

# 数息总论

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Tattha iminā ādikammikena kulaputtena paṭhamam gaṇanāya idaṃ kammaṭṭhānam manasi kātabbam .

Gaṇentena ca pañcannaṃ heṭṭhā na ṭhapetabbam.

Pañcannaṃ heṭṭhā ṭhapentassa hi sambādhe okāse cittuppādo vipphandati sambādhe vaje sanniruddhagogaṇo viya.

Okāseti gaṇanavidhiṃ sandhāyāha.

Dasannaṃ upari na netabbam.

Dasannampi upari nentassa gaṇananissitako cittuppādo hoti.

Gaṇananissitova na kammaṭṭhānanissito.

Antarā khaṇḍam na dassetabbam.

Khaṇḍan ti ekaṃ tīṇi pañcāti evaṃ gaṇanāya khaṇḍanam.

Khaṇḍan ti“ ekaṃ tīṇi pañcā” ti ekantarikādibhāvena gaṇanāya khaṇḍanam.

Atha vā khaṇḍanti antaranarā katipayakālam agaṇetvā puna gaṇanavasena antarā odhiparicchedo na dassetabbo.

Antarā khaṇḍam dassentassa“ sikhāppattam nu kho me kammaṭṭhānam, no” ti cittaṃ vikampati.

‘ ‘ Sikhāppattam nu kho ’ ’ ti idaṃ cirataram gaṇanāya manasi karontassa

the good person who is a beginner of this meditation subject should firstly give attention to this meditation subject by using counting method.

To explain in detail - while counting, the meditator should not count less than five.

The reason is, for meditator who counts less than five, the arising of mind struggles in a narrow space, just like a herd of cattle that is locked up struggles in a narrow cattle-fold.

The word "okāse(in the space)" is said referring to the counting series.

should not count more than ten,

For meditator who count beyond ten, the arising of mind becomes dependent on the number only.

Dependent on number only, not dependent on meditation subject.

should not break the series in between.

“Khaṇḍam (broken pieces)” means the breaking of series in counting thus, “One, three, five. ”

“Khaṇḍam (Broken pieces)” means the breaking of series in counting by skipping one number in between thus, “One, three, five”

Or, to explain in another way, "khaṇḍam (broken pieces)" means the gap exists in between because of not counting a few times in between the series and then counts again. Such a gap should not be shown, the meaning is, intermittent counting should not be done.

For meditator who counts by breaking the series in between, the mind shakes, thinking, "Has my meditation come to its completion or not?"

"Has my meditation come to its completion or not?" this is said on account of paying attention by counting method for quite a long time.

vasena vuttaṃ.

Tathā khaṇḍaṃ dassentassa hi“ kammaṭṭhānaninnaṃ pavattati nu kho me cittaṃ, no” ti vīmaṃsuppattiyā vikkhepo hoti, tenāha **sikhāppattaṃ nu kho meti**ādi, idañca evaṃ khaṇḍaṃ dassetvā cirataraṃ gaṇanāya manasikarontassa vasena vuttaṃ.

So hi tathā laddhaṃ avikkhepamattaṃ nissāya evaṃ maññeyya.

Tasmā ete dose vajjetvā gaṇetabbaṃ.

Because, for one who breaks the series as such, with the arising of investigating mind thus, “Is my mind inclined to the meditation subject or not?” it becomes a distraction, that’s why, “Has my meditation come to its completion or not?”etc.,is said. And, having broken the series in this way, this is said on account of giving attention by counting for quite a long time.

Indeed, because of the mere undistracted state of mind gained in that way (by counting for quite a long time), he might think like this.

Therefore, having avoided these faults the meditator should do his counting.