

短频快数息

Kosalla Bhikkhu@Kosalla_China

Athānena taṃ dandhagaṇanaṃ dhaññaṃāpakagaṇanaṃ pahāya
sīghagaṇanāya **gopālakagaṇanāya** gaṇetabbam.

Cheko hi gopālako sakkharādayo ucchaṅgena gahetvā rajjudandaḥattho pātova
vajaṃ gantvā gāvo piṭṭhiyaṃ paharitvā palighatthambhamatthake nisinno
dvārappattaṃ dvārappattaṃyeva gāvaṃ ekā dveti sakkharaṃ khipitvā gaṇeti.

Palighassa parivattanaṃ, taṃ yattha nikkhipanti, so **palighatthambho** .

Tiyāmarattiṃ sambādhe okāse dukkhaṃ vutthagogaṇo nikkhamanto
nikkhamanto aññaṃaññaṃ upanighaṃsanto vegena vegena puñjapuñjo hutvā
nikkhamati.

Tiyāmarattin ti accantasam̐yoge upayogavacanaṃ.

So vegena vegena“ tiṇi cattāri pañca dasā” ti gaṇetiyeva, evamimassāpi
purimanayena gaṇayato assāsapassāsā pākaṭā hutvā sīghaṃ sīghaṃ
punappunaṃ sañcaranti.

Tattha **purimanayenā**ti dandhagaṇanāya, **pākaṭā hutvā**ti iminā
dandhagaṇanāya āradhakāle cittassa avisadatāya sukhumassāsādīnaṃ
apākaṭataṃ, pacchā visadakāle pākaṭatañca tesu ca pākaṭesu dandhagaṇanaṃ
pahāya sīghagaṇanā kātābbāti dasseti.

Purimanayenāti sīghagaṇanāya, gopālakagaṇanāyāti attho.

Tatonena“ punappunaṃ sañcaranti” ti ñatvā anto ca bahi ca agahetvā

Then, having left off slow counting which is the counting method of a grain
measurer, this meditator should count by using the counting method of a cowherd
which is quick counting.

To illustrate: the skilled cowherd, having taken some pebbles etc., in his waistcloth,
with the rope and goad in hand, he goes to the cattle-fold right early in the
morning. Having prodded the cattle in their back, sitting on top of the pillar which
is for the rolling of a cross bar, he counts each cattle which has reached the door
only, saying, “One, two”, and throwing pebbles at each.

The place where people set the rolling of a cross bar, that is “palighatthambho
(pillar which is for the rolling of a cross bar)” by name.

Throughout three watches of the night, the cattle of the herd which have been
staying in a narrow space uncomfortably, going out in parties, jostling each other
quickly and leave the cattle-fold.

"Tiyāmarattiṃ" is a word in accusative case with spatio-temporal continuity
relation, which means throughout three watches of night or the whole night.

He just counts quickly, "Three, four, five... ten". In this way also, when this
meditator counts by using previous method, the in-breath and out-breath arise
quickly over and over again having become clear.

"Purimanayena (by using previous method)" means by using slow counting
method. “Pākaṭa hutvā (having become clear)” means by using slow counting
method, at the beginning, because of the impurity of the mind, the subtle in-breath
and out-breath are not clear, later, when the mind is pure they become clear. When
they are clear, quick counting should be done after leaving off the slow counting
method. The Visuddhimagga Sayadaw shows this point by these words, “pākaṭā
hutvā (having become clear)”.

"Purimanayena (By using previous method)" means by using quick counting
method, in other words, by the counting method of a cowherd.

Thereupon, having known, "they arise over and over again", without taking the
breath inside and outside, taking only each breath that has reached the door

dvārappattaṃ dvārappattaṃyeva gahetvā“ eko dve tīṇi cattāri pañca cha.

Eko dve tīṇi cattāri pañcāti gaṇanāvidhidassanaṃ.

Eko dve tīṇi cattāri pañca cha satta... pe... aṭṭha, nava, dasā” ti sīghaṃ sīyaṃ gaṇetabbameva.

Tasmā **aṭṭhā**tiādīsupi ekato paṭṭhāyeva paccekaṃ aṭṭhādīni pāpetabbāni.

Sīghaṃ sīghaṃ gaṇetabbameva .

Gaṇanapaṭibaddhe hi kammaṭṭhāne gaṇanabaleneva cittaṃ ekaggaṃ hoti, arittupatthambhanavasena caṇḍasote nāvāṭṭhapanamiva.

kammaṭṭhāne (in-out-breath) ——**caṇḍasote** (swift current water)

gaṇanabalena (power of counting) ——**arittupatthambhanavasena** (supporting force of a bamboo pole)

cittaṃ ekaggaṃ (one-pointness of the mind) ——**nāvāṭṭhapanam** (fixing of a boat)



aritta

Kasmāti tattha kāraṇaṃ, nidassanañca dasseti‘ ‘ **gaṇanapaṭibaddhe hī** ’ ’ tiādīnā.

Tattha arīyati tena nāvāti arittaṃ, pājanadaṇḍo.

Arittena upatthambhanaṃ **arittupatthambhanaṃ** , tassa vasena.

Tassevaṃ sīghaṃ sīghaṃ gaṇayato kammaṭṭhānaṃ nirantaraṃ pavattaṃ viya hutvā upaṭṭhāti.

Nippariyāyato nirantarappavatti nāma ṭhapanāyamevāti āha‘ ‘ **nirantaraṃ pavattaṃ viyā** ’ ’ ti.

