

Beginning To See

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慧眼初開

蘇吉達／英文
朱利奧／插圖
梁國雄居士／中譯

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Translator's Introduction 譯者前言

1. 這是一本有趣、精簡易明、人人可讀的「佛教內觀禪修」入門書。
2. 此為佛法贈禮，中譯版權乃屬譯者所有，歡迎免費轉載與流通，但不得更改任何內容或作任何牟利的商業用途。
3. 在【】內的文字是譯者所加的簡註或簡評。裡面所述的禪修方法似屬緬甸馬哈希大師（Sayadaw Mahasi）所傳的內觀禪法（Vipassanā Meditation）。此禪法頗為普遍，在世界很多地方都有傳授。能夠翻譯多年前譯者所喜的好書，並與大眾分享，實是一件美事。
4. 英文版本原刊於下述網頁之內：<http://www.weblife.org/library.html>。十分感謝網主 Mr Andrew Vavrek 允許本人把此美妙、睿智的文字翻譯為中文，以餉中文讀者群。（The English text “beginning to see” comes from the following website：<http://www.weblife.org/library.html> I would like to thank Mr Andrew Vavrek, the Site-Captain for his kind permission to translate this wonderful text into Chinese.）
5. Translator’s Email（譯者電郵）：kh14035@yahoo.com.hk
6. 本譯文原載於「佛法小品」網站之內：
<http://home.pacific.net.hk/~kh1123/index.html> 現已轉到下述之新網址：
<http://bemindful.weebly.com/index.html>

this book is dedicated to
the 9 to 5'ers
and everybody else

願以此書
獻給
朝九晚五的上班族
以及所有其他人士

a collection of epigrams
about the problem of living
and the freedom
to be gained
through meditation

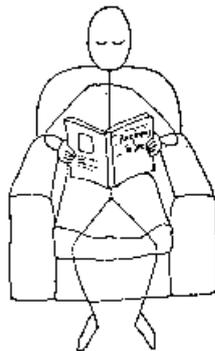
一本有關
人生問題 與 禪修解脫
之
雋語集

much suffering
comes into the
life of one who
tries to be anywhere
but here
in the present
moment

不滿當下現實
只顧依戀過去
追求未來的人

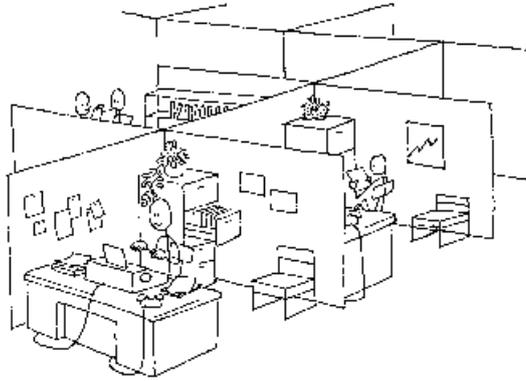
苦惱自然眾多

【當下：指眼前此時此地】



are you
content
with where you
are right now?

你對當下現實滿意嗎？



because "right nows" are all you have

因為，“當下現實”是你所能擁有的一切

【過去未來，不如現實，面對現實是最重要的。】

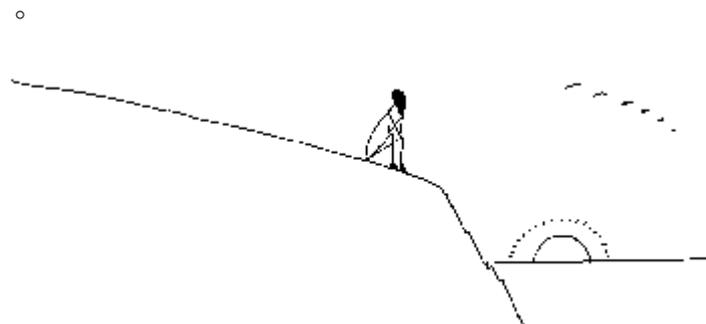
there is nothing
in this life that we can
have for very long

人事滄桑
世態無常

things and people come ...
then leave us ...

依戀執着
難免悲傷

and we are left
sad and aching
because of
our attachment



*because we are only
accepting of pleasure
in our lives ...*

因為我們
只要快樂
不要痛苦

於是終日
趨吉避凶
人心惶惶 【惶惶：驚惶失措】

an immense amount of fear
is created as we spend our lives
dodging pain

an immense amount of fear
is created as we spend our
lives dodging pain

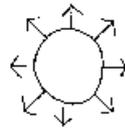
於是終日
趨吉避凶
人心惶惶

於是終日
趨吉避凶
人心惶惶

an immense amount of fear
is created as we spend our lives
dodging pain

the world continually
demands that we
direct our attention
outside ourselves.

身外世界，五彩繽紛
扣人心弦，引人入勝
令人應接不暇



meditation teaches
us to revolt

禪修教我們
要掉轉方向



and turn that
awareness toward
our neglected
dimly-lit
insides ...

引導意識向內
覺察我們
忽略已久的
昏暗之處
【昏暗之處：指身心之內】



Painful feelings* in the mind
indicate wrong attitudes
about life

* 痛苦的感受
顯示出
錯誤的人生態度

a meditation retreat
can show us
what we're doing wrong

一次密集禪修
可以顯示：
我們做錯了什麼



* jealousy, envy, hatred, loneliness, frustration, depression

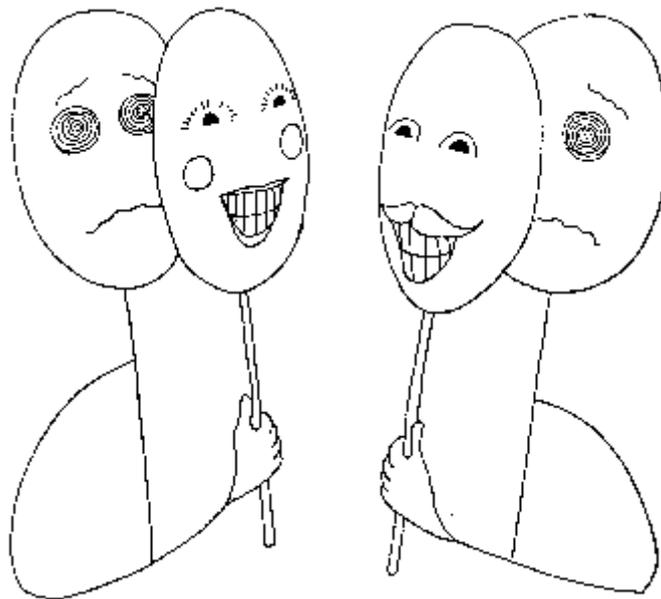
* 痛苦的感受包括：
嫉妒、羨慕、瞋恨、孤獨、挫折、沮喪 ... 等

we live our
lives fearfully

我們惶惶不可終日

to such an extent
that we live dishonestly

乃至自欺欺人



there is dishonesty
in any mind
which demands
that reality
occur in a

yaw cificeps

人心並不老實

經常異想天開

【異想天開：形容想法離奇，不切實際】

we progress in this
life according to our
honest wisdom.

honest wisdom is
realizing what you feel,
knowing what you think,

and opening
your attention
to everything
which comes
before you.

人生成長
有賴如實智慧

如實智慧
是了知自己當下的感受和思想

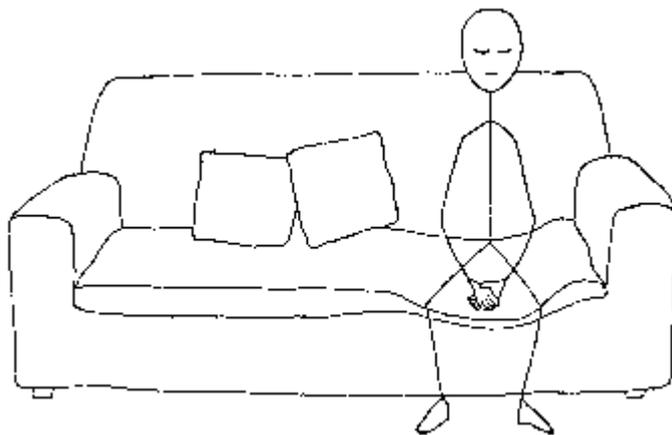
以及開放自己
客觀地
注意眼前
發生的一切

we should take
time each day to
understand ourselves

to watch exactly
what we experience
in walking and sitting meditation.

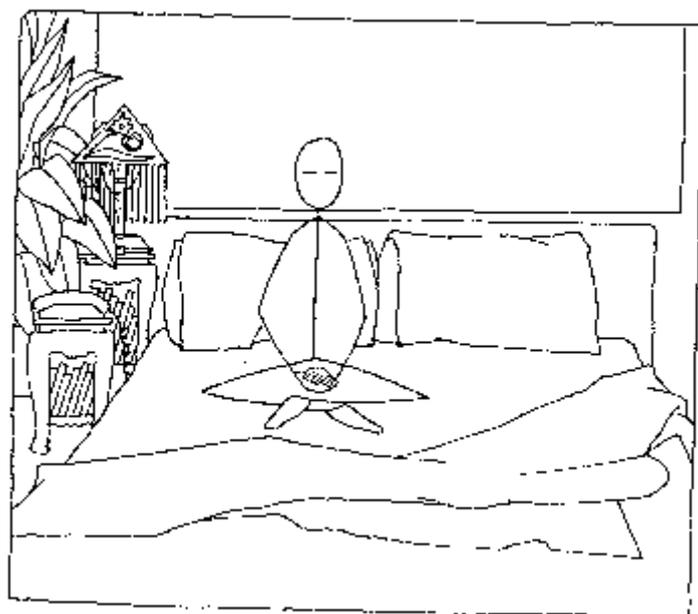
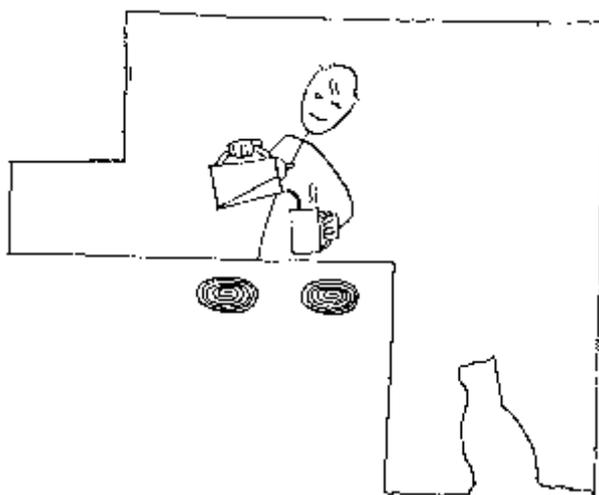
我們每天
應抽點時間
來了解自己

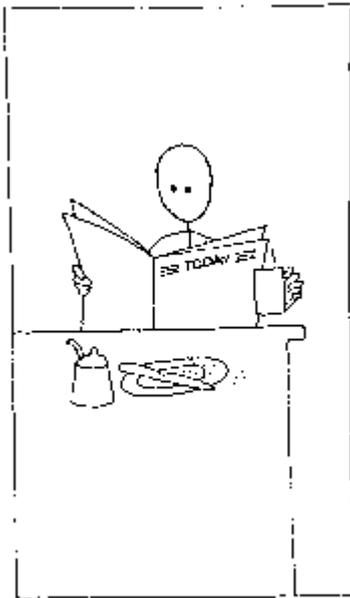
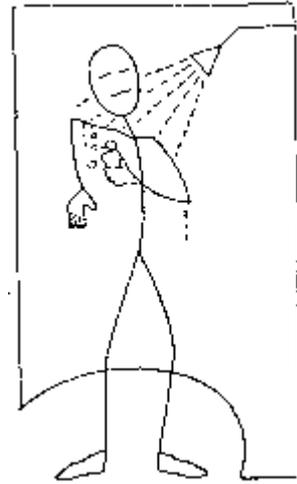
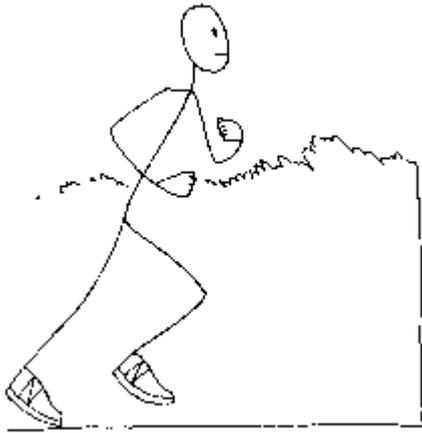
在坐禪和行禪中
如實觀察自己的
當下感受



