abhayagiri by several laypeople there.

I wish to express my appreciation to everyone who has helped to bring this into being. Ajahn Jayasaro kindly named the collection 「A Dhamma Compass.」 I hope that the teachings here are helpful for providing a direction and encouraging people in their exploration of Dhamma practice. May all beings delight in the goodness of the Dhamma. May they experience happiness and well-being.

Pasanno Bhikkhu, January 2007

# 前言

過去的一年，我很幸運能在泰國獨自禪修。這一年當中，我每個月會到附近的巴蓬寺（Bahn Boon）帶領禪修和開示。那裡的居士表達了編印一本佛法小手冊的想法，以示謝意。手冊的內容是無畏山寺幾位居士在我過去的開示中選取三篇，編入這本小冊子。

在此，我想向所有參與此書出版的人表示謝意。阿姜蔣揚沙諾（Ajahn Jayasaro）慈悲地將此書命名為《佛法指南》（A Dhamma Compass）。我希望這些開示能鼓勵勵志學習佛法的人探索佛法，並為他們指出修行的方向。

願眾生充滿法喜，實證吉祥。

巴山諾 比丘

2007 年一月



# Chapter 1: The Delights of Dana

## 第一章：布施的喜悅



On retreat a lot of emphasis is put on various insight practices, the goal and philosophy of meditation. We don't think very much about the foundation that sustains the mind and the heart in a way that opens them to the way things truly are. Dana is that foundation.

Exactly what is dana? How do we cultivate this quality of giving, generosity, liberality, and munificence? There are many translations of the word dana. It is the quality of generosity that gives physically and from the heart. Hearts with dana are generous, open-handed, and liberal in terms of willingness to give, share, be present, and help. All of those qualities take us away from me and my needs, me and my necessities, me and my demands, me and my expectations, me and my essential, fixed residence in the middle of the universe. That me-and-mine position, which demands we be recognized and noted for our importance, takes over everything. It all gets very tiring.

在正式的禪修期間，許多重點放在強調內觀方法的練習、其目的、和禪修的原理。我們很少想到，心能持續並開放如實地了解世間實相，需要好的基礎。布施就是這個基礎。

「布施」究竟是什麼意思？我們要如何培養布施所蘊藏的慷慨、豁達、寬宏的特質？布施（dāna）一詞有許多的英文翻譯。它是一種發自內心，而表現為慷慨行為的品質。有布施的心，才能坦蕩的施予並分享自己所擁有的東西。在他人需要時願意陪伴，乃至助人一臂之力。這些特質幫助我們從狹隘的自我解脫出來。不至於整天想的都是我和我的所需，我和我的要求，我及我對事情的期望，我和整個宇宙都以「我」這個重要人物為中心的存在。這些特質幫助我們從狹隘的自我解脫出來。不至於整天想的都是我和我的所需，我和我的要求，我及我對事情的期望，我和整個宇宙都以「我」這個重要人物為中心的存在。整天腦子裡的念頭都圍著「我」和「我的」在轉，我們自然就覺得自己很重要，生怕別人不知道。這樣活著，真的很累。

Ajahn Sumedho has said, 「Whenever I think of myself I feel depressed.」 It's such a great line. When dana is the center of life, instead of me and my needs, there is no need to be depressed. There is relief and release rather than anxiety and obsession. Dana is a dramatically different focal point. The perspective changes to 「What can I give?」

Ajahn Geoff tells the story of when he was translating for Ajahn Suwat. It was the late 1980s, before Ajahn Geoff initiated Metta Forest Monastery. They were at Insight Meditation Society (IMS), where Ajahn Suwat was teaching a ten-day retreat. Ajahn Suwat had been in America for some time, but I don't think he had taught a retreat like that to Westerners. In the middle of the retreat Ajahn Suwat asked Ajahn Geoff, 「Why do they seem so unhappy? They're meditating. They're here. But they seem so grim and not at all like they're enjoying themselves.」

阿姜蘇美多<sup>1</sup> (Ajahn Sumedho) 曾經說：「每當我想到自己的時候，我就感到鬱悶。」這句話說的真好。如果一個人是以布施取代「我」和「我想要」的念頭為生活的中心，就沒有必要再鬱悶下去了。焦慮和占有被放下和解脫所取代。布施是一種截然不同的著眼點。看事物的角度從「我能夠得到什麼？」轉變為「我能給予什麼？」

阿姜傑夫<sup>2</sup> (Ajahn Geoff) 述說他為阿姜蘇瓦<sup>3</sup> (Ajahn Suwat) 翻譯的一個故事。事情發生在 1980 年代，那時候慈林寺 (Metta Forest Monastery) 還沒有成立。他們當時在美國東部的內觀禪修協會 (Insight Meditation Society)。阿姜蘇瓦當時帶領的十天的禪修營。阿姜蘇瓦當時在美國已經住了一段時間。但據我估計，那時他是第一次帶領西方學生做這樣的禪修。禪修營進行到一半，阿姜蘇瓦問阿姜傑夫：「為什麼他們看起來這麼不快樂？他們來到這裡來禪修。但是大家個個表情嚴肅，他們看起來不是很歡喜的樣子。」

<sup>1</sup> 阿姜查最早的西方弟子，在西方設立多個叢林寺院分院。

<sup>2</sup> 即坦尼沙羅比丘 (Thānissaro Bhikkhu)，美國慈林寺現任住持。

<sup>3</sup> 慈林寺前任住持。

After thinking about it, Ajahn Geoff said, 「They don't really know how to practice dana. They know how to meditate but not how to practice dana.」 He saw a direct relationship between the lack of joy and happiness and the lack of a foundation in dana—in generosity, giving, sharing. In Thailand, generosity and giving are the first things you learn about Buddhism when you're growing up. Pregnant women go to the temple, offer food, and dedicate merit: 「May my child be healthy and happy.」 After birth, mothers continue to take their children to the temple, so giving becomes an integral part of their lives and continues through the life span.

When children are little, they get up early with their family to make offerings to the monks on almsround. Even when they are quite young, children are encouraged to give. They don't really know what they are doing because they're only two or three years old or even younger. Someone helps the child put a spoonful of rice in the monk's bowl. As the rice drops in the bowl, everyone claps and says, 「Great.」 Children get the idea, 「Wow, giving is good.」 They grow up with that pleasant feeling associated with generosity. It's very natural because there is a cultural value placed on generosity and sharing.

阿姜傑夫想了想，回答說：「他們不知道練習布施。他們知道怎麼靜坐，卻不了解如何修行布施。」他意識到缺乏布施的基礎和沒有饋贈和分享的根底與禪修中缺乏喜悅和快樂的現象的直接關係。在泰國，慷慨和給予是每個人從小成長中，接觸佛法時所學習到的第一課。孕婦們到佛寺去供養，將功德迴向給未出世的孩子：「願我的孩子健康快樂。」孩子出生以後，母親繼續將孩子們帶到佛寺裡。久而久之，布施成為他們生活的一部分，並隨著生命延續下去。

在孩子們還小的時候，他們和家人一大早就起來，布施食物給托鉢的出家人。雖然兩三歲的孩子不一定懂事，但大人們還是鼓勵他們布施。在大人的幫助下，孩子把一勺米飯放入出家人的鉢裡。在米飯落入鉢中的時候，大家都拍手叫好。孩子學習到這樣的想法：「哇！布施是一件好事。」在長大的過程中，他們就把這種愉悅的感受和布施聯繫在一起了。這一切都是很自然，因為布施和分享被文化價值觀所重視。

It's very natural because there is a cultural value placed on generosity and sharing. It's not just giving to monks and to the monastery that is part of the Thai culture. I noticed how natural it is for Thais to share. When we'd go to a dana, for a blessing ceremony in a village, we would usually be offered a Pepsi or Coke. After taking a few sips, we'd give the rest of the bottle to one of the kids. Even if the child was little, he or she always shared it with friends. The adults do the same. The kids see generosity in their everyday lives, so it gets reinforced. To grab the bottle, go off in the corner, and gulp it down on your own doesn't really happen. The impulse is to share and to experience the joy and happiness that comes from generosity. As a result, a special sense of connection is created and sustained.

泰國的文化並不是只強調布施給佛寺和出家人。我注意到泰國人自然就會與他人分享。我們去應供時，在村莊里做過祈福儀式後，通常會有人給我們可樂。喝了幾口之後，我們會把剩下的送給村子裡的小孩子。即使還是很小的孩子，他們總是會把（拿到的）可樂跟朋友們分享。大人們也是這樣的。孩子們看到大人每天日常生活中表現出的慷慨行為，他們也慢慢地跟著學習。很少有小孩子抓著可樂瓶，跑到一邊獨自大口大口地喝的情形發生。當人們得到東西的時候，第一時間的反應是和別人分享。並體驗到從慷慨行為中自然產生的喜悅和快樂。這種行為的結果是人與人之間產生一種特別而且持久的紐帶。

A lot of the separation and isolation in Western society is not just because Westerners tend to have so many psychological problems. The basic values in the West are not oriented toward sharing or giving. There is an absence of habits and qualities that make a connection between people.

It's important to be attentive to that. Just before coming into the hall I was telling Lance and Nick about going on almsround in the northeast of Thailand. Even though the area is very poor, people share what they have. You can get some pretty strange foods but it's what they eat, and it's what they are willing to share. There is always enough in that sense. The perception of lack is oftentimes just a perception. Giving is not about resources and materials. In fact, you don't need a lot in order to give. At the root of generosity is the perception that there is always something and enough to share.

