

# 尋找真快樂

## Finding True Happiness

阿姜菩臨 2007年6月7日 講於萬佛聖城大殿  
A TALK GIVEN BY AJAHN PLIEN (SAMPAJANO BHIKSHU),  
ABBOT OF WAT ARANNAVIVEK, CHIENG MAI, THAILAND  
ON JUNE 28, 2007 IN THE BUDDHA HALL OF THE  
CITY OF TEN THOUSAND BUDDHAS

阿姜帕沙諾 英譯 ENGLISH TRANSLATED BY AJAHN PASSANO  
比丘近永中譯 CHINESE TRANSLATED BY BHIKSHU JIN YONG



方丈律法師：師父上人、阿姜菩臨、阿姜帕沙諾、還有尊敬的僧團法師，和在家善知識，阿彌陀佛！今天我們非常榮幸有這個機會，能請到剛剛從泰國來的高僧阿姜菩臨到萬佛聖城給我們講開示。阿姜菩臨是當今在泰國幾位最受尊敬的高僧，目前是在清邁的Arannavivek寺廟任方丈，出家受戒四十九年。他今天下午來到萬佛城，也到無言堂瞻仰上人的舍利。他看到萬佛城的一切，非常地高興；所以他特別來參加我們的晚課。不但參加晚課，也希望跟大家結法緣，他今天談的主題是關於「心」，我們的心方面，能夠讓大家得到和平，這次受戒的戒子們福報很大，能夠值回票價。我們恭請他開示，聆聽他的法語，並



I would like to extend my blessing to everybody, and I wish that everybody will grow in blessings. Also I would like to ask permission from the Abbot to speak the Dharma. I am very happy to come to the United States and the City of 10,000 Buddhas. I came here earlier this afternoon, and it was quite touching to see the good etiquette and deportment of the community, as well as their dedication. I'm very happy to see that this is a place of practice and a place of training. This is something that makes me feel very comfortable and pleased. Whether one is from the Southern Tradition or the Northern Tradition of Buddhism, it doesn't really matter. What matters is that people gather together to practice the teachings of Lord Buddha. So there

is a sense of joy and rapture that arises seeing the Bhikshus, Bhikshunis, laywomen and laymen gathering for *puja*, chanting, and to pay homage to the Triple Gem, the Buddha, Dharma, and Sangha. This is the basis and foundation for all progress and growth on the path. There is also a sense of joy that comes from seeing that there is a group of people like this that are gathered together to



請無畏寺的方丈阿姜帕沙諾翻譯。

阿姜菩臨開示：

首先，我要祝大家福德增長。其次我要請求方丈和尚允許我說法。今天下午很高興來到聖城，看到僧團及居士們都很有威儀而且非常發心，令我十分感動。很高興看到這裡是真正修行及訓練的地方；至於是南傳或北傳並不重要，重要的是大眾好好的修行佛法。很歡喜看到四眾聚在一起做法會、唱誦，禮拜三寶，這些其實都是我們修行的基礎。同時，我也很高興看到有一群人在這裡護法，因為護法的工作能使自己和他人道業增長及找到自在解脫之道。我們因此得以專心修行，在道業上有所增進，內心能夠更平和。

阿姜菩臨再以巴利文唱誦南無佛陀三遍，接下來他提到一段短的經文：善調伏的心常快樂。

阿姜菩臨：願今天聚會一堂的大眾都開發善根、修功培福。我們聚在這兒一同修行、生活及鍛鍊。我們要常常提醒自己，我們多麼幸運能夠遇到佛法；佛法是放之四海皆準，能使我們清淨解脫的真理。我們萬分的幸運，所以我們應好好的珍惜這個機會。

我們先要奠定堅固的基礎：先要培養善根及德行。修行時要根據我們的能力，盡力而為，不懈怠。我們也該體認到我們這輩子能得人身、聽聞佛法，都因為我們往昔造了

look after and protect the Buddhist Sangha. When we look after the religion, it gives others and ourselves the opportunity to make progress on the path and to find a way of peace and freedom. That is how we are able to focus ourselves and then to, as I will continue to speak, develop on the path and develop states of peace within the mind.

