

正念的藝術（四）

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維持平衡的五種方法

1. 觀照一切經驗：客觀明記一切經驗，因而產生「見證」的心。
2. 放下：不要尋求願望、衝動、欲望的滿足，至少要有某種程度的放下，以產生觀照的空間。
3. 不檢查：接受一切思想、感受、情緒和感覺，了了分明，不做分別或揀擇。
4. 捨受的態度：對身心現象不迎不拒，覺察而不評價。
5. 接受：禪修不是不理會經驗，而是要以接受的態度，對觀察到的現象，能夠覺知、敏感和熟悉之。

慈 觀

慈觀可以用來支持正念的修行，讓心開放而甜蜜。它提供良好的平衡，可以輔助觀禪。慈觀是佛陀所教的法門，足以啓發無私或利他的愛心。恨不能與慈共存，如果代以慈念，恨就可消散。

許多人都受困於負面的心態，卻很少發展對治的技巧。事實上，心即使酸楚了，大多數人都有能力生起慈念，讓心變得甜蜜。慈觀是一種禪修的法門，可以收攝內心，征服一切負面情緒。慈觀系統性地發展「愛的接受」，從而產生正面的態度改變。因此，它是自我心理治療法：療癒受困擾的心，解除心的痛苦和混亂。慈觀是慈悲喜捨四無量心觀之首。慈是接近別人和擁抱別人的溫馨。慈成熟時，自然流出悲，因為慈會對別人的困難產生同理心；吾人必須小心慈的近敵——憐憫，憐憫只是關心，缺少同理心。正面的同理心，會欣賞別人的德行或福報，而非嫉妒；嫉妒是喜的敵人。這一系列的禪觀成熟時，就會產生客觀的捨。捨觀必須以次第的慈悲喜觀為前行，否則容易顯現它的近敵——冷漠無情。捨一方面保持關懷和客觀，一方面對一切人們、關係和情境平等對待和接受，絕不歧視。

系統性的慈觀

慈觀若想充分發揮它的利益，就必須系統性的發展，直至入定或心一境性為止。慈觀的目的是發展五禪支：前二支（尋、伺）是因，後三支（喜、樂、心一境性）是果。五禪支對治禪修的五蓋：尋以精進力克服昏沈，伺以定力克服疑，喜以歡喜力克服瞋，樂以舒壓力克服掉舉，心一境性以收攝五根力克服貪。初禪五禪支克服五蓋，舊的負面情緒得以改變，新的正面心態得以形成。

如何修慈觀

首先發展愛心接受自己，如果生不起對自己的愛心，就表示覺得自己一無是處。沒關係！這表示有工作等待完成，慈觀就是為了克服自我懷疑或負面心態的感覺。然後，就可以發展對別人的慈心。

四種人是輸送慈心的對象：

1. 尊敬、喜愛的人，如上師。
2. 非常喜愛的人，如親密的家人或朋友。

3. 中立性的人，認識卻沒有特殊感覺的人，如櫃台接待員。

4. 敵人，目前難以相處的人。

首先對自己生起慈心，然後依上列次序對他們修慈，如此將可打破這四種人和你之間的障礙，進而打破你心中的分別；分別心正是大部分煩惱的來源。

再提醒一句：最好選擇同性別的人來修慈，如果對同性別的人有性別偏見，只好對異性修慈。這可避免產生慈的近敵——貪婪。嘗試對不同的人修慈，因為某些人不容易歸入上述類別，但記住依上述次序修慈。

生起慈心的方法

觀想——產生心中圖像。想像你自己或修觀的對象正在對你微笑，或感覺愉悅即可。

回憶——回憶某人的優點和善行義舉。並用自己的話，對你自己做肯定。

持誦——這是最簡單卻可能最有效的方法。反覆持誦已經內化的咒語或「慈」之類的單字。

觀想、回憶和持誦「慈」字，可以幫助你生起慈的正面感覺。你可以三個方法都使用，也可以選擇最合適的一種方法。當正面的感覺生起時，就把注意力轉到感覺上，因為感覺才是主要的焦點。把心專注在感覺上，如果心亂了，就把心重新專注在慈觀的方法上；如果感覺減弱或消失了，也要把心重新專注在慈觀的方法上，即用觀想來喚回或強化感覺。