在西方社會裡，人與人之間的隔離和孤獨感，並不是因為西方人的心理問題特別多。西方的基本價值觀並不強調分享和給予。正是因為文化里面沒有這些習慣和特質，人們之間也缺乏聯繫。我們應該對這一點有所認知。

進佛堂之前，我跟尼克（Nick）和蘭斯（Lance）講述在泰國東北部托鉢的經歷。儘管那個地區很窮，但是人們分享他們所擁有的。雖然你可能托鉢到一些很奇怪的食物，但是這就是他們吃的東西，也是他們樂於與人分享的奇怪的食物。從這個意義上來講，人們的感覺總是富足的。所謂的匱乏，通常只是一種感覺，僅此而已。資源和財物並不是贈予的關鍵所在。事實上，你不需要擁有很多，才能夠施予。慷慨的本義，就是不論什麼東西，總是足夠能與他人分享的感受。

During one of the first years that we were establishing Wat Pah Nanachat, the forest monastery Ajahn Chah set up for foreigners, the villagers would come and help build the place and set things up. One of the main villagers who helped out said, 「I really don't have any money, but I'm not poor.」 He was referring to the fact that poverty is a state of mind. It's not about what we actually have in terms of material resources. Sometimes we have a lot, but we feel it's not enough so we have to protect what's there. We don't even think about sharing what we have. That's a state of lack and of being poor. On the other hand, giving and sharing come from a place of wealth. There is always enough.

How does one measure what's enough? Once again, that measurement is a state of mind. The desire mind never has enough. What you desire doesn't really matter. Whether it is food, clothing, money, or property, it's never enough. That's just the nature of desire. Its nature is to always be seeking more or something else. The quality of dana, of generosity, cuts through that desire mind. It allows us to come to that place of openness and giving: the heart at ease because it has enough.

在我們建立國際叢林寺院（Wat Pah Nanachat）前幾年的期間，那是一所阿姜查為外國人建立的森林道場<sup>4</sup>，村民們會來幫忙蓋房子，準備寺院的事物。一個極力參與幫忙的村民說：「我真的沒有錢，但是我並不窮。」他指的是貧困是一種心理狀態的這樣的一個事實。它與我們實際所擁有的物質資源無關。有時候我們擁有很多，但是仍然感覺不夠多。因此竭力保護我們所擁有的東西。我們甚至不想與人分享自己所擁有的東西。這就是一種匱乏的狀態和貧窮的生活。換句話說，贈予與分享來自精神上的富足。感覺總是足夠。

如何衡量怎樣才算是足夠呢？其實，衡量的本身就是一種心理狀態。人的慾望從來不會滿足，和你的慾求的是什麼一點都沒有關連。無論是食物、服飾，還是金錢或財物，永遠都不會滿足。這就是慾望的本質。它的本質永遠是追求更多，或者其它不同的東西。而慷慨布施的本質是對治慾望之心的良藥。它讓我們有慷慨、寬宏大量的心地，因為知足讓我們的心變得安逸自在。

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<sup>4</sup> 譯者注：阿姜巴山諾曾任國際叢林寺院住持多年。

There are many ways we can come to that place. We can work on generosity and learn to appreciate what it offers. We can consciously go against the desire mind by generating more generosity in our lives. We focus on turning to giving, relying on it, appreciating and delighting in it. In terms of practice, we cultivate and sustain generosity so that we don't get pulled back into the desire mind or the mind of jealousy and comparison. It is so satisfying to feel there is enough and to take joy and delight in that.

The desire mind not only operates in wanting more material possessions, it operates in spiritual practice as well. When we're meditating, do we ever feel there is enough concentration or enough peace? The desire mind seeks more concentration, more tranquility, more peacefulness, more whatever. When there is a lack of peacefulness, we feel we need more. The feeling is justified because the scriptures say there must be peaceful states of mind in order to have wisdom, for insight to arise. So we redouble our efforts to get more peace, and the result is often frustration and misery. 「Where is my peace of mind?」

有許多途徑可以讓我們導向那個安逸自在的心態。我們可以在布施的練習上下功夫，並且學會感激它所提供的益處。我們可以在生活中更長練習布施的行為，有意識的來對治內心的慾望。我們將焦點放在從慾望轉向布施，以布施為依托，感激並隨喜布施的功德。在實踐中，培植和維持慷慨的練習，我們就不致被拉回到貪欲、嫉妒或攀比的心理狀態。覺得富足、快樂和幸福，這是令人很滿足的。

慾望之心的運行，不僅僅表現在尋求更多的物質財富上，也呈現在心靈的修行里中。在禪修時，我們曾經感覺到足夠的專注或足夠的寧靜嗎？心的慾望渴求更多的專注、更多的安寧、更多的平靜，更多的… 等等。當寧靜缺少的時候，我們覺得需要多一點。這種感覺從書本上看是合理的，因為佛經上說為了讓智慧和洞察力升起，必須先有平靜的心境。因此，我們加倍的努力想獲得更多的安定，但結果通常是沮喪和痛苦。「我的安定的心在哪裡？」

Similarly, when do we ever have enough wisdom? The desire mind also needs more wisdom, more refined insight into anicca, dukkha, anatta, so 「I can finally get rid of my defilements and experience freedom.」 There is no end to the desire mind, needing more, getting more, or having to have. Ajahn Chah described the mind and heart of tanha as the mouth that never closes. The desire mind goes around with an open mouth, looking to consume and gather things in. You can actually feel that in your mind. It is the feeling of leaning towards things, on the lookout for the next thing to consume, possess, and experience. It's not a restful place at all.

Generosity is the opposite of this misery. Giving provides a base of contentment, joy, and delight. A few years ago, we put a little notice in the Abhayagiri newsletter before I went to Thailand. We announced that there is a tradition of offering gold, silver, jewelry, and other valuables to melt down and put into the Buddha image. And since we were pouring a Buddha image for the monastery, we wanted the community to know about this opportunity to make offerings. From a completely materialistic, practical, and utilitarian perspective, it's really stupid to do this.

同樣的，什麼時候我們才算有足夠的智慧？貪欲的心也渴求更多的智慧、更精確地洞察無常、苦和無我，因此「我終於可以從染污中擺脫出來，而體驗自由。」貪心是沒有止境的，它總是想要更多、得到更多或者非要不可。阿姜查描述貪愛（*taṇhā*）的想法和心念，如同嘴巴從不關閉。慾望的心像張開的嘴巴尋找併吞噬各種事物。你可以在自己的心中真實地感受到。這是一種傾戀事物的感覺（物慾），並且物色下一件讓自己消耗、佔有和體驗的事物。這實在不是一個放鬆的狀態。

慷慨布施和這樣的苦惱相反。布施為滿足、快樂和喜悅提供了一個基礎。幾年前，在我去泰國之前，我們在無畏山寺時事通訊上發布了一個小通告。我們宣布我們將依照傳統將黃金、白銀、珠寶和其他貴重物品熔化並注入佛像之中。因為是為無畏山寺燒鑄佛像，因此我們希望信眾能知道這個供養的機會。從完全物質、實用、功利的角度來看，這樣做真是愚蠢。真是浪費！

What a waste. From the perspective of generosity, it's a wonderful thing to do. To give something of value that's put into an object of reverence and devotion is very precious and delightful. We received packages from all over the States. In some cases, we couldn't figure out how some people heard about what we were doing. Even a Christian monk sent things for us. People not only sent jewelry, someone sent gold teeth! I ended up carrying almost eight pounds of gold and silver to Thailand. Explaining to custom officials and security guards why I had all of this was quite interesting.

At the actual ceremony, even more valuables were offered. It is hard to say exactly how much more. Those who were there said it was a lot. The day of the Buddha pouring was steeped in goodness and generosity. About a thousand people were present. There was such excitement that a Buddha image was being made and then shipped to America. People came to create goodness together, which ultimately turned into a physical form that would be present in the world. Giving and delight lays a foundation. It's the entry point into the Dhamma, before virtue, precepts, and meditation. This is how Buddhism is taught in Thailand and in other Buddhist cultures. Generosity is the foundation, the place from which we begin the practice.

然而，從布施的角度來看，這麼做是一件多麼美妙的事情。把一些有價值的物品放進令人尊敬恭奉的物體中，是極為珍貴和令人愉悅的。我們收到來自全美各地的郵包。有些人，我們猜不出他們是怎麼聽到這個消息的。甚至有一個基督教修道士為我們寄了東西來。人們不僅僅是寄首飾來，還有人竟然寄了金牙來！最後我帶了大約 8 磅的黃金和白銀去了泰國。在向海關官員和保安人員解釋為什麼我帶了這些東西的時候是相當有趣的過程。

在儀式的現場，更多貴重的物品被捐獻出來，總數實在難以估計，在場的人說實在很多。善良和布施浸透了佛像燒鑄的那一天。大約有一千人出席這個儀式。有佛像鑄造，然後運往美國，這是多麼令人振奮的一件事情。人們來此共種善因，然後這個善因轉化為物質形態呈現在世界上。布施和喜悅奠定了基礎。它是在德行、戒律和禪修之前，尋求佛法的一個契入點。佛教在泰國和其他佛教文化中就是如此教導的。布施是基礎，是修行的起點。

In the West, we start by learning how to meditate, and after a while we think, 「Maybe I'd better get some precepts.」 Then toward the end, especially at the end of a ten-day retreat, generosity and dana are mentioned. Actually, it doesn't really matter when we pick it up. It is a matter of realizing that generosity is the foundation of the heart that feels free and unencumbered. One of the doorways out of suffering is generosity. As I said earlier, it's important to realize that's it's not just about material giving. It also involves service and keeping one's eyes open for what needs to be done and asking, 「How can I help? Who is in need of assistance?」

There is a lot of weight given to individualism and self-sufficiency in the West. We shrink back from helping each other. But of course, nothing is absolutely black or white. For example, Thai and Western children are treated and raised very differently. I oftentimes tease Thais about this. I remember seeing my sister's tiny children holding a spoon and going after their food with gusto. Before they learn to speak, they learn to use a spoon to get food into their mouths. In Thailand, you see six-year-old kids wandering around with a nanny or their mother trailing behind, trying to feed them with a spoon. The kids haven't figured out how to feed themselves yet.

