



Mettā, Vipassanā, and Samatha (continued)

慈觀、內觀、奢摩他（續）

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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. A monk for over forty years, he is now the retired 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.

阿姜·帕莎諾於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，阿姜·帕莎諾是阿姜·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卸任住持，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，阿姜·帕莎諾多次應邀擔任法界佛教總會傳授具足戒的證明師之一。

As one continues to cultivate and becomes more stable, the vessel becomes larger and is able to contain more and more beings, more concepts. One of the traditional ways of cultivating loving-kindness is a dedication of loving-kindness, or sending loving-kindness to the four directions, or to other beings, beginning with oneself and expanding, extending it out to teachers, parents, close relatives, friends, and people who are neutral.

隨著個人持續的修習，修行愈來愈穩定，這個慈心的「容器」也隨之變得更大，能以容納更多的眾生與更多的概念法。修習慈心（loving-kindness）的傳統方式之一是「慈心迴向」，就是將慈心往向四方散播到甚至於對其他的眾生；並且從自身作

But there can be a difficulty if it becomes conceptual, then you end up being a *mettā* postman, sending *mettā* here and there. You lose your foundation. You lose your base. What is most important is establishing that foundation really solidly, and then of course, it always begins with the cultivation of loving-kindness towards oneself.

The first verse of one of the very common chants that we do at Abhayagiri begins, “May I abide in well-being,” is for wishing oneself well, establishing oneself in loving-kindness and that comfort and ease of having loving-kindness toward oneself. As that base is more and more stable, it can expand and extend. It is a vessel of loving-kindness. You could conceive of it as a vessel that you invite more people into. There can be more space, it extend, but the base is always here. So that is an important foundation for the cultivation of our practice.

Because loving-kindness is exclusively wholesome, then it is both a necessary and suitable foundation for *samatha* practice—the stilling of the mind, the settling of the mind. Usually, when we speak of *samatha* meditation, it is just taking an object of attention, usually the breath—but it could be any other number of objects or even loving-kindness—and we develop a continuity of attention and mindfulness on that object so that the mind becomes more steady and there is a continuity of awareness and mindfulness that establishes itself. That is how the mind becomes peaceful.

One of the things that I have found is the importance of language in teaching Buddhism, in teaching meditation, because different words elicit different responses in our minds. The standard translation for *samādhi* is “concentration.” You see it in all the texts, in the Eightfold Path: right view, right speech, right action, right concentration, and so forth. I think it is probably the same for many people, but when I hear the word “concentration” if I think of what I have to do to make my mind concentrated, I’m already tense. Because you have to really work at trying to make your mind concentrated. Or even if I hear the word “one-pointed”, I think I need to keep my mind one-pointed — concentrated and one-pointed. That’s stressful.

意開始，然後擴展到師長、父母、親朋好友及其他的外人。

但是，如果修習慈心觀（*mettā*）變成了一種學說，這樣你可能會淪為一名所謂的「慈心郵差（*mettā postman*）」各處發送慈心，進而導致你修行停滯的困難，因為你將會失去自己本有的基礎以及迷失自己修行的根本。最重要的是，你要把這個根基打得很紮實；當然，修習慈心觀還得對自己生起慈心開始。

在無畏寺，我們經常念誦的其中一首頌言，第一句「願我安住於幸福」是祝願自己福佑，令自己安住在慈心（*loving-kindness*，慈愍）中，並由對自身所生起的慈心而得到輕鬆與自在；而且隨著這個基礎愈來愈平穩，它可以擴展再擴展。雖然它是慈心的容器，但是你能把它觀想成一個可以隨念邀請愈來愈多的人進入，到這個隨之更大的空間裡邊；並且任由它的擴大，但本體如如不動。所以，這就是我們修行中的一個重要基礎。

因為慈心觀（慈心禪）是純善的，所以它是修習奢摩他（止禪）這種寂靜心、安定心的必要及合適的基礎。一般而言，當我們談到修習奢摩他定（*Samatha Meditation*）的止禪時，是將心專注於所緣境上，通常是專注在呼吸——也可以是在其他緣境，甚至是在慈心——當我們持續對所緣境的專注並保持正念時，心境會變得更加平穩，而生起持續的覺照和正念。心是這樣保持平靜的。

