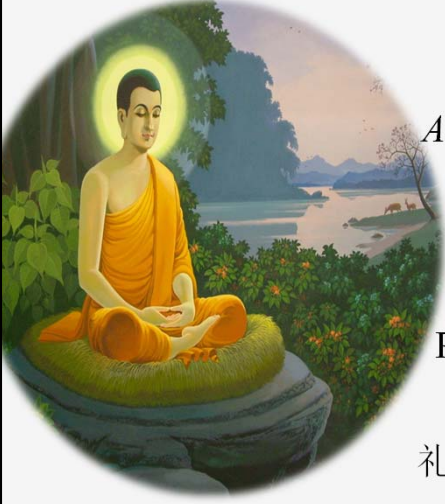


**Samatha & Vipassanā Meditation Course**  
**Brief Introduction of Meditation**  
**& How to Practice *Ānāpānasati***  
禪修概介 与 如何修習入出息念

The Content Quoted  
From The Most Venerable Pa Auk Sayadaw's  
Dhamma Talk Collected in  
*Knowing and Seeing*

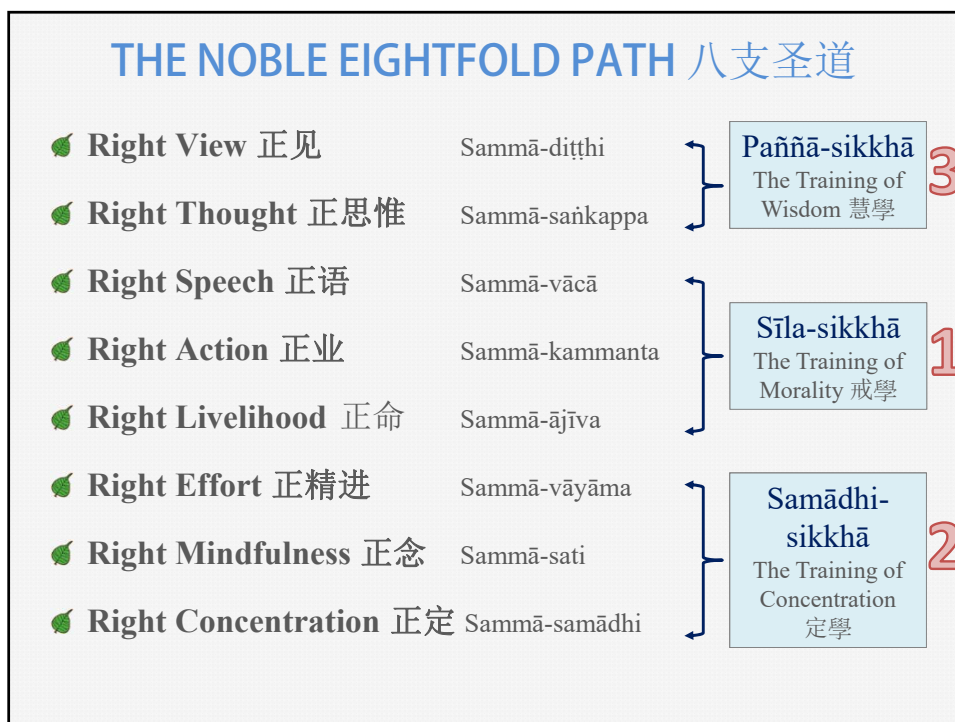
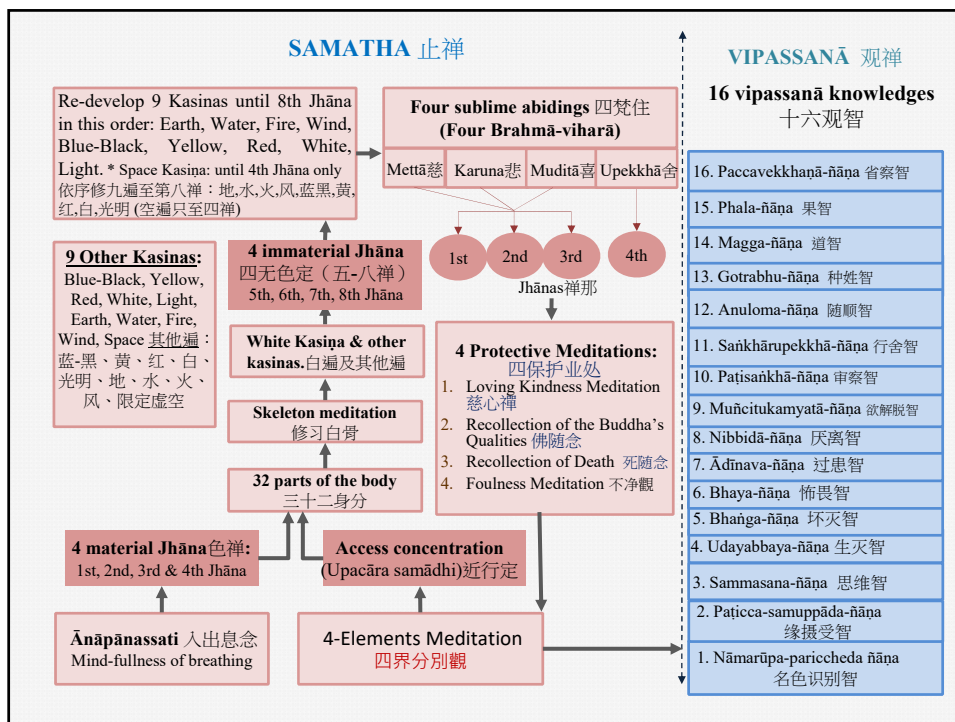
NOV 29, 2016 course @ Pa-Auk Maymyo  
Conducted by Venerable U Ukkansa  
Slides are only for internal use.