在西方，人們先學習如何禪修，後來才想到「我最好守戒律。」最後，尤其是在十日禪將結束時，才會提及慷慨和布施。其實，什麼時候開始練習布施，不是那麼重要。關鍵是在明了布施是心覺得輕鬆自在、不受牽掛的基礎。布施是讓人減少苦惱的途徑之一。如同前面所提到的，很重要的是要明白不僅僅是物質的布施。它還包含服務、還有用心觀察有什麼需要做的，而且反躬自問：「我能幫上什麼忙？誰需要幫助？」

在西方個人主義和自給自足的思想極具影響。因此，我們迴避互相幫助。當然，這也不是絕對是或非的。例如，泰國與西方教育兒童的方式非常不同。我經常對泰國人教養小孩這件事上開玩笑。我記得我姐姐的小孩們很小的時候就毫不猶豫地拿著勺子自己吃飯。在學會說話之前，他們就學會使用湯勺將食物送進嘴裡。在泰國，你看到六歲的小孩四處遊蕩，保姆或母親在後面拿湯勺追著給他們餵食。這些孩子還沒有辦法自己吃飯。

In order to feel comfortable helping others, we have to leap over the hurdle of self, of me and mine. We put ourselves in a vulnerable position by helping others; it can be frightening or trigger our vulnerability. Acts of service invite us to step out of the boundaries that we set up for ourselves. Whenever those boundaries are jostled in any way, we feel uncomfortable or threatened. These boundaries are totally conditioned and part of the conventional realm. We need to be able to consciously stretch our boundaries from time to time. Helping others and offering service are ways of stepping beyond the boundaries of our imaginary self. This gives us a lot of confidence in negotiating the human realm instead of getting bogged down in the protected areas of our being that are easily threatened. A sense of ease and well-being in any situation is one of the best gifts we can offer to ourselves and to others.

為了輕鬆自在地幫助他人，我們必須越過自我的障礙，超越「我」和「我的」束縛。幫助他人時，我們讓自己處於弱者的地位；它可能讓人覺得恐懼或者觸動自身的脆弱感。服務他人的行為引領我們走出自設的界限。當這些界限受到推擠時，我們會感到不適或覺得受到威脅。這些界限完全是從因緣而生的，是世間法的一部分。我們時而需要有意識地去延伸我們的界限。幫助他人和提供服務是超越自己所虛構的邊界的方式。我們在人界，內心總有一些受保護的範圍，容易因為感到受威脅而產生種種的掙紾。能超越自我的邊界，會給我們很大的信心。在任何情況下，都有一種輕鬆和幸福之感是我們能給自己與他人最好的禮物。

Abhaya-dana is another traditional way of giving dana. Abhaya is part of the name Abhayagiri. In Thai, abhaya is usually translated as forgiveness. We give forgiveness by not holding a grudge, ill will or aversion. This kind of giving is considered a higher form of dana than material giving because it is a lot harder to forgive than it is to give material things.

Opening the heart to forgiveness, kindness, and acceptance are really quite exalted states of mind. A lot of joy enters the heart when forgiveness is cultivated. It becomes second nature. And even if one can't offer forgiveness, at least there is the recognition, 「That's a good thing to do. I've got to figure out a way to open my heart to this person who really bugs me.」

無畏心(abhaya)的施予是另外一種傳統的布施方式。「無畏」是無畏山寺名稱的一部分。在泰語中，無畏通常被翻譯成寬恕。我們是通過不怨恨、不懷敵意和不厭惡的方式，來施予他人寬恕。這類的布施被認為比物質上的布施更為殊勝，因為它比布施物品困難得多。

敞開心胸去寬恕、仁慈和接納是真的非常崇高的心境。許多喜悅是在寬容之心滋長時進入人心的。它成為第二天性。一個人即使不能給予寬恕，但至少承認「這是在做一件好事。儘管這人真是讓我煩心，我必須想辦法為他敞開我的心靈。」

「Fearless Mountain」 is the English translation of the name Abhayagiri. This fearlessness is an offering of security and trust when actions are motivated by goodness, generosity, and virtue. We are not threatened, nor are we threatening. We don't generate fear and suspicion. We feel at ease and secure with any one. To be able to consistently live this way and give that to other human beings is a wonderful gift. As we continue to practice and the mind becomes increasingly aware of what motivates us, we can see how much fear we carry. If we act this out, the human realm ends up filled with fear, competition, and about getting what one can in a 「dog-eat-dog」 kind of way.

In Thailand dogs are not treated like they are in the West. In one monastery where I lived, all of the leftovers were mixed together and then put in a tire, which had been cut in half. Even though there was plenty of room for all of the dogs to eat, there was fighting, biting, and chaos every day. Every dog was out to get the most. The mind that is in a competitive fear realm is always worrying about getting 「enough.」 It's a miserable state of mind. Our commitment is to create a human realm from within based on dana, trust, and truth.

「無畏山」正是我們道場名稱 Abhayagiri 的意譯。無畏是當行為基於善良、慷慨和德行之下，所提供的安全與信賴。我們不覺得受到威脅，也不讓他人感到威脅。我們不造成恐懼和猜疑。我們與任何人相處都感到輕鬆與安全。能夠一直以這樣的方式生活和布施是給其他人類的美妙禮物。隨著我們的修行繼續深入，心日益覺察到內心的種種動機，便能看到心中有多少的恐懼。如果我們按照這些恐懼行動，終將導致人間充滿恐懼、競爭，甚至以近乎「狗咬狗」的方式爭奪不休。

在泰國，狗不像在西方那樣地被優待。在我住過的一個寺院，所有的剩飯剩菜都混合在一起，然後放入一個切成兩半的輪胎裡。儘管那裡有足夠的空間給所有的狗吃，但每天都有搏鬥、嘶咬和混亂的狀況。每隻狗都想搶最多的食物。當心出於一種競爭恐懼的心態中，它總是擔心是否「足夠」。這是一種悲慘的心境。我們的承諾是從內心創建一個以施予、信賴和真誠為基礎的人間。

There's an old story about the difference between heaven and hell. The hell realms are filled with people who sit at long banquet tables piled high with all sorts of delicious foods and drinks. But everyone is completely miserable and hungry because the utensils are too long to maneuver. No matter how hard they try, they can't put the food in their mouths. The nourishment is there, but nobody can get to it. The heavenly realm is the same: the tables are laden with the same delicious food and with the identical utensils that look impossible to maneuver. But the people are happy and bright because they are using the utensils to feed one another. There is no hunger or frustration, only fullness and well-being, within the identical conditions. Giving and sharing is what turns a hell realm into a heavenly one. There is a sense of security and trust that people are there to help one another, which is why abhayadana is a higher form of dana. With practice and spiritual maturity, different forms of dana become integrated and ultimately, inform each other.

有一個關於地獄和天堂的差別的古老故事。地獄裡擠滿坐在長長餐桌邊的人，桌上堆滿了各式各樣的美食和飲料。但是每個人卻都是痛苦和飢餓的，因為餐具太長，無法迴旋調用。不管他們怎麼努力嘗試，他們都無法將食物放到他們的嘴裡。食物擺在那裡，卻沒人能拿到。天國中也一樣：餐桌上堆滿同樣的美味食品，及同樣看來無法迴旋調用的餐具。然而，天國裡的人很快樂陽光，因為他們使用那些餐具互相餵食。在同樣的條件下，沒有飢餓或挫折，只有豐足和福祉。給予與分享能把地獄變成一個天國。人們樂於相互扶持就有一種安全和互相信賴的感受，這就是為什麼無畏施是一種更高形式的布施。通過修行，心靈逐漸成熟，不同形式的布施開始整合，最後彼此互通融。

The highest form of dana is Dhammadana, which means the giving of Dhamma and of the teachings. Traditionally, making teachings available to others by helping to print Dhamma books is one of the highest forms of giving. There are many other ways that Dhammadana can be offered in daily life. People think they need to be a monastic or an Ajahn to give teachings. But this is not so. Any kind of advice that is grounded in Right View and Right Understanding that is given with an open heart and good intentions is Dhammadana.

The offering of Dhammadana is so powerful that even if it's ignored or trashed, it is still the highest form of dana. Dhamma books used as doorstops or coasters cannot destroy or diminish this pure and priceless gift.

Ajahn Chah encouraged people to share their experiences. They didn't have to be anything exalted or obtuse. Helping people be more at ease and to suffer less was one of his basic teachings. In fact, Ajahn Chah said that to practice Dhammadana, you didn't have to teach or to say anything at all. 「It's enough to set good examples and follow the precepts.」

法布施的力量非常強大，即使它不被理睬或被丟棄，它依然是最高形式的布施。即使把佛書用來擋門或當杯墊，也不能摧毀和削弱這一無瑕又無價的禮物。

法的布施是最殊勝的布施，它意味著給予法與教法。傳統上，透過助印佛書來幫助他人受益，被視為布施的最高形式之一。還有許多其他方式的法布施，可以提供在日常生活中。人們想只有出家人或者阿姜才能教人佛法。但實際上不是這樣的。任何建立在正見和正思惟，並伴隨著坦誠和好意的忠告都是法布施。

阿姜查鼓勵人們分享他們的修行體驗。不論是靈巧的或是愚鈍的經驗都可以。幫助人們更加自在並減少煩惱，是阿姜查的基礎教法之一。事實上，阿姜查說踐行法布施，你根本不要教導或講什麼話。「做好的榜樣，好好守戒就足夠了。」

Ajahn Chah frequently referred to Sariputta's introduction to the Buddha's teaching. He emphasized the essence of the story to monks and to anybody who practiced Dhamma: the way we live gives more weight than spoken words. Sariputta became interested in the holy life when he saw one of the first disciples of the Buddha walking on almsround. The dignity, composure, and clarity that was involved in the simple activity of walking inspired a lot of faith in Sariputta. He then requested teachings from this monk, who humbly replied, 「I'm newly ordained and don't know much.」 But Sariputta insisted on hearing the Dhamma from him. The monk, Assaji, said, 「All things that arise, arise from a cause, and all things end because the causes have ended.」 Although he offered the gift of Dhamma through words and deeds, it was the monk's noble presence that inspired Sariputta. So Ajahn Chah always reminded us that actions speak louder than words.