我發現其中一件事是，語言對於教授佛法和禪修是相當重要的，因為不同的詞彙在我們的心裡會引起不同的反應。比方說「*Samādhi*（三昧）」的標準翻譯，就是「*concentration*（專注）」。你可以在許多經典中看到這個字，在八正道中也提到它：正見、正語、正業、正定……我想對很多人來說大概都有相同的想法，但是「*concentration*（專注）」這個詞彙，當我想到必須做點什麼事來讓我的心保持專注，我就已經神經緊繃了。因為你必須著實努力來讓你的心專注。即便是「*one-pointed*（一境性，梵文 *ekāgratā*）」這個詞，我還是要心住一境，我還是需要心專注

In the Thai language, the word *samādhi* translates as “firm establishing of the mind.” That is a bit different, isn’t it? To have the mind firmly established, stable, and steady. That elicits a different feeling, and of course, we respond to it differently. Also, the word that is usually translated as “one-pointed” can be much more aptly translated as “unification.” The mind unifies.

I remember Ajahn Chah saying in the traditional progression of the development of meditation, [in] the first stage of meditative stability—the first *jhāna*, which is very stable—the constituents of the mind are directed thought, evaluation, joy, happiness, and unification. Ajahn Chah said that people always ask, “How can it be unified if there is so much happening and it is supposed to be peaceful?” He replied, “Because the directed thought, joy, and happiness are working together, they are unifying in a place of stability and clarity. That is an extremely important piece of the path to practice.”

The practice of *mettā*, of loving-kindness, is an important means as a bridge between the feeling that is elicited by loving-kindness, which is wishing for one’s own well-being, but then, also wishing for others’ well-being. The mind becomes very bright and inclusive. So, it is already leaning toward a unification that is exclusively wholesome.

Let’s look at the Pāli term *kusala*, or *kuśala* for Sanskrit scholars. *Kusalacitta* is the mind that is wholesome. The intrinsic nature of the *kusalacitta* is one of stability, and as there is an increased continuity (in the practice), the heart becomes stable. It becomes clear. So, it is a useful and very skillful bridge between the cultivation of loving-kindness and the stability of the mind, of the heart. We continue to cultivate that clarity, especially when following the instructions of the Buddha. Because the Buddha is always telling us to investigate, to reflect, to cultivate a discerning attitude toward our experience around us, that then lends itself to insight and understanding.

For the word that is usually translated as “wisdom” perhaps a better translation from the Pāli language, the Theravāda scriptural language, is “discernment”. Again, you come back to language. Wisdom is a noun, so it seems like a solid thing. It seems like you get this chunk

和心一境性（巴利語 *citta-ekaggatā*）。這壓力很大。

在泰語中，「*Samādhi*（三摩地）」一詞，被翻譯為「*Firm establishing of the mind*（牢固心志）」。這個翻譯就有點不同，不是嗎？就是讓心牢牢地被穩固起來，平穩、穩定。這些詞彙引起不同的感受，當然我們對它的反應也不同。此外，通常翻譯為「*one-pointed*（一境性）」的這個詞彙可以更恰當地翻譯為「*unification*（合一）」，心境合一。

我記得阿姜查尊者說過，在傳統的禪修探索進程中，在禪定的第一階段——就是所謂的初禪（*first jhāna*），此時身心非常穩定——心只有覺（尋）、觀（伺）、喜、樂和一心（一境性）。並且阿姜查尊者說：「人們總是會問道，（在禪修中）如果遇到了種種境相時，心如何保持平靜？又怎樣達到一心？」他說，因為引導的隨念、喜樂、幸福是一起運作的，所以它們會在一個穩定和清明處所合一。這是在修行道上極其重要的一段路。

慈心觀（慈心禪）的修持，是一種重要方法，它可作為由慈心所生起的覺受之間架起橋樑的一種方式，這種覺受當然是祈願自己的福佑，然後是祝願他人的幸福。如此，心境是非常清明透亮而包容，所以它已經在趣向一心（心一境性），而且它完全是饒益的。