**how to
start a
good day ...**

如何開始美好的一天？



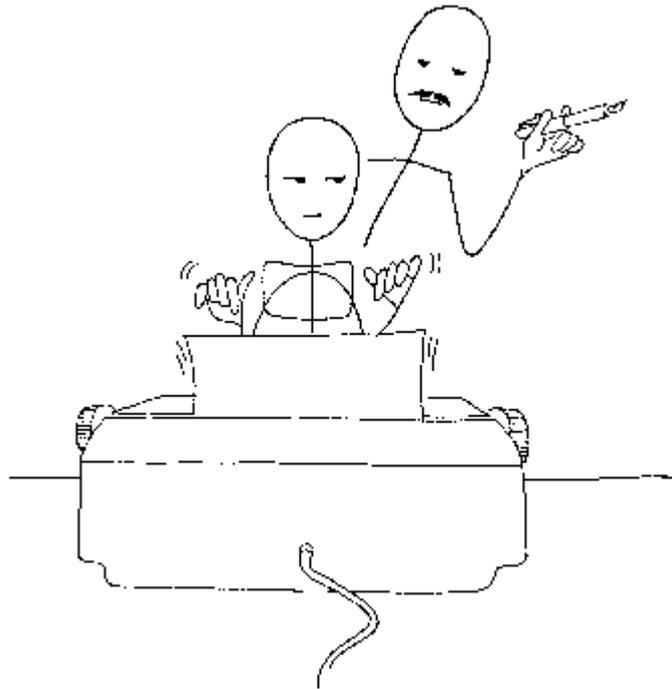


every day you are
responsible
for how you feel

每一天
你都要為自己的感受
負責

no one can make you
unhappy
or nervous

因為，誰也不能
令你不快
或不安



choices in
a meditator's life
are very simple :

he does those things
which contribute to
his awareness

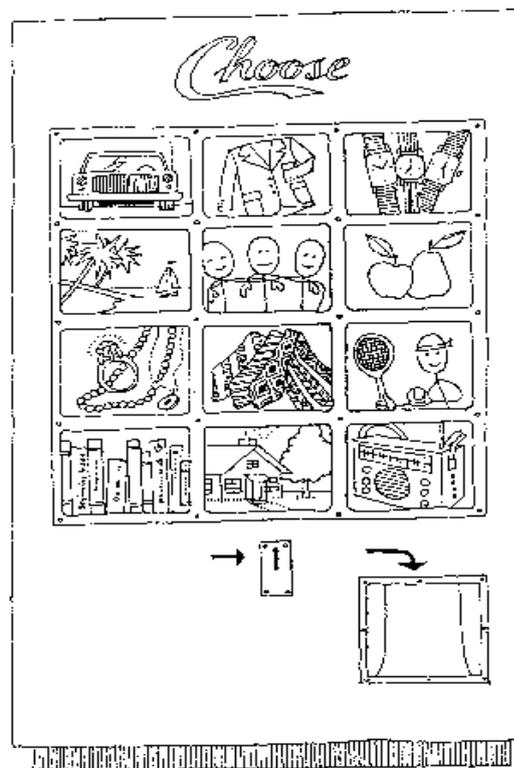
he refrains from
things which do not

禪修者的生活選擇

很簡單：

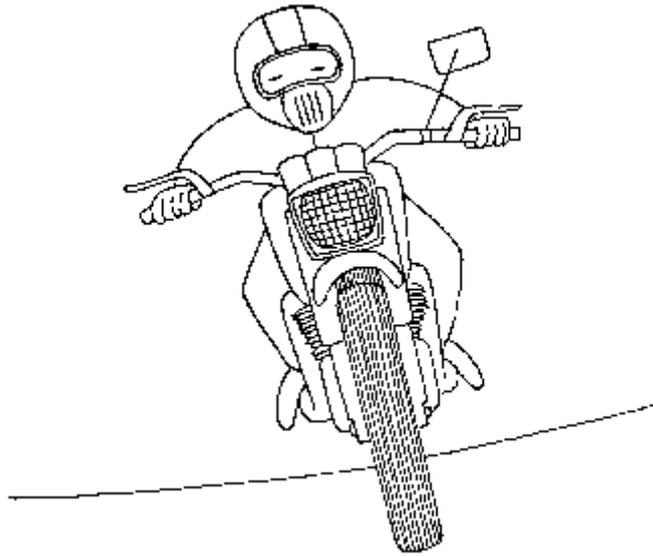
他做有助覺知的事情

他不做有損覺知的事情



the first step in
spiritual growth is to
do what we love to do
and to become aware
of doing it

修行的第一步是：
做自己喜歡做的事
同時，要覺知自己正在做着它



in what direction are you taking
yourself?

(is it worth your effort?)

is it exactly where you want to go?)

你正往哪裡走？

(值得你為此費力用功嗎？

那裡確是你嚮往之處嗎？)

insight meditation
systematically trains us
to be aware of everything
“we’re up to”

內觀禪
有系統地訓練我們
覺知當下
從事的一切

the mind is only a
sophisticated mirror

心好比一面
非常複雜的鏡子

it is what it sees | sees ti tahw si ti

它能如實反映一切

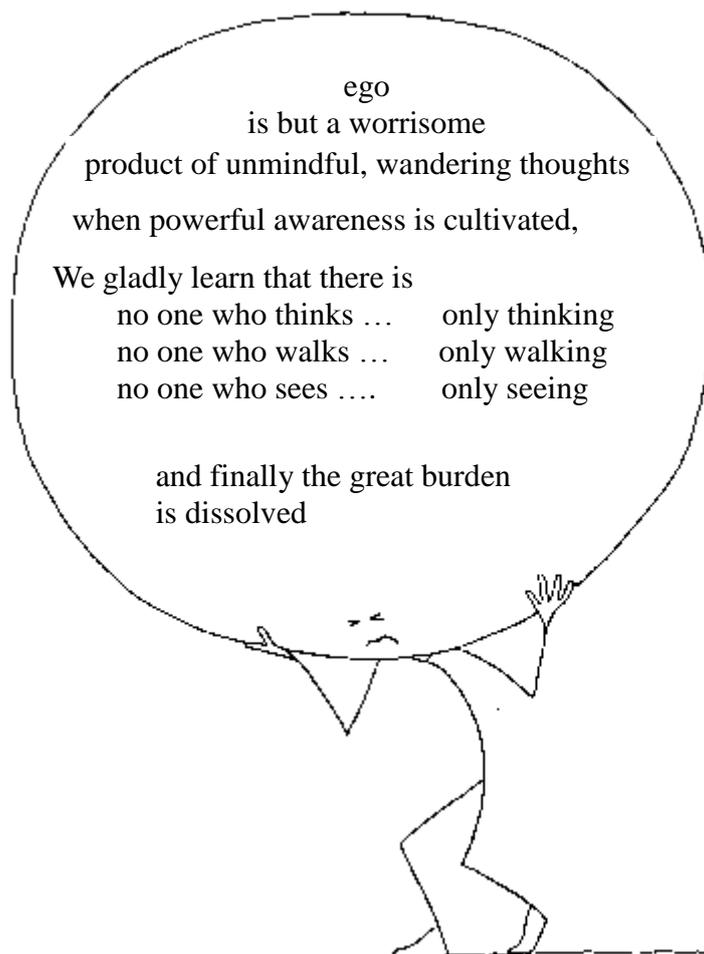
be careful what
you show it because
you can be

因此
小心你的表現
因為你可以是
任何東西 | 西東何任
任何東西 | 西東何任

anything | gnihtyna
anything | gnihtyna

沒有人人在思考
沒有人人在走路
沒有人人在看
最後，如釋重負，
輕安自在

只有思考的事
只有走路的事
只有看的事



「自我」
不過是覺察不到之散亂思想的惱人產物
當培養出強勁的覺知力時
我們會樂於發現
實際上：

detached
does not mean
dead

超脫並非死亡

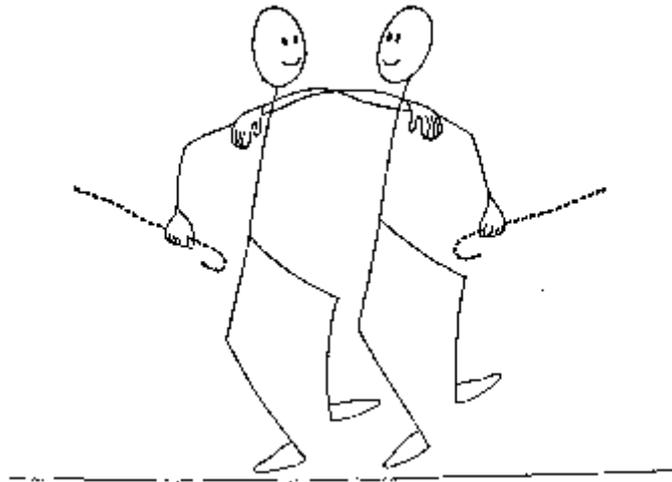
它充滿慈、悲、喜、捨

rather, it is made of
Loving-kindness
Compassion
Sympathetic joy
and
equanimity

one of the
highest blessings is
a friend with whom
we can respond
openly and freely

有一坦誠相交的朋友

乃人生最大的福氣



it is hard
to be constantly loving

but it is harder
to be unloving

常懷慈悲難
常懷瞋恨更難

this living is
so hard
how can we
be anything
but loving?

生活那麼困苦

不慈悲還可怎樣？

besides teaching insight meditation the buddha also taught a meditation to develop loving kindness for all creatures - he instructed that we sit in a quiet place and reflect first on the dangers of hatred, anger and resentment, and the benefits of loving-kindness - these reflections remind us of the importance of maintaining a loving attitude in all circumstances and give us energy for the meditation.

because only when there is love for oneself can there be love for others, we first practice loving-kindness towards ourselves by thinking of our own good qualities and kind actions - warmth for ourselves grows as we repeat over and over the loving thought : 'may I be free from my troubles (anger, fear, tension, anxiety, hatred, etc.) may I live happily.'

when we first begin the practice of loving-kindness, we may be surprised to find that we have difficulty in reflecting on our good qualities - we may feel shy or guilty in thinking of ourselves in such a positive way, or there may be self-hatred conditioned in our minds by years of comparing ourselves with others or with some ideal to which we might cling.

when we begin practice, it may be helpful to start each period of practice by writing down a few reflections to help us focus our attention.

for example, one day our reflections might be :

dangers of hatred and resentment

- 1- makes me fearful
- 2- creates restlessness and agitation
- 3- makes me feel miserable
- 4- makes me critical and hard on myself

advantages of loving-kindness

- 1- makes my mind clear
- 2- frees my body of tension
- 3- makes me feel good about myself
- 4- makes it easier to be with others

my own good qualities

- 1- I try to be patient
- 2- I am willing to change and grow
- 3- I want to be more loving
- 4- I have pretty toes

spend some time each day writing and reflecting this way - then spend the last ten minutes of the meditation time specifically cultivating that warm and open space which thoughts of loving-kindness produce by gently and silently repeating your own wish for yourself : 'may I be loving' or 'may I be free from restlessness' or 'may I be free from anxiety,' in whatever way feels appropriate for you.

if we work ardently at this meditation we will begin to see a healthy change happening within ourselves.

in time, when loving thoughts flow freely for ourselves, the loving-kindness may be extended to all beings everywhere without distinction -

may all beings be happy.

除內觀禪外，佛陀還教我們慈心禪。

他要我們坐在安靜的地方，首先思維瞋恨的危險和慈悲的利益，這些思維提醒我們要隨時隨地心懷慈悲，以及激勵我們精進禪修。

能自愛才能愛人，所以，我們應先向自己修習慈心，思維自己的美德善行。我們可不停默念（散發）慈心善願：「願我能遠離苦惱，願我能快樂自在。」念着念着，溫暖的感覺將油然而生。 【苦惱：指憤怒，恐懼，緊張，焦慮，憎恨等】

初修慈心禪時，我們或會驚訝，自己竟有困難思維自己的美德。原因可能是：我們感到害羞和內疚去想自己的美德，或者由於經常自覺比不上人，有些憎惡自己。初修慈心禪的人，若每次修習前先寫下自己的反省，會有助集中和專注。

例如，我們可以反省：

仇怨的危險

- 1- 令自己恐懼
- 2- 令自己激動不安
- 3- 令自己悲痛難受
- 4- 令自己苛責自己

慈悲的好處

- 1- 令自己清晰
- 2- 令自己解壓
- 3- 令自己感覺美好
- 4- 令自己人緣好

我的優點

- 1- 我會忍耐
- 2- 我願意轉變和成長
- 3- 我會更加慈悲
- 4- 我有漂亮的腳趾

每天就花些時間這麼寫、這麼想 —— 然後利用靜坐時間的最後十分鐘，向自己不停默念（散發）溫暖的慈心善願：

「願我慈悲為懷」、
或者「願我安定下來」、
或者「願我無憂無慮」等，

盡可適隨己意。

如此精進修習，不久自見有益的轉變。
經過一段日子的修習後，若能自如地向己散發慈心善願時，
將可無分別心地擴展至所有地方的眾生 ——

願眾生離苦得樂，身心自在！

anger is most
dangerous

發怒非常危險

it destroys you,
the person next
to you,
and the place where
you live

它可毀滅你
你周圍的人
以及你居住的地方



when aversion arises in
our minds,
we must either mindfully
drop it
or start communicating

當厭惡或反感之心生起時
應立即覺察地捨棄它
或者開始溝通

（例如：表達自己的不滿感受，尋求和解等）

the buddha
did not come
in the 6th century b.c.

