

# 雪烏明西亞多法語

## A Selection of Shwe Oo Min Sayadaw's Teaching



(Shwe Oo Min Sayadaw, 1913-2002)

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English	中文
◇ Without awareness, there can be no wisdom and life becomes meaningless. Only with awareness is there wisdom, then life becomes fulfilling.	◇ 如果沒有覺察，就不會有智慧，生活會沒有意義。唯有帶著覺察，才会有智慧，生活才會令人滿意。

- ✧ Don't miss the precious opportunity to raise your children well. Only a well-adjusted child grows into a well-adjusted adult. And it is a well-adjusted adult who will contribute positively to society.
- ✧ Be vigilant. Live mindfully.  
Two instructions of the Buddha.  
The persistent use of Sati is the way to attain Nibbāna.
- ✧ You may have good Kamma, but succumb to laziness and life cannot be fulfilling. You may be intelligent, But succumb to laziness and success will elude you.
- ✧ If you do your job properly and I do mine, what's there to say?
- ✧ If you seek a happy life, always be aware.  
When you maintain awareness,  
The mind remains clear and happiness abounds.
- ✧ If you don't forget to be aware - Nibbāna.  
If you do forget - the grave.
- ✧ Appamāda means not forgetting. We remember to be aware in order to develop wholesome qualities. This leads beyond death, to the Deathless.  
Pamāda means forgetting. We forget to live a wholesome life and this leads to death -again, again and again.  
So don't forget to be aware of what you say and do - always.
- ✧ There are three ways of knowing the Buddha / the Truth :  
To see with the eyes,  
To reflect through imagination,  
To understand with wisdom.
- ✧ We must learn to appreciate the value of wisdom  
Only then do we really understand the Dhamma

- ✧ 不要錯失好好扶養你小孩的寶貴機會。有調教的小孩長大才會成為有教養的成人。有教養的成人才會對社會有所貢獻。
- ✧ 要警醒！正念而活！〔這是〕佛陀的兩個教誨。  
持續提起正念是證得涅槃的方法。
- ✧ 你也許擁有善業。但是，若屈於懶惰，生活將不會令人滿意。你也許聰明。但是，若屈於懶惰，成功將會從你身旁溜走。
- ✧ 如果你做好你的本份 我做好我的本份，那麼，還要說什麼呢？
- ✧ 如果你尋求快樂的生活，那就一直保持覺察。  
當你保持覺察時，心會清澈，充滿快樂。
- ✧ 如果你不忘記保持覺察——涅槃。如果你忘記——墳墓。
- ✧ Appamāda（不放逸）意思是「不忘記」。我們記得保持覺察以培養良善的品質。不放逸導致死亡的超越，不死。放逸的意思是忘記。我們忘記去過健康的生活，而這會導致死亡，一次、又一次，又一次的死亡。  
所以，不要忘記去覺察你的言行舉止——永遠不要忘記。
- ✧ 了解佛陀／真理，有三種方式：  
以肉眼看見，透過想像思惟，以智慧了悟。
- ✧ 我們必須學習欣賞智慧的價值，  
只有如此我們才真正了解法，真正認識佛陀。

Only then do we really know the Buddha.

✧ Examine your mind!

If there is any kind of suffering, the cause is your own doing.

✧ Defilements of the mind can arise with every sense contact.

Nothing less than constant and persistent awareness will prevent their taking hold.

✧ Maturity is not a title others can give you,

True maturity of heart and mind is achieved through growth and development.

✧ The Sāsana depends on those with a noble heart, well-versed in the Teachings of the Buddha, who have Sīla, Samādhi and Paññā. Only then, with patience and perseverance, can someone effectively serve the Sāsana.

✧ We meditate to develop Right View. This cannot be achieved by the ego; meditation must proceed naturally by watching any experience just as it is. This is the way to develop Right View.

✧ Attakilamathānuyoga (indulgence in pain, self-mortification) and Kāmasukhallikānuyoga (indulgence in pleasure, self-indulgence) are the two extremes from which we must free ourselves. When we are free from one extreme, we tend to get caught in the other. Only with awareness and Wisdom can we find the Middle Way (Majjhima Patipadā).

Be aware until the light of wisdom appears!

✧ We need to have a good heart and the right attitude in every situation. If others are right, be happy for them. If others are wrong, have sympathy for their misfortune and give them what help you can. Then there will be harmony.

✧ Old age, death and separation are unavoidable.

