

給大專學生的佛法講座（一）

回答非佛弟子常問的問題

佛使尊者 講述

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祈願文

（為所有弘法同修祈願）

願淨資普施正信長，佛光普照大光明，莊嚴法喜永恆耀。
願佛法大宏正德廣，法霖遍灑清如泉，祥和喜樂翠泔泔。
願佛法大展正法揚，法苗遍佈興四方，弘法之處皆榮榮。
願佛法種子能遍植，輝煌璀璨滅蔓蕪，速速消卻憂苦惱。
願善德廣澤全泰國，老有所終幼有養，社會仁愛普大同。
祝福所有弘法同修，甘霖遍灑民安樂。
佛使心香至誠祝禱，惟願佛法長駐世，菩提光芒永照耀。
以感恩心利濟群生，願福德善緣結果，人人虔敬佛世尊。
願泰國成仁愛之邦，佛法恆揚滿無缺。
願泰皇族萬載威赫，世界和平永歡樂。

各位大德：今天演講的題目為「學生的學佛宗旨」。

首先，我聲明今天演講的內容只涉及一些根本概論，是專為學生講的。也就是要講給聰明人聽的。我將大致講一下佛法（或者說真理）的宗旨，藉由問答的形式，先提一個問題，再講答案。先聽問題，再聽答案，會比較容易了解。我覺得這是跟諸位溝通的最好辦法，因為各位都是聰明的學生。據說，在佛陀時代，聰明人只問最根本的問題，連答案也不要長篇大論。別的廢話都不提，這就是珍惜寶貴光陰的好法子。

所以，今天我將如此做，先問一個跟講題有關的問題，再用根本宗旨來回答。這樣一來，諸位可以得到一些根本概念，奠定良好基礎。有了好基礎，在日後會受益無窮，可以幫助進一步的學習，也可以幫助了解其他演講者。

還有一點。今天我的演講設計是給諸位以後和外國人或其他宗教的人問答時用的，讓諸位可以正確的回答他們的問題，不致對佛教有任何誤解。

那些要點，都是佛教的正確指標。如果諸位能夠牢記，那很好，我相信對諸位都有益。現在我就一一講述。

一、假定我們被問到：「佛陀教導的是什麼科目？」

這個問題或許用佛陀自己的話來回答會最真切。佛陀說：「比丘，我教導的不外乎是苦的真諦，還有滅苦的法門。」

不管你同不同意這種說法，都請好好記下這點。我們或許可以用很多方法來回答這個問題，但以上這種講法是簡潔扼要地總結佛陀的教導。

佛陀教導的不外乎是苦的真諦，以及滅苦的法門。其他一些問題，像是「死後是

否有輪迴？」「投胎是怎麼發生的？」等等，都跟滅苦沒有直接關係，可以不用現在講，以後再探討。

所以，要是有人問你這個問題，你就可以說：「佛陀教導的不外乎是苦的真諦，以及滅苦的法門。」

二、接下來可能會問：「佛陀到底教導了什麼？」

諸位都知道，這個問題有很多直接答案。如果被問到這個問題，我們首先要說：「佛陀教導我們行中道。」就是說不要太過嚴苛，但也不要太過鬆弛；不要走向這個極端，但也不要走向那個極端。我們一來要避免一些瑜伽派的苦修法門，不要虐待自己的肉體，徒增無謂的痛苦。二來，我們也要避免一些縱慾的法門，像是藉口說：「今朝有酒今朝醉，閻王無常轉眼至。」這樣說未免太過憤世嫉俗了，是縱慾者給自己的藉口。

相反的，中道就是要我們不要太過折磨自己，但也不要太過貪圖感官享受。行中道，可以製造很多修行的良好因緣，進而離苦得樂。在很多情境裡都可以行中道，行中道就不會走偏了。中道是黃金法門，就是要做到：知法（知悉經中所說之法）、知義（知所說之法中的義理）、知時（知道何時為修行時宜）、知足（知道飲食、衣服、行、住、坐、臥之節量）、知自、知眾、知尊卑的七善法。這是回答「佛陀到底教了什麼」問題的方法之一。

