

你還沒有，你還不是。
你履行職務，然後就會有壓力。
因為你心中沒有涅槃。
佛陀要你把世間法從心中丟掉。
You still have not. You still are not.
You perform your job and become stressful.
Because there is no Nibbāna in your mind.
The Lord Buddha wanted you to shake off
the worldly affairs from your mind.

非賣品
Not for sale

珍惜一草一木，保護森林。
本書採用源自負責任森林管理的紙張印刷。
Treasure the woods, protect the forests.
This publications is printed by paper from responsible sources.

阿贊甘哈弘法系列 02

思維佛法 Contemplation of Dhamma

香港南傳禪修學會

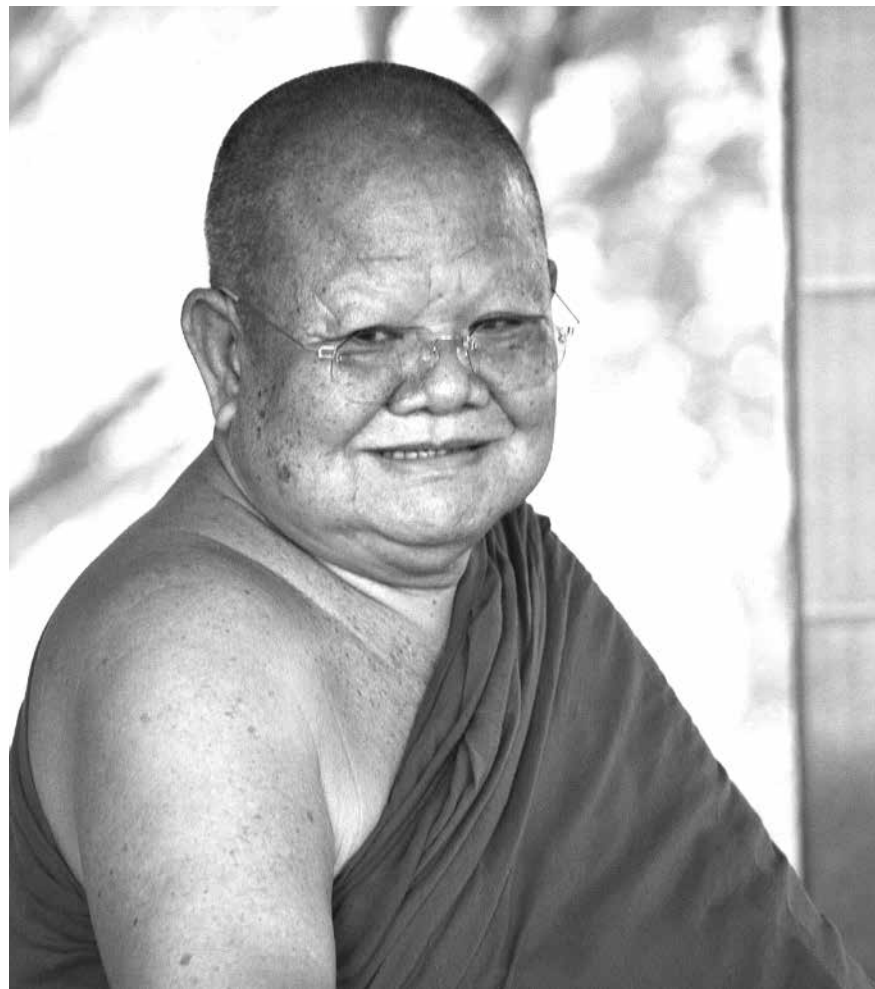
思維佛法
Contemplation of Dhamma

Phad
Khanh.



Jaidee Jaisabai

心好，心自在
Good heart, easeful heart



譯者序

這本小書是我在去年雨安居時翻譯的，那時泰文版也剛在派發給大眾。相比上一本《父親的寶藏》，算是比較新的書。雖然佛法是永遠不會過期的保質品，也沒所謂新舊，但大師父開示的著重點和語言用字，還是會隨時間和場合而有所改變。這改變並不是說新的一定比舊的好，或者舊的比新的更「原味」。改變只是改變而已。

在這書中，大師父的中文譯名也作了修改，從「間夏」改作「甘哈」，原因是前者只適用於廣東話發音，後者則大致通用於華語和廣東話。也希望往後能統一採用這譯名，以避免資料搜索時的混亂。

這本書是以金句形式作中英文翻譯，是我第一次嘗試的英文佛法翻譯，所以，不論是翻譯的流暢度或英文水平，都請不要期望太高。只是

因為那時實在沒人做這工作，而寺院又有很多來自其他國家的參學者，如韓國、德國，或者看不懂中文的馬來西亞華人等。我硬著頭皮做這工作，只是同情他們滿懷信心地來到，卻不一定能聽懂幾句即場的開示，所以希望盡量能帶一點大師父的法給他們，同時也希望借此拋磚引玉，令真正有才之士投入這工作。如果你能看得懂中英文，也不妨試著兩者對讀。兩種翻譯有時會採取不同的表達方式，說不定哪種會更觸動你。

大師父的法在語言表達上非常簡單，但簡單並不代表容易，簡單並不代表平常。他一般不會用傳統的佛教詞語來表達佛法。雖然佛教用語已經深深紮根於泰語日常用語中，有些在泰國人耳中的平常用字，可能我們還是要需要一些佛學知識才能明白，但整體上還是平白直接，甚至有時會令人感覺「不像佛法」。比如說他經常教我們要「負責任、忍耐和付出(捨)」，聽起來好像只是些一般道德教育

的規條，但要深究起來，卻也不簡單。他說：「不負責任的人戒律不好」、「負責任就是對自己的修行負責」、「忍耐才能累積波羅蜜」、「訓練等待和耐性能令心清涼」、「付出(捨)就是智慧」、「修行就是付出(捨)」。

這三個平平凡凡的詞語，其中便包含了佛教戒定慧的修行成份。要是換上佛法名相分別廣說，也是可以變成長篇大論的。但他用簡單日常用語直接指出重點所在，免去了繁瑣而空泛的概念過程。

對於真正有心追求滅苦之法的人，也許就只是需要這種重回原始、直指人心的指示。「原始」並不是指引經據典的巴利文考究，「直指人心」也不是指莫測高深的禪語禪行。在這裏我指的是重回平常生活，直指人心弱點的意思。在大師父給我的個人指示中，他說「佛法要能拿來用才有意義」。現代學術發展演化出越來越多的概念和分別，不一定就能幫助我們更接近涅槃。看到輪迴過患，真正感覺有滅苦必要的

人，應該把更多精力用在自己日常生活中身口意的行為改善上。在我看來，所謂的「修行」就是指修正身口意的三種行為而已。

希望這本書能為更多人帶來法益。請原諒我有限的學識和語言能力。這一切，只是為給同在輪迴中、今生和過去生的所有父母兄弟、親戚朋友所作的一點微薄貢獻，這是我翻譯的原因。

能忍比丘

佛曆 2560 年 6 月 11 日（西曆 2016）

Preface

This translation was finished in the rain retreat of last year, while the Thai version of this book was just on distribution. So this is a quite “updated” book of Luang Por. Of course Dhamma never expires, but there do have some changes to Luang Por’s emphasis on dhamma and the way of giving dhamma talks, subjecting to different time and situations. This does not mean that the new dhamma is better than the old, nor the old is more “original” than the new.

