

能以同樣的方式回應你。這讓你感覺到行動的力量：你當下行為的方式會形成你的經驗世界。你不必成為過去行為的受害者。

對我們很多人來說，遵循正語最困難的部分在於如何表達我們的幽默感。尤其是美國人習慣用誇張、諷刺、陳規和裝傻的方式鬨然大笑，這些都是典型的非正語。假如人們習慣這類鄙俗的幽默，他們將不再仔細聆聽我們所說的話。如此，我們是在貶低自己的話語。實際上，這個世界已經夠諷刺了，我們不需要去誇大或挖苦。最幽默的

人只是讓我們看清諸法實相。

用誠實、有益、智慧的方式表達我們的幽默需要思考和努力，但是，當我們精通這種機智的時候，就會發現努力是值得的，它讓我們的心更加敏銳，並改善我們的言語環境。如此，即使是我們的玩笑也會變成修行的一部份：是一個增長善心和分享智慧給周遭朋友的機會。

因此，請好好注意你的說話和動機！如此一來，你將可以舌粲蓮花。



人生錦囊

作者：佛使尊者

譯者：鄭振煌

真正的佛教是修行，身、口、意業清淨。我們可以不用讀經典看書，可以不繁文縟節，可以不拜鬼神，卻必須留意身口意三業，堅苦卓絕，淬勵奮發，去煩惱，開智慧。惟有如此，才能夠任運自在，無往不利，永離痛苦。

正語

錄自《聖道修行》



坦尼沙羅比丘 原著

鄭振煌 中譯

如同我的老師曾經說過：「如果你不能控制你的嘴巴，你就不能期望去控制你的心。」這就是為何正語在日常修行中如此重要的原因所在。

從止惡的角度來說，正語就是避免四種有害的言語：一、妄語（說話不真實），二、兩舌（製造人與人之間的誹謗或挑撥），三、惡口（傷害他人的言論），四、綺語（毫無目的的談話）。

注意！請把焦點放到意念上：這是正語和修心的交會所在。說話之前，要好好思考你為什麼要說，

這樣能幫助你明瞭心中生起的種種念頭。如果你發現隱藏在話語背後的惡念，你要停止它們。如此一來，你更能認識自己，對自己更誠實並更堅定自我。你也可以避免說出將來會後悔的話。如此，你增強了你的心力，它能夠幫助禪修，同時不會生起任何痛苦的回憶，以免妨礙禪修時的專注當下。

從修善的角度來說，正語是指以信任、和諧、安慰和誠懇的方式說話。當你如此說話時，你的話就變成送給他人的禮物，同樣的，其他的人更會注意你說的話，並盡可



being attentive to the present moment when the time comes to meditate.

In positive terms, right speech means speaking in ways that are trustworthy, harmonious, comforting, and worth taking to heart. When you make a practice of these positive forms of right speech, your words become a gift to others. In response, other people will start listening more to what you say, and will be more likely to respond in kind. This gives you a sense of the power of your actions: the way you act in the present moment does shape the world of your experience. You don't need to be a victim of past events.

For many of us, the most difficult part of practicing right speech lies in how we express our sense of humor. Especially here in America, we're used to getting laughs with exaggeration, sarcasm, group stereotypes, and pure silliness -- all classic examples of wrong speech. If people get used to these sorts of careless humor, they stop

listening carefully to what we say. In this way, we cheapen our own discourse. Actually, there's enough irony in the state of the world that we don't need to exaggerate or be sarcastic. The greatest humorists are the ones who simply make us look directly at the way things are.

Expressing our humor in ways that are truthful, useful, and wise may require thought and effort, but when we master this sort of wit we find that the effort is well spent. We've sharpened our own minds and have improved our verbal environment. In this way, even our jokes become part of our practice: an opportunity to develop positive qualities of mind and to offer something of intelligent value to the people around us.

So pay close attention to what you say and to why you say it. When you do, you'll discover that an open mouth doesn't have to be a mistake.❖

Right Speech

Excerpt from *Noble Strategy*

by Thanissaro Bhikkhu

Chinese Translation by Cheng Chen-huang



As my teacher once said, “If you can’t control your mouth, there’s no way you can hope to control your mind.” This is why right speech is so important in day-to-day practice.

Right speech, explained in negative terms, means avoiding four types of harmful speech: lies (words spoken with the intent of misrepresenting the truth); divisive speech (spoken with the intent of creating rifts between people); harsh speech (spoken with the intent of hurting another person’s feelings); and idle chatter (spoken with no purposeful intent at all).

Notice the focus on intent: this is where the practice of right speech

intersects with the training of the mind. Before you speak, you focus on why you want to speak. This helps get you in touch with all the machinations taking place in the committee of voices running your mind. If you see any unskillful motives lurking behind the committee’s decisions, you veto them. As a result, you become more aware of yourself, more honest with yourself, more firm with yourself. You also save yourself from saying things that you’ll later regret. In this way you strengthen qualities of mind that will be helpful in meditation, at the same time avoiding any potentially painful memories that would get in the way of