第二階段是「方向性的擴散」，系統性地把生起的愛的感覺投射到四面八方：北、南、東、西、上、下及四周。觀想全球各城市、鄉鎮、國家的朋友和社區，可以加強這種「方向性的擴散」。

當修行成熟時，無特定對象的擴散就可以自然發生。這是無分別的，沒有特別對象，只是把博愛的感覺自然地輻射出去。這時候修行就已經成熟了，執著的偏愛變為包容一切、無條件的大愛。

慈觀是一種核心的禪修法門，千萬不可視為只是離開日常生活的正式坐禪而已。因此，離開禪堂時，要把良好的和諧心境帶入街頭、家庭、職場、人際關係中。把修行應用到日常生活中，就是刻意把慈心導向每一個人，接受每一個人，怨親平等。

祝你法喜充滿！

日常禪修

最常與禪修聯想在一起的意象是結跏趺坐的佛像。毫無疑問，這種佛像充滿靈動又優美；不幸的是，它讓外行人誤會禪修是靜態的、「雕像」似的尋求，只是在禪堂練習。

如果禪修要和日常生活有任何關係，就必須在家裏禪修。家不只是指住所，也指注意力所在的任何地方。在家裏禪修需要「相續」、動力的方式，不限於特定的時間、地點或姿勢。禪修必須與日常活動結合，變成家裏和日常生活中的禪修生活方式的基礎。

然而，我們也必須承認：把禪修和日常生活結合並不容易。因此，必須刻意禪修；

好動機還不夠，必須要有誓願。因此，思考一下優先次序：花幾個小時看電視重要，還是花半個小時左右禪坐重要？每日定時的家裏禪坐，是禪修的錨。即使把禪修只當作一種心理衛生的方式，例如用來「解除壓力」，每日禪修對於增進家人和工作關係的和諧幫助極大。

記住要把每日在家裏的禪修，當成永續和穩固禪修的方式。忙碌的生活，容易說服你自己沒有時間保持定時的禪坐，或當你感覺疲倦時，必須放下禪坐。當你感到壓力或太累時，自然會抗拒以禪修來面對壓力。但它通常只是走過禪修路之前必須面對的初步抗拒。再者，不要評價禪修，以為如果禪修不夠好，就是在浪費時間。它全是碾米廠的粗糠，必須堅持下去，唯有維持禪修的習慣，才能獲得長期的利益。

達賴喇嘛對慈悲有更精闢的闡釋：

我自己覺得，也告訴其他佛教徒，暫且不要談涅槃的問題。涅槃並非很急迫。如果在每日的生活中，真實地以愛、慈悲、無私過美好的日子，涅槃也就不遠了。反之，如果我們談涅槃、談哲學，卻不願在日常生活中修行，就會抵達奇怪的涅槃，而非正確的涅槃，因為你的日常修行等於零。我們必須把佛法應用於日常生活中。

俗語說，一段旅程的開始和結束，基本上是一樣的。禪修尤其如此，因為你不需要去任何地方尋找你的真實本性，當下就是，在家裏禪修！

當 下

我們可以感恩佛陀的這些教法，但只有實際應用佛法在日常生活中，享用心儀的果實，才能得到利益。這麼做固然不容易，但也不複雜，只要將上面所讀到的基本教法付之實踐，也就夠了。現在就開始，注意當下的一切身心現象！希望找到更好的教法而延後修行，或期待理想的環境出現才要修行，都只是在延長痛苦而已。修行就在當下，因此，加持也只在當下出現。v（全文完）

