

Establishing of Right Views

建立正知見

A lecture Given by Ajahn Passano at the Buddha Hall of CTTB on October 16, 2017

Chinese translation by Janet Lee

阿姜·帕莎諾長老2017年10月16日開示於萬佛聖城大殿

李采真 中譯

Abbot of CTTB, Dharma Master Lyu: Amitufofo, good evening everybody. This evening we are honored to invite the abbot of the Abhayagiri Buddhist Monastery, Venerable Luang Por Passano to give us a Dharma talk. I believe most of us are familiar with Venerable Luang Por Passano, who is CTTB's old friend and supports CTTB in many ways. The Abhayagiri Buddhist Monastery and CTTB are just like brothers. Since time is precious, let us listen to Venerable Luang Por Passano's Dharma talk respectfully.



萬佛聖城方丈恒律法師：阿彌陀佛，晚安，今晚很榮幸邀請無畏寺的方丈帕莎諾法師跟我們開示。相信大多數的人對帕莎諾法師都不陌生，他是我們萬佛聖城的老朋友，在各方面都相當照顧我們。所以我們萬佛聖城和無畏寺的關係，可以說就像手足一般。時間寶貴，現在就一起來聆聽帕莎諾法師的開示。



無畏寺方丈帕莎諾長老：很榮幸能夠和大家結法緣。坐在這裡我有點緊張，因為有人告訴我，這是上人的法座，除了上人以外，另一位曾經坐過的人就是蘇美度長老。誠如方丈律法師說的，無畏寺和萬佛聖城就像家人、手足一般，一種非常友好的關係。特別是聖城所有的住眾，在過去一週細心接待無家可歸的我們。

出家做一名比丘，其中一個含意就是沒有家，而我們現在確實是「沒有家」了。因為森林大火威脅，我們被迫離開無畏寺，非常感謝聖城的方丈對我們伸出援手，邀請我們到這裡。我們有26位出家人來到這兒，對我們而言，這26位就是無畏寺的全部；然而當我們到了



聖城之後，很自然地就融入了這個大社區，可以說成為這個大家庭的一份子。

我很驚訝萬佛聖城這麼輕鬆就接納了無畏寺整個僧團，讓我們在聖城有像家一樣的感覺。這幾天有機會參與聖城的活動，例如早晚課、誦經和午供。參與這些活動感覺很特別，就像平常修行和訓練的延伸。讓我們即使離開無畏寺，修行也不會中斷，沒有那種漂泊不定、無所依靠的感覺。

Abbot of Abayagiri Monastery, Luang Por Passano: I'm very honored to be able to speak with you all. I'm a bit intimidated to sit up here actually. I've been told that this was the Venerable Master's seat and the only other person who's used it is Luang Por Sumedho. I think as Dharma Master Heng Lyu mentioned that it feels like we're brothers, it feels like the connection between the monasteries are like family. That is a wonderful connection to have and particularly we've been hosted by all of you here at City of Ten Thousand Buddhas. You all have been looking after us this past week because we were truly homeless. When we ordained as bhikkhus, one of the meanings of bhikkhus is you're homeless. We were really homeless, having to flee from the monastery to escape the fires and Dharma Master Heng Lyu graciously invited us to come and stay here. There's 26 of us and for us, that's a full monastery. On a certain level, we come and 26, we just sort of melt in. It's such a large community here.

I've been amazed at how smoothly or seemingly easily CTTB has accommodated our whole community. We've definitely felt at home and we've been able to participate in some of the events of the City, the morning chantings and evening chantings, pujas, meal blessings... it's felt very special. It's also felt that it was an extension or continuation of our practice and training. It wasn't so much of leaving the monastery and being just adrift and not really having an anchor.

I don't know the teachings of Master Hua so well, but of course at lunchtime listening to the teachings, the flavor is so much like Ajahn Chah; it's really delightful. One of the aspects of training that Ajahn Chah used to emphasize a lot is continuity of practice. It's not as if you just practice in some kind of gung-ho fashion, for a little spurt here and there. To really taste the fruits of practice, one needs to have a consistency, a steadiness and continuity of practice. So for us, leaving the monastery, our practice place and being able to be here and to maintain a continuity of practice, that's been very helpful.