I began the evening talk by recollecting and paying homage to the Buddha, and also recollecting a short teaching of the Buddha. That is a recollection that will bring happiness to the mind that is well trained. So may all of us that are gathered here today develop our goodness and things that bring blessings and merit into this life. We have all gathered here to practice here, to live here, and to train here. We have to always recollect that we are extremely fortunate to have this opportunity to meet the Dharma, to meet the teachings of Lord Buddha, because these teachings are the truth. They are a universal truth that leads to purity and freedom. This is our extraordinary good luck and good fortune, and we have to use that opportunity skillfully. In order to practice skillfully and reap the fruits of the practice, we have to lay the proper foundation. We have to begin with and be steady in the establishing of goodness and virtue. We have to be willing to practice according to our capability, to be able to put effort into the practice and not be lazy. And also we need to recollect that the reason that we are born as human beings and have met the Dharma is because we have performed good deeds in the past. If we hadn't done good deeds in the past we wouldn't have been born as humans, there are many other places to be born. But we also need to further develop and build on that goodness. We have this opportunity to have been born and reap the benefits of what we have done in the past, but we have to build on that, we have to allow that to grow. And this is why it is important

善行善業；若沒有造善業，我們這輩子不可能爲人，而可能投生惡道中。雖然我們過去世造了善業，但還必須繼續行善，使善根增長。這是爲什麼常憶念那一小段經文是重要的：「善調伏的心常快樂。」

不要小看這短短的經偈，它其實是極爲重要的，因爲所有的快樂與福祉，都來自我們願意如此調伏自己。在這世上每個人都具有身及心，但不是每一個人都願意去調伏它們。所以我們要注意調伏自己的身心，唯有如此才能得到真正的快樂。我們所追求的福祉和欲望都起源於心；如果心裡有苦惱不安，那都是因爲我們心與染污法相應；如果心不清淨，不管我們到那裡都不會快樂的。我們都希望快樂幸福，但必須先種快樂的因、建立快樂的基礎。

因此，我們需要了解人生。在思索「這是我的生命，這是我」時，它可以有很多方向。但實際上，我們對自我的認定以及所作所爲，都是由心所造的。我們快樂或苦惱完全決定於我們的一念心。佛在《法句經》裏的第一首偈頌說：「安樂或苦難端視一念心。」所以我們必須要留意修行什麼才能夠修道堅定並增長道行，帶來快樂及幸福。唯有善調伏心的人，才能常快樂。

善調伏心的人身做善業，口說善語，和人和睦相處，不起任何衝突。說起來容易，我們只要經常迴光返照，看住我們這一念心，同時願意好好的修心就行，但我們必須確實去實行。我們在這裡唱誦或做其他功課，都是在修心。我們念佛法僧三寶，打坐修心，使心平靜。這些都是能令我們的心平和的法門，我們應勤加修習。

要得到平和的心，有兩件事情我們需要留意。第一，我們的心必須要能夠專注，不要散亂，其次，我們的心要能夠明明了了、清清楚楚的。如果我們能夠經常留意到我們的心念，我們的心就不會到處

to recollect the short verse from the scriptures that says, “The mind which is well trained brings happiness.” This is not a small thing to consider. It is actually extremely important. All happiness and all well being comes from this training and this willingness to train ourselves. Everybody in this world has been born with a body and mind, but not everyone is willing to train that body and mind. So we need to pay attention to training, because it is that training of our own body and mind that allows us to find true happiness. All of the well-being that we seek and desire arises through our own body and mind. So if we have any suffering and unease that is left in the mind because we are still prone to our own defilements and stains within the mind, then wherever we go we are not going to be happy. That is contrary to our wishes. In truth, all of us wish for happiness. We all wish for that which is going to make us experience well being. But we all need to be able to create the proper causes and to establish the appropriate foundation for that happiness to arise.