“*Namo Tassa, Bhagavato,  
Arahato, Sammā-Sambuddhassa.*”

“Homage to Him, The Blessed  
One, The Worthy One, The  
Perfectly Self-Enlightened One.”

礼敬彼世尊、阿拉汉、正自觉者！



SILA-SIKKHĀ  
THE TRAINING of MORALITY

戒學

**Right Speech - Sammā-vācā 正语**

- 🍃 To refrain from lying 远离虚妄语
- 🍃 To refrain from slandering 远离离间语
- 🍃 To refrain from harsh speech 远离粗恶语
- 🍃 To refrain from useless talk 远离闲秽语

SILA-SIKKHĀ  
THE TRAINING of MORALITY

戒學

**Right Action - Sammā-kammanta 正业**

- 🍃 To refrain from killing 远离杀生
- 🍃 To refrain from stealing 远离不与取
- 🍃 To refrain from sexual misconduct 远离欲邪行

## SILA-SIKKHĀ THE TRAINING of MORALITY

戒學

### Right Livelihood- *Sammā-ājīva* 正命

For laypeople, it means to abstain from the five types of **wrong trade**:对在家人来说，即避免五种不正当的贸易：

- 🍌 Trade in weapons, 买卖武器
- 🍌 Trade in humans, 买卖人口
- 🍌 Trade in animals for slaughter, 买卖供屠宰用的牲畜
- 🍌 Trade in intoxicants, 买卖酒等麻醉品
- 🍌 Trade in poisons. 买卖毒药

## SAMADHI-SIKKHĀ THE TRAINING of SAMADHI

定學

### Right Effort – *Sammā vāyāma* 正精进

Four kinds of **Right Effort** 四种正精进

- 🍌 The effort to prevent the arising of unwholesome states that have not yet arisen; 努力防止尚未生起的不善法生起
- 🍌 The effort to remove unwholesome states that have already arisen; 努力去除已生起的不善法
- 🍌 The effort to arouse the arising of wholesome states that have not yet arisen; 努力促使“尚未生起的善法”生起
- 🍌 The effort to increase wholesome states that have already arisen. 努力增长已生起的善法

## SAMADHI-SIKKHĀ THE TRAINING of SAMADHI

### 定學

#### Right Mindfulness - Sammā-sati 正念

- He abides contemplating the *body as a body*, with zeal, discernment, and mindfulness, having removed grief and strong desire/ greed towards the world. 他于身随观身而住，热忱、正知、具念，调伏世间之贪、忧。
- He abides contemplating the *feelings as feelings*...
- He abides contemplating the *mind as mind*...
- He abides contemplating the *dhamma as dhamma*...