談到巴利文的「*kusala*（善）」，或是梵文學者說的「*kuśala*（善）」，這個巴利語的「*kusalacitta*」是指善心。善心的本質是穩定的，隨著它持續性的提升，心境會變得更穩定又清明。因此，它（善心）在修習慈心觀（*loving-kindness*）與心境穩定之間，是一個有幫助而且相當善巧的橋樑。特別是在遵循佛陀的教法時，我們要持續增長這種清明。因為佛陀總是告訴我們要去審視（覺察）、去返照（觀照）、去培養（修習）對周遭事相一種明辨的態度，進而有助於自身的洞察力和理解力。

對於巴利語和上座部經典中通常被翻譯為「*wisdom*（智慧）」的這個詞彙，或許它比較好的翻譯是「*discernment*（洞識）」。再次

of wisdom, and then you can hang onto it or something, get it somehow, or somebody may even give it to you. Well, good luck with that. But, “discerning” is a gerund, so it is based on a verb. That is really important, because the word for it in the Pāli language is *pañña*, so it is a noun, but similarly its root is *pajānāti*, which is a verb. So, that is how the Buddha was using it. *Pajānāti* is “to understand, to discern, to see clearly.”

So, we have to be engaged with our pursuit of wisdom or insight. We have to be discerning. We have to be reflecting. We have to be investigating, and this does not just mean random thinking and scattered, proliferated thought. There is a need to apply investigation and reflection. This is where the basis of insight, particularly in the Theravāda school, always comes back to the three universal characteristics: *anicca*, *dukkha*, and *anattā*.

Anicca is “impermanence, inconstancy.” Ajahn Chah often times would translate it as “uncertainty” because sometimes when we think of impermanence, we relate to it as an object; whereas with uncertainty, we relate to it as a subject. Of course, both apply. It is helpful to have some flexibility, to have some range for how we translate and relate to these fundamental terms in Buddhism, because they set up how we relate to our practice, training and cultivation — reflecting, impermanence, inconstancy, and uncertainty. And (it is also helpful) seeing whether it (an object or a thought that arises in meditation) is outside, whether it is inside, external, internal, subject, object, and so forth. There is this fundamental instability that we need to reflect on and investigate. And as we do that, it helps us to create a sense of a willingness to relinquish, to let go, because one of the things that the Buddha points to as a fundamental root of suffering is clinging and grasping — in the sense of holding onto things too tightly. And we suffer because of it. A tool that is essential in our practice and in our training is this sense of relinquishing, putting down, and letting go.

I remember Ajahn Chah, my teacher, saying, “There are only two things you need to do in practice: know and let go. That’s enough — knowing and letting go.”

回到語言的部分。「wisdom」是個名詞，名詞看起來似乎是一個實質的東西。就好像你得到這塊「wisdom（慧）」，你可以抓住它，或者想法子拽住它，又或者有人可以給你「wisdom（慧）」（嗯，祝你好運）。但是，「discerning（洞識）」是動名詞，它是從動詞衍生來的，這點真的很重要。因為在巴利語中「pañña（般若、智慧）」是一個名詞，然而它的字根是「pajānāti（知道）」，是一個動詞（認知用詞）。所以，佛陀當時是這樣使用這個詞彙的，「pajānāti」是去認知、去洞察、去明辨。

所以，我們必須致力追求智慧或內明，我們必須有洞識力，我們必須返照，我們必須進行審視。這不是散心雜念，而是有必要進行審視（覺觀）和返照（觀照）。特別是在上座部學派，這個內明（觀）的基礎，總是要回歸到三個普遍特徵（三法印）：無常（*anicca*）、苦（*dukkha*）、無我（*anattā*）。

巴利語「*Anicca*（無常）」是impermanence（無常）、inconstancy（不定）。阿姜查尊者經常把「*Anicca*」翻譯成「uncertainty（變易）」，因為有的時候當我們想到這個「impermanence無常」時，我們會把它當作客體（所緣），而將「uncertainty變易」就視為主體（能緣）。當然，兩者都適用。對於我們如何翻譯和聯結佛教中的這些基本術語，保留一些彈性是有幫助的，因為這些術語能確立我們該如何與我們的行持、訓練和修習的連結方式。

從返照、無常、不定、變易，看看是否是外境、內境、外在、內在、主體、客體……有這些基本的不穩定性，是需要我們去返照和審視的。當我們這樣做時，它會幫助我們生起一種願意捨離、放下的心。因為佛陀指出苦的根源之一就是執著——抓得太緊，我們也為此而受苦。所以在我們的行持和訓練中，不可或缺的一個方式，就是出離心，即捨、離。

我記得我的師父阿姜查尊者說過：「在修行中，你只需要做兩件事：明白和放下。這就夠了。」明白並放下。當然，在這樣做的過程中，當你試圖弄清楚如何明白和放下的時候，還要修習其他種種的助道法：修習慈心觀（*loving-kindness*），和修

I remember Ajahn Chah, my teacher, saying, “There are only two things you need to do in practice: know and let go. That’s enough — knowing and letting go.”

