

薄梵伽

「薄梵伽」這名詞是「心靈的不自覺的狀態」(An Unconscious State of Mind)的意思，此情況的最顯明證明，可發現於睡覺者的心靈。因此當一顆心陷於「薄梵伽」狀態，便暫時是不自覺的。此處亦當記住，未到禪那境界者(即心靈不在禪那狀態中者)的心靈，常是無可奈何地陷於「薄梵伽」狀態。根據阿毘達磨(Abhidhamma意譯論藏)所說，此狀態的心靈，在醒時不可能超過七意識分(Seven Conscious Moments)，在特別強烈刺激的情況下，緊跟着二種記錄力素(力素即功用 Tadālabana)*。此後不自覺的情況發生了，心靈亦退入其中，僅僅在重有行爲的下一時，刻清醒過來，有時是前一主題的延續，有時是另一個。此處亦當知道，在某一規定時間內，就是一分鐘也好，無止息的「生死」(Births-and-Deaths)或「自覺與不自覺」(Consciousness-and-Unconsciousness)之內心過程，交互替代着，只因速度太快，常人心眼無法覺察而已。除非處於禪那狀態，無論如何心靈總不能免除自身內生生死死的閃光，糾纏地捲入無止息的生滅過程，正如同地球上的人類，為星球旋轉所帶動，而不能覺察其動態，除非以天文學書籍的邏輯引證。因之，平常心靈醒着的時刻，一定會知道常在意識狀態。對這樣一個人說來，若想像甚至當他醒時他是如同意識時一樣的無意識，那將是荒謬的。

因此處於禪那狀態之心靈的特徵，便是不會沉回到無意識，於其中「正思」經常表現着「正思」。譬如說處在「阿羅漢」(Arahant)的焦點狀態下，「正思」變成清楚且不受干擾，認得片刻前，現在和下一時刻所想的是什麼。如此說來，沒有間隙可讓無意識狀態因不自覺而強力輸入，因為「正思」之流此刻已堅強建立。若「禪那」狀態已構成良久，並為深熟其道的人所獲得，則將出現奇蹟——再也不可能與外在世界取得連繫；因此感官意識的全部消失——視覺、聽覺、嗅覺、味覺、觸覺暫時失去，但却不等於睡覺，因這時心靈仍十分清醒——比以前清醒多了，因「正思」的顯現是不可動搖及無休止的。(待續)

*記錄力素通常發生在薄伽梵的情況下，它貯存着品格和記憶的種子。

，就可得到充分的解釋；然而除非他發展「正思」到某一相當程度，可以之伺察並保持住心靈發展的過程，他無法瞭解何者是意識，何者不是。任何人想當大覺世尊(All-Enlightened One)的眞誠信徒，便須除了書本知識外，配合正思或「三摩地」(Samādhi，又譯「三昧」或「定」，巴利文 Bhāvanā)的發展，開拓這稱爲悟力的直接經驗。

因此每一個學佛者有兩種修法：第一，「禪」的發展：便是產生「正思」，而不是屈服於干擾的影響力；第二，開拓悟力：便是從事實本身研究事實，而不是滿足於膚淺的間接瞭解。

禪修的等級

禪修有三種，即暫時性的(The Momentary)；中間性的(The Intermediate)；和高級或永久性的(The Advanced or Firmly Established One)。

(一)第一種禪修，普遍發現於平常人的日常生活行爲，如寫字或讀書等。若沒有這等級的禪修，便無法完成工作，此種人可稱爲「心不在焉者」。

(二)第二種或中間性的是較進展的禪修，對大部份人(若非全部)說來，當然較難獲得；這已是接近巴利文中所說「禪那」(Jhāna)情況的禪修階段，有些人在一天的訓練之後，便能達到這種境界。其證明可以閉上眼睛而後注視某物體作試驗。對象的出現可使心眼(Mind's Eye)清楚地看見物體，並隨意控制它。憑呼吸的禪修來作例，五分鐘以上的呼吸無間斷地相隨，若沒有從中插入的障礙物阻斷意識流，便證明了這呼吸具有中間性禪修的成長。具有這種中間性禪修的人，任何欲望、急躁、委頓、憂慮或懷疑便會自行消失。

(三)第三種或高級的禪修是第二種的加強形式，也就是說，可以隨意控制，延長或停止。稱爲禪那的這等級中的禪的修持，還可分類與再分類。中間和進展的禪修的區別便是在：前者有時無法控制而將退回較低級狀態；而後者在意志力(The Power of Will)控制下，是堅強建立起來的，而且若非意願，絕不會退回到稱爲「薄梵伽」(Bhavana)的情況。