## SAMADHI-SIKKHĀ THE TRAINING of SAMADHI

### 定學

#### Right Concentration - Sammā-samādhi 正定

- First Jhāna, 初禪
- Second Jhāna, 第二禪
- Third Jhāna, 第三禪
- Fourth Jhāna. 第四禪

## PANNA-SIKKHĀ /THE TRAINING of WISDOM/慧學

**Right View** (Sammā-ditṭhi 正見) **understands the Four Noble Truths as it really is.** / 真正理解四圣谛

- The knowledge of *suffering*. 对苦谛(五取蘊)的观智
- The knowledge of *the origin of suffering*. 对苦因聖諦 (洞察五取蘊的因)的[緣起]观智
- The knowledge of *the cessation of suffering*. 对苦灭聖諦 (五取蘊的滅) 所獲证涅槃之智
- The knowledge of *the way of practice leading to the cessation of suffering*. 引導獲證涅槃的八支聖道，這種修行方法是導向苦滅之智

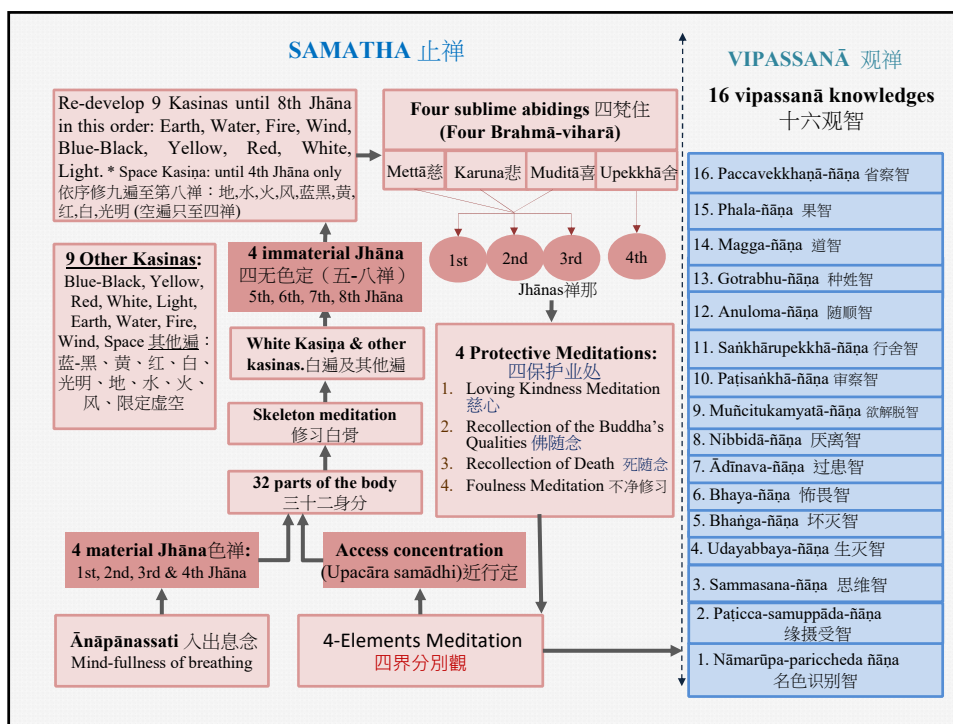
## PANNA-SIKKHĀ /THE TRAINING of WISDOM/慧學

**Right Thought** (Sammā-saṅkappa 正思惟) **applies the mind to the object of the Four Noble Truths** / 以四圣谛为所缘来思惟

**Having Three Thoughts** / 具有三种思惟：

- The thought of renunciation 出离：to be free from sensual pleasures or sensual desires. 远离感官欲乐或渴爱的思惟
- The thought of non-ill-w：the thought of non-anger and associated with loving-kindness. 不起瞋心，与慈心相关的思惟
- The thought of harmlessness 无害：the thought associated with compassion. One does not like killing or torturing beings. 与悲心相关，不喜欢杀生或虐待其他生命的思惟