✧ 檢查你的心！

如果那裡有任何的苦，原因是你自己的行為。

✧ 煩惱能夠隨著每個感官接觸而生起。

只有持續不斷的覺察能夠阻止煩惱停留。

✧ 成熟不是別人能夠給你的頭銜。

透過培養和修習才能達到真正心的成熟

✧ 佛教仰賴具備聖心、精通佛陀教法、具足戒定慧的人。只有如此，以耐心和堅毅，人們才能有效地為佛教服務。

✧ 我們禪修以培養正見。這無法靠我執來達成；禪修必須自然地進行，只是如實地看著一切的經驗。這是培養正見的方法。

✧ 苦行（自我折磨）和縱欲（沉溺欲樂）是我們必須避免的兩個極端。

避開一個極端時，我們傾向陷入另一個極端。只有以覺察和智慧，我們才能找到中道。

保持覺察，直到智慧之光顯現！

✧ 無論面對什麼情況，我們都需要擁有一顆善良的心和正確的態度。如果別人是正確的，為他們感到高興。如果別人是錯誤的，為他們的不幸感到同情，並盡可能協助他們。如此，就會有和諧。

✧ 衰老、死亡、與所愛別離，是無法避免的。

Kamma (action) determines your future.

Only Ñāṇa (wisdom) can set you free.

✧ People in this country buy fish, birds and other captive animals to release them to make merit.

Sometimes their aspiration is less than wonderful: “I release you once, may I be released ten times.” But wishing to be released implies being reborn – is this a good deal? A better aspiration would be: “Just as this creature has become free from certain death, may this deed support me that I may become free from old age, sickness and death.”

✧ Have you ever watched an angry person? A jealous person? A conceited person? Do you see the madness? The Buddha said “puthujjano ummattako”, “ordinary worldlings are mad” meaning ordinary worldlings are crazed because they are being burned by the fires of defilements

✧ Thinking “If you’re good then I’ll be good” actually implies “If you’re not good, I will be bad”. This is really a frightful attitude. A truly virtuous person is one who remains virtuous regardless of how others behave.

✧ What is it in your life that you are relying on? Psychics? Gods? Rites and rituals? Astrology? Lucky charms? Remember, it is actually only Kusala Kamma (wholesome action) that we can rely on.

✧ Belief in lucky days and unlucky days is just superstition. But it is truly lucky if we can spend the day full of Right Thought, Right Speech and Right Action.

And it is really unfortunate to spend the day full of Wrong Thought, Wrong Speech and Wrong Action. Remember this!

✧ Practising Satipaṭṭhāna weakens the kilesās.

業（行為）決定你的未來。

只有智慧能夠讓你自由。

✧ 這個國家的民眾購買魚、鳥和其他被補的動物，釋放牠們來累積功德。有時，他們的期望並非那麼好：「我釋放你一次，願我被釋放十次。」但是，希望被釋放，意味著再生——這是好買賣嗎？更好的期望會是：「願此行為幫助我讓我免於老、病、死，如同這生命免於死亡一樣。」

✧ 你曾看過任何人生氣嗎？嫉妒？傲慢？你看到那是多麼瘋狂嗎？佛陀說：puthujjano ummattako，「凡夫瘋狂」。意思是，因為正被煩惱之火所燒灼，所以凡夫瘋狂。

✧ 心想著「如果你做好，那麼我也就會做好」意謂著：「如果你不做好，我就會使壞」。這實際上是可怕的態度。真正有德的人，無論別人如何做，自己仍然謹言慎行。

✧ 什麼是生命中你所依賴的？靈媒？神？儀式？占星術？幸運符？記住！實際上，只有善業（善行）才是我們所能依賴的。

✧ 相信好日子和壞日子只是一種迷信。但是，如果我們能整日充滿正確的思惟、言語和行為，那一天就是真正的吉日。但是，如果我們整日充滿錯誤的思惟、言語和行為，那一天就是真正的厄日。記住這一點！

✧ 練習念住能削弱煩惱。  
當瞋恚生起，覺察它，它不會持續長久。

When dosa arises, stay aware of it and it won't last long.

When lobha arises, stay aware of it and it won't get what it wants.

This is how the kilesās are weakened.

✧ There are three Pāli words, 3 A's, that are helpful to remember:

Alobha, Adosa, Amoha.

Alobha is the opposite of lobha which is being stingy, not wanting to give. If you can remove greed for even one moment, that's alobha.

Adosa is the opposite of dosa which is getting frustrated or dissatisfied when you don't get what you want. If you don't want to have dosa, develop metta. When there's no dosa, that's adosa.