禪師簡介

般若波羅法師，澳洲籍，獻身佛法禪修。在他的學僧訓練中，曾受教於若干禪修導師，包括緬甸恰宓禪修中心的迦納卡法師，後者是著名的已故緬甸禪師馬哈西法師的主要弟子。

般若波羅法師協助建立許多澳洲最早期的佛教僧團和中心。他在玻浮尼衛寺受具足戒，戒師是泰國僧皇尼亞納三瓦羅長老。在超過二十五年的訓練中，他在所有主要的上座部佛教國家中學習和練習禪修，包括長期在緬甸馬哈西中心精進修持「四念處內觀」。

目前他是具格的禪師，又因為出身西方，自然對西方禪修者的關切點和需要產生移情作用，於是結合長期的訓練和生命經驗，創造一種實用而深度的內觀禪修教授法。

一九九三年，般若波羅法師成立電腦資訊網路「佛網」。他首先使用電腦做簡單

的桌面出版，透過數據機而發現線上社群，「佛網」於焉誕生。佛網是第一個佛教公告板系統，後來演變成澳洲的第一個佛教網站。這個電子佛教資訊網站是目前全世界最大和最孚眾望的佛教網站之一，每天有五萬多次上網。

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The Art of Attention (IV)

By Ven. Pannyavaro

Chinese Translation by BuddhaNet Translation Team

Five Ways to Maintain the Balance

1. Witnessing your own experience--Noting impartially whatever you are experiencing, while you are experiencing it, thus creating a “witnessing” consciousness.
2. Letting go--Rather than seeking gratification of wishes, impulses and desires, there has to be at least some degree of letting go to create the space to see.
3. The Removal of the Censor--An attitude of acceptance of all thoughts, feelings, emotions and sensations into awareness without discrimination or selection.
4. An Attitude of Neutrality--A neutral registering of physical and mental events without the slightest posturing or positioning towards them.
5. Being Receptive--Meditation is not about being aloof from the experience but being alert, sensitive and intimate with what is observed, from a place of receptivity.

Loving-kindness Meditation

Loving-kindness meditation can be brought in to support the practice of awareness to keep the mind open and sweet. It provides a good balance which compliments insight meditation. Loving-kindness was taught by the Buddha to develop selfless or altruistic love. Hatred cannot coexist with loving-kindness. It dissipates if we supplant it with thoughts based on loving-kindness.

It is a fact of life that many people are troubled by negative mind states yet do little about developing skills to deal with it. Yet even when the mind goes sour it is within most people’s capacity to arouse feelings of loving-kindness to sweeten it.

Loving-kindness, as a meditation practice, specifically retrains the mind to overcome

all forms of negativity. It brings about positive attitudinal changes by systematically developing the quality of “loving-acceptance”. In this way, it acts as a form of self-psychotherapy, a way of healing the troubled mind to free it from its pain and confusion.

Loving-kindness is practiced as the first of a series of meditations that produce four qualities of love: Friendliness (metta), Compassion (karuna), Appreciative Joy (mudita) and Equanimity (upekkha). The quality of “friendliness” is expressed as warmth that reaches out and embraces others. When loving-kindness matures it naturally overflows into compassion, because it empathizes with people’s difficulties; one needs to be wary of its near enemy, pity, which merely mimics the quality of concern without empathy. The positive expression of empathy is an appreciation of other people’s good qualities or good fortune rather than feelings of jealousy towards them, which is the enemy of appreciative joy. This series of meditations comes to maturity in the state of on-looking equanimity. This equanimity has to be cultivated within the context of this series of meditations or else it tends to manifest as its near enemy, indifference or aloofness. It remains caring and on-looking with an equal spread of feeling and acceptance toward all people, relationships and situations without discrimination.