SAMATHA 止禪	VIPASSANĀ 觀禪	
<b>4-Elements Meditation 四界分別觀</b>	Paccavekkhaṇa-Ñāṇa	16. Reviewing Knowledge 省察智
	Phala-Ñāṇa	15. Fruition Knowledge 果智
	Magga-Ñāṇa	14. Path Knowledge 道智
	Gotrabhu-Ñāṇa	13. Change-of-Lineage Knowledge 種姓智
<b>Earth Element 地界</b> 1. Hardness, 4. Softness 2. Roughness 5. Smoothness 3. Heaviness, 6. Lightness 硬、粗、重、軟、滑、輕	Anuloma-Ñāṇa	12. Conformity Knowledge 隨順智
	Saṅkhārupekkhā-Ñāṇa	11. Formations-Equanimity Knowledge 行舍智
	Paṭisankhā-Ñāṇa	10. Reflection Knowledge 審察智
	Muñcitukamyatā-Ñāṇa	9. Desire for Deliverance Knowledge 欲解脫智
<b>Water Element 水界</b> 7. Flowing, 8. Cohesion 流動、粘結	Nibbidā-Ñāṇa	8. Disenchantment Knowledge 厭離智
	Ādīnava-Ñāṇa	7. Danger Knowledge 過患智
<b>Fire Element 火界</b> 9. Heat 10. Cold 熱、冷	Bhaya-Ñāṇa	6. Terror/fearsomeness Knowledge 怖畏智
	Bhaṅga-Ñāṇa	5. Dissolution Knowledge 壞滅智
<b>Wind Element 風界</b> 11. Supporting 12. Pushing 支持、推動	Udayabbaya-Ñāṇa	4. Arising & Perishing Knowledge 生滅智
	Sammasana-Ñāṇa	3. Comprehension Knowledge 思維智
	Paccaya-pariggaha-Ñāṇa	2. Cause & Condition Knowledge 緣攝受智
	Nāmarūpa-pariccheda Ñāṇa	1. Mentality-Materiality Analysing Knowledge 名色分別智

## YOUR OWN PRACTICE

### 你個人的禪修

Now you may know the name of the Vipassanā knowledges,  
have you experienced them?

现在你知道了所有观智的名称，  
可是你已经体验这些观智了吗？

To only have theoretical knowledge is not enough; you must also  
practise with great effort to **realize them**.

只具备理论上的知识是不够的，  
你必须十分精进地禅修，以便如实体证这些观智。

## How to Practice Ānāpānasati

Go to the Forest

去森林!

Go to the Foot of a Tree

去树底下!

Go to a Secluded Place

去与世隔绝的幽静处!

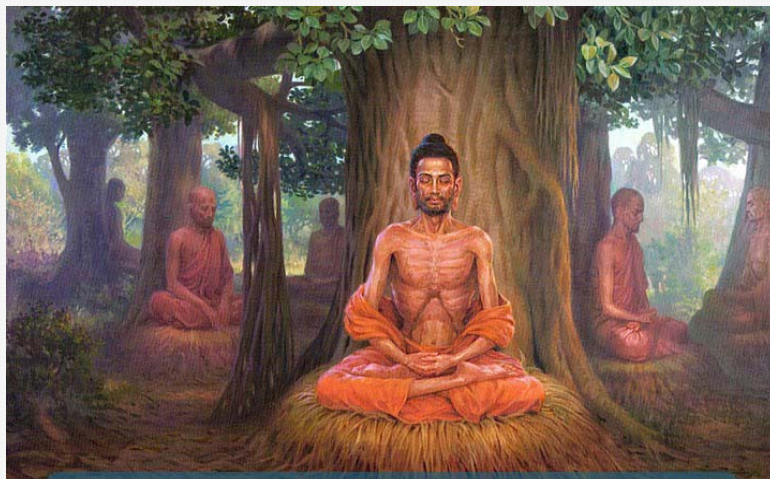




## How to Practice Ā n ā p ā nasati

Having Gone to the foot of a tree,  
Sited down and Crossed your legs.

