辛的奮鬪以後，仍無法與散漫的思想之流相抗衡；時常會被擊回到開始的老地方。在這種情況下，以下一段文字是讓你在心中背誦的。它有點像螺旋鉗，易擴張且能移動，但有穩定的控制。自我提醒的字句是：

「讓錯亂的思想之流儘量流吧！不論什麼胡思亂想都歡迎。但我要注意它們，不忘記其侵入，並認識它們是什麼東西。」

這好像是讓螺旋鉗帶著螺帽轉動，却被固定的控制力掌握著。很奇怪地，當一顆散漫的心知道它能爲所欲爲，但受制於「正思」的明察之眼時，其力量及侵擾便會變弱，若明察之眼（無非是觀智及正思的聯合作用）能維持良久，大量的侵擾或有害的妄念便開始自意識消退。事實上，當其他所有的方法失敗時，這乃是花費最少精力以控制一連串不必要及散亂思想的穩當方法。一種極端的思想控制，表現於無情壓抑的激烈方式中，其目的乃在阻止心靈墮落到性格中根深蒂固的窠臼中。除非具有特別的意志力量，這種强制的方法常會導致强烈的情感襲擊，時時刻刻都可能爆發十危險的結果，在另一極端則是屈服於心靈不馴的野馬——侵淫於一切可以取悅他那幼稚口味或嗜好的事——是同樣的有害無益和難以饜足的。一個人放縱太久，將會變得腐朽而蠻橫。

因此，在其他方法失敗之後，普通人的穩當方法，便是這種「兩面」策略。一方面爲這些不速之客打開門，同時嚴密監視他們的惡作劇，並隨之以公平及無情的態度檢討其行爲。這種方法有些微程度的放縱，如同一隻瓶子的螺旋帽是可允許轉動的。但因爲闖入者總是在超然的觀察者（即正思及觀智的聯合作用）的精確分析和批評之下，螺旋鉗的控制始終不離其定位，螺帽遲早可安全地旋到瓶上。

這種堅强但有伸縮性的方法，常用以提起疑情。假如一個人不因精神污損的重擔而墮落太深，以無私的誠心爲輔助而不斷努力，是會有相當成果的。最後要建議的一句話，便是每天至少須留下三十分鐘的時間作此訓練。可以一次坐半小時，也可以分爲三次，每次十分鐘。學者們必須試從無聊的談話、白日夢或無益的遊樂中偷此閒空。

（待續）

第三：要有戒心。

第四：要提防欲望和嫌憎感的顯露。

從「四念住經」所說，我們曉得正思的基礎有四：㈠身(身念處)；㈡感覺（受念處）；㈢心理狀態（心念處）；㈣精神現象(法念處)。

數息法

數息法爲佛徒最通曉及最常修持者，係列擧在第一範疇（卽身念處)內的供選擇方法。筆者已有一專論討論這題目，讀者還可諮詢更詳細的解釋及引證，故此處只宜討論一個概要。値得注意的是，理論上雖有前述的四種不同的正念基礎，但這區分只是爲說明的方便，因而導致許多方法的分別。其實這四種基礎顯示着許多方面乃至完全的關連。因爲佛學上的修心系統——特別是數息法——包含念及觀智兩種作用。

姿勢

坐下來修禪之前，第一件事，若不說是最重要的事，要考慮的是姿勢。事實上，對一位並不志在求得神通的普通佛教徒而言，似無嚴格不變的規則，因爲不論是舒適地坐於扶椅上或舒服的斜靠在一位置上，任一姿勢都是同樣有利。但在較後的階段，當希望得到較高禪定時，最好實行佛像中的盤腿坐姿。