So it is necessary to understand our life. What do we consider when we think, “This is my life. This is who I am.”? It can go in many, many different directions. But in reality our life, who we think we are, and what we do is completely led by our mind. Whatever the mind thinks, conceives of, and feels leads us to happiness or to suffering. And this is the first verse that the Buddha gives in a very ancient text, the *Dhammapada*, “However a mind inclines is what leads us to things which will be comfortable and at ease or to pain and difficulty.” So we need to pay attention in order to be firm and well established in those things that are going to bring us happiness and well being. Only one with a well trained mind will have happiness.

The well trained mind is the cause for good conduct, good speech, and beautiful behavior, which leads to harmony with others and the ability to live in a way that is not creating conflict or not feeling in conflict with others. It seems very simple, all we need to do is come back and see this mind and be willing to train it. However, we need to be able to actually do it. That is what we are doing here when we do our chanting, puja, and other devotional practices. We recollect the Buddha, Dharma, and Sangha and we train the mind in meditation, to create calm, peace, and tranquility. So these are the tools we have to be diligent with that will help lead to peace.

In order to find peace or to develop peace, we need to rely on certain qualities within the mind. In the scriptural language, we have to have *sati* (Sanskrit: *smriti*) or mindful awareness. *Sampajana* or clear comprehension is another quality that we should possess. We have to pay attention to our thinking, to the mind that thinks, so that it does not wander but stays within a limit or boundary. It needs to have a boundary so that we can recognize and see it. If the mind has



亂跑，而會局限在一個範圍內。如果我們不給心一個局限，我們就會打很多妄想，甚至失去控制；這些妄想會為我們帶來迷惑，帶來不快樂。不快樂絕對不是我們所希望的。我們內心深處所希望的是真正的快樂、滿足及幸福。

當我們的心專注在唱誦或其他功課上，當我們的心恭敬、虔誠，當我們的心能夠迴光返照時，我們的心就能夠較清楚明了。這就能夠給我們帶來快樂。這一切一切都是唯心所造的。我們應認識我們有一個身及一個心，而我們必須要修我們的心。我們的心渴望平和及快樂，這就是我們為什麼會來這兒修行的原因。如果我們的心沒有看到修行的價值，我們就不會來參加這些法會，即使有人用再名貴的車子載你來，你也不肯來的。所以，我們要經常提醒自己修行的價值，如此我們就會經常鼓勵自己勤修會為我們帶來真正快樂的法；因為真正的快樂是人類最深也是最根本的願望。

靜坐是一切幸福的基礎，打坐的果實是定力、專注、平靜及堅固的心。靜坐時，我們必須善用心的兩個特質——是心念要專一，另外我們的心要清清楚楚，明明白白的。這並不是一種封閉性的專注，我們必須能夠清楚的看到事情的因因果果，什麼事行得通，什麼事行不通。藉著專一及清楚明白，我們的心就能專注並建立持續修行以得到清明及專一的方法。一旦這個基礎建立後，你如果靜坐是用觀佛像的方法，你就可把將佛像內化以加強信心及恒心。或者你是用念珠，你就應該專心的數念珠，不打妄想。很多人常用的方法是專注在呼吸上，應該緊跟著吸氣及呼氣，不打妄想。自然的呼吸，不要去控制呼吸，否則你會緊張、不舒服。

no boundaries, our thinking has no boundaries, then those thoughts wander everywhere, spin out of control and then create confusion. All that movement and agitation takes us away from happiness. That is in reality not our deepest wish.

