，我們只是擾亂我們內心的寧靜而已。當你禪坐時，你不需要攫取、解釋或判斷任何東西。一旦你適當地接受你自己和你的情境，你就可以在任何地方、任何時間禪坐。這是我想向各位指出的。

不管你是處在什麼樣的情境，試着從中學習，而不是逃避或拒絕處理它。我們確實沒有什麼方法可以逃避面對我們自己，對於我們的行動和每天覺醒的品質也要負起責任。比「幸福」還重要的是平衡——身和心的平衡、你和你的世界的平衡。

某些智力性的知識，在精通之前，也許需要書籍和充分準備。但禪定除了依靠我們自己的領悟以外，並不需要依靠任何東西。很聰明、很清晰和很直覺的人，也許可以直接地深入禪定的境界。但是，虔誠懇切的練習，佛法的深入研究，將可提供許多有用的知識，你研究得越多、你練習得越多，你就可以越了解「本質」的意義，而不必做進一步的準備。

以下是在寧瑪學院的課堂和研討會上，以及在西藏寧瑪禪修中心的法會後，所做的簡單談話。這些談話不見得很精深或旨在提供特殊的哲學觀點，它們只是我覺得此時應該在美國所講的東西。一旦你對基本教法有了初步的了解和直接的經驗，你就可以藉着研究阿毘達磨、唯識、中觀和般若波羅蜜多。

傳統上，某些教法需要私下傳授以保證充分的了解，但首先要學習如何正確地修習禪定，以及如何把禪定擴展到你所做的每一件事情上。此外，這些談話是我的根本上師所傳承給我的某些基本開示。我試着把上師對我所說的拿來與大家分享。

（待續）

覺照銘

前人

覺而常照，照而常覺；　　不於三界，而現身相；

一性圓明，萬機昭廓。　　乃知此室，無背無向。

覺者爲誰？照者何物？　　經行坐臥，常在其中；

能所頓空，全體出沒。　　匪召而應，風虎雲龍。

活用佛法

塔湯仁波切著
藏　拙　譯

由布施達成欣賞，由持戒達成幸福，

由忍辱達成美，由精進達成光芒，

由禪定達成心的和平，由智慧達成自由。

—龍清巴尊者

只要我們有心和身，我們的本質就是禪定。這是我們所能發現的最重要眞理之一。在開始，我們僅能以文字指出這一點。但一旦我們祛除了一切固定的認知和行爲模式，我們自己的本質就已經呈現了。當蜜蜂從花抽取花蜜時，並沒有破壞花。花仍在那兒，蜜蜂也把花留在那兒。同樣的道理，我們留下我們的觀念、情緒和思想（尤其重要的是，我們的私我和自我影像），只是利用它們的能源來深入禪定。

我們也許會認爲：「我可以專注、練習觀想和發展我的覺醒。我可以停住思想或觀察思想、或超越我的一切情緒。」但當我們處於禪定的境界時，這些技巧就不很重要了。只是停留在寧靜的境界。讓你的身體、呼吸和心完全放鬆——不做作、不希求。不管進行什麼活動，只是認識它，然後寂然不動。一旦你已經進入禪定，不要再找更好的經驗，或想更「覺醒」。這只能讓你對禪定的意義和眞相產生執著而已。

當你試着要了解概念性的開示時，你就要仔細地聽，保持清醒。但一旦你進入這個過程，就要把一切當成是美好的。你不要想改進什麼，什麼都不能做得更圓滿了。想像、幻想、迷亂、黑暗和沉悶的經驗，以及所謂的「難題」都產生了，因爲我們並不在禪定的境界中。一旦我們學得如何正確地修習禪定，我們就不需要擔心了，懷疑和問題都消失了。

我有許多不同的方式說：「這是禪定」或「這不是禪定」，但這樣說對你不見得有好處。當我們的身體安靜時，我們的感覺會變得比較寧靜。呼吸會安靜，肌肉會放鬆，我們的心自然就進入禪定。但如果我們製造許多內心的對話、解釋和評估

relax – without trying, without expecting anything. Whatever activity is going on, simply recognize it and then be still. Once you are within meditation, do not try to find some better experience, or try to be more 'aware'. This only creates fixations about what meditation is and what it should be.

When you are trying to understand conceptual instructions, at that time, yes, listen and try to be aware. But once you enter into this process, accept everything as fine and beautiful, just as it is. You are not trying to improve anything. Nothing is to be made more perfect. Imaginations, fantasies, confusions, experiences of darkness and dullness, and so-called 'problems' arise because we are not in the meditative state. Once we learn to meditate properly, we do not need to worry. Doubts and questions drop away.

There are many different ways I can say 'this is meditation' or 'this is not meditation', but this will not necessarily help you. When our body is calm, our senses become quieter. The breath is quiet, the muscles loosen, and our mind naturally becomes meditation. But if we create many inner dialogues, interpretations and qualifications, we only disturb our inner stillness. When you meditate, you do not need to grasp, interpret, or judge anything. Once you properly accept yourself and your situation, you can meditate any place, any time. This is what I am trying to point out to you.

Whatever situation you are in, try to learn from it rather than escaping or refusing to deal with it. There is really no way we can ultimately escape facing ourselves and taking responsibility for our actions and the quality of our everyday awareness. More important than 'happiness' is balance – balance between your body and mind, and between you and your world.

Certain kinds of intellectual knowledge may require books and extensive preparation before mastery. But meditation does not necessarily depend on anything other than our own understanding. The person who is very intelligent, very clear and intuitive, may directly penetrate the meditative state. However, to practice sincerely and devotedly, deep study of the Buddha's teachings will provide much useful knowledge. The more you study, the more you practice, the more you inwardly understand what 'natural being' means without any further preparation.

The following short talks were given at the Nyingma Institute during classes and seminars, and after ceremonies at the Tibetan Nyingma Meditation Center. These talks are not necessarily sophisticated or intended to present specific philosophical viewpoints, but just what I feel is necessary to say at this time in America. Once you have a preliminary understanding and direct experience of the basic teachings, then you can increase your knowledge by studying the Abhidharma, the Yogācāra, Vijñānavāda, Mādhyamika and Prajñāpāramitā.

Traditionally, certain teachings are presented privately to insure full comprehension, but first it is necessary to learn how to practice meditation properly and to extend the meditation into everything you do. These talks, then, are some of the basic instructions passed on to me by my gurus. What my teachers have said to me, I have tried to share with you.

(to be continued)

Through generosity enjoyment is attained,
And through discipline, happiness,
Through patience, beauty,
And through diligence, splendor,
Through concentration, peace of mind,
And through intelligence, you reach freedom.

LONG-CHEN-PA, Sems-nyid ngal-gso

As long as we have a mind and body, our own natural being is meditation. This is one of the most important truths we can discover. In the beginning we can only point this out with words. But once we remove all our fixed patterns of perceiving and behaving, our own natural being is already present. When bees extract the nectar from flowers they do not destroy the flower. The flower is there and they leave it there. Similarly, we leave behind our concepts, emotions and ideas – and particularly our ego and self-image – and just use their energy to become meditation.

We might think, "I can concentrate, practice visualization, and develop my awareness. I may stop thoughts or watch thoughts, or transcend all my emotions." But when we are in the meditative state, techniques are not very important. Just remain in that calmness state. Let your body, breath and mind completely