另一個回答方法就是：「佛陀教導我們靠自力以達解脫境界。」不需我多費口舌，諸位都知道什麼叫自力，簡單的說，自力就是凡事不委諸命運，不貪圖神祇護持，甚至不依賴所謂的「上帝」。我們必須自己幫助自己。佛說：「依於自洲。」意思就是說要依靠自己。就算是有神論的宗教也說：「神只幫助那些幫助自己的人。」在其他宗教裡，自力這點可能不會被大事渲染；但在佛教裡，自力是很重要的。當一個人在淒慘迷惑、痛苦煎熬、焦躁不安的時候，就必須尋找幫助自己的方法。佛說：「佛陀引進門，修行靠個人。」換言之，佛家講的是自力。切記！

還有一個回答：「佛陀教導的是因緣生滅論。」一切萬有皆由因緣之聚散而生滅，依循著自然法則，因緣聚合則生，因緣散離則滅。舍利弗尊者在未皈依佛前，向一位比丘問教，比丘說：「佛陀教示：一切萬有皆由因緣和合而假生。」這也就是佛陀所說的因緣生滅論。佛法的根本是很科學的，可以說佛教宗旨跟科學準則是一樣的。佛陀教導我們依法不依人，不做個人崇拜，不膜拜偶像。也就是說，佛教是理性的宗教。

還有一種用實踐的觀點來回答，也就是佛陀教導的：「諸惡莫作，眾善奉行，自淨其意，是諸佛教。」諸惡莫作、諸善奉行這二句話很淺，不需多解釋，但自淨其意卻不容易懂。如果執著某事或某物，甚至執著做善事，心就不清淨，因為會擔憂有沒有善報，或煩惱現在擁有的善報會用完。焦躁、煩憂、執著「我的」，就會生起苦。即使我們已經知道怎麼不去做壞事、怎麼去做好事，還是要想辦法清淨心意，讓心自由。不要執著什麼是我、什麼是屬於我的，不然就會帶來負擔、引起苦惱。也就是說，執著就像是一直負荷著重物、負荷著苦。就算在肩上或頭上扛著的是稀世珍寶，感覺上也會像是扛著土石一樣重。所以說，不管是土石還

是珍寶，都不要扛，放到一邊去。不要讓腦袋（指心意）有任何重擔。這就是「自淨其意」的意思。清淨心意是第三個實踐，首先要做到諸惡莫作，然後是眾善奉行，最後才是自淨其意。這些是佛陀的教導。

佛陀還有一點重要的教導，值得我們注意：「凡因緣所生，必隨因緣而滅。觀照覺知！」也就是說，世間萬物都是無常的，所以，我們必須時時刻刻保持觀照覺知。不要玩弄因緣，不然遲早會受到傷害。因緣會狠狠賞你一巴掌，讓你盲目，讓你形銷骨立、黯然垂淚，宛如槁木死灰。

現在，讓我們回想一下如何回答「佛陀到底教導了什麼？」這個問題的種種方法。如果我們被問到這個問題，我們可以任選以下的答案：

佛陀教導我們行中道。

佛陀教導我們靠自力。

佛陀教導我們因緣生滅論，以及如何適應因緣，求得最好的結果。

佛陀教我們「諸惡莫作，眾善奉行，自淨其意」。

佛陀提醒我們一切因緣所生，必隨因緣而滅。所以我們要時時刻刻觀照覺知。

「佛陀到底教導了什麼？」有很多種回答方法，如果被問到，就用以上其中一種方法來回答。

三、如果你碰到一個外國人對你說：「請用最簡單的方式，來告訴我什麼是佛教的根本教義？」

我們可以簡單地用佛陀的話回答：「不執著。」

「不執著」可以說是佛法中最好用的一點。我們不需要浪費時間去翻經典，因為「不執著」這三個字可以總結一切。佛陀的教法很多，有八萬四千法門，而這麼多的法門可以用簡單的「不執著」三個字來總結。不論執著什麼，都會帶來苦。了悟「不執著」的真諦，可以說是明白了佛陀所講的八萬四千法門。如果能夠實踐「不執著」，就是實實在在、徹徹底底地奉行佛法。

一切的悖禮失德，皆起因於執著。如果能夠不執著、不貪、不起分別心，所作所為必是符合倫常的。心有煩亂、不能專注，也都是因為執著。如果能夠做到不執著，必能行正道，得正果。

