

缓慢数息

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Gaṇentena ca paṭhamam dandhagaṇanāya **dhaññamāpakagaṇanāya** gaṇetabbam.

Dhaññamāpako hi nāḷim pūretvā“ ekan” ti vatvā okirati.

Puna pūrento kiñci kacavaram disvā tam chaḍḍento“ ekaṃ ekan” ti vadati.

Esa nayo dve dvetiādisu.

Evameva imināpi assāsapassāsesu yo upaṭṭhāti, tam gahetvā“ ekaṃ ekan” ti ādiṃ katvā yāva“ dasa dasā” ti pavattamānaṃ pavattamānaṃ upalakkhetvāva gaṇetabbam.

‘ ‘ **Assāsapassāsesu yo upaṭṭhāti , tam gahetvā** ’ ’ ti idaṃ assāsapassāsesu yassa ekova paṭhamam upaṭṭhāti, tam sandhāya vuttaṃ, yassa pana ubhopi upaṭṭhahanti, tena ubhayampi gahetvā gaṇetabbam.

‘ ‘ **Yo upaṭṭhāti** ’ ’ ti iminā ca dvīsu nāsāpuṭavātesu yo pākaṭataro upaṭṭhāti, so gahetabboti ayampi attho dīpitoti daṭṭhabbam.

Pavattamānaṃ pavattamānaṃ ti āmedītavacanena nirantaram assāsapassāsānaṃ upalakkhaṇam dasseti.

Tassa evaṃ gaṇayato nikkhamantā ca pavisantā ca assāsapassāsā pākaṭā honti.

Furthermore, at the beginning, meditator should count slowly as the way a grain measurer does.

To illustrate: after filling up the rice measuring container (nāli), having said, "One", the grain measurer pours the grain down.

While refilling and removing any rubbish he may have noticed he says, "One...one..."

The similar way is to be understood for "Two...two..." and so on. [According to Pyae Sayadaw, the author of Visuddhimagga Nissaya, this slow counting method is not a quick reciting of mantra like parents do when the small kid falls down on the ground, saying, “Phua, Phua.....stand up, stand up.....”. But it is like the way a silversmith who skillfully does for the long brow of air when he blows the bellow.]

In the same way, among the in-breath and out-breath, whichever appears obviously, taking that and marking as "One...one..." etc., up to "Ten...ten..." this meditator should count by noting each breath as it occurs.

"Assāsapassāsesu yo upaṭṭhāti, tam gahetvā (among the in-breath and out-breath, whichever appears obviously, taking that)", this statement is said regarding the meditator to whom only one of the in-breath and out-breath appears obviously at the beginning; however, if both (in-breath and out-breath) appear obviously to a certain meditator, then, he should count taking both.

Not only this, according to these words, “Yo upaṭṭhāti (whichever appears obviously)”, it should be understood that this is also the meaning shown: between two nostrils (left and right), the breath from whichever nostril appears more clearly, that breath should be taken.

By means of reduplicated word, "Pavattamānaṃ pavattamānaṃ", the Visuddhimagga Sayadaw explains about the noting of in&out breath continuously.

For the meditator who counts in this way, the in-breaths and out-breaths become clear as they enter in and issue out.

Evaṃ(in this way) means having just noted with the way mentioned before.

Evan ti vuttappakārena upalakkhetvā vāti attho.

Paṭhamam ekekasmiṃ upaṭṭhitepi upalakkhetvā gaṇantasseva kamena ubhopi pākaṭā hontīti āha“ assāsapassāsā pākaṭā hontī” ti.

Pākaṭā honti gaṇanāvasena bahiddhā vikkhepābhāvato.

At the beginning, even if one of the in-breath and out-breath appears obviously, noting that, the meditator just counts the breath, gradually, both become clear to him. Therefore, “in-breaths and out-breaths become clear” is said.

"Pākaṭā honti(become clear)" because there is no distraction from external object by means of counting. [According to NGPP, external object means various kinds of external objects other than the breath.]