

VBG Sutta Sharing Nov 2017: SATI 乔达摩佛寺 - 11月 2017 经典分享

Definition of Sati: Sati is consistently defined in suttas AN 5.14, 7.4, 7.67, 8.30, 10.17; SN 48.9, 48.10, 48.50; MN 53 as follows: eg. AN 5.14 “And what, monks, is the faculty of Sati? Here, monks, the ariyan disciple is mindful, possessing supreme mindfulness & alertness, one who remembers and recollects what was done & said long ago.”

念的意思：在《增支部》5.14 经，7.4 经，7.67 经，8.30 经，10.17 经；《相应部》48.9 经，48.10 经，48.50 经；《中部》53 经，念的解释都是一致的，如《增支部》5.14 经：「比丘们，什么是念力？比丘们，这里，圣弟子是有念者，具备最高的念与聪敏，他可以记得与回忆很久以前做过的，说过的事。」

According to the Pali-English dictionary, the word Sati is derived from Smrti, which means ‘to remember’. So Sati can mean mindfulness, recollection, calling to mind.

根据巴利-英语字典，念（Sati）一字来自 Smrti。它的意思是‘记得’。因此，念可以被理解为不忘失，回忆，记起的意思。

Nowadays most writers prefer to translate Sati as mindfulness. However in the Buddha’s teaching we should remember that it does not refer to general mindfulness. There is another Pali word that refers more to general mindfulness, and that is Sampajanna - see MN 119, SN 47.35.

现在大多数作者都把念译成不忘失。但是，根据佛陀的教导，我们应该记得它并非指一般的不忘失。还有另外一个巴利字更适合表达一般的不忘失，那就是 Sampajanna - 参详《中部》119 经，《相应部》47.35 经。

Right mindfulness (Sammāsati) is defined in SN 45.8 as follows:

在《相应部》45.8 经，正念（Sammāsati）被解释为：

“And what, monks, is right mindfulness? Here, monks, a monk dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and grief in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... dhamma in dhamma, ardent, clearly comprehending, mindful, having removed covetousness and grief in regard to the world. This is called right mindfulness.”

「而，比丘们，什么是正念？比丘们，这里，一位比丘对世间的贪着与苦恼放下后，他安住于身上随观身，热心，有觉知，不失念。他安住于受上随观受 ... 心上随观心 ... 法上随观法，热心，有觉知，不失念。这被称为正念。」

So we see that right mindfulness refers to contemplating only four objects: body, feelings, mind, and dhamma. In other words, it is a specific mindfulness on only four objects. In suttas SN 47.6 and SN 47.7, the Buddha calls these four objects as a monk’s own resort, a monk’s own ancestral domain; forms, sounds, odours, tastes, tactile objects, ie. the five objects of sensual pleasure, are the domain of others; and if a monk strays outside his own domain into the domain of others, Mara will gain access and will get a hold on him. Thus the practice of right mindfulness is to remember to direct one’s mindfulness only to body, feelings, mind, and dhamma, and to remember not to be distracted by forms, sounds, odours, tactile objects, which are Mara’s bait.

由此可见，正念所指的是仅仅观察四个目标，即：身，受，心，法。换句话说，那就是仅仅对四个目标不忘失。在《相应部》47.6 经和 47.7 经，佛陀称这四个目标为比丘

自己的范围，祖先的范围。色，声，香，味，触，那些是五欲的目标，非自己的范围。如果比丘离开自己的范围，进入非自己的范围，魔王将有机会接近他，抓着他。因此，修习正念就是记得将念导向身，受，心，和法，以及不受魔王的饵所干扰，即：色，声，香，味，触。

How Sati is practised as a Factor of Enlightenment (Bojjhanga)

SN 46.3 “Monks, those monks who are accomplished in virtue, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation: even the sight of those monks is helpful, I say; even listening to them ... even approaching them ... even attending on them ... even recollecting them ... even going forth after them is helpful, I say. For what reason? Because when one has heard the dhamma from such monks one dwells withdrawn by way of two kinds of withdrawal - withdrawal of body and withdrawal of mind.

