

原始佛教「止觀雙運」(或稱「定慧雙修」)冥想打坐和控制情緒慾望方法詳解 In-depth explanation of the primitive Buddhism's "Samatha-Vipassana" meditation, emotion and desire control

Date: 2023-05-26 23:00:28

步驟零：認知正確的冥想打坐態度、準備、期間可能出現的異常現象和本質 Step zero: Recognize the correct meditation attitude, preparation, potential abnormal situation during, and essence.

正確的禪修態度 The Correct Meditation Attitude

禪修冥想的正確動機只有一個，就是為了解除我們的潛意識(情緒、慾望、本能)對我們顯意識的限制，讓我們真正在意識上「自由」，不再因潛意識對顯意識產生的依附造成的感覺和幻覺而痛苦。除此以外的動機都是不正當，而且會有機會對自己和別人產生危險。

The correct motivation for meditation is only one, which is to remove the limitations of our subconscious mind (emotions, desires, instincts) on our conscious mind, allowing us to truly be "free" in our consciousness, no longer suffering from the feelings and illusions caused by the attachment of the subconscious mind to the conscious mind. Any other motivation is improper and may have a chance to cause danger to oneself and others.

冥想打坐是「禪修」的其中一種方法，「禪修」的本質是平等心與覺知力的顯意識訓練，擺脫潛意識對顯意識的依附。禪修就像在大海行駛上的船一樣，思緒、情緒和慾望等等就像海上的各種情況，有風平浪靜的時候，也有狂風暴雨的時候。訓練自己面對狂風暴雨的平等心和覺知在大海航行每一刻的變化，不要翻船沉入大海，這就是禪修。

Meditation is a practice that trains the conscious with equanimity and mindfulness, to get rid of subconscious attachment to conscious. It is like sailing on the ocean, where thoughts, emotions, and desires are like various conditions on the sea. Sometimes there are calm winds and smooth sailing, while other times there are storms and rough waters. Through this practice, we train ourselves to face the changing conditions of the sea with equanimity and mindfulness, so that we do not capsize and sink into the ocean. This is meditation.

開始禪修之前不要對禪修有太大期望，想從禪修得到某種神通和智慧，或者期望禪修一定能帶給你平靜喜悅，這會對禪修產生執著。禪修是有無常起伏，可能進行禪修幾個月也體會不到明顯個人變化，但不要太執著階段性的結果及過去禪修經驗，每日堅持一步步來，靜看花開，在禪修當中體驗當下每一刻。

Before starting meditation, do not have high expectations for it, such as wanting to gain supernatural powers and wisdom, or expecting meditation to bring you peace and joy. This will lead to attachment in your practice. Meditation has ups and downs; you may not notice significant personal changes even after months of practice. Don't be too attached to the results or past meditation experiences. Persist in taking it one step at a time, quietly observing the blossoming of flowers and experiencing every moment in your practice.

剛開始每日以十至二十分鐘為目標，不要一開始就設下幾小時以上的禪修時間，這會很難讓你持續每日都進行禪修訓練。有心理準備禪修和運動一樣，在狂風暴雨下保持平等心和覺知力是一種心理訓練，要盡力去做。思緒和情緒也像河流一樣，我們要站在河流邊觀察河流各種變化就好，不要打算截停河流，不要跌入河流，不要害怕河流，要認知站在岸邊河流並不會影響到你。

In the beginning, aim for ten to twenty minutes of daily meditation, rather than setting meditation sessions of several hours from the beginning. This will make it difficult for you to maintain a daily meditation practice. Be mentally prepared that meditation, like exercise, requires maintaining equanimity and mindfulness during storms as part of your mental training. Do your best. Thoughts and emotions are like a river; we should stand on the bank and observe the various changes of the river without trying to stop it, falling into it, or fearing it. Recognize that standing on the shore, the river will not affect you.

