

His Life His Teachings 隆波田的一生及教導

The Dynamic Practices Of Luangpor Teean, A Thai Meditation Master

介紹泰國禪師隆波田的動中禪

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The purpose of this paper is to briefly introduce the life and teachings of the Thai Buddhist monk Luangpor Teean. Luangpor Teean (1911-1988) was an important teacher within the world of Thai Buddhism who introduced a new technique of meditation that can be characterized as "dynamic" in contrast to the more conventional techniques of "static" meditation. He elucidated the goal of Buddhist practice with an unsurpassed vividness and authenticity. His dynamic meditation is also unique among the various schools of the contemporary Buddhist world.

本文的目的是要簡介一位泰國佛教僧侶——隆波田的一生和教導。隆波田(1911-1988)在泰國佛教界是一位重要的導師，他介紹一種“動態”的禪修新方法，而與一般傳統“靜態”的禪修方法不同。他用非常生動而明確的方式闡明了佛教修行的目標，他的動中禪也在當代佛教界眾多不同宗派之中獨樹一格。

Luangpor Teean's dynamic meditation is practiced by using rhythmic bodily movement to develop awareness (sati), an awareness that can encounter thoughts or mental images -- the root causes of human suffering. The teachings of Luangpor Teean indicate the way of developing awareness, which breaks through the chain of thoughts; once awareness has become the dominating power over thoughts and mental images, it simultaneously overcomes attraction, resistance, and delusion, and hence suffering.

隆波田的動中禪是練習藉規律的身體動作來發展覺知(正念)，這種覺知能臨遇(encounter)人們痛苦根源的念頭或心智影像。隆波田的教導指引了一條發展覺知的道路，以突破環鏈般的念頭和心智影像；一旦對於念頭和心智影像的覺知力量變得強大有力，同時便能克服引生痛苦的誘惑、抗拒和愚痴(譯註：即貪、瞋、痴)。

The story of Luangpor Teean's life is of some interest in itself. He attained the Dhamma

while he was a layman, which is very unusual (and for some hard to credit) in the monastically centered world of Thai Buddhism. His experience of Dhamma involved a sudden way of knowing, which is more common in the history of Ch'an Buddhism in China and Zen Buddhism in Japan[1] In contemporary terms, Luangpor Teean can be seen as a teacher of "sudden enlightenment" in a Theravada context; from a historical perspective, his story is similar to that of Hui-neng (638-713), the sixth patriarch of Ch'an Buddhism in China, who also attained sudden enlightenment while a lay person.

隆波田的生平非常有趣，當他還是優婆塞時就體証了法，這在以寺院為中心的泰國佛教界是極不尋常的（甚至有點難以置信）。他的體証和當代中國與日本禪宗[1]盛行的頓悟法門有密切關聯，隆波田可說是原始佛教中一位“頓悟”的禪師；從佛教歷史來看，他的生平事跡與中國禪宗六祖惠能大師（638-713）頗為相似，惠能大師也是以優婆塞之身而獲得頓悟的。

■ His Life 他的一生

The fifth child of Chin and Som Inthaphiu, Luangpor Teean was born on September 5, 1911, at Buhom, a small village in the remote province of Loei in the north eastern region of Thailand[2] His given name was Phan. He had four brothers and one sister. Since his father died when he was still very young, the boy had to spend much of his time helping his mother with the hard work of running their farm.

隆波田於 1911 年 9 月 5 日，出生在泰國東北部洛伊省（Loei）的不紅（Buhom）小鎮[2]（現在應該很紅），是其母“青”與父“桑·印塔飄”的第五個小孩，名字叫做“潘·印塔佩悟”，他有四個兄弟、一個姐妹。由於父親早逝，童年的隆波田必須花很多時間幫忙母親，辛苦工作照顧農場。

There were no schools in the area, and Phan received no formal education. However, at the age of 10, he was ordained as a novice at the local monastery, where his uncle, Yakhuphong Chansuk, was a resident monk. Diligent, obedient, and devout, Phan spent eighteen months there studying ancient Buddhist scripts, meditation, and magic before he disrobed to return to his home. Later, following tradition, he was ordained as a monk at the age of 20, again studying and meditating with his uncle, this time for six months. His interest in meditation, fuelled by a deep faith in the Buddha's teachings, continued to grow, and he practiced regularly.

當地沒有學校，於是潘·印塔佩悟沒有接受正式教育。10 歲時，他在當地的寺院剃度成為沙彌，他的叔叔雅虎峰·禪殊是該寺的常住。在寺裡，潘·印塔佩悟精進、服從且虔誠的修學經典、禪修及神通，18 個月後，他脫下僧袍，回到家裡。20 歲時，他根據習俗回去受戒成為比丘，再次跟著叔叔學習經典與禪修，他對佛陀的教導有了深深的信心，並因此增長了他對禪修的興趣而勤奮修學。6 個月之後他再恢復在家生活。

About two years after returning to lay life Phan Inthaphiu married. He and his wife, Hom, had three sons: Niam, Teean, and Triam. After the eldest died at the age of 5, Phan became known as "Por Teean" (father of Teean) in accordance with the local tradition of calling a parent by the name of the eldest living child. To support his family, Por Teean worked hard on his farm and fruit plantation, as well as at a small trade in the village. In his community, Por Teean was a leader in Buddhist activities, providing food, robes, and medicine for the monks, as well as organizing construction projects at local monasteries. Scrupulously honest, he was very highly respected and was persuaded on three different occasions to become the head of his village.

恢復在家生活 2 年之後，潘·印塔佩悟(22 歲)結了婚，和妻子“紅”育有 3 個小孩：年、田及船。長子年在 5 歲時過逝，由於當地傳統都以家中健在且最大的小孩來稱呼家長，於是大家從此都改稱他為“波田(Por Teean)”，意即“田的爹”。為了維持家庭生計，波田辛勤地耕作農場及果園，並在村裡做個小買賣。在村子裡，波田經常是一些佛教活動的負責人，比如，供養僧侶食物、袈裟和醫藥及組織當地寺院的工程專案等。他受到當地人民深深的景仰，並且三度被推選為村長。

Later he moved to Chiangkhan, a larger community in the same province, where he became a successful trader, sailing in his own boat along the Mekhong River between Thailand and Laos. During these years he met various meditation teachers and practiced the methods they taught him, and his enthusiasm for pursuing Dhamma continued to strengthen. By the time he had reached his mid-40s, however, he came to the realization that his many years of making merit, avoiding "sin", and practicing meditation had not liberated him from anger, and so he decided that it was time for him to commit himself fully to seeking the Dhamma. And so, at the age of 46, after arranging for his wife's well being and economic security and settling his business affairs, Por Teean left his home, firmly determined not to return unless he found the true Dhamma.

後來他搬到同省較大的江翰鎮，並且成了一個成功的貿易商，經常駕著自己的船沿著湄公河往來於泰、寮兩國做買賣。這段時間內，他接觸到很多不同風格的禪師，修學各式各樣的禪法，追尋正法(真理)的熱誠也與日俱增。然而，在 40 多歲時，他頓然發覺到：多年努力的行善做功德、防非止惡以及練習各種禪修方法，還是沒辦法讓他擺脫掉瞋恨心，因此他決定要全心全意獻身來尋求正法。於是 46 歲那年，波田安頓好妻子的經濟生活及生意之後離開了家，並下定決心：不得正法，誓不回頭。

Embarking on his search, Por Teean travelled to Wat Rangsimukdaram, in Nongkhai province, where he decided to spend the rapidly approaching three-month monastic retreat (phansa). There he met Achan[3] Pan, a Laotian meditation teacher who taught him a form

of body-moving meditation, where each movement and the pause at the end of that movement was accompanied by the silent recitation of the words "moving-stopping." Achan Pan had decided to spend that retreat in Laos; therefore, he left another monk, Luangpho Wanthong, in charge of the monastery.

波田踏上了追尋的旅程，他先到泰國東北部農開省的珠光寺（Wat Rangsimukdaram）參加三個月的夏安居禪修（phansa）。在那兒他遇到了阿姜潘（Achan Pan）[3]。阿姜潘是一位寮國的禪師，他教波田一種「覺知身體動作」的禪法，在每個動作及動作結束停止時，同時在心裡默念“動--停”。後來阿姜潘決定回寮國夏安居，並指定隆波萬通來掌管寺院。

On the 8th day of the waxing moon of the eighth month of the Thai lunar calendar, in the year 2500 of the Buddhist Era, Luangpho Wanthong directed all the meditators staying for that retreat (which would begin on the first day of the waning moon of that month) to practice awareness of death by concentrating on their breathing and inwardly repeating the word "death" each time they inhaled or exhaled. In trying to do this, Por Teean found himself at first diligent but then unmotivated.

佛曆 2500 年，泰國農曆臘八月的第 8 天，隆波萬通指示該期（臘八月的第 1 天開始）的所有禪修者：練習專注入出息並在入息出息時內心默念“死”，他要大家這樣練習來覺知“死亡”。在練習當中，波田發現，他一開始還很精進，到後來就提不起勁了。

After having practiced many forms of meditation over the preceding thirty-five years -- all involving concentration on breathing and also in most cases an inner recitation -- he had only obtained transitory calmness. He, therefore, decided to abandon such techniques and instead to only practice the recently acquired body-moving meditation, but without the inner recitations. This he did throughout the whole of the following day, practicing in accord with nature, remaining energetic and at ease.

