

## 正念的藝術（二）

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### 四念處

四念處是用來支持禪修的參考架構。四念處源自《念處經》，在觀照各種身心經驗時，可以當作引導正念的指南。

#### 1. 身念處

觀照體內的地、水、火、風四大；覺知日常行動中的身體姿勢、移動和動作。

#### 2. 受念處

注意覺受是樂、苦或捨，同時明辨什麼是主要的覺受，什麼是情緒。

#### 3. 心念處

心包括心王和心所。心王是一切現象的「了知」，例如身體的覺受，並如實了知。更要特別注意快樂、憂傷、掉舉等心所，同時看到它們的生和滅。

#### 4. 法念處

不是分析念頭的內容或加以歸類，而是被動的覺照念頭（包括思想、觀念、概念），不加評斷。

### 二種禪修法門

禪修法門有二種：止和觀。止是「專注」單一所緣，以達到心的平靜和安定，方法有觀像、數息、持咒、觀想等。觀是發展分分秒秒的覺知，密切注意主要的身心經驗，可以生起智慧。

禪修是不是成功，端視能否做適合的調整。關鍵在瞭解這二種禪修法門：修觀如果變得緊張，就要改為修止，讓心平靜放鬆；修止如果變得死寂，就要改為修觀，讓心醒覺。

### 三 學

「禪修」的性質應通達，因為它會被誤解為控制。事實不然，禪修者對於身心經驗，應有靈動的覺受力，絕非加以控制。因此，有人會把禪修的「戒」誤解為運用意志力控制禪修。實際上，禪修只是遵從指示，並持續靈活運用指示。因此，「正確的」禪修是反覆練習，讓技巧熟練，不要控制或干預身心經驗。禪修是靠練習的，是成長之道。

禪修初期，應該注意對待身心經驗的態度。如果是反應或評斷，就必須改為接受、同理心和「放下」。越是接受而不企圖有所得，禪修就越自然成功。

若想禪修成功，就必須採取整全的法門，依「三學」而行，缺一不可：

1. 戒，建立和諧的關係。
2. 定，培養「專注」。
3. 慧，徹見心和萬法的實相。

戒：依據傳統，禪修前須先受五戒，以建立成功的基礎，否則無法獲得正定。好好思維和受持五戒，因為它們是禪修的護衛：1. 不殺生，2. 不偷盜，3. 不邪淫，4. 不妄語，5. 不飲酒。這是三學的倫理基礎。但不可僅視為消極的「不這樣不

那樣」，還必須培養積極的態度：誠實、布施、仁慈等。

定：正精進、正定、正念可以培養定。若能喚起、維持和平衡禪修，稱為正精進。在各種身心現象生起時，若能給予密切和不偏不倚的注意，稱為正定。若能專注和徹知所緣，稱為正念。精進太過令心掉舉，精進不足令心昏沈；定太過令心昏昧，定不足令心散亂；但正念不嫌太過，因為正念可以加深禪定。掌握這些技巧令心正念分明，並引生如實的慧。

慧：慧是以「平常心」見到起心動念，因而發現諸法實相。慧以不反應的覺知為基礎。這是一種完全調伏的心態，也是一種具有洞見力的專注，可以看見「實相」。慧是直接經驗到三法印：無常、苦、無我；最後解脫無明邪見。

### 三學與煩惱

煩惱呈現於心的三個層面：1. 眠伏，2. 顯現，3. 發露。貪瞋癡三毒，可以用三種方式對治：第一，以戒讓煩惱發露不出來；第二，煩惱（例如瞋）在心中顯現時，以定制伏；第三，在眠伏的層面見到煩惱時，以慧消除。

下例說明如何以慧對治最擾人的煩惱——瞋。第一，在瞋心生起的場合，以戒讓瞋得不到發露的機會；第二，瞋在心中浮現時，以定平伏；第三，以慧見到眠伏層面的瞋，進而連根拔除。