不論原始佛教與道教的修行都是為了「離苦」。「苦」的定義為「我們因外在環境的刺激所產生的情緒、慾望和執著」。所謂的「禪修」，不是為了讓你成仙或者成佛，或是讓你得到與眾不同的超能力。「禪修」的目的是為了讓人放下心中的情緒、執著、慾望等等存在我們人心當中對外一切事物感到「求不得」的痛苦，解脫於固定的思想框架和信仰，最後讓自己「真正自由」。整個過程是一種「減法」，並不會讓人「增加」什麼好處，只是讓人回到不被所有煩惱所阻礙的最乾淨純粹的自己。在禪修前要知道所有的情緒、慾望和執著其實都不是屬於我們內心真實的一部份，而是我們的身體的「動物性」帶給我們，全都是虛假不實的；甚至要認知我們腦中的「另一把聲音(感受)」都不是屬於我們，而我們是聽到聲音(感受)的人，認知一切的情緒和感覺都是身體內的雜訊，我們可以透過以第三身的角度抽離地觀察這些雜訊，不加評批和理會並讓它們自然流走。

Regardless of the practices of original Buddhism and Taoism, the purpose of cultivation is to "liberate oneself from suffering". The definition of "suffering" is "the emotions, desires, and attachments we feel due to external stimuli". The purpose of "Zen meditation" is not to make you a deity or a Buddha, or to give you extraordinary abilities. The purpose of "Zen meditation" is to help people let go of the pain of feeling "unattainable" about everything in the external world caused by the emotions, attachments, desires, and so on that exist in our hearts, to free themselves from fixed thought frameworks and beliefs, and ultimately to become "truly free". The whole process is a kind of "subtraction", which does not "add"

anything to people, but rather allows people to return to their purest and cleanest selves, free from all afflictions. Before starting Zen meditation, one needs to recognize that all emotions, desires, and attachments are not actually a true part of our inner selves, but rather are brought to us by the “animalistic” nature of our bodies, and are all false and unreal. One even needs to recognize that the “other voice (sensation)” in our brains is not a part of us, but rather we are the ones who hear the voice (sensation), and to recognize that all emotions and sensations are just noise within our body, which we can observe from a third-person perspective, without criticism or attention and let them naturally dissipate.

最重要是有信心去相信你現在所做的事，喬布斯有句名言：「You can't connect the dots looking forward; you can only connect them looking backwards. So you have to TRUST that dots will somehow connect in your future」(你無法預知當下自己走的每一步路是如何串連到某個目的地，直到你在目的地轉個頭看著走過每一個腳印。你必須在走每一步路時都相信每一步都在引領你到未來。)

The most important thing is to have confidence in what you are doing now. Steve Jobs once said, “You can't connect the dots looking forward; you can only connect them looking backwards. So you have to TRUST that the dots will somehow connect in your future.”

冥想打坐前的準備

Preparation before meditation

1. 避免進食辛辣或其他刺激性食物，例如咖啡，蒜，辣椒，酒等等。不要吃太飽。
Avoid eating spicy or other stimulating foods, such as coffee, garlic, chilli, wine, etc. Don't overeat.
2. 不要追求任何關於境界、身體異常等等可能在禪修出現的異象。
Do not pursue any visions or abnormal bodily sensations that may arise during meditation.
3. 隨時在生活中「覺知」和「放鬆」自己的身體的肌肉和使用「腹式呼吸法」。在精神上要降低思想上的刺激，放慢節奏，不執著任何事物，接受當下所有事情的發生，讓放鬆成為生活習慣。甚至隨時提醒自己死亡是讓我們更珍惜生命的理由和接受自己隨時都會死亡的事實。
Always be mindful and relax your body's muscles and use “abdominal breathing”. Mentally reduce stimulation, slow down your pace, do not cling to anything, accept everything that happens at the moment, and make “relaxation” a habit. Even remind yourself that death is the reason for cherishing life and accepting the fact that you can die at any time.
4. 冥想前一小時可以適當服食維生素B6 (< 50mg)、色胺酸(100-200 mg)、茶胺酸(100-200 mg)、牛磺酸(100mg-300mg) 讓身體有效大量分泌血清素達到更放鬆的效果。
One hour before meditation, you can take vitamin B6 (<50mg), tryptophan (100-200mg), theanine (100-200mg), and taurine (100-300mg) to help your body effectively secrete a large amount of serotonin for a more relaxing effect.