This is my first try to translate Luang Por’s dhamma into English. Please do not expect too much on my knowledge and language ability. I did this work because there are more and more foreign practitioners like Koreans, Germans and Malaysians who cannot read Chinese, coming to our monastery, but most of them might not have enough information to understand Luang Por’s dhamma within their several-day visits. The wish to let them understand more on Luang

Por’s dhamma pushed me to make this try, with a hope to bring some more capable persons to join in this field.

Luang Por’s language in giving dhamma talks is very simple. But simple does not mean easy, nor ordinary. Usually he would not use formal Buddhist terms in teaching dhamma. He speaks in a plain and direct way, and sometimes even does not heard like “Buddhist”. For example, he always teaches us to be “responsible, tolerant and sacrificing (relinquishing)”, which is heard like ordinary moral norms. But if we look deeper into these three words, as explained by his own words in some other occasions: “being responsible means taking responsibility to your own practice”, “not being responsible means precepts are not good”, “being tolerant accumulates pārami”, “the training of waiting and patience makes the mind cool and peaceful”, “sacrificing is the wisdom”, “to practise means to sacrifice”, you can see these three words include the elements of Buddhist precepts, samādhī and wisdom. If we change it into formal Buddhist

language and elaborate in a scholastic way, it can be a thesis! But in our actual practice, what we need is simply three words.

For those who are really looking for the way of ending sufferings, maybe this kind of back-to-original dhamma satisfies them more. The word “original” does not mean any scholarly work on Pali texts or historic Buddha’s life and teachings. It means a back-to-daily-life manner towards dhamma. The modern scholarly works on Buddhism creates more and more concepts and identifications, but that might not help us in getting any closer to the Nibbāna. For those really sees the danger of Saṃsāra, and feels the NEED to end sufferings, they would prefer to focus more on the actual practice (here don’t jump too quickly to the connection that practice means meditation). For me the true practice simply means the efforts in improving all our behaviors in body, speech and mind.

I hope this book will bring the benefits of

dhamma to more people. Please forgive my limited knowledge and language ability. May the merits created in this work transfer to all my parents, siblings, relatives and friends of this life and past lives in the Saṃsāra.

Bhikkhu Khantiko
11/6/2016

每個人都很重要，很有才能，
唯一要求是，要追隨佛陀而行。
對修行功課沒有懷疑，
這樣我們就對了。
勇於相信善行，相信修行功課。
諸般行為，以修行為重、禪修為重。
沙門第一、二、三、四果，只看修行。

Everyone has his importance and capability.
The only requirement is,
to follow the Lord Buddha.
With no doubt in the duties of training,
we are walking in the right path.
Try to be confident in good deeds,
confident in the duties of training.
What's important is practice,
is cultivation of mind.
The first, second, third and fourth Samaṇa
could only be found in the practice.

我們要行善，
我們要樂於行善。
放任自己隨心所欲，
不能堅持始終如一，
無有失敗，更甚於此。

Let us do good deeds.
Let us be happy in doing good deeds.
There is no bigger failure for us
than letting ourselves to be a “freestyle person”,
who is not consistently steady.

如何追隨佛陀的足跡？

就是持守 227 戒，14 義務*，
誦經、托鉢、照料寺院資具，
以及服侍長老尊者。
為捨而做，捨掉自私之心，
不隨心所欲，不沉迷種種事物。

* 14 義務：比丘戒律的一部份，包括弟子的責任、
老師的責任、接待客僧、照顧寺院資具等十四
方面的行為指引。

How to follow the footsteps of the Lord Buddha?

Observing 227 precepts and 14 vatta*,
chantings, alms round,
taking care of the monastery requisites,
and serving the masters.

Do for relinquishment,
relinquish selfishness,
for not being a “freestyle person”,
and not indulging in everything.

* 14 vatta: This is part of the Vinaya. It includes the
detailed instructions on Bhikkhu's behaviour in 14
aspects, e.g. the duties of disciple, the duties of
teacher, duties in receiving visitor monks, duties in
taking care of the monastery requisites, etc.

我們應當做好當下，
而不是身在寺院，心在家中，
不是身在一處，心在另一處。
如果我們身心共處，
那就叫做「有定之人」。
有定之人是快樂之人，
心中如裝置空調，
不論在哪裡都清涼自在。

We should accomplish the present moment.
Not that body stays in the monastery,
but the mind at home.
Not that body stays in one place,
but the mind another.
The one whose mind stays with physical body,
he is called “the one with samādhi”.
The one with Samādhi is the one with happiness,
with a heart installed with air conditioner,
cool wherever he stays.

如果我們的心經常流連在外，
心就會變得粗糙，心就會變得污穢，
就會造成很多問題。
那是宮殿與天堂的建造者（在妄想中），
只會令自己白白受苦，
不過這時的「宮殿」變成了「神經」*。

* 泰文中「宮殿」與「神經」（神經病的意思）
寫法和讀音相似。

If our mind stays outside often,
it is very coarse and dirty,
it will have many problems.
It is the one who builds palace
and heaven (in fantasy),
letting oneself suffer in vain,
but the “palace” changes to “insanity”*.

* In Thai language, the words “palace” and “insanity”
are similar in spelling and pronunciation.

佛陀所教的「法」是不死的，
他怎樣教就是怎樣。
我們來享用佛陀準備給
我們的資糧和用具，
每個人只要依教奉行就能有所成就，
只要依著聖道而行就行了。
我們不需要多想什麼，
只要跟著做就行了。

“Dhamma” that the Lord Buddha
taught is immortal.
What he taught is what it is.
We consume the old capital and old stuff,
that the Lord Buddha prepared for us.
Everyone just needs to practise accordingly
and will accomplish.
Just needs to follow the noble path.
We don't need to think much,
just practise accordingly.

我們不要過於自我中心，
一生隨心所欲，自由放縱。
心想這樣做了就會舒適，
做了就會快樂。

其實，隨心所欲之後，
心會糾纏惡業，問題叢生。
那樣就會很苦，非常苦，
未來也一定會受苦。

我們要知道這些事不該做，不能做，
做了就會有問題隨之而來。

We should avoid to be an ego-centered person,
with a life following own desires,
and being a “freestyle person”,
thinking that if we can do this we will be
comfortable, we will be happy after
we have done that.

Actually, if we follow our desires,
our mind will have a lot of bad karma
and problems.

It suffers a lot, suffers much.

It will suffer in the future for sure.

We should know that these things
should not be done, cannot be done.

If we do it, problems will follow after that.

比丘的工作是致力於苦的止息，
而不是手提電話比賽，
比賽誰有奔馳房車，戒堂或大殿。
比丘的工作是修行功課，
我們應該要關注於修行的功課，
以此為第一要務。

The duty of monk is to cease the suffering,
not the competition of mobile phones,
Benz, ordination hall or the main pavilion.
The duties of monk are the duties of practice.
We should pay attention to the duties of
practice as the first priority.

我們工作一點點，就不要期望富有，
修行一點點，就不要期望證悟，
嘴巴不好，就不要期望別人敬重。
我們不要看外面，
重要的是我們的道行。
自己尚且不能敬重自己，
又如何令別人敬重我們？

We should not expect to be wealthy
with little effort,
nor to be enlightened with little practice,
nor to be respected with a bad-mouth.
Do not look at the appearance,
what important is our behavior of practice.
If we cannot respect ourselves,
how can others respect us?