像身體缺少運動一樣，心靈若沒有正當的訓練，便會枯萎；又像虛弱的身體易受各種疾病的侵害，未經訓練的心靈，也常受干擾而為不必要的妄念所控制。這樣的心靈總是絕望地激動著，構成了今日心理健康的最大問題。

治療這種心理疾病便需禪修 (Meditation)，若不是意在達到一種非常高的，名為「禪那」(Jhāna)的境界，這就不會像衆人所想的那麼困難。因此我們該注意，下述方法為平常人所能做到，其目的乃在提高個人日常生活的工作效率。這意味着兩件事實當牢記在心：第一，它並不驅策你忽略目前的責任，也不叫你放棄目前不能不做的事；第二，其目的並非厭離這塵世，而在荒野中過着閑靜的隱士生活。

禪修正是「思修」(Mindfulness) 或巴利文所說的「沙蒂」(Sati)之發展，因此思修呈現在這種狀態下，便被認作是心靈發展過程的根本、主體和因心神發展而得之精華。一個有正思的人知道，他何時講話，講些什麼話？也知道何時工作，做些什麼事？更知道何時思考，思考些什麼？正思的發展促成禪修的發展，此意即含有心靈的寧靜，平衡和專一。沒有思考的人常會遇到下述的情況，當閱讀或聽聞時，不由自主地想到別的事情，因而視而不見，聽而不聞。此種人我們稱為「心不在焉」(Absent-Minded)，正因為心靈不能專一，便很少能夠完成值得注意的任何事情。

「悟力」(Insight) (教內的術語稱為「觀」，梵文稱作「維巴塞納」(Vipassanā)，意謂「洞察的智慧」(Penetrating Wisdom)。不幸地，常人誤以為是預言、先見或似精神交感的法力；實際上，悟力就等徵於實驗的事實的科學研究。換言之，就是就事論事的研究，有別於僅從教科書的研究，因為最優良的教科書也不過是第二度經驗，或是事態的一種記憶而已。因此就這方面說，大家應該注意，精於經典(Canon and Scriptures)、能熟背大部分經典，或能以最驚人的正確性回答問題的學生，却不一定是悟力最高的能幹學生，因為有些情況他可能沒有懂得直接的經驗，而這種經驗很顯然地，有別於印刷品上的事實。譬如說，一個想知道「意識」(Consciousness or Viññāna)這一名詞定義的學生，可以查閱書籍，或請教飽學的老師

論居士的禪修與悟力

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鄭 振 煌 譯

關於作者：

以下所刊（譯者註：本文為去年三、四月份之 The World Fellowship of Buddhist News Bulletin 所轉載），取自作者在泰國自行經營編輯出版的「知識月刊（Viññāna Monthly）雜誌」。作者在泰國出版了不少佛學論著，諸如「論止觀之正念」（A Treatise on Mindfulness of Breaths）「佛教哲理」（Buddhist Philosophy），「佛性論」（Buddhology），「談諸神鬼」（There Are Gods and Ghosts）等。除了本身是巴利文學者外，也是「摩訶朱拉隆功大學」（Mahachulalongkorn University）佛學課程的榮譽教授，該大學為泰國許多佛教大學之一，他已在這所大學執教十年以上。他在泰國首創「佛教青年週日學校」（Sunday School for Buddhist Youths），其目的在引導青年，遠離戲場及有害身心的娛樂，過一種基於佛陀教理的，更富於創造性及實際性的生活。在他講經的寺院裡，發起建造一座習禪廳。該廳可容一百人，融現代技術與佛學於一爐，設有整齊而舒適，特殊的椅子。習禪者坐於椅子上，或可採用西方姿態，兩臂置於扶手，兩腿下垂；或可採用東方佛徒的姿勢，像佛陀沉思的樣子，兩腿交叉；甚或在打坐期間，靠在靠背上休息片刻。該廳有冷氣及隔音設備，正像個小型山洞，給生活在城市中心的居士們提供了寧靜的安息所。該廳也可臨時排上更多平常用的椅子，以當講堂之用。稍後，他在自宅蓋了一間同式樣的較小房間，每天和周圍的朋友學生們，在這自家的寺廟裡，行持幾個小時的打坐。

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居士佛徒需要禪修及悟力

and consequently unable to feel its, or their own movement except by logical inference from textbooks of astronomy. It follows that an ordinary mind during its waking hours cannot help thinking that it is continuously in the conscious state. For such a person it would be absurd to imagine that even while he is still wide awake he is as unconscious as he is conscious.

