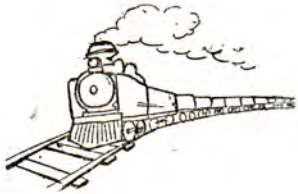
會被忘記。記住：並不需要匆忙計數，或企圖在有限時間內儘速計數。當一個散漫或錯亂的思想進入意識之路而被發現，而懶於或不願一次又一次地回到起點時，這懶惰或不願或此種傾向招致許多人的失敗。實行佛法的一個顯著特點，便是抵抗污或漏之流。禪修的藝術和學問是以「心主」(心得優勢 Mind-Mastery) 爲目的並作爲成功的標準。因此，一位修禪者須儘可能時時以這事實警惕自己，他必須查驗自己是否已經掉入「心奴」(Mind-Slavery) 的根深蒂固而深遠的傾向裏，「心奴」常誘惑他自滿於用急促和疏忽的態度做事。

思想奴隸

除非我們把事情看作當然，一旦想到自己思想的起伏不斷，一個人會不得不驚奇於那些思想是多麼地游動不定而且難以控制。此刻心爲憤怒思想所燃燒，另外一個時候爲罪惡思想所荼毒；再另外一個時候，又爲憂愁思想所折磨——所有這些都與自己爲敵而且有害於自己。對於那些思想已與本身合而爲一，但還沒有啓發任何抗拒力量的人，壞的效果將是無法避免的。爲了這現象，佛教的禪修方法便爲佛陀在各種形態中所推薦介紹。其中重要的一個描述在「摩訶四念住經」中。在「中長經」裏，「思想主宰」的好處被佛陀清楚地告訴比丘們，其中佛陀介紹了思想控制的幾種型式，從精細的替代和迴避，到粗淺的直接打擊或以意志的尖銳力量壓倒那些壞的或散漫的思想，當所有精細的方法失敗後，佛陀這麼說：在思想主宰的藝術方面，具有技巧和經驗的比丘，可以免掉痛苦而不再是自己思想的奴隸，他能夠隨事隨時隨地任意思索。更有甚者，他也能夠隨時停止思考，這種心靈總是受惠於內心的平靜與均衡。



死亡的時候也不停止。它比軀殼的存在更持久（雖然用絕對眞確的術語說，它並不是「永久」的），它底深遠影響，一定產生其他的「業束」，無論是在化生（即自然的生出或神鬼之類不可見的生物）的領域，或在動物或人的世界裏，對抗干預行動的力量都是很小的，就如同在輪廻海裏，任受風浪摧殘的一塊浮木。另一方面，當散漫思想之流重複出現時，阻止它的堅決意志所產生的累積效果，同樣地是在死後仍然存在。例如，一個「天生的」領袖，便是這種「死後仍存在的品質」型式的說明。這種人較不易受散漫思想的影響；而且，不論是什麼時候，障碍或困難不能輕易地擾亂他們下定決心要作的事情。這是自惕的直接方法；被規則而且經常地用來治療散漫思想的痼疾。事實上，以上的章節是太長了，而且需用好幾分鐘時間才能讀完，然而，一旦充分瞭解了這全部的危險及利益，以後在刹那間回憶到上面提過的句子（念念皆是業）將可在心靈的眼睛前立刻呈現全景（全文）。再者，業的重複有累積的影響，因而形成一股較大的抵抗力量。

觀呼吸

注意呼吸是發展正思的第二步驟。注意了「警惕」，必須有一些積極的修行以便安住心靈。在別的一些禪修主題中這便是觀呼吸。觀呼吸有幾種方法可以發展，其中之一爲計數。各種計數的形式已爲不同的教師所發明及介紹，在各方面它們都表現出相同的效果。一本討論這主題的專書已編纂好，而且需要的話，可以引證。不論如何，在目前說來，爲了初學者各人的嗜好，熟悉一些實用的方法是有益的。