Systematic Loving-kindness Practice

To receive its full benefits, loving-kindness meditation needs to be developed systematically to the level of meditative absorption or one-pointedness. The aim of the practice is to develop the five absorption factors of concentration: the first two are causal factors--applied thought and sustained thought, followed by three effects--rapture, ease-of-mind and one-pointedness or unification of mind. The five absorption factors counteract the five mental hindrances or obstacles for the meditator: applied thought, by arousing energy and effort, overcomes the hindrance of sloth and torpor; sustained thought, by steadying the mind, overcomes skeptical doubt which has the characteristic of wavering; rapture, with its uplifting effervescence, prevails over feelings of ill-will; ease-of-mind, by relieving accumulated stress, counteracts restlessness or agitation of mind; while one-pointedness holds the mind's wanderings in the sense-fields to inhibit sensuality. Achieving deep concentration with this conditioning while overriding the old negative patterns. In this way, old negative habits are changed, freeing one to form new positive ways of relating.

How to Do Loving-kindness Meditation

The practice begins with developing loving acceptance of yourself. If resistance is experienced then it indicates feelings of unworthiness are present. No matter, this means there is work to be done, and the practice itself is designed to overcome any

feelings of self-doubt or negativity. Then you are ready to develop loving-kindness to others.

Four types of people are chosen to send your loving-kindness to:

1. A respected, beloved person--such as a spiritual teacher;
2. A dearly beloved--which could be a close family member or friend;
3. A neutral person--somebody you know but have no special feeling towards, e.g., a person who serves you over a counter;
4. A hostile person--someone you are currently having difficulty with.

Starting with yourself, then moving systematically from person to person in the above order will break down the barriers between the four types of people and yourself. It will break down the divisions within your own mind, the source of much of the conflict we experience.

Just a word of caution, it is best to choose a member of the same sex or if you have a sexual bias to your own sex then a person of the opposite sex. This avoids the risk of arousing the near enemy of loving-kindness, lust. Try different people to practice on as some people do not easily fit into the above categories, but do keep to the prescribed order.

Ways of Arousing Feelings of Loving-kindness

Visualization--Bring up a mental picture. See yourself or the person the feeling is directed at smiling back at you or just being joyous.

By reflection--Reflect on the positive qualities of a person and the acts of kindness they have done. And to yourself, make an affirmation, a positive statement about yourself, using your own words.

Auditory--This is the simplest way but probably the most effective. Repeat an internalized mantra or a word or phrase such as "loving-kindness"

The visualizations, reflections and the repetition of loving-kindness are devices to help you arouse a positive feeling of loving-kindness. You can use all of them or one that works best for you. When the positive feeling arises, switch from the devices to the feeling, as it is the feeling that is the primary focus. Keep the mind fixed on the feeling, if it strays bring it back to the device or if the feeling weakens or is lost then return to the device, i.e. use the visualization to bring back or strengthen the feeling.

The second stage is Directional Pervasion where you systematically project the aroused feelings of loving-kindness to all points of the compass: north, south, east and west, up and down, and all around. This directional pervasion can be enhanced by bringing to mind friends and communities in the cities, towns and countries around the world.

Non-specific Pervasion tends to spontaneously happen as the practice matures. It is

not discriminating. It has no specific object and involves just naturally radiating feelings of universal love. When it arises the practice has come to maturity in that it has changed preferential love, which is an attached love, to an all-embracing, unconditional love!

Loving-kindness is a heart meditation and should not be seen as just a formal sitting practice removed from everyday life. So take your good vibes outside into the streets, at home, at work, into your relationships. Applying the practice to daily life is a matter of purposefully directing a friendly attitude and having openness toward everybody you relate to without discrimination.

May you be happy hearted!

Daily Meditation Practice

The image most often associated with meditation is that of a sitting Buddha fixed in a cross-legged posture. While such a representation is undoubtedly inspirational and aesthetically pleasing, it unfortunately suggests to the uninitiated that meditation is a static, “statue-like” pursuit practiced only in meditation halls.