「正見」，見解很重要。
我們要認識自己的心正在想甚麼。
如果它想不好的，
我們要去停止它。
(佛陀)他稱之為「正思維」。
這是一個運作程式。
如果想好的，
就讓它經常想。
我們不要讓一根頭髮遮蔽大山，
不要認為別人不知道，看不見。

“Sammā-diṭṭhi (Right View)”,
the view is important.
We should know what our mind thinks.
If it thinks no good,
we should pull the brake on it.
He (the Buddha) called it “Right Thinking”.
It is a process, if it is a good thought,
then let it think frequently.
Do not let a single thread of hair
block the (view of) mountain.
Don’t think that other people don’t know,
or not watching.

因為持守戒律是正定的基礎，
是道德的基礎，
因為到達「法」，必定要一個組合詞，
那就是「律」，佛陀的依止處。

Because observing Vinaya
is the basis of Sammā-samādhī
(Right Concentration),
is the basis of virtues.
Because when reaching the Dhamma,
there should be a combining consonant,
which is “Vinaya”,
the refuge of the Buddha.

Supaṭipanno, 善行道者。
Ujupaṭipanno, 直行道者。
Ñāyapaṭipanno, 智行道者。
如果我們可以做到這些，
早出家或者遲出家都不重要。
(重要的是) 要我們的心成為出家人。
這樣我們的出家才会有大福報、
大功德。

Supaṭipanno, who practised well.
Ujupaṭipanno, who practised straight forwardly.
Ñāyapaṭipanno, who practised correctly.
If we can do like this, late ordination
or early ordination is not important.
(What's important is) May our mind become a
monk, then our ordination would have
big merits and big virtues.

福與罪不在身體，
而在思想方式。
身體不會得到甚麼善甚麼惡，
它只是地，水，風，火。

Merit and sin are not in the body,
but in the way of thinking.
The body does not gain any good or bad,
it is just earth, water, wind and fire.

我們只出生一次，
死亡一次（意指今生），
佛陀要我們彼此互相照顧。

We have only one birth and
one death (in this very life),
The Lord Buddha wanted us all
to take care of each other.

我們的生命會快樂是因為我們行善法，
因為我們肯捨、肯付出，
因為我們有戒、有法、有品德。
我們要快樂而寧靜地行持善法，
從早上直至入睡，
醒來後再繼續做。
如果我們不行善法，
我們就會成為廢人。

Our life will be happy because
we do good deeds,
because we sacrifice, we are givers,
because we have precepts,
dhamma and virtues.
Let us be happy and peaceful
in doing good deeds,
from the morning until we sleep,
and continue after wake up.
If we do not do the good deeds,
we are a “void person” (useless person).

有病痛的人需要照顧和服侍，
需要人鼓勵，需要身心兩方面的支援。
不要認為這不是我們的工作。
這種方式的放下是不正確的，
是自私的放下。
佛陀教導說，
如果那樣做的話，
出家久了只會徒增自己的我見我慢*，
與佛陀背道而馳。

* 我見 (Ditṭhi) 字面意思是見解，指個人對種種事物的看法和見解。我慢 (Māna) 指的是自我定位或自我標籤，包括三種：1. 覺得自己高人一等。
2. 覺得自己與人同等。3. 覺得自己低人一等。
「見」和「慢」都是自我的表現形式，也是造成很多痛苦的成因。執著我見我慢便是執著自我。

Sick people need to be taken care and served,
need to be encouraged,
both physically and mentally.
Don't think that this is not our duty.
If we let go like this,
it is a let-go in a wrong way,
a selfish let-go.
The Lord Buddha taught that
if we do in that way,
long time ordination only leads to
more self views and conceit,
walking away from the Buddha.

出家越久，就越要謙虛恭敬。
修行越久，就越要謙虛恭敬。
不是頑固、無理、自我吹噓。
如果我們想要去涅槃，
就要謙虛恭敬，放下自我。

The longer we ordain,
more humbler we should be.
The more we practise,
more humbler we should be.
Not being stubborn, discourteous, swaggering.
If we want to go to Nibbāna,
we should be humble and selfless.

佛陀是自在之人，
沒有任何問題。
他的心沒有任何問題。
他的心遠離諸苦，
心中裝置了空調。
住在樹下自在，
住在森林或城市也自在。
為何會自在？
因為他沒有身見，
沒有我見我慢。

The Lord Buddha is a happy person,
without any problems.
He is a person with no problem in mind.
His mind is free from sufferings,
and installed with air conditioner
(cool and serene all the time).
He is happy no matter staying under the tree,
in the forest or the city.
Why is it so?
Because he has no Sakkāya-diṭṭhi
(the view of possessing a body),
no self views and arrogance.

我們想要它快，它不快，
想要它慢，它也不慢，
想要冷，也不冷，
想要怎樣，也不會怎樣。
這些「想要」燃燒著我們。
我們不用想要，我們要付出。

We want it to be fast, it will not be fast,
want it to be slow, it will not be slow,
want it to be cold, it will not be cold,
want it to be, it will not be.
The “wants” burn us.
We do not need to want,
we need to be a giver.

因為種種問題都在我們心中，
它以我們的心作為衡量。
沙門（果）第一、第二、第三、第四
在我們心中，
它不在外表，
如剃光頭、袈裟或優婆夷服飾。
這些我們叫做「施設的裝飾」
如果我們心好、自在和平靜，
沙門（果）第一、二、三、四
就會在我們心中呈現。

Because every kind of problem
stays in our mind.
It is measured in our mind.
The first, second, third and fourth samaṇa
stay in our mind.
It is not about the appearance,
for example, shaved head, monk's robe
or upāsikā's uniform.
We call these "conventional decoration"
If we are kind, relaxed and peaceful,
the first, second, third and fourth samaṇa
will arise in our mind.

我們為甚麼要持戒，
誦經以及寺院義務？
為了讓我們沒有我見我慢。
因此要找一些事務和工作，
設定職位，為了讓（你們）行善和付出。
比如村長，監督，主管等。
這是為了讓你們做個好人，
做個付出的人。
儘管如此，（你們）還是不太明白。

Why should we compel ourselves
to observe precepts,
chantings and monastery duties?
It is to cease our views and conceit.
Because this person has a lot of views
and conceit.
So we have to set up duties,
and titles (for him) to do good deeds
and to sacrifice,
for example, to be the village chief,
governor, or director.
It's for you to be a good person,
a sacrificing person. But even it is so,
(you are) still not quite understand.

不要持戒禁取見 *，
只觸摸到修行功課（戒）的表面。
如果我們不用心，
我們就只是哲學家或心理學家：
種子在手，卻不懂得種植和照料。

* 戒禁取見 (Sīlabbataparāmāsa) 的字義。
Sīla (戒) + bata (儀軌) + parāmāsa (觸撫)。
意指只接觸戒律儀軌層面的持戒方式。
「修行功課」在這裏代替「戒律」。

Do not be person with Sīlabbataparāmāsa*,
who fondles only to the surface of duties
of practice (precepts).
If we don't do it wholeheartedly,
we are nothing more than a philosopher
or psychologist,
who has only the seed but never plant
and cultivate it.

* Sīlabbataparāmāsa = Sīla (precept) + bata
(ceremony) + parāmāsa (to pet or fondle), meaning
that one touches only the surface (ceremonial)
meaning of precepts.