怎样修习念为觉悟的其中一个因素（七觉支）

《相应部》46.3 经 「比丘们，凡那些戒具足，定具足，智具足，解脱具足，解脱智见具足的比丘，我说：‘即使只是看到那些比丘就多所助益。’我说：‘即使只是听到那些比丘 ... 即使只是接近那些比丘 ... 即使只是侍奉那些比丘 ... 即使只是回忆那些比丘 ... 即使只是跟随那些比丘出家就多所助益。’那是什么原因呢？因为，听闻像这样比丘的法后，他安住于二种远离 - 身远离与心远离。

Dwelling thus withdrawn, one recollects that dhamma and thinks it over. Whenever, monks, a monk dwelling thus withdrawn recollects that dhamma and thinks it over, on that occasion the enlightenment factor of mindfulness (Sati) is aroused by the monk; on that occasion the monk develops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness comes to fulfillment by development in the monk.”

当比丘住于这样的远离，他将回忆与寻思那个法。比丘们，每当比丘住于这样的远离，回忆与寻思那个法时，那时，比丘的念觉支已被带动。那时，比丘的念觉支被开发。那时，比丘的念觉支被修习圆满。」

So we see from here that recollecting the dhamma and thinking it over is the practice of mindfulness that can bring one to enlightenment. In fact it is the most important factor, as the other factors of enlightenment follow from this first one, as this sutta shows. Similarly, in the Ariyan Eightfold Path, right view (which comes from listening to the original dhamma - MN 43) is the first and most important factor which leads subsequently to the other factors of the Ariyan Eightfold Path - see MN 117.

由此可见，回忆与寻思法就是修习念，是导向觉悟的其中一个因素（七觉支其中之一）。其实，它是最重要的一个因素。因为，作为七觉支里面的第一支，其它的因素都以它为先导，如下面经典所说。同样的，八支圣道里面的第一支‘正见’（来自听闻正法 - 《中部》43 经），也是最重要的因素。八支圣道里面的其它因素都以正见为先导 - 参详《中部》117 经。

In MN 117 it is stated that the practice of right effort (Sammavayama) leads to right mindfulness (Sammāsati). Right effort is the effort to prevent the arising of unwholesome states and to get rid of arisen unwholesome states; to develop wholesome states and maintain arisen wholesome states. To do this one needs to pay attention to one’s body actions, speech, feelings, thoughts, perceptions, attitudes, the Buddha’s teachings (dhamma). Thus the practice of right effort goes hand in hand with right mindfulness, and the combination is called vipassana (contemplation) which is to be practised in everyday life. The dhamma is a

compass that gives us the right direction in life and we use it in our everyday life, reflecting on our bodily actions, our speech, our mind (feelings, thoughts, perceptions, attitudes, etc.), and the dhamma, and developing (bhavana) our mind, our character.

《中部》117 经指出，修习正勤 (Sammavayama) 导向正念 (Sammāsati)。正勤就是：避免未生起的不善法生起，灭除已生起的不善法，开发未生起的善法，和维持已生起的善法。当一个人要修习正勤，他必须注意自己的身行，语行，意行，感受，念头，想法，态度，和佛陀的教诫 (法)。因此，修习正勤与正念是一起进行的。当两者合一，它就被称为毗婆舍那 (观或内观)。观是在日常生活里面被实践的。它有如指南针，运用在日常生活中可以引导我们朝向对的方向。使我们省思自己的身行，语行，意行 (感受，念头，想法，态度，等等)，以及法，和修习 (修行) 自己的心，修习自己的人格。

AN 2.31 “Monks, these two things give rise to knowledge / insight. What two? Samatha (tranquility) and vipassana (contemplation).”

《增支部》2.31 经 「比丘们，有二种法使智慧生起，哪二种呢？奢摩他 (止) 与毗婆舍那 (观)。」

This sutta shows that when we contemplate with a focused mind, insight arises. This is confirmed by the sutta below.

此经阐述，当我们专注地观时，慧生起。这一点和以下的经一致的：

SN 46.38 “When, monks, a noble disciple listens to the dhamma with eager ears, attending to it as a matter of vital concern, directing his whole mind to it, on that occasion the five hindrances are not present in him; on that occasion the seven factors of enlightenment go to fulfillment by development.”

《相应部》46.38 经 「比丘们，当圣弟子以热诚，生死攸关般地作意，全心注意地倾耳听法，那时，在他身上没有五盖。那时，七觉支到达圆满的修习。」

Thus we see from the suttas and vinaya that most people (thousands of them) attained stream-entry (and other Paths and Fruits) from listening to the dhamma with focused attention. The stock formula for stream-entry can be seen in the sutta that follows.