佛陀於西元前六世紀
出現世間

to reassure us that
the world was moving
in the right

決非為安撫我們說：
世界正走對方向

noitcerid

而是提醒我們：
世界正走錯方向

Once a king who was
marching to war came near
the place where an enlightened
teacher was living.
the king was in a great
hurry but he wanted to learn
something from the saint.
respectfully the king approached,
paid homage, and asked the
holy one :

從前
有位國王率領大軍奔赴沙場
當他來到覺者居住的地方時
雖然風塵僕僕
仍不忘向聖者請教
他恭敬地走向聖者
禮拜後問道：

"will you tell me the buddha's
teachings, for I have little time and
may even be killed this
very day"

「我時間無多，朝不保夕，
請覺者給我一點開示。」

the sage looked upon the
man in the royal cloak and answered
with but one word :

覺者望着威風凜凜的國王
精簡地回答：

"awareness"

「覺知當下！」



**meditation
is for those who are born
without having it
all together**

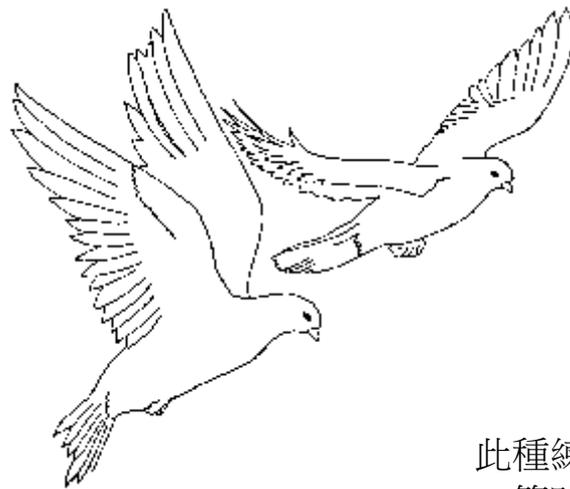
禪修
是為天生
不懂禪修的人
而設的

mindfully attending to
the sensation of the breath

留意觀察呼吸時的感覺
是一種止觀練習

- a tranquility and
insight exercise -

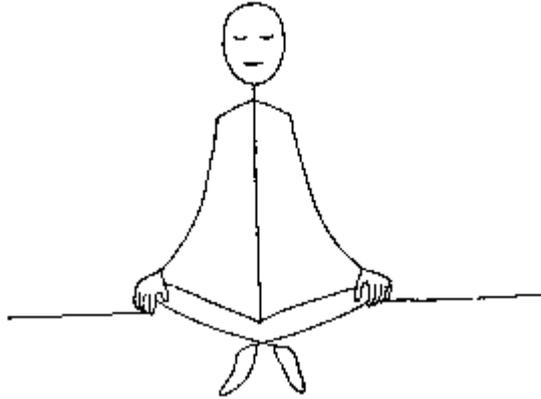
【它可令你心境平靜，獲得內觀智慧】



is politically,
economically
and spiritually
the practice
of
peacefulness

此種練習無論在
策略上
經濟上
與心靈修養上來說
都是好的
安心方法

meditation is not straining
or striving

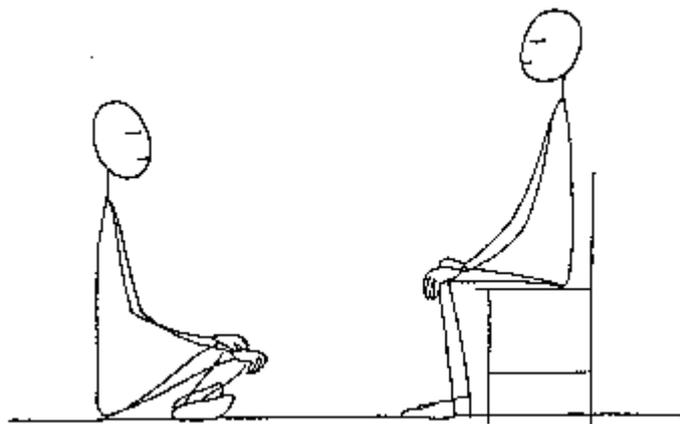


it is a relaxation

禪修
不是要你
竭力繃緊或鬥爭
它是一種鬆弛、放下

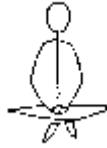
【佛教禪修方法有寬鬆的、亦有嚴格的，目的是要看破、放下，過程難免要奮力精進，克服障礙與困難。】

the back should be straight
not tense



坐禪時
背脊要正直自然，不可太過緊張

an insight meditation exercise



for the development of clear, mindful awareness, the buddha taught us to observe closely the movements of the body and the mind. a good way to develop your attentiveness, concentration and insight is to watch carefully the rising and falling of the abdomen. in this meditation exercise we begin by observing these obvious bodily movements. when these become clear we will also be able to be aware of the more subtle movements of the mind.

go to a quiet place and sit in a comfortable position with eyes closed and back straight but not rigid. the movement of the abdomen is always present : place your attention on its natural in and out movement, making a mental note of each part of the process as it is occurring. it is not necessary to verbally repeat the words, "rising" and "falling," or even to think of "rising" and "falling" in the form of words. instead, only be aware of the actual process of rising and falling. as you become more and more alert and can follow the movements more carefully, you will become aware that the breathing is sometimes shallow, sometimes deep, sometimes rapid, sometimes slow and calm. these variations should be noted, however there should be no effort to control or to interfere with the breathing in any way. just choicelessly watch the movements as they appear when you are breathing normally.

while you are watching the rise and fall of the abdomen, the mind may, by itself, go towards other objects, such as thoughts, feelings, bodily sensations. these new objects should be noted as soon as they arise. if a thought comes to your mind, be aware of "thinking". if a sound comes to your attention, make a mental note of "hearing". after each such note, firmly and calmly return your attention to the primary objects of meditation, the movements of the abdomen.

as you develop more concentration on the primary objects, you will quickly notice any other object as it arises. however, until the mind is alert enough to notice these objects as soon as they arise, it will tend to wander unmindfully after these thoughts, feelings and emotions. sometime later, the meditator becomes aware that he has been day dreaming. as soon as one is aware that his attention has drifted away from the present moment, he should patiently note that his mind has been "wandering" and that he is now "remembering to be mindful". then one should lovingly return the attention to watching the rising and falling.

mindfulness can also be practiced during walking meditation, with the lifting, placing and putting of the foot as the primary objects of awareness. with head upright, keeping your eyes on the ground about six feet ahead, walk at a moderately slow pace, with steps small enough so that, without losing your balance, you can place one foot firmly on the ground before moving the next foot. remember to note each part of the movement as it occurs. it is a good idea to spend equal amounts of time in walking and in sitting meditation -- for example, thirty minutes of walking, then thirty of sitting, later, one hour of walking, then one hour of sitting.

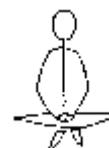
during all movements and activities of the day --- eating, washing, moving from place to place, job to job --- one should be aware of the movements of the body necessary for each activity, or of any thought, feeling or physical sensation which arises predominately. one who persists in noting all objects as they come to his attention will develop increasingly

clear awareness. noting should be done neither too fast nor too slowly. it should be immediate, firm and clear, but not harsh. one is not to be lazy and sit day dreaming, but rather to develop an awareness of the objects which is accepting and alert. at a certain point when the mindfulness is well developed, awareness will be automatic, and there will be less and less need for making mental notes. however, whenever attention weakens, one should return to making clear notes.

it would be convenient if one could simply "decide" to be aware. however, we are conditioned not to be aware. our minds are trained to be complicated, and as it is necessary to re-train ourselves in order to be simply aware. the most skillful way for a beginning meditator to develop mindful awareness is to place himself under the guidance of a qualified meditation teacher for a period of intense practice. during a meditation retreat one leaves behind for a time the rush and trouble of his daily life, and in an atmosphere of quiet mindfulness and loving-kindness, devotes his energy entirely to the development of awareness. the minimum length of time usually needed for beginning westerners is one month. after completing such a period of intensive meditation, one is better able to continue the development and practice of mindfulness in daily life.

以下的內觀禪練習，可發展清晰的、專注的覺察力：

佛陀教我們要仔細觀察身心活動。



發展注意力、定力和內觀智慧（洞悉力）的一個好方法是：小心觀察（在自然呼吸時）腹部的起伏。首先，我們要觀察較明顯的身體動作，對身體的動作了了分明後，就可覺察比較細膩的心理活動，對它們亦要做到了了分明。

找一個安靜的地方，舒適地坐下來，然後閉上眼睛，挺直脊骨，但不可僵硬。腹部的活動常在，注意腹部當下的自然起伏，心中默記整個過程的每一細節。不必發聲唸或用心去想「起」和「伏」，只須如實覺知到當下的起伏實際活動即可。當你變得越來越清醒和警覺，能夠比較仔細地觀察到腹部的起伏時，你將會明白，呼吸有時候是淺的、有時候是深的、有時候是急促的，有時候是慢而靜的。必須注意到這些差異，但絕不可以任何方式去刻意控制或干預呼吸。只是客觀地、以平常心去如實觀察自己當下的自然呼吸即可。

當觀察腹部的起伏時，你的心會自動奔向如思想，情緒、感受，身體感覺等其它對象（目標）的，屆時，應在它們生起時就要立即注意到它們。若心生一念（思想），你要馬上知道內心正在「想着」。若注意到某一聲音時，內心亦要馬上知道正在「聽着」。…如是者在每次發生後，都要沉着而堅決地重新注意腹部的起伏（禪修的主要對象）。

【其它對象（目標）又稱作：次要對象（目標）】

通過專注腹部的起伏（主要對象），你的定力會不斷增強，到時，你會很快在次要對象生起的當下注意到它們的。不過，除非心的警覺敏銳，足以覺察到每一生起的次要對象（目標），否則，它仍會不知不覺地跟着這些思想、情緒和感受走的。不久，禪修者會知道自己正在做白日夢，一經知道自己的心已飄離當下時，就要耐着性子注意自己正在「飄離」，以及正在「記得要專注」；然後，明快地重新觀察腹部的起伏（主要對象）。

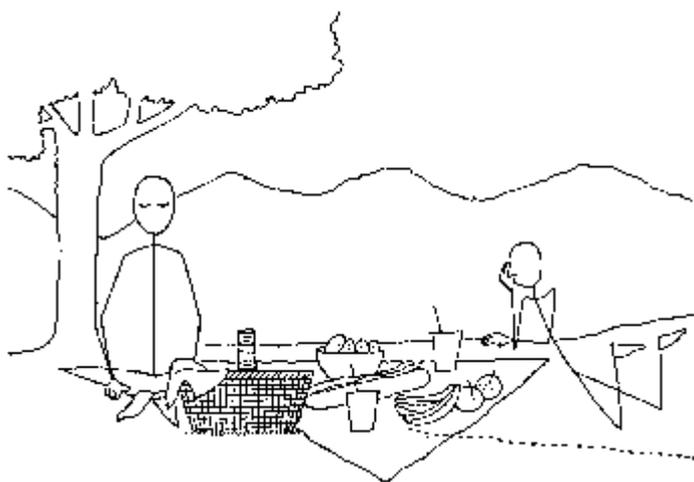
行禪也可以訓練專注，這時要專注腳的提起，移動和放下等主要覺知對象（目標）。頭要平正，眼要垂視六呎前方的地面，步伐宜細慢，以保持平衡，穩定地踏下第一隻腳後，才可移動第二隻腳，記住要如實注意到當下的活動。交替練習行禪和坐禪是個好主意——例如，開始時，可行禪三十分鐘，然後坐禪三十分鐘，熟練後，可行禪一小時，然後坐禪一小時。

日常活動，不管是吃飯、洗臉、走路或工作，都要清楚地如實覺知自己當下最明顯的、為某活動而做的身體動作、思想、情緒感受、或者身體感覺。

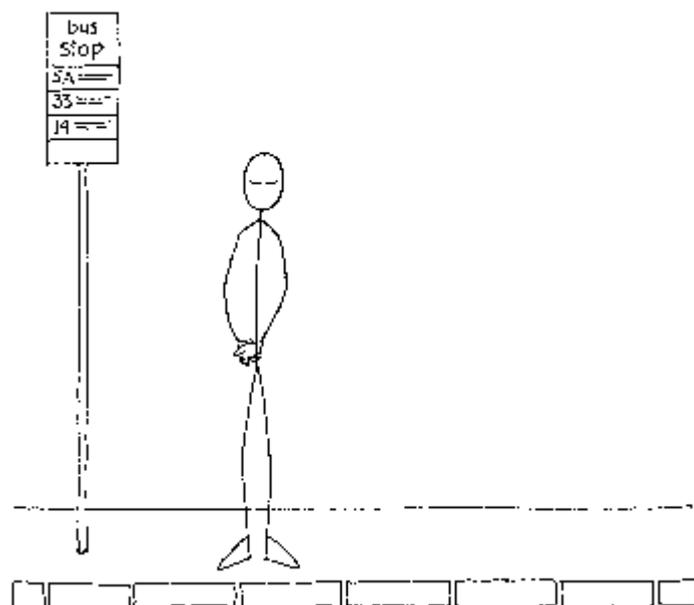
若能持續地覺察到進入意識（注意範圍）的所有對象，你的覺知力將會不斷增強。覺察要不急不緩，但要即時、清晰和明確，不可粗暴。你不可偷懶，不可坐着發白日夢，應該發展出敏銳和開放的覺知力。

