

正念的藝術（三）

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行 禪

禪修通常都採坐姿，而走路時則可修觀禪（毘婆舍那）。行禪的要點：覺知每一步的過程。行禪與坐禪交替進行，有助於禪修的平衡。

如果坐禪的「止」令人昏沈或過度專注，則行禪可以喚起禪修的能量。事實上，這是理想的觀禪方式，因為它是行動中的禪修。

找一塊五至十公尺長的平地，來回走路。兩臂自然下垂，兩手輕輕握拳放在下腹。凝視前方兩公尺的地面，避免視線受到干擾。在跨步之前，首先覺知站姿和腳觸地的感覺，以此建立正念。走路時，注意腳掌，不管腿或身體其他部位。

開始五分鐘，只注意每一步的三部分：提腳、挪腳、踏腳。隨著腳移動的同時，默念或標記每一步的六部分：提腳跟、提腳、挪腳、落腳、腳尖著地、腳跟著地。在行走和注意每一步的六部分時，可能會發現仍然有妄念生起。不要擔心，只須專注腳步，讓妄念只是「背景妄念」。不過，如果發現走路時「掉入妄念」中，就要停下腳步，用力地默念「妄念」、「妄念」、「妄念」。然後，把注意力拉回到腳的動作上，繼續走路。小心不要讓默念變成機械化，以致於失去走路的覺知。試著行禪至少半小時，並延長到一個小時。實務上，最好先行禪再坐禪，以獲得動靜一如的平衡。如果能夠行禪和坐禪交互修持，不要有重大的中斷，必可發展持續的正念，自然融入日常活動中。

動 禪

如果把世俗生活當成佛法的障礙，就不能在日常活動中見到佛法：殊不知離開佛法就沒有日常活動。

一永平道元

爲了加深正念，每天必須持續修持幾個小時，才能讓禪修產生力道。在一天當中，不管是舉手投足、行動、覺受或起心動念，只要是最明顯的就了了分明，如此正念就可成串。

日常活動包括做家事、飲食、刷牙等細節，都要逐一默念，不可忽略。一再默念每一個動作，養成習慣之後，就可變成第二天性。當然，培養默念的習慣並不容易，所以需要耐心和毅力，尤其在因爲經常失去正念而感到挫折時，更需要對自己仁慈一點。

如果有困難，就要使用「扳機」來提醒日常的正念修持。譬如，使用「接觸水」當扳機，提醒當下的所作所爲，像是洗手、洗盤子、澆花、洗狗。只要有一次能夠全神貫注，就是培養正念習慣的開始。

在日常生活中，檢討或對默念發生興趣（但不可評價），並寫在日記上，將可加強正念。

受念處

佛陀說：「萬法匯集於受。」受念處是禪修的關鍵。許多禪修的問題，都源自盲目反應苦受。人的一生，大都花在不斷增加樂受和避免苦受。如果感受生起而不覺照，就會徘徊不去，讓人深陷正面或負面情緒之中。感受其實是中性的，只是對外境刺激給予樂受、苦受或捨受的反應而已。如果某事涉及個人，因而由感受衍生情緒，就會產生恐懼、怨恨和焦慮。感受和情緒是分不開的。白天所收到的許多微弱印象，在產生朦朧而短暫的感受後就消失了。這表示讓印象在純感受或五官感受的階段消失，而不衍生心理感受是可能的。

一天二十四小時，心只要寂寂惺惺，即使是微弱而短暫的感受，都可以覺察到，因為在許多情況下，如果心不是完全想著什麼事，在感受浮現時，就能夠清楚的注意。萬一無法在第一時刻就覺知感受，就應該問問自己一個檢驗性的問題：「浮現的是什麼感受？」如此就可以跳脫通常會出現的一團混亂感受。

切記把感受從最細微的「我」和「我所有」的念頭中剝離出來。千萬不要讓感受染上自我的色彩，譬如「我覺得」；也千萬不要讓自己變成感受的主人，譬如「我有快樂的感受」或「我有痛苦的感受」，應該這麼覺察「有快樂的感受」或「有痛苦的感受」。覺察感受而不染上自我的色彩，可以讓禪修者把正念專注在感受上，心無旁騖。這就是《念處經》的意思：「他於受觀受。」