已到達了樹底下，安坐下來，盤起你的腿！



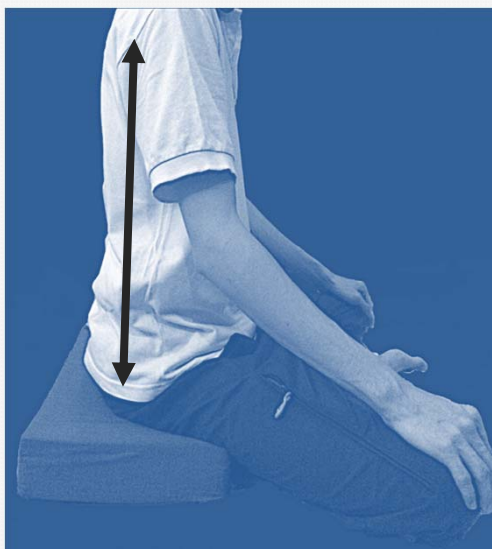
## SIT ON THE HALF OF CUSHION

坐在座墊的一半



## STRAIGHTEN YOUR BACK

将背部挺直



## PLACE YOUR ARMS AND LEGS COMFORTABLY

将双手与双脚舒适的安置

Relax your arms and place your palms in any comfortable position.  
放松双手并将手掌以任何舒适的姿势安置



You may place either your left or right leg in front. 你可以将左脚或右脚任何一支脚放置在前面

## OTHER WAYS TO PLACE YOUR ARMS AND PALMS

### 其他安置双手与手掌的方法

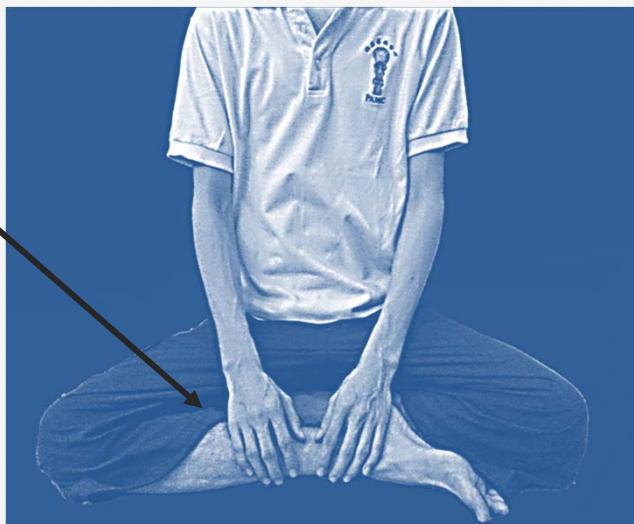
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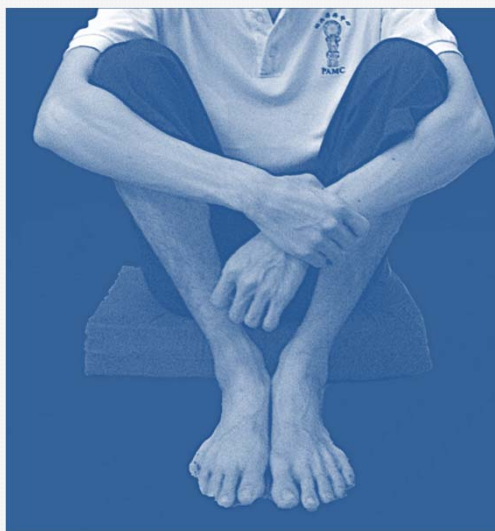
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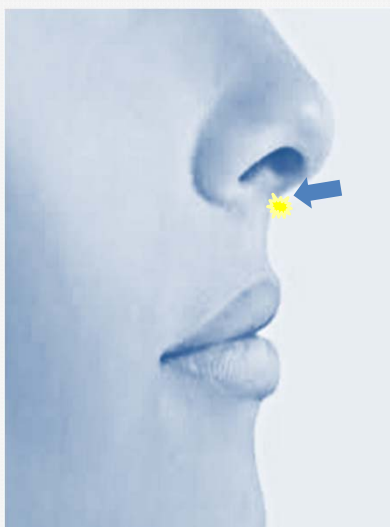
Relax your arms and place your palms in any comfortable position  
放松双手并将手掌以任何舒适的姿势安置



