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-- 18 天禪修營

Eighteen Days in Solitude

– Instructional Dhamma Talks in Retreat
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第 1 天（參考用譯文）

特別聲明：本參考用譯文疏漏、錯繆難免，讀者應慎思明辨。僅供法友參考；並祈藉此拋磚引玉，眾法友能共襄盛舉，共同圓滿此譯事。
Nanda 謹識。

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Day 1: 17th October, 2002

This is the first time of international vipassanā retreat in Rangoon. In the beginning of the practice, the point you should know is you can't do things as you like to. There're programmes. The first thing to do is satipaṭṭhāna practice. It's based on mindfulness (sati). Sati is important for attaining Path and Fruit. Why we're doing satipaṭṭhāna? Human beings are alive without knowing. People have been listened Paṭiccasamuppāda (Dependent Arising) before knowing this point. What is not knowing? Not knowing is avijjā (ignorance). Human beings are alive without knowing themselves. They don't know what will happen tomorrow. They don't know where to die. During sleeping, eating and moving around anytime even don't know they are alive with their breathings. They don't know the breathing with the right or left nose. It's living without knowing anything if we think about it.

We have to know them exactly if we do vipassanā. We have to know it with the practice. The Buddha reflected as why people were doing things without knowing. They're doing things without any sure for tomorrow. Needless to say tomorrow, they don't even know what will happen next hour; living the whole life without knowing and also dying without knowing. The Buddha reflected with his perfect wisdom (sabbaññuta ñāṇa); "Why don't people know?" "No mindfulness (sati), so that they don't know it." His last words before passing away was: "Monks! Don't be in heedlessness. Always stay with sati." After satipaṭṭhāna, it change

to vipassanā and arrive to the stage of satipaṭṭhāna bhavana. So, the whole practice has three parts. (In all these talks, sometimes he mentioned about Mogok Sayadaw's talks. Because in the retreat he used some of Sayadaw's teaching.)

For the first part, start from the satipaṭṭhāna. Be with sustained mindfulness to know them at the time of breathing practice. Be with the sustained sati to do the going, eating, bathing and at the toilet, etc. What are the benefits you'll get from it? The mind becomes purified. First, giving you the eight precepts and must have the purification of the precepts (sīla). Second, with only purified sīla is not enough yet, and also make the mind to be purified (sīla only control verbal and bodily actions, so it needs to control the mind). In the mind there are lobha (greed), dosa (hatred), kilesa (defilement) exist. It has to use satipaṭṭhāna for making them reduced and purified. You can't do vipassanā with the polluted mind.

Before it, you have to do the four stages for the purification of precept, mind, view and doubt respectively (sīla, citta, diṭṭhi and kaṅkhāvitaraṇa visuddhis). For the purification of the mind, you have to do the satipaṭṭhāna to purify the kilesa of lobha, dosa, mana and diṭṭhi. You must know the breathing with it. With practice, the yogi finds out that his mind is in a random state and begins to know about him / herself. Human mind is like a monkey mind. We before took it as we could control the mind; with the practice, and knowing that we can't. It wants to go anywhere, so it loses control.

You have to overcome and make it calm down. For example, stabilizing a glass of water with the sediments in it, the water slowly becomes clear. It's like binding the mind at a post and making it calming down is satipaṭṭhāna. In Burma there are two ways of practice. A yogi after arriving to the centre and teach him vipassanā method. This is not wrong and also right. Ledi Sayadaw called it sukkha vipassanā method (i.e., not practice samatha separately). It's good for people who have the strength of sharp knowledge and strength of effort (viriya). For ordinary people who require guidance – neyya, this method is not very good. (A neyya person who was born with three wholesome roots, i.e., non-greed, non-hatred and non-delusion can attain realization in this life, if practicing properly with right effort.) Ledi Sayadaw was the first person letting vipassanā well-known in Burma. I am following his system, this is vipassanā based on samatha.