阿姜查經常提及舍利弗如何開始追隨佛陀的故事。他對比丘和學佛的人強調故事的真髓是指：我們生活的方式，比口頭講的更重要。舍利弗看到一個佛陀的一位早期弟子 在托鉢，他就對出家的生活產生了興趣。托鉢的比丘在簡單的步行動作中所表現出的尊嚴、鎮靜和清醒，激發了舍利弗極大的信心。當他請求這位比丘給予教誨時，這位比丘謙遜地回答：「我才剛出家，我知道的不多。」但舍利弗堅持要從比丘那裡聽到佛法。那比丘（阿說示尊者<sup>5</sup>）說：「一切法的出現，皆從因而生，一切法的止息，也緣於因的消亡<sup>6</sup>。」雖然他透過言行提供法布施，但真正啟發了舍利弗的，卻是他的高尚的舉止。所以，阿姜查總是提醒我們，用行動說話比言語響亮。

<sup>5</sup> 又譯阿濕婆，馬勝比丘。

<sup>6</sup> 漢譯：「諸法從因生，諸法從因滅。」

Parents often asked Ajahn Chah what they should teach their children. Ajahn Chah would turn the question right back to the parents. 「It doesn't matter what I say, what do you say? What do you do?」 If there is a tree way over there and a tree close by, and a vine starts growing, which tree will it climb? The closest one, of course. It's the same with parents. Their example has a bigger effect than anyone else's. The examples we set in the monastery, within society or within families, are all aspects of Dhammadana. The gift of giving virtuous conduct and of living a life with Dhamma at its center has an extraordinarily powerful effect.

When you think of the people who have had the biggest positive impact in our life, they embody integrity in some way. It's not because of the kind of cars they own or the vacations they've taken. We value them because they have been trustworthy, kind, and patient with us. They've made us feel good, no matter how badly we feel about ourselves. This kind of giving is not beyond the capacity of anybody. Increasing well-being and decreasing dukkha are gifts we can all give.

父母們經常問阿姜查應當怎麼教導孩子。阿姜查卻反問他們：「我說什麼都無關緊要，重要的是你說什麼？你做什麼？」「如果有兩棵樹長在一棵爬藤的附近，一棵遠，一棵近，它會去攀爬那一棵？」當然，是最靠近的那一棵。同樣的，父母的榜樣比其他人有更大的影響。不論我們是在生活中，道場裡，社會上，還是家庭內，以身作則都是不同層面的法布施。以德行為贈與，和以佛法為中心的生活，能產生非常強大的影響。

當你想到在我們生活當中最具積極影響的人，他們身上都有誠信的表現。這跟他們開什麼車或者到哪裡去度假沒什麼關係。我們珍惜他們，因為他們值得信賴，對我們仁慈又有耐心。無論我們自我的感覺如何，他們使我們覺得很好。這種施予是每個人都力所能及的。增益善行和減少煩惱，是我們都能夠給予的禮物。

Generosity feeds and flows into everything we do. We can even bring an attitude of sharing into our meditation practice while sitting alone in our kutis. Meditation is not just about me. Sharing it with those we care about and with all beings has a different effect. This kind of giving transforms the heart by taking us out of the capsule of self and of me. We quickly realize that the me-and-mine universe is terribly cramped and crowded. When we can turn our attention to the world that is outside of that, we realize the world is spacious and expansive. There are so many opportunities for sharing, giving, and for living in accordance with Dhamma. Embracing these opportunities allows petty concerns and ways we perpetuate suffering to drop away.

I offer these reflections to you this evening.

布施的心滲透到我們所做的每一件事情之中。我們甚至可以把分享的心帶進在茅棚獨自靜坐中。禪修不僅僅只是關於自我而已。將它與我們關心的人和所有眾生分享，會有很不同的效果。這種給予以超越自我的束縛入手，改變我們的心靈。我們很快意識到，由「我」和「我的」所建構成的世界是非常擁擠不堪的。當我們將注意力轉向外面的世界，我們會發現世界是多麼的寬闊和坦蕩。分享、給予及依法生活的機會多不勝舉。我們好好利用這些機會，就能放下無謂的苦因，讓種種的煩惱自然的消解。

今晚，我跟大家分享的開示就到這裡為止。



## Chapter 2: How to Succeed in Meditation

### 第二章：禪修進境的基礎



The last few days have been a bit busy for me, so I'm enjoying the opportunity to just sit, bring the attention back inward, and quiet the mind. It's so easy for the mind to go out into activity and to find all kinds of objects of attention. But unless one is extremely skilled in being mindful of those tendencies, that outward pull does have an effect. The mind can easily lose its sharpness.

It's important to recognize that and to be attentive to looking after the mind and the external circumstances we're in. Internally, how do we hold them? Are we grasping through attachment and clinging or pushing away with aversion and resistance? These responses have an effect as well. The internal and the external responses are all causes and conditions. And whatever causes and conditions are put into place, we reap the results of them. The clearer we are that this is really the case, the more likely it is that we'll make more skilful choices or be able to accept more clearly the results of our actions. Sometimes it is necessary, useful, and fruitful to have a certain amount or kind of external engagement. We can be clear on that and not make it problematic. Other times, we can see that is it not really fruitful, useful, or beneficial, and either we have to accept the dissonance that is created in the mind or be able to step back from certain things.

過去幾天對我來說有點忙碌，因此，我很高興有時間只管打坐，把注意力收回心中、靜下心來。心很容易到處游動，尋找到各式各樣吸引注意力的對象。除非一個人極善巧地注意到這些心的動向，外界的牽引很容易產生影響。心很容易失去它的敏銳性。

察覺到上述這一點，及仔細地關注心靈和我們所處的外界環境是很重要的。從內在來說，我們怎麼處理這些狀況？我們是緊緊地攫取、執著，還是厭惡和抗拒地推離？這些反應也有它的影響。內在和外在的反應都是因緣和條件，不管付出了什麼因緣條件，我們都會收到相應的果報。我們越是清晰地認識到這個事實，我們越是容易做出更加善巧的選擇，或者更坦然地接受我們的行為所產生的結果。有時候，一些外在的互動是必要、有用、有效的。我們可以很清楚地認識，而不製造麻煩。另一些時候，我們會發現有些外在的接觸並沒有什麼用，沒什麼好處，這時我們要麼接受心裡產生的這種不和諧，要麼就別去碰這些事情。

We can also become more skilful at being able to engage in whatever activity is needed so that it doesn't create a dissonance in the mind. So there are these different ways that we have to work with the circumstances that we're in and work within that, internally with the mind itself. To be able to do so, it is essential to recognize what internal tools are helpful.

One of the frameworks for practice that the Buddha gave is called the iddhi-pada. These are 「the bases for success」 or 「bases for accomplishment,」 and it's a very useful framework to investigate. In Pali these four bases are called: chanda, viriya, citta, and vimamsa. This is a set of dhammas that is used quite a lot by the forest ajahns in teaching because they are useful both for describing how to be successful in any kind of worldly setting as well as for the development of concentration and skill in meditation. Chanda is skilful desire or motivation; viriya is effort; citta is focus; citta refers to being able to establish the mind; and vimamsa is investigation, reviewing, applying wise reflection, consideration. These are important qualities to cultivate, both in our spiritual training and in day-to-day life.

我們可以更善巧地去參與那些必要的活動，不使心中產生不和諧。因此，有一些不同的方法，我們可以用來回應我們所處的環境，其中還要對應內在心裏的反應。要能做到這樣的程度，認識到有哪些調整內心的方法是很關鍵的。

佛陀所提供的修行架構之一叫做四神足。四神足的意思是「成功的基礎」，或者「成就的基礎」，這個方法很值得深究。在巴利語中，這四種基礎的名字叫：欲神足（chanda）、勤神足（viriya）、心神足（citta）、觀神足（vimamsa）。這是一種叢林禪師們經常使用的指導方法，因為它們在如何在世俗世界中獲得成功，以及如何在禪修中開發定力和技巧等這兩方面都很有用。欲神足是一種善巧的欲求，或動機；勤神足是精進；心神足是專注，指的是如何穩固內心；觀神足是探求、審視、智慧地思慮、思想周到。這些都是在修行方法和世俗生活中需要培養的重要品質。

Chanda means bringing up of motivation, desire. If we have a particular goal we want to succeed at, to develop some kind of accomplishment in, then we have to motivate ourselves with desire and interest. In short, we have to be interested in what we are doing. I think of the times when I was young student, and not a particularly good one. I just couldn't get any interest and motivation going to do much, so I stumbled through. But my interests in spiritual training, meditation, and the Buddha's teachings were strong. So because of that interest, it has been much easier to arouse the qualities of desire and motivation.

I encourage you to really focus on what interests you. How will it benefit you? What brings up a quality of desire to attain these goals? What do you want to gain? That's where the mind of desire, gaining, and wanting can be channeled in a really useful way. This interest is quite necessary because if we take absolutely zero interest in our meditation object, then the mind is never really going to become peaceful. This is just the way it works. If the mind is without motivation, attention, and interest, then it's very difficult—impossible—for the mind to really settle. Bringing up the effort and energy that it takes to sustain attention for any amount of time and these qualities will help the mind to settle and focus.