If meditation is to have any relevance to everyday life it has to be done at home. This does not just mean your residence but wherever your attention happens to reside. To meditate at home requires a “hands-on”, dynamic approach that is not restricted to any particular time, place or posture. It should be integrated into the ordinary activities of life and become the basis for a meditative lifestyle in the home and everyday life.

Yet it has to be acknowledged that integrating meditation into daily life is not easy. Therefore you need to purposefully set yourself up to do it; good intention is not enough. There has to be commitment. So consider your priorities: what is more important, hours sitting in front of the TV screen or half an hour or so of sitting meditation? The regular daily home sit is the anchor for the practice. Even if it is only used as a form of mental hygiene, as in “unstressing” daily practice will greatly contribute towards harmonizing your family and work relationships.

It is important to maintain the daily meditation sits at home as a way of sustaining and stabilizing your practice. With a busy life it is easy to convince yourself that you really haven't the time to maintain regular sitting or when you are feeling tired that you should just drop it. Naturally, when you get stressed or overtired there is resistance to facing the stress by meditating. But it is usually only an initial resistance you have to face before you go through it. Also, do not evaluate your practice, thinking if the meditation isn't of sufficiently good quality you are wasting your time. It is all grist for the mill, you must persist as it is vital to maintain the habit of practice to get the long term benefits.

It is worth quoting from His Holiness, the Dalai Lama for the more compassionate

aspect of the practice.

”I myself feel and also tell other Buddhists that the question of Nirvana will come later. There is not much hurry. But if in day-to-day life you lead a good life, honestly with love, with compassion, with less selfishness then automatically it will lead to Nirvana. Opposite to this, if we talk about Nirvana, talk about philosophy but do not much bother about day-to-day practice, then you may reach a strange Nirvana but will not reach the correct Nirvana because your daily practice is nothing. We must implement the teaching in daily life.” There is a saying that the beginning and the end of a journey are essentially the same. This is especially true of meditation. For there is nowhere you need to go to discover your true nature other than where you can be now, meditating at your home-base.

This Moment!

We can be grateful to the Buddha for these teachings, but it is by actually implementing the teaching, by eating the admired fruit, that you receive the benefits. While it is not easy, yet it is not complicated and there is nothing much else you need to know in order to put into practice the basic instructions you have just read. Start now by paying attention to what is happening in your body and mind at this moment! Delaying in the hope of finding better instructions or expecting ideal conditions to somehow manifest before you can practice is just prolonging the ordeal. The work is in the present, so the blessing is of the present. (The end)

About the Teacher

Ven. Pannyavaro is an Australian Buddhist monk who has devoted his life to the meditational aspects of the Buddha 掇 teachings. During his monastic training, he practiced under several mediation masters including Ven. Sayadaw U Janaka of Chanmyay Meditation Center, Burma, who is the foremost disciple of the renowned Burmese mediation master, the late Ven. Mahasi Sayadaw.

Ven. Pannyavaro helped in the building of a number of the very early Buddhist communities and centers in Australia. He received full ordination at Wat Borvornivet, under the Sangha Raja of Thailand, Somdet Phra Nyanasamvara. During more than 25 years of training, he has studied and practiced meditation in all of the major Theravada Buddhist countries, including long periods of intensive practice of Satipatthana-Vipassana meditation at the Mahasi Sayadaw Centers in Burma.

Now, as a qualified meditation teacher, who naturally empathizes with the concerns and needs of Western meditators, he combines his long training and life experience to bring together a practical, in-depth approach to the teaching of Vipassana meditation.

Venerable Pannyavaro, founded BuddaNet, a computer information network, in 1993. He first used computers for simple desktop publishing, and with the gift of a modem discovered the on-line community and BuddhaNet came into being. BuddhaNet was the first Buddhist BBS (bulletin board system) which later evolved into Australia's first Buddhist website. This electronic Buddhist Information Network on the Internet's World Wide Web is now one of the largest and most popular Buddhist website in the world with over 50,000 strikes per day.

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