**THIS IS NOT A SUITABLE POSTURE**  
**这是不适当的坐姿**



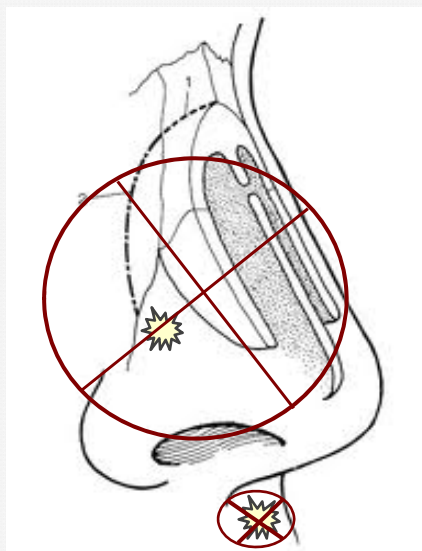
**The Touching- Point 接触点**  
**--Your mind is waiting your breath-in-out here.**  
**你的心在此等待你的入出息**



**Below the nose**  
**位于鼻子下端**

**Around the Nostrils**  
**near the middle of your**  
**upper lips**  
**鼻孔附近，靠近人中的**  
**地方**

**P.S. Yellow star is sign of your mind.**  
**黄色小星点代表你的心**

**DON' T PAY ATTENTION INSIDE THE NOSE****不要专注鼻孔里面的感受**

Also, don't pay *too much attention* to the skin or the touching point  
也不要太过专注于皮肤或接触点

**RELAX YOUR JAW AND  
DON' T CLENCH YOUR TEETH**  
**放松你的下巴 以及 不要咬紧牙齿**



**DO NOT USE YOUR EYES TO PAY ATTENTION TO THE  
BREATH / NIMITTA**

不要眼睛去專注呼吸或禪相

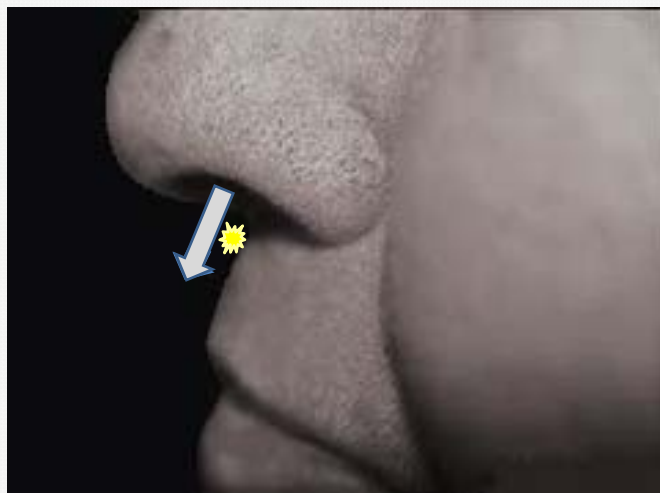


**BREATHES IN MINDFULLY —  
SO SATOVA ASSASATI 以正念覺知入息**





**BREATHES OUT MINDFULLY—  
SO SATOVA PASSASATI 以正念觉知出息**



**TO DEVELOP MINDFULNESS-OF-BREATHING in  
FOUR STAGES**  
培育入出息念的四個階段

**1<sup>st</sup> stage: 第一阶段 (入出息)**

**I mindfully breathes in; mindfully breathes out.**

具正念了知：‘我入息。’

具正念了知：‘我出息。’

## HOW TO DEVELOP MINDFULNESS-OF-BREATHING 如何培育入出息念

### 2<sup>nd</sup> stage: 第二阶段 (长短息)

When I breathe in long, I understand: 'I breathe in long.'

When I breathe out long, I understand: 'I breathe out long.'

When I breathe in short, I understand: 'I breathe in short.'

When I breathe out short, I understand: 'I breathe out short.'