波田在此之前早已練習過各種禪法超過 35 年(10-46 歲)，而且所有這些禪法也都是修專注入出息並且大都配合著默念，但是經過那麼多年的修學之後，他發現自己只獲得暫時的平靜。因此，經過隆波萬通這次的禪修之後，他決定盡捨所有這些專注入出息的方法，而一門深入練習他最近跟阿姜潘學到的「覺知身體動作」的禪法，不過——他捨棄了默念。在接下來幾天的禪修中他一直使用這個方法，順應自然地練習，而且始終能保持精神充沛及輕安自在。

On the third day of his practice at Wat Rangsimukdaram at around 5 a.m., while he was sitting and moving his arms in meditation, a scorpion and its young fell onto Por Teean's thigh and then scurried all over his lap and finally onto the floor. To his surprise he felt neither startled nor fearful[4] At that moment a sudden knowledge occurred in his mind: instead of experiencing himself as he always had, he now saw rupa-nama (body-mind); he saw it acting, and he saw its disease. Furthermore, at that point he knew clearly that

rupa-nama was dukkham-aniccam-anatta (unbearable-unstable-uncontrollable); by seeing with insight he also knew clearly the difference between actuality and supposition. Knowing rupa-nama, his understanding of "religion," "Buddhism," "sin," and "merit" changed completely. After a while all the young scorpions returned to their mother's back, and Por Teean used a stick to carry them away to a safe place.

他在珠光寺練習自己的方法到第三天，早上五點左右，當時波田正坐著練習覺知手部動作的禪修，一隻母蝎和一些小蝎子突然掉到他的大腿上，在他的腿上跑來跑去，然後跑到地板上去。令他驚訝的是，他既沒有驚嚇也沒有恐懼[4]，而就在這剎那之間他頓悟了（譯註：初次的短暫小悟）：他不再如往常那樣錯會自己而當下看見了色-名（身心），看見它如何演戲，也看見了它的過患。此外，他當下清楚地知道：色-名是苦 - 無常 - 無我（無法忍受的 - 不堅固的 - 無法主宰的）。他生起了內觀智慧如實親見，因此他也清楚地知道：真實法和世俗法之間的不同。領悟了色-名之後，他對宗教、佛教、罪惡和功德的看法完全地改變了。過了一會兒，那些小蝎子回到他們母親的背上，波田就用一根樹枝把他們帶到一個安全的地方。

At this point, his mind was carried away by a flood of emotions and thought, but eventually he returned to his practice, taking note of the body's movements. His mind soon returned to normal. By evening Por Teean's awareness was sufficiently continuous and fast that he began to "see", rather than merely know, thought; thought was "seen" as soon as it arose, and it immediately stopped. Soon, practicing in this way, he penetrated to the source of thought and realization arose. His mind changed fundamentally. Por Teean was now independent of both scriptures and teachers.

不過，這個時候他的心被一股情緒(即喜障)和思緒(即觀障)的洪流給拉走了，但是最後他又回到自己的修行上來，注意身體的動作，內心也很快恢復了正常。那天的白天裡，波田的覺知達到完全持續且異常靈敏，他開始“看見”念頭而不僅僅是“知道”念頭而已；念頭才一起來就被“看見”而立刻止息。這樣練習沒多久，他就徹見念頭的根源而獲得了體悟（譯註：穩定的小悟），他的心有了脫胎換骨的徹底改變，此時的波田不再需要依靠聖典和導師了。

As he continued to practice that day, his mind was changed step by step. In later years, much of his teaching would be concerned with the details of the steps and stages through which the mind progressed on its way to the ending of suffering[5].

那一天他繼續的練習，他的心也跟著產生一階又一階地變化。在往後數年中，他的許多教導都和他這時候內心一階一階增長而至苦滅的變化過程有密切關連[5]。茲詳述其變化過程如下：

Later that evening a deeper realization arose, and his mind changed for the second time. Early the next morning, the 11th day of the waxing moon (July 8, 1957), as he walked in meditation, his realization went even deeper, and his mind changed for the third time. Soon

afterwards the state of arising-extinction was realized; and with that all of Por Teean's human conditioning and limitations dissolved and lost their taste: body-mind returned to its "original" state.

到了那天晚上，他得到了較深一層的體悟（譯註：中悟），他的心也有了第二次的改變。隔天早晨—臘 8 月第 11 天（1957 年 7 月 8 日），他練習自己方法的第四天—當他正在經行時，他又得到了更深一層的體悟（譯註：大悟），他的心也有了第三次的大改變。過不久，他就徹底證悟了「生滅的本質(the state of arising-extinction)」(譯註：大徹大悟)，此後他凡夫的心理作用(貪瞋痴煩惱)及束縛(苦)全部消融而盡失其味，不再有煩惱和苦，身心恢復了本來面目。

A few days later Achan Pan arrived from Laos on a short visit in order to examine the progress of the meditators. Por Teean was the last person to be interviewed. When asked what he knew, Por Teean said that he knew himself. Asked how he knew himself, he answered that in moving, sitting, and lying he knew himself. Achan Pan commented that in that case only dead people did not know themselves. Por Teean replied that he had already died and had been born anew. "I have died to filth, wickedness, sorrow, darkness, and drowsiness, but I am still alive," he explained.

波田開悟後過沒幾天，阿姜潘從寮國回來巡視禪修者的進展，他最後一個去小參。

阿姜潘問：「你知道了什麼？」

波田說：「我知道自己。」

阿姜潘又問：「你是怎樣知道自己？」

他說：「我在動作、坐著和躺臥時知道自己。」

阿姜潘說：「只有死人才不知道自己。」(譯註：意謂每個人在行住坐臥時也都跟你一樣知道自己呀？！)

波田回答：「我已經大死一次又再活過來了。」(譯註：意謂我跟他們不同，一般人沒死過也沒真正活過！)

接著他解釋說：「我的染污、邪念、憂悲、無明和昏沈已經死了，但是我還活著。」(譯註：假的死了，真的活過來了。)

Achan Pan then asked him whether salt is salty. "Salt is not salty," Por Teean replied. "Why?" "Salt is not on my tongue, so how can it be salty." Achan Pan then asked whether chilli is hot and sugar cane sweet. Por Teean responded in a similar way to each of these questions.

阿姜潘又問他：「鹽是鹹的嗎？」

波田回答：「鹽不是鹹的。」

「為什麼？」

「鹽不在我的舌頭上，所以怎麼會鹹呢？」

接著阿姜潘問「胡椒是否辣」，和「糖是否甜」的問題，波田對這些問題給了相同方式的回答。

Achan Pan went on to ask: "Among the black colors, which one is more black?" "Black is black, no black can be beyond black; white is white, no white is beyond white; the same is true for red and every other thing-nothing is beyond itself," Por Teean answered.

接著阿姜潘又問：「在各種黑色當中，何種較黑？」

波田回答：「各種黑色都如其黑，沒有哪個黑色能超越哪個黑色。各種白色都如其白，沒有哪個白色能超越哪個白色。紅色乃至其他任何東西也是如此——沒有其他東西能超越任何東西的自己本身。」

Achan Pan was silent for a long time. Then he spoke again, "Suppose here is a forest, and a person came to see me, and then walked back home. On the way back home he carried a gun, and coming upon a tiger he shot it. Being wounded, the tiger became very fierce. If I had asked that person to tell you to come and see me here, would you come?" Achan Pan used a story to pose a profound question.

阿姜潘沈默了一段長時間後，又再問：「假設這裡是一片森林，有一個人來看我之後回去。這人回去時帶著槍，途中碰到一隻老虎，他開槍射傷了這隻老虎，老虎變得非常兇暴。如果我要這個人轉告你來這裡看我，你會來嗎？」阿姜潘用故事提出一個蘊含深義的問題。

"Yes, I would. Being asked by you, I would come. If I did not come, it would be disrespectful to you," Por Teean answered.

"If you come, the tiger will bite you."

"Eh, I do not see the tiger."

"Will you come along the path or use a short-cut?" Achan Pan asked.

"I will not use a short-cut. I will use the path. When I walk on the path and the tiger comes, I can see it and avoid it. If I do not walk on the path and the tiger comes, I cannot see it, and therefore cannot avoid it," Por Teean replied.[6] After this, Achan Pan had nothing more to say.

波田回答：「會的，我會來。您要我來，我就會來。如果我不來，那就對您不恭敬了。」

「但是你若來，這隻老虎會咬你。」

「嗯——但我沒看到這隻老虎呀！」（譯註：意謂都還沒看到幹嘛就先怕呢？）

阿姜潘問：「你會走大路還是抄小路避開老虎？」

波田回答：「我不會抄小路，我會走大路。當我走大路而老虎來時，我會看見牠並且滅除牠；如果老虎來了而我沒走大路，那我就永遠不會看見牠，而也就不能滅除牠。[6]」（譯註：這裡點出了覺知與專注、慧與定或解脫與暫伏的不同。）

——此後阿姜潘就沒再說什麼了。（譯註：印可了波田的証悟。）

Por Teean continued to train himself until the end of the retreat in October, and then he returned home. There he taught his wife to practice the dynamic meditation he had just discovered during the retreat. Respecting him very highly, she followed the practice strictly, and after two years she came to know the Dhamma.

波田繼續練習，一直到十月禪修結束才回家。然後開始在家裡教妻子修他發明的動中禪，他太太很敬重他並嚴格地依法修學，兩年之後，終於了悟了正法。

It was late morning while she was picking vegetables in the garden when she exclaimed, "What has happened to me?"

"What?" Por Teean asked her.

"My body has lost all its 'taste'! It shrank like beef being salted!"

Por Teean told her not to do anything with it, but to let it be; afterwards she told him that she no longer experienced suffering.

有一天早上她在菜園摘菜，突然驚叫：「我是怎麼了？」波田問：「妳怎麼了？！」她說：「我的身體盡失其味，像醃漬的牛肉一樣整個收縮了起來。波田叫她順其自然，不用管它。不久她告訴波田她內心不再有苦了。」

He taught Pa Nom and Lung Nom, his sister and brother-in-law, to practice dynamic meditation until they both knew the Dhamma. He also taught other relatives, neighbors, friends, and fellow villagers to practice dynamic meditation. Because of their respect for him, they followed the practice, many obtaining deep results. It was as a layman that Por Teean held his first meditation retreat open to the public at Buhom for ten days. He spent his own money to feed the thirty to forty people who attended. Thereafter, he devoted all his energy and wealth to teaching people. In a short time he built two meditation centers in Buhom, as well as centers in a nearby village.