注意呼吸

選了舒適的姿勢之後，下一步驟便是作片刻的深長而緩慢的呼吸，直到心理上已準備作新的技巧爲止。然後讓呼吸恢復正常的韻律並附加上思修，這思修旣可用自省的參證方式默說：「我正吸入」及「我正呼出」；也可用客觀態度，僅僅知道吸入及呼出的過程。這種訓練至少須延續二十分鐘。對某些很難想到任何不含主觀意念的事情的人，最好採用前種自省的參證方法，也就是說，它是那些沒有語言文字就不能思考者的選擇方法。在訓練的開始階段，它只是思修的精神上的工具。但假若有人能客觀地想到吸入及呼出，而不必假借文字且不受入侵思想的干擾，我便熱切鼓勵他們實行更進步的行持方式，因爲他們在這方面似已擁有可觀的發展能力。

注意思想

但有些人卽使假借精神上的工具（譯註：指語文），經過一番艱

論對修禪如何誠心及精進，單把這些敍述看一眼就足以使任何居士灰心，因爲一些唯有過着隱士生活的人才能具有的特質，對那些志在求得禪定或神通者而言，乃爲先決條件。當一位居士的業力不能使他達到如此高度或特殊的修養時，是可用相當努力及誠心而獲得一種基於適當善法而定的成就水準。

成功的標準

簡單地說，「成功」含有能在任何情況及任何時間專心於你想作的事情的意思，並包含放棄你不想做或無關緊要的事情之能力。就是說當你工作或讀書時，有此種程度的禪定，我們便能够專心不懈，而不受不相干思想的干擾。再者，它包含任何事之能力，並能抵抗誘引我們行事的力量。當我們想睡覺時，我們有阻止不必要的思想及憂慮入侵的能力，而在一定的時間內睡著。某些人該注意這句話：不要太自信你已有這種禪定，而不需要再修持或練習了。如同缺少有規律的鍛練的身體，容易變得遲鈍或不靈活，更容易染患疾病；缺乏正當訓練的心靈必退轉而變爲暴躁，因而深受妄念之害。很多人在得到一夜休息之前，要經過幾小時的奮鬪以阻止入侵思想的攻擊，這對身心兩方面都多麼不經濟啊！且莫說諸如腦筋疲憊等身體方面的虛弱，這些人尚且不能期望其有令人滿意的心理健康，例如：他總是有急躁的脾氣及無謂的煩惱懼怕。如此說來，想維持良好的心靈修養，是多麼需要忍受日常工作壓迫及緊張的毅力啊！

如前所述，禪定的發展卽在建立「正思」（Mindfulness），因當其身心從事某一類事的時候，此人應時刻知曉他正在做、說及想的是甚麼。當一個人在做，說及想的那刻，不離正思，在修心（Mind-development）這方面來說，才能稱爲已獲穩健的成功。

得定的要素

依「摩訶四念住經」所說，除了上述的以慈悲爲主要德行，並以虔誠的願力和堅持不斷的努力來避免不善法和啓發善法以外，修禪的必備要素如下：

第一：要熱心。

第二：要具有明辨的智慧（或譯觀智）。

境界，至少是中間性的禪定。確有許多人閱讀，瞭解及熟背有關禪修的任何文字，但只有少數人能修禪到相當程度。正像消化不良所引起的痛苦，諸如因食量過多或吃了不潔食物而產生的腸胃氣脹或胃痛，只要體內毒素尚未滌除，不適感和高燒的痛苦就無法稍減。同樣地，許多人雖有廣泛的知識和卓越的學術聲望，却不能坐下來修禪。我們發覺這種人在日常生活工作中，有著心理上的錯誤態度。這些錯誤的精神上的妄動產生了或多或少的毒素，對性格有累積性的影響，因而敗壞了心志並使其無法進步。這些錯誤、有害的妄動，從明顯的粗暴、極端的自私、憂慮和嫉妬、到較微細的吝嗇、負義和僞善。其中之一或全部，若在性格上留下深刻印象，將使人不能在佛徒修心(Mind-development) 上有任何成就。例如受憂慮强烈打擊的人，甚至不能專心從事於讀書或寫字等俗務，可知較高程度的眞理體悟，需要一個相應地悟性 (Developed Mind)。