Our method is samatha yānika-vipassanā. We will do the vipassanā after making the mind having strength and purified, we'll do it with ānāpāna method. There are also other ways of using rosary beads, concentration on discs (kaṣiṇas), contemplation on loathsomeness (asubha), etc. Here is no need for outside objects; only to know the in breaths and out breaths. We do it with all the four postures. There are centres doing with sitting, walking, and with both. But not doing with the standing and lying down postures. We're doing all these for balancing the postures. With walking, make the body healthy, digest the foods and strong Samādhi (Samādhi lasts longer). At first, how to contemplate in sitting? There are many kinds of sitting (āsanas)

postures. You can sit comfortably as you like. With the posture you can sit longer and comfort.

Second point is straightening the back. This is important. It will become tired and painful if the spinal cord and back bones are bending (i.e., without ease and relax). It becomes comfortable and also you can sit longer if the bones are in the state of like the ice cream cone cups overlap each other systematically. After that, don't let the head incline downwards or upwards. Put one hand on top of the other or both on the knees or on the laps with comfort. Don't put it on the floor and will destroy the yogi's posture. Close the eyes and pay attention at the entrance of the nose. You can also open your eyes and pay attention to the tip of the nose. When breathing in knowing the air comes into the nose. With breathing some are short and some are long breathing, each person is not the same. After the coming in air ends and wanting to breathe out arises, breathe naturally.

Is it with the right or left nose? One of the noses is usually closed. There is few to breathe with both noses. Only with one side is more often. After knowing the touching and again know the knowing mind. The mind wanting to breathe out arises. When breathing out and know it from the beginning to the end. These are touching and knowing with mindfulness (sati). What kind of problem can arise? Sometimes we don't know about it because the mind is running away. Not staying at where we want to be. The mind is playing around on kilesa objects. It doesn't like the normal kinds of object and following the objects it prefers.

The mind will run away if without sati. Staying with sati and not let the mind running away. If it runs away, then pull it back on to the object. Meditation is pulling back the running away mind on to the object again and again. This is called applied thought (vitakka). Practicing to know it all the time is satipatthāna and you don't need to search for it. With sati and it comes back again. This is practising with one of the jhanic factors vitakka. Bhāvitā means contemplating again and again (If not happen and make it happens and after happen make it develops). Only do this and make it stay at the spot. Making the mind calming down is called samatha (In the practice of mind development, there are two factors involve. These are bhāvitā and bahulikata. Bahulikata means making it happening for many times. The combination of the two is similar to right effort).

For standing meditation, two feet should be nearly one foot (30 cm) or at least six inches (15 cm) apart. Two hands shouldn't be at the sides; overlapping your two hands in front of you; holding your both arms also not good. Close your eyes and knowing the in and out breaths as before.

For lying down posture in contemplation, the body has to be flat and straight on the floor. You can lie down your back or to the side (mostly to the right side). It's better with your back in contemplation. Two big toes must touch each other. If not touching, bind them with rubber ring. This will get it point. Place the hands at both sides or on the stomach with two hands overlap lightly. Don't use the pillow under your head, instead a folded cloth. With sati, note the touching of the breath.

During the walking meditation, noticing of the touching and knowing of the breath at the entrance of the nostril is not possible. (In the beginning it may be difficult. Webu Sayadaw's teaching included all postures with ānāpāna. People can try it out by themselves.) Contemplate it on the feet. It is not just walking. Normal walking is out of mindfulness (not concerning with the practice). The distance should be 20 or 30 paces (similar to the Thai forest tradition). Walk to and fro from this side to the other side. The mind concentrates on the feet. What have to do in the beginning? Every time the feet touching the ground have to know it. You must know the every touching of the right and left feet. Later you will separate them and do the contemplation. Now, just do it both together.