當感受生起時，首先要覺知，清楚地分別感受是樂受、苦受或捨受。只要以正念觀照，就會發現並無固定的感受這回事。在某個感受從生到滅的短暫期間，都要保持正念覺知。如果念滅處能夠越來越清楚地反覆見到，就可以越來越容易抓到妄念和情緒，最後阻止不生。一般人的妄念不斷生起，而且立刻演變成情緒：苦受就瞋，樂受就貪。因此，心大都只是在反應：喜歡、不喜歡。結果是在受演變成貪或瞋的環節中，讓人們深陷於痛苦的輪迴中無法自拔。但事實上是可以不必如此的。只要在五根生起覺受的第一瞬間就予以截斷，不要讓它演變成情緒，感受就無處可去，因此就沒有貪著，沒有喜歡或不喜歡，故事結束，痛苦結束。記錄感受而不以接受來作反應的「純然」正念，如果能夠將之導向感受的生和滅，就可以阻止煩惱的衍生，不讓它進一步發展。因此，粗重的感受就慢慢減弱而後消失，淡然面對一切，不貪不瞋，這就是自然、無作的「放下」。

佛陀將感受比喻成泡沫。如果能夠觀受如泡沫，膨脹而後破滅，則感受和貪執的聯結就減弱，最後斷絕。透過這種練習，黏著感受的貪執就可以善巧地消除。這不是說這種練習會令人變得冷漠無情，完全沒有情緒。反之，心靈會變得更加開放，不再有任何執著。這種觀照將產生內心的空間，從而發展出精細的情緒：慈、悲、安忍、寬容。

禪修的平衡

走鋼索是經常用來描述禪修的意象。走鋼索必須注意平衡。禪修亦然，必須特別注意平衡的態度。未經訓練的心，總是往外奔馳：不是執著想要的東西，就是排斥令人不高興的東西。推和拉的習性，是造成痛苦和不平衡的原因。所以保持平衡將可發展不迎不拒、不貪不瞋的心，既不執著也不厭惡。

禪修時，必須發展調整和管理用功的能力。發展分分秒秒的正念，需要某種程度

的努力，但不可以存著有所得心。努力必須集中在當下，以平等心專注當下所發生的一切。

佛陀舉了一個例子，說明正念的重要。他說有一個人受命頭上頂著滿滿的水壺走過人群，後面跟著提劍的士兵。只要有一滴水溢出，士兵就要砍他的頭！因此可想而知，他必然小心翼翼走路。這就是禪修所需要的正念。

然而，這必須是放鬆的正念。太用力或不用力，都會讓水濺出來。頭頂水壺的人，必須放鬆，有韻律感，隨著改變的景色而流動，卻要分分秒秒保持正念分明。正念的練習，必須如此用心：寂寂惺惺（放鬆但醒覺）。這種練習可以保持平衡，並在生活中與人和諧相處。

保持禪修的平衡，就是調和精進、定、念三者。「精進」太猛讓心掉舉，「定」太過讓「念」縮小到單一點。精進和定是主動的，念是被動的。禪修時，務必記住這三者；運用得宜，可以調整、和諧、平衡禪修。

每一種禪修各有不同的專注方法。修止（奢摩他）時，專注單一的所緣，忽略其他的所緣，讓心定於一境。修觀（毘婆舍那）時，各種所緣一生起，分分秒秒都要覺知，不要把心定於一境。事實上，觀是念的強化，而非定的加強。因此，從止轉為修觀時，就要放下專注一境，以發展分分秒秒的正念，覺照最明顯的身心經驗。

觀既是正念的練習，就不需要生定，因為只要持續保持注意力，念就會自然生起定。「念」沒有太過的問題，不像「精進」和「定」太過就會出錯。「念」不嫌多，只怕「念」不足以平衡「精進」和「定」。因此，更重要的是努力維持「念」，因為「念」的延續將讓心安靜下來，而且變得甜蜜，這是與修「定」相同的功德。

v（未完待續）

The Art of Attention (III)

By Ven. Pannyavaro

Chinese Translation by BuddhaNet Translation Team

Technique in Walking Meditation

While meditation is usually associated with the sitting posture, Insight Meditation (Vipassana) exercises can be practiced while walking. Walking in Insight Meditation is essentially about the awareness of movement as you note the component parts of the steps. Alternating walking meditation with sitting meditation helps to keep the meditation practice in balance.

Walking meditation is also a skilful way to energize the practice if the calming effect of sitting is making you dull or you are becoming over concentrated. Actually, it can be the preferred mode in Insight Meditation as it is meditation in action.