他教姊姊巴儂和姊夫隆儂練習動中禪，直到他們了悟了正法；同時還教其他親戚、鄰居、朋友和村民練習動中禪。由於大家都很敬重他，於是也都依他的教導修行，而且大多獲得精深的成果。後來他以居士之身在不紅鎮主持了第一次公開的十日禪，還自己花錢供齋食給這三、四十位參加的人。從此以後，他便貢獻所有的精力和財富來教導人們，短短的期間內，他就在不紅鎮設立了兩個禪修中心，同時也在附近的村莊設立了多所的禪修中心。

Since he felt a responsibility to teach what he called the Dhamma of "an instant" to as wide a circle as possible, after two years and eight months as a lay teacher, Por Teean entered the monkhood, at the age of 48, in order to be in a better position to teach. On February 3,

1960, he was ordained a monk at Wat Srikhunmuang in his hometown by a senior monk named Vijitdhammacariya. At his ordination he was given the Pali name "Cittasubho" (the brilliant mind), but people usually called him "Luangpor Teean" (Venerable Father Teean). He was known by that name throughout the rest of his life.

由於他感覺有責任教導與廣弘他稱之為“頓悟”的法，於是在當了兩年 8 個的居士導師之後，波田為了能有更好的身份利於教導，在 48 歲時出家了，他是於 1960 年 2 月 3 日依止他家鄉吉祥昆芒寺(Wat Srikhunmuang)的勝利長老(Vijitdhammacariya) 出家受比丘戒。在這次的戒會中，他得到一個巴利語的法號“Cittasubho (明心)”，但是大家通常都稱他為“隆波田(可敬的師父田)”，在他往後的有生之年便是以此名而為眾所周知。

As a monk, Luangpor Teean taught dynamic meditation to monks and lay people in his hometown for over a year. He then moved to Chiangkhan and built two meditation centers there at Wat Santivanaram and Wat Phonchai. He also crossed the border to Laos and built a meditation center there as well. Because he taught Buddhism outside of the scriptures and traditions, Luangpor Teean was once mistakenly accused of being a communist monk during the anti-communist atmosphere of the 1960s. A young, high-ranking policeman, having a strong anti-communist sentiment, came as a monk to spy on Luangpor Teean. Luangpor Teean taught him how to practice meditation. After meditating for some time, he began to know the Dhamma. He then paid homage to Luangpor Teean and confessed to him about his earlier purpose. Afterwards the false rumors and accusations about Luangpor Teean gradually ended.

出家為僧之後，隆波田在他家鄉為僧俗四眾教導動中禪一年多的時間，然後搬到江翰鎮在三提瓦那蘭寺(Wat Santivanaram)和豐才寺(Wat Phonchai)設立兩個禪修中心；他還跨越了邊境到寮國弘教，而且也在那兒建立了禪修中心。由於他教導佛法有別於經教和一般的傳統(譯註：如中國禪宗之教外別傳)，因此隆波田在 1960 年代反共產主義的大氛圍中，一度被控訴為共產主義僧侶。一位年輕又有強烈反共產主義情節的高階警察，喬裝成僧侶來偵察隆波田。隆波田教他如何練習禪修，他在禪修一陣子之後，漸漸了悟正法。於是他這才開始禮敬隆波田，並向他坦承之前前來的目的。自此以後，有關隆波田的錯誤謠傳和指控就漸漸地消失了。

Luangpor Teean devoted the rest of his life to single-mindedly teaching Dhamma practice. He worked constantly, ate little, rested little, and eschewed all diversions and distractions. Having found Dhamma, and having found it so close at hand, he was fiercely determined to do his utmost to point the way for others to follow.

隆波田奉獻餘生，一心一意投入教導正法的修行。他辛勤不懈地工作，吃得少，睡得少，而且避免掉所有會轉移焦點和讓他分心的事務。他找到了正法，而且發現正法就近在手邊，因此他下定了勇猛的決心，要盡他所能為人們指出這條修學的正道。

As the founder of dynamic meditation, the unique method for the developing of awareness through bodily movements, Luangpor Teean's reputation spread in the Northeast. He built major meditation centers at Wat Paphutthayan outside of the town of Loei in 1966 and Wat Mokkhanaram outside the town of Khonkaen in 1971. He also travelled to Laos and taught dynamic meditation there from 1961 to 1963, and once again in 1974 when he stayed and taught in Vientiane, the capital city of Laos. As more and more people practiced under his guidance, a number of monks came to be in a position to teach in their own right and helped Luangpor Teean by teaching at the various meditation centers he had founded. Among them were Achan Khamkhian Suvanno and Achan Da Sammakhato.

動中禪是藉身體的動作培養覺知的一個獨特方法，身為動中禪的鼻祖，隆波田在東北部聲名遠播。他於 1966 及 1971 年，分別在洛伊省城外的佛禪寺(Wat Paphutthayan)及孔敬鎮(Khonkaen)郊外的解脫森林寺(Wat Mokkhanaram)設立了大型的禪修中心。1961 至 1963 年，他到寮國教導動中禪，並於 1974 年再度到寮國首都永珍市教授。由於越來越多人來依止他練習，因此有些僧眾便開始承擔教職，協助隆波田在各地的禪修中心教導大眾。阿姜康懇蘇瓦諾(Achan Khamkhian Suvanno)和阿姜達·三摩卡特(Achan Da Sammakhato)便是其中的兩位。

A former spiritual healer from the northeastern part of Thailand, Achan Khamkhian, at the age of 30, went to see Luangpor Teean at Wat Paphutthayan in early 1966. After a month of practice under Luangpor Teean's guidance, he knew rupa-nama (body-mind) and overcame his own witchcraft and superstition. Then he decided to be ordained as a monk and continued his practice under Luangpor Teean at Wat Paphutthayan. After three years of practice he "returned to the primordial nature" and has become a dynamic meditation teacher. He established a meditation center at Wat Pasukhato in Chaiyabhum province where he has taught people dynamic meditation, campaigned to help poor people in the rural areas, and worked to preserve the environment.

阿姜康懇本來是泰國東北地區的一位精神醫師，他 1966 年初(30 歲)到佛禪寺(Wat Paphutthayan)參見隆波田，在隆波田的指導下修學一個月之後，他就了悟名色(身心)，而且破除了自己的巫術和迷信。於是他決定出家為僧，以便能繼續在佛禪寺(Wat Paphutthayan)跟隨隆波田練習禪修。修了三年之後，他“恢復了本性”，並成為動中禪的一位導師。他在才也紅(Chaiyabhum)省的帕殊卡特寺(Wat Pasukhato)建立了禪修中心，教導人們修動中禪、舉辦活動幫助鄉下地區的貧窮人家以及從事環境保護的工作。

After practicing many forms of meditation without any real result, Achan Da, a monk from the Northeast, heard about the teachings of Luangpor Teean and after a long search he finally met Luangpor Teean and practiced under his guidance. It took Achan Da only three days to know rupa-nama (body-mind). He then progressed rapidly toward the end of suffering and has become a dynamic meditation teacher. He has taught at Wat

Mokkhanaram as an abbot of this meditation center.

另一位來自東北部的僧侶阿姜達，也是練習過多種禪修卻得不到任何成果，他聽到有關隆波田的教導，經過長期的尋訪，終於遇見了隆波田並在他的指導下修練。阿姜達只花了三天就了悟名色(身心)，然後快速的進展而証得苦滅，成為一位動中禪導師。他在解脫森林寺(Wat Mokkhanaram)當住持並教導禪修。

In 1975, Luangpor Teean was invited to teach meditation at Wat Chonlaprathan in Nonthaburi, a province adjoining Bangkok. As an illiterate monk from the countryside, he was of little interest to the people from Bangkok who often visited this well-known monastery. However, a scholar monk named Kovit Khemananda, whose talks attracted many intellectuals and students, was also teaching at Wat Chonlaprathan at that time and was puzzled by some of Luangpor Teean's words and actions. Eventually Khemananda came to recognize his great enlightening wisdom. After his "discovery" by Khemananda, Luangpor Teean became a figure of interest to intellectuals and students in Bangkok and throughout the country.

1975年，隆波田應邀到曼谷隔鄰農達布里省(Nonthaburi)的崇樂普拉丹寺(Wat Chonlaprathan)教導禪修，由於他來自鄉下又目不識丁，因此一些常來這間有名寺院拜訪的曼谷人對他興趣缺缺。反倒是另一位叫做柯維·凱瑪難陀(Kovit Khemananda)的學問僧，他的談話卻吸引了許多知識份子和學生，那時他也正在崇樂寺(Wat Chonlaprathan)教禪修，而且對隆波田的一些言行感到困惑不解。但是到後來，凱瑪難陀終於理解了隆波田偉大的正覺智慧。就在凱瑪難陀的發掘之後，隆波田在曼谷成為知識份子和學生們很有興趣的著名人物，並擴展至全國各地。

In late 1976, Luangpor Teean founded a meditation center, Wat Sanamnai, on the outskirts of Bangkok, and from this central location he accepted many invitations to give talks and teach dynamic meditation at universities, hospitals, schools, and Buddhist clubs at various institutions, including government departments and ministries. In 1986, Luangpor Teean resigned from all administrative works and let Achan Thong (or in his Pali name, "Abhakaro"), an ordained disciple from Udonthani, to be the abbot of Wat Sanamnai. Born in 1939, Achan Thong was raised in northeastern Thailand mostly by his mother, since his father died when he was only 7 years old. Following tradition, he was ordained at the age of 22. He met Luangpor Teean at Buhom in 1968 and asked for an intensive meditation retreat under his guidance where he could remain in a small cottage without there being any obligation towards the normal monastic activities. His request was granted by Luangpor Teean. Later on, this sort of arrangement became a regular practice during Luangpor Teean's meditation retreats.