當專注力發展到某一高水平時，用心默記會逐漸減少，自如的覺知力會增強，即無須費力就可覺知當下了。不過，每當專注力減弱時，必須重新用心清楚地默記當下情況。

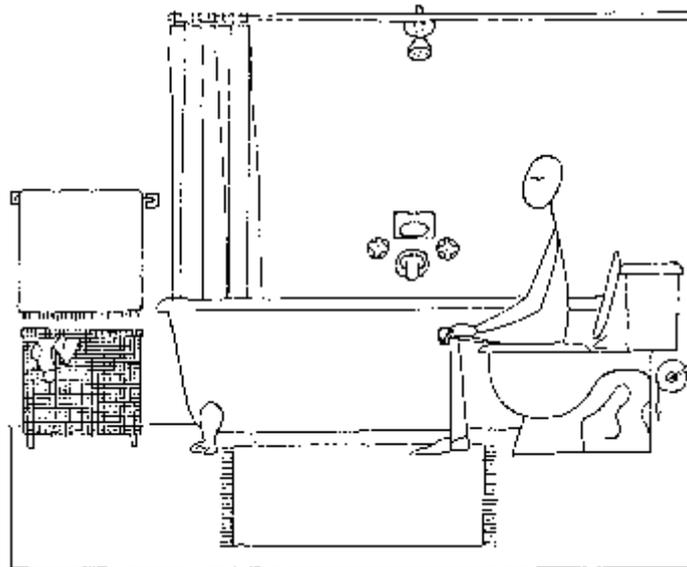
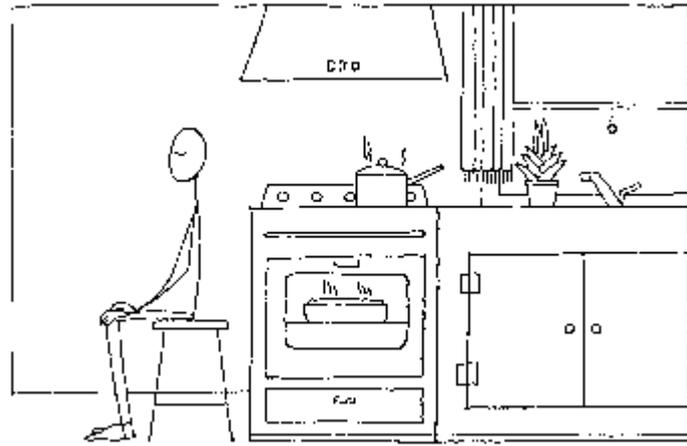
你只須「下定決心」去覺知當下，一切就好辦了。不過，我們總是習慣不知不覺，我們的心已被訓練得複雜萬端，因此，須要重新培訓，令我們的心懂得單純地覺知當下。初學的內觀禪修者，最好先跟隨資深的禪修大師一段時間作（閉關或退隱的）密集禪修。於密集禪修期間，要萬緣放下，暫時不理日常生活的煩瑣，在寧靜、集中和慈悲的氣氛下，全力發展覺知當下。（西方的）初學者常須最少一個月的時間。完成此段密集禪修訓練後，禪修者就可在日常生活中去繼續發展其禪修經驗了。



what could be
better than
a meditation
you can take
anywhere?



既然你可
隨時隨地禪修
還有甚麼
比它更方便？



a saint is a very simple man:
when he walks, he walks
when he talks, he talks
and that's all

聖者是個非常單純的人
他走路時只走路
他說話時只說話
如此而已！

he doesn't think while
listening,
daydream while walking
see while touching

他在聽時，不會想
他在走路時，不會做白日夢
他在接觸時，不會東張西望

that is very hard
that is why he is a saint
that is why there is trouble in
our lives

那是很難辦得到的
那正是他成為聖者的原因
那正是人生苦惱的原因

tension
is the first noble truth:



life is suffering

生命是苦
人總是緊張不安
這是第一聖諦

the price of wisdom

is pain :

but it is wisdom

*that cuts off the
suffering*

*finally, there is no
choice*

but to bleed freely

智慧的代價是苦

但斷苦的正是智慧

最後，別無選擇

唯有爽快、大方地

流血而死

【暗指智慧洞悉了生命是苦的事實，然後甘願大方地痛苦而死。】

【佛於《雜阿含經卷五第107經》說：當知於苦患身，常當修學不苦患心！】

your pain can be

the breaking of the shell

which

encloses your

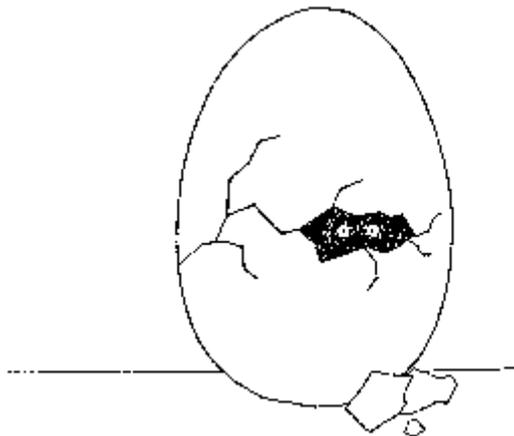
understanding

你的痛苦也許是：

要打破

那個令你無法理解的

愚痴外殼

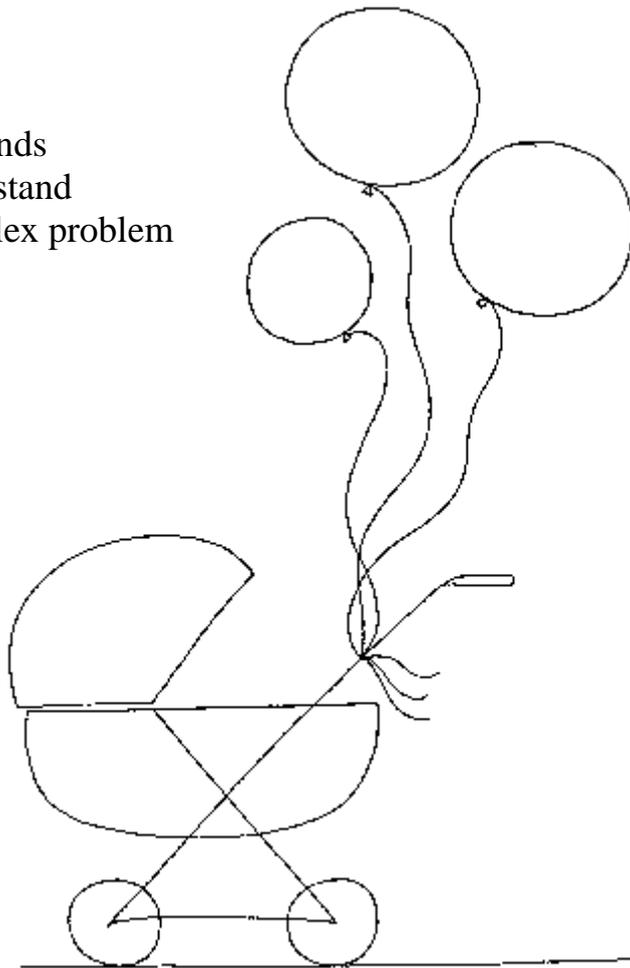


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Only
simple minds
can understand
this complex problem
called life



只有
單純的心

才能破解
這複雜的
「生命」問題

if we accept everything
in life as our
teacher

若能以生命中的一切為師
我們很快就可解除

we will soon
be free
from the pain of
unnecessary resistance
and unnecessary desire

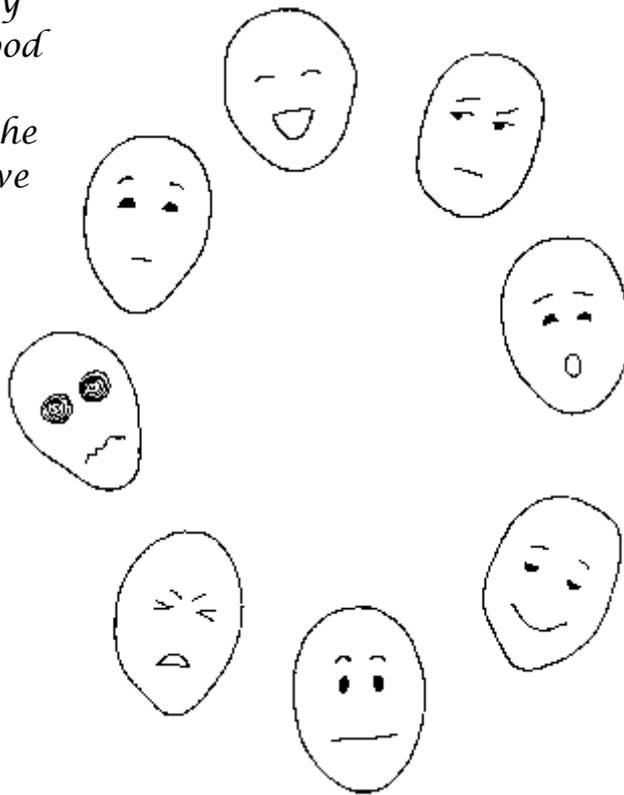
無謂的抗拒
與慾望之苦了

we run here and there
all our lives
trying to be successful,
correct and right

人生的目標是學習
但我們卻東奔西跑
努力追求成功、正確與正當

when the goal of life
is learning

*meditation does
not necessarily
make us feel good
but it does
awaken us to the
many things we
do feel*



禪修不一定
令我們感覺美好
但是
它確可喚醒我們
去留意自己的
各種真感受

a meditation retreat
brings great relief because
for a time we don't have
to take our mind and its'
problems seriously,

一次密集禪修
可帶來重大的解脫
因為，於此期間
我們不必太顧慮自心
與其它問題

we don't have to act
upon its thousand
wandering thoughts,

我們不必跟着
萬千紛飛的妄念轉

we just note them
mindfully and they pass
away

我們只須專注着它們
然後讓它們自動消失

【妄念：魯莽的、胡亂的、不顧一切的、荒謬的思想。】

the untrained
mind is so
vulnerable to

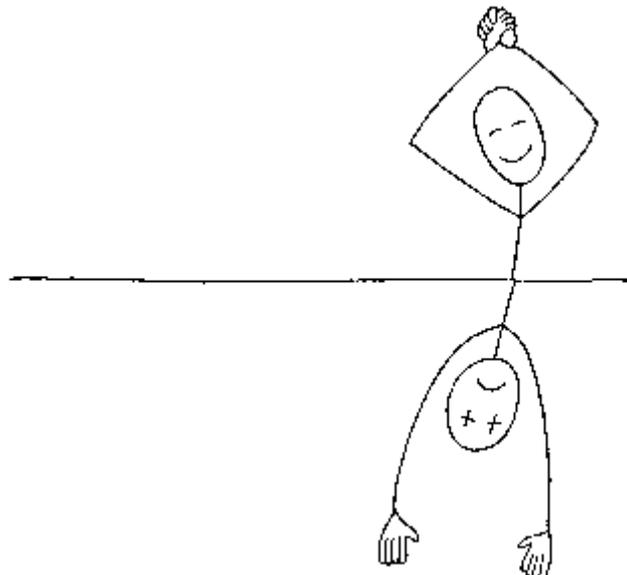
未經禪修訓練的人

其心常隨境轉：

circumstances.

something good
happens and it
is happy ...

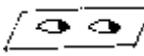
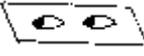
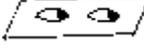
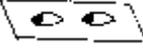
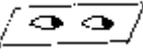
遇順境則喜 ...



something bad
happens and it
is in pain ...

遇逆境則悲 ...

one who has sufficiently
suffered the attachments
and aversions of his mind's
uncontrolled wanderings
quickly becomes

watchful  of
any direction 
in which 
 the mind
 moves.

深受執着與瞋恨所苦的人

在禪修中

很快就學會觀察

自心的去向

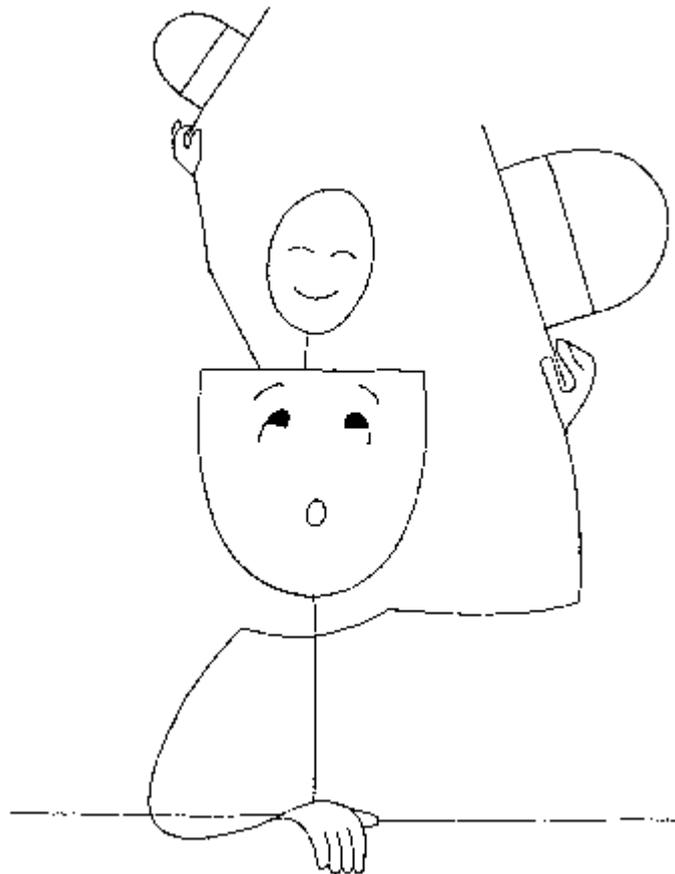
your mind

has a mind of its own

(where do you fit in?)