Our deepest wish is to have genuine happiness and experience a sense of contentment and well being. When the mind pays attention to the training, to the chanting and the ceremonies that we do, when it brings up a sense of respect and devotion, when the mind is willing to turn to investigation, reflection, and contemplation, these are the causes that will bring the mind to greater clarity. One will then be able to make the skillful choices that lead to happiness. All of this depends on the mind. We have to recognize that we have a body and a mind, and we need to train that mind. The mind wants its sense of peace and happiness. That is why we come to do chanting, to do our puja, and to do meditation. It is what the mind wants. If the mind doesn't see the value in the chanting, the *puja*, the meditation, and the training, then the mind doesn't want to come and then we wouldn't bother to participate in these activities. We are here because we see the value in these activities. We need to recollect this fact and encourage ourselves to do these good things. If we don't see the value in doing these things, then it doesn't matter what kind of vehicle they send to pick you up at your home or dwelling place. They could even send a limousine, but you still don't want to go and so you won't come. We need to pay attention to reflecting on the value of this training and of having a mind that is well trained. If we do that we will keep encouraging ourselves and focusing on what is going to establish true happiness, because that is our deepest desire and our fundamental desire as beings in the human realm.

Meditation is the basis for all well being. The fruit of meditation is what is called *samadhi*, or concentration, tranquility, and the firm establishing of the mind. The qualities of mind that we need to rely on are mindfulness, which is awareness that is able to attend closely to what it is doing, what it is experiencing, and *sampajana* which is clear comprehension that is able to see how things work together and affect each other. It's not just a concentration that is closed, or that is tight, or forced. It is a concentration that has clear comprehension and is able to see and recognize, "This is what brought forth this fruit" or "This is the thing that didn't work." So we need these two qualities of mindfulness and clear comprehension, in order for the mind to stay with what it is doing and establish a steadfast way to have clarity and attention. So when that foundation of steadfast, clear attention is there, we can take the object of meditation, whether it is the image of the Buddha as a visual image, and then internalize that image to promote faith and steadiness of mind. This also applies to using our *mala* or recitation beads, which is when we're putting our attention on the counting of the recitation beads, not letting our attention waver, being able to be consistent and alert with our attention.

很重要的是，雖然打坐的方法很多，但不要同時用太多種方法；應該選擇一個對你適合的方法持續的去修行，不要三天兩頭就從一種方法換到另一種方法。持續用一種方法，久而久之你的心就能慢慢地定下來。剛開始你的心也許只能定個三五分鐘，這是一個很好的開始，你的信心會加強，這算是一種暫時的沉淀，很短暫的。如果你能夠繼續用功下去，你的心就能夠更加的沉靜下來，能夠更加的平和。這樣子的話，你的專注、你的沉淀就能夠越來越深厚，看事情也能夠越看越清楚。心定下來後，你的身心就會有輕安的感覺，你會體驗到一種光明。在感覺禪悅的同時，你也會感覺到氣在身上流動。這時你就會覺得這從未有的經驗實在是很好、很妙，這就是打坐的功用，也是平靜心的一個功用。

當你經歷這種境界時，你的心就會越來越定、越來越堅固，你的心就會越願意定在這個境界上。你的心也就會越來越容易進入這平靜、清明的境界。我們越來越精進，不是因為自我強迫或是爲了要讓我們的師父歡喜，而是因為我們自己得到修行的利益、快樂。這種快樂對初學者而言，是一種嶄新的經驗，所以我們希望能夠繼續用功下去。這種快樂不是輕浮、躁動的快樂，而是微細、沉穩的快樂。

回到先前講的，修行有很多的方法，佛陀教我們很多法門，其他的大德也教我們很多方法。這些憶念法或者憶念佛法僧，或者憶念布施、道德。另有專注心念的法門及沉思顏色、光、像等藉以穩定心念的方法。雖然有種種不同的方法，但是我們不需要每一樣方法都去修行，只要選擇一二種對機的方法去修行。要緊的是要能夠持之以恆的修這個法門，不要經常改變你的修行法門，這樣你的功夫才能夠漸漸的深厚。