Sitting meditation is like climbing the mountain. For someone looking at nearby it seems to be nothing happened to the yogi. Pain and aches will arise. Should the yogi react if tormented by painful and /or hot sensations? One shouldn't torture oneself as I don't care about it; also shouldn't change it very often. One shouldn't follow one's desire and self-mortification. You have to be in the middle way (*majjhima paṭipadā*). The Buddha had practiced for six years with self-mortification and didn't realize the Dhamma. This Dhamma is not for self-mortification and must have ease with the body and mind. If following with one's desire also can't get *Samādhi*.

How to be in the balance? For example, sit for half an hour. If the time is not arriving yet, I'll not change it. After half an hour, the mind wants to change. When the mind wants to

change and it stays away from the tip of the nose. Wanting to change is taṇhā. For an hour sitting and change two times. By developing the sitting slowly and can bear the pain.

There will be worrying in standing posture. Will the body fall off or become trembled? The under feet will be hot like fire; lift it slightly if they become very hot. You do it mindfully. Shouldn't do it very often, like moving the body this and that side. How long could you stand? Even can't stand for an hour. If you can't bear it anymore, sit down and contemplate. Slowly increase the time for the standing. Even after sometimes, standing is better for some people. With standing not much pain and aches and become more convenient. Lying down also has problem. Don't think that sleeping posture is easy. It's even worse because you can't move. At normal time we're changing and moving that not knowing the torture of the body. If become unbearable and want to turn the body, then incline to the right side.

第一天：2002 年 10 月 17 日

這是第一次於仰光舉行的國際內觀禪修營。

在修行一開始時，首先應了解：你不能隨己所欲地行事。禪修有既定的課程與次第。首要的實踐是四念處（satipaṭṭhāna），而它的基礎就是正念（sati）。

正念對於證得道與果（magga-phala）是不可或缺的。

為什麼要修四念處？

因為人活著卻不知自己在活著。人們在真正了解之前，也曾聽聞過

緣起法 (Paṭiccasamuppāda)。什麼是不知？不知就是**無明 (avijjā)**。

人活著，卻不了解自己。

他們不知道明天會發生什麼事，也不知道自己將死於何處。甚至在睡覺、吃飯、走動時，也不曾意識到自己靠著呼吸活著。他們不知道自己是用右鼻孔還是左鼻孔呼吸。如果仔細思惟，這就是在**無知中生存**。

若要修習**毘婆舍那 (vipassanā)**，就必須**如實地知見**這些現象，而且是透過實踐來親證。佛陀曾深觀：為何眾生在不知中行事？他們對明天毫無把握，更遑論一小時之後。他們在一生中都活在無知中，甚至死時也是無知的。

佛陀以一切智 (**sabbaññuta ñāṇa**) 觀察：「為何人們不了解？」

因為缺乏正念 (**sati**)，所以他們什麼都不知道。

佛陀臨入般涅槃前的最後開示是：

「比丘們！莫放逸，應常與正念同住。」

四念處進而引導至**觀禪 (vipassanā)**，並達到**四念處的修習階段 (satipaṭṭhāna bhāvanā)**。因此，整體修行可分為三個階段。

（在整個開示過程中，講者有時也會引用**莫哥尊者 (Mogok Sayadaw) **的教導，因本次禪修亦採用了尊者的一部分教法。）

第一階段是從四念處開始。

在入出息的**觀照**中，保持持續的正念；行、食、浴、如廁等日常活動中，也要具足持續的正念。

這樣做有何利益？

心將得以淨化。

首先，傳授八戒，並必須使戒律清淨 (**sīla-visuddhi**)。

但僅有清淨戒還不夠，還需淨化心（**citta-visuddhi**）。

因為戒僅能制伏身語行為，尚需正念來調伏內心。

心中仍有貪（**lobha**）、瞋（**dosa**）、煩惱（**kilesa**）存在，必須透過四念處來減弱與淨化它們。污染的心是無法修習毘婆舍那的。

在此之前，必須先歷經四種清淨階段：**戒清淨、心清淨、見清淨與度疑清淨（sīla、citta、diṭṭhi、kaṅkhāvitaraṇa visuddhi）**。

