



## A Toolbox for Ending Dukkha: Ajahn Pasanno's Lecture for DRBU 離苦工具箱：阿姜·帕莎諾在法界佛教大學演講

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Ajahn Pasanno delivered a Dharma Realm Buddhist University (DRBU) Co-Curricular lecture in the Buddha Hall at the Sudhana Center on April 11. His lecture was part of a series of lectures at DRBU that aim to enrich what the students learn in the classroom. Since all DRBU students read Pāli texts, this distinguished speaker was invited from Abhayagiri Buddhist Monastery, a close neighbor of the City of Ten Thousand Buddhas. The monks at Abhayagiri practice according to the Thai forest tradition of Theravāda Buddhism.

Students currently taking Pāli classes were asked to suggest possible topics based on what they are reading. From among the students' suggestions, he selected the topic "The interrelationship of mettā, vipassanā, and samatha and guidelines for the practice of each." Over ninety people attended the lecture. Many were inspired by Ajahn Pasanno's heartfulness and appreciated how he spoke from his own experience, bringing the Pāli texts to life.

In his lecture, Ajahn Pasanno asserted that the Buddha taught the tools loving-kindness (mettā), insight (vipassanā), and calming (samatha) with the goal of understanding dukkha and becoming free from it. These tools function cooperatively to cultivate wholesome qualities in the heart, which then increase and stabilize, bringing clarity and a release from dukkha. The tools have different names and nuances in terms of the effect or result, but they all free the heart from dukkha by paying attention to experience.

For Ajahn Pasanno, mettā can also be thought of as well-wishing: "wishing for one's own wellbeing and wishing for others' wellbeing." He described how mettā practice works to elicit that feeling of "kindness, goodwill, of well-wishing, of concern for the wellbeing, happiness, [and] freedom from suffering of other beings." He emphasized bringing the practice back to the heart, to be mindful of the emotion or feeling, as opposed to a concept or phrases. When practicing loving-kindness, we create a vessel in the heart that allows the emotion or feeling of loving-kindness to grow. Through cultivation, the vessel becomes larger and its capacity grows. Creating wholesome mental states like mettā through a regular practice enables us to relinquish suffering.

The practice of samatha refers to calming, the stilling or settling of the mind. Ajahn Pasanno mentioned that it is common to take an object of attention, such as the breath, and develop a continuity of attention and mindfulness on that object. Through this sustained attention, the mind becomes more

4月11日阿姜·帕莎諾應法界佛教大學之邀，在善財中心做一場共同課程演講。該場演講是法大課外講座系列之一，目的在延伸學生在課堂內的學習。由於法大學生都要學習巴利文，因此這次的演講者是特別邀請自萬佛聖城的近鄰無畏寺，該寺乃依據南傳佛教的泰國森林傳統修行。

這次講座題目，事先由修習巴利文的同學根據自己閱讀的內容擬出建議，然後由阿姜·帕莎諾從中選出「慈觀、內觀、奢摩他的相互關係，以及各自的修行重點」，做為這次演講的主題。聽眾超過九十人，許多人深受阿姜·帕莎諾的慈悲所啟發，並且十分感激他以自身的修行經驗詮釋巴利文典。

阿姜·帕莎諾講到佛陀教授慈觀、內觀、奢摩他這三個工具，幫助眾生認識苦，並且從中獲得解脫。這些工具互相作用，幫助修行者培養純淨的心靈；隨著內心力量的增強與穩定，修行者對苦的認識愈加透徹，進而得以離苦得樂。這些工具雖然在效果或結果上有不同的名稱和細微之處，但只要專注行持都能為心靈的痛苦解套。

阿姜·帕莎諾認為，慈觀可以理解為祝願——祝願自己好，也祝願其他人好。帕莎諾長老解釋修行慈觀，能幫助我們感到「善良、善意、祝福、關心自己和他人的安寧與快樂，並且從痛苦中解脫」。他強調將修行回歸到心靈，專注於內在情緒或感覺，而不是專注於概念或詞彙。修行慈觀時，我們的內心就建構了一個能承載慈

steady. The continuity of awareness leads to peacefulness of mind, to tranquility.

Finally, vipassanā is the practice of investigating, but not intellectually, what arises in the mind that we are holding onto and that can be released. According to Ajahn Chah, one need do only two things in practice: “know and let go.” If we can reflect on how things are anicca, dukkha, anatta, we develop insight into unwholesome mental states and relinquish them. Letting go is an essential tool. In contrast to a restless mind that experiences unwholesome states and dukkha, a reflexive mind is not clouded with unwholesome emotion. A mind practicing insight is rooted in wellbeing and happiness, and feels steady, clear, bright, and uplifted. As we create clarity of mind/heart, we see how we are suffering and can untangle.