每呼及吸一次數一下，如此儘可能的繼續數，數到一百或比一百少些，然後再從頭數起。聽起來似是容易的，親身去做便不然了。因爲有一件重要的事情必須牢記而且忠實地服從，這便是你不可以心不在焉，讓你的思想從計數中溜走，去追尋某事，或讓計數無意識地繼續進行而不受正思方面的控制。假若你的正思受干擾（當然這是常有的事情），你必須回到起頭，再一次走同條路，然後一次又一次地，直到心靈開始厭惡這無情底處罰，而改取一個溫和的態度，有了這種正思，禪定將逐漸建立。身體的不安（諸如隨同心靈不安而來的疲乏和僵硬；心靈的不安是指聽到諸如催促人放棄和離開的耳語等）將

子很多，並可明顯地見於佛陀第一次及第二次的說法；而蘇格拉底除了使用普通，片面的談話以外，還使用著問答法，以引起禪定，正像我們所知道的，佛陀說法以聽衆證道的經驗作結束；我們又知道沒有心理上的禪定境界（這是入正道最末一要素—「正定」Right Meditation 的含意），正道的獲得是不可能的。以上所說是高級智識份子的一線希望，他們不能忍受無思的禪修方法，因爲他們不能不思考，因此對思考要善加引導。

自惕

現在談談實際應用的一面：當心理變成這麼難以控制而且老是追尋它所喜愛的題目時該怎麼辦呢？什麼才是最好的，或至少是最有效的警惕，可以之阻止它的不安呢？

第一件事是使用自惕的方法。這種心靈不但非思考不可，而且必須思考它受誘思考些什麼，不管其影響，並不管那些思想是否與禪修的題旨有關。那徑直抑制性的藥物不可以是强烈的，咀嚼以下幾節溫和的處置是得策：

念念皆是業

阻止不必要思想之流最重要及直接的步驟，以上重要的幾節就可以充分地達這目的。然而，爲了獲得更清楚及更深刻的瞭解，以下有進一步的解釋：

在佛教的術語中，業（Karma）是一個動作（精神及物質的），不管多深厚，總爲精神的污（Defilement 或 Kilesa）或漏（Outflow 或 Āsava）所推動。它立刻會產生果（Effect 或 Vipāka），或意識或無意識，或自願，或非自願地，儲存於心靈的不自覺的一面，或存於所謂薄伽梵中。這果恰與其因（Cause）爲同一種類及同一程度，以累積的力量保存於習慣、嗜好、能力，知識及性格諸種形式上。心中某一時刻所發生的任何種類或程度的思想，都繼續傳遞到下一時刻。善及惡類的業都眞實不虛。沒有外界動作的干預力量，每個思想（不必見於行爲）都產生與它同種類的結果，它每次重複時，都有累積的力量。缺乏抵抗力以遏制散漫的思想之流，將導致下一時刻意志力的薄弱，及更下一時刻更薄弱的意志力。除非及時抑制，這危險直到

中所想的字或詞隨個人喜好而不同，因爲這只是當作懸掛思想之用的木栓。但也該知道，有意義的字或詞往往勝於無意義或背誦者不瞭解其意義的字或詞。因此，一個人除非充分瞭解巴利術語，用本國語言背誦字或詞將有較佳的效果。心念時，最好時時當心，注意到並沒讓其思想在潛行到字或詞所表達的義意上面去。毋須匆忙地背誦字句或章節，只要最少的時間內儘可能重複多次就得了。禪修的目的是發展正思（Mindfulness），由此將產生理解力或智慧（般若）。兩者的相互依靠性——亦即佛教觀呼吸法的特徵——可以引證佛陀本人的一段話來說明：