我記得我的師父阿姜查尊者說過：「在修行中，你只需要做兩件事：明白和放下。這就夠了。」

Of course, there are all sorts of subsidiary things to do while you are trying to figure out how to know and let go. This includes the cultivation of loving-kindness, the cultivation of *samatha*— calm and tranquility, and the cultivation of these bases of insight and investigation (*vipassanā*)—investigating, reflecting on, contemplating. The purpose of this is not to figure out intellectually that everything is impermanent or that everything is suffering, but it is to be able to see, “How am I holding on? To what am I holding on? And how can I release and relinquish?” It is that reflection on these aspects of impermanence, unsatisfactoriness, and non-self that allows us and gives us the motivation to finally relinquish and let go, to put it down. It is not just to have an intellectual grasp of it.

I can remember when I was a newly ordained monk living in Thailand with Ajahn Chah. The Northeastern Thailand was very poor, and in those days in particular, the conditions were very basic. My brother traveled to Thailand to visit me. I had been a monk for maybe three years. He showed up in the monastery. He was there visiting his older brother, checking it out, and seeing how I was living. Finally, he asked, “Why are you doing this? This isn’t easy. This isn’t comfortable. Why are you doing this? What are you learning? What are you seeing in this that makes you want to do this?”

Of course, I was all fired up and inspired, and said, “Ah! Being able to see everything as impermanent!” And he looked at me as if I was just so stupid and said, “Everybody knows that.” Of course, it didn’t hit me until after. Everybody knows it, but nobody lets go because of it. Nobody relinquishes. People know things are impermanent but they just go on to something else, “Well, that didn’t work. I’ll just go on to something else. Give me something else to fill my mind up.” But, he just looked at me as if I was really soft in the head.

So that is the contemplation of impermanence, of *anicca*, (with) different nuances. Contemplation of *dukkha*, is the sense of the unsatisfactory nature; it is that tendency that we have to be

習止禪（奢摩他 *samatha*）——平靜、寧靜；並且要修習內明（觀）、覺照的基礎——審視、返照、如理思惟「無常、苦、無我」。

這樣做的目的，不在於從理觀上去明白一切都是無常的，或是明白一切都是苦的；而是能夠看到，「我怎麼這樣抱牢（執著）？我在緊抓（執取）什麼？我該如何鬆開放手（捨離）？」這正是藉由此而對無常、苦、無我這種種層面的返照，讓我們能斷、捨、離。這不僅僅是在理觀上的理解而已。

我記得我剛出家為僧時，跟隨阿姜查尊者住在泰國。當時泰國東北部十分貧瘠，特別是我在的那個年代，條件相當困難。我弟弟到泰國來看我，當時我大概出家三年左右。他到寺院探望他的哥哥，看看他的生活狀況……最後，他問我：「你為什麼要這樣做？這不容易，也不舒服。你何必如此？你學到什麼？這裡有什麼讓你想這樣做？」

想當然爾，我激動且振振有詞地回答道：「啊，這樣我才能明白萬事皆歸無常！」他看著我，彷彿我是個傻瓜，然後說：「這個大家都知道。」我的意思是，當然了……直到後來，我才慢慢領解：人人都知道無常，但沒有人因此而放手。沒人放下。人們知道萬事無常，但他們只是繼續忙別的事，「好吧，這個行不通，我就做那個事。給我點事情做來填滿我的心。」但是，我弟弟只是看著我，彷彿我的腦子真有問題。

這就是對無常（*anicca*）的專注，所帶有不同的微細差別相。如理思惟苦

discontent. “Dis-ease” (disease) is another word. Let’s not be easeful. As a doctrine or as an idea, that sounds interesting, but it is important to recognize the fruits of the practice. Just seeing *dukkha* and understanding it leads to this incredible ease and well-being.