You will need to find a level surface from five to ten meters long on which you can walk back and forth. Your arms should hang naturally with your hands lightly clasped in front. Gaze at a point about two meters in front of you on the ground to avoid visual distractions. Establish your attentiveness by first noting the standing posture and the touch sensation of the feet at the start of the walking track. Then as you walk keep the attention on the sole of the foot, not on the leg or any other part of the body.

For the first five minutes you can note just three parts of each step: “lifting”, “pushing”, “dropping” Mentally note or label each step part by part, building up so that you are noting all six component parts: “raising”, “lifting”, “pushing”, “dropping”, “touching” and “pressing”-- concurrent with the actual experience of the movements. While walking and noting the parts of the steps you will probably find the mind still thinking. Not to worry, keep focused on the noting of the steps, so long as the thoughts remain just “background thoughts” However, if you find you have been walking “lost in thought” you must stop and vigorously note the thinking as “thinking”, “thinking”, “thinking” Then reestablish your attention on the movement and carry on. Be careful that the mental noting does not become so mechanical that you lose the experience of the movement.

Try to do a minimum walking period of half an hour and build it up to a full hour. Strategically it is better to do a walking period before a sitting session as it brings balance into the practice. If you can alternate the walking and sitting sessions without any major breaks you will develop a continuity of awareness that naturally carries through into the awareness of daily activities.

Awareness of Daily Activities

Those who see worldly life as an obstacle to Dhamma see no Dhamma in everyday actions: They have not discovered that there are no everyday actions outside of

Dhamma.

--Eihei Dogen

For awareness to deepen, continuity, which gives momentum to the practice, must be maintained for at least a few hours in the day. Continuity arises through careful and precise attention to movements, actions, feelings and mind-states, whatever is prominent, for as long as possible during the routine of the day.

Nothing can be dismissed as unimportant when noting daily activities: domestic chores, eating, cleaning your teeth. Repeatedly note any and every movement and activity in order to establish the habit so that it becomes second nature to note them in your daily routine. Of course, this is not easy to establish and so requires patience and perseverance -- especially in being kind to yourself when you feel frustrated by constant forgetfulness!

If you are having difficulty, set yourself up to do a daily mindfulness exercise using a "trigger" as a reminder. For instance, you could use contact with water as a trigger to remind you to be present with whatever you are doing while you are doing it, for instance washing your hands, doing the dishes, hosing the garden, washing the dog, etc. If you succeed only once in paying full attention it might be the start of establishing the habit of being mindful.

It is helpful to reinforce your efforts in being attentive in daily life by reviewing or taking stock of your daily notings -- but without making judgements -- and recording your practice in a meditation diary.

Awareness of Feelings

The Buddha said, "all things converge in feelings" Awareness of feelings is the pivotal factor in meditation. A lot of difficulties in meditation practice stem from the unnoticed or unacknowledged reaction to unpleasant feelings. We spend most of our lives in unceasing effort to increase pleasant feelings and to avoid unpleasant feelings. If we do not acknowledge feelings they linger and we become stuck in some state -- positive or negative. Yet feeling by itself, in its primary state, is quite neutral when it simply registers the impact of an object as pleasant, unpleasant or indifferent. Only when there are emotional additions, such as when one's personal story is involved, will there arise fear, hatred and anxiety. Feelings and emotions are separable. Many of the weaker impressions we receive during the day stop at the mere registering of faint and brief feelings. This shows that the stop-ping at the bare or primary feeling is psychologically possible.

Attention to feelings, even when they are faint and brief, can be sustained throughout the day when the mind is calm and alert, because actually there are many occasions when one is not totally preoccupied and is able to notice feelings clearly at their primary stage. If, however, you are unable at first to differentiate the feelings, as a

strategy try asking yourself a checking question: “what feeling is present?” In this way, you can sort out the jumble of confused feelings usually present.

It is of particular importance to dissociate the feelings from even the slightest thought of “I” or “mine” There should be no ego-reference such as “I feel” nor should there be any thought of being the owner of the feeling: “I have pleasant feelings or I have pain” but rather “There are pleasant feelings” or “There is pain”. Awareness of feeling without the ego-reference allows the meditator to keep the attention focused on the feeling alone. This is the meaning in the Satipattana Sutta of “He contemplates feeling in feeling?”