我對上人的教法並不很了解，午齋聽上人的開示，我很開心地發現上人的教導和我們的老師阿姜查長老十分相似。阿姜查長老經常強調的一種訓練，就是修行的長遠心。這和剛開始修行的那種勇猛心不同，修行要有成就，就要保持堅、誠、恆的訓練。所以當離開了無畏寺，離開平日修行的道場，還能夠在萬佛聖城持續我們的練習，這對修行有很大的幫助。

思維無常

剛聽到大火的消息，我正在新罕布什爾州幫忙籌備阿姜查的一個新分支道場。當時收到一個簡訊：「很遺憾聽到這個壞消息，希望您平安無恙。」我回覆說：「我很好啊，有什麼安全的威脅嗎？發生什麼事了？」他們告訴我無畏寺附近發生大火，於是我去看新聞，果然令人擔憂。

後來得知整個廟被要求疏散，可是我無法和廟上取得聯繫，因為整個曼都仙諾郡的手機、網路都因大火而中斷。所有的消息都是世界各地，例如英國、威斯康辛州、泰國等地的人提供給我的，大家都在關心此事，我卻收不到絲毫當地的消息。現在回想起來，算是挺有趣的一個經驗。

我不確定是否還有道場可回，當然這也是修行的一部分。五年來無畏寺正在進行擴建，工程將近圓滿，我邀請隆波連長老明年六月來參加開光典禮。現在開光典禮可能沒了，得想一

Contemplating Impermanence

When I first started hearing about the fires, I was helping one of the Ajahn Chah monasteries, a new branch monastery in New Hampshire. I got this frantic text message saying, “I’m sorry to hear this terrible news, I hope you’re safe.” I had to send a message back saying, “I’m really enjoying myself out here. What am I supposed to be safe from? What’s happening?” They say there’s a fire all around and I look at the news and it’s very concerning.

Knowing that the whole monastery had evacuated, I didn’t have direct contact with the people from the monastery because the cell phone service, internet service and data lines were all down from Mendocino County. I was getting my news from England, Wisconsin and Thailand. People from all around the world were watching. I wasn’t getting any news from the people on the ground, so it was an interesting period of time.

It wasn’t a sure thing that there was going to be a monastery to go back to. Of course that’s a practice as well. We’ve been having a building project going on at Abhayagiri, going on for almost 5 years now. We are almost finished. I had invited Luang Por Liem to come next June for the opening ceremony and I thought well, maybe there’s not going to be an opening ceremony, maybe it’ll be something else.

Again this sense of “it’s not a sure thing” and these are truths that of course the Buddha said we have to contemplate all the time, we have to reflect and investigate because it’s such a human habit to want certainty. We want things to be certain; we want things to be secure. Obviously we need to try to provide a kind of stability within us and a stability without in terms as a gift to others. It’s so important to keep that constant recollection that

想舉辦個什麼其他的活動？

佛陀要我們經常思維這種「不確定」感，因為追求「確定性」是我們很大的一個習氣毛病。我們喜歡事情是妥當、沒有問題的。但是很顯然地，這種安定感應該向內尋求，而不是期待別人給予。時常憶念一切都是會改變的，都是不確定的。這並不意味你就消極地什麼都不做，你依然要眾善奉行，並且嚴持戒律。同時也要認識居住的這個世界，不論外在的環境，或是我們內在的想法和情緒，都是不斷地在改變。

在南傳的法門中，我們藉由唱誦將佛陀的教法持續內化，藉由文字引導我們觀想。修行必須向內觀照，識心本源，因為法在我們的心裡，不在書本或是任何經典上，是我們有能力去認識和瞭解的。這點非常重要。

保持中道

修行，必須經常反省是否具有正知見。阿姜查長老有一個廣為人知的故事，有一群西方的禪修者去拜訪他，請問他：「我們已經修習佛法一段時間，也教導別人如何學習佛法、有正知見。但是什麼是正知見？」

舉起身旁的玻璃杯，阿姜查長老回答：「正知見，就是知道這是一只破掉的杯子。」「這杯子沒破，好好的啊！」長老繼續告訴他們：「杯子現在雖然沒有破，但是本質上早就破了。」即使是個塑膠杯，它仍然會破掉，一個高溫烤箱或是任何情況都可以讓這個杯子改變現狀。因此，杯子本身展現的就是事物的無常性。