冥想打坐期間可能出現的異常現象

Abnormal phenomena that may occur during meditation

據筆者本人所經驗，並歸納其他禪修冥想者的經驗，以下種種意識訊號(副作用)有可能會在禪修冥想當中出現：

Based on the author's personal experience and the experiences of other meditation practitioners, the following consciousness signals (side effects) may occur during meditation practice:

1. 眼前出現一團白光，或者發光萬花筒。
A white light or a kaleidoscope of light appears in front of the eyes.
2. 身體突然變得燥熱，出汗以及毛孔擴大。
The body suddenly becomes hot, and sweating, and pores expand.
3. 身體突然出現整體或局部振動。
The body suddenly experiences whole-body or local vibrations.
4. 眉心或頭頂等地方出現針刺感、電擊感或漲痛感等等異常感覺。
Abnormal sensations such as tingling, electric shock, or swelling pain appear in the forehead or top of the head.
5. 透過眼皮透視並「看見」眼前的環境。
Seeing the environment in front of the eyes through closed eyelids.
6. 心窩或腹部感覺溫熱，並感覺到「氣」在流動。
Feeling warmth in the chest or abdomen and feeling “qi” flowing.
7. 腳底出現溫熱感等等異常感覺。
Abnormal sensations such as feeling warmth in the soles of the feet.
8. 「聽」到某處有人在說話。
“Hearing” someone speaking from somewhere.
9. 突然對身體失去控制，就像身體已經被消失了一樣。
Suddenly losing control of the body, as if the body has disappeared.
10. 當冥想打坐比較深入的時候，會出現喜悅快樂的感覺，這些正面感覺被稱為「禪悅」。這些悅樂也是我們需要去接受、觀察並消除。不要享受這些悅樂，以免影響後續修行。
When meditation goes deeper, joyful and happy feelings may arise, and these positive feelings are called “Zen Joy” in Chinese. These pleasures need to be accepted, observed, and eliminated during meditation practice. We should not indulge in these pleasures, as they may affect our subsequent practice.
11. 面部或局部皮膚有輕撫感，或者有微風吹拂在臉上和身體。
There is a gentle touch on the face or local skin, or a slight breeze blowing on the face and body.
12. 看見任何畫面，甚至與某種「虛無」的存在對話。
Seeing any picture, even engaging in a conversation with some kind of “void” existence.

有些「副作用」會因為冥想方法的不同就會有不同的異象，例如用視覺型冥想（如太乙金華宗旨或藏密唐卡視覺觀修法）就會看見眼前出現一團白光，或者發光萬花筒；同聽覺型冥想（薩滿鼓、冥想音樂等等）就會出現「聽」到某處有人在說話；用身體內視型冥想（氣功、身體部位內觀冥想法）就會出現身體會會感受到「氣」在流動。

Some “side effects” can vary depending on the meditation technique used. For example, during visualization meditation such as (The Secret of Golden Flower) Taiyi Jinhua Zongzhi or Tibetan Thangka visualization meditation, one may see a white light or a kaleidoscope of colours in front of their eyes. During auditory meditation such as shamanic drumming or meditation music, one may “hear” someone speaking in the distance. During internal body meditation such as Qigong or body part internal meditation, one may feel the flow of “qi(warmth)” within their body.

但有些「副作用」會令人覺得疑惑並執著，更甚會「看見」產生令人恐懼和焦慮的畫面和感覺從而放棄繼續冥想；有些人卻認為自己已經得到一些「神通」、「智慧」等等，或者覺得自己因冥想禪修已經與眾不同。

However, some “side effects” can cause confusion and obsession, and even worse, one may “see” frightening and anxiety-inducing images and feelings, leading to the abandonment of continued meditation. Some people may think that they have gained some “supernatural powers,” “wisdom,” etc., or feel that they have become different from others due to meditation.

在冥想過程中如果因為一些世俗的慾望和達到一些功利的目的作為冥想動機，那麼在冥想過程中有很大可能會突然出現了一些你一直希望「得到」的事物。例如有些人冥想打座的目的如果是為了「與你死去的親人對話」就會「看見」（或「聽見」）死去的親人的形像和聲音；例如冥想是為了「成仙成神」等等原因就會可能有一些宗教幻象（包括氣味和聲音），甚至會有「聲音」出現對你說話讓你以為自己在與神對話；例如你正在處理與「某人發生性關係的想法和慾念」等等，就會不斷有「聲音」對你說希望你侵犯別人。以上等等情況都有可能因錯誤的冥想動機的冥想過程中出現。千萬不要與這些訊息對話，認為這些訊息是「真實」和接納這些信息所提出的要求。