Mindfulness of breathing is another common meditation object. We want to be able to stay with the breath, to follow the breath as it comes in, to follow the breath as it goes out, and not let the mind wander off. We do not want to control the breath, which creates tension, rather we want to let the breathing be natural so that we are very comfortable and at ease while observing it. As we establish this attention, it is important that we don't do too many different practices at the same time. Choose a specific method of practice, and become skilled in that. Don't jump from one method to another. Stick with the specific practice that we are doing, and then we can develop stability within that practice. Keep with the practice until the mind becomes settled. As we keep with the attention, the mindful awareness becomes stronger and more consistent, and the mind begins to settle down. In the beginning, it will just settle down for a short time, maybe a few minutes, but it is still peaceful. And this is something we gain some inspiration from; some sense of confidence comes from that. This is called momentary *samadhi*. It is short, but the mind is beginning to settle. As we are diligent, and keep with the practice and the meditation, the mind will become more well-established and peace will become firmer. This is kind of an "access" concentration, it is approaching the concentration that is becoming more firm, and it depends on repeating the skills that you are cultivating of mindfulness and clear comprehension. As we continue to do that, that "access" concentration causes the mind to become more stable and firm, and then the mind becomes even more settled. The mind and the body become quite light and there is a certain brightness that we experience. When we experience a sense of joy and happiness, a kind of rapture comes into the body, where we feel a sense of tingling or energy coming through the body. When we have these experiences we think, "Oh, I have never experienced anything like this before!" Or "This feels so wonderful; this feels so good!" This is the power of meditation and the power of the peacefulness of the mind. When the mind experiences that, then it's getting closer to being well established and it is becoming more firm and settled, and the mind will just want to stay with that. And it is a good thing to allow the mind to become experienced and skilled in returning to that quality of clarity and tranquility. We become more diligent not because we are forcing ourselves, not to please the teacher, rather we are diligent because we are receiving the fruits of the practice. We become diligent because we are experiencing happiness, and that happiness is something that is so refreshing and so new to us that we want to develop that more and more. The happiness that we experience is not the happiness that is vivacious or frivolous, it is happiness that is very refined and stable. As we reflect back on different practices and methods of training, there are many, many different methods that the Buddha taught. There are



當你的功夫漸漸的純熟後，你從修行得到的快樂是不容易被外界所動搖的，因為你得到的喜悅不是靠外境而來的。一般世間的快樂都是由我們的欲望得到滿足而來，譬如看到、聽到或吃到我們喜好的東西。打坐的快樂不是由外面來，而是由好好修行過的心而來的。

我們必須要下定決心用功修行，這樣子的話，我們才能得到禪定。當我們開始修行以後，我們就能夠更清楚的了解什麼東西是我們必須要捨的，什麼行為及言語是我們必須要放下的，什麼是障礙快樂平和之道的。一旦了解什麼東西必須放下，我們就必須確實去做。當我們開始修行以後，我們也會明白什麼是我們必須下功夫去修行的，在日常生活裡頭該如何修行才會為我們帶來快樂幸福，才會使我們在道業上更增長。這對我們是很重要的事情。我們必須要充分了解，修行的功夫純熟後，就能真正的快樂和自在。

最後法師以英文開示：

你如果做某件事情讓別人不快樂的話，那你最好不要再繼續做下去。如果你不停止的話，你自己也會痛苦；如果你能不再做的話，那你就會快樂了；如果你不能停止這樣做的話，你會繼續痛苦下去。你必須要了解這一點。如果你不能放下的話，就會痛苦。如果你想要快樂的話，你必須停止做讓你不快樂的事情。如果你能夠停止做這些事情，或者你能夠放下的話，你就會快樂。如果你能夠放下的話，你的心就會平靜下來。如果你能夠平靜下來的話，你就會快樂。你們同意嗎？