正知見的另一個觀點是，不會因為事物本身是無常的，你就不愛惜它、不清潔它、不照顧它。

這是一個非常重要的概念。佛教有時給人一種消極的印象，因為對一切都不在乎。雖然認識萬物本身的脆弱性，就像一只破掉的杯子，本質上是那麼地可悲，但這並不意味不用去關心、照顧它們。事實



there really isn't anything that is sure, that is a certainty. That doesn't mean you don't do anything. You commit to doing all sorts of goodness and keeping the principles of Dhamma. You also have to reflect that the world that we live in, both the external world and the internal world of our thought and emotions are changing, they're unsure.

It's when we keep internalizing that—this is one of the qualities in Theravada chanting—when we reflect on the qualities of the teaching of the Dhamma. It's something we have to in scriptural language. It's what's called leading inwards. We have to draw it inwards, lead it into the heart, because that's where the Dhamma is. It isn't in the books, it isn't in the scriptures. The Dhamma is in these human hearts of ours. It's our ability to know and understand and see clearly that is essential.

Keeping the Middle Way

There is establishing of right view and as we continue our training, our practice, we always have to be reflecting on establishing right view. There's a well-known story when a group of Western meditators and Western meditation teachers went to pay respects to Ajahn Chah, they said "We've been practicing Buddhism for quite some time, we've been teaching Buddhism, we've been teaching others about right view but what's 'right view'?"

Ajahn Chah's response was to lift up a glass that was next to him. "Right view is knowing that this is a broken glass." "Right now it's not broken." He said, "Right now it's not broken, but in its nature, it's already broken." It's impermanence, that uncertainty, that changefulness is inherent in its very nature. So that knowing that it's a broken glass even when it's made from plastic which one thinks is indestructible, it's still going to break or something's going to happen. If it gets put on a hot stove, it's going to melt; there're a number of things that can happen. It displays its impermanence and it's falling apart.

The other aspect of that in terms of right view is that it's not that because its impermanent you don't take care of it or because it's impermanent you don't keep it clean and look after it.

This is an important principle because sometimes people think Buddhism is a nihilistic teaching or a kind of not caring about anything. It's because you recognize the fragility of it, its inherent kind of pathetic nature, it really is just a broken glass. That doesn't mean you don't care for it and look after it. This actually motivates us to be more caring.

I think this is where aspects of wisdom and compassion go together. There's that clear discerned and clear understanding but that doesn't make one aloof and non-feeling. There is that care and compassion that is an essential part of our response to the world. But also in recognizing the broken nature, its fragile nature, then one isn't constantly falling apart because it's so painful. Wisdom is always there to understand its true nature and to not be caught up in overwhelming emotional reaction to what is



上，正因為無常，才更加需要珍惜。

這個概念是智慧與慈悲的結合，是清晰的觀察和理解，而不是教人冷漠或者無感。我們以關心和慈悲來看待週遭的事物，同時意識到事物本質的脆弱無常，因此當它們開始衰敗時，我們才有智慧了解這個本質，不至於崩潰或是過度的情緒反應。因此，不偏於一邊，兩者相互平衡很重要，這也是佛陀教導的中道。

佛教的中道，不是哲學的空泛理論；佛教的中道，是保持對無常的感受與觀照，讓心安住於平衡均勻之中。萬物本質是無常脆弱，無畏寺如此，萬佛聖城也是如此，但都同樣需要好好照顧和看護。

今天我們回去看無畏寺，只有幾個人去，因為今天是第一天允許可以進入災區。當進入紅木谷，沿著接近無畏寺的道路前進時，心情十分忐忑。當地的損失相當慘重，很多人可能要花很長的時間處理大火所造成的損失。

到達無畏寺時，那裏有12-15台的消防車，大

fragile or what is insecure and uncertain. It's really important that there're these qualities of balance always supporting each other and that's something, say, when we talk about the Middle Way of Buddhism.

It's not an intellectual, philosophical middle way. It's a middle way that's one of constantly feeling and investigating and being able to establish oneself in a sense of balance and evenness. That reflecting on our fragile nature of our existence, Abhayagiri Monastery is a fragile, impermanent, uncertain entity. CTTB is as well. It's in its very nature but it needs to be looked after, it needs to be cared for.

