

## The stage of meditation 住心九法

*The following is a translation of a special chart on the stages of meditation designed by Kyabje Trijang Rinpoche (1901-1981), tutor to His Holiness the XIVth Dalai Lama, and Root Lama of Khen Rinpoche Geshe Lobsang Tharchin.*

下列冥想步驟的特殊圖表翻譯是由赤江仁波切(1901-1981)設計,他是神聖的十四世達賴喇嘛的老師,也是肯仁波切格西洛桑達欽的根喇嘛。

It has been spoken that each and every high spiritual quality of all three ways is a result of meditation, either in the form of quietude (*shamata*), or some state which is close to it. The benefits of meditation are many, beginning with the fact that—once you have attained quietude—then any virtuous practice you undertake becomes extremely powerful. It is an absolute necessity, and so attaining the state of quietude is extremely important for any deep practitioner who really hopes to reach freedom.

所有三乘的一切高級靈修品質都是通過冥想而獲得的。這種冥想可以是入定的形式（*shamata*），或者接近入定的形式。冥想的好處有很多,首先是一旦你達到入定——你實行的任何美德都會變得非常強大。這一點是絕對必要的,所以獲得入定的狀態對任何真的想達到解脫的深度修行者都是極端重要的。

And here is how to do it. A meditator must first seek out all six of the

conditions that support the attempt to reach quietude. Then they should acquaint themselves with the five obstacles to one-pointed concentration; these are explained, in Lord Maitreya's work entitled *Distinguishing the Middle and the Extremes*, as not feeling like meditating, losing the object, dullness and agitation, failing to take action, and taking action when there is no need to do so.

The corrections for the first of these obstacles are a deep belief in the benefits of meditation, a strong desire to master it, the physical and mental pleasure of a person who gets good at meditation, and the hard work needed to get good at it.

這裡講的是如何做到這一點。冥想者必須首先尋找所有六個支持到達入定的條件，然後他們應該熟悉五個阻礙入定的障礙；彌勒菩薩的《中道和極端的區別》解釋了這些障礙：不願冥想、丟失物件、昏沉和焦躁、沒有採取行動，以及在不需要的時候採取不必要行動。

對第一個障礙的修正是：深深地相信冥想的益處、強烈渴望要精通冥想、善於冥想的人所得到的身心的愉悅，以及為了獲得好的冥想而付出的努力。

The correction for the second obstacle is to bring the mind back to the object. The correction for the third problem is watchfulness, and the correction for the fourth is taking the necessary action. The

correction for the fifth problem is to leave well enough alone. Thus one must attain quietude through undertaking eight different corrective actions.

第二個障礙的修正是：把意識帶回物件上。第三個障礙的修正是：觀察力。第四個障礙的修正是：採取必要的行動。第五個問題修正是：不要改變已使人滿意的事物,適可而止。因此達到入定必須經歷八個不同的修正。

It is further stated that—if you come to understand how these can be divided into nine mental states, and how these in turn are achieved through six different powers and grouped into four modes of focus—then you can quite easily attain a state of single-pointed concentration which is perfect.

進一步來說——假如你瞭解這些可以被分割成九個意識狀態,以及這些狀態如何可以通過六個不同的力量來獲得,以及這些狀態可以被分成四種禪定狀態——那麼你就可以十分容易地獲得完美的單點專注狀態。

The text called *The Essence of the Middle Way* includes a verse that says,

《中論頌》一書中有一段說，

Master the elephant of the mind

Step by step, as follows:

He wants to go the wrong way,

So be sure to tie him to the stake

Of the object of your meditation

With a strong rope made of bringing

The mind back to your object;

Then finally use the iron hook

Of your wisdom to take control.

如下一步一步地主宰意識的大象：

如果他想走歧路，

那就必須用一根牢固的繩子

把他拴在你冥想對象的這根柱子上

把意識帶回到物件上；

最後使用你智慧的鐵鉤來控制他。

Here the process of learning to meditate is being compared to the way in which you tame a wild elephant, and this is the point of the illustration above. Here I will give you just a rough explanation of each of the steps you see here.

