

Venerable Bhikkhu Bodhi leads a CEI on the Four Protective Meditations

菩提比丘以「四衛護禪」帶領法大觀照修行

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A special feature of Dharma Realm Buddhist University is the contemplative exercise immersion (CEI) for all students every semester. Each weeklong immersion is designed to give the university community an opportunity to practice a contemplative exercise from the curriculum. The CEI is a hands-on laboratory that provides firsthand experience of exercises from the texts read in class and a supportive space to learn more about the mind. This semester Venerable Bhikkhu Bodhi led a CEI on four protective meditations from May 16-20, 2023 in Wonderful Words Hall.

The first protective meditation led by Venerable Bhikkhu Bodhi was recollection of the Buddha (buddhānussati). Having faith or confidence in the Buddha as a teacher protects the mind from doubt and from wandering off the path. Keeping the qualities of the Buddha in mind also generates joy.

According to *Anguttaranikāya* 6:10, when one experiences joy, the body and mind become tranquil, which gives rise to

法界佛教大學的一大特色是：每學期為所有學生提供「觀照修行週」（CEI），這一週的沉浸式課程旨在讓全體師生有機會練習平日上課所學的觀照修行。這可說是親身體驗的實驗室，提供了將課堂閱讀的經文付諸實踐的第一手經驗，以及讓大家更能認識自心的環境。2023年春季班，菩提比丘於5月16日至20日，在妙語堂以「四護衛禪」帶領觀照修行週。

由菩提比丘帶領的第一種護衛禪是「佛隨念」，對佛陀這位老師產生信仰或信心，可以保護我們的心不起懷疑，也不偏離正道。牢記佛陀的德行也會產生法喜。

《增支部》第六集有一段經文：

bliss, and from bliss one enters samādhi.

Venerable Bhikkhu Bodhi led the university community through nine epithets of the Buddha: (1) a worthy one (araham), (2) a perfectly enlightened one (sammā sambuddho), (3) one accomplished in clear knowledge and excellent conduct (vijjā-caraṇa-sampanno), (4) the well gone one (sugato), (5) knower of the world (loka-vidū), (6) unsurpassed trainer of persons to be tamed (anuttaro purisadamma-sārathī), (7) teacher of devas and humans (satthā devamanussānam), (8) awakened one (buddho), and (9) blessed one (bhagavā).

Recollecting these qualities inspires confidence and produces joy. Knowing that an awakened being has removed all obstacles, knows all types of conditioned phenomena, has fully understood the four noble truths, and extends blessings to the world creates a sense of peace and safety. At first, all nine qualities were recollected. Then everyone was asked to select and reflect on the three that most resonated. After some time, those three were then narrowed down to one quality of the Buddha for recollection.

The second protective meditation is the cultivation of loving-kindness (mettā-bhāvanā), the wish for welfare and happiness for all beings. The wish to be well, happy, and safe is the fundamental wish or drive of human beings. Mettā protects the mind from anger and hatred. When one boils water for tea, it takes time for the water to boil. Similarly, when generating mettā, it takes time for that bubbling feeling of mettā to arise in the heart center. One must practice over and over again, trusting in the process.

Venerable Bhikkhu Bodhi explained that mettā practice starts with forgiving anyone who has harmed us and anyone whom we may have harmed. He asked the group to consider the dangers in hatred and the benefits of mettā. Venerable Bhikkhu Bodhi called the recipients and the formula the “two pillars” of mettā. The recipients should all be alive and occur in order: oneself, a dear and respected person, a beloved friend, an acquaintance, a neutral person, and, after sufficient good will is generated toward the aforementioned, a hostile person. Just one representative from each category suffices, though new representatives can be selected every couple of weeks. The formula consists of a verbal statement to reflect on with each recipient. Venerable Bhikkhu Bodhi

「對意喜者，身心變得寧靜，身已寧靜者感受樂，對有樂者，心入定。」

菩提比丘以佛的九號帶領全體師生：(1) 阿羅漢（應供），(2) 正遍知，(3) 明行足，(4) 善逝，(5) 世間解，(6) 無上士、調御丈夫，(7) 天人師，(8) 佛，(9) 世尊。

憶念佛陀這些德行，會激發信心並產生喜悅。知道開悟的眾生已去除了所有障礙、了解各種有為法、完全理解四聖諦、並且加持了整個世界，就會產生和平與安全的感覺。一開始，憶念佛陀的所有九種德行。接著每個人都被要求選擇並反思最能引起共鳴的三種佛陀德行。一段時間後，這三種被縮小為佛陀的一種德行，以便隨時憶持。