If one’s motivation for meditation is driven by worldly desires and the pursuit of utilitarian goals, it is very likely that some things you have always wanted to “get” will suddenly appear during meditation. For example, if the purpose of meditation is to “communicate with your deceased loved ones,” you will “see” (or “hear”) the images and voices of the deceased; if the meditation is for reasons such as “becoming immortal or divine,” religious illusions (including smells and sounds) may arise, and even “voices” may appear, making you think you are conversing with gods. If you are dealing with thoughts and desires related to “having a sexual relationship with someone,” persistent “voices” urging you to violate others may emerge. All of the above situations may occur during meditation due to incorrect motivations. Do not engage in conversations with these messages or believe these messages to be “real” and accept their demands.

有不少所謂修行人帶著對禪修當中出現的「副作用」過度的執著去修行而最後反被自己所吞噬，終身精神失常不得超生，甚至因為幻覺而自殺和傷害他人。俗語有所謂「地獄門前僧道多」的意思亦是如此。在修行的過程中你需要認知到這些異像其實是非常正常。在冥想當中會遇到很多異象、身體的異常甚至瀕死體驗，修行人如同在黑夜闖入野獸巢穴當中。所以修行者必須智勇雙全，「智」能看透事物與幻覺的本質，「勇」能孤身獨行於黑暗，讓自己立於當下，避免被我們大腦的虛假訊息迷惑。

Many so-called practitioners become overly attached to the “side effects” that occur during meditation and are ultimately consumed by their own obsessions, resulting in lifelong mental disorders, failure to transcend, or even self-harm or harm to others due to illusions. The saying “Many monks and Taoists are at the gate of hell” also conveys this meaning. During practice, you need to recognize that these phenomena are actually quite normal. In meditation, you will encounter many illusions, physical abnormalities, and even near-death experiences, as if you are venturing into a beast’s lair in the dark of night. Therefore, practitioners must be both wise and brave, where “wisdom” allows them to see through the essence of things and illusions, and “courage” enables them to walk alone in the dark, grounding themselves in the present moment and avoiding being deceived by the false messages from our brains.

因為現代醫學對腦部運作和在冥想期間的意識、內分泌等等的研究和認知不足，有很多關於這方面的研究資料仍然非常缺乏。但這些「副作用」卻是每個禪修冥想者都會經歷的現象，我們必需及時地攔截這些干擾訊號，只需簡單地觀察、接受和讓這些大腦多餘訊息自然離去，並回到自己禪修冥想的「所緣」當中即可（如果以呼吸法入定冥想，只需緩緩地回到自己的呼吸，不需理會任何在禪修冥想期間出現的任何聲音、畫面、味道等等），不要讓它們依附在我們的現實。

Due to the insufficient understanding of brain function and consciousness, endocrine systems, etc., during meditation in modern medical research, a lot of information on this subject is still lacking. However, these “side effects” are phenomena that every meditator will experience. We must intercept these distracting signals in a timely manner, simply observe, accept, and let these excessive brain messages naturally dissipate, and return to the focus of our meditation (if you are meditating using the breath, gently return to your breath without paying attention to any sounds, images, or tastes that appear during meditation). Do not let them attach to our reality.

冥想打坐禪修是原始佛教的本質 Meditation is the essence of primitive Buddhism

「緣覺乘」亦即是冥想打坐禪修，是原始佛法的本質。冥想打坐禪修不離「止觀（定慧）」，以「戒」作為幫助「止觀（定慧）」修行的行為守則，「止（定）」是指修行者把意識定於一境，不論任何情緒影響，就像蠟燭的光一樣，可以令燭光不熄滅（專注在呼吸、或某種事情上不被潛意識吞噬），但就光亮度並不會增加。而提升蠟燭的光亮度，除了不被潛意識吞噬，也要從我們的潛意識奪回控制權，如同光驅散黑暗一樣。把意識定於一境後會使心「空」，但仍然會有很多念頭、情緒等在「止（定）」的期間出現，這時候我們首先提起警覺性，遇到這些情況需要觀察它們，以第三身角度最大程度覺知並感受這些情況，同時要心裡明白這些心念情緒都是假的，只是一種感覺（神經訊號），不被它們影響。是為「慧」的修行。