### 三種禪修姿勢

1. 坐禪：以身體的四大為所緣，在其他現象產生時要有覺知。
2. 行禪：專注腳的移動細節。
3. 動禪：默念身體的動作。

聯結三者，可保持日夜不斷的覺照，或淺或深，功夫成遍時，每一個動作細節都可以了了分明。

### 坐禪要領

首先要調身，全然放鬆，脊椎卻要挺直，彷彿五歲小孩自然穩坐。讓頭輕鬆置於脊椎上，不要後拉或僵硬。下巴後縮，讓眼和耳保持同一高度。

如果坐在地板上，就要使用墊子，讓膝蓋低於臀部並觸地（否則脊椎會垮下來）；不然就坐在硬底的椅子上，不可坐在沙發上。塌陷的身體，只會增加腳的壓力和背部的不舒服。從全身上下四周放射慈念，前胸後背都要放鬆。呼吸要自然和緩，呼吸不順表示身體僵硬。覺照身體接觸墊子、地面或椅子的部位，柔軟放鬆。

以這種方式掃描全身五分鐘。注意並無所謂「完美的姿勢」，疼痛來而後去，它是開放式禪修的自然現象。如果痛得受不了，或因為是受傷而痛，就要在默念各種痛的覺受之後，正念分明地調整姿勢。然而當正念建立之後，由於觀受的結果，熱、硬和癢的覺受就會增加，記住要正念分明地一一覺照，不可煩躁。

以智慧而非盲目的意志力調整姿勢。姿勢將與時俱進，但要「隨順」身體，而非「強迫」身體。如果在坐禪過程中不斷地痛，就要改變姿勢，坐在小凳子或椅子上，或站起來一會兒。

### 檢查姿勢

臀部靠在椅背嗎？這會讓身體塌陷。

後腰保持自然放鬆的曲線，讓腹部往前擴張和「開放」。

想像有人在肩胛骨之間輕輕推著，但肌肉要保持放鬆。

頸部和肩膀一緊張就要覺照，而後輕輕地放鬆。

身體調到舒適、挺直、平衡的姿勢之後，就可以開始禪修。原則是由粗而細，亦即先觀身而後觀心，先覺照身體接觸地面或椅子的感覺是硬或軟（地大）。這可成就身念處，尤其是輔以默念「觸」時。然後覺照下腹部的起伏，在下腹部起時默念「起、起」，在下腹部伏時默念「伏、伏」。

在正念覺照腹部的起伏之後，提防執著不放。如果有思想、覺受或情緒等次要的所緣出現時，也必須覺照，直到消失為止。然後再把正念拉回到腹部的起伏上，不過要隨時覺照任何次要的所緣出現。

覺照四大的性質，例如腹部起伏（風大）所產生的不同覺受，或熱、悸動（火大）所產生的痛感。傳統的坐姿，可以培養覺照力和正念，進而微觀到身體的四大和任何起心動念。（未完待續）



## The Art of Attention (II)

By Ven. Pannyavaro

Chinese Translation by BuddhaNet Translation Team

### The Four Spheres of Attention

The four spheres of attention are structures or frames of reference used to support the practice. They are based on the Satipattana Sutta and can be used as guidelines or frames of reference to help you direct the attention as you investigate the various experiences in your body and mind.

#### 1. Attention to the Body

Directed to apprehending the primary elements of the body (earth, air, fire and water) i.e., hardness, softness, temperature, fluidity and movement within the body and/or awareness of the various body postures, movements and actions in daily activities.

#### 2. Attention to Feelings or Sensations

Noting the qualities of feelings as either pleasant, unpleasant or neutral while being careful to differentiate the primary feeling from the emotional story.

#### 3. Attention to the Consciousness and Mind-States

The consciousness is the “knowing” of anything, e.g. a physical sensation and the knowing of it. Particular attention is paid to the mind-states, e.g. happiness, sadness, agitation and seeing their arising and passing away.

#### 4. Attention to the Mental Content

This is not analyzing mental things or classifying them, but using the attention to passively register the things of the mind--thoughts, ideas and concepts--as a witness without commentary.

### The Two Modes of Meditation

There are two modes of meditation: Calm (Samatha) and Insight (Vipassana).

