

佛教禪修哲學

止息禪修與洞察禪修

大手印 Mahāmudrā

2019/12/6



研讀材料

- Dakpo Tashi Namgyal (1513–1587), “Part 1: Common Samādhis (1. Śamatha and Vipāśyanā, 2. Śamatha, 3. Vipāśyanā),” *Moonbeams of Mahāmudrā: with Dispelling the Darkness of Ignorance by Wangchuk Dorje, the Ninth Karmapa*, translated by Elizabeth Callahan, Boulder: Snow Lion, 2019, pp. 13-86.

Common Samādhis -1

Chapter 1: Śamatha and Vipāśyanā

II. The Explanation of the Ways to Cultivate Samādhi

A. The Presentation That Summarizes the Exposition of the Common Samādhis

1. The Summary Identification of Samādhi and Dispelling of Doubts

2. The Systematic Presentation of Śamatha and Vipāśyanā

a. The Common Exposition of Śamatha and Vipāśyanā

i. The Presentation of the Causes of Śamatha and Vipāśyanā

ii. The Elimination of the Obscurations of Śamatha and Vipāśyanā

iii. The Identification of the Essences of Śamatha and Vipāśyanā

iv. The Presentation of the Divisions of Śamatha and Vipāśyanā

v. The Analysis of the Order of Śamatha and Vipāśyanā

vi. The Way to Cultivate the Unification of Śamatha and Vipāśyanā

vii. The Explanation of the Results of Śamatha and Vipāśyanā

Common Samādhis -2

Chapter 2: Śamatha

- b. The Ways to Cultivate Śamatha and Vipāśyanā Individually
 - i. The Way to Cultivate Śamatha
 - A) The Preparation for Śamatha Practice
 - B) The Exposition of the Objects of Meditation
 - 1) The General Exposition of the Objects of Meditation
 - 2) Who Should Observe What
 - 3) The Explanation of the Initial Objects of Meditation
 - 4) The Way Mindfulness and Alertness Sustain the Object of Meditation
 - C) The Way to Practice Śamatha
 - 1) The Way the Eight Applications Produce Mental Stillness
 - 2) The Way to Achieve Mental Stillness through Nine Stages
 - 3) The Way Those [Nine] Mental States Are Achieved through the Six Strengths
 - 4) The Way the Four Types of Attention Are Involved in This [Process]

Common Samādhis -3

Chapter 3: Vipāśyanā

ii. The Way to Cultivate Vipāśyanā

A) The General Way of Cultivating Vipāśyanā

B) The Way to Generate the View for Vipāśyanā

1) Various Ways to Determine the View

2) The Way to Determine the View in This Context

a) The General Presentation of the Ways to Meditate on the Absence of Self

i) The Reasons for Meditating on the Absence of Self

ii) The Ways to Meditate on the Twofold Absence of Self

iii) The Way Those [Meditations] Generate the View

b) The Specific Explanation of the Ways to Meditate on the View

i) Identifying the Correct View

ii) The Way That [View] Is Cultivated in Meditative Equipoise

iii) The Way [the View] Is Experienced During Postmeditative Attainment

Chapter 1: Śamatha and Vipāśyanā -1

- A summary of samādhi. It is said in *Unraveling the Intent*:

Know that all the many aspects of samādhi, which I have presented for śrāvakas, bodhisattvas, and tathāgatas, are included within śamatha and vipāśyanā.

Similarly, in Mahāmudrā, all states of mind, high or low, that are concentrated undistractedly on their particular object of meditation are in keeping with śamatha. Differentiation and awareness of the nature of that object are in keeping with vipāśyanā.

Chapter 1: Śamatha and Vipāśyanā -2

Six Causes of Śamatha

- Reside in a conducive place.
- Have few desires.
- Be content.
- Reduce activities.
- Have pure ethical conduct.
- Relinquish thoughts involving desire and so forth.

Chapter 1: Śamatha and Vipāśyanā -3

Three Causes of **Vipāśyanā**

- Rely upon holy beings.
- Pursue much listening.
- Reflect properly.

Chapter 1: Śamatha and Vipāśyanā -4

- The Elimination of the **Obscurations** of Śamatha and Vipāśyanā

A) The Identification of Obscurations

It is said in *Unraveling the Intent*:

“Bhagavān, among those five obscurations, which are the obscurations for śamatha? Which are the obscurations for vipāśyanā? Which obscure both?”

“Maitreya, agitation and remorse obscure śamatha. Sluggishness, drowsiness, and doubts obscure vipāśyanā. Pleasure-seeking and malice obscure both.”

Chapter 1: Śamatha and Vipāśyanā -5

- The Elimination of the Obscurations of Śamatha and Vipāśyanā

B) The Explanation of the Remedies That Remove Those [Obscurations]

This has two parts:

1. The General Explanation of the Remedies for Obscurations
2. The Specific Explanation of the Ways to Prevent Dullness and Agitation

Chapter 1: Śamatha and Vipāśyanā -6

We should be aware of the following key points.

