compared to watching a film: often the viewer is immersed in the story on screen and forgets the fact that he or she is merely sitting on a chair, observing a series of light and shadow in a theatre.

In meditation, we learn how to get out of the storm of these stories, thoughts, and fantasies and pay attention to the ways in which they arise, enrapture us, and leave us feeling unsatisfied. Vipassana starts when we come to recognize the rising and disappearing nature of things and learn how to remove ourselves and our identities from them by putting aside the ideas of I, me, mine.

The three factors that support Vipassana are mindfulness, concentration and effort. Mindfulness helps protect the mind from floating away into fantasy and, if the mind does go there, to retrieve it firmly but gently. Concentration helps us to focus and provide insight knowledge with power, stability, and joy. Effort enables us to pay attention and observe clearly as we repeatedly concentrate on different or subtle objects.

何謂內觀禪？

維摩羅比丘

鄭維儀 譯

（譯自《慧光》季刊創刊號，一九九四年秋，多倫多大學中國同學佛學會發行）

內觀是巴利文「毗婆舍那」的意譯，義為透明、銳利的洞察力，可以幫助我們將我們的態度變得柔軟而成熟，擴大我們接受自己真面目的能力。

內觀的巴利文 vipassana 包含兩部分：vi（毗）的意思是「特殊方法」，passana（婆全控制自己。事實上，「我」並不像我們所想像的那般穩定或確定。

為了以直覺的方式瞭解「存在」的這些基本特質，我們要把眼睛（觀）由向外看改為向內看。這就是為什麼「毗婆舍那」一般義譯為「內觀」的原因。

What is Insight Meditation?

by Bhikkhu Vimala

(Excerpt from "Wisdom" Buddhist quarterly vol 2・Issue I Fall 1995・university of Toronto Buddhist Student Association)

Insight, Vipassana, is a transparent, sharp insight and helps us to make our attitude flexible and mature, widening our capacity to accept every facet of what we really are.

The word Vipassana consists of two parts; the prefix 'vi' means in specific ways, and 'passana' means seeing or observation. The word means a "Specific observation" in the context of Buddhist meditation.

Impermanence is all around us: phenomena are by nature changing and disappearing all the time. We live under a number of unsatisfactory facets of existence, sickness, aging, dying, etc., but we tend to put a lid on them and create delusory fictions and interpretations to live by. We do not understand existence as it really is. Since happiness always fades away and leaves an empty, lonely, or otherwise unsatisfactory feeling, we tend to seek after the next happiness. We have dissatisfaction. Our bodies may become sick, our minds, disordered. There is no guarantee that our heart will beat in the next moment. There is no perfect control over ourselves. The "Self" is, in reality, not as stable or certain as we would conceptualize it.

In order to understand these fundamental characteristics of our existence in an intuitive way, we turn our eyes (our sight) from outward going to inward going. This is why Vipassana is usually translated as "insight".

In our daily life, we spend hours thinking, fantasizing, and dreaming without knowing what we are doing. These thoughts operate in the worlds of relationships, of subjects and objects. We suppose that we are the main character of these thoughts and stories.

Enraptured by them, we never pay attention to what source produces these stories, how they start, how they maintain themselves and end, nor to how we enjoy them. In the outside world we suppose that we are the central character. The situation can be