1976年尾，隆波田建立了一個禪修中心——曼谷近郊的南來寺(Wat Sanamnai)，而後就經

常接受到這個重要地區之大學、醫院、學校、各機構佛學社或甚至政府部門的邀請，給予法談或教授動中禪。1986年，隆波田卸下所有管理的工作並指定阿姜通(烏洞塔尼的出家弟子，巴利名為阿巴卡羅(Abhakaro)。譯註：即隆波通)擔任南來寺住持。阿姜通生於1939年，成長於泰國東北部，由於父親在他7歲時就過逝，因此大多由他母親一手帶大。他依照傳統習俗在22歲時出家為僧，而後於1968年在不紅鎮遇見隆波田。阿姜通請求隆波田指導他閉關禪修、並希望能有一間小茅蓬而且不需要承擔一般的寺院雜務，隆波田答應了他的請求。後來，這種方式在隆波田教導的禪修中變成一種很平常的修行。

All the while, Luangpor Teean continued his teaching in the provinces. As his reputation grew, his teaching was increasingly spread by pamphlets, books, and audiocassettes. He also went to the south and taught people at Hatyai, where a meditation center, Suan Thammsakon, was built for the practice of dynamic meditation.

隆波田一直繼續不斷地在一些省城教導。他的名聲越來越高，他的教導也藉由小冊子、書和錄音帶漸漸地傳佈開來。他還到南方教導哈鐵(Hatyai)人，該地的栓·塔瑪色空(Suan Thammsakon)禪修中心就是為修練動中禪而建立的。

Luangpor Teean went to Singapore twice in 1982 on the invitation of a Buddhist group there. His first visit to Singapore, June 8-24, marked a historical event when he met Yamada Roshi, a Zen master from Japan.[7] This meeting of the two teachers raised the question of what "sudden enlightenment" really was in the contemporary context and what was the authentic method leading to that "sudden enlightenment." While Yamada Roshi emphasized concentration and the silent recitation of a koan (dharma riddle), Luangpor Teean emphasized awareness (without either concentration or recitation) through bodily movement and the "seeing" of thought. Yamada Roshi guided his students to attain step-by-step satori (sudden enlightenment) by breaking through a series of koans recorded in the Mumonkan[8]. In this tradition, if a person cannot finish all the koans within this lifetime, they can be worked on in the next life until final "satori" is attained. Luangpor Teean, on the other hand, guided his students step by step through the "object of practice"[9] without referring to any scriptures or historical records. He insisted that people should diligently develop awareness until they realize the state of arising-extinction, the final sudden enlightenment, within this lifetime. Unlike many teachers within the various Buddhist traditions he never mentioned anything about the life after. The method of concentration and the silent recitation of a koan is quite different from the method of developing awareness through bodily movement. The content of a series of koans is also quite different from the content in the "object of practice" in dynamic meditation.

隆波田在1982年應某一佛教社團的邀請去了新加坡兩次。六月8-24日他第一次到新加坡，遇見了來自日本的山田羅西(Yamada Roshi)禪師[7]，留下了一段歷史事跡。這兩位大師的相會談到了「怎樣才是真正的“頓悟”」以及「怎樣才是獲得這種“頓悟”的真正方法」的問

題。山田羅西強調禪定和默念公案（即參公案，公案(koan)即法的問題）；不過隆波田則是強調覺知身體的動作和“看見”念頭（沒有專注或默念）。山田羅西指導學生藉由參破《無門關(Mumonkan)》[8]中記載的一系列公案達到漸次的頓悟(satori)。在這一系統中，如果一個人終此一生無法參究完所有的公案，他們可以在下一生中繼續參究，直到達成最終的頓悟。而另一方面，隆波田不依任何經典或語錄指導學生一步一步地完成一系列“禪修所緣”[9]。他主張，人們應該就在今生精進地培養覺知，直到証悟生滅的狀態(即最後的頓悟)。不像許多其它佛教系統裡的導師，他從不曾提及有關後世的事。專注的修法和公案的參究與藉身體的動作培養覺知的方法相當不同。這一系列公案的內容與動中禪一系列“禪修所緣”的內容也相當不同。

On his second visit to Singapore, October 16-31, Luangpor Teean taught and guided a dynamic meditation retreat for interested people there. During both visits, Luangpor Teean was sick and needed medical treatment in a hospital -- a sign that later revealed a more serious, threatening illness.

10月16日至31日他第二次拜訪新加坡的時候，隆波田為當地一些感興趣的人教導動中禪並主持了一次禪修。在這兩次拜訪期間，隆波田生病了而且必須住院診療——這是後來更具威脅的一場重病之前兆。

In late 1985 Luangpor Teean gained an important female disciple, Anchalee Thaiyanond, a middle-aged Bangkok woman with two daughters. Unlike many other women at her age in Thai culture, Anchalee was never interested in religion, merit making, or keeping the precepts. She happened to read some of Luangpor Teean's books and had faith in his teachings. She went to see him and practiced at home frequently seeking his guidance by visiting him at Wat Sanamnai. She attained the Dhamma in her daily life in the busy city of Bangkok and became a female successor to Luangpor Teean.

在1985年末，隆波田收了一個重要的女性弟子安嘉莉泰雅儂得(Anchalee Thaiyanond)，一個有兩個女兒的中年曼谷婦女。安嘉莉不同於泰國文化中其他與她同年齡的女人，她對宗教從來就不感興趣，也不做功德或持戒。她湊巧看到一些隆波田的書並對他的教導產生信心，因此，她去參訪隆波田並時常在家裡練習，甚至到南來寺(Wat Sanamnai)去尋求他的指導。她在曼谷那樣忙碌的都市日常生活中証悟了正法，並且成為隆波田的一位嗣法女弟子。

Luangpor Teean had been in poor health for some time when in mid-1983 he was diagnosed as suffering from cancer (malignant lymphoma). Despite extensive major surgery in 1983 and again in 1986, and despite repeated courses of radiation therapy and chemotherapy, Luangpor Teean was able to achieve an extraordinary amount of work in his last five years, giving considerable energy to providing personal guidance, giving public talks, and leading meditation retreats. He built his final meditation center at

Thapmingkwan in the town of Loei in 1983 and added Ko Phutthatham, a large nearby area, to it in 1986. He taught actively and incisively until the disease reached its advanced stages.

隆波田好一陣子健康狀況都不佳，在 1983 年年中，他被診斷出罹患了癌症（惡性腫瘤），儘管在 1983 年和 1986 年分別動了大手術，並且還要反復地做放射線治療和化學治療，隆波田還是在他生命最後的五年當中完成了超量的工作，奉獻相當多的精神提供個人指導、公開演講以及主持禪修。1983 年隆波田在洛伊省大明光寺(Thapmingkwan)建立了最後一個禪修中心而且在 1986 年該中心又增加了附近廣大的一塊地佛法島(Ko Phutthatham)，他還是積極而勤快地持續教導，一直到他疾病的末期。

When he realized that the end was near, Luangpor Teean discharged himself from the hospital and returned to Ko Phutthatham in Loei province. Late in the afternoon on his fifth day back in Loei he announced that he was now going to die: He then turned his awareness completely inward; his wasted body which had been so stiff and brittle, became fully relaxed and fluid; and fully aware, unattached, holding to nothing, not even the breath, an hour later (at 6:15 p.m. on September 13, 1988) his breathing ceased like a tree coming to rest as the wind that moved it fades completely away.[10]

當他知道生命即將結束時，隆波田申請出院回到洛伊省佛法島。在他回來之後的第 5 天下午，他宣佈自己即將死去：然後他就完全反照向內覺知——他一向僵硬脆弱的身體，整個變得放鬆柔軟，他的心完全覺知、離執、不取著任何一切甚至呼吸。1 小時之後（1988 年 9 月 13 日下午 6 點 15 分），他停止了呼吸，就像風完全止息而樹也跟著平靜了下來。[10]

■ His Teachings 他的教導

Luangpor Teean's dynamic meditation incorporates rhythmic bodily movements as a way to stimulate and develop awareness (sati). This practice is regarded as a way through which the body (rupa or form) and the awareness of it (nama or mind) are harmonized. The harmony between the body and the awareness of the body is, according to Luangpor Teean's teachings, the very first result and the first step on the path to "seeing" thought.

隆波田的動中禪配合規律的身體動作來喚醒及培養覺知（sati 正念），透過這種修行方法可以達到「身體(色 rupa)」與「對身體的覺知(心 nama)」二者的協和。依隆波田的教導，身體與對身體的覺知二者之間的協和，是我們欲達到「看見念頭」之途中，要先踏出的第一步以及要先獲得的第一個成果。

Usually a human being collects a lot of mental images in daily activities, and these images reflect themselves in the process of thinking. With the dynamic meditation of bodily

movement, according to Luangpor Teean, **the awareness becomes active and clear, and as a natural consequence it encounters the process of thinking and sees thought clearly.** For Luangpor Teean, thought is the source of both human activity and human suffering.

通常一個人在日常活動當中會累積許多的心智影像，而且這些影像會在我們思考的過程中投射出來。依照隆波田的教導，透過身體動作而修動中禪，可以促使覺知變得活躍而清明，然後自然地就能夠臨遇(encounter)整個思考過程並清楚地看見(see)念頭。就隆波田來說，念頭是人類活動與痛苦的根源。

In Luangpor Teean's teachings, thought and awareness are two basic elements in a human being. When awareness is weak, thought drags us away to the past and the future, forming a strong chain. At any moment when awareness is strong, the chain of thought is immediately broken. In dynamic meditation, the practitioner seeks to stimulate, develop, and strengthen awareness to see thought and break its bonds.