- For **agitation**, bring your mind down by meditating on impermanence.
- When feeling **remorseful**, do not pay attention to its object.
- For **dullness**, rouse your mind.
- When **drowsy**, generate a sense of illumination.
- **Doubts** [are quelled] by settling the mind on one point.
- **Pleasure-seeking** [is overcome] by reflecting on the problems with the sense pleasures and by feeling content.
- For a **malicious mind**, arouse kindness and altruism.

Chapter 1: Śamatha and Vipāśyanā -7

- **Mindfulness.** *The Compendium of Abhidharma* says:

What is mindfulness? It is not forgetting a familiar object. Its function is to be undistracted.

When we don't forget an object of meditation that is something with which we are previously familiar, our mind engages it continuously and is not distracted to anything else. That is like, for example, if we are afraid of forgetting something we value, we will make sure we don't forget it by repeatedly recollecting it. In the beginning we must arouse mindfulness repeatedly.

Chapter 1: Śamatha and Vipāśyanā -8

- The **equanimity** of remaining in a natural state.
- The *Śrāvaka* says:

What is equanimity? It is the evenness of a mind free from any afflictive phenomena when it is focused in śamatha or vipāśyanā. It is [characterized by the ability] to remain in a natural state, to enter [that] automatically, to focus with effortless activities following [the development of] mental flexibility, and by mental ease.

Chapter 1: Śamatha and Vipāśyanā -9

- Generally speaking, it is clearly taught that concentrating on any object of meditation and resting the mind one-pointedly without distractions is śamatha. And it is taught that the mind that differentiates and analyzes by discerning the nature of knowable objects is vipāśyanā.
- Furthermore, everything from the first stages of settling the mind on its object and resetting up through the final stages of creating a single continuum and equipoise is said to be śamatha. Everything from attention and differentiating the characteristics of the nature of knowable objects up through the final stages, the full development of the spontaneous engagement of expertise and prajñā, is said to be vipāśyanā.

Chapter 1: Śamatha and Vipāśyanā -10

- The Explanation of the **Results** of Śamatha and Vipāśyanā
- *Unraveling the Intent* states:

What are the results of those [śamatha and vipāśyanā]? Pure mind is the result. Pure prajñā is the result.

In that statement, pure mind is [the result] of śamatha and pure prajñā is that of vipāśyanā. Pure mind means that thoughts involving mental afflictions have been purified. Pure prajñā means that the latent tendencies of ignorance have been purified.

Chapter 2: Śamatha -1

- **The Way Mindfulness and Alertness Sustain the Object of Meditation**
- The proper practice of samādhi is crucial. First, we should be certain about the identification of mindfulness and alertness, and dullness and agitation, according to the previous explanations. Here, mindfulness properly maintains the stream of awareness in which our mind is not distracted from its object of meditation. Alertness recognizes whether our mind has strayed from that or not. The *Explanation of the “Ornament for the Mahāyāna Sūtras”* states:

Mindfulness and alertness create a close focus because the first prevents the mind from straying from its object and the second recognizes when it has strayed.

Chapter 2: Śamatha -2

- **The Way to Practice Śamatha**

- **This has four parts:**

1. **The Way the Eight Applications Produce Mental Stillness**
2. **The Way to Achieve Mental Stillness through Nine Stages**
3. **The Way Those [Nine] Mental States Are Achieved through the Six Strengths**
4. **The Way the Four Types of Attention Are Involved in This [Process]**

Chapter 2: Śamatha -3

The Way to Achieve Mental Stillness through Nine Stages

The *Ornament for the Mahāyāna Sūtras* says:

After you have directed your mind to an object of meditation, do not be distracted from the continuity of that.

That begins its description of the nine mental states of resting.

1. Settling. Completely draw in the mind that is not resting—when it strays to, and is distracted by, externally appearing objects and so forth—and direct it inwardly to the object of meditation. As the text says:

After you have directed your mind to an object of meditation,...

Chapter 2: Śamatha -4

2. **Continuous settling**. Without letting the mind that was initially directed towards an object of meditation be distracted to anything else, settle in prolonging the continuity of that [concentration]. As it says:

...do not be distracted from the continuity of that.

3. **Renewed settling**. If you are distracted by forgetfulness, recognize that and again apply your mind to its object of meditation. The text continues:

Recognize distraction immediately, and renew [your focus] on that [object] once again.

Chapter 2: Śamatha -5

4. **Increased settling.** Repeatedly withdraw your mind from broader diversions. As you refine [your concentration,] you settle more and more fluidly. It continues:

More and more, the wise draw their mind inward.

5. **Taming.** By contemplating the excellent qualities of samādhi and dedicating yourself to [achieving] those, your mind is tamed. It continues:

Then, seeing the virtues in this, your mind is tamed within samādhi.