We went to take a look at the monastery today, just a few of us. Today is the first day they're letting people into the area where the monastery is. As we were going into Redwood Valley and going along the roads that approach Abhayagiri, the devastation was really catastrophic. There was a tremendous amount of damage and a lot of people are going to be dealing with a loss of their homes and all of their possessions for a long time.

As we approached the monastery, there were probably 12-15 fire trucks there. There were probably 50-100 firefighters on the property working. It was like we sort of gone away for a weekend vacation and came back. It was clean - that was just weird. I expected a lot of ash and debris all over the place. It was really still and quiet.

It was green all around the area, it's fall but it wasn't green "green," but it wasn't burnt. You could see where the fires had come all around; it was really on all three sides. There were a couple of firefighters there and one of the firefighters actually said it was really strange because it felt like the land was protecting itself. The fire had come down from the top and come around the sides, it was being protected.

It was very touching. I'm sure the firefighters, they're not the New Age types but they felt something; it was quite touching. The firefighters did a tremendous job in protecting it. I think the devas were working overtime also.

There's a lot of smoke when you get up close to the monastery, my throat is really scratchy from all the smoke today but I wasn't not going to go there to see it. The smoke will go away, my throat will get better. That's the other aspect of impermanence. It isn't just impermanence in a bad way. Things were good and then they got worse. They're also impermanence in a sense, things can get really bad but then they can get better. It goes both ways.

Knowing the Karma

And then of course the foundation of the Buddha's teachings, again reflecting the right view. The foundation of right view is really understanding the central pieces of the Buddha's teachings of karma. Karma is the verb "to do." You do something, something results from that. It's not particularly mystical or retributational. It's a very simple process of nature that when we do something by body, speech or mind, a result takes places.

When that's the reality, then it's our responsibility as practitioners that we understand the nature of what we do, what karma have we invested in so

約有50-100位的消防員在工作著。而我們幾個人就像剛結束週末度假回來，因為整個寺廟乾乾淨淨的，實在令人匪夷所思。原本我以為會看到一大堆灰燼和廢墟，但是一切都完好如初，安靜地佇立在那兒。

周圍的樹木依然青翠，現在是秋天，當然不是很綠的那種，但是葉子卻沒有半點的焦黑。鄰近三面的土地都遭到山火摧殘，無畏寺卻絲毫無損。有幾個消防員在現場，其中一位告訴我們，真的很奇怪，這塊土地好像會保護它自己。火勢由上往下，只能沿著周圍延燒，這塊土地始終被保護著無法侵入。

消防員的描述令我很感動。這些消防員不是新紀元主義的那種人，他們是真實感受到一種力量。所以當他們這麼說，我真的很感動。消防員用盡心力在保護我們的家園，我相信護法善神也是奮力守護著無畏寺。

當我們接近道場的時候，四周有很多煙霧，導致我的喉嚨因為吸入太多煙霧很不舒服，但我不會因此就不回去看道場。山上這些煙霧會散去，我的喉嚨會好起來。這也是一種無常。無常不會只往壞處發展，事情在好的時候會變壞，壞到極點又會變好，兩者是相因相循。

認識業力

佛陀的教義基礎就是要我們有正知見，而正知見的基礎，就是明白佛法的核心思想—業力。「業」是動詞，就是「去做」。你做了一件事，有個結果就會應運而生。所以，業並不是什麼神祕或是天譴，而是非常簡單的一項自然法則：身、口、意一旦有所造作，就會伴隨結果的發生。

道理既然如此，修行人就要明白自己所造的業，什麼樣的業能帶來好的結果，令人喜悅與平靜。這是修行人應該注意的地方。如果不去明白或是不去注意業力的運作，我們就只能被外在的境界或是往昔的業習牽著走。