The “Pratyekabuddhayāna” is also known as meditation, which is the essence of primitive Buddhism. Meditation is “samatha-vipassana”, and ‘sila’ (morality) is used as a help for the practice of “Samatha-vipassana”. “Samatha” refers to the practice of focusing one’s consciousness on a single

object, without being affected by any emotions, similar to the light of a candle that can prevent its flame from being extinguished by external influences (focusing on breathing or a specific object without being consumed by the subconscious). However, the brightness of the candle's flame does not increase. To increase the brightness of the flame, we must regain control of our subconscious, like light dispelling darkness. When we focus our consciousness on a single object, it leads to an empty mind, but there are still many thoughts and emotions that arise during the practice of Samatha. At this point, we need to first raise our awareness and observe these situations from a third-person perspective, to be fully aware and feel these situations, while understanding that these thoughts and emotions are all false and only a sensation (neural signal) that should not affect us. This is the practice of "vipassana".

冥想到極致深層的時候本質也會發生改變，變成對「死亡的模擬」。當達到一種身體極度放鬆和意識極度清靜，在顯意識得到所有控制權後，並清除所有潛意識中的「垃圾(業)」後，這時候你的潛意識會感受到自己正在「死亡」並在腦中分泌大量DMT。這時候潛意識會產生對自己「存在」的不安全感及作出反抗，努力破壞這種極致的清靜，部份人可能會有激烈情緒湧現，被自己的情緒勒索。這時候需要盡力令自己不被這些恐懼和孤獨等等情緒影響，和接受所有生物都會死亡而自己將會在當下「死亡」這個事實。這種狀態名為「涅槃」。

When meditation reaches the deepest levels, its essence also changes and becomes a simulation of "death". When the body is extremely relaxed and the mind is extremely clear, and the conscious mind gains complete control and clears all the "junk (Karma)" from the subconscious, at this point, the subconscious will sense that it is "dying" and secrete large amounts of DMT in the brain. At this point, the subconscious will generate a sense of insecurity about its own existence and resist, trying to destroy this extreme clarity. Some people may experience intense emotions and be held hostage by their own emotions. At this point, we need to do our best to not be affected by these fears and loneliness and accept the fact that all living beings will die and that we will "die" in the present moment. This state is called "Nirvana".

步驟一：找到適合的環境

Step 1: Find a suitable environment

選擇一個安靜、舒適的環境，遠離噪音和干擾，不會被風吹到自己的地方。你可以在室內或室外進行冥想，只要確保空間適合冥想即可。如果沒有一個安靜舒適的空間與環境也是可以進行冥想打坐活動，不過需要專心一處，而且心不可被身邊環境所影響。面對喧鬧聲音時切勿生起厭惡煩躁之心。

Choose a quiet, no wind and comfortable environment, away from noise and distractions. You can meditate indoors or outdoors, as long as the space is suitable for meditation. If you do not have a quiet and comfortable space or environment, you can still meditate, but you need to focus your mind and not let your surroundings affect you. When facing noisy sounds, do not let feelings of dislike or irritability arise.

步驟二：選擇合適的姿勢並將全身每部份肌肉放鬆。

Step 2: Choose a comfortable posture and relax every muscle in your body

如果覺得容易昏沉，就讓眼自然打開一點直到剛好看到鼻尖。如果覺得容易散亂，就將眼合上。

If you feel prone to lethargy, let your eyes naturally open a little until you can just see the tip of your nose. If you feel prone to distraction, close your eyes

你可以選擇盤腿坐姿、跪坐姿、椅子上的坐姿，甚至是躺姿。選擇一個讓你保持舒適但又不會落入昏沉或散亂，並能保持不動的姿勢。保持脊椎放鬆挺直的方法是微微打開肩膀，下巴微微回收，不合適的姿勢會讓人很難進入狀態。使用漸進式放鬆整個身體；由頭頂、眼睛、眉毛、鼻、耳朵、嘴巴等等部位開始到全身，注意到任何部位有緊張狀態就觀察該部位、認知並順從它，這部份的肌肉就會像冰塊般慢慢融化，不需刻意用力放鬆。或者之後突然某個部位的肌肉又變得緊張，這時候只需重覆以上步驟回去將肌肉慢慢放鬆即可。如果你感到不舒服或緊張，輕輕地調整你的姿勢或呼吸，直到你感到放鬆和舒適。