Calming or serenity meditations use techniques of “fixing” on a single object, excluding all other objects, to produce calm and one-pointedness. Examples are techniques using visualization, following the respiration, mantras and contemplation. The second meditation mode is made up of practices that develop awareness. That is, paying close attention to the predominant object in your physical and mental experience with moment-moment awareness. This meditative attention will lead to insight knowledge.

The ability to successfully manage yourself in meditation depends on whether you can make appropriate adjustments or “fine tuning” during a practice session. This ability is based on understanding these two modes of meditation: for example, if you become strained or tense during insight meditation, switching to the serenity meditation mode will calm and relax the mind; or if you became stuck in a becalmed mind-state in serenity meditation, you can invigorate the mind with an awareness

exercise to give it an investigative edge.

### Three-fold Strategy of Practice

It is necessary to appreciate the nature of “practice” as applied to meditation because it could mistakenly be taken to imply the notion of control. This is far from the case, as the meditation needs to have a flowing receptivity to the experience without in any way controlling it. So “discipline” in the meditation context can be misunderstood as imposing one’s will to control the practice. Actually, it is no more than following the directions and persistently applying the instructions with sensitivity. So correct practice is repeated performance to develop skills, without controlling or interfering with the experience. It’s developmental--the way to growth!

It is important at the beginning of the practice to notice how you are relating to your experience or what your attitude to it is. If it happens to be reactive or judgmental then it is necessary to change the way you relate to things, situations or people, by cultivating qualities of acceptance, empathy and of “letting go” Being more accepting and allowing, without the struggle to gain something, creates a natural meditative state that facilitates the practice.

To successfully self-manage your practice it is necessary to take a holistic approach and to work within a supportive structure. Such a system is found in the “Three-fold Strategy of Practice” which is a complete and integrated system supportive of the psychological well-being of the practitioner:

1. Restraint of behaviour in order to harmonize relationships;
2. Recollectedness, especially regarding developing the meditative art of “focusing”
3. Discernment, which is the wisdom that sees the true nature of mind and existence.

### Restraint and Harmony

Traditionally the meditator must formally undertake, or accept, five rules of conduct as a prerequisite for meditation. They are the foundations that good practice is based on, without them good concentration cannot be attained. These restraints need to be considered and accepted, as they act as protectors for your well-being on the meditation path: 1) to refrain from harming or taking life; 2) to refrain from taking what is not given; 3) to refrain from the misuse of the senses; 4) to refrain from false and harsh speech; and 5) to refrain from the taking of intoxicants which confuse the mind. This is the ethical underpinning of the threefold system. But they are not to be considered as mere “no-nos” as they are balanced by the cultivation of positive behaviour: honesty, generosity, kindness, and so on.

### Recollectedness

The quality of recollectedness or full awareness is acquired through the development and managing of three meditation skills: Right Effort, Right Attention, and Right Concentration. Effort is right in the sense of arousing, sustaining and balancing the

effort; meditative attention is right when there is close and impartial attention to the various meditation objects as they arise; concentration is right when it centers upon and intensifies the meditative focus. Too much effort makes the mind restless; not enough makes the mind slack; too much concentration restricts the awareness, not enough makes the mind lose its focus; but there can never be too much attentiveness, as the acuity of attention is the factor which will deepen the practice. The successful managing of these meditation skills will produce mindfulness or presence of mind, the prerequisite for a finely tuned discernment.

#### Discernment and Insight

Discernment is the intelligence that uncovers the true nature of things by seeing through the “content” mind to be the underlying processes. It is based upon a non-reactive awareness, a perfectly attuned attitude and a penetrative attentiveness that has the potential to see “what really is” The outcome of such practice is direct experiential knowledge of the three universal characteristics of existence: change, unsatisfactoriness and impersonal process which culminates in a series of insights freeing one’s view from the distortions caused by ignorance.

#### Three-fold Strategy and Mental Impurities

Mental impurities are said to be present in three stratified layers in the mind: 1) dormant, 2) manifest, and 3) expressed. These impurities, or the three poisons of greed, hatred and ignorance, can be dealt with in three ways; first their expression can be restrained by harmonizing one’s behaviour; secondly, when they manifest in the mind, for example as angry thoughts, then they can be skillfully suppressed through concentration practices in serenity meditation; eventually when they are seen at their primary source or dormant level, then they can be eradicated through insight meditation.