You should first develop an awareness of the feelings when they arise, clearly distinguishing them as pleasant, unpleasant or neutral. With attentiveness there is no such thing as mixed feelings. Attention should be maintained throughout the short duration of the specific feeling until the feeling ends. If the vanishing point of feeling is repeatedly seen with increasing clarity it will become much easier to catch and finally to stop thoughts and emotions which normally follow so regularly and are habitually linked: if the feeling is unpleasant a negative reaction occurs; if it’s pleasant grasping arises. Thus the mind is mostly just reacting: liking, disliking. The result is that you are being caught in the conditioned cycle of suffering at the linkage of feelings and grasping. But there is no need to be. By intercepting the primary feeling at a sense-door, without the following emotion, the feeling will go no further, therefore no attachments, no liking or disliking, end of story, end of suffering. When “bare” attention, that is, registering the feeling without reaction in a state of receptivity, is directed to the rising and vanishing of feelings, the polluting additions are held at bay and inhibited from further elaboration. So gradually the gross feelings weaken and fall away -- one loses interest -- thus dispassion arises, which is a natural, effortless “letting go”

The Buddha likens feelings to bubbles. If feelings can be seen in their bubble-like, blown-up and bursting nature their linkage with grasping and attachment will be weakened more and more until the chain is finally broken. Through this practice, attachment, which is a kind of stuckness to feelings, will be skillfully eliminated. This does not mean that this practice will lead to cold aloofness or an emotional withdrawal. On the contrary, mind and heart will become more open and free from the fever of clinging. Out of this seeing, an inner space will be provided for the growth of the finer emotions: loving-kindness, com-*passion*, patience and forbearance.

Achieving Balance in Meditation

An image often used to describe the practice of meditative attention is that of walking a tightrope. To succeed in this art you must pay attention to your balance. In

meditation, this applies especially to how you relate to things -- your attitude. The untrained mind is constantly reaching out to pull at desirable objects or pushing away unpleasant objects. The habit of pushing and pulling is the cause of much distress and imbalance. So keeping your balance will help to develop a mind that does not cling or reject, like or dislike, and is without attachment or condemnation.

Developing the ability to adjust and manage your effort in practice is essential. A certain effort is involved in developing moment-to-moment awareness, but it should not be an effort to attain anything in the future. The effort should focus on the present, just paying attention with equanimity to what is happening in the moment. The Buddha gave an example of just how attentive we should be. He told of a person who was ordered to walk through a crowd with a water jug full to the brim balanced on his head. Behind him walked a soldier with a sword. If a single drop was spilt the soldier would cut off his head! So you can be sure that the person with the jug walked very attentively. That is the quality of attention required in meditation.

Yet, it has to be a relaxed awareness. If there is too much force or strain the least jostling will cause the water to spill. The person with the jug has to be loose and rhythmic, flowing with the changing scene, yet staying attentive in each moment. This is the kind of care we should take in practicing awareness, being relaxed yet alert. This kind of training helps to maintain your balance and the ability to live in harmony with others.

Maintaining your balance in meditation is a matter of harmonizing three factors: effort, concentration and awareness. Too much effort makes the mind restless, while too much concentration narrows the awareness and restricts the attention to a single point. Effort and concentration are active factors, while awareness is passive. As you practice, keep in mind the characteristics of these three factors for applying them appropriately will allow you to adjust, harmonize and keep your meditation practice in balance.

Each type of meditation requires a different form of concentration. In Calm or Serenity Meditation (Samatha) the meditator fixes on a single object, ignoring other objects to become absorbed in one object. Insight Meditation (Vipassana) is a moment-to-moment knowing of various objects as they arise without fixing on any particular object. Actually, Insight Meditation is really a matter of an intensification of awareness rather than concentration. So, if you wish to change the meditation mode, from Serenity to Insight, fixing on a single object has to be dropped to allow for an open moment-to-moment awareness of whatever is predominant in your experience.

As Insight Meditation is the practice of awareness, it is not necessary to induce

concentration as such, because sufficient concentration will naturally arise by continuously maintaining the attention. There is no problem in having too much awareness, as there is in effort and concentration. It is not something that you can overdo, rather it is more likely that there is not enough awareness to help balance the factors of effort and concentration. So, really it's more important to put the effort in maintaining the awareness, as continuity of attention will produce calm and a sweetening of the mind which is the same benefit gained from Concentration Meditation. (To be continued)