這裡把學習冥想的過程與你馴服一頭野象來相比，這就是上圖的意思。

這裡我會為你粗略解釋你在這裡看到的每個步驟。

The nine mental states are as follows: setting the mind on the object; keeping the mind on the object with brief continuity; keeping the mind on the object with patches where you lose the object; maintaining the mind tightly on the object; controlling the mind; quieting the mind; completely quieting the mind; attaining single-pointedness; and reaching deep meditation.

九個意識狀態如下：把意識放到物件上；短時間地將意識停留在物件上；意識有間斷地停留在物件上；意識緊緊地保持在物件上；控制住意識；讓意識平靜；完全平靜；獲得單點專注；達到深層冥想。

Here is how you use the six powers to attain these nine states. The first of the states is attained through the power of learning the instructions for meditation from your Lama. The second is reached through the power of contemplating these instructions. You achieve the third and fourth mental states through the power of bringing your mind back to the object. The fifth and sixth are attained by the power of watchfulness. The seventh and eighth you bring about through the power of effort, and the ninth with the power of complete habituation.

這裡講的是如何使用六中力量來達到這九種狀態。第一種狀態要通過你從上師那裡學習冥想的教法之力量而達到。第二種要通過細想這些教法之力量而到達。第三和第四種狀態要通過把意識帶回物件上之力

量而達到。第五和第六種要通過觀察力之力量而達到。第七和第八種要通過努力之力量來達到。第九種要通過完全修習之力量而達到。

Here is how these nine are grouped into four different modes of focus. During the first and second mental states, you focus by forcefully concentrating the mind. Over the course of the middle five states, you focus in a stream, but with interruptions. In the eighth mental state you focus in an uninterrupted stream, and during the ninth you focus on the object completely effortlessly.

這裡講的是這九種狀態如何被分類為四種不同的專注模式。在第一和第二種狀態裡,你是通過強迫來使意識專注。之後的五種狀態,你的專注是線性的,但是會有間斷。在第八種狀態裡,你的專注是連續不斷的。在第九種狀態裡,你能夠毫不費力地專注在物件上。

The final result of attaining these nine states, one by one, is that you reach an unshakeable state of physical and mental meditative pleasure. Simultaneous to achieving this pleasure, you attain a state of quietude which is taken in by the preparatory stage of the first concentration level, [which is the meditative platform needed to see emptiness directly].

一步步達到這九種狀態的最後結果是,你到達一個不可動搖的身心冥想的愉悅狀態。同時,你還到達了第一禪定階段的預備狀態,[這個第

一禪定階段是直接悟到空性所需的冥想平臺]。

Suppose that, after achieving quietude in the way described above, you go on to meditate one-pointedly upon the profound worldview of the middle way, reaching a balance in your practice between the ability to analyze reality and the ability to hold your mind fixed in meditation on the conclusions gained from your analysis. This analysis will automatically enable you to reach an extraordinary level of physical and mental meditative pleasure—and it is at this point that we can say you have attained the special insight into reality (*vipashyana*), in its authentic form.

假設,你用如上描述的方法到達入定之後,你繼續單點專注於中觀的奧妙世界觀,並在修行中達到在分析現實的能力和在冥想中專注於分析所得出的結論的能力之間的平衡。這個分析將會自動使你達到身心非凡的愉悅狀態——並且就在這時候,我們可以說你已經真正獲得了對現實的特殊洞察力 (*vipashyana*)。

If you practice these instructions correctly, then you will gain the razor-sharp sword of wisdom, a form of one-pointed concentration where quietude and special insight (*shamata* and *vipashyana*) are married together. You can then carry this mighty sword onto the field of battle, and as time goes by smash the two great obstacles

[those to achieving nirvana, and those to achieving total enlightenment]; that is, you can eliminate within you every undesirable quality.

假如你正確地實踐這些教法，你就會得到智慧的鋒利寶劍，也就是一種單點專注，在這種單點專注裡，入定和特殊洞察力（*shamata*和*vipashyana*）結合在一起。然後你可以帶著這支威武的寶劍去戰場，隨著時間的消逝消滅這兩大障礙[達到涅槃的障礙（煩惱障）和達到全然的證悟的障礙（所知障）]；也就是，你可以消滅你的每個不好的品質。

With this you will win the great victory of the four bodies of a Buddha, and find yourself able to perform enlightened deeds, constantly and spontaneously, without any conscious thought—fulfilling the hopes of every living creature, for as long as space itself endures.