為了淨化心，就必須透過四念處來調伏貪、瞋、慢（**mana**）、見（**diṭṭhi**）等煩惱。

必須透過修習來如實知見自己的呼吸。

禪修者將發現自己的心極為散亂，這才開始真正地了解自己。

人的心就像猴子一樣跳躍不定。

過去總以為我們能控制自己的心，但透過修行，才知道我們無法控制它。它想去哪就去哪，完全不受控。

我們必須克服它，使其沉靜。

這就像一杯混濁的水沉澱後變得清澈一般。

四念處就如同把心繫在柱子上，令其安住與沉靜。

在緬甸，有兩種修行法門：

第一種是行者來到禪修中心後，直接教導毘婆舍那法門。

這並非錯誤的方法，但也非普遍適用。雷迪尊者（**Ledi**

Sayadaw）稱此法為乾觀法（**sukkha-vipassanā**），即不先修止，而直接觀。

此法適合具有銳利慧根與強大精進力（**virīya**）之人。

對於尚須指導的「可導者（**neyya**）」，此法不太適合。

（具三善根——無貪、無瞋、無痴——的可導者，若能正確修行，今生可證聖果。）

雷迪尊者是將毘婆舍那弘揚於緬甸的先驅。

我所傳授的是止觀結合的次第法門（**samatha yānika-vipassanā**），

先透過止禪使心力堅固清淨，再進行觀禪。

所用的方法為**安那般那念（ānāpāna）**，亦即觀照出入息。

也有人以念珠、**色業處（kasiṇa）**、**不淨觀（asubha）**等方法入定。

但此處無需外緣對象，僅需如實知見入息與出息。

我們將在四種威儀中修習。

有些中心僅做坐與行兩種姿勢，未做站與臥。

我們則**全四威儀皆修**，以達平衡。行禪有助於身體健康、消化、且能鞏固定力（定久則深）。

一、坐禪

如何開始坐禪觀照？

坐姿有多種，可依自己舒適方式安坐。坐姿舒適、穩定，有助於久坐。

第二要點是**背脊要打直**。

若脊椎彎曲，久坐易感疲累與疼痛。

脊椎骨要像一層層冰淇淋甜筒杯般整齊堆疊，才能久坐與舒適。

頭不可過度前傾或後仰，雙手可疊放於膝上、盤坐處或腹上，**不宜放在地板上**，那會破壞禪坐姿勢。

閉目或微睜眼睛，**將注意力放在鼻孔入口處**。

吸氣時，覺知氣流進入鼻孔。

呼吸有長短之別，因人而異。吸氣結束後，會自然生起「想呼氣」的心念，順其自然呼出即可。

是從左鼻孔還是右鼻孔呼吸？

通常只有一邊通氣，兩邊同時通氣的情況不多。

知覺到氣息觸鼻，接著觀照**知覺之心**。

呼氣時，從頭到尾持續覺知。這就是以****正念（sati）****知「觸」與「知」。

會有哪些問題？

有時我們並未覺知，因心**跑開了**。心不待於原處，去追逐所愛的境，抗拒不喜之境。

若無正念，心必定會跑掉。

有了正念，就要**拉回心**。這個**拉回心的動作**就叫做**尋（vitakka）**，是禪支之一。

不斷練習，常常知覺，這就是四念處。你不必特意尋找，正念能自動將心帶回。

這就是心的**培育（bhāvita）**——反覆觀照。若尚未發生，就讓它發生；發生後，使它成熟、鞏固。

這就是止的修習（samatha）。心的修道中有兩項特質：

- **bhāvita**（觀照、開展）
 - **bahulīkata**（經常、反覆地修）
- 兩者合起來，就是**正精進（sammā-vāyāma）**。

二、站禪

站禪時，雙腳應相距約一英尺（30 公分）或至少六吋（15 公分）。雙手不要自然垂下，也不要交叉抱胸。**可將雙手自然交疊於身前**。閉目，如同坐禪一般觀照出入息。