如果你眾善奉行，你就會快樂。如果你打妄想，不再平和，你就會有苦惱。身體造惡業及邪見會給你帶來痛苦。如果你的身口意都能夠造善業的話，那就會為你帶來快樂。如果你不快樂的話，那你就應該停止做、說或者想為你帶來痛苦的事。我們每一個人都生到這個世界來，如果我們做善事、說好話、存善念，我們就會快樂；如果你不行善、不說好話、不存善念，你就會痛苦。當我們都了解這三件事情：行善、說好話、存善念，這世界上的每一個人都會非常的快樂。

also many methods that other teachers have taught. These practices are recollections such as recollection of the Buddha, Dharma, and Sangha, recollection of generosity, or recollection of virtue. There are also mindfulness based practices, as well as practices that develop stability of mind by meditating on a color or light or image. Even though there are many different practices, we don't need to do them all. All we need to do is do what works. We need to pay attention or put our effort into the method that works for us. It could be any of those different practices. However, once we make a choice, it is important to stick with it. We should not just do a little bit here and a little bit there, but rather we need to stick with it and develop skill and become experienced at it. As we become more experienced, then the sense of happiness is not easily shaken because it is not dependent on outside things. The happiness that we experience in the world is dependent on getting what we want, that is seeing, hearing, and tasting things that please and delight us. But the happiness we get from meditation is not dependent on external objects but arises from within the mind itself, that is, from within the well-trained mind.

So we must be determined to develop this practice to experience *samadhi* and concentration, in order to have the firm establishing of the mind. When we do the practice, we start to understand more clearly what is it that we need to relinquish, what it is that we need to let go of in our actions and in our speech, and the things that get in the way of happiness and peace. We need to be able to let go of those things. When we see these things, then we must let go of those things. When we practice, we can also be attentive to what we need to develop and what are the things that we need to bring into our daily lives that would foster happiness and well being. And we need to know what are the things we need to develop to really grow and mature so that we can firmly be established in happiness. These are the things that really matter to us in our lives. We need to be well aware that when we are skillful in this practice, we are able to truly establish ourselves in happiness and peace.

If you do something and it makes all other people unhappy, then you better stop doing it. If you don't stop you will suffer. If you can stop you will be happy. If you can't stop doing it, you will suffer over and over again. You must understand that. If you can't let go, you will suffer. If you want to be happy you must stop doing whatever you have



最後願佛法僧三寶的威神力護佑你，日日夜夜消災免難、事事如意、健康快樂、福壽增長。也願三寶加被你及你的家人快樂幸福、健康長壽、吉祥如意。我以慈愛祝各位闔家萬事如意。

方丈結尾：在這裡我們感恩阿姜菩臨他慈悲祥和的法語，雖然個人不懂泰語，聽他的聲音是很祥和的語調，同時也很感恩阿姜帕沙諾非常精簡傑出的翻譯。

方丈問：阿姜菩臨，您會講一些中文嗎？

阿姜菩臨：我謝謝你，你好嗎？我很好！（中文）



done that makes yourself unhappy. If you can stop doing it, or can let it go, you will be happy. If you can let it go, your mind will calm down and be able to develop meditation. If you can calm down, you will be happy. Do you all agree with me? If you only do good and practice well, this will bring you happiness. If you think wrongly and take away peace, then you will suffer. Doing wrong with your body and having wrong views will bring suffering. Doing good with your body, saying good things, and thinking good things will bring you happiness. If you are unhappy, stop doing, saying, and thinking the things that bring you suffering. All of us have been born into this world. If you do good, say good, and think good thoughts, you will have happiness. If you do not do good, do not speak good, and do not think good, then you will suffer. For every person, if you do, say, or think things that are not very good, you will suffer. When we all understand these three things, doing good, speaking very good, and thinking very good, everyone in this world will be happy.



Right now in this Dharma talk, may the power of the Triple Jewel, the Buddha, Dharma, and Sangha protect you from danger, fulfill your wishes, give you happiness, long life, and good fortune everyday and every night. May the Triple Jewel's blessings also be bestowed upon you and your family, so that everyone enjoys long life, good health, strength and prosperity. I give my personal loving-kindness to you and your family.