佛陀是不執著一切的人。所謂「僧伽」就是聚集了一些修行「不執著」的人，有的還在修行，有的已經能夠做到不執著。這就是「僧伽」的意思。

有人問佛陀：「你所教導的法能不能用一句話來總結。」佛陀答道：「可以的，就是不執著。」

四、假如，接下來又問：「要怎樣才能實踐不執著呢？」

如果你遇到一個外國人問你有關實踐「不執著」的方法時，你可以再引述佛陀的話，不需要用自己的想法來回答。佛陀說法的語言很實際、圓滿。當看到東西的時候，就看。當聽到聲音的時候，就聽。當聞到氣味的時候，就聞。當嚐到口味的時候，就嚐。當眼、耳、鼻、舌、身受到刺激時，就感覺那感官刺激。如果心底浮起一個念頭，知道就好，知道那不過是個念頭。

讓我再重複一次給沒聽過這種說法的同學們。看的時候，看就好了！如果做得

到，看的時候，單單看就好了。聽的時候，聽就好了。聞的時候，聞就好了。嚐的時候，嚐就好了。觸摸到一樣東西的時候，觸摸就好了。起念頭的時候，覺知那念頭就好了。意思就是說，不要隨便在眼、耳、鼻、舌、身、意六識上面胡亂攀緣，添上自己的想法。佛陀教的，如果能夠把這個法門修好，「我執」就會消失。沒有「我執」，苦自然會被消滅。

但是，「透過眼睛看東西，看就好了」這句話需要多一點解釋。當眼睛接觸到某樣東西的時候，觀看、認識這是什麼；了解「看」之後該採取哪種動作，但千萬不要起分別心。如果好感生起了，難免會想要佔有。如果厭惡感生起了，難免會想摧毀那樣東西。因為這樣，才有喜好者和厭惡者，也才有「我執」。我執一起，就會有無明苦惱。當看到一樣東西，要保持正知正見，切勿讓你的心生起執著。培養正知來了知怎樣的後續動作才是合宜的。如果看過以後，什麼行動也不需要，就放下看到的那個東西。如果有必要做後續動作，就抱持完整的正知正見來進行，切忌妄想、攀緣。如此，才會功德圓滿，不生苦惱。這是很簡單的修行法門，但也是最好的。

佛陀教我們，看的時候，看就好了；聽的時候，聽就好了；聞的時候，聞就好了；嚐的時候，嚐就好了；觸摸的時候，感覺就好了；念頭起的時候，觀照就好了。六根不亂攀緣，自然會隨著正念來作為。行住坐臥，都要保持正念，不要生起好惡心，這樣才不會有我執。有我執，心必是雜亂的，不自在，沒有正念。這些都是佛陀的教導。

說了半天最有益的法門，怎麼沒提到戒、定、慧、做功德或布施呢？這些是善緣，不是佛法的中心，不是最基礎的教義。做功德、布施、持戒、禪修、開智慧，都只是收攝心念的方法。如果能做到「看的時候，就只是看；聽的時候，就只是聽」，心念自然不亂、堅定不移。就算眼、耳、鼻、身、舌、意六根受到各式各樣的刺激，「我執」還是不會生起。做功德、布施也是放下我執的方法。持戒是學習控制自我的過程，禪修也是如此，而開智慧則可以破除我執。林林總總講了這些，其實不是在說很多種不一樣的法門，而是在說一項日常生活中很迫切的修行。我們的眼睛看這個那個、耳朵聽這個那個、鼻子聞這個那個，六根總是很忙碌。我們必須要有覺知，時時觀照六根所接觸的。守護六根，涵蓋了所有修行法門，是佛法的根本修行。如果有一個外國人問你修行的方法，不妨這樣回答。v（未完待續）

Buddha-Dhamma for University Students (I)

Answers to questions a non-Buddhist is likely to ask about the fundamentals of Buddhism.

by Buddhadasa Bhikkhu

Translated from the Thai into English by Ariyananda Bhikkhu (Roderick S. Bucknell)

Translated from English into Chinese by Dr. Wei-yi Cheng

ANUMONDAN

To all Dhamma Comrades, those helping to spread Dhamma:

**Break out the funds to spread Dhamma to let Faithful Trust flow,
Broadcast majestic Dhamma to radiate long living joy.
Release unexcelled Dhamma to tap the spring of Virtue,
Let safely peaceful delight flow like a cool mountain stream.
Dhamma leaves of many years sprouting anew, reaching out,
To unfold and bloom in the Dhamma Centers of all towns.
To spread lustrous Dhamma and in hearts glorified plant it,
Before long, weeds of sorrow, pain, and affliction will flee.
As Virtue revives and resounds throughout Thai society,
All hearts feel certain love toward those born, ageing, and dying.
Congratulations and Blessings to all Dhamma Comrades,
You who share Dhamma to widen the people's prosperous joy.
Heartiest appreciation from Buddhadasa Indapanno,
Buddhist Science ever shines beams of Bodhi longlasting.
In grateful service, fruits of merit and wholesome successes,
Are all devoted in honor to Lord Father Buddha.
Thus may the Thai people be renowned for their Virtue,
May perfect success through Buddhist Science awaken their hearts.
May the King and His Family live long in triumphant strength,
May joy long endure throughout this our world upon earth.**

Fellow Dhamma-followers:

Today's talk is entitled, "Dhamma Principles for Students"

I WISH TO MAKE it clear to you that today's talk will deal with only fundamentals and basic principles, and so is especially intended for students, that is to say, for intelligent people. I shall discuss these broad principles of Dhamma (Natural Truth) using the question-and-answer format, first putting a question to you, and then supplying the answer. Having heard the question first, you will find the answer easier to understand and remember. This, I feel, is the most appropriate method of presentation for you who are students or intelligent people. It is said that at the time of the Buddha, intelligent people never asked about anything but basic points and fundamental principles. They never wanted long-winded explanations. This has the virtue of saving time, among other things.

So that is how I shall do it today: pose a question as our topic, and then answer it in terms of basic principles. In this way you will get the essentials of a large number of

topics, facts that will serve you as a good general foundation. Having this foundation knowledge will bear good fruit in the future; it will be of assistance to you in studying and in understanding other speakers.

One more point. The form of my talk is designed to prepare you students for those occasions when you will be asked questions by people from other countries and other religions. It will enable you to answer their questions, and answer them correctly, without giving rise to any misunderstanding concerning the Teaching.

Bear well in mind those points which constitute the essence or real kernel of the subject. If you manage to remember that much, it will be a very good thing, and, I believe, a very great benefit to you all. Now I shall discuss the topics in turn.

1. Suppose we are asked, “What subject did the Buddha teach?”

THE BEST WAY of answering this is to quote the Buddha himself, “Know this, O Monks: Now, as formerly, I teach of only dukkha (meaning dissatisfaction) and the elimination of dukkha. Whether or not this answer agrees with what you had thought, please take good note of it. There are many other ways we may answer, but this one saying of the Buddha sums up his teaching very succinctly.

The Buddha taught only dukkha and the quenching of it. This renders irrelevant any questions without a direct bearing on the elimination of dukkha. Don’t consider such questions as “Is there rebirth after death?” or “How does rebirth take place?” These can be considered later.

So, if a Westerner asks us this question, we shall answer it by saying, “The Buddha taught nothing other than dukkha and the elimination of it.”

2. Following on this we may be asked, “What did he teach in particular?”

A) AS YOU CAN see, this is a big subject which can be answered from many different points of view. If asked this, we can say first of all that he taught us to tread the Middle Way, to be neither too strict nor too slack, to go to neither the one extreme nor the other. On the one hand, we are to avoid the very harsh self-mortification practiced in certain yoga schools, which simply creates difficulties and trouble. On the other hand, we must keep away from that way of practice which allows us sensual pleasures, which amounts to saying, “Eat, drink, and be merry, for tomorrow we die!” This is an extremely cynical expression appropriate for people interested in only sensual pleasures.

By contrast, the Middle Way consists, on one hand, in not creating hardships for yourself and, on the other hand, not indulging to your heart’s content in sensual pleasures. Walking the Middle Way brings about conditions which are in every way conducive to study and practice, and to success in putting an end to dukkha (suffering). The expression “Middle Way” can be applied generally in many varied situations. It can’t lead you astray. The Middle Way consists in striking the

golden mean. Knowing causes, knowing effects, knowing oneself, knowing how much is enough, knowing the proper time, knowing individuals, knowing groups of people: these Seven Noble Virtues constitute walking the Middle Way. This is one way of answering the question.