依舍利弗（見小部阿含經無礙辯道章）所說，所有得定的障礙，可以歸納爲心的不健全品質(意譯不善法)。因此任何人依佛法誠意修禪，須坦誠鑑定他或她自己的性格。我們應當無情地分析，儘可能明白吾人內心深處的不善法。若不善法不太多——不論量上或質上——經過相當長時間的努力之後，便有成功的可靠希望。但若發現此心充溢了許多强烈的有害妄動，便無望此人在開始就越級到高級的禪修；他要開始以初級或預備程度的學習，做些日常生活工作中可能的善事。當然，這要有不同的方法和機智，以阻住壞影響的强烈流出；換言之，它包含道德律的灌輸，就如同現代世界每一學校所常做的一樣。

助緣

與不善法相對，以下引自佛陀本人的話，值得注意。那便是「發慈悲心，專念不移卽可得定」。另有一段舍利弗所說與上文相對的一方面的話，大意爲所有善法均有助於得定；由此可知，一個人越有品德，便越容易得定。還該注意的是，修禪可約言爲淨意的步驟；在佛陀遺教大義中，它是程序或重要程度上的第三個，第一是諸惡莫作，第二是衆善奉行。

當然，慈心成就經中，一定還細述其他善法一如細述慈悲。但不

being pampered for so long.

A middle way for an average man after other methods have failed, therefore, is this tactics with dual aspect. Open the door for these unwelcomed guests but at the same time keep a watchful eye over whatever mischief they do, and this is to be followed by an impartial and ruthless criticism on whatever they do. By this method it is allowed to have its own way to some extent. The screwing nut of a bolt is allowed to turn. But since the intruder is always under the careful analysis and criticism of a detached observer (*the application of Mindfulness coupled with penetrating Wisdom*), the grip of the wrench never loses its hold and sooner or later the nut can be screwed securely to the bolt.

This firm but flexible method is often found to work wonders and if a person has not sunk too low with the load of his own spiritual defilements sooner or later the persistent efforts backed by the selfless sincerity must be crowned with due reward. A last word of suggestion here is that at least a period of thirty minutes a day should be put aside for such a training. It may be half an hour at a sitting or three odd moments of ten minutes each, which the student must try to '*steal*' from such moments as would otherwise be spent in idle talks, daydreaming or useless games. (to be continued)

論居士的禪修與悟力

Upasaka Ratanasuvanno (Phorn) 作

鄭振煌 譯

禪修的障礙

瞭解了禪修是什麼並有多少種類，我們該談談最使人迷惑而又最常發生的問題，這便是如何修心到可靠的「三摩地」(即三昧或定)的

"Let the stream of distracting thoughts flow to its heart's content. Whatever intruding thoughts are welcome. But I shall be always mindful of them, not forgetting their intrusion and recognising them for what they are."

This is like allowing the wrench to move with the nut while holding on to it with a firm grip. Strangely enough, the moment a distracting thought is consciously allowed to have its own way but is all the while under the scrutinising eye of Mindfulness, it becomes less powerful and intruding and sooner or later if the scrutinising eye *(which is nothing but the application of penetration Wisdom in conjunction with Mindfulness)* is maintained long enough, a surprising amount of invading or detrimental vibrations begin to fade from the consciousness. This is in fact a middle way of handling the train of unwanted, distracting thoughts with the least possible wastage of energy when all other measures have failed. One extreme of controlling thoughts may be seen in a violent method of ruthless suppression *(without substitution)* in order to prevent the mind from falling into its favourite theme which is so deep-seated in the character. Unless a person is equipped with an exceptional strength of will this forceful method will often result in a strong emotional charge which could explode at any moment with unexpected dangerous consequences. On the other extreme, to give the reins to the unbroken stallion of the mind, ··· indulging in whatever pleases its childish temperament or propensities is equally useless, harmful and abysmal. Such a person is sure to be spoiled and unruly through

time until the mind is ready for the new technique. Then let the breaths return to their usual rhythm but add to it the Mindfulness which may be either in the form of personal reference with the saying to oneself, "I am breathing in" and "I am breathing out" or in the more impersonal attitude with just the awareness of the process of breathing in and breathing out. This exercise should be performed for at least twenty minutes. The former method of personal reference is advisable to some beginners who may find it difficult to think of anything without even a mental reference to themselves i. e. is optional for those who still cannot think without words. It is nothing but a mental peg on which to hang their Mindfulness during the early stage of training. In case, however, there are others who can think impersonally of the mere 'breathing in' and 'breathing out' without the skeleton of words and also without being distracted by intruding thoughts, they are strongly urged to go on with this mode of a more advanced practise since it shows that they have already possessed a fairly developed capacity in this aspect.