因此，从经与律我们可以看见众多人 (数以千计)，都是专注听闻佛法后而进入初道的 (以及其它的道与果)。以下的经阐述入道 (进入圣初道) 的典型方程式。

MN 56 ‘Then the Blessed One gave the householder Upali progressive instruction, that is, talk on giving, talk on virtue, talk on the heavens; he explained the danger, degradation, and defilement in sensual pleasures, and the blessing of renunciation. When he knew that the householder Upali’s mind was ready, receptive, free from hindrances, elated, and confident, he expounded to him the teaching special to the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth with all marks removed would take dye evenly, so too, while the householder Upali sat there, the spotless immaculate vision of the dhamma arose in him: “All that is subject to arising is subject to cessation.” then the householder Upali saw the dhamma, attained the dhamma, understood the dhamma, fathomed the dhamma; he crossed beyond doubt, did away with perplexity, gained intrepidity, and became independent of others in the Teacher’s Dispensation.’

《中部》56 经 「世尊对屋主优婆离开示有次第的教诫，即：布施说，戒说，天界说；他说明欲的过患，卑下，杂染，出离的效益。当世尊了知屋主优婆离有顺从心，柔软心，离盖心，高扬心，净信心，那时，他教导诸佛最胜的法：苦，集，灭，道。犹如

清净，已离污染的衣服完全领受染色。同样的，就在那座位上屋主优婆离的远尘，离垢之法眼生起：「一切集法都是灭法」。那时，屋主优婆离已见法，已获得法，已了解法，已深入法；他越过疑惑，离迷惑，得无畏，在大师教说上自依止。」

Sati is purified in Samadhi (concentration).

Mindfulness is most pure in states of samadhi, when mindfulness is directed to only one object, and not scattered. Perfect samadhi consists of the four jhanas. In the state of the second jhana all thoughts cease (SN 36.11), a state of ariyan silence (SN 21.1) - this truly is 'bare attention'.

在奢摩地（定）内的念是最清净的

在奢摩地的境界内，念是最清净的。那时，念被导向一个目标，不散乱。圆满的奢摩地来自四个禅定。在第二禅内，一切想停止（《相应部》36.11 经），那是圣默然的境界（《相应部》21.1 经）- 那确实是一个‘纯粹注意’的境界。

MN 39 “Again, monks, with the fading away as well of delight (piti), a monk abides in equanimity, and mindful (sato) and fully aware (sampajano), still feeling pleasure with the body, he enters upon and abides in the third jhana, on account of which the ariyans say: ‘He has a pleasant abiding who has equanimity and is mindful (satima)’ ...

《中部》39 经「再者，比丘们，以喜（piti）的褪去，比丘安住于平静，有念（sato）有觉知（sampajano）的第三禅。身体仍然感受乐，他进入后安住于圣者所宣说：‘他具备舍，具备念（satima），安住于乐处’...

Again, monks, with the abandoning of pleasure and pain, and the previous disappearance of joy and grief, a monk enters upon and abides in the fourth jhana, which has neither pain nor pleasure and complete purity (parisuddhi) of mindfulness and equanimity ...

再者，比丘们，以乐与苦的舍断，及以之前喜与忧的灭没，比丘进入后安住于不苦不乐，具备遍净（parisuddhi）的念与舍的第四禅 ...

When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to the knowledge of recollection of past lives, that is, one birth, two births, ... ten ... hundred ... thousand ... hundred thousand births, many aeons ... ”

当他的内心有定，清净，明晰，没有斑点，没有污染，柔软，受驾驭，稳固，不动摇时，他把心导向宿命智。他能回忆一生，两生，三生，百生，千生，百千生，无数劫 ... 」

So we see from the above that mindfulness is completely purified in the fourth jhana, and because of that, the monk attains the ability to recollect his manifold past lives, confirming the definition of Sati to be the ability to remember what was said and done a long time ago. Thus it is clear that mindfulness is needed in both vipassana (contemplation) as well as samatha (tranquility) practice, and the practice of both leads to knowledge / insight, ie.

Wisdom

从以上可见，在第四禅内的念是遍净的。也因为如此，比丘证得宿命智，他能回忆许多世。那就确定念的意思，就是有能力记得很久以前所说的话，做过的事。由此可见，不管是修习毗婆舍那（观），或者修习奢摩他（止），都是不可缺少念的。两者一起修习，即是导向智慧之道了。