這樣一來，你就會贏得佛陀的四身，並且發現自己能夠不斷地和自發地，並且不假思索地做出開悟的行為，——實現一切眾生的願望。

May every monk who's taken their vows  
Also attain those quiet places;  
May they give up all distraction,  
And master the art of meditation.

願每個受戒的僧侶  
也能到達那些平靜之地；  
願他們放棄所有的干擾，  
精通冥想的藝術。

This has been written by the one  
They gave the name of Trijang Trulku,  
In response to a request by the artist  
Called Udrung Sunam Rinchen,  
Who said to me, "You know,  
We see a lot of different versions  
Of that chart, but would you mind  
To write for us a new one,  
With captions clear to read?"

這個是由被稱作赤江曲爾庫的人寫下  
為了回應名為烏軍蘇南仁波切的藝術家的請求  
他對我說：“你知道，  
我們看到很多種關於這張圖表的不同版本，  
但是你介意為我們寫一個新的圖表，注有清晰解釋嗎？”

The cost of printing this chart  
Was donated from the estate

Of **Asong**, now deceased,  
By those who served him well,  
The House of Gyaltun and also  
That monk from Dungun Monastery  
Whose name is Lobsang Dorje.  
By the virtue of this deed,  
Undertaken as it was  
With the material wealth of the dead,  
May every being who ever died,  
With Asong at their head,  
Come to see the wrong they've done,  
Collected over every life  
They ever lived, cleaned forever from them.  
And may they then perfect,  
One by one, the paths and levels,  
Quickly reaching that excellent road,  
The matchless state of enlightenment.

印刷這張圖表的費用是由阿松的財產捐獻提供的，  
阿松現已過世。

那些盡心服侍他的人們，  
蓋亞屯寺廟以及從登嘉寺廟來的僧侶洛桑多傑。

藉著這個用逝者的遺產而做的善行，

願每位逝者

看到他們前世做過的所有錯事，

永遠滅掉這些惡業。

願他們獲得每條道路和階段的圓滿，

快速到達非凡的道路，

無與倫比的證悟狀態。

The carving of this blockprint was completed in the Tibetan

Fire-Sheep year (1967), in Bene Dremo Jong. The block itself has

been stored at the Tarndu Ling Temple of Baksa Monastery.

.....  
木板雕刻印刷完成於西藏的火羊年（1967），在叫作本納節磨迴的  
地方。木板本身被存在巴克薩寺院的塔恩都靈寺廟中。

*The following is a list of the scenes found in the middle of the blockprint  
chart just described.*

下列是木板印刷圖表中部的景象描述。

[1] 1)Setting the mind on the object

1)把意識放在物件上

[2] Bringing the mind back to the object

把意識帶回物件上

[3] Watchfulness

觀察力

[4] The six bends in the road represent the six powers. The first represents the power of learning the instructions. Based on this, one achieves the first mental state.

道路上的六個彎道代表六種力量。第一個彎道代表學習教法的力量上。基於這個，我們達到第一個意識狀態。

[5] The elephant represents your mind, and his black color symbolizes dullness.

大象代表你的意識，它的黑顏色象徵昏沉。

[6] The monkey stands for distraction, and his black color represents agitation.

猴子代表干擾，它的黑顏色代表焦躁。

[7] The presence of the flames, and their relative size, from this point up to the seventh mental state represent the relative amount of effort needed to bring your mind back to the object, and the degree of watchfulness needed.

從第一狀態到第七狀態的火焰和火焰的大小，代表將意識帶回物件上所需的努力,以及所需的觀察力程度。

[8] The power of contemplating the instructions. You use this to reach the second mental state.

細想這些教法的力量。你用這個力量到達第二個意識狀態。

[9] 2) Keeping the mind on the object with brief continuity

2)短時間地把意識保持在物件上。

[10] The gradual increase in the white patch from this point on, starting with the elephant's head, represents a gradual increase in the clarity and fixation of the mind.