欲神足指的是提起渴望和動機。如果我們有一個希望達成的目標或想要圓滿的成就，我們就要激發自己的渴望和興趣。簡單來說，我們需要對自己做的事情有興趣。我想起自己年輕還是學生的時候，我不是一個好學生。我提不起興趣去付出努力，所以學習很艱難。但是我對精神修鍊、禪修和佛陀的教法興趣濃厚。因為這樣的興趣，提起渴望和動機就容易得多了。

我鼓勵你認真專注於你感興趣的事情。這件事對你有什麼好處？是什麼讓你渴望達成這些目標？你想要得到什麼？這都能把渴望、追求和希望的心導向有用的地方的方法。這種興趣是相當必要的，因為如果我們對禪修對象完全沒有興趣，心就永遠無法平靜。就是這麼回事。如果心沒有動機、注意力和興趣，那就非常難—不可能—讓心真正的安住下來。提起讓你能在任意時間內保持注意力的付出和精力，這樣的品質能幫助心靈安住並且集中。

This sense of interest—clarifying it within oneself—helps us know what we are doing. Why do we meditate? Why do we keep precepts? Why do we go against the stream of our habits, desires, and conditioning? This interest and recognition really helps: 「Oh yeah, I really want to develop some kind of peace and contentment. I see that as valuable, as useful. I really would like to experience what it's like for the mind to settle and become clear.」 Or, 「What is it like to really let go? You hear it talked about a lot. What's it like to experience that, to see that?」 This kind of clarity and interest helps us see what is valuable and useful and sets up the conditions to experience some fruits and results.

Obviously if all of our focus is on desire and motivation and the other factors that lay a firm foundation for continuity are ignored, then there is going to be endless frustration. Yet without any kind of motivating force or interest, we don't get very far out of the starting blocks. It's like wanting to start a fire without any matches. It takes a while even to get that initial flame going.

這種內心澄澈的興趣，能幫助我們認識到我們在做什麼。我們為什麼禪修？我們為什麼持戒？為什麼我們逆流而上，對抗我們的習氣、欲望和不善緣？這種興趣和認知很有幫助：「對，我確實想要長養某種寧靜和滿足。我認為這很值得、很有用。我真的想要體驗一下內心安定清澈是什麼樣的感覺。」或者，「真正的放下是什麼感覺？我常常聽到與它相關的談論，但是真正體驗、感受到放下是怎麼樣？」這種澄澈和興趣能讓我們看到有價值和實用的事物，並且建立起能驗收成果的條件。

顯然的，如果我們只專注於欲求和動機，而忽略掉其他使我們持續進步的堅實基礎的因素，那將會有不斷的挫折感。但是，如果沒有一點動力或興趣，我們出發之後也走不了多遠。這就好像想要生火卻沒有火柴一樣。要花很長的時間鑽木取火，才能生起初始的火花。

To have that initial quality of chanda as a starting point and then sustaining it means that effort must also be present. Effort is essential. That quality of bringing up energy and putting forth effort oftentimes is absent. We don't like to have to put forth effort. Bringing up the quality of sustaining energy, doing something in an energetic way, takes effort.

Here is a good example of what I'm talking about. Today we were driving back from almsround and we passed Dennis Crean on the road. He wants to ride in the Buddhist Bicycle Pilgrimage, so he's riding his bike all the time, often twenty-seven miles a day. This takes effort! He's got the desire to do this, which motivates other people as well. But it takes effort to get out there and ride. Having the desire, the motivation, is good. It initiates us and gets us going. But actually sustaining that effort and energy is where a lot of the hard work of practice is. Bringing up effort and energy to do sitting and walking meditation without distracting oneself or goofing off is what I'm talking about. We need to make an effort not to distract ourselves with things that are not crucial or critical to practice, so we don't get lost in daydreaming, sleeping, or drifting into dull states of mind. All of this takes effort and energy.

以最初的善欲作為起點，並且保持它，我們就必須精進。精進很關鍵。我們常常缺乏這種發起的動力並且持續付諸行動的品質。我們不喜歡必要付出的努力。保持持久的動力，精力充沛地做事需要精進付出。

有一個很好的例子能解釋我上面說的內容。今天我們托舖回來時在路上看到丹尼斯·開恩（Dennis Crean）。他想騎自行車完成佛教朝聖之旅<sup>7</sup>（Buddhist Bicycle Pilgrimage），所以他總是騎單車，經常一天騎 27 英里。這需要精進！他有這樣做的善欲，同樣的善欲也能激勵其他人。但是想要真的騎出去，就需要精進了。有善欲、動機，這很好，它能讓我們開始行動。但是保持精進和動力，才是最需要下功夫的地方。產生一種精進力去坐禪、經行而不被干擾、不偷懶，是我所談論的。我們需要努力保持自己不被與修行無關的瑣事分散注意力，不沉迷於白日做夢、瞌睡或者昏沉。這些都需要付出和精進力。

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<sup>7</sup> 譯者註：佛教徒自行車朝聖之旅是每年一度的一項活動，以無畏山寺為終點。

While it's important to put forth energy, it can also be appropriate to slack off a bit. If you are always pushing, then the mind can get on edge, become restless and unsettled. So there's that necessity to be balancing energy, where the energy that is needed is one of relaxing. Then it's a matter of settling or stepping back, because there's already a momentum in the mind. This means we need to gauge and reflect on what is appropriate effort. That's part of that faculty of effort that we need to be cultivating. We need to know what kind of effort is appropriate and when, which kind is the right tool for the job.

Citta, being able to bring the mind to a place of focus and steadiness, is a part of the skill that we need to be firmly established, where the mind isn't easily shaken. It's a matter of being able to recognize that place of refuge, when the mind has got a firm, steady base within itself; it has a certain confidence, focus, and clarity. That is the strength of the mind. That strength of the mind is not always accomplished through activity. The mind gets stronger when it's able to stop and settle. That's where the strength of the mind is: in its ability to settle firmly within itself. That's the quality of citta, the mind that is settled and firm. With that quality of firmness and clarity, then the mind needs to be able to work from that base of investigation, of discernment. We can then ask, 「What is the way things are? What is it that creates suffering? What is it that creates happiness? What is it that's in accordance with Truth versus what is just following one's preferences and desires? 」

雖然施以精進很重要，但有時候放鬆一點也是很妥當的。如果你一直奮進，心很可能被推向邊界，而變得躁動不安。所以必須平衡精進力，讓所需要的精進力是一種放鬆的能量。這就需要安定、退一步，因為心裡已經有一種動力了。這意味著我們需要測度和省思怎樣才是適當的精進。這就是我們需要培育精進力，我們要知道怎樣的努力是合宜的、適時地使用哪種工具做哪種工作。

讓心安住、止息的心神足，是一種需要穩固地掌握的技巧，使心不容易動搖。這需要我們能夠認出歸依處，當心中有個穩固安定的基礎在，自然就有種自信、專注和清晰的品質存在。這就是心的力量，這種力量並非總是通過活動而達成的。當心能靜止下來的時候，它就越發強大。這就是心的強大之處：內在穩定安住的能力。心神足的本質就在於此，心安住穩定。具足了這種安穩和清明的品質，心就能從這個基礎下開始探索、辨別。然後我們就可以問，「事物的實相是怎樣的？是什麼產生苦？是什麼讓快樂發生？遵循聖諦和追隨自己的偏好和欲望有什麼不同？」

On a certain level we can't really figure these questions out until the mind is really steady. That's because the tendency of the mind is to get caught up in following its preferences, biases, fears, and its particular flavor of the moment in terms of attachment or desire. Being able to settle and still the mind is where we start to be able to discern more clearly and ask, 「Okay, what is actually in accordance with Dhamma?」 We need to be reviewing that all the time because we can't come from a doctrinal or philosophical position, as it is not really trustworthy. The mind is always trying to find a way out, to find an easy place where it's not really challenged and where it's not challenging. So that quality of reviewing and investigating, vimamsa, is the factor of wisdom that's really trying to discern, not just trying to take the easiest or the most superficial way out. It's wisdom that is trying to see underneath things according to Dhamma. What is according to Truth? What is the mind entangled in? This includes all of the stains and defilements as well as the different biases and prejudices of the mind.

在一定程度上，除非心真正地安定下來，你無法找到這些問題的答案。因為心總是有攀緣的習氣，容易被喜好、偏見、恐懼，還有對當下的執著和欲求所羈絆。心能安定下來，才能清晰地識別，然後自問：「好，什麼才是真正符合教法的？」我們必需如此不停省察，因為答案不能從不可信的文本的或哲學的立場產生。心總是會想找個出路，找個最輕鬆、不被挑戰、沒有困難的地方。觀神足，這種省察和探索的特質，就是智慧嘗試著辨別的特質，而非總是循著最輕鬆、最膚淺的路走。智慧試著以佛法穿透表象，而從深層地看透事物的本質。什麼是符合實相的？心被什麼纏住了？這包括了所有的雜染和煩惱，以及心中的各種偏執和成見。

It is this kind of investigation that then ties back into the whole process again because to do that takes interest, effort, and concentration. That whole cycle keeps repeating itself in a more refined and subtle way. The process of practice and training, bhavana, the development of the mind, starts to function. So that whole cultivation of our practice is based on very simple principles: interest, effort, stability, and the reflective quality of the mind. That's when we can start investigating the assumptions that we make about ourselves and about practice. This starts to clear a path through the obstructions within the mind.

