

引導式的禪修

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端身正坐，不要前後左右傾斜。閉上眼睛，生起善念。首先對自己生起善念，因為如果你不能先為自己發出善念，不能真誠希求自己得到快樂，你就無法真誠希求他人快樂。所以，你可以告訴自己：「願我找到究竟的安樂！」提醒你自已究竟的安樂是從內而來，所以這不是自私的。事實上，如果你能從內心發現並發展快樂的來源，便能將它散發給其他人。這樣的安樂，並不需要從任何人身上拿走任何東西。

接著，請將善念傳給他人。首先，可以從親近的人開始，像是你的家人、父母和知心朋友：希望他們也找到究竟的安樂。然後再把範圍擴展到你所認識和不太認識的人，你喜歡、不喜歡或無關喜歡與否的人，甚至你不喜歡的人。不要讓你的善念有任何限制。最後將善念傳送給陌生人，而且，不只針對人類，也希望十方眾生，都能找到究竟的安樂。

之後把心帶回當下。如果你想獲得究竟安樂，你必須在當下尋找，因為過去不可得，未來不可得。因此，你必須安住當下。你現在有什麼呢？你有身體，坐在這裡呼吸；你有心識，能夠思考並覺知。把這些結合起來，並觀照氣息是如何進出的。把你的念頭專注在調息上，這就是「止」。觀照氣息的出入，這就是「觀」。請把這兩項結合起來。如果你願意，你可以用一個佛教名相來加強你在止的練習。試試看「佛陀」，意思是「覺醒」。吸氣時想著「佛」字，而呼氣時想著「陀」字。

請你盡可能的自然呼吸。有一個具體的方法可以讓你在當下得到快樂，同時強化你的「觀」，它就是讓你自然的呼吸。試驗看看，到底哪一種呼吸能讓你在當下感到最自然：可能是長或短的呼吸；入息長，出息短，或是相反；用力或和緩、快或慢、淺或深的呼吸。一旦你找到最自然的韻律，請安住其上一段時間，保持呼吸的平穩。一般來說，呼吸愈和緩，感覺愈好。呼吸，不僅僅是空氣在肺部進出，而是整個氣隨著每次的出入息在身體當中流轉。你必須要覺察氣流動的質感，你可能會因此發現身體有所改變。某一種韻律可能讓你感覺不錯，然後發現另外的韻律感覺更好。試著傾聽並回應身體在當下所要告訴你的是什麼。身體需要哪一種呼吸能量？你如何滿足身體的需求？如果你覺得累了，試著用力呼吸，讓身體充滿精力；若你覺得緊張，試著和緩呼吸，讓身體放鬆下來。

若心裡起了妄想，輕輕地把它拉回來。若起了十次或百次妄想，就把它拉回來十次、百次。別放棄！這稱為熱切的心。換句話說，當你覺察到心已經跑掉時，馬上把它拉回來。不浪費時間在聞聞花香、看看天空及聽聽鳥叫這類的事。你有任務在身，你的任務是學著如何舒適的呼吸，將自己的心安住在當下的時空。

當呼吸開始感到舒適時，可以開始覺察身體其他部位的感受。若你僅將舒適的呼吸停留在很小的範圍，你可能馬上就睡著了。所以，必須有意識地擴大觀照的範圍。肚臍是一個好的下手處。觀照自己的肚臍。它現在在哪？然後留意：吸氣時，

那裡的感受如何？呼氣時又是如何？再留意幾次呼吸的感受，看看在吸氣或呼氣時，是否有緊繃、不自在的感覺？呼氣是否仍然緊繃？若察覺到這種情形，將自己放鬆。觀想吸氣、呼氣時，緊繃的情形慢慢減弱。假使你願意，你也可以觀想你將能量吸進你的肚臍，而這些能量在削減你緊繃不自在的感受。……

再來，將你的觀照移到右側——也就是你腹部的右下方——同樣依照三個步驟：一是先覺察它在哪裡，二是覺察吸氣、呼氣時它的覺受，三是若發現呼吸結滯，將之放鬆。……再將自己的觀照移到左側——也就是腹部的左下方——也同樣依照此三個步驟去做。

現在把觀照移到胃後方的太陽神經叢，……然後向右，到右腰窩，……到左腰窩，……到胸部中央，停留一會兒，移到喉嚨基部……，之後再移到頭部中央。呼吸時要特別注意頭部，想像能量非常和緩地進入，不僅是透過鼻子，而且是透過眼睛和耳朵，從頭頂注入，從頸背進入和緩地流動，並鬆弛在下巴、頸背、眼睛或臉頰附近所可能感受到的壓力。……