從這裡開始，白色的面積從大象的頭開始慢慢加大,代表意識的明晰和專注在慢慢增加。

[11] This symbol stands for the five objects of the senses, which themselves represent the various objects that agitation focuses upon.

這個象徵的是感官的五種物件,這五個物件本身又代表了焦躁的意識所專注的不同物件。

[12] The power of bringing the mind back to the object. This allows you to attain the third and fourth mental states.

把意識帶回物件上的力量。這個讓你得到第三和第四種意識狀態。

[13] 3) Keeping the mind on the object, with patches where you lose the object.

3)有間斷地將意識保持在物件上。

[14] Subtle dullness. From this point on, you are able to recognize the distinction between obvious and subtle dullness, and other such details.

細微昏沉。從這裡開始，你可以覺察出明顯和細微昏沉之間的分別,以及其他細節。

[15] The monkey looking back represents the ability both to tell

when your mind is wandering, and to re-focus it upon the object of meditation.

猴子往回看表示你有能力知道何時你的意識在漫遊，以及能夠重新專注在冥想物件上。

[16] 4) Maintaining the mind tightly on the object.

4)意識緊緊地保持在物件上

[17] The power of watchfulness. This allows you to reach the fifth and sixth mental states.

觀察力的力量。這個讓你達到第五和第六個意識狀態。

[18] Agitation is the first of the two that loses its power to appear in your mind.

焦躁是首先消失在你意識裡的（之後昏沉也會消失）。

When you are trying to develop quietude, even allowing your mind to be distracted to a virtuous object becomes an obstacle, and you must seek to stop it. When you are doing other practices though you do not have to stop it. And so we see the monkey reaching for the fruit of a second activity.

當你試著訓練自己達到入定時，即使你的意識被高尚的物件所干擾也成為一個障礙，你必須試圖停止。但是當你做其它修行時，你不必停止它。所以我們看到猴子伸手去抓第二行動的果實。

[20] Watchfulness will not let the mind get distracted; and uplifting

your heart leads you to a state of one-pointed concentration.

觀察力將防止意識受干擾；提升你的意識可以引領你到單點專注的狀態。

[21] 5) Controlling the mind.

5) 控制意識

[22] 6) Quieting the mind.

6) 讓意識平靜

[23] The power of effort. This allows you to reach the seventh and eighth mental states.

努力的力量。這讓你達到第七和第八種意識狀態。

[24] 7) Completely quieting the mind. At this point it is difficult for even subtle forms of dullness and agitation to occur. Even if they do come, you are able to eliminate them immediately with a minimum of effort.

7) 讓意識完全平靜。在這一狀態，即使細微的沉悶和焦躁都很難產生。哪怕它們產生了，你也能夠很輕鬆地馬上消除它們。

[25] Here the fact that the elephant has **lost all the black, and left behind the monkey as well**, represents your ability to engage in one-pointed concentration in an uninterrupted stream: if you apply just a little effort to bring your mind to the object and maintain watchfulness, then dullness, agitation, and distraction can no longer interrupt your meditation.

這裡的大象已經失去了所有黑色，並且把猴子拋在後面，這代表你已經有能力做到不間斷的單點專注：如果你用一點點的努力把你的意識帶回物件上，並且保持觀察力，那麼昏沉、焦躁和干擾就不能夠再打斷你的冥想了。

[26] 8) Attaining single-pointedness

8) 達到單點專注

[27] The power of complete habituation, which enables you to reach the ninth mental state

完全修習的力量，使你達到第九個意識狀態

[28] 9) Reaching deep meditation

9) 達到深層冥想

[29] Achieving quietude [*shamata*]

獲得入定

[30] Physical meditative pleasure

身體的冥想愉悅

[31] Mental meditative pleasure

意識的冥想愉悅

[32] Special insight [*vipashyana*] and quietude [*shamata*] marry together, focusing on emptiness, and allow you to cut the root of this suffering life.

特殊洞察力[*vipashyana*]和入定[*shamata*]結合在一起，專注在空性上，可以讓你把受苦人生的根切斷。

[33] One goes on to seek the correct view of reality, with a great ability to bring the mind to the object, and to maintain watchfulness.

繼續尋求正確世界觀，把意識帶回物件上的能力和保持觀察力的能力很高。