「禪定（禪修中心靈的高級狀態）不屬於沒有智慧的人，智慧也不屬於沒有禪定的人。」

靈活的方法

以理解力作基礎的這種修持，需要各種的處理以應付各種情況下的心理狀況。這恰如各種疾病的處理需要不同的治療法。因此有不同的自惕方法，包括一些背誦的字或詞，以配合特殊情況下的心理狀況；身邊有一系列自惕句子，而能依照個人喜好適當地選擇，並於適當時機正確地使用的聰明人，鮮有不能減少「消極妄動」到最低限度，而增加「積極思想」的儲藏量到可喜程度的。當這可喜程度因每日正規時刻的禪修之力量獲得增長，而這種禪修又是以正思和智慧作基礎的時候，遲早總可預期達到一個進步的成果。

散漫的思想

禪修的障碍中，最持久的一種（特別是正在修持的時刻）可能是一串散漫的思想，在一個人覺察到它以前，偷偷地在無意中出現，使人產生幾分鐘的幻想。不幸地，成人的這種情況往往多於小孩，而且有學問的人更多於未受過教育及智慧發育不全的人。似乎是一個人教育受得越多，越會受到散漫思想的影響。這些人要轉變思想之流到更富創造性的途徑，常常易於試圖阻止所有的思想之流。在前一方法裏，思路仍允許沿著直接關乎禪修題目的理想途徑奔馳。這種思考的過程，在適當地保持長時間及有系統引導（在有才幹的老師指導下更好）的情形下，可以引導心靈到禪的境界，並達到可觀的結果。這種例

in various forms (ANEKAPARIYĀYA), the principal one of which was described in MAHĀSATIPAṬṬHĀNASUTTA (the Sutta on the Four Basis of Mindfulness). In the VITAKKASANṬHĀNASUTTA of the Middle Length Sayings the benefit of thought mastery was distinctly told to the Bhikkhus by the Buddha Therein he introduced various forms of thought-control, from the refined one of substitution and avoidance to, when all the refined methods failed, the crude one of direct fighting or subduing those evil or discursive thoughts with sheer power of will. It is the Bhikkhu with skill and experience in the art of thought-mastery, so said the Buddha. that can do away with suffering. Being no more the slave of his own thoughts, he is able to think whatever and whenevr he wants to. Furthermore, he is also able to stop thinking whenever he wants to. Such a mind is always blessed with an unruffled calm and poise within.

論居士的禪修與悟力

Upasaka Ratanasuvanno (Phorn) 作

臺大　鄭振煌譯

居士需要佛法並不下於比丘。前者的生活不斷地受到誘惑及威迫的暴風雨的打擊，無情地被投擲於痙攣性憂喜的狂流裏。有如波濤洶湧中的小船；若非用堅固的材料造成，裝置有可靠的羅盤及其他航海儀器，並且還有一位經驗豐富的船長駕取著，那麼，它必將被摧毀而失其存在。因此，居士一如比丘需要同量的（若不是較多的）佛法。

觀思想

禪修技巧的一個重要原則，便是經常注意自己的思想，靜默禪修

be gradually established and the restlessness of the body, such as fatigue and stiffness together with the restlessness of the mind, such as the whispering desire urging the person to give up and get away, will be forgotten. Remember that there is no point in counting hurriedly or attempting to go as far as possible with the counting within the least possible time. This tendency, together with the laziness or unwillingness to come back to the starting point again and again when a discursive or distracting thought has found its way into the consciousness, has been the failure of many. One distinctive characteristic of practising the DHAMMA is to resist the feow of KILESA or defilement.The art and science of meditation has mind-mastery as its purpose and criterion of success. Thus a meditator should warn himself with this fact as often as possible:he is required to check whether or not he has fallen into the deep-seated, lives-long tendency of mind-slavery, which always tempts him to be satisfied with doing things in a quick-and-easy manner.