你的心內有心

(你自己在哪裡?)



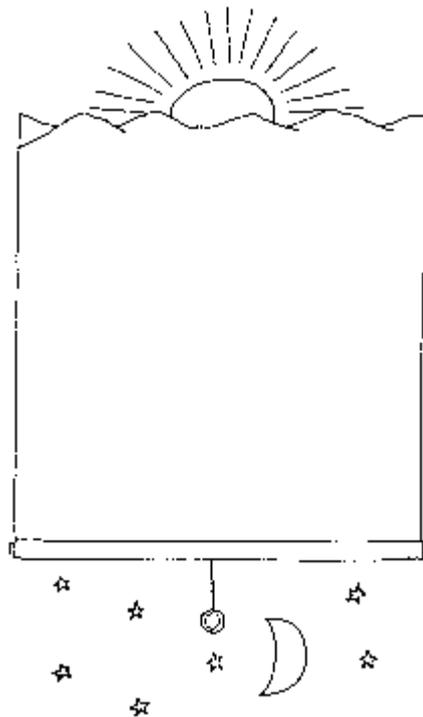
thoughts are not
necessarily connected
with reality

思想未必
如實反映客觀實際

that is why the
buddha taught us
to be aware
of them
before we are
influenced
by them

所以，佛陀教我們
必須預先察覺它們
以免受其影響

what happens between
the time we awake
and the time
we go to bed
is out of our control

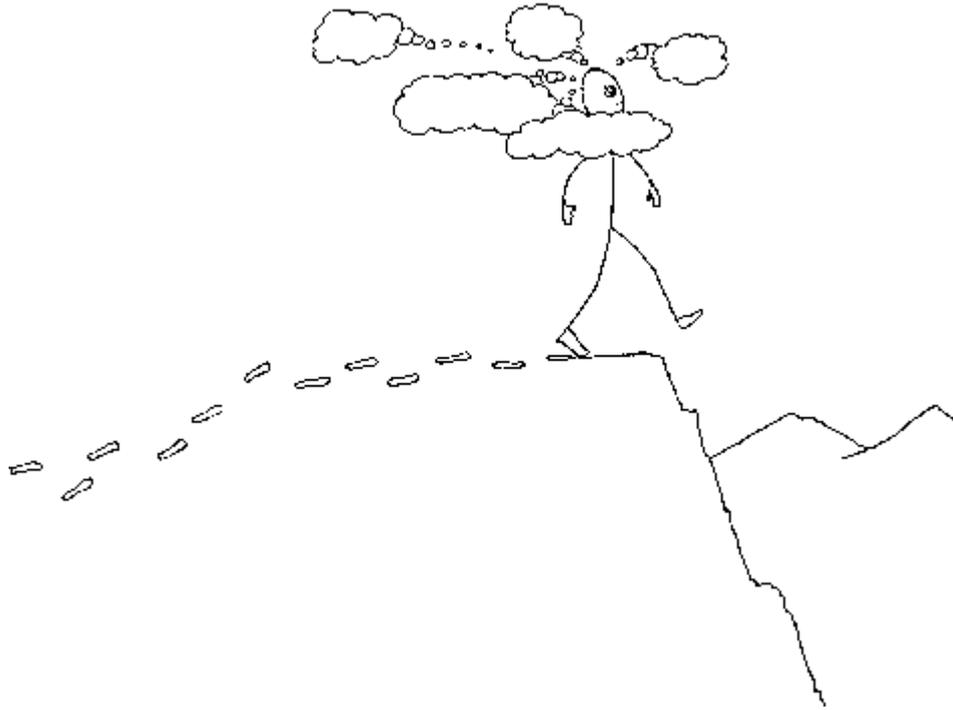


無論醒着或睡着，其間所發生的事情
都不是我們所能控制的

bittersweet goes the life of him -
that clouded and distracted
stranger to reality
without awareness, he
stumbles and falls
he hurts himself to death

無明所蔽、妄念紛飛的人
生命嚐盡甜酸苦辣

由於不知不覺
在人生路上就會東歪西倒
自己傷害自己，直至老死



if living were an easy
thing to do
there would be no need
for mental training
but because life often
becomes very,
very hard

we often have
to meditate
very, very
hard

若生活無難，事事順利

就無須禪修、培育心智了

正因為人生每每困苦非常

所以我們要奮力禪修

精進不懈

the mind is the
only means we have
of getting out of
this mess

依靠自心
是走出困境的
唯一途徑

careful
with it

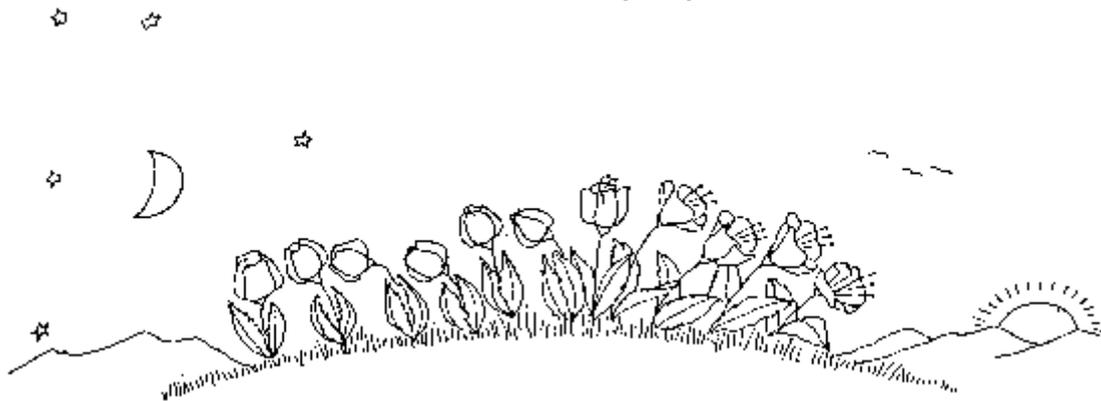
因此
要小心留意它啊！

immorality
selfishness,
anger and
chemicals
dull this single key

道德敗壞、自私自利、
瞋恨仇怨、以及濫用藥物等
都會令此唯一鑰匙變得不靈光的

【不靈光：指失去效用】

everyone needs
a period of mental
and physical
seclusion every day



每人每天
都要有一段時間
去獨自安頓身心

【安頓：安置、使安定或舒適】

**Meditating is the kindest thing
we can do for ourselves**

進行禪修
是善待自己的最好方式

our mind is a
garden

心像一座花園



by selecting what it thinks upon,
we can grow either thorny weeds
or beautiful tender flowers

我們要它想什麼，它就長什麼
它可雜草叢生、亦可鮮花滿園

(but even a little weed
can learn
to grow flowers)



(不過，可別疏忽！
因為
即使一株小小雜草
也可學會開花啊！)

*reaching
enlightenment
is just a matter
of continuous
practice*

開悟只是不斷修行的結果 …

**you can
do
it**

你做得到的！

our characters are
developed by persistent practice

我們的性格
是由不斷的修習培養出來的

if we practice love
we become more loving

如果我們修習慈悲
我們就會變得更加慈悲

if we practice patience
we become more patient

如果我們修習忍辱
我們就會變得更能忍辱

if we practice generosity
we become more generous

如果我們修習布施
我們就會變得更加慷慨



- communication -

溝通、

- loving-kindness - insight into reality -

慈悲、洞悉實相等三者

form an interdependent triangle :

構成了一個相互依存的三角形：

neglect one and we diminish the other two

忽視其中之一
其它兩個就會減弱

practice one and all are increased

修習其中之一
三者就會同時增強

**basically
life is unsatisfactory
because:**

基本上
人生是苦的、不適意的
因為：

1. it is not perfect
2. we only get two weeks of vacation each year
3. our joys are impermanent
4. no one gets out alive
5. our bodies have to be washed over and over again
6. the freeway is crowded
7. we must be taught by pain as well as by pleasure
8. our name sounds dumb
9. we must argue that life is not unsatisfactory
10. most of our happiness depends on mere thoughts of the past and the future

1. 人生有缺陷，它並不完美
2. 我們每年只有兩週假期
3. 我們的歡樂短暫無常
4. 沒有人能長生不死
5. 我們為了清潔要不斷重複洗澡
6. 高速公路時常擁塞不通
7. 我們必須從苦與樂中取得教訓
8. 我們的名字不好聽
9. 我們要爭論，反對人生是苦
10. 我們往往要沉緬過去
幻想未來才會覺得快樂

**mindfulness
is the cure for the
disease of
suffering**

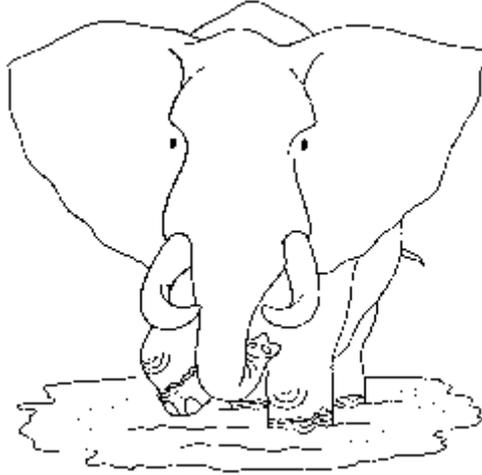


專注
(留意覺察)
是治苦良藥

既然如是
就應讓人
隨手可得

take delight in mindfulness,
control your mind,
pull yourself
out of the mire of passions

請樂於留意覺察
調控自心
把自己從七情六慾的泥沼中
拉出來



as would an elephant
sunk in mud
come out of it

就像陷於泥沼的大象一樣
奮力抽身而出

nothing is gained without effort.

*to train your mind, you have to work
every minute, every day, every year
from one life to another*

世上並無不勞而獲
只有一分耕耘，一分收穫

禪修（心智的培育）更要你加倍努力
善用每年、每月、每日、
每分、每秒，甚至多生多世去用功

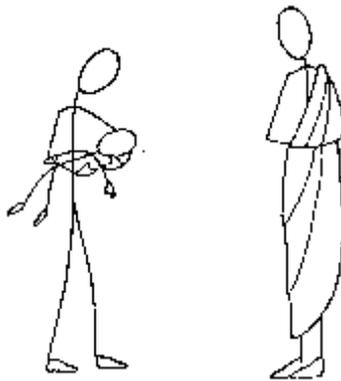
be kind and merciful
let no one ever come to you
without going away
better and happier

務必慈悲為懷
讓每個接觸你的人
在離開你時
會變得更加美好和快樂

**mercy is the highest
attitude**

慈悲是最高貴的心態

one day a mother lost her only child. she went to the buddha in search of a remedy for her dead son, carrying the corpse. the buddha agreed to help her if she could bring him a bag of white mustard seeds. however, she had to obtain these mustard seeds from a house where no member had ever died.



the distraught mother went from one house to another asking if anyone had ever died in the house. the answer was always positive ... here the grandfather died 3 years ago, - there the mother died by giving birth to her last child, etc ...

in every house she was told : "the living are few, but the dead are many".

after a while she understood the nature of life. she returned to the buddha without the mustard seeds. the buddha comforted her explaining that death is common to all living beings.

she understood that the life of human beings flickers like the light of the lamp and she finally stopped weeping and accepted the death of her only son.