很重要，修行對我們這人生很重要。
呼吸很重要。
我們要行善，且樂於行善。
放任自己隨心所欲，不能始終如一，
這是我們最大的破產。

Very important, practice is
very important to our life.
Breathing is very important.
Let us do the good deeds.
Let us be happy in doing the good deeds.
We have nothing to bankrupt
more serious than letting ourself
to be a freestyle person,
not standing firm consistently.

熱也好，冷也好，
缺乏四資具也好，
種種這些外境，
給予我們修心的機會。

No matter hot, or cold,
or lack of the four requisites,
all these modes of environment
give us the opportunity to train our mind.

當問題來到我們面前，我們就要回答。
當下我們就會接受考驗，及格與否，
我們馬上就會知道。
把動機管好，把指南針調好。
不要迷失，不要沉溺。
色相來了就迷失沉溺，又笑又哭。
聲，香，味，稱譽來了，我也是同樣。
沉迷只是浪費我們時間而已。

When there is a question for us to answer,
we should answer.
We should do the test immediately,
no matter fail or pass, we know immediately.
Set your intention appropriate,
and set your compass upright.
Don't be lost, don't be indulged.
Forms come, we lost and indulge,
with laughters and tears.
The same happens when sounds,
smells, tastes and praises come.
The indulgence wastes our time.

善行是不死的。
即使在人後行善，
那善行也必會有所回報。
那些善行令我們脫離苦，脫離貧苦，
脫離生死輪迴。
我們所有人的價值，
視乎善行和施捨的果報。

Good deeds are immortal.
Even we just do without anyone knows,
that good deeds will initiate output certainly.
Only good deeds can lead us free from
sufferings, from poverty,
and from the reincarnation.
The value of all of us
depends on the result of good deeds
and self sacrifice.

行善就像太陽。
每天早上時間一到就升起，
沒有抱怨、沒有偷懶。
堅持行善，直至熟練，
直至成為性格，直至超越（求取）回報。
持之以恆，如日夜交替。

Let us do the good deeds like the sun.
Every morning it arises
when the time comes,
no muttering,
no dawdling.
Do good deeds continuously,
until being an expert,
until making it as your nature,
until going beyond rewards.
Do it regularly like days and nights.

我們就像一輛時速一兩百的快車，
想要它立刻停下來是不可能的。
如果我們不跟隨自己的心欲，
我們就會五內俱焚。
如果我們是輛煞不住的快車，
那是因為我們的煞車器壞了。

We are just like a fast driving car at the speed
of 100 or 200 (km/h),
it is impossible to let it stop immediately.
If we do not follow our desires,
we will die from chest explosion
(the unfulfilled desires will cause much
fretfulness as if the chest is going to explode).
If we are the fast driving car that cannot be
stopped, that is because the brake is broken.

願我們所有人都能鎮定和謹慎，
超越喜歡和不喜歡，
超越修行的倒退。

May everyone of us be steady and discreet,
stay beyond liking and disliking,
stay beyond regression (of practice).

我們要令心舒適，令它更快樂，
不論是出家人還是在家人，
都是一樣。
我們要令心舒適和快樂，
因為我們的心流連在外，
抱怨和追逐快樂，
就像有人追逐捕抓自己的影子一樣。
越跑就越累，
怎樣跑都抓不到。

We should make the mind to be at ease,
let it be with more happiness,
no matter monks or laypeople.
We should make the mind to be at ease,
with happiness,
because our mind is sent to the outside,
it groans and runs to seek happiness,
just like someone runs to catch his own shadow.
The more he runs, the more tired he will be.
No matter how long he runs, he never finds.

有人來問佛陀：
「涅槃是怎樣的？像美麗的宮殿嗎？
像星星月亮嗎？」
佛陀回答說：
「能明白涅槃的人，是那些無私和
漏盡的人。」

Someone went to ask the Lord Buddha,
“How is the Nibbāna like?
Is it like beautiful palaces?
Or stars and moon?”
The Lord Buddha replied,
“Those who can understand the Nibbāna,
are those who are not selfish,
are those who end the āsava (outleakings,
or the defilements)”

如果沒有我們，就沒有一切。
這個「沒有」是指心的方面。
這代表說我們的進步
應該是心的進步，
因為身體是沒有罪過的。

If we do not exist, everything does not exist.
“Not exist” here refers to the aspect of mind.
It shows that the cultivation of ourselves
should be done in the mind,
as the body does not gain any sin.

要立志清晰，我們生來是為了捨，
為了清除自私。
不隨心所欲，而追隨佛陀、
法和聖者僧團。
追隨修行功課、修行道跡。
追隨五戒、八戒、二二七戒。
過去所有的不善全部丟掉，
我們的所有弱點也要捨掉。

Set the intention well,
that we are born for sacrificing,
for letting go of selfishness.
Not following own desires,
but follow the Buddha and the noble Sangha,
follow the duties of practice, the path of
practice, follow the 5 precepts,
8 precepts and 227 precepts.
Let us throw away all of
the unwholesomeness in the past.
Also we need to give up all our weaknesses.

有時思想會迷失。
它忘記老、忘記病、忘記死。
它看不見，但老仍是擠進來，
病仍是擠進來，
愛別離仍是擠進來。

The thinking is sometimes misleading.
It forgets the aging, forgets the sickness,
forgets the death.
It cannot see, but the aging surges in,
the sickness surges in,
and the departure from the beloved surges in.

死神來提醒我們：
老、病、死。
但我們仍然是無動於衷，
因為我們迷失於色、聲、香、味、
運氣和地位。
「等下我們就會錯過尾班列車。」

The Death comes and reminds:
the aging, sickness and death,
but still we do not care,
because we are indulging in the forms, sounds,
smells, tastes, luck and status.
“Soon we will miss the last train.”

我們就像坐牢一樣，
應當為自己努力尋找出路。
這個人生必定會老、病、死。
我們要好好利用這個身體，
來思維（尋找）出離生死、
出離輪迴流轉。

We are just like being imprisoned.
Try to find a way out for ourselves.
In this life there must be aging,
sickness and death.
We should make use of our physical body,
to think of liberating from our reincarnations,
from the cycle of birth & death.

「平靜」，是必須和重要的，
不平靜的心沒有快樂，沒有定，
沒有原則和準繩。
苦惱和貧窮的心沒有家可依止。
做甚麼卻不能成就。
它喜歡流連遊蕩，
追逐色、聲、香、味、稱譽和譏毀。
色來就隨色走。聲來就隨聲去。

“Peacefulness” is something necessary
and important.
An unpeaceful mind is the mind without
happiness, without samādhi,
without principle and standard.
The mind in suffering and poverty
has no home to stay.
Whatever he does cannot succeed.
It likes traveling and wandering with the forms,
sounds, smells, tastes, praises and slanders.
Forms come, it goes with the forms.
Sounds come, it goes with the sounds.

我們迷失於放逸，
喜歡忽視小問題。
其實，這些我們忽視的小問題，
是我們的大過患。
佛陀只怕一件事，
他害怕我們放逸，
害怕我們為自己製造問題。

We indulge to be heedless,
overlook the minor matters.
Actually, minor matters that
we neglect are dangerous for us.
The Lord Buddha was afraid of only one thing.
He was afraid of our heedlessness,
afraid that we create problems for ourselves.