在隆波田的教導中，念頭和覺知是一個人的兩種基本元素。當覺知弱時，念頭會把我們拉到過去和未來形成強大的鎖鏈。而當覺知強時，念頭的鎖鏈就會當下被打破。在動中禪裡，禪修者努力喚醒、培養及強化覺知以看見念頭並打破它的束縛。

For Luangpor Teean, **thought is the root of greed, anger, and delusion** – the three defilements of a human being.[11] In order to overcome greed, anger, and delusion, Luangpor Teean suggested that we cannot simply suppress them by keeping precepts or an established discipline, nor can we suppress them by maintaining calmness through some form of meditation based on concentration. Though these activities are useful to some extent, **we need to go to the root of the defilements: to let the awareness see thought and break through the chain of thought** or, in other words, go against the stream of thought. In this way we **know and see the true nature of thought.**

隆波田認為，念頭是人們貪瞋痴三大煩惱的根源。[11]因此隆波田建議：如果我們想要克服貪瞋痴，不能夠只是靠守戒或某一戒律去抑止它們，也不能只靠某些基於專注的禪修方法保持平靜而來抑止它們。雖然這些修學在某種程度上是有用的，但是我們必須直探煩惱的根源—念頭—才行，也就是要用覺知看見念頭並打破念頭的鎖鏈；換句話說，我們必須要直接去面對念頭的洪流(譯註：而不是討厭、逃開、排斥、壓抑、止住或漠視)，這樣才能了知並看見(know and see)念頭的真實本質。

Luangpor Teean often warned practitioners that it is very important in meditation that we do not suppress thought by any kind of calmness or tranquility. If we do, though we might find some happiness, we will be unable to see the nature of thought. Rather, he taught that we should **let thought flow freely and let our awareness know and perceive it clearly.** The clear awareness will naturally go against the stream of thought by itself; all that we have to do is

properly set up the mind and strengthen awareness through rhythmic bodily movements, one movement at a time.

隆波田時常警告學人不能用任何形態的平靜來抑止念頭，這在禪修中是非常重要的。雖然這麼做能得到一些快樂，但是我們將不能夠看見念頭的本質。他教導我們應該讓念頭自由地生起而且讓我們的覺性清楚地知道並覺察它。清明的覺性自己自然就會去面對念頭的洪流；我們所必須做的就是好好地安下心來並透過規律的身體動作(一次一個動作)來加強覺知。

Through dynamic meditation, the awareness that arises from bodily movement sees and breaks through the chain of thought resulting in the detachment of the inner six senses from outer objects.[12] **Detachment is not a deliberate attitude nor a conscious way of practice**, but rather it is the result of a right form of practice. When awareness breaks through the chain of thought, thought loses its dominating power; awareness becomes the dominating power over thought, over the three defilements, greed, anger, and delusion, and hence over suffering. The practice of Luangpor Teean's dynamic meditation results in the arising of nanapanna (the knowledge that comes from the accumulation of direct knowing):

修學動中禪，透過身體的動作而引發的覺知能看見並打破念頭的鎖鏈，從而使得內六根與外六塵分離開來。[12]但是，所謂分離不是用作意心態或意識心修行的結果，而是一種正確修行方法的自然結果。當覺知打破了念頭的鎖鏈，念頭就會失去主導的力量；而覺知轉而能主導念頭及貪瞋痴三種煩惱，並因此超越痛苦。隆波田動中禪的修行方法自然會生起智慧(nanapanna)，這種智慧是來自於直觀(direct knowing 直接知道，譯註：非意識思惟)的資糧。

Any time that thought arises we know it, even while sleeping. When we move our body while sleeping we also know it. This is because our awareness is complete. When we see thought all the time, no matter what it thinks, we conquer it every time. Those who can see thought are near the current (flowing) to nibbana (the extinction of suffering). Then we will come to a point where something inside will arise suddenly. **If the thought is quick, panna will also be quick. If the thought or emotion is very deep, panna will also be very deep.** And if these two things are equally deep and collide, then there is the sudden breaking-out of a state that is latent in everybody. With this occurrence the eye, ear, nose, tongue, body, and mind are detached from sights, sounds, smells, tastes, touches, and mental objects. It is like uncoupling the drive mechanism of a car. When the parts become independent of each other, the car, although it still exists, can no longer be driven. (隆波田 1984: 6-7)

隨時隨地念頭一起來我們知道它，甚至睡覺時也一樣，睡覺時移動身體我們也知道它，這是因為我們的覺性圓滿。無論念頭是在想什麼，當我們隨時隨地都能見到念頭，那麼我們每一次便都能征服它。能看見念頭的人就趨近涅槃法流(苦滅)。然後我們會來到一個臨界點，這時一些我們內在的東西將突然生起。如果念頭很快，智慧(panna)也會快速生起；如果念頭

或情緒非常深刻，生起的智慧(panna)也會非常深刻。如果智慧與念頭這兩個一樣深刻而且碰在一起(譯註：用智慧明白了悟念頭)，我們就能夠頓時破繭而出，而這是本來就潛藏在每個人之中的。當這現象發生時，我們的眼耳鼻舌身意(六根)就會和色聲香味觸法(六塵)分離開來。這就像是將車子的驅動機制拆卸開來，當這些零件各自分離之後，這部汽車儘管還在，但沒辦法再行駛了。(隆波田 1984:6-7)

Luangpor Teean summarized the “object of practice” in dynamic meditation as follows: 隆波田概述了動中禪的“禪修所緣”如下：

Stage 1: Suppositional object 第一階段：世俗諦所緣(從所緣知道世俗真相)

1. Rupa-nama (body-mind) 色-名(身心)
2. Rupa-acting-nama-acting, rupa-disease-nama-disease 身的活動 - 心的活動；身病 - 心病
3. Dukkham-aniccam-anatta (unbearable-unstable-uncontrollable) 苦 - 無常 - 無我(無法忍受的 - 不堅固的 - 無法主宰的)
4. Sammati (supposition) 世俗表相(Sammati)
5. Sasana (religion), Buddhasasana (Buddhism) 宗教、佛教
6. Papa (sin), punna (merit) 罪業、功德

Stage 2: Touchable object 第二階段：勝義諦所緣(從所緣看見勝義實相)

1. Vatthu-paramattha-akara (thingness-touchable-changingness) 一切事物 - 以心觸及 - 無常變化
2. Dosa-moha-lobha (anger-delusion-greed) 瞋 - 痴 - 貪
3. Vedana-sanna-sankhara-vinnana (Feeling-memory/percept-conceiving-knowingness) 受蘊 - 想蘊 - 行蘊 - 識蘊(感覺、記憶/知覺、意志造作、了知)
4. Kilesa-tanha-upadana-kamma[13] (Stickiness-heaviness-attachment-action) 固著 - 沉重 - 執著 - 造業 [13]
5. Sila (normality) 戒(正常)
6. Silakhandha-samadhikhandha-pannakhandha (Container of normality-setting up the mind-knowing) 戒蘊 - 定蘊 - 慧蘊(正常 - 定心 - 了知三者的蘊集)
7. Samatha (concentration) and vipassana (insight) types of calmness 止禪(專注)和觀禪(覺知)兩種不同的定靜
8. Kamasava-bhavasava-avijjasava (The taint of “sensuality”, being, not-knowing) 欲漏、有漏、無明漏(欲愛、有取、無明等三種造成三界生死的染污)
9. The results of a bad bodily, verbal, and mental actions, and their combination; 身、口、意等惡業的各別果報，和他們整體的果報

10. The results of a good bodily, verbal, and mental actions, and their combination; 身、口、意等善業的各別果報，和他們整體的果報

11. The state of koet-dap (arising-extinction). 生滅的狀態(生滅性)

The “object of practice” in dynamic meditation is a series of experiences by which the mind progresses step by step towards the end of suffering. These experiences are those – inner as well as physical – discovered by Luangpor Teean. They now serve as guideposts for the practitioners of dynamic meditation.

動中禪這些次第的“禪修所緣”也是一系列次第的“體証成果”，透過這一系列次第的體証能夠讓我們的心一步一步地趣向苦滅。這些是隆波田修動中禪時在身心之中親身經歷的體証，所以它們是動中禪的行者修學過程中的指標。茲說明如下——

During the first stage of dynamic meditation, the suppositional object, one is supposed to know rupa-nama, its acting and its disease. Rupa-nama is known when the body (rupa) and the awareness of the body (nama) are harmonized. Then each movement is the movement of rupa-nama (body-mind). Luangpor Teean explained that for a disease of the body, one needs medical care from a doctor or a hospital. For the diseases of the mind, whose symptoms are distress, frustration, anger, greed, delusion, and so on, one needs awareness and a method to stimulate and develop awareness. In practicing dynamic meditation, the mind comes to know the rupa-nama characteristics of dukkham-aniccam-anatta.

At this point in the practice, one is supposed to know the distinction between supposition (sammati) and actuality. One is supposed to know actual meanings of phenomena “religion”, “Buddhism”, “sin”, and “merit”. In the suppositional world, they have many different meanings, interpreted by scholars and religious people. But in actuality, they all point to the immediate experience of awareness. Luangpor Teean explained that “religion” is every one of us without exception who has a body and the consciousness of the body. “Buddhism” is the awareness leading to insightful wisdom and the cessation of psychological suffering. “Sin” is the state of lacking awareness, hence it is full of suffering. And “merit” is the state of awareness that releases suffering. Knowing the suppositional object, one is free from all kinds of superstition.