The characteristic of the mind in the JHĀNA state, therefore, is that there is no sinking back to unconsciousness. Herein SATI or Mindfulness manifests itself continuously. In case it is a focus on the term 'ARAHAM', for example, Mindfulness becomes clear and uninterrupted. It recognizes what it was thinking of a moment before, what it is thinking of now and what it is going to think of at the next moment. There is no gap, so to speak, into which the condition of unconsciousness will force itself, since the flow of Mindfulness has now been firmly established. In case the JHĀNA state is established long enough and is attained to by a person with full mastery of this technique an outstanding fact will appear. This is that no contact with the outside world will be possible. Hence the total absence of sensory consciousness: ...the temporary loss of the sense of seeing, hearing, smelling, tasting, and touching. However, it cannot be equated with sleep in that the mind is fully awake within, ...more awake than it has been heretofore, because of the unshakable and uninterrupted manifestation of Mindfulness. (to be continued)

unconscious state of mind. The most obvious manifestation of this condition may be seen in the mind of a sleeping person. Thus when a mind sinks back to the BHAVAṄGA state, it is temporarily unconscious. Here it must be remembered that the mind of a person who does not attain to the JHĀNA state (*i. e. when the mind is not in the JHĀNA state*) always sinks back helplessly to the BHAVAṄGA state. According to the Abhidhamma, in such a mind there cannot be more than seven (*conscious*) moments (JAVANA) of the waking state, to be followed (*in case of specially strong stimuli*) by two more moments of what is called TADĀLAMBANA or recording function.* Thereafter the condition of unconsciousness comes over, and the mind withdraws into it, only to come out once again at the next moment to resume its vibratory activities, which may sometimes be the continuation of the former subject or at other times be another one. It must be understood here that within a given moment, say, one minute, the inner process of incessant 'births-and-deaths' or 'consciousness-and-unconsciousness' alternating each other goes on far too rapid for an ordinary mind's capacity to detect. Unless in the JHĀNA state the mind will never by any means be able to realize these flashes of 'births-and-deaths' within itself, being itself inextricably involved in the incessant process like earth people being carried along with the planet's revolution

* *generally the recording function takes place in the BHAVAṄGA state, where the seeds of character and understanding is stored.*

work can be done and such a person is called the absent-minded.

(b) The second kind or the intermediate is the higher degree of Meditation, which, of course, is a little more difficult to attain for many, though not all. It is this level of Meditation that comes close to the condition called JHĀNA in Pali. There are instances of persons who can attain to this level within one day of training. Its manifestation can be tested by closing the eyes and focussing on a certain object. With its presence the object will come out clearly in the mind's eye and can be controlled at will. In case of Meditation on breaths an uninterrupted following of the breaths for at least five minutes, without the intervening Hindrances to cut short the flow of attention, generally marks the birth of this level of Meditation. Hence during the presence of this intermediate kind there is the absence of any longing desire, irritability, sleepiness, worry or doubt.

(c) The third kind or the advanced is the intensified form of the second. It can be controlled, that is to say, can be prolonged or stopped at will. It is this level of Meditation that is called JHĀNA, which may be further divided and subdivided. The difference between the intermediate and the advanced degrees is that whereas the former may sometimes be out of control and move backwards to the lower condition, the latter, being under the power of will, is firmly established and unless ordered never sinks back to the condition called BHAVAṄGA.

BHAVAṄGA. By the term BHAVAṄGA is meant an

not always an able student of Insight. For in some cases it is possible that he may have no direct experience whatever *from his own mind*. This kind of experience must be clearly distinguished from such facts in cold print. A student who wishes to know the definition of the term 'Consciousness' or *VINÑĀNA*, for example, may consult a textbook or approach a competent teacher and obtain explanation therefrom. But not until he has developed Mindfulness to a degree by which he can detect and keep up with the flow of his own mental processes can he come to a realization what consciousness is or is not. It is this direct, firsthand experience that is called *VIPASSANĀ* or Insight, which must be cultivated or *BHĀVANĀ*, as it is called in Pali, in addition to mere book-knowledge and in conjunction with the development of Meditation or *SAMADHI*, by everybody who wishes to be justifiably called a sincere follower of the All-Enlightened One.