Amoha is the opposite of moha which does not know when there is anger and greed. To eradicate moha we have to keep a good hold on Sati. The last A, Amoha comes only with mindfulness and wisdom.

✧ People lose even a little bit of money and Oh! How they cry! How about the billions of kusala they are losing every second? Nobody knows to cry over that.

✧ In the world, auditors go from office to office checking accounts to see that they balance. But don't just monitor the business accounts; monitor your thoughts, words and actions. In balance, is your conduct more wholesome or unwholesome?

Every day it is important to audit your conduct.

✧ Being vegetarian or eating raw food (food untouched by fire) doesn't mean the fires of defilements aren't touching you. It isn't the food itself that determines if there is any defilement. To be free from the burning of defilements while eating requires mindfulness and wisdom. That is what matters.

✧ Now, while you have the opportunity, it is important to build a strong practice. In times of adversity we will regret it if we aren't

當貪心生起，覺察它，它不會得到它想要的。

煩惱就是如此被削弱。

✧ 有三個巴利字，三個A開頭的字，能幫助我們記住：

Alobha, Adosa, Amoha。

Alobha（無貪）是lobha（貪）的相反，貪是吝嗇，不願給與。如果你能去除貪，既使只是一剎那，那就是無貪。

Adosa（無瞋）是dosa（瞋）的相反，瞋是得不到所要時，感到挫折、不滿意。如果你不想要瞋，就培養慈心（metta）。沒有瞋時，就是無瞋。

Amoha（無癡）是moha（癡）的相反，癡是內有瞋恚、貪心時而不自知。

要除去癡，我們必須把握住正念。最後的a，amoha（無癡）只會隨著正念與智慧而到來。

✧ 人們損失一點點錢就大叫傷心哭泣。他們每秒鐘損失數百萬的善，則如何？沒有人知道為這損失哭泣。

✧ 在世上，查帳員到處查帳，看是否有結餘。

但是，不要僅監控商業帳戶，也要監控你的念頭、言語和行為。結餘時，你的行為是善多還是不善多？

每天核查你的行為，很重要。

✧ 吃素或吃生食（未烹煮的食物），並不表示煩惱火不再碰觸你。食物並不能決定煩惱存在與否。

進食時要免於煩惱，需要正念與智慧。這才重要。

✧ 現在，趁你有機會，重要的是，建立好堅實的練習。

adequately prepared. Therefore we must practise now while conditions are favourable.

✧ The Sāsana is the Teachings of the Buddha. Purifying speech & action is the Teachings of Sīla, Purifying the mind, learning to quell anxieties and grief, is the Teachings of Samādhi, Purifying our View is the Teachings of Paññā. Only when these Teachings become our own experience, will we truly be well, happy and free from danger

✧ The quality of your understanding of the Dhamma cannot be measured by others. You have to actually practise the Dhamma and develop your own wisdom to see the Truth for yourself. You can't experience the Dhamma through reading or listening to others. Try it now and you will understand now. Ask yourself "Is the mind pure or not?" Just look.

Every moment of awareness is a moment of purity.

✧ If we are attached to having only good experiences in meditation then bad experiences tend to come. If we are averse to bad experiences, good experiences tend not to happen. Meditation is knowing how to simply watch the experience, whether it be good or bad. If we can watch like this, we will realise that things are simply the way they are; there is no inherent good or bad. Our responsibility is merely to acknowledge whatever we are experiencing.

如果我們未做好準備，在逆境時我們將會後悔。因此，我們必須趁現在情況允許時趕緊練習。

✧ 佛教是佛陀的教導。淨化言語、行為是戒的教導；淨化自心，學習消除焦慮和憂傷，是定的教導。淨化見解，是智慧的教導。只有當這些教導變成我們的經驗，我們才會真正安適、快樂、沒有危險。

✧ 別人無法測量你對法的了解的程度。你必須確實修習法，培養你自己的智慧，親自看見真理。你不能僅靠聆聽別人來體驗法。現在去試，你將會了解。問你自己：「心是否清淨？」只是看著它。每個覺察的時刻都是清淨的時刻。

✧ 在禪修時，如果我們執著只要擁有好的經驗，那麼，不好的經驗就會到來。如果我們討厭壞的經驗，好的經驗就不會發生。禪修是知道如何只是看著這些經驗，無論經驗是好是壞。如果我們能夠這樣只是看著，我們將了解事物只是它們本來的樣子，本來沒有好或壞。我們的責任僅是承認我們正經驗的一切。