接著，可以把注意力慢慢沿背部下移，到雙腳，到腳趾頂端，到趾縫之間。同樣把焦點放在身體的某個部位，在吸氣、呼氣時注意它會有什麼感覺，放鬆任何壓力或緊繃的地方，以便呼吸更自在，最後讓氣流到達腳趾頂端。然後，重複這個動作，氣從頸背開始下移，落到肩膀，經過手臂、手腕，最後從手指流出。

你可以隨意多次重複這個觀照身體的動作，直到心準備安定下來。

然後，把你的注意力放回到最能讓身體自然放鬆、收攝的部位。純粹地讓注意力安住在呼吸上。同時把觀照開展到整個身體，就像是房間中的一盞燭光：雖然蠟燭的火焰只在一點，但是燭光充滿整個房間。或是像網上的蜘蛛：蜘蛛停留在某一點，但牠知道這整張網的動靜。請注意維持開闊的覺察力。你將發現觀照力似乎會縮小，像是一個破了小洞的氣球，所以，請繼續擴大觀照的範圍，想像「整個身體，整個身體，從頭到腳都在吸氣。」想像氣息透過身體的每個毛孔在吸氣與呼氣。請你盡可能地安住在這個收攝、開放的觀照上。現在你不必去想任何事情，不必去其他地方，也不必去做什麼事情。只要當下安住在這個收攝、開放的觀照上。……

當要結束禪修時，提醒你自己要有技巧的離開。換句話說，你不能馬上出定。我的老師阿姜·方曾經說過大多數人禪修，好像爬著一座梯子，一步一步地，一階一階慢慢地往上爬，到達建築物的第二層樓。但是當他們一到二樓，卻跳出了窗外。不要讓你自己也那樣！想想看你是付出了多少努力，才能讓心力集中。不要輕易放棄！

要結束時，第一步是再一次將善念散發到你周圍的人們上，然後在睜眼之前，提醒自己：即使睜開眼睛，你仍須將注意力放在你的身體及呼吸上。當你站起來走路、說話或聆聽時，盡可能地保持專注。換句話說，不管你要做什麼，結束禪修的方法就是學著如何不離開禪定，亦即行、住、坐、臥皆不離專注心。假如你能夠以這種方式集中心力，你將會有一個標準來測量心的變動、心對專注點內外任何事件的反應。唯有如此堅固的專注在一點上，你才能洞察起心動念。v

A Guided Meditation

Excerpt from Noble Strategy

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Sit comfortably erect, without leaning forward or backward, left or right. Close your eyes and think thoughts of good will. Thoughts of good will go first to yourself, because if you can't think good will for yourself--if you can't feel a sincere desire for your own happiness—there's no way you can truly wish for the happiness of others. So just tell yourself, "May I find true happiness." Remind yourself that true happiness is something that comes from within, so this is not a selfish desire. In fact, if you find and develop the resources for happiness within you, you're able to radiate it out to other people. It's a happiness that doesn't depend on taking away anything away from anyone else.

So now spread good will to other people. First, people who are close to your heart--your family, your parents, your very close friends: May they find true happiness, as well. Then spread those thoughts out in ever widening circles: people you know well, people you don't know so well, people you like, people you know and are neutral about, and even people you don't like. Don't let there be any limitations on your good will, for if there are, there will be limitations on your mind. Now spread thoughts of good will to people you don't even know--and not just people; all living beings of all kinds in all directions: east, west, north, south, above, and below, out to infinity. May they find true happiness, too.

Then bring your thoughts back to the present. If you want true happiness, you have to find it in the present, for the past is gone and the future is an uncertainty. So you have to dig down into the present. What do you have right here? You've got the body, sitting here and breathing. And you've got the mind, thinking and aware. So bring all these things together. Think about the breath and then be aware of the breath as it comes in and goes out. Keeping your thoughts directed to the breath: that's mindfulness. Being aware of the breath as it comes in and out: that's alertness. Keep those two aspects of the mind together. If you want, you can use a meditation word to strengthen your mindfulness. Try "Buddho," which means "awake." Think "bud-" with the in-breath, "dho" with the out.

Try to breathe as comfortably as possible. A very concrete way of learning how to provide for your own happiness in the immediate present--and at the same time, strengthening your alertness--is to let yourself breathe in a way that 掇 comfortable. Experiment to see what kind of breathing feels best for the body right now. It might

be long breathing, short breathing; in long, out short; or in short, out long. Heavy or light, fast or slow, shallow or deep. Once you find a rhythm that feels comfortable, stay with it for a while. Learn to savor the sensation of the breathing. Generally speaking, the smoother the texture of the breath, the better. Think of the breath, not simply as the air coming in and out of the lungs, but as the entire energy flow that courses through the body with each in-and-out breath. Be sensitive to the texture of that energy flow. You may find that the body changes after a while. One rhythm or texture may feel right for a while, and then something else will feel more comfortable. Learn how to listen and respond to what the body is telling you right now. What kind of breath energy does it need? How can you best provide for that need? If you feel tired, try to breathe in a way that energizes the body. If you feel tense, try to breathe in a way that's relaxing.

