



## 慈心禪

# Meditating on Metta

A Dharma Talk Given by Tan Pesalo at Dharma Realm Buddhist University on September 15, 2019

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### Editor's Note:

Tan Pesalo was born in 1978 in Tokyo and grew up in South Pasadena, California. While at university, he found a book about Buddhism and the teachings greatly resonated. Upon graduating, Tan Pesalo accepted an invitation to travel to Thailand. After enjoying a ten-day meditation retreat, he spent time at monasteries in Thailand and Southern California. Then, he trained for a year as an Anāgārika and approximately a year as a Sāmaṇera. He was ordained as a Bhikkhu on June 2, 2012 with Ajahn Pasanno as his preceptor.

編按：帕薩羅法師1978年出生於東京，在加利福尼亞州的南帕薩迪納長大。大學期間，他看到一本佛教書籍，並與其中的教義產生共鳴。畢業後，帕薩羅法師受到一個去泰國旅遊的邀請。在參加了一個為期十天的禪修之後，他在泰國和南加州的佛寺裡度過了時光。經過一年的淨人培訓和大約一年的沙彌培訓，帕薩羅法師於2012年6月2日受具足戒成為比丘，阿姜·帕莎諾是他的戒師。

I've found the metta (loving-kindness) meditation practice to be pretty important for myself. When I first became a monk and first started practicing, I didn't. This can be quite common for many people. It is easier for one to see what "softer" dharmas of skillful means entail than the "real practice." The meaning of metta practice embodies gratitude, and the brahmaviharas: loving-kindness (metta), compassion, gladness and equanimity. On the road of cultivating the Way, a common experience I have seen in both myself and other Western monastics is that there are all of these views and ideas about how one is supposed to be and what the real practice is. That it is actually harder and tougher. I believe it is crucial to be stronger with ourselves to restrain, relinquish and be austere. Without willpower, this other piece of practice (metta), one won't last in the ropes or be very happy. You will just, sort of, dry out and harden up. Once you practice to a level of awareness, you will just radiate with loving-kindness. You can see such people from the past and in our day-to-day public world. They just draw in people. You can also see if people don't have that quality – they just kind of shrivel up. You might even feel this in yourself.

When you are feeling bright or warm, rather than feeling closed off or cold, you just feel better. The Buddha recommends this practice because it leads toward peace and wellbeing. If this is what we are after, then it would behoove us to become adept with it. There's a simile with a saw that some of you might know. Essentially, the Buddha say that even if robbers or brigands tear you physically apart, limb-by-limb, with a double-handed saw and you let your heart give rise to aversion or anger, then you would not be following

我發覺慈心禪對我來說是一種相當重要的修行。我最初出家開始修行的時候並沒有這麼覺得，而且很可能許多人都是這樣。有人可能會覺得——嗯怎麼說呢——就是會覺得那種比較柔和的方便法的修持方式不是真修行，包括慈心禪啊，感恩啊，還有四無量心（慈悲喜捨）。我見過很多人，包括我自己，以及其他很多西方出家人，都會有一堆關於「一個人應當怎麼修行」，「修行人應該是什麼樣子」，以及「什麼才是真修行」的評判觀念。而真正的修行其實更艱難。但事實上，如果沒有柔軟的那另一部分，我相信很重要是：我們得更堅強以約束自我、捨離、以及修苦行。如果缺乏意志力（修行慈心禪的另一要件），你會很難感到快樂，弄得自己整個人都很緊張。一旦你修行到某種程度，你就會散發出慈愛。以前你看見過這樣的人，平時社會上每天生活中也遇見過這樣的人，他們會自然吸引人們聚集到身邊。而當你遇見那些沒有這種特質的人時，他們彷彿乾枯了似的。你在自己身上或許也能找到同樣的感受。

如果你體會著光明溫暖，而非孤僻清冷，你的感受都會好得多。佛陀推薦這樣的修行，因為它會給我

this practice. This is a pretty strong image.