三、臥禪

臥姿應平躺、背脊打直。

可仰躺或右側臥，建議以仰躺為佳。

兩隻大腳趾要相互觸碰，若無法自然接觸，可用橡皮圈綁起來。雙手自然放在身側或腹上，輕輕交疊。

枕頭應以折布代替。觀照呼吸觸身之處。

四、行禪

行禪時，無法如前般觀照鼻孔處的呼吸（初學時尤其如此）。

Webu Sayadaw 的教導可四威儀皆觀出入息，大家可自行嘗試。

此處我們改為觀足部接觸地面。

這不只是走路——**普通的走路缺乏正念**。

建議行走距離為 20 至 30 步（與泰國森林傳統相似），來回往返，心專注於雙腳。

初學時，每次**腳步落地皆須覺知**。先不分左右腳，只需雙腳一起觀。

身體的苦受與調整

坐禪如同登山，外人看來似乎平靜無事，實則苦痛不斷。

若禪者遭遇痛苦與灼熱感，是否該反應？

不可強忍不顧，亦不可頻繁變換姿勢，應走中道。佛陀曾以苦行六年未得證悟，因而開示此法**非為苦行**，必須身心輕安。

如何調整？

例如坐三十分鐘，時間未到前不可更動。到時想改變，心便離開鼻尖。**想改變的心即是貪（taṇhā）**。

一小時內可調整兩次，日後可逐漸延長坐禪時間，學會忍受痛感。

站禪時會擔憂跌倒、顫抖，腳底可能灼熱如火。**若太熱可輕抬腳**，但不宜頻繁左右擺動。

一開始可能連一小時都無法站，若無法忍受，可改坐禪，再慢慢延長站禪時間。

有些人後來會發現站禪比坐禪更舒適，少痛楚。

臥禪也非易事，別以為躺下就輕鬆，因為你不能動。平時睡覺常翻身，才不覺痛；靜臥時才知其難。

若實在難耐，**可轉為右側臥**。

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## 第一天：2002 年 10 月 17 日

這是仰光首次舉辦國際內觀禪修營。在修行的開始，你們應該知道的一點是，你們不能隨心所欲地做事，這裡有既定的課程。首先要做的是四念處（*satipaṭṭhāna*）的修行，它基於正念（*sati*）。正念對於證得道與果非常重要。我們為什麼要修習四念處呢？人類在不知不覺中活著。在了解這一點之前，人們已經聽聞過緣起法

（*Paṭiccasamuppāda*）。什麼是不知呢？不知就是無明

（*avijjā*）。人類在不了解自己的情況下活著。他們不知道明天會發生什麼事，也不知道會在何處死亡。即使在睡覺、吃飯和四處走動的任何時候，他們甚至不知道自己是靠呼吸活著的。他們不知道是用右鼻孔還是左鼻孔呼吸。如果我們仔細想想，這就是在什麼都不知道的情況下活著。

如果我們修習內觀，就必須確切地了解這些。我們必須通過實踐來了解它。佛陀反思為什麼人們在不知不覺中做事。他們做事對明天沒有任何把握。更不用說明天了，他們甚至不知道下一小時會發生什麼；一輩子在不知不覺中活著，也在不知不覺中死去。佛陀以其圓滿的智慧（*sabbaññuta ñāṇa*）反思道：「為什麼人們不知道呢？」「因為沒有正念（*sati*），所以他們不知道。」他臨終前的遺言是：「諸比丘！不要放逸，要時刻保持正念。」在四念處之後，它會轉變為內觀，並到達四念處修習（*satipaṭṭhāna bhāvanā*）的階段。因此，整個修行分為三個部分。（在所有這些開示中，他有時會提到莫哥大師的開示，因為在禪修營中他使用了大師的一些教導。）