You can choose to sit cross-legged, kneel, sit on a chair, or even lie down. Choose a posture that allows you to stay comfortable but not fall into drowsiness or distraction, and can be maintained without movement. To keep the spine relaxed and straight, slightly open your shoulders, tuck in your chin, and avoid unsuitable postures that make it difficult to enter a meditative state. Use a progressive relaxation technique to relax your entire body, starting from the top of your head, eyes, eyebrows, nose, ears, mouth, and so on, down to your entire body. When you notice any tense areas, observe and acknowledge them, and let them relax naturally like melting ice, without exerting any effort. If a muscle suddenly becomes tense again later, simply repeat the previous steps to relax it slowly. If you feel uncomfortable or tense, gently adjust your posture or breathing until you feel relaxed and comfortable.

步驟三：「止」(或稱「定」)－引導注意力到意識錨點(所緣)，當思緒開始飄移時回到意識錨點(所緣)。

Step 3: "Samatha" - Focus on the anchor point (āṭambana), When your thoughts begin to drift, redirect your attention back to your anchor point (āṭambana)

意識錨點(所緣)是一種讓意識錨定在一點的抽象概念，令心不會容易散亂和昏沉的方法－名為「止」。這個意識錨點可以錨定在身體的某個部位的感覺，例如道家會將意識錨點設定為頭頂、眉心、心口以及下腹部(丹田)，薩滿修行者會將意識錨點定為鼓、鈴和笛等樂器所發出的音頻。在這裡以呼吸作為意識錨定的例子。

The consciousness anchor point (āṭambana) is an abstract concept that allows consciousness to be anchored in one point, preventing the mind from

easily becoming scattered and lethargic - known as “Samatha”. This consciousness anchor point can be set to a sensation in a certain part of the body, such as Taoists who set the consciousness anchor point at the top of the head, the centre of the eyebrows, the heart, and the lower abdomen (Dan tian). Shamanic practitioners set the consciousness anchor point to the sound frequencies produced by instruments such as drums, bells, and flutes. An example of using the breath as a consciousness anchor point is provided here.

使用腹式呼吸(吸氣的時候幻想讓空氣向下沉到下腹部，下腹部會隆起，肩膀不會移動；呼氣時肚子如同洩氣的氣球。整個過程不需要刻意用力呼吸)，閉上眼睛，將注意力引向呼吸，但無需執著和用力地專注呼吸。使用腹式呼吸法並觀察吸氣和呼氣的過程，無需改變呼吸節奏，只需保持自然的呼吸。只是觀察它進入和離開身體的感覺。然後將呼吸越放越輕，越放越細。心念易變化遊走外境是為「散亂」，專心用調息方法使其平靜。如若感到呼吸粗短，即用心使呼吸平緩而細長。也可以幻想空氣慢慢從肚臍吸入並充滿全身的感覺，會更有效幫助放鬆整個身體。

Use “abdominal breathing” (When inhaling, imagine the air sinking down to the lower abdomen, where the lower abdomen will expand and the shoulders will not move. When exhaling, let the belly deflate like a deflating balloon. Throughout the process, there is no need to use deliberate effort to breathe), close your eyes, and focus your attention on your breath but there is no need to cling and forcefully focus on the breath. Observe the process of inhaling and exhaling, without trying to change the rhythm of your breathing. Just observe the sensation of your breath entering and leaving your body. Then, breathe out more and more lightly and finely. Your mind is prone to wander and be distracted by external stimuli, so focus on using breathing techniques to calm it down. If you feel your breathing becomes short and rough, use your mind to make it smooth and long. You can also imagine slowly inhaling air from your navel and feeling it fill your entire body, it will effectively relax your whole body.