B) WE COULD ANSWER it equally well by saying that he taught self-help. You all understand what self-help is; you hardly will want it explained. To put it briefly, we are not to rely on fortune and fate. We are to rely on neither celestial beings nor even finally what is called “God” We must help ourselves. To quote the Buddha, “Self is the refuge of self.” Even in theistic religions it is said that God helps only those who help themselves. In other religions this matter of self-help may be stated more or less definitely, but in Buddhism it is all important. When one is miserable and, deluded, suffering pain and anguish, then one must turn to the way of self-help. The Buddha said, “Buddhas merely point out the way. Making the effort is something that each individual must do for himself.” In other words, Buddhism teaches self-help. Let us bear this in mind.

C) ANOTHER WAY OF answering is to say the Buddha taught that everything is caused and conditioned. Everything happens in consequence of causes and conditions, and in accordance with law. This statement is like the answer received by Sariputta when, prior to his entering the Order, he questioned a bhikkhu (monk) and was told, “The Buddha teaches thus: Each thing arises from a cause. We must know the cause of that thing and the ceasing of the cause of that thing.” This principle of Dhamma is scientific in nature, and we can say that the principles of Buddhism agree with the principles of science. The Buddha did not use individuals or subjective things as criteria; that is to say, Buddhism is a religion of reason.

D) TO ANSWER YET an-other way, as a rule of practice, the Buddha taught, “Avoid evil, do good, purify the mind.” Those three together are called the “Ovada pattimokkha” meaning the “summary of all exhortations” Avoid evil, do good, purify the mind. Avoiding evil and doing good need no explaining, but making the mind pure isn’t as obvious. If one goes about grasping and clinging, even to goodness, the mind develops impurities: fear of not receiving good, fear of being deprived of existing good, anxiety, worry, and attaching to this and that as “mine” All of these produce suffering. Even though we may have successfully avoided evil and done good, we still must know how to render the mind free. Do not grasp at or cling to anything as being a self or as belonging to a self. Otherwise it will be misery, it will be a heavy burden and it will be suffering (dukkha). In other words, grasping and clinging, like carrying something along with one all the time, is a heavy weight and a burden of suffering. Even a load of

precious gems carried on the shoulders or head is just as heavy as a load of rocks. So don't carry rocks or gems (dukkha). Put them aside. Don't let there be any weight on your head (which here means the mind). This is what is meant by "purify the mind." So then, to purify the mind is the third thing. The first thing is to avoid evil, the second is to do good, and the third is to make the mind pure. This is what he taught.

E) HERE IS ANOTHER important teaching, a worthwhile re-minder. He taught, "All compounded things (all things and all beings in this world) are perpetually growing, forever breaking up (they are impermanent). Let all be well-equipped with heedfulness!" Please listen very carefully to these words: everything in this world is perpetually growing, forever breaking up, that is, all is impermanent. So we have to equip ourselves well with heedfulness. Don't go playing with these things! They will bite you. They will slap your face. They will bind and hold you fast. You will be made to sit and weep, or perhaps even to commit suicide. Now let us bring together these various ways of answering this one question. If asked just what the Buddha taught, answer with one of the following:

He taught us to walk the Middle Way;

He taught self-help;

He taught us to be familiar with the law of causality and to adjust the causes appropriately for the desired results to follow;

He taught as the principle of practice "Avoid evil, do good, purify the mind";

And he reminded us that all compounded things are impermanent and perpetually growing, and that we must be well-equipped with heedfulness.

There are several different ways of answering this question. If asked what the Buddha taught, then answer in any one of these ways.

3. Now, suppose you meet a person from other country who asks you, "Put as briefly as possible, what is the basic message of Buddhism?"

THIS CAN BE answered in one short sentence, a saying of the Buddha himself:

"Nothing whatsoever should be grasped at or clung to."

That nothing should be grasped at or clung to is a handy maxim from the mouth of the Buddha himself. We don't need to waste time in searching through the Tiptiaka (the recorded Teaching), because this one short statement puts it all quite clearly. In all the discourses, in the entire teaching, there are as many as eighty-four thousand Dhamma topics, all of which may be summed up in the single sentence, "nothing should be grasped at." This tells us that to grasp at things and cling to them is suffering (dukkha). When we have come to know this, we can be said to know all the utterances of the Buddha, the entire eighty-four thousand Dhamma topics. And to have put this into practice is to have practiced Dhamma completely, in its every phase and aspect.