佛陀（在菩提樹下）鋪置寶座，
結跏趺座，
就是為了告訴我們：
「能遇到安穩之快樂——涅槃的人，
應該超越世間法而住。」

The Lord Buddha made the holy seat
and sat cross-legged (under the Bodhi tree)
for telling us this,
“One who will meet the secured happiness,
the Nibbāna, should stay beyond
the Lokadhamma (the worldly affairs).”

如果我們把世間的心境裝進自己的心，
就很難得到平靜。
這件事結束，很快又有新的來。
我們要明白世間法：
它們從我們日常生活中來，
為了讓我們的心更加堅定，不顫抖，
不搖擺，不隨境動搖，
以平等的捨心面對外境的衝擊。

If we go to take the moods of
the worldly affairs into our mind,
it will be difficult to be peaceful.
Very soon when this affair ends,
the others come.
We should understand the worldly affairs –
They rise in our daily life
for training our mind to be steady,
no shaking, no wavering, and not being
impacted, with equanimity and detached
calmness to face the outside impacts
upon the mind.

當它生起時我們不要動搖，
不要造作妄想，
要發展捨波羅蜜。
如果我們造作妄想，
內心動搖，
那就會苦。
這是艱難的工作，
但是我們必須做。
要去做，要去修，
要累積波羅蜜。
如果沒有這些東西，
我們就沒有甚麼可以幫我們修行。

When it arises,
we do not need to be nervous,
do not make up.
We should develop the pārami
for equanimity.
If we make up, or being nervous,
we will suffer.
This is a tough job,
but we need to do.
We should do, should practise.
We should accumulate pārami.
If there are not these things,
there will be nothing for us
to practise in this way.

種種生起的事物，
如果我們不把它放在心上，
它就不會有問題。
我們不要輕易相信，輕易動搖，
激動和害怕。
我們要訓練自己，
讓呼吸進出清晰明瞭。
讓一呼一吸進出清晰明瞭。
我們不只是看呼吸而已。
我們深深吸氣，
再深深呼氣，令它清晰明瞭。
讓我們把心從世間法中抽離，
讓它清晰明瞭。

Everything that arises,
if we do not keep it in our mind,
it will not create problems.
Don't be credulous, easily influenced,
excited and frightened.
We should train to make
the breathing to be lucid.
To make the in-breathe and
out-breathe be lucid.
We are not simply watching the breathing.
Let us take long breathe in,
and long breathe out,
make them lucid.
Let us lift our mind out from the worldly affairs,
make it lucid.

佛陀不教我們逃離身體的問題，
他教我們逃離心的問題。
我們要让自我的心變得聰明，
讓我們的心變得堅定堅強，
讓我們的心變得快樂，超越世間法。

The Lord Buddha forbid us escaping
from the physical problems.
He wanted us to escape from mental problems.
Make our mind clever,
make our mind steady and rigorous,
make our mind happy,
stay beyond the worldly affairs.

我們都是有功德福報的人。
因為我們還活著，
還能繼續修行，
致力在心中摧毀世間法。
我們已經笨了很久了，
現在要來改善。
借用佛陀善說的法，
做個覺知、清醒、喜悅的人。

We are persons with merits and virtues,
as we are still alive,
as we can still practise for crumbling
the worldly affairs, out from our mind.
We have been foolish for long,
it is time to improve.
To be a knowing, awake and joyful person,
with the Dhamma that the Lord Buddha
well expounded.

持戒重在動機。

我們要有好的動機、清淨的動機。

不要跟自己玩陰謀伎倆，

扭曲正法律來迎合煩惱。

我們要轉變自己來迎合法。

不要隨順自我，這樣心會無力。

因為我們的最終目標：

是熄滅無餘的清涼，是涅槃，

樂住於涅槃。

Observing precepts depends on intention.

We should make our intentions good and pure.

Do not trick ourselves and convert

Dhamma-Vinaya to please our defilements.

We should adapt ourselves to Dhamma.

Do not comply with the self,

as the mind will lose the power.

Because our final goal, is the ultimate serenity

and extinguishment, which is the Nibbāna,

being happy with Nibbāna.

軟弱、易動搖、不堅持，
這些叫做人生的失敗。
做甚麼都不能成就。
猶豫不決，不認真。
不值得信賴，不認真。
沒有正定。
沒有定，智慧從何而來？
不清晰明瞭。錯誤的放下。

Feebleness, shakiness, inconsistency,
these are called the failure of life.
Whatever he does cannot succeed.
Always hesitates, not earnest.
Not trustworthy, not earnest.
Does not have sammā-samādhi.
Without samādhi, how can the wisdom arise?
Not knowing and comprehending clearly.
Letting go in a wrong way.

如果我們放下戒或者修行功課，
他叫這個作「錯誤的放下」。
有人害怕執著：
行遠路時，因為害怕執著道路，
所以棄路而走。
這就是「錯誤的放下」。
渡洋時，因為害怕執著船，
所以從船上跳下去。
這就是「錯誤的放下」。

If we let go of the precepts, or duties of
practice,
He called this “wrong let-go”.
Somebody fears attachment:
When travelling in a long journey,
fearing attachment to the road,
and thus leave from the road.
This is “wrong let-go”.
When crossing the great ocean,
fearing attachment to the ship,
and thus jump from the ship.
This is “wrong let-go”.

我們要盡力行善，
但不要期望回報。
回報這東西，
不想得到也會得到。
不想有也是會有。
就像我們的影子，
無論你去到哪，
它都會追隨。

We try our best to do the good deeds,
but do not expect any reward.
The rewards,
even if you do not want to gain,
you will gain;
do not want to have,
you will have.
Just like our own shadow.
Wherever you go,
the shadow follows.

法的修行者要無我。
就如佛陀，
他不需要誰來讚賞抬舉，
稱譽或討好。
他只需要付出和捨而已。

The practitioners of Dhamma
should be egoless.
Just like the Lord Buddha,
he did not need anyone to appreciate
and exalt, to praise or to please.
He only needed to give and relinquish.

佛陀修行直至他值得自己合十禮敬，
而後才為世人所知。
我們要努力看自己。
不要去看別人、挑剔別人，
這是惡業。
但如果看別人是為了幫助別人，
這是善業。
比丘有意挑剔別人錯處是犯戒，
是惡業。
但如果為了幫助和教導而觀察，
則是善業。

The Lord Buddha practised until
he was worthy of respect even by himself,
and let others know later.
We endeavor to look at ourselves more.
Do not go to look at the others,
criticize the others. It is a guilt.
But if we look at the others for
the purpose of offering help, that is a merit.
Bhikkhus aim to find guilts of other people
is an offense to precepts, and guilty in itself.
But if they observe for helping and teaching,
this is meritorious.

抱怨所有人不好，
從出生至今，
朋友也沒剩下幾個了，
這是因為我們喜歡燒，
燒朋友、燒兄弟，燃燒殆盡。

One blames all other people to be no good.
Few friends remain in his life.
This is because we are persons like to burn,
burn the friends, burn the siblings,
burn until everything is utterly ruined.

如果我們覺得還有女人、有男人，
我們的心就很糟糕。
出家人的心要斷、要捨、要放下，
如此心才會歸一，
如此心才會安住一境。

If we think that there are women and men,
that means our mind is in trouble.
The mind of the ordained person should cut,
should abandon, should let go,
thus the mind can be united,
thus the mind can be one-pointed.