Thus there is a dual practice for every Buddhist: to develop Meditation is to create Mindfulness, not to give the reins to interfering influences; and to cultivate Insight is to study facts from the facts themselves, not to be satisfied with mere secondhand understanding.

DEGREES OF MEDITATION There are three kinds of Meditation viz. the momentary; the intermediate; and the advanced or firmly established one.

(a) The first kind of Meditation is common to an average man in his daily life and work such as in reading or writing. Without this degree of Meditation no

The practice of Meditation is exactly the development of Mindfulness or SATI, as it is called in Pali. In this respect the presence of Mindfulness is regarded as the basis, the body and the blossom of the course of mind-development. A person having Mindfulness knows, when he is speaking, **what** he is speaking. He also knows, when he is doing, **what** he is doing. Again, he knows, when he is thinking, **what**he is thinking. The development of Mindfulness in this sense engenders the development of Meditation, which implies quietude, poise and one-pointedness of mind. An instance of a person without Mindfulness may be seen in one who, while reading or listening, cannot help thinking of some other thing and consequently cannot make out what is read and listened. Such a person, often with his Mindfulness absent, is called absent-minded. With his one-pointedness of mind lacking, he scarcely achieves anything worthy of note.

Insight, from the Pali VIPASSANĀ, refers to the penetrating Wisdom. Unfortunately, it is often taken as a prophetic vision or such occult practices as spirit communication. In essence, Insight or VIPASSANĀ can be equated with the scientific study of facts in a laboratory. It is, in other words, the study of facts from the facts themselves, as opposed to such a study merely from textbooks, which is at best a secondhand experience or a memorising of facts. In this respect, it should be noted here a person who is well versed in the Canon and Scriptures, being able to memorize most of it and to answer questions with the most surprising accuracy, is

right in the heart of the city. The hall can also be used as a lecture room with more ordinary chairs inserted. Later he had a smaller room of the same kind built in his own house, thus making a temple of his home, where he practises meditation for hours every day together with a circle of friends and students.

We present this article on the occasion of the Magha day in commemoration of one of the Buddha's Magha day themes: To make efforts towards Meditation and Insight— is the Buddha's teaching.

MEDITATION AND INSIGHT ALSO FOR LAY DISCIPLES Like a body lacking physical exercise, a mind is weakened through lack of proper training. Again, like a weakened body being subject to various diseases, an untrained mind is always at the mercy of interfering, unwanted thoughts. Such a mind is often helplessly agitated. This accounts for the harassing problem of mental health today.

The cure for this mental ill is the practice of Meditation, which is not so difficult as it appears to many, except that it is aimed at attaining to the very advanced level called JHĀNA. It should be noted, therefore, that the following method is workable for an average person and] is meant to raise the efficiency of his daily work and occupation. This connotes two facts to be borne in mind: *firstly, it is not an urge to neglect existing duties, nor to give up what one cannot do without at the moment; and secondary, the purpose as yet is not to renounce the world for the sake of a secluded, hermit life in the wilderness.*

MEDITATION AND INSIGHT FOR AN AVERAGE LAYMAN

by Upasaka Ratanasuvanno(Phorn)

About the author: *The following article is taken from a monthly magazine in Thai, VINNĀNA, owned, published and edited by the author, who has written several volumes on Buddhism in Thai, such as 'A Treatise on Mindfulness of Breaths', 'Buddhist Philosophy', 'Buddhology', 'There are gods and ghosts' etc. Besides being a Pali scholar himself, he is an honourable lecturer on Buddhist philosophy in the Mahachulalongkorn University, one of the Buddhist Universities in Thailand, where he has been teaching for more than ten years. He founded the first Sunday School for Buddhist youths in Thailand, with the purpose of inducing them from theatres and harmful pastimes to a more creative and active aspect of life based on the Buddha's teachings. He had a meditation hall constructed through his initiation, in the monastery where he teaches. The hall, with the seating capacity of one hundred, is an ingenious blend of modern technique and Buddhist teaching. It is equipped with comfortable, special chairs built to order. On the chairs the meditators can choose to sit in the Western posture, with arms on the arm-rests and legs stretching down before them, or sit in the Eastern, Buddhist posture, with legs crossed in the meditative posture of the Buddha, or even lean back for a temporary rest during the meditation hours. The hall, being air-conditioned and soundproof, is like a cave in a small way and thus affords a haven of peace for lay Buddhists*