第二種護衛禪是「慈心禪」，希望一切眾生幸福安樂。人類的基本願望，或可謂驅動力，就是希望健康、快樂和安全。「慈心」保護我們的心免受憤怒和仇恨的傷害。當我們燒水泡茶時，水沸騰需要時間。同樣地，當生起慈心時，慈心的沸騰，也需要時間在心輪生起。人必須一遍又一遍地練習，相信這個過程。

菩提比丘解釋說，慈心修行始於寬恕任何傷害過我們、和我們可能傷害過的人。他要求大家思惟仇恨的危險和慈心的好處。菩提比丘說，慈心的「兩大支柱」就是受者和迴向語。慈心的接受者應該都是仍然在世的人，出現順序為：自己、親愛和敬重的人、摯友、熟人、中立的人、以及對上述人產生足夠善意後的敵對者。每個類別只需要選出一位就夠了，而每隔幾週可以挑出新的人選。迴向語採取口述，迴向給每位接受者。菩提比丘建議大家不妨這樣說：「願某某一切安好。願某某真正快樂。願某某遠離一切傷害和危險。願某某的所有美好目標都能實現。」

第三種護衛禪是「不淨觀」，也就是以「觀身不淨」來保護我們的心。通過觀照身體的三十二部位，一一照出清晰而真實的身體圖像：頭髮、全身毛髮、指甲、牙齒、皮膚、肌肉、筋腱、骨骼、骨髓、

suggested, “May X be well. May X be truly happy. May X be safe from all harm and danger. May all X’s good aims be fulfilled.”

The third protective meditation is the perception of the unattractive in the body (*asubha-saññā*). This practice protects by dispelling a perception of beauty and identity based on the body. It gives a clear and realistic picture of the body by contemplating the thirty-two parts of the body, one by one: hairs of the head, hairs on the body, nails, teeth, skin, muscles, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, stomach, fecal matter, brain, bile, phlegm, pus, blood, sweat, fat, tears, skin grease, saliva, snot, fluid of the joints, and urine. The practice reduces sexual desire, self-conceit, self-evaluation based on the body, and concern for one’s physical appearance. In addition, meditating on the unattractive in the body promotes human solidarity, reinforcing that all bodies are essentially alike.

The fourth protective meditation, mindfulness of death (*maraṇa-sati*), protects against laziness and culminates in the deathless. For this, Venerable Bhikkhu Bodhi recommended contemplating four things: (1) death is absolutely certain—everyone born dies and every moment we move closer to death; (2) the arrival of death is uncertain with regard to time, place, and cause; (3) when death comes, we must abandon everything—possessions, loved ones, our bodies, and identities; and (4) the only thing we bring along is our karma, our good and bad deeds.

The four protective meditations are antidotes to major hindrances. Recollection of the Buddha counteracts doubt by developing confidence in the awakened mind. The cultivation of loving kindness counteracts anger, i.e. hatred, by generating the wish for the wellbeing of all living beings. The perception of the unattractive in the body counteracts desire by dismantling the body as an attractive object of perception. Mindfulness of death counteracts sloth and torpor. In this way, the four protective meditations serve as antidotes to four of the five hindrances and help to protect our mind against these harmful conditions that prevent the mind from entering *samādhi*.

In addition to teaching the four protective meditations, Venerable Bhikkhu Bodhi also gave afternoon lectures in which he spoke about developing the wholesome (*kusala*), which consists of (1) merit (*puñña*), (2) the perfections (*pāramī*), and (3) the aids to awakening (*bodhipakkhiyadhamma*).

腎臟、心臟、肝臟、橫隔膜、脾臟、肺、大腸和小腸、腸繫膜、胃、糞便、腦、膽汁、痰、膿、血、汗、脂肪、眼淚、皮膚油脂、唾液、鼻涕、關節液和尿。這種修行可減少慾念、貢高我慢、對身體的自我評價，也不再那麼關注自己的外表。此外，「不淨觀」強調：所有的色身，在本質上都是相似的。如此一來，還可促進人類的團結一致。

第四種護衛禪是「死隨念」，可避免怠惰，最終達到不朽。為此，菩提比丘建議思惟四事：(1)死亡是絕對必然的——每個出生的人都會死亡，每時每刻都更趨近死亡；(2)死亡的時間、地點、原因無法確定；(3)當死亡來臨時，我們必須拋下一切——我們擁有的財物、所愛的人、我們的身體和身份；(4)我們唯一能帶走的，是我們的業力、我們的善行和惡行。