我們要思維這個身體：
去掉頭髮、剝掉全身皮膚、去掉肉。
這是為了破壞（自我的）形象，
去掉「這是我」、
「這是男人」或「這是女人」如此的想法。
這種方法我們要修。
它會拔掉根本，
把「有身見」連根拔起，
（有身見）也就是指「這是我」、
「這是男人」、「這是女人」這些見解。

Let us contemplate our body:
take off the hair,
peel off the whole layer of skin,
take off the flesh,
for destroying the (self) image.
Remove the thoughts of “this is me”,
“this is a man or a woman”.
This method that we should all practise,
will pull out the roots,
uproot the Sakkāya-diṭṭhi
(the view of possessing a body),
which gives views like “this is me”,
“this is a man”, or “this is woman”.

如果我們思維太多，
大腦就會緊張。
如果我們完全不想，
完全不思維，
智慧就不會生起，
佛法不會生起。
他就只有定而已。
一旦出了定境，
就跟那些從來沒修行過的人沒兩樣。
修行過程中，
佛陀要我們兩者（定和思維）交替進行。

If we contemplate too much,
the brain will be stressful.
If we do not think at all,
do not contemplate at all,
wisdom will not arise,
Dhamma will not arise.
One will have samādhi only.
After out of samādhi,
the person is simply the same
as those have never practised.
In the course of practice,
the Lord Buddha taught us to practise them
(samādhi and contemplation) alternatively.

所有人都可以修行，
不論國籍和家族。
如果我們決意修行，
這世上阿羅漢不空，
或者說，無漏之人不會消失。

涅槃並不是離我們很遠的東西，
如果我們真心真意修行的話。

Everyone can practise,
no matter what nationality or class.
If we determine to practise,
this world will not be void of arahants,
or void of persons without defilement.

Nibbāna is not something far away from us,
if we devote to practise.

如果我們注重心、
注重起心動念，
我們就會知道自己的戒清淨
或者不清淨。
我們可以隱瞞或欺騙別人，
但卻不能隱瞞或欺騙自己。
持戒是為了能讓自己值得
自己頂禮和禮敬，
因為佛陀的真身就是戒。

If we emphasize on the mind,
emphasize on the intention,
we will know that our precepts are pure or not.
We can conceal from other people,
or can deceive other people,
but cannot conceal from ourselves,
nor deceive ourselves.
Observance of our precepts,
it is to make us respect-worthy
even for ourselves,
because the true essence of
the Lord Buddha is the “Sīla” (precepts).

不論是出家人還是在家人，
修行人有時也會放逸。
當持戒不好時，那種自然的、無入無出的*，
同時也是（真正）三摩地基礎的定就不會生起。
如果我們持戒好，
這種定就會自然而然的生起和維持。
三摩地指的是貪、瞋、癡的（暫時）消失，
指的是離開了五蓋的心。
如果我們修的正確，戒、定、慧
就會一直合而為一。

*「無入無出」指的是這種定並不是要通過正式打
坐而得到的禪定，而是指一種處境不亂的鎮定（定力）
的心。這種定力可以貫徹於我們整個生活，簡單說
就是培養一種鎮定的性格，而這種鎮定的心性，
對於正式的三摩地（四禪八定）是很有幫助的。

Practitioners, no matter monks or laymen,
are sometimes heedless.
When observing precepts not well,
the samādhi which is natural, will not arise.
Without entering nor withdrawal,
and which is the foundation of (the formal)
samādhi. If we observe precepts well,
the samādhi will arise and maintain naturally.
Samādhi means absence of greed,
hatred and delusion (temporarily).
It is the mind free from hindrances (nīvarana).
If we practise correctly, “sīla, samādhi, pañña”
will always fuse into one.

佛陀不要我們「只觸摸表面」，
那是戒禁取見。
他在波提木叉結束後告誡我們：
「要拔茅草的人要抓得牢，
然後專心拔草，這樣草才能被拔起。
如果我們抓得不牢，
茅草就會割傷我們的手。」

The Lord Buddha did not allow us
to “fondle on surface”,
that is the Sīlabbataparāmāsa.
He also reminded at the end of pāṭimokha.
“The person who wants to pull out
the cogon grass should grasp it tight,
and concentrate on pulling it out,
so that the grass will be up rooted.
If we grasp not tight enough,
the cogon grass will injure the hand.”

我們要自己修行。
大部分人們都是意志軟弱。
你們不要軟弱。
正定的意思是正確的堅定之心。
我們的修行沒有進沒有出，
不像烏龜，有時伸頭出來，
有時又縮回殼中。

We should practise on our own.
Most of people are feeble-minded.
Don't be feeble-minded.
Sammā-samādhī means
the right steadiness of mind.
Our practice should have no going
in and out option, like a tortoise,
sometimes pops its head out,
sometimes ducks into the shell.

當我們仍未熄滅煩惱，
仍未滅盡諸漏，
我們如何可以去幫助別人？
自己尚且不能自救，
卻走去慈悲別人，
這不會幫我們去到涅槃。

When we still have not ceased the defilements,
still have not ended the out leaking (āśava),
now can we help other people?
We cannot even save ourselves,
but we go to love and
be compassionate to other people,
that doesn't make us go to the Nibbāna.

問題產生了，
是因為我們有生。
我們繼續出生，
是因為我們追隨愚癡。
迷於自我，迷於外境。
現在各位仍然是背對著佛陀。
一旦仍未斷除頭三種結縛*，
仍然是背對著佛陀。

* 結縛：指令眾生輪迴的十種結縛。
斷除首三種結縛（有身見、疑、戒禁取見）
是初果聖者的特徵。

There are problems, because we are born.
Our births will continue,
because we follow the delusion,
delusion of self, delusion of outside world.
Now all of you are still turning your back
to the Lord Buddha.
Unless you can abandon the first 3 fetters
(saṃyojana*), you are still turning
your back to the Lord Buddha.

* saṃyojana: There are 10 fetters binding the sentient beings in the Cycle of Birth and Death. The abandoning of the first 3 fetters, namely, Sakkāyaditthi, vicikicchā, sīlabbataparāmāsa, is the characteristics of Sotāpanna, the first fruition in Buddhist practice.

如果我們知道了但不去修，
戒、定、慧是不會生起的。
因為從書本或別人言辭中得來的知識，
只是知識而已，只是學問而已，
不是修行的層次。
修行可以導向開悟，
但不是那麼容易。
佛陀說：「一切法皆由因而生。
我們應當致力完滿於因和緣。」

If we know but do not practise,
sīla, samādhi and paññā will not arise.
Because the knowledge we read
from the books or heard from others,
are mere knowledge, only worldly studies.
They are not the level of practice.
Practice does not lead to enlightenment easily.
The Lord Buddha said,
“All the dhamma are the result of cause.
We should perfect the cause and conditions.”

當心在想一些不好的東西時，
這心會令我們墮落
在修行中，前進一步，
然後再後退一步，
這叫做「原地踏步的修行」。

When the mind is thinking something bad,
that is the mind that will lead us to depravation.
One step forward in the practice,
then one step backward.
That means a practice making no headway.

當我們的心想或者思考一些不好的事，
其他人不知道、看不到，
但我們自己卻知道、看到。
這些都是阻礙涅槃的思想。

When our mind thinks,
or considers something bad,
other people do not know and do not see.
We ourselves know and see.
These are the thoughts that forbid the Nibbāna.