Thoughts-Slavery

Unless we take things for granted, once one stops to think about the incessant flow of one's own thoughts, one cannot help wondering how fleeting and irrepressible those thoughts are. At one moment the mind is burned by an angry thought; at another it is poisoned by a sinful one; and still another it is tortured by a sorrowful thought.....all these against oneself and to one's own detriment. To those who identify their own thoughts with themselves and have not cultivated any resistance power the evil consequences are beyond imagination, It is in view of this fact that the Buddhist method of meditation was recommended by the Buddha

Karma) will bring the whole picture immediately before the mind's eye. This, again, has a cumulative effect building up a greater resistance power with its repetition.

Breaths-Mindfulness

The second step which is for the development of mindfulness is to be conscious of the breaths. Having taken heed of the warning, the mind must be given some active exercise to dwell upon. This is, among other subjects of meditation, ĀNĀPĀNASSATI or mindfulness of the breaths. Mindfulness in this can be developed by several means, one of which is counting. Various types of counting have been invented and introduced by various teachers and all of them appear to be equally effective in one way or another. A special volume on this subject has been compiled and may by referred to when desired. For the moment, however, it may be helpful for beginners to be acquainted with some useful methods for their personal preference.

Counting one with each in-breath and out-breath. Continue to as much as possible, or to 100, or less and then begin again. It sounds easy until you do it yourself. For there is one important thing to remember and obey faithfully. This is that you must not be absent-minded, letting your thoughts slip from the counting and go after something or letting the counting go on mechanically without the control on the part of mindfulness. In case your mindfulness is interrupted, and of course it will often be, you are required to come back to the starting point and go over the same ground one again, and then again and again, until the mind begins to 'dread' this merciless punishment and assumes a more docile attitude. With this mindfulness meditation will

good and the evil kinds of Karma. Without an interfering power of any agency outside, a thought, not to mention an act, produces an effect of the same kind which has a cumulative power every time it is repeated. Lack of resistance power to curb the flow of discursive thoughts now will result in weaker strength of will in the next moment and then in the still weaker power in the moment and moments after next. Unless checked in time, this danger will not stop with death. It is more durable, though not permanent in terms of the absolute truth, than the physical encasement. Its far-reaching effect will invariably create another bundle of aggregates, whether in the OPAPĀTIKA (*spontaneous birth or unseen beings such as gods and ghosts*) realms or animal or human world, with little resistance against interfaring agents, being thereby like a drifting log at the mercy of the waves and winds in the ocean of Samsara. On the other hand, a resolute attempt to check the flow of discursive thoughts, when repeated, will produce a cumulative effect which similarly survives death. A born leader, for example, is an illustration of this type of death-surviving qualities. Such a person is less susceptible to discursive thoughts and cannot be easily distracted from what they have deliberately set their hearts on, no matter the obstacles and difficulties. This is the direct method of self-warning as a treatment to be applied regularly and constantly against the chronic disease of discursive thoughts. These passages, in fact, are rather long and may take some minutes to go through. But once all these dangers and benefits are comprehensively understood, a moment's reflection later on of the sentence mentioned above (*Every kind of thought is a*

favourite theme? What should be the best, or at least the effective, warning with which to check its restlessness?

The first thing is to apply the method of self-warning. Such a mind not only cannot help thinking, but it must think what it is tempted to think, no matter the consequence and no matter whether those thoughts are related to the subject of meditation or not. Here the remedy should not be a strong one which acts diametrically against its nature.A mild treatment is advisable with the recollection of the following passage:

Every thought is a Karma

As the first, immediate step of putting a brake on the train of unwanted thoughts, the concentrated passage above can serve the purpose well enough. For the sake of clearer and deeper understanding, however, further explanation will be given below.