有一天，一位母親的獨子病逝。她抱着孩子的屍體來到佛陀面前，請求佛陀醫治。佛陀答應幫她，但條件是：她必須往別人家取一袋白芥子前來，而那一家是從未有死過人的。

這位傷心的媽媽，就挨家挨戶地問，是否有人曾經死過。答案都是肯定的 -- 這一家三年前死了祖父，那一家的母親死於難產 -- 。每一家都是這麼地告訴她：「這裡去世的人比活着的人還多啊！」

不久，她明白生命的性質了，便空手回到佛陀面前。佛陀安慰她道：「眾生難免一死，遲早而已，請節哀順變吧！」

她終於了解，人命不穩如閃爍不定的燈火，於是停止哭泣，接受她的獨子已去世的事實。

womb to tomb
womb to tomb womb
to tomb womb to tomb
womb to tomb womb to tomb
womb to tomb womb to tomb
womb to tomb womb to tomb
womb to tomb womb to tomb
womb to tomb womb to tomb
womb to tomb womb to tomb
womb to tomb womb to tomb
womb to tomb womb to tomb
womb to tomb womb to tomb
womb to tomb womb to tomb
womb to tomb womb to tomb
womb to tomb womb to tomb

從生到死、從死到生、從生到死、
從死到生、從生到死、從死到生、 …

Enlightenment is an
alternative to life,
after life, after life, after life,
after life,after life, after life,
after life,after life, after life,
after life, ……

除了不斷的
生死輪迴、生死輪迴、
生死輪迴、生死輪迴、
生死輪迴、…… 之外
開悟 可以是生命的
另一個選擇

during the time of the buddha, there was a young monk called nanda who did not understand the necessity for mindfulness. one day, nanda began to cherish the idea of giving his best robe to the enlightened teacher sangara. nanda was most infatuated with the idea, thinking that it would be an act of great merit to show such generosity towards a spiritually developed being.

he thought to himself, "by this noble deed, surely I will soon attain enlightenment". because he was not yet well trained to mindfully watch the nature of his thoughts, nanda did not recognize the selfish desire and attachment which made his intentions impure.

the next day, the young monk waited until sangara left the monastery. in his absence, nanda swept his room, brought water for drinking and washing, prepared a seat for him of cushions and flowers, and laid out the gift of the robe. then nanda sat down and waited. when he saw sangara returning, he quickly went out to the road, greeted him respectfully, and brought him to his quarters. seeing the room, the teacher was pleased with the young monks energy and kindness. nanda invited him to be seated on the prepared seat, gave him water to drink, bathed his feet. then nanda took a palm leaf and began to fan the holy one. he began the presentation of the gift, saying that he wanted with all his heart to give this, his best robe, to sangara.

the teacher detected that the young monk had not been mindful of his desires and had allowed himself to become attached to the idea of giving this gift. seeing this as an opportunity to teach nanda the danger of unmindfulness, the holy one replied that he already had a complete set of robes and as he had no need for the gift, instructed nanda to give the robe to some needy monk. at this nanda repeated his request several times, only to have the teacher thank him for offering the gift, but instruct him to give it elsewhere.

this polite refusal hurt nanda's feelings and resentment arose in his mind. in this clouded state of mind, he stood fanning the teacher. rather than practicing mindfulness by dismissing his resentment and attending to the fanning, nanda permitted his mind to dwell on the incident. as his mind wandered concerning the declined gift, his resentment grew, and he thought,

"if sangara is not willing to receive my gift, why should I remain a monk? I will become a householder once more". then his thoughts began to wander restlessly, taking his attention farther and farther from the present moment in which he stood fanning the teacher.

"suppose I become a householder once more", he thought, "how shall I earn a living? I will sell this robe and buy myself a she-goat. as the she-goat brings forth young, I will sell them and in this way make a profit. when I have accumulated a profit, I will take a wife, and my wife will bear me a son. I will put my son in a little cart, and taking my son and wife along with me, I will make the journey back here to pay respects to the elder sangara. as we travel, I will say to my wife, "wife, bring my son, for I wish to carry him". she will reply, "why should you carry the boy? you push the cart". saying this, she will take the boy in her arms, thinking to carry him herself ; but lacking the necessary strength, she will let him fall in the road and he will land in the path of the wheels and the cart will run over him. then I will say to her, "wife, you have ruined me". so saying I will bring down my stick upon her head".

so pondered nanda as he stood fanning the elder. consumed by his reflections, he swung his palm-leaf fan and brought it down on the head of the elder. sangara considered within himself "why has nanda struck me on the head?" immediately becoming aware of every thought which had passed through the mind of his attendant, he said to him, "nanda, you did not succeed in hitting the woman, but what has an old teacher done to deserve a beating?" the young monk thought to himself, "I am a disgrace! the elder knows the foolish thoughts which have passed through my mind."

the teacher told nanda that if he sought forgiveness he should come and sit before him. trembling, nanda sat down, his eyes cast upon the floor he had so proudly swept a short time before.

sangara spoke quietly and patiently, "nanda, do you see that you have made no effort to mindfully watch your thoughts, and do you see how needlessly you have suffered because of your mind's unwatched wanderings.

"your gift was not freely given because you demanded that it be received in a specific way. when your demands were unfulfilled you suffered resentment. the resentment was allowed to grow unwatched until it had made you completely unmindful. as you stood fanning me, you negligently became absorbed in wandering thoughts which had nothing to do with the present moment.

"do you see now the danger of unmindful thinking? do you see that if the mind is not carefully watched, one will become painfully absorbed in unwholesome states of mind? one unwholesome mental state weakens the mind so that it becomes susceptible to another and another. in this way, your mind, weakened by selfish desires, became caught in attachment, which led to disappointment, resentment, delusion and now regret.

"nanda, work gently and persistently to develop the mindfulness. as you have seen, one who does not live each moment in mindful awareness is bound for one painful experience after another. he who learns to watch the restless cravings and painful attachments of the mind will soon give up the suffering".

在佛陀時代，有位叫難陀的年輕比丘，他不太懂修習專注。一天，難陀比丘想把自己最好的袈裟供養給已開悟的師父僧伽羅，由於他對此想法過分熱心，終日想着：供養給有證悟的大師，功德一定會很大啊！

他心想：「藉此高尚行為，我應該很快就可以開悟了。」可是，由於他的修行功夫還未到家，無法覺知當下的思想性質，認不出是自私心和執着在作祟，使自己的意圖變得不淨。

第二天，這位年輕比丘等師父僧伽羅離開寺院後，立即把師父的房間打掃乾淨，端來飲用開水和清潔用水，準備好坐墊和鮮花，擺放好他要供養的袈裟。之後，他就坐下來等候。

當他一看見師父僧伽羅回來，就立刻跑到馬路上，恭迎師父入內。師父看一看房間後，很滿意難陀的關懷和工作。

難陀請師父坐到墊子上，遞上飲用開水，然後幫師父洗腳；跟着，他拿起棕閭葉，開始給師父扇風。接着，他獻上袈裟，並說：他是全心全意把自己最好的袈裟供養師父的。

師父知道這年輕比丘並未覺察到自己的慾望，繼續讓自己執着供養的念頭。師父認為因緣到了，可借此機會教導難陀不專注的危險。

於是僧伽羅回答，他已有全套袈裟，不需要此供養了，叫難陀把它轉送給有需要的比丘。對此，難陀再三懇求，不過，師父仍舊一再感謝他和叫他轉送給別人。

師父的婉拒，傷了難陀的心，更令他憤憤不平。雖然仍舊站着替師父扇風，但內心卻一片昏亂。他不懂得驅散內心的不滿思想，修習專注當下（專心給師父扇風），仍舊念念不忘已過去的不快事件。想來想去，他就是不滿供養被拒，不禁氣憤填胸，想道：「如果僧伽羅不願接受我的供養，為什麼我還留在這裡出家？我不如還俗吧！」

他開始胡思亂想，且越想越遠，忘了當時要好好地專心給師父扇風。

他心想：「還俗後，我怎樣維生呢？唔 … 我可以賣掉那些袈裟，然後買一隻母羊，母羊會生小羊，我把小羊賣掉就可以發財了。賺夠錢後，我要娶妻生子，然後，我把孩子放在手拉車內，帶着妻兒回來這裡，向僧伽羅長者致敬。在途中，我對妻子說：「太太，把孩子給我，我想抱他。」太太回答：「為什麼要給你抱？你小心推車吧！」說着說着，她就伸手想抱起孩子，可是，她氣力不足，手一軟，孩子就掉落地上，身子被手拉車輾過。那時候，我就對她說：「太太，你令我好夢成空，我要打死你！」一怒之下，我就拿起手杖扑她的頭。」

難陀一面站着替師父扇風，一面就這麼想着、想着，由於想到入神，棕櫚扇一轉就打在師父的頭上了。

僧伽羅心想：「為什麼難陀會打我的頭呢？」瞬息之間他即發覺難陀剛才腦海裡的每一個念頭，於是就對難陀說：「難陀！你打不中太太的頭，為什麼要打我這個老頭子啊？」

年輕比丘慚愧地暗想：「哎呀！醜死了！師父知道了我心想的蠢事。」

師父告訴難陀，如果他想懺悔，就要走到師父面前坐下。

難陀顫抖着身子坐了下來，眼睛垂下，看着他不久前得意洋洋地掃乾淨的地面。

僧伽羅耐心地低聲說：「難陀，你知道嗎？你沒有用心留意自己的思想，由於沒有覺察到自心妄想紛飛，你才枉受無謂的痛苦。」

「你的供養並不慷慨，因為你要我以特別的方式來接受它。當你要求不遂時就起憎心。憎心越來越大，你仍不知警惕，最終導致全然不知不覺。當你站着替我扇風時，你的心思早已飛到九霄雲外，全然忽視當下要做的事情了。」

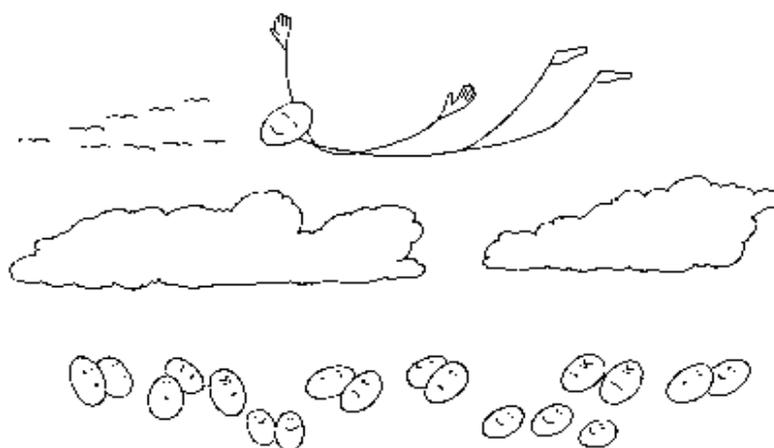
「你現在知道不留意內心、任其胡思亂想的危險嗎？你知道嗎？如果疏忽照顧自心，你會痛苦地陷入不善心境之中的。不善心境會令自心衰弱，甚至會不斷惡性循環。就這樣，你的心被私慾削弱了，陷入執着而無法自拔，終於使你失望、憎恨、愚昧、乃至悔恨。」

「難陀！你應溫和地精進、繼續發展你的念力（專注力、留意覺察力）！」

「如你所見，不活在當下，不時刻保持留意覺察當下的人，苦惱必會接踵而至；學會留意覺察內心不停的慾念與苦痛的執着，不久即可把苦惱撇開的。」

the innocent mind is willing to try anything... just because of its innocence

純真的心之所以樂於嘗試任何事物，正因為它的純真



*to be free we
must be comfortable
in being someone, anyone
or no one at any time
in any place*

要想自由自在、心無罣礙（牽掛）
就得隨順因緣，安時處順
安心接受任何時間、任何地方之下的任何角色
無論那個角色是：重要人物、平凡人物、無名小卒、或是無我

attachment is

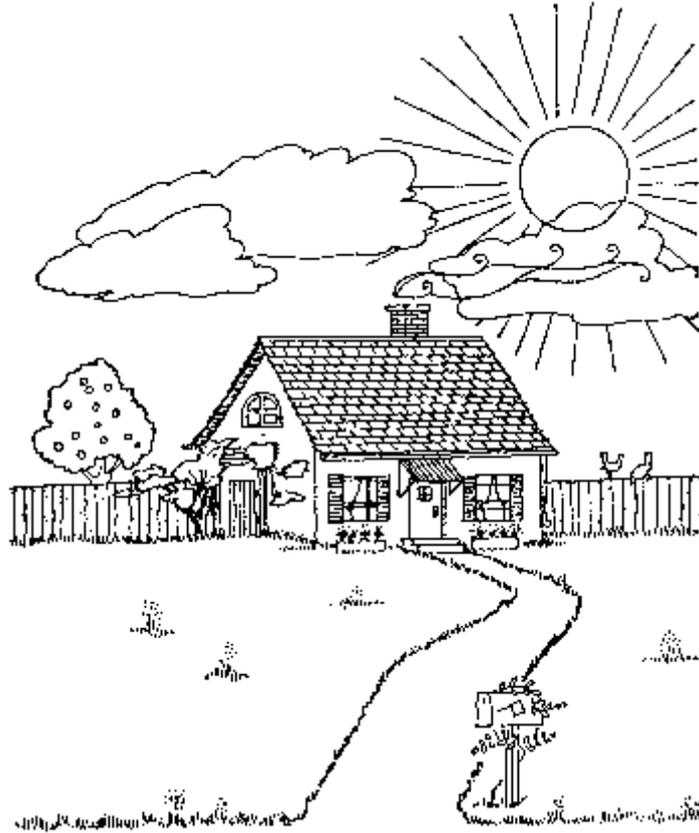
自我折磨

our greatest

莫過於

self-cruelty

迷戀執着



please remember...