「道」* 就是修行的功課，
你們要依此前進。
知道那是錯的、那是妄想，
就不要去做。
發展正念，令其綿密。
流連外境的心，
就是引領我們在輪迴中重生的心。
歸一的心、一境的心，
就是認識心境和思想的心，
我們要堅定。
我們多想就多苦，少想就少苦。

*「道」：這裡指的是四聖諦中的道諦、或八正道。

The Path (Magga) is the duty of practice.
You should walk and stride forward.
Knowing that it is wrong, knowing that it is
thinking, just don't do it.
Cultivate the mindfulness to be intensive.
The mind that leaks to outside,
is the mind that leads us to be reborn
in the wheel of saṃsāra (reincarnations).
The mind that is one-pointed, or ekaggatā,
is the mind that knows the moods
and thoughts.
Let us be steady.
We suffer much when think much,
suffer less when think less.

要訓練令自己的心歸一。
修習梵行的人，
應當持心一境。
在佛法修行中，
我們或行或坐或臥，
都應當令心歸一。

Train our mind to be one.
These who practise the Brahmachariyā (holy
life) should hold onto the one-pointed mind.
In the practice of Dhamma,
no matter we walk, sit or lay down,
we should make our mind to be one.

一境的心是不造作的心，
是道的心，是修行功課、
修行道跡的心。
眼見色、耳聞聲，六根所觸，
如其本然。
不要讓它變成「眾生」、「人」、「我」、
「我們」、「他們」。
要先訓練和修行好，
令我們的心歸一、成一境性。
「唯一之道」就是指修行功課、
唯一的道路。
要有一境的心、堅定的心。
佛陀說：「這就是我們至上之道。」

The one-pointed mind is the mind that
does not fabricate,
the mind which is the Path or
the duties of practice.
Eye sees the forms, ear hears the sounds
that come to contact with us,
they are what they are.
Do not take it as “beings”, “persons”,
“self”, “us” or “them”.
Train and practise it.
Let our mind be one, be ekaggatā.
“Eko maggo” means the duties of practice,
the only way.
It requires the mind to be one,
to be steady.
The Lord Buddha said,
“This is our ultimate path.”

名、利、稱譽，這些不是我們的東西，
不是給我們的東西，
我們不能以名利稱譽或
金錢物質來評價自己。
作為出家人，
我們應把目標放在道果涅槃*上。

* 道果涅槃：包括初道 / 果、二道 / 果、三道 / 果、
四道 / 果八種佛教修行果位，而涅槃則是修行的
最終目標。

Fortune, fame, praise, these are not ours,
these are not for us.
We cannot value ourselves with fortune, fame
and praise, or with material belongings.
We do not wish for the humanly wealth or
heavenly wealth.
As a monk, we should aim at the Magga*(path),
Phala* (fruition) and Nibbāna.

* Magga, Phala: referring to the eight holy attainments--
Sotāpatti Magga/Phala, Sakadāgāmi Magga/ Phala,
Anāgāmi Magga/Phala, Arahatta Magga/Phala.

你們居士會覺得道果涅槃
不能作為目標。
是可以的！身為居士，
你們應該以道果涅槃作為目標。
因為那並不是身體有沒有出家的問題。
只要依法修行，
是可以證得道果涅槃的。
修行是屬於「出家人」的。
你們也可以像「出家人」一樣修行。
世間的出家人也可以修成
真正的出家人。

You may think that the Magga,
Phala and Nibbāna for lay person
is not possible to be your goal.
It can be! Being a lay person, you should set
the Magga, Phala and Nibbāna as your goal.
Because it does not matter
whether the body is ordained or not.
If you practise accordingly,
you can attain all the Magga,
Phala and Nibbāna.
The practice is for the “Monk”.
You can practise as a “Monk”.
The conventional monk can also
practise to be a true monk.

空手而來，空手而去，
盡棄世間財富，
最後你只是得到一些有名望的嘉賓
來為你施捨糞掃衣而已。
用心修行吧！
不論是僧是俗，
住在寺院還是家中。

Nakedly come, nakedly go,
leaving all worldly treasures behind.
Finally you only get honorable guests
come to dedicate corpse robes for you.
Concentrate on the practice,
both monks and lay people,
living in monastery or living at home.

這樣的修行，
叫做「修行供養」，
不是物質供養。
戒本身就是佛陀。
無貪、無瞋、無癡，就是佛陀。

To practise in this way,
is called “worship with practice”,
not worship with material.
The precept itself, is the Lord Buddha.
The non-greed, non-hatred and non-delusion
themselves, are the Lord Buddha.

如果還覺得有需要擁有手機或電腦，
代表說我們的心仍然流連在外，
仍然歡喜和滿足於世間。
心仍然灰暗、盲目和閉塞。
它是那樣的盲目、閉塞和灰暗，
以致對佛陀慈悲教誨的
諸惡業無慚無愧。
這是（對佛法的）譏謗。
這是破壞道果、破壞涅槃。

If there is still the need to have
mobile phone or computer,
that means our mind is still going outside.
It is still enjoying and satisfying in the worldly
way. The mind is still dark, blind and blocked.
It is so blind, blocked and dark,
that it has no fear and shame towards the guilts
that the Lord Buddha taught with compassion.
It is a disparagement.
It damages the Path and Fruitions,
damages the Nibbāna.

煩惱很厲害，無明很厲害。
它煽動慫恿我們。
如果我們不好好抓住原則，
不真正依隨正法律的話，
我們將不能戰勝煩惱和無名。
我們的心習慣於從前的事物，
它喜歡回歸到以前：
長大的家、住的地方、過的生活。
留戀不去。

The defilement is smart.
The ignorance is smart.
They instigate us.
If we do not hold firm on to the principle,
not truly follow the Dhamma and Vinaya,
then we cannot defeat the defilements
and ignorance.
Our mind is accustomed to the old affairs.
It likes to return to the old place:
The home we lived, the area we stayed,
the life we dwelt.
It attached.

修行人要有堅定堅強的心。
不考慮、不回憶、不思維惡
或不善的東西。

佛陀在證悟時說：

「這些考慮、回憶、思維，

我已經透澈明白了你。

你不能再替我建造新的

房屋和居所了。」

意思是說，在我們心中生起的輪迴。

我們要明白、切斷、終止它。

所有的美味和享受，我們要終止它。

Practitioners should have a steady
and vigorous mind, not considering,
recalling or thinking those unwholesome
or unskillful things.

The Lord Buddha said at his enlightenment,

“These considerations, recallings and
thinkings, I have really understood you.

You can no longer come to build
houses for me.”

That refers to the wheel of Saṃsāra
(reincarnations) that arises in our mind.

We should know it, stop it and end it.

All the deliciousness and enjoyment,
let us end them.

我們來是為了放下。

我們來是為了寂靜。

我們要让心趨向涅槃。

我們來就是為了走向涅槃。

這並不像我們所想的沉重和煩擾。

我們來是為了結束沉重和煩擾。

因為我們的身體出生後，

還會活幾十年才會死去，

但心在一天裡出生好多次。

生了又死，生了又死，不斷燃燒我們。

We come for let-go, we come for serenity.

We make our mind to approach the Nibbāna.

We come for the way approaching Nibbāna.

It is not stressful or troublesome as we think.

We come to end the stress and troubles.

Because the birth of the body will be followed

by several ten years of life before its death,

but the birth of the mind happens

many times a day.

It is born and dies, born and dies,

burning us all the time.