Here’s an example of how the three-fold strategy is used to deal with our most troublesome negative emotion--anger. First, restrain your behaviour in a situation where anger arises, thus not giving it a chance to be expressed; as soon as anger surfaces in the mind as negative thoughts, then a serenity meditation technique will calm the anger in the mind. But it is only through insight meditation where the ego-illusion is seen as its primary source, as the notion of “me” and “mine” that the anger at the dormant level can be seen with the possibility of eradicating it at its source.

#### The Three Meditation Practices

1. Sitting Meditation--where the primary focus is on the elements of the body while switching to the other spheres of attention as they arise.
2. Walking Meditation--where the stepping or foot movements in walking are noted in detail and the attention is focused on the movements as the primary object.

3. Daily Activities--the meditator continually labels body movements and actions. Linking these three aspects of practice together will create an un-broken thread of awareness through-out the day, either generally, or as the practice becomes fluent, a precise and detailed noting of every action and movement can be sustained.

#### Instruction for Sitting Meditation

The first step is to find a balanced sitting posture. You should be relaxed yet your spine should be straight--you may have noticed how a 5-year-old sits up in a balanced way without effort. Allow your head to balance freely on the spine, checking that it is not pulled back or fixed. Allow your chin to drop so that your eyes and ears are at about the same level.

If sitting on the floor, use cushion(s) so that your knees are below your hips and in contact with the floor (otherwise your spine will collapse) or else use a chair with a firm base (not a sofa). Slumping only increases the pressure on the legs and discomfort in the back. Try radiating loving-kindness above and below and in all directions around you to check that you are not holding or contracting in the front or the back, etc. Check that your breathing is free and easy--any restriction indicates a fixed posture. Turn your awareness to the parts of your body which con-tact the cushion, ground or chair, softening onto the supporting surfaces.

It is useful to spend 5 minutes scanning the body in this way. Note that there is no such thing as “posture” and postural aches will come and go as a natural part of the unfolding practice. If pain becomes overwhelming or is due to injury, mindfully adjust the posture after no-ting the various sensations. However, as concentration develops, sensations of hotness, stiffness and itchiness will arise as part of the contemplation of feeling and sensation, and it is important to note them mindfully without fidgeting. It is important to attend to your posture with wisdom, not insensitive will-power. Posture will improve with time, but you need to work with the body, not use force against it. If you have a lot of pain during a period of sitting, change posture, sit on a small stool or chair, or stand up for a while.

#### Checking Your Posture

Are the hips leaning back? This will cause a slump.

The small of the back should retain its natural, unforced curve so that the abdomen is forward and “open?”

Imagine that someone is gently pushing between the shoulder blades, but keep the muscles relaxed.

Once you have settled into a comfortable, upright, balanced po-sition you can begin meditating. On the basis of working from the gross to the subtle, i.e. from the body to the mind, feel the touch sensations of hardness or softness from the body 掇 contact

with the ground or chair (earth element). This will help anchor the attention to the body, especially when assisted by the mental label of “touching” Then tune into the natural rising and falling movement of the lower abdomen, making a mental note or label of “rising”, “rising” concurrent with the upward movement and “falling”, “falling” with the downward movement.

Having established the movement of the abdomen as a base, be wary of clinging to it. If any secondary objects arise, such as thinking, sensations or mind-states, they too must be noted until they disappear. Then if nothing else takes your attention, return to noting the rising and falling movement of abdomen as your primary object, but always be prepared to attend to the secondary objects when they arise.

It is important to be alert to the specific characteristics of the various elements under observation, e.g. the series of sensations from the movement of the abdomen (wind element) or the specific characteristics found in pain such as heat, throbbing, etc (fire element). The traditional sitting posture gives the right environmental conditions and allows you to focus intensely and apprehend, at a microscopic level, the body’s elements and the subtle mind events. (To be continued)