I remember going to pay respect to Ajahn Chah, living with him and seeing how he lived engaged with the people around. I’m sure it is very similar to those who had personal contact with Venerable Master Hsuan Hua. He was in the middle of things, everything was happening around him, and people were constantly coming to him. He was teaching, solving problems, and engaging in various ways, yet completely at ease with the way things were. That understanding of *dukkha* and the ability to relinquish, to put down, to release the habits that we have in creating *dukkha*, that insight into it is seeing clearly.

Similarly, with regard to non-self, non-self is not a doctrinal position. It is a very practical observation on the human condition. In the scriptural language in Theravāda scriptures, the word is *anattā*. *Anattā* is like the Middle Way. *Attā* is the sense of self, the propping up of self—that is one extreme. The other extreme is *nirattā*, which is the negation of self, a pushing away of self. *Anattā* is also seeing things as non-self. So when we assume to be a “self” or even assume to be a negation of a “self,” those are assumptions we make. Body, form, feeling, perceptions, thoughts, emotions, and consciousness itself we assume to them to be an identity. We assume them to be a “self”; this is who I am — the “I am,” the sense of “me,” of “mine.” But, non-self is realizing that this is just an assumption. It can not possibly be “self.” Mainly because it arises and ceases, comes into being and falls away. It is stressful—stressful to prop it up, and stressful to try to annihilate it, stressful to get entangled with it. In just putting it down; that’s is where one finds peace.

These fundamental concepts of *mettā*, *samatha*, *vipassanā* all work together, function together, integrate together for the purpose of freedom from suffering. Of course, that’s the Buddha’s kind of teaching, as he said, “I teach only two things—*dukkha* and end of *dukkha*.” ❀

諦 (*dukkha*)，苦的性質是不滿意，也就是我們覺得不滿足。而「dis-ease (不安)」是另一個詞彙，是我們無法輕安。作為一種學說或者一種想法，聽起來很有趣，但重要的是要認識到修行的成果。觀苦並認知，它就會為我們帶來極大的輕安和幸福。

我記得要去拜見阿姜查尊者並追隨他，想觀察尊者是如何與他人的交流。而且我很肯定，這就跟那些有機會親近宣化上人的人是非常相似。他是萬事的中心，所有事情在他周圍發生，人們來請教尊者。他從容地以各種方式教導、解決問題，如此而已（法爾如是）。對苦諦 (*dukkha*) 的理解，並且要有能力去斷、捨、離，就在我們製造苦因的習性中，去認知苦、洞識苦。

同樣的，「non-self (無我)」。這個「non-self (無我)」並不是一個教義上的立場，而是對人一個相當實用的觀察。在南傳上座部經典中，巴利語「*anattā*」這個詞彙是「無我」。「*Anattā* (無我)」就像中道一樣。「*Attā* (我)」是自我的感覺，是對自我的支撐——那是一個極端。另一個極端是「*nirattā* (非我)」，否定自我 (主體)，拋開自我 (自體)。而「*anattā* (無我)」則是以沒有我 (我空) 去觀一切事相。

所以，當我們假設自己是「self (我)」，甚至假設是對自己「self (我)」的否定時，那麼我們所採取的假設就是：色 (身體、形質)、受 (感覺)、想 (洞察、思想)、行 (行為、情感)、識 (意識) 本身。我們假設它是認同 (identity)，我們假設它是有一個自體 (self)，這就是我、我是、我的感覺、我所。但是，「無我 (non-self)」是意識到這只是一個假設，它不可能是「自體 (self)」。主要是因為它是生滅的，出現又消失。它是有逼切性的——支撐它就有逼切，試圖消滅它又有逼切，與之糾纏也有逼切。只要放下這個「我」，就是平靜之所在。

這些慈心觀 (*mettā*)、奢摩他 (*samatha* 止禪) 和毘婆舍那 (*vipassanā* 內觀) 的基本概念法，都是可以 (止觀雙運) 一起運作、一起作用、一起整合，達到從苦中得以解脫為目的。這就是佛陀的教法，只教兩件事——知苦和了苦。❀