In Buddhist terminology Karma is an action, mental as well as physical, that is motivated, however profoundly, by a spiritual defilement (KILESA) or an outflow (ĀSAVA). It produces immediately an effect or VIPĀKA, which is stored, consciously or unconsciously, and willingly or unwillingly, in the subconscious plane of the mind or what is called BHAVAṄGA. This effect or VIPĀKA is precisely of the same kind and degree as its cause and is preserved with a cumulative power (unless counteracted by another effect of different kind) in the form of habit, tendency, ability, knowledge, character and the like. Whatever kind or degree of thought takes place in one moment of the mind is passed on to another moment. This is true both of the

train of discursive thoughts which so stealthily crops up and sends a person woolgathering for minutes before he comes to know it. Unfortunately this is often the case more with adults than with children, and more with learned people than with the uneducated and the intellectually undeveloped: It seems that the more educated a person is, the more susceptible to discursive thinking he becomes. For such people it is often found easier to divert the stream of thoughts to a more creative channel than to attempt to stop the flow altogether. In the fromer method the current is still alowed to run along the desired channel relating directly to the subject of meditation. This process of thinking, properly maintained long enough and systematically conducted (*preferably under the guidance of a competent teacher*), can lead the mind up to the state of JHĀNA and achieve remarkable results. Instances of this are numerous and can be obviously seen in the Buddha's First and Second Sermons, whereby the Socratic, question-and-answer method was used in addition to the usual, unilateral speaking and inducing meditation by such means. As we know it, the sermons ended with experience of the Fruition of the Path by the listeners; and as we know it, without the JHĀNA state of mind, which is the implication of Right Meditation as the last element of the Noble Eightfold Path, the attainment of the Path would be impossible. So there is a hope for the highly intellectual people who cannot tolerate such meditation methods as KASIṆA because they just cannot help thinking.

Self-Warning

And now for the practical side: what to do when the mind becomes so unruly and insists on running after its

theme between the syllables or phrases. There is no point in hurrying through the reciting words or passages merely to repeat it as many times as possible within the least possible time. The purpose of practising meditation is develop mindfulness which will produce understanding or PAÑÑĀ. The mutual dependence of both, which is characteristic of the Buddhist method of ĀNĀPĀNASSATI or breaths-mindfulness, may be quoted from a saying of the Buddha himself,

> "JHĀNA (advanced state of mind in meditation) does not belong to one without wisdom. Nor does wisdom belong to a person without JHĀNA."

Diversified Method

This practice based on understanding calls for various treatments to cope with the different states of mind on various occasions. This is just like the treatment of various diseases through various cures. Hence a diversified method of self-warning, which consists of a number of reciting words or passages in conformity with the states of mind at the particular moments. Properly selected in accordance with one's inclination and rightly used in opportune moments, a wise man who surrounds himself with a list of self-warning quotation seldom fails to reduce the negative vibrations to a minimum and augment his store of positive thoughts to a satisfactory degree. When this is supplemented by the strength of meditation at regular hours of the day and when meditation is one based on both mindfulness and wisdom, a progressive result is sure to be expected sooner or later.

Discursive Thoughts

Of all the hindrances of meditation, the most persistent one, especially during the hours of practise, is perhaps the

MEDITATION AND INSIGHT
FOR AN AVERAGE LAYMAN

by Upasaka Ratanasuvanno (Phorn)

A layman needs DHAMMA no less than a Bhikkhu. The former's life is incessantly battered by the storms of tempting and threatening influences. It is tossed mercilessly on the waves of spasmodic joys and sorrows. It is like a ship on a rough, raging sea. Unless built with sturdy material, equipped with reliable compass and other navigational devices, and steered by an experienced captain, it is bound to be wrecked and lost. In this respect he needs as much DHAMMA as, if not more than, a Bhikkhu.

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Thought-Mindfulness

One important rule in the technique of practising meditation is to be always conscious of one's own thoughts. The word or phrase for silent meditation may vary with individual preference since it serves only as a peg to hang the thoughts on. But it should be noted also that a meaningful word or phrase is usually better than a meaningless one or one with a meaning which the reciter does not understand. Hence unless a person understands the Pali term well enough the word or phrase for recitation in vernacular language will serve a better purpose. While reciting mentally, it is advisable that one should proceed with care, taking notice that he has not let his thoughts sneak away to its favourite