

禪修要領

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因為時間不多，我們簡單做些禪修。我知道很多人都是老參，但也可修行這個簡單法門。至於沒有特別禪修法門或這個周末想找個法門修行的人，我建議你們從觀呼吸開始。

觀呼吸法門，首先要儘可能坐得舒適，背痛的人可以坐在椅凳上（如果有的話）。坐在地板上並沒有魔力，這只是來自印度的傳統，印度人都席地而坐，根本不是什麼了不起的事。西藏人也一樣，你瞧，他們總是盤腿而坐，對他們而言，禪坐一點都不難。

但在那些不流行盤腿坐的地方，如果你還年輕，就堅忍一下，因為盤腿是久坐最舒適及最容易的方法，但如果你膝蓋痛，真的坐不住，就找張椅子坐下。

重點是，脊椎要直而不僵，肩膀往後下沈，手置於腿或膝上，整個身體感覺是直的，你的脊椎成一直線拉直。

西藏的傳承，有所謂「毘盧遮那七支坐法」。第一支是蓮花座的雙盤，像坐在這裡的這位先生莊嚴的坐姿一樣。儘可能雙盤，也可以單盤或把腳放下來。藏傳佛教裡的當來下生彌勒佛就是這樣坐，沒有盤腿。

第一支就像蓮花般的跏趺坐，跏趺坐的重要性，如同你所看到的，會促使我們的身體各部分各就各位。在印度和西藏，人們都不用坐墊，因為盤腿對他們是再自然不過的事。

第二支是手結印。有人說左手在右手下，但右掌在下也無所謂，佛陀手印就是這樣，如果這樣不舒服，就把手掌往外放在膝上。

最重要的是，背要直而不緊，肩膀向後而下沈，頭略向上拉，下巴內縮，眼睛微張，焦點沿著鼻樑斜下，放在你面前最自然的目視距離，舌頂上顎。

這麼坐的原因，是因為每一支都主管不同的氣，所以，如果你打坐端平正確，氣就會自然流動。氣流得很順，是因為脈很直且在正確位置。脈正則氣順，氣順則

心定，因為心隨氣走。所以，我們可以輕鬆坐著，專注在呼與吸上。

有些宗派的修行法門，特別是盛行於緬甸的，要學生非常專心於呼與吸，幾乎是強迫心專注於呼吸上。西藏的教法，像寧瑪派，強調心要放鬆、廣大，但放鬆廣大的心還是專注於當下呼吸，只是在覺察氣息的進出。

我們要專注於呼吸，因為過去不能呼吸，未來也不能呼吸，唯有當下可以呼吸，專注呼吸就能處在當下，所以禪修、走路、工作時，就以放鬆的心，專注在你的身心當時的情況，練習覺知當下你的所行、所感，任何妄念都要輕鬆放下，專注呼吸。今天就練習這些，明天再更深入探討。

現在，我們要去經行。還有件事提醒一下，這個周末我希望大家儘可能禁語，這是很重要的。在印度，我們的女尼正在禪修兩個月，雖然她們都只是二十出頭的女孩，但她們在整整兩個月內都禁語。她們做得到，你們也做得到，所以，來此禪修的諸位，請儘量不要彼此交談，真正把禁語當成一個承諾。

Meditation Skills

Delivered at a meditation retreat on June 10, 2005

By Ven. Tenzin Palmo

Chinese Translation by Kathy Cheng

Basically, because we don't have long time, we are going to keep this very simple. I know many of you already had meditation practice. However, there is a very simple one. It is fine if you can do that.

For those of you who don't particularly have one or are looking for something to do this weekend, I would suggest that we just simply practice the meditation on the breathing.

In this case we sit as nicely as we can. Those of you who have any kind of back trouble could sit on a chair or a stool (if there is one). There is no magic in sitting on the floor. It is just that quite frankly this tradition comes from India where every one sits on the floor. So for Indians, it is not a big deal. And also for Tibetans, you see, they always sit with crossed legs. For them to sit cross-legged is what every body

does.

But for societies where sitting cross-legged doesn't come natural, of course, if you are young, it is good to practice severely because it is a nicer and easier way to sit for a long time. But for those of you who have knees really suffered, a chair, bench or stool. You can sit on.

The important thing is to keep the back as straight as possible without being stiff. The shoulders are back and down, the hands either at the laps or on the knees. The idea is that your whole body should feel straight. Your spine will be in alignment.

In Tibetan tradition, there is a posture called the Seven Postures of Vairocana. First, the legs should be in padmasam. You know, the lotus posture is possible like this gentleman here sitting so beautifully. So you do your best with that. You put one leg on, or put your legs down whatever. The future Buddha, the Maitreya Buddha, in Tibetan tradition, is sitting like that, no legs on.

The first posture is trying to be sitting padmasam. The reason why padmasam is so important is that, as you can see, if you are sitting in padmasam, it will actually force the body to be in correct position. In India and Tibet they don't use support behind, because their legs are so used to be sitting like that. They can come to this position naturally.

The second part is the hands. The hand gesture should be the left hand under the right. But quite likely if you sit with the right under the left. The Buddha shows that way, you know. If that is not comfortable, then you can sit with your hands just out.

The most important point is that the back should be straight but not tight. The shoulders should be back and down. The head should be slightly pulling and looking slightly like the chin tucks in. The eyes are usually kept slightly open and focus either down your nose or to a point about that far in front of you where it is natural when you are in the position to look. And the tongue is slightly up behind the back of the teeth.

The reason for all these is that each of the postures governs different Chi. Therefore, if you are sitting really well-balanced, the Chi is also flowing properly. The Chi flowing properly is because the Nadi (the Channel) is straight and in the right position. When the Channels are in the right position, the Chi flows properly. Of course, when the Chi

flows properly, the mind will also balance because the mind flows on the Chi. So we sit comfortably and try to focus on the incoming and outgoing of the breath.

In some schools especially in Burma, one should be very tightly, really forcing the mind to be very aware of the coming in and going out of the breath, really forcing the mind to pay attention. But in Tibetan Schools, like the Nynma school, there is a lot of emphasis on keeping the mind very relaxed. The mind should feel very relaxed, very spacious. With the relaxed, spacious mind, one brings awareness to be present on the breath. As one is breathing in and breathing out, one is just simply conscious, just knows that the breath comes in and goes out. No big deal.

We only concentrate on the breath because we cannot breathe in the past. We cannot breathe in the future. We can only breathe now. If we actually focus on the breath, we are in the present. When you are practicing, when you are walking, when you are working, please just try to bring the mind in a very relaxed but centered way unto what the body and the mind are doing at this moment. Just be practicing what you are doing right now, what you are feeling right now, any sensations, any thoughts, just relaxed, just breathe in and breathe out. Just do that for today. Tomorrow we will go on with that a bit more.

Now we are going to take walking practice. One more thing. During this weekend, as much as possible keep silent. This is very important. Right now we have nuns back in India, they are doing a two-month retreat. They all keep silent for the whole two months, even though they are just girls in their 20s. But for the two months, they all keep silent. They can do that, you can do that too. When you are here, please as much as possible don't speak to each other. Really make it a commitment.