The reason a person fails to keep to the rules of conduct is that he grasps at and clings to things. If he refrains from grasping at and clinging to anything whatever, and puts aside craving and aversion, he cannot fail to keep the rules of conduct. The reason a person's mind is distracted and unable to concentrate is that he is grasping at and clinging to something. The reason a person lacks insight is the same. When he is finally able to practice non-grasping, then simultaneously he attains the Noble Paths, their Fruits, and ultimately nibbana (Sanskrit, nirvana).

The Buddha was a man who grasped at absolutely nothing. The Dhamma teaches the practice and the fruit of the practice of non-grasping. The Sangha (Community of Noble Disciples) consists of people who practice non-grasping, some who are in the process of practicing, and some who have completed the practice. This is what the Sangha is.

When people asked the Buddha whether his entire teaching could be summarized in a single sentence, he answered that it could, and said, "Nothing whatsoever should be grasped at or clung to."

4. Now suppose you are then asked, "How is this non-grasping and non-clinging to be put into practice?"

IF YOU MEET a person from other country who asks by what means one may practice the essence of Buddhism, you can once again answer by quoting the Buddha. We don't have to answer with our own ideas. The Buddha explained how to practice in succinct and complete terms. When seeing a visual object, just see it. When hearing a sound with the ear, just hear it. When smelling an odor with the nose, just smell it. When tasting something by way of the tongue, just taste it. When experiencing a tactile sensation by way of the general skin and body sense, just experience that sensation. And when a mental object, such as some defiling thought, arises in the mind, just know it; know that defiling mental object.

Let us go over it again for those of you who have never heard this before. When seeing, just see! If at all possible, in seeing, just see. When listening, just hear; when smelling an odor, just smell the odor; in tasting, just taste; in detecting a tactile sensation by the way of skin and body, just experience that sensation; and on the arising of a mental object in the mind, just be aware of it. This means that these are not to be added to by the arising of the self-idea. The Buddha taught that if one can practice like this, the "self" will cease to exist; and the non-existence of the "self" is the cessation of suffering (dukkha).

"Viewing an object by way of the eye, just see it." This needs explaining. When objects make contact with the eye, observe and identify them; know what action has to be taken with whatever is seen. But don't permit liking or disliking to arise. If you permit the arising of liking, you will desire; if you permit the arising of disliking, you

will want to destroy. Thus it is that there are likers and haters. This is what is called “the self” To go the way of the self is suffering and deception. If an object is seen, let there be intelligence and awareness. Don’t allow your mental defilements to compel you to grasp and cling. Cultivate enough intelligence to know which line of action is right and appropriate. And if no action is required, ignore the object. If some sort of result is wanted from this thing, then proceed, with full awareness and intelligence, not giving birth to the self-idea. In this way you get the results you wanted and no suffering arises. This is a very concise principle of practice, and it should be regarded as a most excellent one.

The Buddha taught: When seeing, just see. When hearing, just hear. When smelling an odor, just smell it. When tasting, just taste. When experiencing a tactile sensation, just experience it. When sensing a mental object, just sense it. Let things stop right there and insight will function automatically. Take the course that is right and fitting. Don’t give birth to “the liker” or “the hater” and so to the desire to act in accordance with that liking or disliking, which is the arising of selfhood. Such a mind is turbulent. It is not free. It functions without any insight at all. This is what the Buddha taught.

Why, then, didn’t we mention morality, concentration, insight, merit-making, or alms-giving in connection with the most fruitful practice? These are helpful conditions, but they are not the heart of Dhamma, not the essential matter. We make merit, give alms, observe morality, develop concentration, and gain insight in order to become stable persons. When seeing, just see; when hearing, just hear. Achieving this, we become stable people. We have stability, unshakeability, and equilibrium.

Although objects of every kind make contact with us in every way and by every sensory route, self does not arise. Merit-making and alms-giving are means for getting rid of self. Observing morality is a process by which we gain mastery over self, as is concentration practice. Acquiring insight serves to destroy self. Here we are not speaking of several different matters; we are speaking of one urgent everyday matter. Our eyes see this and that, our ears hear this and that, our nose smells odors, and so on for all six sense channels. We have to stand on guard, keeping a constant watch at the entrances of the six channels. This single practice covers all practices. It is the very essence of Dhamma practice. If you meet a person from other country who asks how to practice, answer in this way. (To be continued)