對於第一部分，從四念處開始。在呼吸練習時，保持持續的正念去覺知。在行走、吃飯、洗澡和上廁所等時候，都要保持持續的正念。你們會從中獲得什麼益處呢？心會得到淨化。首先，受持八戒，必須有戒律的清淨（**sīla**）。其次，僅有清淨的戒律還不夠，還需要使心得到淨化（戒律只控制語言和身體的行為，因此需要控制心）。在心中存在著貪（**lobha**）、瞋（**dosa**）、煩惱（**kilesa**）。必須使用四念處來減少和淨化它們。不能以污染的心來修習內觀。

在此之前，你們必須經歷戒清淨、心清淨、見清淨和疑清淨這四個階段（**sīla, citta, diṭṭhi and kaṅkhāvitaraṇa visuddhis**）。為了淨化心，你們必須修習四念處，以淨化貪、瞋、慢和邪見等煩惱。你們必須覺知呼吸。通過練習，瑜伽行者會發現自己的心處於散亂的狀態，並開始了解自己。人心就像猴子的心一樣。我們以前認為自己可以控制心；通過練習，我們知道自己無法控制。它想去任何地方，因此失去了控制。

你們必須克服並使其平靜下來。例如，穩定一杯有沉澱物的水，水會慢慢變得清澈。這就像把心綁在柱子上，使其平靜下來就是四念處。在緬甸有兩種修行方式。一位瑜伽行者到達中心後，老師會教他內觀的方法。這沒有錯，也是對的。雷迪大師稱之為純內觀法（**sukkha vipassanā method**，即不單獨修習止禪）。這對於那些具有敏銳的智慧和精進的努力（**virīya**）的人來說是好的。對於需要指導的普通人——可調伏者（**neyya**），這種方法不太好。（一位與生俱來就具備三善根，即不貪、不瞋、不癡的可調伏者，如果以正確的努力如法修行，今生就能證悟。）雷迪大師是第一位在緬甸廣為人知內觀的人。我遵循他的體系，這是基於止禪的內觀。

我們的方法是止行觀（**samatha yānika-vipassanā**）。在使心具備力量和得到淨化之後，我們將以安那般那（**ānāpāna**）的方法來修習內觀。也有其他使用念珠、專注於圓盤（**kaṣiṇas**）、觀想不淨（**asubha**）等方法。這裡不需要外在的對象；只需要覺知吸氣和呼氣。我們以所有四種姿勢進行修行。有些中心只進行坐禪和經行，

有些則兩者都進行，但不包括站立和臥禪。我們進行所有這些是為了平衡姿勢。通過經行，可以使身體健康，消化食物，並增強定力（*Samādhi*，定力持續更長時間）。首先，坐禪時如何觀照？有很多種坐姿（*āsanas*）。你們可以舒適地坐著。選擇能讓你們長時間舒適地坐著的姿勢。

第二點是挺直背部。這很重要。如果脊椎和背部彎曲（即不輕鬆和放鬆），就會感到疲勞和疼痛。如果骨骼像冰淇淋甜筒的杯子有系統地相互疊放，就會感到舒適，也可以坐得更久。之後，不要讓頭部向下或向上傾斜。舒適地將一隻手放在另一隻手上，或者雙手放在膝蓋或腿上。不要放在地板上，那會破壞瑜伽行者的姿勢。閉上眼睛，將注意力放在鼻孔的入口處。你們也可以睜開眼睛，將注意力放在鼻尖。吸氣時，覺知空氣進入鼻孔。呼吸有長有短，每個人的情況都不一樣。吸氣結束，想要呼氣的念頭生起時，自然地呼氣。

是用右鼻孔還是左鼻孔呼吸呢？通常一個鼻孔是閉塞的。很少有人能用兩個鼻孔同時呼吸。通常只用一側呼吸更常見。覺知到觸覺之後，再次覺知到能知的那個心。想要呼氣的念頭生起。呼氣時，從頭到尾都覺知它。這些都是以正念（*sati*）來覺知觸覺和能知的心。會出現什麼樣的問題呢？有時我們不知道，因為心跑掉了，沒有停留在我們想要它停留的地方。心在煩惱的對象上遊蕩，它不喜歡正常的對象，而追逐它喜歡的對象。