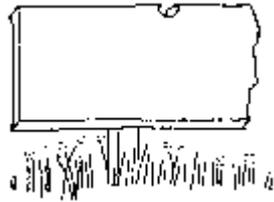
請記住：

everything which

萬物有始必有終

has a beginning

has an ending

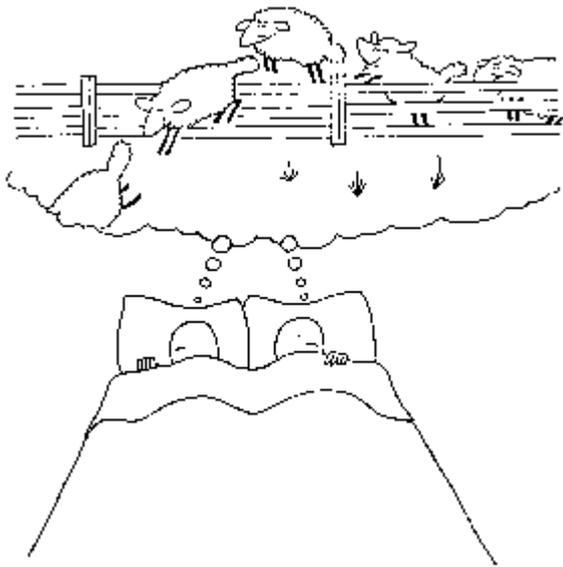


if we do not approach the matter of diet intelligently we will constipate our minds. isn't freedom achieved when we can appreciatively accept any type of food that is offered?

attachment to any diet is spiritually poisonous. food in itself is not a means of transcendence. it only sustains the body while the mind works for its enlightenment.

若不能明智地節制飲食，只會導致內心的呆滯閉塞
若能以感激之心接受任何提供的食物，豈不自由自在嗎？
執着任何飲食會毒害精神，食物本身並非超脫的途徑
它只能維持身體的功能，讓心去用功尋求解脫（開悟）



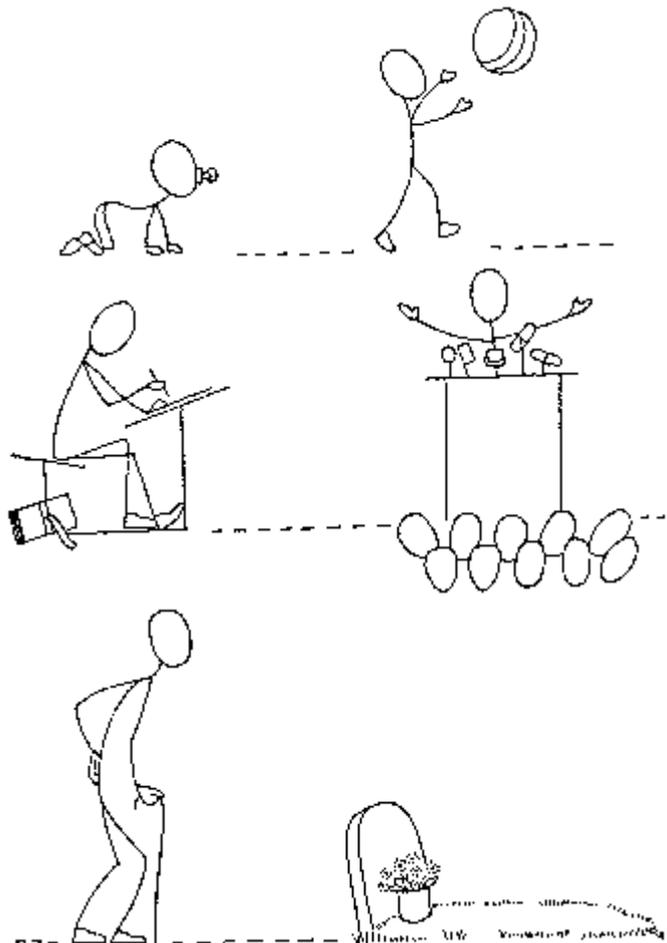


we must sleep away one third of our lives because we wear ourselves out liking and disliking all day long

我們一生要睡掉三分之一的時間
因為，我們整天都活在愛憎之中
弄得自己筋疲力盡、身心交瘁

wise people are neither
optimists nor pessimists.
They see things as they
are ...

智者既不樂觀
也不悲觀
他們只
如實地去了解
(現前)事物的真相



each morning if we
commit ourselves to finding
the truth of every
situation

每天清晨
我們若肯就每個現實情況
去發現真理

**then miracles
come to us
all day long**

整天都會有奇蹟
出現在我們面前

when you find out who
you really are

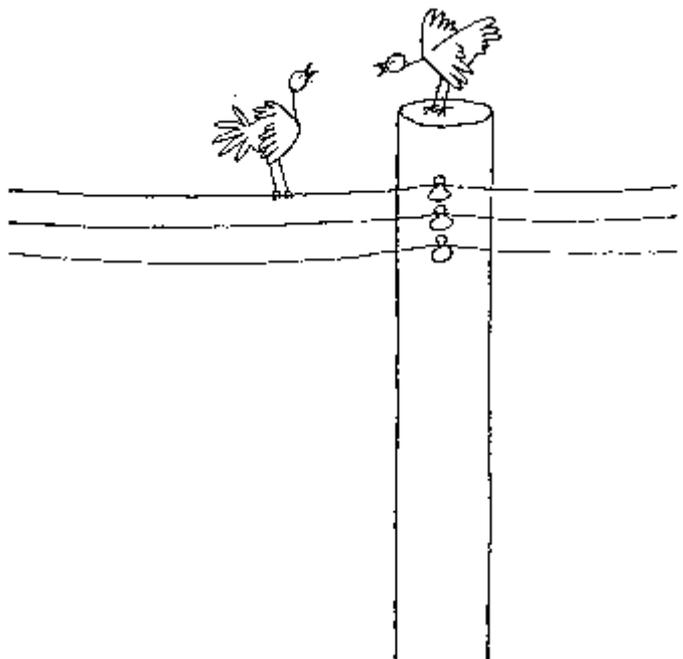
當你如實地發覺
自己到底是什麼人時

那將會妙不可言！

**it's beautiful
beyond your
dreams**

**is there anything
better to be than free?**

還有什麼比解脫煩惱、
自由自在更好的嗎？



when you're

當你飛翔時

flying

you can talk or not talk,

你可以說話或不說話、

sing or not sing

唱歌或不唱歌、

dance or not dance,

跳舞或不跳舞、

laugh or not laugh,

笑或不笑、

eat or not eat,

吃或不吃、

play or not play,

玩耍或不玩耍、

be serious or not be serious,

認真或不認真、

draw a picture or not

繪畫或不繪畫、

draw a picture

touch someone or not

接觸某人或不接觸某人、

touch someone

go or stay live or die

去或留、生或死、

and it all

味道完全是一樣

tastes the same

joyful joyful joyful

愉快、愉快、真愉快！

karma means
intention then action

業是有意圖的
(身、口、意) 行為或行動

every time
you do a good karma
it comes back to you

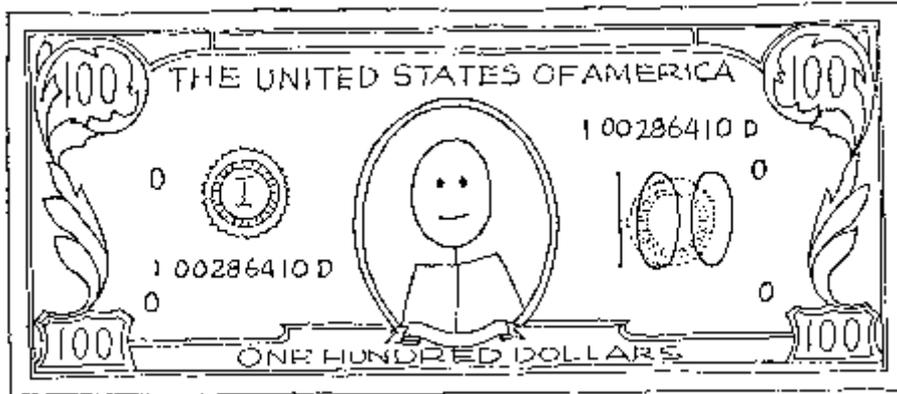
行善者必有善報

prosperity

is

the result of kind living

成功與幸福
皆因
慈悲的生活方式



money is always
helpful

錢總是有用的

**it is not right
to not want to be successful**

不想成功是不對的

**get your but
out of the way**

**無謂猶豫不決
或悔恨當初了**

快些克服 … 「但是」… 的想法吧！

i would
like to... ...but...



我很想 … 但是 …

i'd go
there... ...but



我想去哪兒 … 但是 …

i could
do that... ...but...



我本來能夠做 … 但是 …

*unbalanced reflections on the
negative things in life will depress you*

*過分顧慮人生的負面
只會使你消沉和沮喪*



at the end of the day
make a list of the good things
which happened to you

每天在臨睡前
列一張表
寫下當天
發生在你身上的好事情

the buddhist does not :

hurt things
kill things
harm things

the buddhist does :

bless things with his love
bring prosperity to all
live happily and let live

he is loved
and cherished by his friends

佛教徒會努力克制自己：

不殺生、亦不傷害一切

佛教徒會：

以慈心祝福一切、
為大眾帶來幸福、
讓自己和他人活得快樂

他會經常被朋友們
所喜愛和珍惜的

buddhist precepts

佛教的基本五戒：

no killing

克制自己，不殺生

no stealing

克制自己，不偷盜

no lying

克制自己，不妄語

no intoxicants

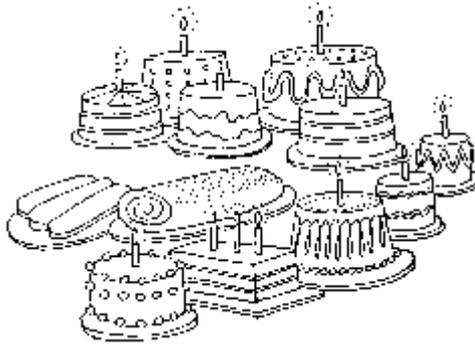
克制自己，不飲酒

no wrong sexual relations

克制自己，不邪淫

some use alcohol, cigarettes or drugs
as a medicine for their mind
but as any medicine
too much is no good

有些人用酒、香煙或濫用藥物來對治自心
無論如何
過分服用藥物就是不好



neurotics depend on holidays,
weekends and days-off

神經過敏的人會倚賴假期、
週末、其它不用上班的日子

those who cultivate
their appreciation
celebrate daily



不忘感恩的人
每天都在
慶祝和讚美

**control your mind
don't be under the control
of your mind ...**

控制你的心
莫被你的心所控制

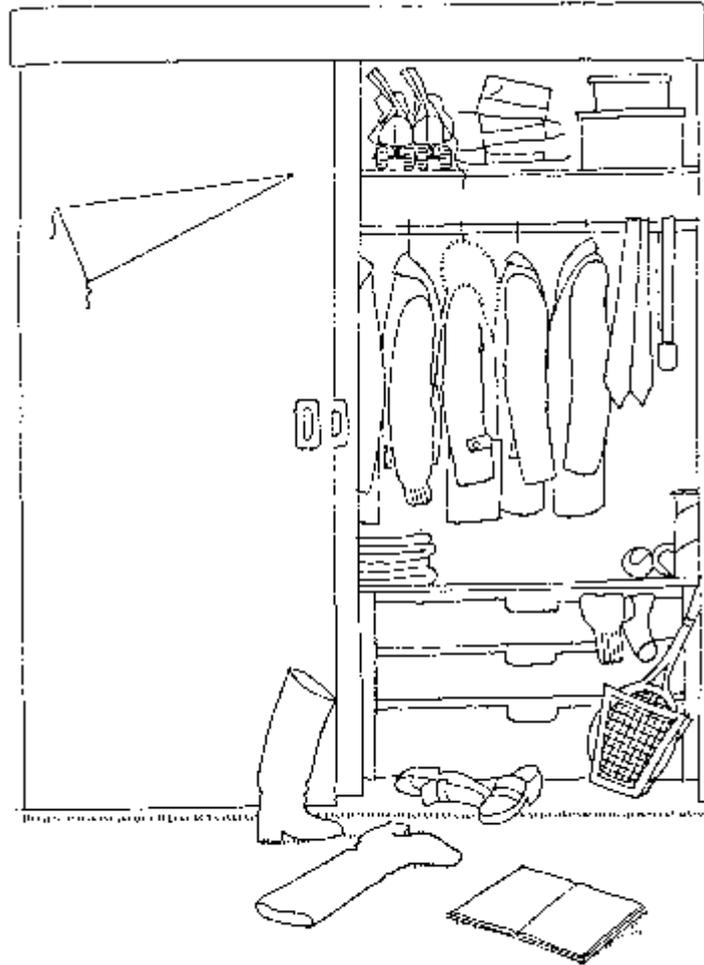
***a human being
who controls his mind
is a saint***

能夠控制自心的人
是一位聖者

your closets
are the mirror of
your mind

你的衣櫥
像鏡子般反映着
你的心

(are they clean and tidy?)
(它們清潔嗎?
整齊嗎? ...)