作為修行人，
如果我們已在追隨佛陀的足跡，
我們不需要怕我們會受苦、會困難、
會艱辛或逼迫，
因為我們修行是為了終結，
為了清涼，為了放開，
為了放下，為了捨己，
為了無我，為了不要、不有、不生。
種種問題，
都是因為我們要、我們有、我們生，
因為得、因為失。
無明煩惱因此而燃燒我們。

As practitioners,
if we are following the footprints
of the Lord Buddha,
we do not need to fear that
we will be suffered or distressed,
difficult or stressful.
Because we do for stopping,
do for cooling, do for let-go,
do for let-be, do for no self,
do for no ego, do for not taking,
do for not having, do for not being.
Problems arise,
because we take, we have, we be,
because of gains, because of losses.
So the ignorance, or the defilement, burns us.

佛陀要我們心中有涅槃。
不要有「我們」，不要有「自己」。
不要有「女人」，不要有「男人」。
讓它如其本然：
它生起，它存在，它滅去。
有些滅得快，有些滅得慢。
它生起了，然後便滅去，
因為一切事物沒有我。

The Lord Buddha wanted us
to have Nibbāna in the mind.
Don't have "we", don't have "self".
Don't have "woman", don't have "man".
Let it be as it is – it arises, it stays, it ceases.
Some cease fast, some cease slowly.
It arises, then it ceases,
because everything has no self.

讓我們的心歸一。

讓我們的心一境性。

讓我們的心解脫。

讓我們的心釋放。

我們的修行、

我們的精進持續穩定向前。

Let our mind be one.

Let our mind be ekaggatārammana
(one pointedness).

Let our mind be liberated.

Let our mind be released.

Let our practice, let our diligence
goes continuously and consistently.

有涅槃之心的大德們
不會樂於世間俗務：
擁有雄偉的戒堂、雄偉的大殿，
擁有所有那些雄偉、美麗、
莊嚴的（建築物）。
因為這無關佛教。
這不是佛陀經歷多個阿僧祇劫，
慈悲累積波羅蜜後來教導我們的東西。

The great masters who
have the mind as Nibbāna
will not enjoy the worldly matters:
to have big uposatha hall, big pavilion,
to have all these big, beautiful
and nice (buildings).
Because this is not about Buddhism,
this is not what the Lord Buddha came
to teach us with love after accumulation of
pārami (perfections) for many countless aeons.

演講開示數百千次，
不及實際做給他看。

Giving speech or sermon
for hundred and thousand times,
cannot compare with showing
by actual practice.

你還沒有，你還不是。
你履行職務然後就會有壓力，
因為你心中沒有涅槃，
只有世間法，
只有舊傷和瘀青，
只有傷疤。
佛陀要你把世間法從心中丟掉。

You still have not. You still are not.
You perform your job and become stressful,
Because there is no Nibbāna in your mind.
The mind has only the worldly affairs,
has only injuries and bruises,
has only the scars.
The Lord Buddha wanted you to shake off
the worldly affairs from your mind.

當我們察覺時，
它已經瘋了好多次了。
有時候，即使已經瘋了好多次，
他仍然記不住、看不見。
佛陀要我們所有人見到
輪迴的苦與過患。
要我們見到苦的起因，
見到苦的熄滅，
要我們用心修行。
除了我們自己，
沒有人可以幫助我們、
或代替我們修行。

Before we are aware,
we have been insane for many times.
Sometimes even though being insane
for many times,
we still don't remember, don't see.
The Lord Buddha wanted all of us to see
the sufferings and dangers in
the wheel of saṃsāra (reincarnations),
to see the cause of sufferings,
to see the cessation of the sufferings,
to concentrate on the practice.
No one can help us, or practise for us,
except we practise by ourselves.

無處不可修行。
在我們生活中，
我們的修行從一早醒來開始。
輕鬆地吸、輕鬆地呼。
當我們履行責任或工作時，
我們也要修行，
要用戒與法來作我們的立足處。

There is nowhere we cannot practise.
In our life, we start practise once we wake up.
Breathing in with ease, breathing out with ease.
In performing our duties and jobs,
we also need to practise,
need to use the precepts and
dhamma as our principle.

我們要用心修行和訓練。
令它成為善法、正法、莊嚴之法的
修行道跡（paṭipadā）。
要修行直到死去。
不是只做一兩天而已，
而是一直做到成為專業。
這叫做修行道跡，終生的功課。

We should concentrate
in practice and training.
Let it be the Path of Practice (paṭipadā)
in the good, the right and the graceful.
We should practise until the day of death.
Not that doing it only for one or two days,
but do it until being professional.
This is called the Path of Practice,
the duties of practice throughout the whole life.

各位要好好記住：
努力給自己戒。
努力給自己定。
努力給自己慧。
除卻佛陀、正法律，和聖者僧伽，
我們再無其它皈依處。
努力鼓勵自己：
佛陀與大德尊者們並不是要我們壓力，
而是慈悲我們，給予我們寶藏、
給予我們聖財。
外面的佛陀容易建造，
不論是銅佛金佛，
而裏面的佛陀難建造，
這就是我們的修行所在。

Let all of you remember this well:
Strive to build up yourself the precept.
Strive to build up yourself the concentration.
Strive to build up yourself the wisdom.
There are no other refuges for us,
except the Lord Buddha, the Dhamma-Vinaya,
and the Noble Sangha.
Strive to encourage ourselves,
that the Lord Buddha and
the great masters are not pushing us.
They give us loving kindness,
giving us the treasure, the noble treasures.
The Buddha outside –
bronze Buddha and gold Buddha,
are easier to build than the Buddha inside
the mind, which we are practising for.

流通處 Distribution

泰國 Thailand

阿贊甘哈長駐寺院

Ajahn Ganha's Residing Monastery

Subtawee Dhammaram Monastery

Bansubtaweekoon

Wangmee Sub-district

Wangnamkeaw district

Nakhon Ratchasima Province 30370

Thailand

聯絡人 (泰語 / 英語) :

Contact person (Thai / English) :

Khun Choke +668 19129052

馬來西亞 Malaysia

昔加末正見寺

Sammaditthi Monastery

Lot 396 Kg Bumbun, Pekan Jabi, 85000 Segamat

聯絡人: 邱先生 +6-012-7694791

Contact person: Bro Khoo

香港 Hong Kong

香港南傳禪修學會

香港 尖沙咀 彌敦道 172 號

太平洋大廈 14 樓 A 室

Hong Kong Theravada Meditation Society

14A Pacific Mansion, 172 Nathan Rd.,

TST, Kowloon, Hong Kong

電話 Tel: +852 6190 0187



香港南傳禪修學會

Hong Kong Theravada Meditation Society | 同修園地

思維佛法 Contemplation of Dhamma

作者 Author: 阿贊甘哈
Ajahn Ganha Sukhakamo

翻譯 Translator: 能忍比丘
Bhikkhu Khantiko

出版 Published by: 香港南傳禪修學會
Hong Kong Theravada
Meditation Society

電話 Tel.: +852 6190 0187

初版 First impression: 2017 年 9 月 Sept 2017

版權所有 © 2017 香港南傳禪修學會
Copyright 2017, by Hong Kong Theravada
Meditation Society

本著作所有文字、設計、影像、圖形等均受知識產權保障，
未經本會同意，請勿擅自取用，不論部分或全部重製、
仿製或修改，均屬侵權。

All rights reserved. This publication, including text, design,
illustrations or graphics are protected by copyright law.
No part of this book may be reproduced in any form or by
any means, without the prior permission of the publisher.