入息长时，了知：‘我入息长。’

出息长时，了知：‘我出息长。’

入息短时，了知：‘我入息短。’

出息短时，了知：‘我出息短。’

2

### WHEN I BREATHE IN LONG, I UNDERSTANDS: 'I BREATHE IN LONG.'

入息长时，了知：‘我入息长。’



WHEN I BREATHE OUT LONG, I  
UNDERSTANDS: 'I BREATHE OUT LONG.'  
出息长时, 了知: '我出息长。'



WHEN I BREATHE IN SHORT, I  
UNDERSTANDS: 'I BREATHE IN SHORT.'  
入息短时, 了知: '我入息短。'



WHEN I BREATHE OUT SHORT, I  
UNDERSTANDS: 'I BREATHE OUT SHORT.'  
出息短时，了知：‘我出息短。’



### HOW TO DEVELOP MINDFULNESS-OF- BREATHING

如何培育入出息念

#### **3<sup>rd</sup> stage: 第三阶段 (全息)**

'I shall breathe in experiencing the whole (breath) body'.

'I shall breathe out experiencing the whole (breath) body'.

‘我将觉知全身(气息)而入息。’

‘我将觉知全身(气息)而出息。’

‘EXPERIENCING THE WHOLE (BREATH)  
BODY, I SHALL BREATHE IN:’

‘我将觉知全身(气息)而入息。’



‘EXPERIENCING THE WHOLE (BREATH)  
BODY, I SHALL BREATHE OUT

‘我将觉知全身(气息)而出息。’



## HOW TO DEVELOP MINDFULNESS-OF-BREATHING 如何培育入出息念

### 4<sup>th</sup> stage: 第四阶段 (微息)

'I shall breathe in tranquillizing the body-formation.

'I shall breathe out tranquillizing the body-formation.

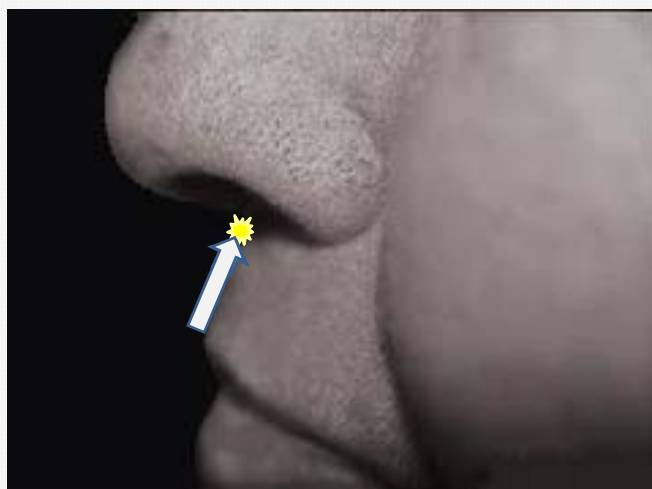
'我将平静身行(气息)而入息。'

'我将平静身行(气息)而出息。'

2

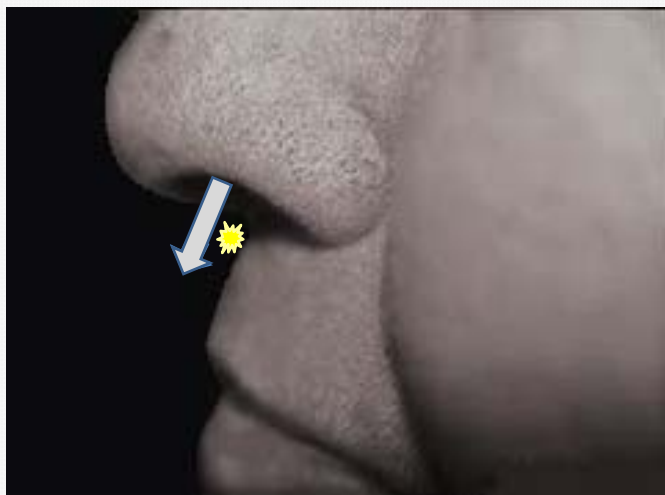
'TRANQUILIZING THE WHOLE (BREATH) BODY, I SHALL BREATHE IN:'

'我将平静身行(气息)而入息。'





‘TRANQUILIZING THE WHOLE (BREATH)  
BODY, I SHALL BREATHE OUT:’  
‘我将平静身行(气息)而出息。’



FOUR FACTORS  
FOR MAKING THE BREATH CALM  
四种让气息平静(微息)的因素  
Concern, Reaction, Attention, Reviewing