靜坐時昏然欲睡精神不振就是「昏沉」。去除昏沉之法只有用心調息，這個「息」是指口鼻間出入的呼吸。用心在調息上，使出入呼吸之氣息聲音只有心知而耳中卻聽不到。耳朵聽不見則息是細長。息細長使心亦清靜。如能聽見呼吸聲則氣是粗短，粗短則心亦渾濁，內心渾濁則陷於昏沉而欲睡。

If you feel drowsy or lack mental energy while meditating, it is called lethargy. There is only one way to combat lethargy, which is to focus on breathing techniques. By “Breathing,” refers to the air that passes in and out between your mouth and nose. Focus on breathing techniques that make the sound of your in and out breaths, which only your mind knows but your ears cannot hear. If your ears cannot hear the sound, then the breath is smooth and long. A smooth and long breath makes the mind calm and clear. If you can hear the sound of your breath, then the breath is rough and short, and the mind is also muddy. A muddy mind leads to lethargy and drowsiness.

當你的思緒開始飄移時，將注意力重新引回呼吸。保持對呼吸的觀察。

When your thoughts begin to drift, redirect your attention back to your breath. Maintain your observation of the breath, and continue to observe the phenomena of body and mind.

步驟四：「觀」(或稱「慧」)－觀察身心和意識訊號

Step 4: “Vipassana” - Observe body, mind and the consciousness signals

在保持對呼吸的觀察的同時，開始向內觀察你的身體和心靈。注意身體的感覺，如溫度、觸感、疼痛等。同時，留意過往的思緒和情感。當你注意到一個思想或情感出現時，觀察它，然後讓它過去，不要讓它們占據你的心靈。

While maintaining your focus on the breath, start internally observing your body and mind. Pay attention to the sensations in your body, such as temperature, touch, pain, etc. At the same time, notice the past thoughts and emotions. When you notice a thought or emotion arising, observe it and then let it pass, without letting it occupy your mind.

「觀」的核心意識行為是

The core conscious behaviour of the “Vipassana” is:

1. 感知自己的情緒慾望和意識訊號，並立即轉換第三身視角觀察自己。
Perceive one’s own emotions, desires, and consciousness signals and immediately switch to a third-person perspective to observe oneself.
2. 放鬆自己的身體
Relax the body.
3. 抽離地觀察在大腦的意識訊號（包括念頭、情緒和慾望等等）。
Observe the consciousness signals in the brain from a detached perspective. (Detaching and observing the conscious signals in the brain, including thoughts, emotions, desires, and so on)
4. 認知到這些訊號是身體的雜訊干擾，並不是身體運作的一部份。
Recognize that these signals are just noise interference from the body and not a part of how the body operates.
5. 最後並不是把這些情緒慾望和意識訊號「忍下來」，而是它會漸漸消失與流逝。
Finally, instead of “holding in” these emotions, desires, and consciousness signals, they will gradually dissipate and pass away.

意念像守著老鼠洞的人一樣，當生起雜念時就像老鼠從洞走出，但不要任其擴散，要以「觀」去使其自然流逝。經常在日常生活中放鬆地保持對自己意識的覺知與觀察，對意識建立正確的認知（認知到這些訊號是身體的雜訊干擾），很多時候就已經輕易地做到情緒慾望控制和可以極大地提升禪修冥想效率。

The mind is like a person guarding a mouse hole. When distracting thoughts arise, they are like mice coming out of the hole. However, one should not allow them to spread and should instead use ‘observation’ to let them naturally dissipate. By regularly and relaxedly maintaining awareness and observation of one’s own consciousness in daily life, and establishing correct understanding (understanding that these signals are just interference from the body’s noise), it is often easy to achieve control over emotions and desires and greatly enhance the efficiency of meditation practice.

如誤以追求「目不外視，耳不外聽」則只封閉了耳目，但又生出內心妄念紛馳的危險。只有專注於「內視內聽」，意識就不會被外在環境所影響，又不會被內心妄念、情緒和慾望所牽動，如此就不會落於昏沉和散亂。

If one mistakenly pursues the notion of “not looking outside with the eyes, not listening outside with the ears,” then only the eyes and ears are closed off, but the danger of the mind generating delusional thoughts still exists. Only by focusing inwardly on inner observing and inner listening can consciousness not be influenced by external environments and not be swayed by internal delusions, emotions, and desires. In this way, one can avoid falling into lethargy and distraction.

步驟五：以「止觀」（或稱「定慧」）對自己的意識建立各種認知和體會後超越自我 **Step 5: Transcending the self after establishing various understandings and insights about one's own consciousness through “Samatha-Vipassana”**

在進行冥想時，當你感到思想和情感變得更加平靜和安靜後，可以從「止觀」的經驗中得到某種體會，例如「無常」、「生死」等等。

During meditation, when you feel that your thoughts and emotions have become more calm and peaceful, you can gain some insight from the experience of “Samatha-Vipassana” such as “impermanence” “life and death” and so on.