It's only necessary to clear a path through the different habits and tendencies that we have as human beings. We don't need to destroy all the evil in the world. All we need to do is to deal with it within ourselves. In the same way that if we want to walk from point A to point B through a dense forest, all we need to do is cut a trail through it. We don't need to clear the whole forest. So we need to investigate internally by asking, 「What is cutting through the obstructions that keep tripping us up?」

這種探求和整個禪修過程是緊密聯繫著的，因為它也需要欲求、精進和專注。整個循環過程在更精細更微妙的層面上不斷自行重複，修習。修行訓練的過程，心靈的開發，開始產生作用。因此，整個修行的培育過程是建立在很簡單的原則上：心的興趣、精進、安定和省察的特質。這時你就可以開始審查自己對於自我和修行所做出的假設了，這便開始在心中的障礙中清出一條道路來。

我們只需要從人類的各種習氣和傾向中清出一條道路即可。而不需要滅掉世界中所有的罪惡，我們只要處理自己的內心就夠了。就如同一個人想在茂密的森林中從 A 點走到 B 點，他只需要砍出一條路，一條小徑就可以了，並不需要清除整片森林。因此，我們要自問：「如何清掉牽絆我們的這些障礙？」

One of the things that I was investigating a lot during the retreat I had was reviewing the ways in which I was holding things as self. The teachings of the Buddha point to non-self and to just how insidious that grasping of self can be. When we investigate this, we see the holding of experience and physicality of our experience. We take the body, all moods, feelings, perceptions, views, and opinions as self. Even if they're reasoned and intelligent, we still have that clinging to self. That attachment to me: my view, my perspective, my feeling, my way of doing something. You know it all has that sense of me and mine, grabbing on to it. And that's where we continue to create suffering; even if it doesn't come to fruition as suffering at that point, we are setting the tone and the circumstances for suffering to arise.

I remember Ajahn Chah saying when you read the newspapers about somebody having their house broken into and having things stolen, it doesn't really make much of an impression. But if it's your house that's been broken into, it makes a whole different impression, a sense of me, my things, my possessions, my home. That same thing applies when you hear somebody saying something critical about somebody else: it doesn't really make that much of an impression; it doesn't affect the mind that much. But hear somebody criticize you—「He criticizes me」—then the feeling is very different, and it's because of the me.

我在閉關的時候經常探索的是我是如何將事物執取為自我的。佛的教導指出了無我，也指出執取自我是何等的隱晦。當你如此探索，你就會看到對感知和對身體的執取。我們把身體、情緒、感覺、認知、觀點、意見等當成自我。即使在智能上已認知，我們依然對自我有執著。這種對「我」的執著：我的觀點，我的認知、我的感覺，我的做事方法。你知道這其中有「我」和「我所」的感覺，及對它的攫取。這就是我們製造煩惱之處——即便在當下並未現為苦果，它依然是苦生起的溫床。

我記得阿姜查說，當你讀報紙時看到有人家被闖空門時，並不會給你留下什麼深刻的印象。但是如果是你的房子被偷了，那感覺可就完全不同了，是從這種我、我的東西、我的財產、我的家的感覺所產生的。同樣的道理，當你聽到別人批評某人時：這沒啥關係，影響不到你的心理。但是如果你聽到誰批評你——他批評我，那感覺就不一樣了。這是源自「我」的感覺。

Even the thoughts we have are all just random thoughts and moods flashing through the mind; we take them as me and mine. And either we are fascinated by them and we create a whole story, or we get fed up with them and want to get rid of them. So we're always in a struggle. But it's the reaching out with me and mine that creates the basis for the sticky quality of experience. If it is just seen as another ephemeral, inconsequential mind moment, as a thought arising and passing away, the mind is left unshaken and clear. It doesn't have that sense of 「me」 and 「mine.」

One of the things Ajahn Chah used to say when we were suffering and experiencing a sense of discontent in the mind was, 「That's not really you; that is just the defilement suffering.」 And you hear that and you say, 「Well it may be, but it sure feels like me.」 The more we investigate all that we identify as me, the more we see that wisdom doesn't do that. Wisdom doesn't get itself entangled, bogged down, or bounced back and forth with me. Wisdom lets go and cultivates those qualities that are peaceful and clear. So we just step back and say, 「Oh well, that is just the defilements suffering.」 As soon as we have some feeling of dissonance, discontent, or feel shaken by any kind of suffering, we can realize, 「Oh yeah, that's just the defilements suffering; I don't need to suffer with that. If that's what they want to do, they can do it. I'm just not going to be bothered.」

即使是那些心中隨便閃過的心念和情緒，我們也把它們當成是我和我的。我們要么被它們吸引，進而開始妄想，要么就是厭惡它們，想要把它們趕走。因此我們總是在掙扎當中。但正因與「我」、「我所」糾纏在一起，我們為這種膠著的特性創造了根基。如果你把這些升起又消失的念頭當成轉眼即逝、毫無意義的瞬間，那你的心就能保持清澈、不動搖，其中沒有「我」和「我所」的感覺。

阿姜查常說的一點是當我們感受到苦，內心不滿足的時候，只要想：「那不是真的我，那只是染污、煩惱在受苦。」當你聽到這個說法的時候，你又會想：「也許如此，但它感覺像我。」我們越是探索所有我們認為是「我自己」的東西，我們越會發現智慧不會如此做。智慧不會讓它自己被纏縛、停滯、往返於「我」之中。智慧的特性是放下，並且長養那些寧靜、清澈等特質。我們只要退一步想：「喔，這只是染污、煩惱，在受苦而已。」一旦我們感到不協調、不滿足，或是被任一種苦所動搖，我們就能發現「哦，這只是染污、煩惱，在受苦而已，我不必跟著一起受苦。如果它們要煩惱的話，讓它們去煩惱好了，不關我的事。」

We are not taking it as me and mine, making that identification or that attachment. This brings us to a place of letting go, of relinquishment. This is where our place of peace is and the place where our practice must return to. This is the place of non-clinging, of non-attachment. But as long as we're coming from a place of me and mine, we can never really experience that quality of non-attachment, of letting go, or of peace.

As we are cultivating our practice and training, we can use these tools: interest, motivation, effort, citta, the mind of focusing, reviewing, and investigation. All of those qualities revolve around a point of letting go and relinquishing the I position, the me position, taking things as me and mine. And as we do that, at each point there is a place of stillness, of clarity, and of spaciousness. It's not about trying to get all of the factors of practice lined up so that some place in the future we are going to experience a sense of well-being, peace, and non-attachment to self. It's about really bringing those qualities (of stillness, clarity, and spaciousness) into the cultivation of establishing interest and desire.

我們不把它當成「我」、「我所」，不去對號入座或抓取。這樣就會把人引向放下，捨離。這就是我們的安寧之地，也是我們的修行必須轉向的地方，是個無所執著、無所執取的境地。但是只要我們從「我」、「我所」出發，我們不可能真正體會到這種不執取、放下、安寧的特性。

當我們修行培養訓練的時候，我們可以善用這些工具：興趣、善欲、精進、用心、專注、反省和探求。所有這些特質都圍繞著放下、捨去我及我所的本位，把事物執取為「我」和「我所」。當我們這麼做的時候，每一個過程中都有一個安定、明澈、空靈的地方。這並不是試著把這些修習的要素排成一列，然後預期你將會在某個地方體驗到愉悅、安寧和不執取自我。這是關於認真地把這些安寧，清明和廣闊的特質帶進培養興趣及善欲中。

That desire itself also needs to be not focused around me and mine. The motivation needs not to be focused around me and mine; the effort can't be self-fixated on that sense of me and mine.

The stillness, the steadiness of the mind, is just the way the mind is. It isn't my peace, my concentration; it's just what the mind is capable of doing when it's seeking a way out of suffering. The same is true with investigation, vimamsa, reviewing: it's not coming from an 「I」 position, it's coming from a place of 「What's appropriate to Dhamma, what fits in with the way things are according to Truth?」 Taking the teachings of the Buddha and cultivating an interest in learning how to apply them, learning how to bring them to fruition, this is the foundation of our practice. I offer that reflection this evening.

這種善欲本身就不能是圍繞在「我」和「我所」周圍。動機也不能圍繞在「我」和「我所」周圍，精進也是同樣的道理。

寂靜，心靈的安定，這就是心的本性。這不是我的寧定、我的專注，這只是心在尋求解脫痛苦的時候所具有的能力。探求和觀照、反省也是一樣的，不是來自「我」的本位，而是來自「什麼是與佛法一致的，什麼是符合真理的方法？」這些角度，提起佛的教導，培養學習如何應用這些教導的興趣，學習如何圓滿佛的教法，這就是我們修行的基礎。今晚的開示就到這裡。



## Chapter 3: Simile of Ducks and Chickens

### 第三章：雞與鴨的譬喻



This morning while listening to Ajahn Chah's teachings, I was reminded of how important it is to have proper perspective or 「right view.」 Ajahn Chah put tremendous emphasis on right view, the effort to discern clearly where we go wrong and set ourselves up to create suffering. Ajahn Chah pointed out that aspect of getting mixed up between what is 「mind」 and what is 「objects of mind.」 We confuse what is this mind, our fundamental nature, with the objects of mind, the phenomena arising in the mind. And because we get them mixed up, we get entangled in the objects and phenomena of the mind, thinking that they are us, our mind, and that this is me. Just this much is enough to keep us suffering all the time.

We need to be able to keep reflecting and investigating so that we put things in the right category, the right basket: what knows phenomena and the phenomena itself. When we return to the knower, to the fundamental mind, then that in itself is very peaceful. But when we're entangled in the phenomena and get drawn into the characteristics, the complexity, and the diversity of things, then there is suffering. It's so easy to get involved in judgments and in the desire realm of wanting things to be a certain way.