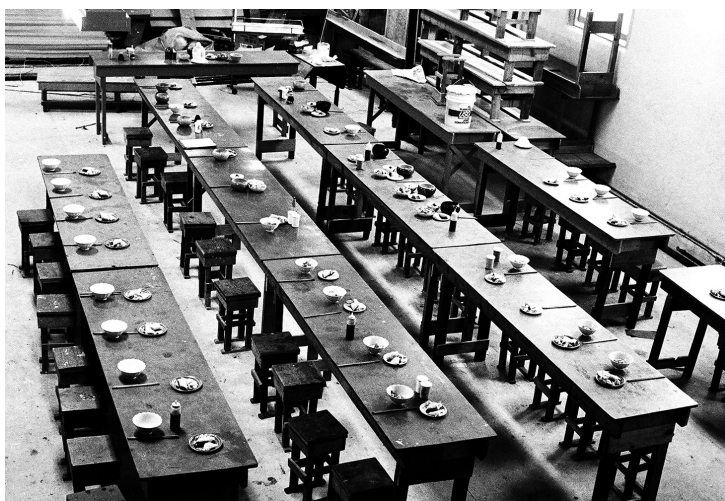
因為明白業力，所以才要用功修行，善

that we're able to elicit a result that is satisfying to us, that brings about a sense of happiness, well-being and peace. That's something we can do. If we don't understand the process or don't pay attention to the process then we end up being just dragged along by events outside of us or dragged along by our habitual tendencies inside and our internal habits.

Understanding karma so, that's why there's so much effort put into our developing skillful action. When we're reciting mantras, it's a way better use of minds and verbalization than what normally goes through our minds and comes out our mouth. I've only been at CTTB for 5 or 6 days now but mantras are going back to my dwelling place and go through the day and the mantras are going through, you absorb them and they seep in. That's also something you have to protect – how do we keep that going so that the heart, the mind, is uplifted?

Again, habit will tend to drift off and create some kind of proliferation, worry, fear, and excitement, anything to distract us from being peaceful and clear. There's something kind of disturbing when you actually contemplate "why does my mind do such stupid things?" Rationally it does not make sense, to get caught in some obsession of worry or caught in some irritation or keep trying to get something that is just a momentary hit of pleasure and then it's gone but we keep chasing it.

That's why consistency is so important, that steadiness of practice. It helps to wear away those habits and we really start to see how the mind



changes in a wholesome way, where the mind and heart really start to brighten. A lot of it is just clearing the way, it isn't as if we make our mind to be pure or to be bright and radiant. It's more that we relinquish and release things that clutter the mind and obstruct the radiance of the mind, that obstruct the peace of the mind and clarity of the mind. It's there all the time.



調三業。例如誦咒，就是調治我們的意業和口業，心口專注於咒語，就不容易隨意造作不善。在聖城跟大眾共修雖然只有五、六天，但是回到寮房，咒音在我心中依然不間斷，乃至日夜如是。可以說心已經住在咒語上，心咒合一。這也是我們要保護的東西，就是如何持續不斷練習，讓心保持正念？

習氣喜歡用憂慮、憤怒和興奮來分散我們持咒的正念，讓心失去平靜明晰。當你靜下來問問自己：「為什麼我總是做這些愚蠢的事？」就會發現它的干擾。即使知道憂慮焦躁沒有意義，興奮快感稍縱即逝，我們還是願意不顧一切去追求。

這就是為什麼穩定、無間斷的修行如此重要，因為修行可以幫助我們掃除這些習氣，讓心往好的地方轉變，變得更加光明有智慧。修行在除垢，不在增明；所做的是除去遮蔽自性光明顯現的事物，因為自性本來就是清淨光明。

很多的法門，事實上只是幫助我們擺脫困境，因為我們總是被習氣、喜好所束縛。修行事實上是幫助我們擺脫困境，讓真理顯現出來，讓自性的平靜、快樂可以顯現出來。有許有些人會說：「一直這樣誦咒、走來走去，真是太無聊了。」這只是心裏的妄念，我們的心是可以訓練的，是可以學習擺脫那些習氣、困境，讓自性的清淨得以顯現，因為它一直在那兒。

所以佛陀的教導不分年齡、種族、教育程度，因為心都是一樣的，只要肯學習，都能

A lot of practice is just learning how to get out of the way. We keep getting in the way of ourselves with our ideas, with our habits, with our preferences; it's just learning how to get out of the way and let truth manifest, let peace and clarity manifest. "It's just so boring to chant these mantras and walk back and forth." That's what the whining mind comes up with, but the mind that is interested in training and interested in relinquishing its habits, that's the avenue for getting out of the way of the things that are obstructive and allowing the radiance of the heart to manifest. It's there for all of us.