「無常觀」— 認知自己的潛意識對顯意識狀態的影響是無常的

“Impermanence observation” - recognizing that the influence of one's subconscious on the state of consciousness is impermanent

將你的潛意識的信息（念頭、情緒和慾望等等）視為無常、身體雜訊、無固定本質的虛假現象。試著將自己和這些現象分離，不要將它們視為自己的一部分，而是一種無常（念頭、情緒和慾望不斷起伏，突然出現又突然消失，其虛假的性質）的存在。當你感到無我和空性的感覺時，保持這種觀察和超越的狀態。不要試圖抓住或保持這種感覺，只是讓它們自由地存在和消失。

View the information in your subconscious (thoughts, emotions, desires, etc.) as impermanent, bodily noise, and false phenomena with no fixed essence. Try to separate yourself from these phenomena, do not see them as a part of yourself, but as an impermanent existence with false nature (thoughts, emotions, and desires rise and fall constantly, suddenly appearing and disappearing). When you feel a sense of no-self and emptiness, maintain this observing and transcending state. Do not try to grasp or hold onto this feeling, just let them exist and disappear freely.

「生死觀」— 認知自己生命的脆弱和接受作為生物必然會死去的事實

“Life and death observation” - recognizing the fragility of one's own life and accepting the fact that as a living being, one will inevitably die

「生死觀」不是讓自己害怕，而是學習死亡，因為死亡是隨時和必然會發生在生命中的某一刻，所以每一個當下的一刻都要提醒自己隨時會死亡。我下一個呼或者吸完成之後就可能死亡，現在是我生命中的最後一刻，提醒自己珍惜在這生命的最後一刻，其他所有的一切都再也與我無關，我的錢財、子女、事業和各種物質也與我無關，我只擁有當下這一刻，除此之外什麼都沒有了。

The “life and death observation” is not meant to make us afraid, but to learn about death, because it is something that will inevitably happen at some point in our lives. Therefore, we must remind ourselves of the possibility of death at every moment in our lives. After each breath, I may die, and this could be the last moment of my life. We should remind ourselves to cherish every moment of our life, as everything else, including our wealth, children, career, and material possessions, will become irrelevant to us. We only have this moment and nothing else.

步驟六：結束冥想打坐 **Step 7: End the meditation**

在冥想打坐一段時間後（可根據個人需求調整，如10、20或30分鐘等），慢慢地將注意力從自我觀察中引回，將呼吸慢慢由淺變粗，最後達到平常呼吸的程度時後再深呼吸幾次，然後慢慢地睜開眼睛。在開始起身活動之前，給自己一些時間適應周圍的環境，慢慢活動自己的四肢。

During meditation, after a certain amount of time (which can be adjusted according to personal needs, such as 10, 20, or 30 minutes), slowly redirect your attention away from self-observation. Gradually deepen your breath until it returns to its normal pace, take a few deep breaths, and slowly open your eyes. Before getting up and moving around, give yourself some time to adapt to your surroundings and slowly move your limbs.

這是一個詳細的「止觀雙運」（或稱「定慧雙修」）的冥想打坐方法，你可以根據你的需要和經驗進一步調整和發展它。重要的是要持續地練習和體驗，並將這種「止觀」（定慧）的狀態帶入你的日常生活中。「止觀雙運」冥想打坐需要時間和耐心去練習。持之以恆地練習「止觀雙運」冥想，將有助於體悟各種不同的真理後超越自己，進而減少痛苦和困擾，最後完全解脫於潛意識對顯意識的依附，涅槃重生。

This is a detailed “Samatha-Vipassana” meditation. You can further adjust and develop it according to your needs and experience. It is important to continue practising and experiencing this “Samatha-Vipassana” state and bring it into your daily life. The “Samatha-Vipassana” meditation requires time and patience to practice. Consistently practising this meditation will help you to comprehend different truths, transcend the self, reduce pain and distress, and ultimately achieve liberation from the attachments of the subconscious, leading to the state of Nirvana and rebirth.