(一) 動中禪的第一階段(世俗諦所緣)：「知道」世俗真相

1. 我們首先應該要「知道」身心(rupa-nama；色-名；身-心)以及身心的動作和身心的疾病。所謂知道身心，就是指我們的身（rupa 色）和對身的覺知（nama 名）達到協和，此時每個動作都只是身心的動作。隆波田說：身體的疾病需要（外在的）醫生或醫院的醫療照護；而像苦惱、挫折、瞋怒、貪愛、愚痴等等的心病則需要（內在的）覺知以及喚醒與培養覺知的方法。

2. 練習動中禪,我們的心漸漸會「知道」身心苦、無常、無我(dukkham-aniccam-anatta)的特性。
3. 修到這裡,我們應該要「知道」世俗表相(sammati)與真實本意之間的區別。我們應該知道宗教、佛教、罪業和功德這些世俗表相的真實意義,在認知的表相世界裡這些名相在學者和宗教人士的詮釋之下有許多不同的意義,但從其真實本意來說,它們全都指向一種「覺知」的當下體証。因此,隆波田解釋說:
- (1)“宗教”就是我們自己——有身體且對身體有“覺知”的每個人。
 - (2)“佛教”就是獲得洞察智慧及心苦止息的“覺知”。
 - (3)“罪業”就是指缺乏“覺知”的身心狀態,它會引生痛苦。
 - (4)“功德”就是指帶著“覺知”的身心狀態,它能解脫痛苦。
- 當我們能「知道」這些所緣的世俗諦,就能破除一切世間的迷信或知見而回歸其真實本意。

In the second stage, the touchable object, a practitioner is taught to be attentive to the process of the awareness seeing thought. The well-developed awareness naturally encounters and sees thought, as a cat seeing a rat immediately pounces upon it. In seeing thought, a person is supposed to see vatthu-paramattha-akara. For Luangpor Teean, vatthu means anything that exists inside or outside of the mind. Paramattha means the touching of things with the mind. Akara means the flux witnessed by the mind. Then, in continuing the practice of dynamic meditation, the mind progresses to see “anger-delusion-greed”, and vedana-sanna-sankhara-vinnana.

Now, in the continuous practice, one is supposed to see kilesa-tanha-upadana-kamma. Luangpor Teean metaphorically characterized the experience of seeing these phenomena as at least a 60% reduction in the weight of the psychologically oppressive burden he bore before beginning his practice. Then the mind progresses to see first sila, and then silakhandha-samadhikhandha-panna-khandha. At this point, the distinction between samatha and vipassana types of calmness is realized. According to Luangpor Teean, the calmness of samatha suppresses thought, so it is temporary and unnatural – it is a deluded calm that is not truly calm. On the other hand, the calmness of vipassana is beyond thought and exists all the time – it is calmness that is full of awareness and insight. The mind then progresses to see kamasava-bhavasava-avijjasava, and their combinations, and good bodily, verbal and mental actions, and their combinations.

At this point, one sees the state of koet-dap in which the inner six senses detach themselves from outer objects. Luangpor Teean characterized this as being like a rope that, after having been tautly drawn between two posts, is cut in two in the middle. It is not possible to tie the rope together again so long as its two parts remain tied to the posts. The state of koet-dap is the end of suffering and the final goal of the practice.

(二) 動中禪的第二階段 (勝義諦所緣): 「看見」勝義實相

在第二階段，禪修行者要能在覺知中「看見」念頭。當你有圓滿的覺知自然能臨遇(encounter)並看見念頭，就像貓看見老鼠立刻就會迅速去捕捉。

1. 看見念頭時，行者應該「看見」一切事物(vatthu)、心觸及一切事物(paramattha)、一切變化無常(akara)。隆波田解釋：

vatthu 意指在我們心內心外的一切事物。

Paramattha 意指心觸及這一切事物。

Akara 意指內心體証變化無常。

2. 繼續修學動中禪，接著我們的心便能進一步「看見」“瞋 - 痴 - 貪”和“受蘊 - 想蘊 - 行蘊 - 識蘊”。

3. 繼續用功，應該「看見」固著 - 沉重 - 執著 - 造業(Kilesa - tanha - upadana - kamma)。隆波田比喻說，當我們看見這些現象時，內心的沈重負擔和還沒修以前比起來，就像突然減少了 60%似的。

4. 然後我們心進一步會再先「看見」戒(sila)，再接著「看見」戒蘊 - 定蘊 - 慧蘊(silakhandha - samadhikhandha - panna)。此時便能通達專注(samatha 止禪)和覺知(vipassana 觀禪)兩種定靜的區別。依照隆波田的看法：

專注的定靜是抑止念頭而來的，這種是暫時的，而且不是自然生起的，是假相的平靜而不是真正的平靜。另一方面，覺知的定靜是超越念頭而來的，這種是永恆的，是充滿覺知和智慧的平靜。

5. 接著我們心進一步會「看見」欲漏、有漏、無明漏(Kamasava - bhavasava - avijjasava)

6. 再來是「看見」身、口、意等惡業的各別果報，和它們整體的果報；身、口、意等善業的各別果報，和他們整體的果報。

7. 修到這裡，我們就能「看見」生滅(koet-dap)的狀態，而且這時內六根就會從外六塵中脫離出來。隆波田比喻說，這種根塵離繫的情形就像將一條兩端綁在木杆上而又繃緊的粗繩，突然從中間把它切成兩段。由於兩段都固定在木杆上，因此不可能再把它們接起來。所以，「看見」生滅的狀態就是苦滅，也是修學動中禪的終極目標。

Luangpor Teean in the Thai Theravada context 泰國原始佛教背景的隆波田

In contemporary Thai Buddhism, there are a number of traditions and teachers who have taught various methods of Buddhist practice. Some emphasize the acquiring of panna (wisdom) and the study of the Pali Canon, the Tipitaka. Others emphasize the keeping of sila (“precepts”) and ethical purity. Still others emphasize the practice of samadhi (“meditation”). Panna, sila, and samadhi are the three basic components of Theravada Buddhism’s teachings.[14]

在當代泰國佛教方面，有很多傳統的導師他們教導各種不同的佛教修行方法。

- 一、有一些強調獲得智慧和研究巴利三藏聖典。
- 二、有一些則強調持戒清淨。

三、也有一些強調修定。

戒定慧是原始佛法教導的三個基本要素。[14]

Buddhadasa Bhikkhu represents the panna aspect of the Thai Theravada tradition.[15] He, as a great reformist monk in contemporary Thai Buddhism, has rationalized and internalized the teachings from the Tipitaka and Thai Theravada culture as a whole. In elevating oneself towards nibbana (cessation of suffering), a practitioner acquires panna through studying the scriptures, reading and listening to the Dhamma teachings, observing nature ("Dhamma is nature, nature is Dhamma"), living a properly conducted life, as well as practicing anapanasati (awareness of breathing). Anapanasati is a meditation technique referred to in the Pali Canon; it concentrates on the various ways of breathing (samatha) and, in later stages, uses concentration to contemplate the nature of things (vipassana).

一、佛使比丘代表泰國原始佛教系統裡重智慧的一派。[15]他是當代泰國佛教中一位偉大的改革派僧侶，並全面促使巴利三藏和泰國原始佛教文化的教導合理化及內在化。在提升自己趣向涅槃（苦的止息）方面，修行人透過研究聖典、閱讀及聽聞正法教導、觀察自然（"法是自然，自然是法"）、過著適當地生活以及練習出入息念（覺知呼吸）以獲得智慧。出入息念是巴利語聖典中提到的禪修技巧，主要是專注於呼吸的各種不同狀態（奢摩他，止禪），然後進一步運用專注力來觀照事物的本質（毘婆舍那，觀禪）。

Phra Bodhiraksa and his Santi Asoka movement represent the ethical dimension of contemporary Thai Buddhism. Judging from his standards, most monks within the Thai Sangha (or community of monks) are far below the level of purity of the sila set by the Buddha. Phra Bodhiraksa criticizes the lax behaviour, superstitions, and materialism of most monks and the self-indulgence, corruption, and violence of Thai society. He puts the reformist rationality into practice on the institutional and organizational level by announcing independence from the Thai clerical hierarchy, which makes his movement radical within the Thai Sangha. He and his followers observe a very strict vinaya (discipline) by being vegetarian, eating only one meal a day, wearing no shoes, and living a very simple life. For Phra Bodhiraksa, sila and ethical purity are central on the path towards enlightenment.

二、菩提樂尊者(Phra Bodhiraksa)和他的聖提阿育王寺運動代表當代泰國佛教重持戒的一派。由他的標準看來，泰國僧團裡的大多數僧侶持戒都遠低於佛陀所制定戒律的標準。菩提樂尊者批評大多數僧侶鬆弛的行為、迷信、流於物質以及泰國社會的放縱、腐化和暴力。他力促各機構、組織宣布獨立於泰國法師之外，將合理改革在各機構、組織內付之實踐，這也使得他成為泰國僧團裡的激進改革派。他和弟子們持守非常嚴謹的戒律（紀律），他們吃素、日中一食、打赤腳，並且過著非常簡單的生活。對菩提樂尊者來說，戒律和道德的清淨是覺悟之路的核心。

There are at least three main traditions that represent the samadhi aspect of contemporary Thai Theravada Buddhism: Achan Man's tradition, the Yup-no Phong-no tradition, and the Dhammakaya movement.

三、至於修定方面，當代泰國原始佛教裡至少有三個主要的系統：(1)阿姜曼系統，(2)Yup-no Phong-no 系統，和(3)Dhammakaya 動作禪。

Achan Man and his lineage, including Achan Cha, have been regarded as one of the strongest meditation traditions among the forest monasteries (arannavasi) in Northeastern Thailand.[16] They observe, with the exception of Achan Cha, a very strict traditional Dhammayutika discipline.[17] Their form of meditation is to concentrate on the breathing and to silently recite the word buddho(Buddha) each time they inhale or exhale. In deep concentration, on the path to nibbana, a practitioner may encounter gods (deva) and other forms of supernatural beings. Achan Man's tradition represents "traditional orthodoxy" within the Thai Theravada Buddhism.