The way that I take this is, basically, there's no excuse, occasion, or circumstance where you can say, "Okay, well, in this case, I've got to pass. I can hate that guy." Nobody, under any circumstances should give rise to aversion. Even if people are tearing you apart physically limb by limb with a saw, the Buddha's advice to you is to cultivate a heart of loving kindness. I like that because I like clarity. To me, that is the Buddha saying, "No, period. This is always the right way." It's never the other way; it's never righteous anger or righteous ignorance.

If you give rise to aversion, it shows that you don't have a sense of lovingkindness in yourself for those other people. I'm sure most people here grew up like me in a mostly Liberal household. My parents were probably more hippies than anything else during the 1960s. There was a point when I came back after spending time in Thailand (during the "W" years and post-9/11 period) that it occurred to me that the Liberals and Democrats I knew also had a lot of anger and hatred toward the other side. It just became clear to me in a way that it hadn't before. There is a more right, deeper, and wider way beneath this.

It's a lot easier to say than it is to actually do. But nonetheless, there it is: loving-kindness for everybody. It doesn't mean you agree with everybody; it doesn't mean that you can't take anything nor does it imply supporting everything. It means that at the end of the day, in your heart, you're not giving rise to a sense of anger, hatred, rejection or aversion toward anyone or anything; and, I find that extremely inspiring and profound as something to shoot for. But we just have to clarify the goals of our metta practice.

One thing that I like about the Thai Forest Tradition is the simplicity around the teachings. If you pick up the Theravada Canon, the Suttas, there is a lot of stuff in them. For myself, it can get overwhelming. For example, you might say, "You know, there's just too much. What do I do?" The mind will just spin around. And one thing I have always appreciated about the Thai Forest Masters is their advice. The domains that they focused on were pretty simple. For instance, there is the Butoh mantra. Butoh means Buddha in Pali, and

們帶來平和與幸福。如果這就是我們所追求的，那它就會讓我們熟能生巧。你們中可能有人聽說過這個佛陀給大眾的一個關於鋸子的開示，就是說如果有人被野蠻盜賊用雙柄鋸肢解時，假使心中產生了嗔恨，那這人就沒有遵循佛陀的教法。這給我的印象非常深刻。

而且我對此的理解是，基本上，沒有任何一個藉口或者場合，可以讓佛陀對他說「這種情況下你可以開個特例，你可以去瞋恨對方」。沒有，完全沒有。哪怕是對方在用鋸子把你一點點的肢解，哪怕是那種情況下，佛陀的教誨也是讓你修習慈愛的心。而我喜歡這樣的教誨，因為我喜歡明確的指示。佛陀的這句教誨就是說「不行；沒有討論的餘地」。所以那永遠是正確的道路。正確的絕對不會是另外那條路；沒有所謂的正當的憤怒或正義的愚癡。

如果你心懷嗔恨，就表示你對別人沒有慈心。我肯定這裡的多數人都是像我這樣的：我家人基本上從小長到大都是崇尚民主自由的，而且估計60年代的時候我們的父母輩再嬉皮不過了。然後我在泰國待了一段時間以後回來的那會兒，那會兒也是個戰爭時代，911事件之後，當時我感受到的就是那些我認識的自由派人士和民主黨人內心對不同陣營的人都充滿了很多的憤怒和仇恨。所以這個感情就以一種前所未有的方式在我面前清晰的呈現出來，讓我感覺到這些情緒都是不必要的，在這下面潛藏著那條更正確更深更廣的道路。

說永遠比做要簡單的多。但不管怎樣，就是要慈心於大眾。這不是說你要同意每個人的觀點，也不是說你要做或者支持所有的事。它是說每天結束的時候，你的心裡都沒有升起一絲對任何人或事的瞋恨或者否定的情緒。我發現，把這個當作目標對我是非常有啟示和鼓舞的——要對這個目標保持一個明確的認知。

對於泰國森林宗派我主要喜歡的一點就是他們簡單的教習。如果你拿上座部的經教來看，你會看到裡面有很多的東西要學。

we practice by repeating the mantra over and over again as a summative practice. When we practice meditating, we start on the breath: inhale But (u pronounced “oo”) exhale -toh. For anger and ill-will, the recommendation is the loving-kindness practice we’ve been talking about. For craving, lust and desire, the recommendation is stupa practice and that’s essentially a reflection on the unattractiveness of the body. Go through all the 32-parts of the body, including the corpse contemplation to essentially see the other side of it. What are those aspects of the body that are not so attractive? One will then find that this contemplation leads the heart to a sense of coolness.