1. **Concern** 思惟 (*ābhoga*): pay initial attention to, apprehend, advert the mind to the breath 即起初注意气息，让心觉察气息，并转向气息
2. **Reaction** 念續 (*samannāhāra*): continue to pay sustained attention to the breath that way, do it again and again, keep the breath in the mind, to the effect:” I will try to make the breath tranquil.” 即持续、反复地维持注意气息，在心中一而再，再而三地保持气息，以导致“我将试着让气息平静”的效果。

## FOUR FACTORS FOR MAKING THE BREATH CALM 四种让气息平静的因素

**3. Attention 作意** (*manasikāra*): decide to make the breath tranquil, make the mind advert towards the object. Attention makes the mind conscious of the breath and know the breath 意为“决意让气息平静”。作意是指让心转向于所缘的心所，让心识觉知、知道气息

**4. Reviewing 省察** (*paccavekkhanā*): review the breath, make it clear to the mind, to the effect:” I will try to make the breath tranquil.”省察气息，在心中使气息变得清晰，导致“我将试着让气息平静”的效果。

## 7 PERSONS WHO DO NOT BREATHE 七种没有呼吸的人

1. A dead person 死人
2. A foetus in the mother womb 母親子宮中的胎兒
3. A drowned person 溺水者
4. An unconscious person 闷绝休克者
5. A person in forth Jhāna 入第四禅者
6. A person in the attainment of cessation 入灭静定者
7. A Brahmā 梵天神

## WHILE NIMITTA & BREATH UNIFIED

当禅相和呼吸结合为一



## THE NIMITTAS 禅相

The *nimitta* of *ānāpānasati* varies according to the individual. To some, the *nimitta* is:

入出息念禅相的出现方式因人而异。有些人的禅相犹如：

- pure and fine like cotton wool or drawn out cotton, 纯净精细的棉絮，或如拉长的棉花，
- moving air or a draught, 飘动的空气或气流，
- a bright light like the morning star Venus, 闪耀如凌晨的启明星，
- a bright ruby or gem, or a bright pearl, 闪亮的红宝石或宝玉，或明珠。

## THE NIMITTAS 禅相

The *nimitta* of *ānāpānasati* varies according to the individuals. To some, the *nimitta* is: 入出息念禅相將因人而异。有些人的禅相：

- the stem of a cotton plant, 棉花株干
- a sharpened piece of wood 尖木杆,
- a long rope or string, 长绳、细线、
- a wreath of flowers, a puff of smoke, 花环、烟圈、
- a stretched out spider web, a film of mist, a lotus, 张开的蜘蛛网、薄雾、莲花、
- a chariot wheel, a moon, or a sun. 车轮、月亮或太阳。

## THE THREE STAGES OF NIMITTA

### 禅相的三个阶段



SHAPE & COLOUR OF NIMITTA ARE NOT IMPORTANT. STABILITY AND MERGING WITH THE BREATH ARE IMPORTANT.

禅相的形状与颜色都不重要。禅相的稳定以及它与气息的结合才是最重要的。



THE FIRST STAGES OF NIMITTA

禅相的第一阶段



## THE SECOND STAGES OF NIMITTA

### 禪相的第二階段



## THE THIRD STAGES OF NIMITTA

### 禪相的第三階段





## BHAVAṄGA 有分

- **Bhavaṅga** is life-continuum consciousness  
「有分心」是维持生命相续流的心识
- **Bhavaṅga** consciousness rests at the heart-base
- 「有分心」依于「心所依处」
  - Heart-base = *hadaya vatthu* 心所依处
  - Heart base situates around the physical heart area  
心所依处的位置是在心脏的部位

## SHARING OF MERITS 回向功德



Idaṃ me puññaṃ  
 Āsavakkhayāvahaṃ hotu.  
 愿我此功德，导向诸漏尽！  
 Idaṃ me puññaṃ  
 Nibbānassa paccayo hotu.  
 愿我此功德，为证涅槃缘！  
 Mama puñña-bhāgaṃ  
 Sabba sattānaṃ Bhājemi.  
 我此功德分，回向诸有情，  
 Te sabbe me samaṃ  
 Puññabhāgaṃ labhantu.  
 愿彼等一切，同得功德分！

Sādhu Sādhu Sādhu!