Chapter 2: Śamatha -6

6. Pacification. Contemplating the disadvantages of distractions, any dislike of samādhi is pacified. The text continues:

Because you see the faults of distraction disinclination towards [samādhi] is pacified.

7. Full pacification. When faults in samādhi arise (such as attachment, unhappiness, sluggishness, or drowsiness), pacify them with the appropriate methods. It continues:

When attachment, unhappiness, and so forth arise, pacify them accordingly.

Chapter 2: Śamatha -7

8. **One-pointedness.** By actively applying yourself to samādhi, you familiarize yourself with it so that later it arises continuously and without effort. The same text says:

Then, those committed to their vows achieve a natural flow in their mind with active application.

9. **Equipoise.** After familiarizing yourself with the eighth mental state, your mind settles effortlessly, spontaneously, and naturally. You attain mastery. It concludes:

Familiarity with that yields a lack of application.

Chapter 2: Śamatha -8

- The Way Those [Nine] Mental States Are Achieved through the Six Strengths
- According to the teachings in the *Śrāvaka bhūmi* on cultivating śamatha by means of the six strengths, the six are the strengths of hearing, reflection, mindfulness, alertness, diligence, and familiarization.

Chapter 3: Vipāśyanā -1

The General Way of Cultivating **Vipāśyanā**

- Broadly speaking, there are three types of vipāśyanā: mundane vipāśyanā, a lesser type of supramundane vipāśyanā, and Mahāyāna vipāśyanā.
- The first is vipāśyanā that focuses on the aspects of calmness and coarseness.
- The middle is the vipāśyanā that focuses on the four truths with an emphasis on refuting a self of persons.
- The latter is the vipāśyanā that is to be cultivated here.

Chapter 3: Vipāśyanā -2

- *Unraveling the Intent* explains three types of vipāśyanā:
 1. The vipāśyanā that arises from characteristics is the prajñā that engages the characteristics of the objects, which is a preparatory phase of vipāśyanā.
 2. The vipāśyanā that arises from thorough investigation is the prajñā that understands what was not understood about the abiding state of the view.
 3. The vipāśyanā that arises from discernment is the prajñā that isn [capable of] liberation and is [directed towards] dharma topics that were well understood.

Chapter 3: Vipāśyanā -3

- The Way to Generate the View for Vipāśyanā
- This has two parts:
 1. Various Ways to Determine the View
 2. The Way to Determine the View in This Context

Chapter 3: Vipāśyanā -4

- Various Ways to Determine the View
- According to [the teachings of] Maitreya's Dharma Treatises and Asaṅga and Vasubandhu, when we explore the view there are two types of reasonings to use to determine [the nature of] percepts and perceivers:
 1. Cittamātra reasonings, such as that one thing can arise as many and the ascertainment of simultaneous observation, which demonstrate that perceived objects do not exist;
 2. Madhyamaka reasonings or the reasoning that if one [of a pair] is absent the other does not arise, which demonstrate that if there are no perceived objects, the perceiving mind does not exist.
 3. Their approach explains that the actual view is the wisdom in which the duality of percepts and perceiver is absent.

Chapter 3: Vipāśyanā -5

- The Way to Determine the View in This Context
- This has two parts:
 - a. The General Presentation of the Ways to Meditate on the Absence of Self
 - b. The Specific Explanation of the Ways to Meditate on the View

Chapter 3: Vipāśyanā -6

- The General Presentation of the Ways to Meditate on the Absence of Self
- This has three sections:
 - a) The Reasons for Meditating on the Absence of Self
 - b) The Ways to Meditate on the Twofold Absence of Self
 - c) The Way Those [Meditations] Generate the View
- The Reasons for Meditating on the Absence of Self
- This has two parts:
 - A. The Refutation of a Self of Persons
 - B. The Refutation of a Self-Entity of Phenomena

Chapter 3: Vipassāna -7

- The Specific Explanation of the Ways to Meditate on the View
- This has three parts:
 1. Identifying the Correct View
 2. The Way That [View] Is Cultivated in Meditative Equipoise
 3. The Way [the View] Is Experienced During Postmeditative Attainment

Chapter 3: Vipāśyanā -8

- Once you are habituated to yoga, you can mix your meditative equipoise that does not move from dharmatā and your postmeditative attainment [of seeing things] as illusionlike. Then everything manifests as the play of dharmatā. Freed from dualistic perception, you attain the realization of unification. The *Verses That Summarize the Prajñāpāramitā Sūtras* states:

There is no manipulation of thinking, “I am resting evenly,” or “I am getting up.”

Why? Because you understand the nature of phenomena.

Chapter 3: Vipāśyanā -9

Having discovered the view for **vipāśyanā**, when you are sustaining it, do the following.

- Cultivate a stream of mindfulness that is not distracted from that very view.
- Be watchful with the alertness that dispels dullness and agitation.
- Arouse applied intention right within the view, free from dullness and agitation.
- Rely on equanimity such that your mind does not apply itself to anything other than that [view].

- The End -