四種護衛禪是對治重大障礙的解藥。憶念佛陀（佛隨念）對治「疑」，通過培養對覺醒之心的信心。修行慈心（慈心觀）對治「瞋」，如：仇恨；通過產生對所有眾生幸福的願望來對治憤怒。將有吸引力的感知對象這個色身，分解為不吸引人的感知（不淨觀）可對治慾念。死亡的正念（死隨念）對治怠惰和昏沈。如此，四護衛禪成了解藥，可對治五蓋中的四種，有助於保護我們的心，免受這些有害狀況的侵擾，以免障礙我們入定。

除了教授四種護衛禪之外，菩提比丘也在下午的開示中，談到培育「善」，包括(1)功德，(2)波羅密，以及(3)菩提分法(三十七道品)。善包括善巧、健康、柔順等不同的層面。善不應受到指責，而且會帶來快樂的結果。作為善的第一類，功德是能夠產生世間快樂的善業的累積。《增支部》8.36 (6)提到三種培養功德的方法：布施、持戒和

What is wholesome includes different aspects, such as skillfulness, health, and pliancy of mind. The wholesome is not blameworthy and results in happiness. As the first category of the wholesome, merit is the accumulation of wholesome karma with the capacity to produce mundane happiness. *Āṅguttaranikāya* 8.36 (6) mentions three ways to cultivate merit: giving (dāna), moral conduct (sīla), and meditative development (bhāvanā). These supporting conditions offer favorable results that support cultivating more such conditions. A pāramī or pāramitā is a state of perfection—doing good without any concern for the results. It is action without craving, conceit, or wrong view. A pāramī is practiced to build up certain qualities of character for life after life and serves as the groundwork for world-transcending attainment. Pāramīs are factors which, woven together, make up one's character. The thirty-seven aids to awakening consist of the four foundations of mindfulness, the four right efforts, the four bases of spiritual powers, the five faculties, the five powers, the seven factors of awakening, and the noble eightfold path. Cultivation consists of abandoning unwholesome conditions and cultivating wholesome ones.

DRBU is grateful that Venerable Bhikkhu Bodhi went out of his way to come to the City of Ten Thousand Buddhas to lead this CEI. His clear explanations of each practice, grounded in his knowledge of the Pāli texts and embodied in his fifty years of experience as a fully ordained monk, were an incredibly generous gift to the university. During the CEI, Venerable Bhikkhu Bodhi vigorously taught and guided the meditations all day. He also answered questions and served as an example of what sustained practice can result in over time. Now it is up to each member of the university to cultivate the protective meditations taught. Whoever does will benefit from counteracting hindrances and protecting the mind.

DRBU is also grateful to the CTTB community for supporting this CEI in the middle of the 10,000 Buddhas Repentance Ceremony. May the readers also benefit from his explanation of the Buddha's teachings, which culminated in the reflection: "Ask, what can I do to benefit living beings? How can I put loving-kindness and compassion into action?"

May all beings be well! May all beings be happy! ❀



修行。這些方法提供了支持培養更多此類條件的有利結果。波羅蜜是一種完美的狀態——行善而不計較結果。它是沒有貪愛、我慢或邪見的行動。修習波羅蜜是為了生生世世建立某些品格特質，並作為出世成就的基礎。波羅蜜是交織在一起構成一個人品格的因素。三十七道品包括四念處、四正勤、四神足、五根、五力、七覺支、八正道。修行包括放棄不善的條件和培養善的條件。

法界佛教大學感謝菩提比丘，特地來到萬佛城領導這次的觀照修行週。他對每項修行的清晰解釋，基於他對巴利文經典的了解，並體現在他身為受了五十年具足戒的僧侶經驗中，是對法大的一份極其慷慨的禮物。在觀照修行週期間，菩提比丘終日精勤教誨、指導禪定。他還回答問題，而他本人正示範了隨著歲月流逝，在不退修行中，所能得到的成果。任何人如是修行，都會從消除障礙和保護自心當中受益。

法大也感謝萬佛聖城在萬佛寶懺法會期間，支持這次的觀照修行週。願讀者也能從菩提比丘對佛陀教法的解釋中獲益，他的解釋最終反思：「請問，我能做些什麼來利益眾生？我如何將慈悲付諸行動？」願一切眾生安好！願一切眾生快樂！❀