今早聽阿姜查開示時，讓我記起適當的見解，或「正見」是多麼重要。阿姜查對於正見強調有加，努力辨別我們哪裡走錯及如何自尋煩惱。阿姜查指出弄不清「什麼是「心」和什麼是「心所」的狀況。我們混淆了心——我們本然的天性，和心所——心中升起的現象。因為將兩者混淆，我們被纏繞心的客體現象之中，將之當成是我們、我們的心，這就是我。這一點就足以讓我們一直不斷受苦。

我們必須保持不斷地省思及探索，以便把事物正確地歸類，放進正確的框子裡：是什麼在認知現象，什麼是現象本身。當我們回到認知者——回到心的根本的時候，這樣做的本身就是非常安寧的。但是當我們被現象纏住，被捲入事物的性狀、複雜及多樣性的時候，就開始受苦。我們很容易就會被捲進個人的價值判斷中，想要事物按我們的想法發展。

Ajahn Chah used to illustrate this tendency by using the simile of ducks and chickens. A villager seeing ducks and chickens may start to think and wonder, 「These ducks walk funny; they're not very dignified. Why aren't they more like chickens? Chickens can walk and run really well. Ducks make this funny noise, 'Quack, quack.' It is not a very beautiful sound at all. Why can't they sound more like chickens? Chickens can crow and everything.」 We spend a lot of time and energy asking and demanding: 「Why aren't ducks more like chickens? Ducks should be more like chickens.」 If we start really investigating the feelings of anxiety, worries, and aversions that we have, it all amounts to trying to make ducks like chickens and trying to make chickens like ducks. It is such an extraordinary waste of time and energy and actually kind of stupid. But we do it all the time! And we justify it and become righteous because it feels right.

阿姜查經常用雞和鴨的譬喻來描繪上述的這種傾向：一個村民看見雞鳴走路，可能會這樣想：「這些鴨子走路太古怪了，看起來一點都不高貴。為什麼它們不能更像雞一樣？雞走路和跑步都很不錯。鴨子還會發出奇怪的「呱、呱」噪音，這可一點都不動聽。為什麼它們不能叫起來更像雞一樣？雞還可以打鳴。」等等。我們花大量的時間和精力去質問並強求：「為什麼鴨子不能更像雞一點？鴨子應該更像雞一點。」如果你開始認真探索我們焦慮、擔憂、厭惡的感覺，這都類似於想把鴨子變成雞，或是把雞變成鴨。這簡直是極度浪費時間和精力，而且很愚蠢。但是我們卻一直這麼做！而且我們一直辯解，而且理直氣壯，因為我們覺得這是對的。

For myself, I get really frustrated by the fax machine. Why can't it be a decent fax machine? Well, it isn't! It just isn't a decent fax machine. Why do I expect that it should be one? Why should it even work? (Laughs) I try to make something into something that it isn't. When we do things like this, we just waste time and energy and create suffering for ourselves and others. We try to make things be the way they aren't, hoping for things to be some other way than the way they are. That's the basic misunderstanding that keeps us suffering. We spend our time experiencing certain circumstances and situations, and eventually the feeling comes up in the mind, 「Why me? Why do I have to suffer? Why should it be like this?」 Well, why not me? (Laughs) We feel impinged on and that things are so unfair, that they shouldn't be this way and that this is not right. It's so easy to get caught up in the activity, the reactions, and the phenomena outside. But it's the way it is. We don't look at it in the way of Dhamma, in terms of 「This is just phenomena of the mind, these are just mind objects.」 We don't bring attention back to the mind itself, which is, say, intrinsically peaceful, clear, still.

拿我來說，我經常被那個傳真機弄得很挫敗。為什麼它不是一台正常的傳真機？嗯，它本來就不是。它本來就不是一台正常的傳真機，我幹嘛要指望它是正常的？它幹嘛非得正常運轉不可？（笑聲）我試著把一個東西變成一個並不是它的東西。我們這麼做的時候，只是浪費時間、精力並且為我們自己和其他人製造煩惱。我們想讓事物變成它們不可能成為的樣子，希望它們變成什麼其他的形態。這是使我們持續受苦的根本誤解。我們經歷某種環境和條件，最後心中一種感覺：「為什麼是我？為什麼我要受苦？為什麼一定要這樣？」那好，為什麼不是我？（笑聲）我們感覺受到虧待，覺得世界如此地不公平，它們不應該這樣，這樣不對。我們很容易就陷入這些外界的活動，反應和現象。但世間現象就是如此。我們不能從佛法的角度，從「這只是心理的現象，這些只是心理活動的對象」的角度來看。我們不把注意力放回原本寧靜、清澈、安穩的心靈本身。

Our practice is to ground ourselves in Dhamma, in truth. When we see and take Dhamma as Refuge, then we have a real abiding and a real home. Through Dhamma, we recognize the way things actually function, that things arise and cease according to causes and conditions. When we see that clearly, we can step out of the realm of self or out of the sense of judgment and desire. We don't get entangled, because there is the awareness, 「These are the causes and conditions.」 This doesn't mean we can't do anything. It doesn't mean we should mindlessly accept everything as it is. We need to recognize what's actually going to be useful and beneficial, according to those causes and conditions. This is where we can apply our efforts and create a sense of well-being, clarity, and equanimity.

我們的修行是為了讓我們在佛法中立足，在真實中立足。當我們以佛法為皈依處時，我們就有了一個穩固的歸依處，一個真正的家。通過佛法，我們能認識事物本來的運行方式，它們本是基於因緣，或生或滅。當我們看清這點的時候，我們就能跨出我執的領域、價值判斷及貪欲。我們不被糾纏住，因為有這樣「這些不過都是因和緣而已」的認知。這並不是說我們什麼事都做不了，也不是說我們應該每件事情都無腦地照單全收。我們應該根據這些因和緣，而認知到什麼是有用、有益的。這就是我們可以運用精進力的地方，來創造一種祥和、明晰、平靜的感覺。

When we are ill, we can complain, moan, and grumble and generally feel overwhelmed by it. But what does this aversion actually accomplish? It just brings more suffering. On the other hand, we can bring a sense of clarity, patience, loving kindness, and compassion to the condition and acknowledge, 「This is what it's like to have a human body; this is what it's like to be in the human condition.」 Illness is certainly not the way we would desire it or want it to be, but it's just the way it is. We can bring attention to those qualities that lead to well-being or stability, even amidst something that is unwanted or unpleasant. It is the same when things change: we can feel disoriented, disturbed, agitated, averse, or even delighted. It's all just change; that's all it is: another impermanent phenomena arising and ceasing. It's important to recognize, 「This is the Dhamma of change, this is the Dhamma of impermanence, this is the Dhamma of uncertainty.」 This is how we bring to mind and heart those qualities that are going to offer feelings of clarity, stability, and equanimity—within that change.

當我們病時，我們會抱怨、呻吟、發牢騷，而且通常覺得被疾病壓垮。但是這些厭惡的感覺能夠帶來什麼呢？它只會帶來更多的痛苦而已。從另一方面來說，我們可以針對這種條件，長養一種清明、耐心、慈愛、關懷的感覺，並且認識到「有了人身就是如此，作為人類就是這樣。」疾病當然不是我們想要或希望的，但是我們別無選擇。即使是在不順心、不愉快的情況下，我們也可以把注意力引向這些能帶來喜樂、寧靜的品質。當事物變化的時候也是一樣：我們覺得迷茫、被干擾、被激怒、厭惡，甚至是欣喜。但這不過都是變化而已；又一個無常的生滅現象，僅此而已。這樣的認知很重要：「這是變易之法，這是無常之法，這是無定之法。」即使在無常變化之中，這樣的省思也有助我們把清晰、穩定和平靜這些品質帶入心中。

We have to keep returning to the place of knowing, the heart of clarity, where there is a sense of the mind itself. Ajahn Chah used to say, 「This original mind, this old mind.」 That perspective gives us an opportunity to establish a fresh start from a place of stillness. Moving forward from there or receiving circumstances from that point allows the Dhamma to unfold. It takes that simple reflection and investigation of seeing the difference between mind and mind objects. This is how we set up the dynamic where we can start to respond more skillfully.

Objects of mind aren't just negative. We can also get swept up in the delight, desire, and fascination for them. 「Isn't this great? Things should always be this way.」 (Laughs) 「This is how things really should be!」 When we're meditating or when external conditions are finally what we want them to be, we jump. This is a great way to really crush a good meditation. Leap on it and say, 「Wow! This is how it should be! Finally I got my mind right!」 That sense of identification then undermines our clarity because we've taken phenomena and made it into my mind. We then declare, 「This is how it should be.」 We forget that this is just another circumstance.

我們必須不斷地回到認知、清明的心中，於此能意識到心靈本身。阿姜查經常說，「這個最初的心，這個古老的心。」這樣的觀點給我們從寧靜之處從新開始的機會。從此前行，或是從此接受新環境，能讓佛法開展。這只需要簡單的反省和探索：看到心和心所之間的區別。這就是我們建立起更善巧的應對機制的方法。

心所並不一定都是負面的。我們也可能被愉悅、欲望和幻想沖走。「這不是很棒嗎？事情就是應該這樣！」（笑聲）「這才是事物應有的樣子！」我們在禪修的時候，或是外緣終於是我們所想要的時候，我們就雀躍了。這可是破壞禪修的好方法——一起來歡呼說，「哇！就應該這樣！我的心終於弄對了！」這種執著的意識隨即會破壞我們清明的內心，因為我們又把現象當作了心了。當我們宣稱「正該如此」的時候，我們忘記了這不過是另外一種現象而已。

We need to be attending to our meditation practice so that we cultivate states of well-being, stability, and peace. But there's a subtle balance involved, since you're actually also returning 「home」 to Dhamma—a process where there's no effort involved at all. There is a letting go, a natural relinquishment, and the mind settles. The result is the same. But how we get there—the causes and conditions that lay the foundation—are different, so the result is different. We need to ask ourselves, 「What are the ways of being with experience that are going to allow me to dwell in the refuge of Dhamma?」 and then, 「What are the appropriate ways of putting forth effort or holding attention, so that there is this stability and peace?」 The characteristics of Dhamma that the Buddha always pointed to are those qualities of dispassion, disenchantment, a sense of relinquishment.