To Be Mindful of Thoughts

But some there are who after an arduous struggle against the stream of discursive thoughts even by creating a mental peg still prove no match for them, being time and again beaten back to where they started. In such a case there is the following passage for mental recitation. It is something like a wrench, expnsible, movable, but always with a firm grip. The passage for self-reminding is:

Breaths-Mindfulness

Mindfulness of breaths, the most popularly known and practised by Buddhists, is one of the optional methods enumerated in the first category, concerning the body. A special treatise has been compiled on this subject and may be consulted for greater detail of explanations and references. Herein, therefore, only a brief outline will be treated. It is worthy of note that while there are theoretically four different bases of Mindfulness as mentioned above, the separateness is only the separation for the sake of analysis and consequently many methods, properly followed, can display many or all aspects of the four bases in conjunction. It is because of this fact that the system of mind-development in Buddhism, and especially this Mindfulness of breaths, involves the use both of Mindfulness (SATI) and of (penetrating) Wisdom or (NIBBEDHIKA) PAÑÑĀ.

Posture

Before sitting down for Meditation the first, if not the most important, thing to consider is the posture. In fact for an average Buddhist not aspiring for the deve lopment of psychic powers, there appears to be no hard and fast rule, since any posture, whether sitting at ease in the arm-chair or in a comfortable reclining position is equally good. But it is well in a later stage, when higher Meditation is hoped for, to practise the cross-legged sitting Bosture depicted in the image of the Buddha.

To Be Mindful of Breaths

Now, when a comfortable posture has been chosen, the next step is to draw deep and slow breaths for some

being always inclined to have, for example, a short temper and a groundless worry and fear. This shows how a proper training of the mind is also necessary to keep it fit, so to speak, with sufficient strength to stand the stress and strain of daily work.

As mentioned before, since the development of Meditation is to create Mindfulness, it follows that a person should at all times be conscious of what he is doing, speaking and thinking the moment his body-and-mind is engaged in such and such an activity. It is when a person is not divorced from Mindfulness in every moment of his doing, speaking and thinking that he can be said to have achieved an established success in this aspect of mind-development.

Constituents for the Establishment of Meditation

With loving-kindness as the principal virtue, and with the sincere desire and persistent efforts in avoiding unwholesome qualities and cultivating wholesome ones as earlier mentioned, the active consituents required for the task of developing Meditation, according to the well-known MAHĀSATIPATTHĀNASUTTA, are as follows:

1. Being ardent
2. Being equipped with discriminating wisdom
3. Being mindful
4. Being on guard against the presence both of longing desire and aversion.

BASES OF MINDFULNESS. From the above SUTTA, we know there are four altogether viz. Mindfulness (1) of the body, (2) of sensation, (3) of the condition of the mind and (4) of mental phenomena.

for such an advanced or specialised training at the moment, there is a level of achievement which is based on moderate wholesome qualities and which is accessible with reasonable efforts and sincerity.

The Criterion of Success

This implies, in short, the ability to concentrate on whatever and whenever you want to do. This connotes the capacity for dropping out whatever you do not desire or whatever does not concern the matter in question. Thus when you are working or reading, with this level of meditation we must be able to concentrate on it without any intruding thoughts of other subjects not concerning it. Again, it connotes the ability to stop doing anything and be in control of the forces that tempt us to go on. When we want to sleep we must be able to shut out the invading forces of unwanted thoughts and worries and then sleep within a given time. There is here a word of caution for some: Be not too confident that you have already possessed this kind of Meditation and therefore need no more exercise or training. Just as a body without regular exercise is apt to become inert or less agile, being thereby more susceptible to diseases, so a mind without proper training is sure to decline and become less docile, being thereby more exposed to unwholesome vibrations. A great number of people are known to have struggled for hours against the attack of invading thoughts before they can earn a night's repose. How wasteful it is, in both the physical and mental aspects. Apart from the physical debility such as the fatigued brain, such people cannot be exected to have a satisfactory mental health,

instillation of the laws of morality as is generally done in all schools of the modern world.

