

雪乌明西亚多法语

A Selection of Shwe Oo Min Sayadaw's Teaching



(Shwe Oo Min Sayadaw, 1913-2002)

温宗堃 中译
20130119修订

English	中文
◇ Without awareness, there can be no wisdom and life becomes meaningless. Only with awareness is there wisdom, then life becomes fulfilling.	◇ 如果没有觉察，就不会有智慧，生活会没有意义。唯有带着觉察，才会有智慧，生活才会令人满意。

- ✧ 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

- ✧ 不要错失好好抚养你小孩的宝贵机会。有调教的小孩长大才会成为有教养的成人。有教养的成人才会对社会有所贡献。
- ✧ 要警醒！正念而活！（这是）佛陀的两个教诲。
持续提起正念是证得涅槃的方法。
- ✧ 你也许拥有善业。但是，若屈于懒惰，生活将不会令人满意。你也许聪明。但是，若屈于懒惰，成功将会从你身旁溜走。
- ✧ 如果你做好你的本份 我做好我的本份，那么，还要说什么呢？
- ✧ 如果你寻求快乐的生活，那就一直保持觉察。
当你保持觉察时，心会清澈，充满快乐。
- ✧ 如果你不忘记保持觉察——涅槃。如果你忘记——坟墓。
- ✧ Appamāda（不放逸）意思是「不忘记」。我们记得保持觉察以培养良善的质量。不放逸导致死亡的超越，不死。放逸的意思是忘记。我们忘记去过健康的生活，而这会导致死亡，一次、又一次，又一次的死亡。
所以，不要忘记去觉察你的言行举止——永远不要忘记。
- ✧ 了解佛陀 / 真理，有三种方式：
以肉眼看见，透过想象思惟，以智慧了悟。
- ✧ 我们必须学习欣赏智能的价值，
只有如此我们才真正了解法，真正认识佛陀。

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.

✧ 检查你的心！

如果那里有任何的苦，原因是你自己的行为。

✧ 烦恼能够随着每个感官接触而生起。

只有持续不断的觉察能够阻止烦恼停留。

✧ 成熟不是别人能够给你的头衔。

透过培养和修习才能达到真正心的成熟

✧ 佛教仰赖具备圣心、精通佛陀教法、具足戒定慧的人。只有如此，以耐心和坚毅，人们才能有效地为佛教服务。

✧ 我们禅修以培养正见。这无法靠我执来达成；禅修必须自然地进行，只是如实地看着一切的经验。这是培养正见的方法。

✧ 苦行（自我折磨）和纵欲（沉溺欲乐）是我们必须避免的两个极端。

避开一个极端时，我们倾向陷入另一个极端。只有以觉察和智慧，我们才能找到中道。

保持觉察，直到智慧之光显现！

✧ 无论面对什么情况，我们都需要拥有一颗善良的心和正确的态度。如果别人是正确的，为他们感到高兴。如果别人是错误的，为他们的不幸感到同情，并尽可能协助他们。如此，就会有和谐。

✧ 衰老、死亡、与所爱别离，是无法避免的。

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.

业（行为）决定你的未来。

只有智慧能够让你自由。

✧ 这个国家的民众购买鱼、鸟和其它被补的动物，释放牠们来累积功德。有时，他们的期望并非那么好：「我释放你一次，愿我被释放十次。」但是，希望被释放，意味着再生——这是好买卖吗？更好的期望会是：「愿此行为帮助我让我免于老、病、死，如同这生命免于死亡一样。」

✧ 你曾看过任何人生气吗？嫉妒？傲慢？你看到那是多么疯狂吗？佛陀说： puthujjano ummattako, 「凡夫疯狂」。意思是，因为正被烦恼之火所烧灼，所以凡夫疯狂。

✧ 心想着「如果你做好，那么我也就会做好」意味着：「如果你不做好，我就会使坏」。这实际上是可怕的态度。真正有德的人，无论别人如何做，自己仍然谨言慎行。

✧ 什么是生命中你所依赖的？灵媒？神？仪式？占星术？幸运符？记住！实际上，只有善业（善行）才是我们所能依赖的。

✧ 相信好日子和坏日子只是一种迷信。但是，如果我们能整日充满正确的思惟、言语和行为，那一天就是真正的吉日。但是，如果我们整日充满错误的思惟、言语和行为，那一天就是真正的厄日。记住这一点！

✧ 练习念住能削弱烦恼。

当瞋恚生起，觉察它，它不会持续长久。

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

当贪心生起，觉察它，它不会得到它想要的。

烦恼就是如此被削弱。

✧ 有三个巴利字，三个A开头的字，能帮助我们记住：

Alobha, Adosa, Amoha。

Alobha（无贪）是lobha（贪）的相反，贪是吝啬，不愿给与。如果你能去除贪，即使只是一刹那，那就是无贪。

Adosa（无瞋）是dosa（瞋）的相反，瞋是得不到所要时，感到挫折、不满意。如果你不想要瞋，就培养慈心（metta）。没有瞋时，就是无瞋。

Amoha（无痴）是moha（痴）的相反，痴是内有瞋恚、贪心时而不自知。

要除去痴，我们必须把握住正念。最后的a，amoha（无痴）只会随着正念与智慧而到来。

✧ 人们损失一点点钱就大叫伤心哭泣。他们每秒钟损失数百万的善，则如何？没有人知道为这损失哭泣。

✧ 在世上，查帐员到处查帐，看是否有结余。

但是，不要仅监控商业账户，也要监控你的念头、言语和行为。结余时，你的行为是善多还是不善多？

每天核查你的行为，很重要。

✧ 吃素或吃生食（未烹煮的食物），并不表示烦恼火不再碰触你。食物并不能决定烦恼存在与否。

进食时要免于烦恼，需要正念与智慧。这才重要。

✧ 现在，趁你有机会，重要的是，建立好坚实的练习。

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.

如果我们未做好准备，在逆境时我们将会后悔。因此，我们必须趁现在情况允许时赶紧练习。

✧ 佛教是佛陀的教导。净化言语、行为是戒的教导；净化自心，学习消除焦虑和忧伤，是定的教导。净化见解，是智慧的教导。只有当这些教导变成我们的经验，我们才会真正安适、快乐、没有危险。

✧ 别人无法测量你对法的了解的程度。你必须确实修习法，培养你自己的智慧，亲自看见真理。你不能仅靠聆听别人来体验法。现在去试，你将会了解。问你自己：「心是否清净？」只是看着它。每个觉察的时刻都是清净的时刻。

✧ 在禅修时，如果我们执着只要拥有好的经验，那么，不好的经验就会到来。如果我们讨厌坏的经验，好的经验就不会发生。禅修是知道如何只是看着这些经验，无论经验是好是坏。如果我们能够这样只是看着，我们将了解事物只是它们本来的样子，本来没有好或坏。我们的责任仅是承认我们正经验的一切。