我們需要關照我們的禪修，以長養喜樂、安定和寧靜的狀態。但是這裡面包含了一種細微的平衡，因為你同時也是在回到佛法的「家」中——這是一種不含任何努力的過程。放下、自然的捨離，心回復平靜，結果是一樣的。但我們如何到達那裡——因緣的基礎不同，結果也不同。我們需要問自己，「怎麼才能以法為皈依？」然後問「如何合適地運用精進力，或者保持注意力，才能延續這樣的安定和寧靜？」佛總是指出的法的特徵包含了離欲及捨離這些品質。

The cultivation of the paramis is another way of developing peace and stability in accordance with Dhamma. These ten spiritual perfections include generosity, virtue, renunciation, patience, effort, discernment, loving kindness, equanimity, truth, and determination. Even these must be tempered with that underlying quality of relinquishment, disenchantment, and dispassion. In doing so, we fully embrace those qualities of restraint, virtue, and generosity. There is recognition of the underlying heart of stillness, the mind of clarity, the objects of mind, and the myriad ways that the world displays itself. Coming back and resting in that mind base, for example, is where we put our effort and attention and where we give ourselves the opportunity to rest in virtues of goodness. This is also where that sense of non-self is established. It doesn't form itself.

The Buddha taught that recognition of the law of karma is a critical aspect of Right View. All of our actions have a result, and the tone of the result is conditioned by the tone of the input. When actions are based on questions like, 「Why me? Why does it have to be this way?」 then that karmic intention conditions the result. By continually asking or demanding, 「Why aren't the ducks more like chickens?」 there is no hope for a sense of well-being and peace. The volition that goes into this question, the karmic impulse that is invested with this type of demand, can't help but result in dissatisfaction and discontentment.

根據佛法而言，耕耘波羅密是另一條開發寧靜和安定的道路。這十種靈性圓滿的品質包括如下：布施、持戒、出離、忍辱、精進、智慧、慈心、捨心、真實和決意。即使是這些波羅密也必須經過深層的放下、離欲和覺醒等品質的淬煉。如此，我們全然體現了自律、美德和布施的品性，就有了對深層的寂靜之心、清明之心、心的注意力目標，和對紛繁世界的認識。回歸並停歇於内心之中，就是我們施以精進和注意力的所在，也是我們停駐於美德之中的機會。無我的智慧正是以此為基礎而建立的，並非憑空而來。

佛指出正見的一個關鍵是認同因緣果報的法則。我們所有的行為都會產生結果，而結果的基調取決於行為的基調。當行為基於這類問題「為什麼是我，事情為什麼一定要這樣？」時，這種業的意圖會影響果報。不停地詢問和要求「為什麼鴨子不能更像雞？」這樣肯定沒有達到喜樂和安寧的希望。只要有這樣的意圖，這樣的要求，業力的走向除了朝向不滿和失望行進以外，別無去處。

When the volitional tone and impulse is fraught with me and what I want, what I think it should be, or is fraught with fear and aversion—it shouldn't be this way or I don't want it like this—painful results are inevitable. Even when we experience happiness and when we do things that are virtuous, if that volitional tone is one of me trying to make it this way because it should be like this, our experience is still fraught with suffering. The karma of investing things with me, self, desire, and attachment, even if they're good or right on a conventional level, is still going to create problems. The karma is still not going to bring forth the fruit of real well-being and peace.

當意圖的基調充斥著「我、我想要、我覺得應該這樣」的衝動，或者充斥著恐懼和厭惡的念頭「不應該這樣、我不想這樣」，痛苦的結果是免不了的。即使是當我們感覺到快樂，我們的所作所為也是善的，如果內在的意圖是「我想把它變成這樣，因為它應該如此」，那我們依然在受苦。種下了我、我執、欲望和執著的因，即使在世間的角度看做的是好的、對的事，將來依然會出現問題。這樣的業力依然不會結出真正喜樂和安寧的果實。

We tend to think in terms of 「If only I didn't do these things.」 We think in terms of the equation, 「I think, therefore I suffer; if only I could only stop thinking, then I would stop suffering.」 That's a fallacy because even if, through a force of will, you could stop the thinking process, the sense of me and mine is invested in both the 「I think」 and 「I suffer.」 Even in non-thinking, you are still suffering. You can feel that when you really put forth a lot of effort to stop the thinking processes, everything starts to settle. But the tone of it in the mind reveals that the mind still isn't satisfied, peaceful, and light. There's still tension because you are still holding things at bay. This is different from putting forth the effort of attention, discernment, and the application of the perfections such as generosity and the recollection of goodness. When these are the conditions, all of a sudden, everything clicks. The mind settles and drops into a place of stillness. You're right there with it, and this space is very peaceful and blissful. There's a genuine sense of well-being because you're not trying to force it to be a certain way. You are not coming at it from an ideal of how things should be. Conditions are just right, and it accords with Dhamma.

我們總是習慣這樣想「如果我沒做這些事該多好。」我們用關聯法思考：「我思故我苦。」「如果我停止念頭，那我就不會受苦了。」這是個謬誤，因為即使透過意志力，你停止思考的程序，你依然把「我、我所」的感覺投入「我思」和「我受苦」中。即使在無念頭的狀態下，你依然在受苦。你會感受到當你真的投入大量的努力去停止念頭，一切都開始沉澱下來。但是，心裡的基調暴露出內心並不是真正的滿足、平靜和光明。你仍然感到緊張，因為你一直在用力控制自己的心念。這和投入注意力、明辨和實踐波羅密，例如布施和憶念美德並不一樣。當這些條件圓熟的時候，一切就忽然間豁然開朗。心就會安定下來，然後進入寂然的境界。你和心同處，這裡非常安寧喜悅。這裡有一種真實的喜樂感，因為你並不強求某種境界。你並不是從「事情應該如此」的理想化角度來追逐。這時因緣正好具足，而且與佛法契合。

When our action is grounded in dispassion, equanimity, disenchantment, and clarity, we can be extraordinarily vigorous and resolute. We recognize that things are going to be the way they are based on causes and conditions. We can start trusting in those qualities, putting in the right causes and conditions. If they are invested with a sense of letting go and of relinquishment, there are no entanglements.

The practice is one of trying to simplify how we view and investigate things, so that we can really start to get a clearer handle on the difference between the fundamental mind and the objects of mind, the phenomena of mind. There actually is a difference of feeling, of how we experience it. How can we explore that and start investigating how to return to that fundamental mind? Ajahn Chah would say, 「This is our original home, this is the abiding place that is our true Refuge.」

So I offer that for reflection this evening.

當我們的行為基於冷靜、平等、捨離和清明時，我們可能變得非常積極而堅決。我們認識到事物總是按照他們的因緣發展。我們開始相信上述這些好的品質，培育適當的因緣。如果以放下和捨離之心來培育因緣，就沒有羈絆。

修行是一種簡化我們看待和探索事物的方式的嘗試。這樣我們就能真的開始分清根本的心，和心所或心的現象<sup>8</sup>之間的區別。實際上這兩者的感覺不同，我們的體驗也不一樣。我們如何探索，開始深究如何回歸本心？阿姜查會說，「這就是我本來的家，這是我們的安住之處，它是我們真正的皈依處。」

這是我今晚提供的省思。

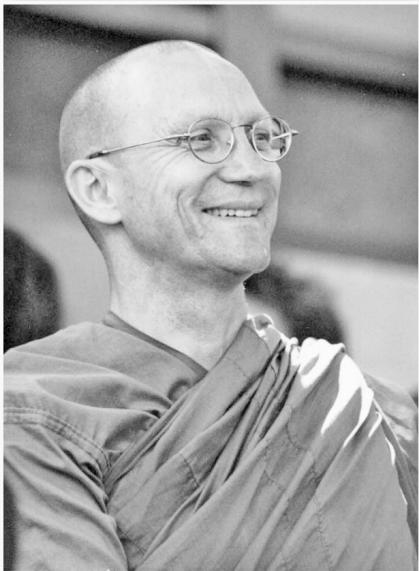
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<sup>8</sup> 譯者注：這裡「心所」和「心的現象」是同義詞。

## Ven. Ajahn Pasanno

Ven. Pasanno Bhikkhu took ordination in Thailand in 1974 with Ven. Phra Khru Nanasirivatana as preceptor. During his first year as a monk he was taken by his teacher to meet Ajahn Chah, with whom he asked to be allowed to stay and train. One of the early residents of Wat Pah Nanachat, Ven. Pasanno became its abbot in his ninth year. During his incumbency Wat Pah Nanachat developed considerably, both in physical size and in reputation, and Ajahn Pasanno became a very well-known and highly respected monk and Dhamma teacher in Thailand. Ajahn Pasanno moved to California on New Year's Eve of 1997 to share the abbotship of Abhayagiri.

## 阿姜巴山諾 簡介



巴山諾比丘於 1974 年在泰國 Phra Khru Nanasirivatana 法師座下剃度出家。在出家生涯的第一年，戒師帶他去拜見阿姜查。籍此因緣，巴山諾比丘獲准跟從阿姜查接受訓練。在國際叢林寺院 (Wat Pah Nanachat) 安居的第九年，巴山諾比丘成為該寺的住持。在他任住持期間，國際叢林寺院

的聲名和規模都大幅增長，阿姜巴山諾亦成為泰國著名的僧人和弘法師之一。1997 年初，阿姜巴山諾移居美國加州無畏山寺院，現為該寺住持。