If your mind wanders off, gently bring it right back. If it wanders off ten times, a hundred times, bring it back ten times, a hundred times. Don't give in. This quality is called ardency. In other words, as soon as you realize that the mind has slipped away, you bring it right back. You don't spend time aimlessly sniffing at the flowers, looking at the sky, or listening to the birds. You've got work to do: work in learning how to breathe comfortably, how to let the mind settle down in a good space here in the present moment.

When the breath starts feeling comfortable, you can start exploring it in other areas of the body. If you simply stay with the comfortable breath in a narrow range, you'll tend to doze off. So consciously expand your awareness. A good place to focus first is right around the navel. Locate that part of the body in your awareness: where is it right now? Then notice: how does it feel there as you breathe in? How does it feel when you breathe out? Watch it for a couple of breaths, and notice if there's any sense of tension or tightness in that part of the body, either with the in-breath or with the out-breath. Is it tensing up as you breathe in? Are you holding onto the tension as you breathe out? Are you putting too much force on the out-breath? If you catch yourself doing any of these things, just relax. Think of that tension dissolving away in the sensation of the in-breath, the sensation of the out-breath. If you want, you can think of the breath energy coming into the body right there at the navel, working through any tension or tightness that you might feel there....

Then move your awareness to the right--to the lower right--hand corner of your abdomen--and follow the same three steps there: 1) locate that general part of the body in your awareness; 2) notice how it feels as you breathe in, how it feels as you breathe out; and 3) if you sense any tension or tightness in the breath, just let it relax....Now move your awareness to the left, to the lower left-hand corner of your abdomen, and follow the same three steps there.

Now move your awareness up to the solar plexus....and then to the right, to the right flank....to the left flank....to the middle of the chest.... After a while move up to the base of the throat....and then to the middle of the head. Be very careful with the breath energy in the head. Think of it very gently coming in, not only through the nose but also through the eyes, the ears, down from the top of the head, in from the back of the neck, very gently working through and loosening up any tension you may feel, say, around your jaws, the back of your neck, around your eyes, or around your face.... From there you can move your attention gradually down the back, out the legs, to the tips of the toes, the spaces between the toes. As before, focus on a particular part of the body, notice how it feels with the in-breath and out-breath, relax any sensation of tension or tightness you might feel there, so that the breath energy can flow more freely, and then move on until you've reached the tips of the toes. Then repeat the process, beginning at the back of the neck and going down the shoulders, through the arms, past your wrists, and out through your fingers.

You can repeat this survey of the body as many times as you like until the mind feels ready to settle down.

Then let your attention return to any spot in the body where it feels most naturally settled and centered. Simply let your attention rest there, at one with the breath. At the same time let the range of your awareness spread out so that it fills the entire body, like the light of a candle in the middle of a room: the candle flame is in one spot, but its light fills the entire room. Or like a spider on a web: the spider's in one spot, but it knows the whole web. Be keen on maintaining that broadened sense of awareness. You'll find that it tends to shrink, like a balloon with a small hole in it, so keep broadening its range, thinking "whole body, whole body, breath in the whole body, from the top of the head down into the tips of the toes." Think of the breath energy coming in and out of the body through every pore. Make a point of staying with this centered, broadened awareness as long as you can. There's nothing else you have to think about right now, nowhere else to go, nothing else to do. Just stay with this centered, broadened awareness of the present....

When the time comes to leave meditation, remind yourself that there's a skill to leaving. In other words, you don't just jump right out. My teacher, Ajaan Fuang, once said that when most people meditate, it's as if they're climbing a ladder up to the second story of a building: step-by-step-by-step, rung-by-rung, slowly up the ladder. But as soon as they get to the second story, they jump out the window. Don't let yourself be that way. Think of how much effort went into getting yourself centered. Don't throw it away.

The first step in leaving is to spread thoughts of good will once more to all the people around you. Then, before you open your eyes, remind yourself that even though

you're going to have your eyes open, you want your attention to stay centered in the body, at the breath. Try to maintain that center as long as you can, as you get up, walk around, talk, listen, whatever. In other words, the skill of leaving meditation lies in learning how not to leave it, regardless of whatever else you may be doing. Act from that sense of being centered. If you can keep the mind centered in this way, you'll have a standard against which you can measure its movements, its reactions to the events around it and within it. Only when you have a solid center like this can you gain insight into the movements of the mind.