The thing with these recommendations is that not all of them are right for everybody and you have got to find what works for you. You can only do that by experimenting and trying for yourself. If it leads to more suffering, you have to try something else. If you find that you’re somebody who stores irritation, judgment of others, criticism, anger, self-judgment, or depression, which are directed inward negatively, then the loving-kindness practice is probably for you.

There’s certainly an emphasis on the rules and the monastic structure, but there’s also an emphasis on metta practice isn’t sort of said all the time. But too much loving-kindness, you know, may cause you to just want to strangle yourself or other people after a while. If you’re beat over the head with it, you wouldn’t feel a sense of loving kindness.

There’s a Middle Way; what is too tight, what is too loose, what is too heavy, or what is too light is not the Middle Way, and so, there is a great emphasis placed on communal harmony, meaning the way that we speak and treat one another throughout the day goes hand-in-hand with this sense of loving-kindness for oneself. I’ve found that if I can get through the day treating other people relatively well around me, when it comes time to sit, I won’t feel remorse, because we have a conscience and would feel bad if we mistreated others. I wouldn’t need to say, “I really shouldn’t have said that,” or “I shouldn’t have been short with that guy.” It’s a wise practice and it’s going to let you know if what you did was not right, not cool, or not nice.

對我來說這就會有點多得受不了了。那我怎麼辦？你知道的，這種情況下腦子就不聽使喚了。那我尤其欣賞泰國森林宗派禪師的一點，就是他們的教誨和他們所關注的重點，是非常的簡單明瞭。例如有一種巴利文的佛陀咒語，就是不停的重覆持咒，來作為一種總持的修習。當我們打坐時配合呼吸，吸氣時唸「佛」，呼氣時唸「陀」。用一種慈心修持的方式來對治我們的瞋恚與惡心。並以不淨觀對治貪欲。我們用白骨觀來走遍全身三十二處部位，看透身體的本質，看清這些身體的部位其實完全沒有什麼值得我們貪著的，於是最終身心就進入了一種清涼。

這些推薦的方法未必適合每一個人，你得自己嘗試摸索，找出適合自己的法門。如果這個法門讓你反而更痛苦了，那你就得換個法門試試了。但如果你發覺你自己是個會生悶氣，會對別人指指點點，會有批判，會生氣，會對自己有批判，會抑鬱——你知道的，抑鬱就是一種被向內引導的消極情緒——那麼慈心法門可能就是你所需要的。

在出家眾的修行裡當然會有對於規矩紀律的重視，但也要強調慈心修持不是光在口頭上說但也要強調慈心修持不是光在口頭上說。太多慈心可能讓你自己或別人窒息。如果別人以慈心毆打你的頭，你將感受不到那份慈心。要遵守中道。什麼是太緊？什麼是太鬆？什麼是太重？什麼是太輕？所以我們是很重視團體的和諧的，那就是說我們從早到晚對待彼此的方式，彼此說話交流的方式，都是和慈心觀相應的。而且這很有用。我就發現，如果我一天都能很好的對待周圍的其他人，那等我打坐的時候，我就不會產生一種悔悟，像什麼我真不應該說那句話啊，我真不應該對那個誰誰那麼無禮之類的。我們很幸運的有這個意識，它會告訴我們我們哪些做得不對，哪些做得不好。

所以慈心帶來的團體的和諧就給我們消除了一個會產生焦慮慚愧的負擔。一定程度上說，你也就更不容易會有那種自恨的心態。

像這個慈心修行，表面上看可以是很簡單的，但的，但效果深遠。 帕薩諾法師常



So, this sense of loving-kindness for those around one and a sense of communal harmony lifts that burden of anxiety or remorse. You're sort of giving yourself fewer reasons to have self-hatred.