In the course of the lecture, Ajahn Pasanno repeatedly emphasized the importance of language in teaching Buddhism and meditation “because different words elicit different responses in our mind.” It is important, he said, that we should “have some flexibility or range for how we translate and relate to these fundamental terms in Buddhism because they set up how we relate to our practice, our training, and cultivation.” He gave numerous examples, such as the word citta, which means both mind and heart in Pāli. The word samādhi is usually translated concentration, but he commented, “If I think of what I have to do to make my mind concentrated, I’m already tense.” In Thai, samādhi is translated as a firm establishing of the mind. He said that as the mind, the heart, becomes more and more clear, it becomes more and more aware and more and more unshakable: that’s right concentration. He also spoke about the meaning of dukkha.

In 1974 Ajahn Pasanno took ordination in Thailand, where he trained under Ajahn Chah. He spent twenty-four years in Thailand before moving to California on New Year’s Eve of 1997 to become co-Abbot of Abhayagiri Monastery. Ajahn Pasanno is the senior-most Western disciple of Ajahn Chah in the United States, and in the world after Ajahn Sumedho and Ajahn Khemadhammo<sup>1</sup>. A monk for over forty years, he is now the sole abbot of Abhayagiri, where he trains monks in the Thai forest tradition. His relationship with Dharma Realm Buddhist Association continues a friendship that started between the Venerable Master Hsüan Hua and Ajahn Sumedho. Ajahn Pasanno has acted as one of the certifying masters in many ordinations in the DRBA tradition as a preceptor of monastics. Monks from Abhayagiri give a Dhamma talk at the Berkeley Buddhist Monastery on the first Tuesday of every month. ❀

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All of these monks have been honored with the title “Luang Por.”  
三位長老都尊以「隆波」的頭銜。

愛的空間。隨著修行，慈觀的對象會漸漸開展，心量也會不斷地擴大。持續練習慈觀，培養良善的心理特質，能賦予我們滅苦的能力。

奢摩他，指的是平靜、靜止或內心的平穩。阿姜·帕莎諾指出，修行奢摩他的方法就是專注在一個事物上，例如呼吸，然後保持對該事物的注意力和正念。這種綿密不斷的專注力，能使內心具備更強的穩定性；而這種時刻無間的覺知，能帶給內心平和與寂靜。

最後，內觀是訓練覺察力，但不是智能方面的，而是覺察內心生起種種的執取與放捨。根據阿姜·查所教導的，一個人在修行中只需要做兩件事：「了解，然後放下。」如果能夠思維事物的無常、苦、無我，我們就能了解心靈的失衡狀態，然後放下它們。放下，是關鍵的工具。與思緒紛亂的失衡狀態不同，保持覺照的心智是不會被混擾的情緒所籠罩。修行內觀的心性，是安住在安寧與喜樂上，並且是穩定、清晰、明亮、樂觀的。當思想/心靈變得清晰的同時，我們就能看清自己的痛苦，並且能夠從痛苦中解脫。

演講當中，帕莎諾長老反覆強調語言對教授佛法和禪修的重要性，「因為不同的詞彙會令大腦產生不同的反應」。因此很重要的，我們「應該在翻譯和詮釋佛法的基本術語時，保持一些彈性或空間，因為它們會影響我們的練習、訓練和修行」。他舉了幾個例子，比如citta在巴利文中既有心智的意思，也有心靈的意思；samadhi一般翻譯為專注力，但是阿姜·帕莎諾說，「當我一想到要設法讓自己專心，我就開始緊張了。」泰語中，samadhi翻譯成堅定、不游移的心智狀態，他說當心智和心靈越來越清晰，也就越能保持覺知和不動搖：這就是正定。他還講到苦（dukkha）的意義。

帕莎諾長老於1974年在泰國正式出家後，便跟隨阿姜·查修行。在泰國修行24年之後，於1997年元旦前夕來到加州擔任無畏寺的共同住持。在美國，帕莎諾長老是阿姜·查最資深的西方弟子，全世界僅排在阿姜·蘇美度和阿姜·柯麥哈莫之後。僧臘超過40年的阿姜·帕莎諾目前是無畏寺的唯一住持，負責培訓泰國森林佛教傳統的僧人。延續宣公上人與阿姜蘇美度的友誼，長老多次應邀擔任法界佛教總會傳授具足戒的授戒阿闍黎，同時無畏寺的比丘每月第一個星期二固定於柏克萊寺講法。 ❀