relaxation
is
the only cure for

t e n s i o n

唯有放鬆
才能治癒
緊張

say to yourself
I can learn to relax

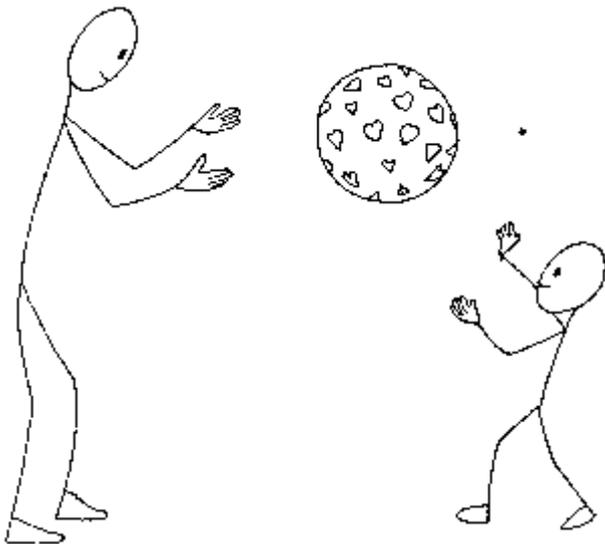
告訴你自己：
我能學會放鬆

irritation
is natural

心煩意亂
是自然的事

warts are
natural
too

疣或腫瘤
也是自然的事



express your love

to your children

對你的小孩
表示你的慈愛

tell them everyday how much

you love them

每天都讓他們知道

你是非常愛護他們的

express your love to everybody
anytime

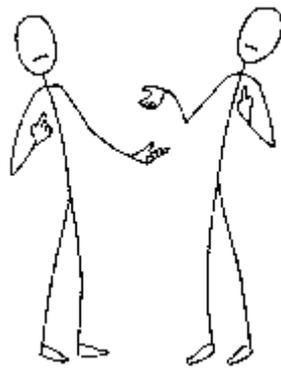
宜經常以慈心待人

express what you think
what you feel
always

以 **慈心** 表達你的想法

with love

你的感受

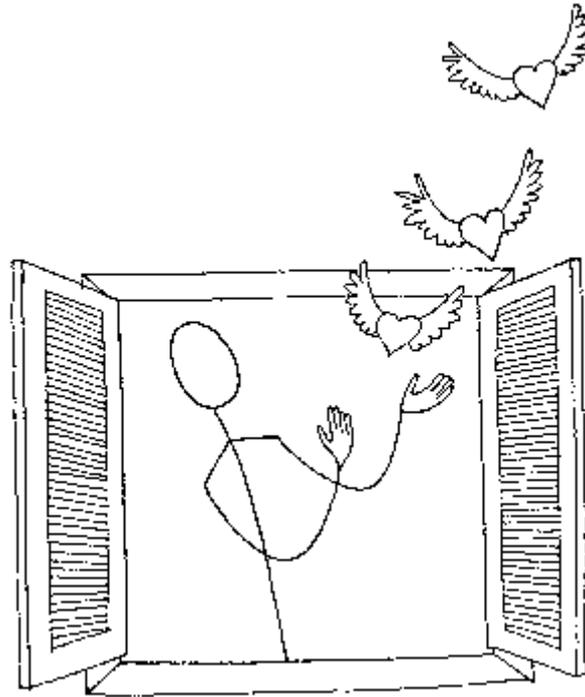


our relationships
are unfree to the
extent that we
demand things of
other people

人與人的關係
變得很差
不能自動自覺
乃至要互相 要求 始得

love is not possessive

愛不是佔有



impeccable means :

making conscious choice
of what we eat,
where we live,
our friends,
our clothes,

our everything

純潔無瑕的意思是：

有意識地選擇
我們的飲食、
居所、
朋友、
衣着、

以及其他東西

the buddha was the most

Compassionate
virtuous *loving* *learned* *courageous*
intelligent *refined* *respecting*
energetic *prosperous* *well-spoken*
untense *informed* *handsome*

佛陀是最

博學的 從容的 活躍的 見多識廣的 辯才無礙的
道德的 悲憫的 謙恭的 純淨的
勇敢的 慈愛的 智慧的 成功的 莊嚴的

generosity is the number one prerequisite for progress on the spiritual path. without joyful and natural giving, there can be no receiving. the reason for this simple generosity is the direct expression, in action, of non-attachment. and non-attachment is the key to freedom from suffering.

like all virtues, generosity needs constant attention to flower and mature. by regularly tithing a percentage of all your income to your point of inspiration, you can practice this in the most basic level - the material. the results of this will be immediately apparent in increased prosperity on all levels - finances, meditation, relationships, emotions) - and soon the act of giving itself becomes an experience of prosperity.

you can tithe from your personal income. it will totally change the way you view your world. it will open you to living more fluidly and dynamically.

while we should give generously to those that need help, it is important that our first tithe regularly goes to our place of spiritual inspiration.

we must feed the fountain which nourishes our awakening wisdom.

where our tithe goes is a personal experience, something everyone must decide for himself.

修行要有成就，首要條件是布施。沒有自然的歡喜心布施，難望將來可得到甚麼善果。因為，這簡單的布施行為可直接表現無執，而無執正是解脫苦惱的鑰匙（關鍵）。

像所有美德一樣，布施是要經常培育的，例如：把你總收入的十分之一照你的意思布施，慢慢讓布施開花結果。你可以從最基本的層面來修習布施，之後不久，你會在各個層面之中見到豐盛的收益，例如：錢財、禪修、人際關係或感情等。

你可從個人收入扣起十分之一做布施，你的世界觀會因此大大改變，你的生活亦會越來越暢順、越來越有活力。

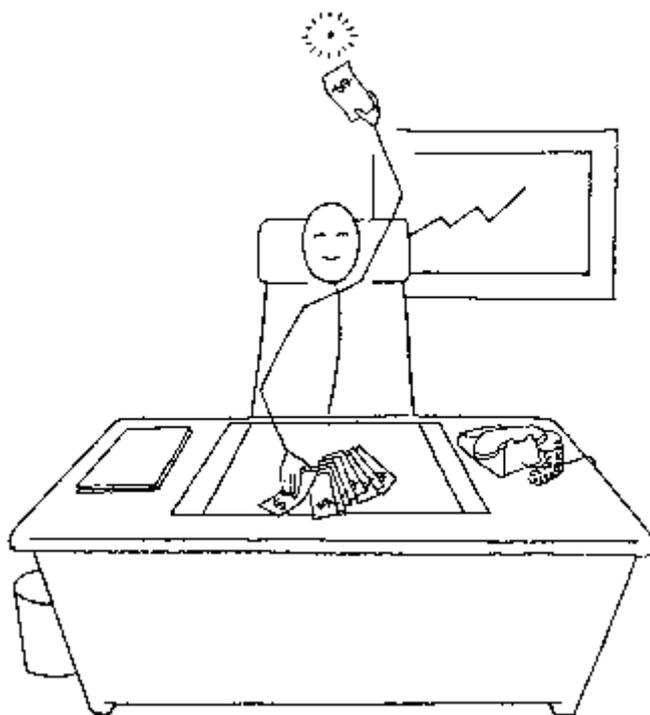
當要布施給有需要幫助的人時，曾啟發你修行的地方，應優先考慮。

我們必須回饋曾啟發我們智慧的源頭，讓它保持活力。

布施到哪裡全是個人的事，每個人都必須自行決定。

tithing is putting your money where
your mouth is, about generosity

布施
是省吃儉用
把剩下來的錢
等機會送給有需要的人家



visakha was a very generous lady, daughter of a millionaire, and the chief benefactress of the buddha. she regularly gave alms and tended to the monks living in the monastery.

one day she went to visit the buddha covered in her most valuable jewels and ornaments. on the way, she decided her dress was inappropriate and gave all her adornments to her servant for safe-keeping during the trip.

after hearing the buddha's discourse, visakha returned home accompanied by the servant, who had forgotten the jewels and had left them at the gathering place in the monastery.

ananda, the buddha's disciple and attendant, found the package and put it in a safe place for return to the lady.

when visakha heard what had happened, she decided to use the opportunity to give a grand gift to the order. she thought first to give the jewels, then decided to sell them and use the money for things more suited to the use of monks. she then found that no one could afford such precious jewelry, so she decided to buy it herself, and use the money for the monks.

the buddha, pleased with her generosity, suggested she build a monastery, which she did. the buddha stayed there with his disciples for six rainy seasons.

rather than chastising her servant, visakha was appreciative for the occasion to perform this meritorious deed.

毘舍佉女士很慷慨，她是百萬富翁的女兒，也是佛陀的主要護法。她經常布施和照顧住在精舍中的僧眾。

有一天，她戴上最珍貴的珠寶去見佛陀。在路上，她覺得服飾似不適宜，就取下所有裝飾品，交給婢女保管。

聽完佛陀的開示後，毘舍佉就在婢女的陪伴下回家。婢女一不小心，把珠寶遺留在精舍集會的地方。佛陀的弟弟和侍者阿難發現了那個包裹，於是就把它拿起，放在安全的地方，準備將來還給毘舍佉。

毘舍佉聽到事件的經過後，就決定趁此機會給僧團送一份大禮。她最先想供養珠寶，後來又想出售珠寶，再用所得的錢來買些僧侶適用的東西。後來發覺，沒有人買得起那麼貴重的珠寶，於是就決定自己把它們買回來，再把錢用來供養僧團。

佛陀對她的慷慨大感高興，並提議她建造一座精舍，她也照做了。之後，佛陀與弟子們在那精舍一共住了六個雨季之久。

毘舍佉不但沒有責怪婢女，反而感激有此良機做這功德。

the buddha's greatest supporter was anathapindika, a wealthy businessman from savatthi. when anathapindika first heard of the buddha, a fully enlightened teacher in the world, his desire to meet him was very strong. rather than wait until the next day to visit, he traveled that night through the jungle, alone in total darkness to the place where the buddha was staying, and met him just before dawn.

upon receiving instruction from the buddha, his inspiration was so great that he invited the buddha to stay with him for the rains, along with the entire community of monks.

the buddha accepted, and anathapindika set about finding a suitable place to build a monastery. he finally came upon the pleasure park of jeta, the prince of savatti. now this park was a wonderful place, serene and peaceful and fulfilling all the requirements. a place such as this prince jeta was reluctant to lose, so he told anathapindika the price would be determined by covering the entire grounds with gold coins, thinking this would deter him.

when anathapindika started hauling in the gold in carts, jeta realized this was no ordinary purchase, and when the gold left a small spot uncovered, he gave that as his gift to the order of monks.

the monastery was constructed, and here the buddha spent the greater part of his life giving many discourses.

佛陀的最大護法是須達多長者，他是舍衛國的富商。當他首次聽到世上有位完全開悟的導師佛陀時，就強烈地渴望要見佛陀。他等不及天明，半夜就動身了，他單獨走過叢林，一個人摸黑來到佛陀停留的地方，天未破曉，就見到到佛陀了。

聽完佛陀的開示後，他得到很大的啟發，隨即邀請佛陀和全體僧團在雨季期中與他同住。佛陀答應了，須達多就開始尋找適當的地方興建精舍。過了一段日子，他終於發現舍衛國祇多太子的花園最為合適。那個花園很美麗和安靜，完全符合需求。那麼好的花園，祇多太子當然不肯放棄，所以他就告訴須達多，要以金幣鋪滿整個花園才可出售，滿以為可以高價來打消須達多的念頭。

當須達多開始用車運來金幣時，祇多太子才明白這項交易絕不尋常，當整個花園快要被黃金鋪滿時，他就叫停止，把剩下的一小塊地供養給僧團了。

精舍就那麼地建成了，而佛陀的大半生就在那裡停留和作了很多開示。

not only god

loves

a cheerful giver

不僅天神
會喜歡
樂善布施的人

the gift of truth excels all gifts

一切布施之中，法施最勝

rather than trying to convince anybody
that meditation is the right path,
we can show by our attitude
(wisdom, mindfulness, happiness)
the benefits of meditation

與其嘗試說服別人相信
禪修是正道
不如以自己的行為態度
（智慧、專注、快樂等）
來顯示禪修的利益吧！

**believe nothing
merely because you have been
told it, or because it is
traditional, or because you
yourself have imagined it. do
not believe what your teacher
tells you, merely out of respect
for the teacher.**

不可輕信傳言、
不可輕信傳統、
不可輕信自己的揣測、
也不可只因為尊敬老師
而輕信老師的話

**but whatever way by
thorough examination you find
to be one leading to good and
happiness for all creatures,**

只有在運用各種方法
去徹底檢查後
證實是可引領眾生
至善良和快樂之境的方法
才好相信和依從

**that path follow, like the
moon in the path of stars**

就像月亮
在眾星之中運行一樣



【Author Sujata】

an american who began his search for understanding at an early age, sujata traveled half-way around the world where he found some very rare people who, unlike all others he had met, were not plagued by the universal human enslavements of hatred, attachment and selfishness.

using the tools of insight meditation which he practiced as a buddhist monk, sujata teaches meditators to watch carefully the ways of the mind. as resident teacher of stillpoint institute, he guides others along the buddha's path, through the difficult process of laying down the burden of self.

作者蘇吉達

是一位美國人，早年已開始尋求智慧。他遊歷過大半個地球，遇到幾位非常罕見的人物，他們與他見過的其他人有別，他們不那麼受貪、瞋、自私等通病所苦。

作者曾經出家，學習過內觀禪修法，他現在以所學禪法，教初學者仔細觀察自心的活動。他是靜點學院的導師，指導別人修學佛法，從事放下自我重擔的艱苦過程。

【譯者註：作者蘇吉達現已不在靜點學院任教了】

【 THE END 完畢 】

The English text comes from <http://www.weblife.org/library.html>
Thanks are due to the Site-Captain Mr Andrew Vavrek for his kind permission to spread & translate this wonderful text - "beginning to see".