This method of practice can be quite simple on the surface, but it has a far-reaching effect. Ajahn Passano often says when talking about holding a chant book: "It's like, if you lift up one corner, one sort of an aspect of the Dhamma, then you're going to lift up all the other corners as well." And I find that to be true. If you tap into one of the dhammas, you tap into the other ones as well and they kind of fall into place. So, this sense of loving kindness, a sort of auxiliary quality, is quite useful for the practices of forgiveness, acceptance, compassion, and patience. They all go hand in hand. And, if you find that one's not working, then just try another one. Forgiveness, actually, I find that to be quite useful, because if you can't love somebody, you probably can't forgive him.

Traditionally, with the loving-kindness practice, there are five steps: first, you direct it towards yourself; second, towards your parents, but siblings too; third, towards your teacher(s); fourth would be towards a friend; and, fifth would be towards your enemy. Hopefully you don't have enemies, but maybe there is just someone that you find challenging. The idea is that by the time you get to the fifth step, you'll have some metta to spare.

You could even try these steps all in one sitting. Say you're going to sit for half an hour or an hour, you can spend a bit of time with each one of these stock phrases: "May I be well, may I be happy, may I be at ease, may I not be parted from the good fortune I have attained, or may I be safe." And then for others: "May others be well; may others be happy." Even just saying it, one can feel metta arising from these words.

Your heart and your mind are the instrument and only you can figure out how to make them work, how to make music, and it's worth it.

If one sticks with this kind of practice, it can be quite transformative and incredible. Even for yourself, during the time of a given meditation session or over the duration of a few months or years, or for however long, you'll realize it's the best stuff in the world. It's the stuff that actually works; it's stuff that actually transforms the heart and leads to the cessation of suffering. ❀

拿課誦本為例說：「如果你提起書的一個角，也就是代表了法的一個方面，那你就會把其他三個角都提起來。」而我發現這句話是對的。如果你去接觸了法的一部分，那法的其他部分也會相應起來，然後你就自然的也接觸到了那其他的部分。所以這個慈心觀，具有一種輔助的特質，對於修行寬恕、容納、慈悲、耐心，都是很有幫助的。如果你發現某一個對你不是很好修，那麼就試試另一個。例如寬恕。事實上我就發現頗適用於寬恕，如果你實在無法對某個人產生慈愛的心，那你可能就不會寬恕他。

這個修行可以分為五步。第一步是慈心對自己。第二個我會說是你的父母，你也可以把兄弟姐妹加進去。然後第三個是師長。第四個是朋友。第五個呢，當然希望你沒有什麼敵人，但這第五個可以是一個你覺得對你修行慈心有點挑戰的人。這個五步法的策略是讓你在修行到第五步的時候，你已經通過前四步獲得了一定的慈心的修持。

你可以試著把這些都在一次打坐的過程中完成。假設你打算打坐半小時，或者一個小時，那你就每一步都分配一點時間，然後思考這些：願我一切安好，願我開心愉快，願我平靜悠閒，願我不離我的好運，願我安康。然後對其他人，則願他們安好，願他們開心愉快。哪怕只是口頭上說這些，你會感覺到從這些詞生出慈心。這就好像你的心和你的識就是樂器，而只有你知道怎麼能讓它彈奏出美妙的音樂。而這非常值得我們去嘗試。

如果一個人堅持這樣的修行，那這會對人有非常大的轉變作用，非常不可思議，不管你是只在工作時修，還是在一個禪七期間修，還是幾個月都在持續修，或者幾年，或者更長。這是世界上最好的東西——它是真實有效的，能夠轉變我們的心，能真真切切的離苦得樂。 ❀