(1)阿姜曼和他的系統，包括阿姜查，已經被視為泰國東北方森林寺院 (arannavasi) 之中最強盛的禪修系統。[16] 這個體系除了阿姜查以外，都持守一種非常嚴厲傳統的法宗派 (Dhammayutika)戒律。[17]他們的禪修方式是專注入出息並且在入息和出息的時候，心裡默念 bu-ddho (佛陀)。在入深定(通達涅槃之路)時，禪修者可能會看到天神和其他形式的超自然存在現象。阿姜曼的系統在泰國原始佛教裡面代表"傳統的正說"。

The Yup-no Phong-no (falling-rising) tradition originally derived from a Burmese form of meditation. It has some traditional links with the contemporary Srisayadaw movement in Myanmar. This Burmese form of meditation emphasizes concentration on the falling and rising of the abdomen, while breathing out and breathing in, with the silent recitation of the words yup-no (falling) and phong-no (rising) respectively. A practitioner may use this well-trained concentration to contemplate a corpse or to "see though" a beautiful body as a composite of skin, flesh, blood vessels, organs, and skeleton to realize the impermanent, suffering, and non-self nature of a human being.

(2)Yup-no Phong-no (降下 - 上升) 系統本來起源於一個緬甸的禪修方式。它和緬甸當代 Srisayadaw 動作禪有一些傳統的關連。這種緬甸的禪修方式強調在入息和出息時，專注腹部的降下和升起，並且同時分別默念 yup-no (降下) 和 phong-no (上升)。禪修者可以運用這訓練精湛的禪定力來觀照屍體，或把美麗的色身"觀想"成只是一個皮膚、肉、血管、器官和骨骼的聚合物，從而了解人類無常、苦和無我的本質。

Some suggest that the Dhammakaya movement may represent the emergence of the new middle-class in modern Thai society.[18] It uses mass-marketing and sophisticated media techniques to propagate its movement. It allows lay followers to use the practice

traditionally attributed to the forest monks. Dhammakaya reduces the traditional Buddhist cosmology, with its goal of nibbana, to a location within the body. Its technique of meditation is to visualize and concentrate on a crystal ball two inches above the naval, which is regarded as the “center” of the body. Their meditation is accompanied by the silent recitation of the phrase samma-araham (one who is free from defilements). Later on, a practitioner may attempt to visualize a crystal Buddha image. In the final stages, the practitioner may literally see the Buddha and nibbana at the “center” of his or her own body.

(3)有些人說 Dhammakaya 動作禪可以代表現代泰國社會中新中產階級的出現[18]。它運用大眾行銷和複雜的媒體技術宣傳它的動作禪。它讓在家人可以練習這種傳統上屬於森林僧侶的修法。Dhammakaya 基於涅槃的目標，因而把傳統佛教的宇宙論縮小到色身之內。他們禪修時默念 samma-araham (沒有煩惱之人)。它的禪修技巧是觀想並專注在肚臍眼上面兩吋的一個水晶球，他們認為那是人身的中心。接著，禪修者可以嘗試觀想水晶佛像。最後，禪修者可以真的在他身體的"中心"看見佛陀和涅槃。

Luangpor Teean’s dynamic meditation has nothing directly to do with the scriptures. It has nothing to do with contemplation on the nature of things, on a composite of repulsive elements. It does not emphasize the keeping of precepts, although the keeping of precepts is good – socially good. It has nothing to do with concentration, silent recitation, or visualization. Dynamic meditation is a method of bodily movement involving the raising of arms or walking, one movement at a time, to stimulate and develop awareness, and to let awareness “see” thought – the root cause of human defilements – and break the chain of thought. From these basic differences it can be seen that Luangpor Teean’s teachings are quite distinct from the teachings of other traditions and teachers in contemporary Thai Theravada Buddhism.

四、隆波田的動中禪與聖典沒有什麼直接關連，也與觀照事物的本質或不淨之物無關。它不強調持戒，雖然持戒對社會是好的。它與禪定、默念或觀想也毫無關係。動中禪是一個有關手部動作和經行的身體動作的方法，一次一個動作，以喚醒及開展覺性，然後讓覺性"看見"念頭(人類煩惱的根源)，以打破念頭的環鏈。從這些基本差異可以看出來，隆波田的教導完全不同於當代泰國原始佛教的其它系統和老師。

■ Conclusion 結論

Luangpor Teean’s teachings and his dynamic meditation are a new phenomenon not only in the Thai Theravada tradition but also in contemporary Buddhism and meditation. Theravada Buddhism in Southeast Asia, including Sri Lanka, Myanmar, Thailand, Laos, and Kampuchea, represents a more conservative trend in Buddhism. It has been trying to

preserve, in the long history of its own tradition, the Buddha's teachings, the monastic life, and the early traditions, without any significant change. By going back to the original sources of Buddhism whenever necessary, witnessed in many Great Buddhist Councils throughout its history, it has tried to "purify" the religion.

隆波田的教導和他的動中禪是泰國原始佛教傳統以及當代佛教與禪修中的一個新現象。東南亞的原始佛教，包括斯里蘭卡、緬甸、泰國、寮國和柬埔寨，代表佛教裡比較保守的一派。在它自己傳統的悠久歷史中，它一直嘗試著保護佛陀的教導、寺院生活和原本的傳統，而沒有任何明顯的改變。它在必要的時候，藉由回歸佛教的本源而嘗試著"淨化"這個宗教，歷史上多次佛法的重大結集証明了這一點。

Theravada Buddhism has emphasized the keeping of the sila (precepts), the practice of the samatha (concentration) and vipassana (contemplation on the nature of things) forms of meditation, and the study of the Pali Canon. In keeping the sila, a person aims to have bodily control over greed, anger, and delusion; in practicing the samatha form of meditation, a person aims to purify the mind; and in practicing the vipassana form of meditation and studying the Canon, a person aims to gain wisdom.

原始佛教注重持守戒律 (sila)、修學奢摩他禪定 (samatha)、觀照事物本質的禪修形式 (vipassana)，以及研究巴利聖典。在持戒方面，目標是控制身心的貪、瞋、痴；在修學奢摩他形式的禪定方面，目標是要淨化心靈；而在修學毘婆舍那形式的禪觀以及研究聖典方面，目標則是開啟智慧。

Luangpor Teean's dynamic meditation has little to do with traditional Theravada practices. The rhythmic bodily movements of dynamic meditation directly stimulate and develop awareness (sati), which, in due course, encounters and sees thought and breaks through the chain of thought – the root cause of greed, anger, and delusion. When awareness has become the dominating power over thought, true sila appears; it is sila that "observes" a human being, rather than a human being "observing" sila. When awareness has become the dominating power over thought, true samadhi (the quiet mind that sees a thought and the extinction of a thought, or sees a thing directly as it is outside of thought) and panna (knowledge from this direct "seeing") appear. Silent recitation in concentration; contemplation of a corpse; contemplation on the impermanence, suffering, and void nature of things; and reading of the scriptures are all one form or another of thought.

隆波田的動中禪和傳統的原始佛教修行完全無關。動中禪中規律的身體動作是要直接喚醒並發展覺性 (sati)，到因緣成熟的時候，這覺性便能臨遇並看見念頭，然後突破念頭的環鏈——貪、瞋、痴的根源。當覺性有了控制念頭的力量時，真實的戒就會展現；那時候是戒律在"持守"人，而非人在"持守"戒律。當覺性有了控制念頭的力量時，真實的禪定（能見到念頭生滅的寂靜的心，或不受念頭干擾而如其本來的觀看事物）及智慧（這直接者的知識"見到"）也會展現出來。至於禪定

時默念、觀想屍體、觀照事物無常苦空的本質以及研讀聖典等，這些則都是某種形式的念頭。

Mahayana Buddhism, including Ch'an (Zen) and Vajrayana, in the Far East represents a more liberal trend in Buddhism. Mahayana Buddhism has had the flexibility to adjust itself to the indigenous cultures of Bhutan, China (including Tibet), Mongolia, Korea, Japan, and Vietnam and the openness to add new ideas to its doctrines. It has emphasized the idea of bodhisattva ("one who embraces self-sacrifice for the welfare of others"). From a theoretical point of view, Mahayana doctrines are quite different from those of Theravada Buddhism. But from a practical viewpoint, they are quite similar.

在遠東的北傳佛教，包括禪宗和密教，代表佛教裡比較自由的一派。不丹、中國(包括西藏)、蒙古、韓國、日本和越南等地的北傳佛教，彈性調整自己以適應本土的固有文化，並開放自己在教義中加入了某些新觀念。它強調菩薩(一個懷有為其他眾生福祉而自我犧牲之信念的人)的觀點。從理論上來說，北傳佛教的教義迥異於原始佛教。但是從實際上來看，他們是非常相似的。

Besides placing emphasis on different suttas (the discourses of the Buddha) and some different ideas about keeping the precepts, contemporary Mahayana meditation, be it Ch'an (Zen) or Vajrayana, is essentially the same as Theravada meditation: involving the concentration of the mind. In Ch'an (Zen) meditation, the practitioner is taught to concentrate on a koan. The specific practice is the silent recitation of the koan. In Vajrayana meditation, visualization of religious images, sometimes together with the recitation of a mantra, plays an important role. The visualization of a mental image is, however, another form of thought.

除了重視不同的經典以及對戒律的一些不同觀點，當代北傳佛教的禪修，無論是禪宗或密教，本質上和原始佛教的禪修是相同的——都含攝心的專注。在禪宗的禪修中，禪修者被教導去專注於公案，這種特殊的修行是在內心默念著公案。在密教的禪修中，觀想宗教性影像或有時候同時持咒則扮演著重要的角色。然而，觀想心智影像也是念頭的另外一種形式。

The teachings of Luangpor Teean and his dynamic meditation are unique in the contemporary world of meditation. His meditation technique is not a form of concentration, visualization, or mental recitation; rather it is a way of developing awareness so that the mind directly encounters, sees, and breaks through thought. Accordingly, once a human being has gone beyond the confines of thought, psychological suffering ceases to exist.