(nostril), "One, two, three, four, five, six;

"One, two, three, four, five", these are the words for the purpose of showing the counting series.

one, two, three, four, five, six, seven...eight...nine...ten", this meditator should just count quickly.

Therefore, as for the words,"aṭṭha(eight)" etc. means starting from one, should be counted until eight, or nine, or ten separately.

should just be counted quickly.

Indeed, by the power of that very counting, the mind becomes one-pointed in the meditation subject which is connected with counting; just as the fixing of a boat in a swift current by the supporting force of a bamboo pole.

Why? As for quick counting method, the Visuddhimagga Sayadaw shows the reason and simile by the saying, "Gaṇanapaṭibaddhe hī (which is connected with counting)" etc.

As for the word "arittupatthambhanavasena" in that simile,(this is the analysis of the word), a boat is moved (arīyati) by it, so it is "arittaṃ" by name, the meaning taken is bamboo pole (pājanadaṇḍo).

The phrase “Arittena upatthambhambhanaṃ” indicates that the word "Arittupatthambhanaṃ" is a Dependent Determinative Compound (tappurisasamāsa) with instrumental relation, having two members of “aritta (bamboo pole)” and “upatthambhanaṃ(supporting)”. "Tassa" (of that, i. e. arittupatthambhanassa), and "vasena" (by the force) is compounded as “arittupatthambhanavasena” (by the force of supporting by a bamboo pole).However, it is translated smoothly in English as “by the supporting force of a bamboo pole”.

Thus, when the meditator counts quickly, the meditation subject (in&out breath) becomes as if an uninterrupted process and appears apparently.

Actually, uninterrupted process occurs only in the ṭhapanā(fixing) stage, so, the words, "Nirantaraṃ pavattaṃ viya (as if an uninterrupted process)" is said.

Actually, uninterrupted process occurs only in the jhāna mental process

Sīghagaṇanāya nippariyāyato nirantarappavatti appanāvīthiyameva, na kāmāvacare bhavaṅgantarikattāti āha“ nirantarappavattaṃ viyā” ti.

Atha nirantaraṃ pavattatīti ñatvā anto ca bahi ca vātaṃ apariggahetvā purimanayeneva vegena vegena gaṇetabbaṃ.

Anto pavisanavātena hi saddhiṃ cittaṃ pavesayato abbhantaraṃ vātabbhāhataṃ medapūritaṃ viya hoti.

Bahi nikkhamanavātena saddhiṃ cittaṃ nīharato bahiddhā puthuttārammaṇe cittaṃ vikkhipati.

Anto pavisantaṃ vātaṃ manasi karonto anto cittaṃ paveseti nāma.

Bahi cittanīharaṇepi eseva nayo.

Vātabbhāhataṃ ti abbhantaragataṃ vātaṃ bahulaṃ manasi karontassa vātena taṃ ṭhānaṃ abbhāhataṃ viya, medena pūritaṃ viya ca hoti, tathā upaṭṭhāti.

Nīharato phuṭṭhokāsaṃ muñcitvā, tathā pana nīharato vātassa gatisamannesanamukhena nānārammaṇesu cittaṃ vidhāvatīti āha‘ ‘ **puthuttārammaṇe cittaṃ vikkhipati** ’ ’ ti.

Phuṭṭhaphuṭṭhokāse pana satim ṭhapetvā bhāventasseva bhāvanā sampajjati.

Tena vuttaṃ“ anto ca bahi ca vātaṃ apariggahetvā purimanayeneva vegena vegena gaṇetabbaṃ” ti.

Kīvaciraṃ panetaṃ gaṇetabbanti?

Yāva vinā gaṇanāya assāsapassāsārammaṇe sati santiṭṭhati.

Bahivisaṭṭavittakkavicchedaṃ katvā assāsapassāsārammaṇe satisaṇṭhāpanatthaṃyeva hi gaṇanāti.

(appanāvīthi), not in sensual-sphere mental process, because of the nature of life-continuum consciousnesses (bhavaṅgacitta) in between, so, “as if an uninterrupted process” is said.

Later, having known that it occurs uninterruptedly, he should count quickly by using the previous method only, without taking the air inside and outside.

Indeed, for one who let the mind enter inside together with incoming air, it becomes as if buffeted by the air inside and as if filled with fat.

For one who brings the mind outside together with the outgoing air, the mind is distracted among multiplicity of objects.

Let the mind enter means, paying attention to the air entering inside.

As for bringing the mind outside is also to be understood in this way.

“Vātabbhāhataṃ (buffeted by air)” means, because of the air of one who pays attention frequently to the air that has gone inside, that place (where the incoming air pass through) is as if being buffeted, and also as if filled with fat, in such a way it appears obviously to the meditator.

For one who brings the mind outside (Nīharato), in other words, for one who pays attention to the air going outside after letting go the touching place, then, due to the air of him who follows out-breath in such a way that is heading to search for a destiny, the mind wanders among various kinds of objects, so, the words, "Puthuttārammaṇe cittaṃ vikkhipati (the mind is distracted among multiplicity of objects)," is said.

To continue, only for one who practices by placing the mindfulness on the touching place (paying attention to the breath there), the meditation practice is accomplished.

Therefore, it is said, "He should count quickly by using the previous method only, without taking the air inside and outside.

Furthermore, for how long this in&out breath should be counted?

Until the mindfulness is fixed on the breath as object without counting, for so long the breath should be counted.

Because counting is indeed a device for the sake of well-fixing the mindfulness on the breath as object by cutting off the application mind that is dissipated externally.