That's why in the Buddha's teaching, it doesn't matter if one is young or old or a Western or Asian, it doesn't matter what one's education is. What matters is interest and willingness because the human heart is really the same: learning how to plug in to these fundamental truths. That's something that Venerable Master Hsuan Hua recognized, otherwise he wouldn't have bothered to come to America. He came to America because he really felt there was an opportunity to establish a place of practice, giving the opportunity for people to enter into the Dhamma, the Dhamma the Buddha taught and manifested. It's your practice, upholding the vision of the Venerable Master and it manifests in your consistency in having the pujas, having the practice, having the ceremonies, having the practice sessions and having your natural generosity come out.

Sometimes, it's easy for people to think the Buddha's teaching is, you've got to learn a lot of philosophy or you have to memorize a lot of sutras. It's not about that; it's about fundamental generosity, virtue, clarity of the human heart, learning how to take care of that. Again it doesn't matter if you're young or old, whether you're male or female. I remember Ajahn Chah saying it doesn't really matter, young people suffer like young people. Old people suffer like old people, educated people suffer like educated people; not so well-educated people suffer like not so well-educated people; it's just without Dhamma we keep suffering, it doesn't matter which way, whatever our basis is.

Of course that's what the teachings are, these opportunities for us to free ourselves from obstructions, free ourselves from whatever we are suffering and taste the fruits. Again, if you're listening to the teachings at lunchtime of the Venerable Master, he really wanted people to experience the fruits of the practice. His compassion really shines through, just to encourage all of us to get to take his example and take that recognition that we do have the capacity to understand and experience the Dhamma. Certainly all the conditions are sufficient here. I wish you all to experience the fruit and also want to express on behalf of the whole Abhayagiri community my gratitude and appreciation for all your welcoming us, caring and looking after us.

DM Lyu: This evening we have learned a lot from Venerable Luang Por Passano's Dharma talk such as his modesty and humour, also consistency of practice, reality of life – impermanence and karma and how to practice wisely. We should put them into practice, into our daily lives. The founder of CTTB, Venerable Master Hua always told us the southern tradition and the northern tradition should support and learn from each other. Today Abhayagiri Monastery and CTTB have verified his point - we all are the Buddha's disciples and members of the Buddha's family. ❀

夠和真理接軌。宣公上人已經意識到這點，否則他不會不遠千里地來到美國。上人到美國是因為他看到一個能夠建立道場，給予人們認識佛法、學習佛法的契機。在座各位所做的，就是用不同的方式彰顯上人的願景，你們持續無間地上殿做課、舉辦法會、努力修行，展現心地的慷慨無私。

很多人以為學習佛法就是去研究各家哲學，或是研究背誦很多的經典。事實並非如此。佛法所教的，是從最根本的地方開始，就是照顧好自己的念頭，讓心性本有的慷慨、美德、明晰顯露出來。所以才說，這和年齡、性別、種族沒有任何的關係。記得阿姜查長老曾經說過：「年輕人有年輕人要受的苦，老年人有老年人要受的苦，知識份子有知識份子要受的苦，沒讀書的人有沒讀書人要受的苦。不懂佛法，我們就是不斷地受苦，不管以什麼方式，也不管你是誰。」

這就是佛法，讓我們有機會從痛苦困境中解脫，離苦得樂，嚐到自由的果實。如果你有認真聽上人的開示，你會發現他真的很希望我們可以得到修行的好處。他老人家的慈悲遍照一切眾生，鼓勵我們以他做榜樣，相信自己有能力理解、體悟真理。萬佛聖城具備了充足的修行的條件，我祝福大家都能早證菩提，同時代表無畏寺的僧團感謝大家對我們的歡迎與照顧。

方丈恒律法師：今晚我們從無畏寺方丈帕莎諾長老的開示學到許多，例如帕莎諾長老的謙虛和幽默、持續修行的重要、生命的無常與業力，還有如何有智慧地修行等等，希望大家都能把這些運用在日常生活中。上人一直告訴我們佛教不分南北，應該互相支持與學習。今天萬佛聖城和無畏寺實踐了上人的教導，我們都是佛陀的弟子，都在佛教這個大家庭裡。❀