如果沒有正念，心就會跑掉。保持正念，不要讓心跑掉。如果它跑掉了，就把心拉回到對象上。禪修就是一次又一次地把跑掉的心拉回到對象上。這稱為尋（*vitakka*）。不斷地練習覺知這一切就是四念處，你們不需要去尋找它。有了正念，它就會回來。這是修習禪那支分中的尋。修習（*bhāvita*）的意思是不斷地觀照（如果沒有發生就使其發生，發生之後使其發展）。只需這樣做，並使其停留在那個點上。使心平靜下來稱為止（*samatha*）（在修心方面，涉及兩個因素：修習（*bhāvita*）和數習（*bahulīkata*）。數習的意思是使其多次發生。這兩者的結合類似於正精進）。

對於站禪，兩腳應相距約一英尺（30 厘米），或至少六英寸（15 厘米）。雙手不應放在身體兩側；雙手在身前交疊；雙臂交叉抱胸也不好。閉上眼睛，像之前一樣覺知吸氣和呼氣。

對於臥禪的姿勢，身體必須平躺在地板上。你們可以仰臥或側臥（大多數是右側臥）。仰臥觀照更好。兩個大腳趾必須互相接觸。如果沒有接觸，用橡皮筋將它們綁在一起。這樣可以固定住重點。雙手放在身體兩側或腹部，雙手輕輕交疊。頭下不要用枕頭，用一塊疊好的布代替。以正念覺知呼吸的觸感。

在經行時，無法覺知鼻孔入口處呼吸的觸感和知覺。（剛開始可能很困難。韋布尊者（**Webu Sayadaw**）的教導包括所有姿勢的安那般那。人們可以自己嘗試。）將注意力放在腳上。這不僅僅是走路。正常的走路是沒有正念的（與修行無關）。距離應為 20 或 30 步（類似於泰國森林傳統）。從這邊走到那邊，來回走動。心專注於腳。剛開始該怎麼做？每次腳接觸地面時都必須知道。你們必須知道右腳和左腳的每一次接觸。之後，你們將把它們分開進行觀照。現在，先一起做。

坐禪就像爬山。對於附近的人來說，瑜伽行者似乎沒有發生任何事情。疼痛會隨之而來。如果瑜伽行者受到疼痛或灼熱感的折磨，應該做出反應嗎？不應該像我不在乎那樣折磨自己；也不應該經常改變姿勢。不應該跟隨自己的慾望和自我折磨。你們必須走中道（**majjhima paṭipadā**）。佛陀曾以自我折磨的方式修行了六年，但沒有證悟佛法。這種佛法不是為了自我折磨，必須使身心輕鬆。如果跟隨自己的慾望，也無法獲得定力（**Samādhi**）。

如何保持平衡呢？例如，坐半小時。如果時間還沒到，我就不會改變姿勢。半小時後，心想要改變。當心想要改變時，它就離開了鼻尖。想要改變是貪愛（**taṇhā**）。坐一個小時，改變兩次。通過慢慢地練習坐禪，可以忍受疼痛。

站立時會擔心身體會不會摔倒或顫抖？腳底會像火一樣灼熱；如果變得非常熱，稍微抬起一點。你們要正念地做。不應該經常移動，像這樣或那樣地移動身體。你們能站多久呢？甚至站不了一個小時。如果實在無法忍受了，就坐下來觀照。慢慢增加站立的時間。即使有時，站立對某些人來說更好。站立時疼痛較少，也更方便。臥禪也有問題。不要認為睡覺的姿勢很容易。它甚至更糟，因為你們無法移動。在正常情況下，我們不斷地改變姿勢和移動，沒有意識到身體的痛苦。如果變得難以忍受，想要轉動身體，那就向右側傾斜。