Helping Factors

As opposed to the unwholesome qualities, there is the following quotation by the Buddha himself which should be worth noting here. It is 'TUVATAM CITTAM SAMADHIYATI', which means "a mind that is bent on loving-kindness can soon attain to the condition of Meditation" Another one is the Venerable SĀRĪPUTTA's saying in reverse aspect of the above-mentioned of his own and reads to the effect that all wholesome qualities are helpful to the condition of Meditation. From this it will be seen that the more virtuous one is, the better one can develop Meditation. Again, it should be noted that the practise of Meditation is to be included into the step of purification of the mind, in one of the Buddha's summary of his own teachings, comes third in the order or degree of progressive importance, the first being the abstention from doing evil and the second the attempt to do good.

Of course, with Loving-kindness or Metta there have to be some other wholesome qualities as mentioned in detail in the KARANĪYAMETTASUTTA. But a glance at the list therein is very likely to discourage any lay Buddhist, however sincere and keen on meditation practise, since it demands several qualities which can be possessed only by those who are ready for a hermitlike life. But such qualities are pre-requisutes for those who aim at the attainment of the JHĀNA state or the development of psychic powers called ABHIÑÑĀ in Pali. As a layman whose Karmic effects have not created him

the more subtle such as miserliness, ingratitude and hypocrisy. Each and all of these, being dominant impression on the character, will preclude a person from any achievement in the Buddhist mind-development. Instances of this may be seen in those who, when violently agitated by worry, cannot even concentrate on such mundane affairs as reading or writing. This shows how the realisation of truth in a more developed plane calls for a correspondingly developed mind.

According to Venerable SĀRĪPUTTA (*in the PAṬISAMBHIDĀMAGGA*). all obstacles to achievement of Meditation may be summed up into the unwholesome quality of the mind (AKUSALA). Thus it is necessary that everybody who sincerely aims at developing Meditation in accordance with the Buddhist sytem should sincerely take stock of his or her own character. We are required to analyse it ruthlessly, bringing to light as many as possible of the unwholesome qualities in the deepest recess of our minds. In case there is not so much of them, either in quantity or degree, there is a confident hope of success after reasonable efforts for a reasonable length of time. In case, however, the mind is found to be overwhelmed with a great number of strong detrimental vibrations it is hopeless for such a person to jump to this advanced stage of practice at the outset. He is to start with the preliminary or preparatory stage of learning to do whatever good is possible in the course of his daily life and work. Of course, this is to be coupled with various measures and tactics to combat the strong outflows of detrimental influences. In other words, it includes the

MEDITATION AND INSIGHT
FOR AN AVERAGE LAYMAN

by Upasaka Ratanasuvanno (Phorn)

Obstacles to Meditation

Having understood what Meditation is and how many kinds of it there are, we now come to the most perplexing and most recurring question. This is how to develop the mind to the level of reliable SAMĀDHI, at least the intermediate one. It is a fact that there are many who have read and understood and memorised everything concerning Meditation. But it is left to a few who can develop Meditation to a satisfactory degree. This is like the suffering caused by indigestion such as flatulence or heartburn, which comes from overloading, or eating unwholesome food. As long as the poisonous matter inside is not purged off, the discomforts and the burning pain cannot be eliminated. So is it with a great many people who, in spite of their vast intellectual knowledge and high academic distinction, cannot sit down for Meditation. It is observed that people of this kind are equipped with a wrong attitude of mind in the moments of their daily life and work. These wrong mental vibrations generate more or less poison with cumulative effects upon the character, thereby debasing the mind and depriving it of its own progress. These wrong, harmful vibrations range from the crude ones such as brutality, gross selfishness, worry, and envy to