隆波田的教導和他的動中禪在當代禪修領域裡是很獨特的。他的禪修技巧不是一種禪定、觀想或默念；正確的說，它是一種發展覺性的方法，以便讓我們的心能直接地臨遇、看見並打破念頭。然後，一旦一個人超越了念頭的繫圍，心理的痛苦就不復存在了。

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■Note 附註

[1] The Chinese word ch'an is a transliteration of the Sanskrit word dhyana "meditation", which is the etymological source for the Pali word for meditation, jhana. The Japanese word Zen is the Sino-Japanese reading for ch'an. I wish to express my thanks and gratitude to Louis Mangione who helped clarify the sources and the meanings of these technical terms as well as working with me on improving my English throughout this article.

中文字的“禪(ch'an)”是梵文字“dhyana(禪修)”的音譯，“dhyana”則是巴利語 jhana(禪修)的語源。日文字的“禪(Zen)”是中文字“禪(ch'an)”的日本讀音。我想向路易斯曼哲尼(Louis Mangione)致上感謝之意，他幫助我澄清了這些專業術語的語源及意義，並改善我此文的英語。

[2] For certain proper names, the author is following his own conventions that have appeared in previous publications (also see titles in the bibliography). For other terms, the Library of Congress system of Romanization has been followed. While the LC system has not been used for proper names, according to it "Por Teean" would be rendered Pho Thian -- editor.

某些特定專有名詞，作者沿用了他先前已出版著作中的慣例（請見參考書目中的標題），至於其他術語，則採用美國國會圖書館的羅馬拼音。由於專有名詞不用美國國會圖書館的羅馬拼音系統，因此作者將一般採用的"Por Teean"寫成"Pho Thian"--編者。

[3] The Thai word Achan means "teacher". It is a title for a dhamma teacher as well as an academic teacher.

泰文字 Achan 意指“老師”，這是佛法老師和學校老師的稱呼頭銜。

[4] Por Teean's development of awareness had reached the point where his body (rupa) and his awareness of the body (nama) were harmonized. At this point, the rupa-nama (body-mind) would be known to any practitioner. See a fuller explanation of rupa-nama in the second part of this article -- His Teachings.

波田的覺性已培養達到「身」（rupa 色）與觀身的覺知「心」（nama 名）協和的程度。到了這個關頭，習禪者就能知道名色（身心）。有關這一點的詳細解釋請參考本文的第二部份：他的教導(His Teachings)。

[5] The explanation of these steps and stages is presented in the second part of this article --His Teachings.

這些階段變化的解釋在本文的第二部份：他的教導(His Teachings)中會提及。

[6] In Theravada Buddhist meditation as in many other forms of Buddhism, there is a tradition of testing monks through interviews. Por Teean answered Achan Pan's questions and riddles by referring to the present moment in the harmony of body-mind where awareness is the dominant power over thought. Salt is salty only when it is on one's tongue at the present moment, otherwise there is just the concept (or thought) that salt has a salty quality. Concerning the riddle of the tiger, Por Teean chose to walk on the path of awareness; when the tiger (representing thought) came, he could see it immediately and it would not harm him.

南傳佛教禪修和其它的佛教禪修形態一樣，都有藉小參或機鋒對答的方式來戳驗學僧的傳統。波田回答阿姜潘的問題是直接出自於身心協和的當下，這時候是覺性作主而起念。鹽只有在接觸到舌頭的當下才是鹹的，否則所謂「鹽的本質是鹹的」，這只是我們腦子裡的一個概念（或者念頭）而已。至於老虎的問題，波田選擇走覺知的大路，當老虎（代表念頭）來時，他能立即見到牠，而牠也就不能傷害他了。

[7] Chusri Rungrotchanarak and I served as Luangpor Teean's interpreters during his first visit to Singapore when he met Yamada Roshi. Both teachers were invited to teach in the same Buddhist center at the same time.

當隆波田第一次到新加坡並與 Yamada Roshi 見面時，Chusri Rungrotchanarak 和我擔任隆波田的翻譯員，這兩位老師都同時受邀到同一個佛教中心教授。

[8] The Japanese word mumonkan is the Sino-Japanese reading for the Chinese word wu-men-kuan 'the gateless gate.' It is a historical record of koan used in zazen (Zen sitting meditation) within the Rinzai Zen tradition.

日文字的“mumonkan”是中文「無門關」(wu-men-kuan)的日本讀音，這是臨濟(Rinzai)宗用於參禪(zazen；即禪宗靜坐禪修的方法)時的一本古代公案語錄。

[9] See the second part in this article -- His Teachings.

請參考本文的第二部份：他的教導(His Teachings)。

[10] I wish to thank Phra Charles Nirodho, who practiced under Luangpor Teean since 1980 and stayed with him in his final days, for helping me revise this biography and especially for his personal account of Luangpor Teean's final minutes.

普拉·查爾斯·尼羅多(Phra Charles Nirodho)，他自 1980 年起開始在隆波田的座下修學，並且

在隆波田生命的最後幾天當中隨侍在側，我想要謝謝他，因為幫助我修正這篇傳記，尤其是他親自口述了隆波田生命中最後的幾分鐘。

[11] In the Theravada tradition it is very common to list these three defilements together when describing the human condition of the common man or woman.

在原始佛教傳統中通常在描述凡俗男女的情形時，都將這三種煩惱並列。

[12] In Buddhism, the inner six senses are the eye, ear, nose, tongue, body, and mind. Their counterparts, the outer six objects, are seeing, hearing, smelling, tasting, touching, and perceiving mental objects.

在佛教裡，內六根是眼耳鼻舌身意。而與它們相對的就是外六塵，也就是色聲香味觸法。

[13] Luangpor Teean freely used Pali terms to name the experiences from his practice of dynamic meditation. Most of them have more or less the same meaning as the standard translations of Pali. However, a number of them, such as kilesa ("stickiness") and tanha ("heaviness") were used more freely by him. According to the standard translations, kilesa means "defilements", whereas tanha means "lust" or "passion".

隆波田自由地運用巴利語詞來為自己修學動中禪的各種體驗命名或定義。它們和標準巴利語翻譯多少有些相同的意義。然而其中有一些隆波田則更自由地加以運用，像是 kilesa ("固著") 和 tanha ("沉重")。依照標準翻譯，kilesa 意指 "染污"，而 tanha 是指 "欲愛" 或 "情愛"。

[14] See Grant A. Olson, "A Person-Centered Ethnography of Thai Buddhism: The Life of Phra Rajavaramuni (Orayudh Payutto)" (Ph.D. dissertation, Cornell University, 1989), 353-377.

參見 Grant A. Olson 的 "泰國佛教的人本人種學：Phra Rajavaramuni (Orayudh Payutto) 的生平 (博士論文，康乃爾大學，1989)"，353-377 頁。

[15] To maximize understanding among Buddhists and scholars from diverse linguistic backgrounds, I have chosen Pali transliterations of Thai names into English. Thus, the Pali transliterations yield such names as Buddhadasa, Bodhiraksa, Santi Asoka, Dhammakaya, Mahanikaya, and Dhammayutika, whereas the Thai transliterations would give us Phutthathat, Phothirak, Santi Asok, Thammakai, Mahanikai, and Thammayut.

為了讓不同語言背景的佛教徒和學者們能得到最好的理解，我選擇把一些巴利音譯的泰國名字用英語拼寫。因此，巴利音譯的泰國名字拼寫如下：Buddhadasa、Bodhiraksa、Santi

Asok、Dhammakaya、Mahanikaya 和 Dhammayutika，然而泰國字則會拼寫為 Phutthathat、Phothirak、Santi Asok、Thammakai、Mahanikai 和 Thammayut。

[16] In the Thai Theravada tradition, there are two kinds of monasteries: town monasteries (gamavasi) and forest monasteries (arannavasi). Town monasteries are more concerned with study (ganhadhura) whereas forest monasteries emphasize more the practice of meditation (vipassanadhura).

泰國原始佛教傳統中有二種寺院：都市派寺院（gamavasi）和森林派寺院（arannavasi）。都市派寺院對研究（ganhadhura）比較關注，而森林派寺院則比較強調禪修（vipassanadhura）的行。

[17] There are two main sects or orders (nikaya), based on disciplinary interpretation, within the Thai Sangha: Mahanikaya and Dhammayutika. Mahanikaya is the original form rooted in the long history of Thai Buddhism. The majority of monks in Thailand belong to this sect. Dhammayutika is the reformed sect, with its strict discipline, initiated by King Mongkut (Rama IV). It represents royal interests within the Thai Sangha.

基於對戒律的不同詮釋，泰國僧伽裡面有兩個主要的教派：大宗派(Mahanikaya)和法宗派(Dhammayutika)。大宗派是泰國佛教長久歷史以來的原始形式。泰國的多數僧侶屬於這一個教派。法宗派是由 Mongkut 國王（羅摩 4 世）創立的一個改革教派，有它自己嚴格的戒律，這表示王室在泰國僧伽裡面的重要性。

[18] See Peter A. Jackson, *Buddhism, Legitimation, and Conflict: The Political Functions of Urban Thai Buddhism* (Singapore: Institute of Southeast Asian Studies, 1989), esp. 32-36, 205-206; Edwin Zehner, "Reform of a Thai Middle Class Sect: The growth and Appeal of the Thammakai Movement", *Journal of Southeast Asian Studies* 21:2, 402-426.

參閱(1)Peter A. Jackson 的《佛教、正統和衝突：都市派泰國佛教的政治功能》（新加坡：東南亞研究學會，q 989）。尤其是 32-36 及 205-206 頁。(2)Edwin Zehner 的《改革泰國中產階級教派：Thammakai 動作禪的成長和訴求》，東南亞研究期刊 21:2, 402-426 頁。