緊張或壓縮。但知道如何直接進入禪定的人，很快就可以超越平常的標誌和概念。

這種正確禪定的「秘密」知識，變成一種自我供應的啓示來源，它不依賴於文字、概念或特殊的觀點……沒有「中心」。許多名詞如「中央」、「立場」、「清晰」或「覺醒」等，是有用的，但仍然還很模糊，不足以描述禪定的內在過程。比方，如果我是「在中央」，就表示我有立場，我屬於某「一個」。就不要再企圖去指認或判斷這「一個」吧！變成「沒有中心的」……沒有主體、沒有客體、沒有中間。

在你和禪定之間，什麼東西也沒有……經驗總是非常新、非常鮮、非常清晰、美麗和自然的……超越時間……但同時，卻連綿不斷。如果你思考這些品質，那麼在修習禪定時，你也許會了解：不執着、不投射、沒有立場、沒有中央……清晰、嶄新、自然。但只要文字和解釋或懷疑和焦慮繼續滲入你的禪定，禪定就在那一刻消失了。

我的一位上師曾經解釋，偉大的鬪士，如武士，在他們進入戰爭之前，都必須非常仔細地練習和考察每一個動作，他們必須事先把箭磨尖，並把每一個姿勢訓練得完美無缺。一旦他們碰到敵人時，就不再需要練習了……他們已經完成準備。對於如何砍、如何計誘，一點疑問也沒有……每一個動作都已經至善至美，毫無疑問。他們不再思考它，只是做它……每一個動作都自動地完美無瑕。但如果你在禪定之中還想這想那，還懷疑和憂慮，那麼眞正的禪定就會消失了。當你在讀書時，或當你只是在走路或坐下時，你必須停留在自發性的當下那一刻。一切都變成是練習和準備，直到你有充分的信心和毫無疑問爲止。沒有必要問它如何？它是什麼？它是誰？……關於你的進步，沒有必要把複雜和冗長的描述報告給你自己。只是完整而直接地修禪，不要有任何限制或「第二念」。

（待續）

活用佛法 (三)

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。

我們常常以僵硬的觀點，來看和經驗這個世界和其他人，因此我們就對我們自己設下武斷的範圍和限制。如果我們不能以文字或觀念來描述或表達我們的經驗，我們就會感到失落或空虛。我們認爲，由於這種經驗與我的感覺、概念或投射無關，所以它一點價值都沒有。但依據中觀的辯證法，如果我們超越了對立，超越了具體化的概念，超越了空間和時間，那麼又有什麼可以失落的？如果有什麼可以失落的東西，那只是我們的恐懼，我們僵化的觀念，或一種攀緣想像出來的安全的緊張。因爲沒有立場，心的自然狀態就本來沒有什麼可以失落的。

即使良好的禪修者在完全寧靜而門窗緊閉的岩洞裏待了十二年，他們的思想仍然徘徊遊蕩、狂亂一段很長的時間。如果你不學習如何適當而正確地禪坐，你會浪費很多寶貴的時間。但如果你接受正確的開示，你就可以在很短的時間內，轉變許多劫的負業。比方，如果你不知道如何製造原子彈，即使忙了幾百年，也摸不出頭緒來—— 沒有爆炸。但如果你有正確的知識，你就可以在有限的時間內製造核子反應。如何發現這個導致成功、高層次的禪定的秘密「公式」或「道路」呢？最簡單的方法不是指認，不是採取一種立場，不是執著禪定內的任何東西。如果你認爲：「我不想任何東西」，這同樣會引起障碍，使你的肌肉、神經系統或五臟六腑變成

that leads to successful, higher meditation is by not identifying, not taking a position, not holding on to anything within the meditation. If you think, "I won't think anything," this too may cause blockages so that your muscles, nervous system or inner organs become tight and constricted. But someone who knows how to enter meditation directly can transcend ordinary labels and concepts very quickly.

This 'secret' knowledge of proper meditation becomes a self-sustaining source of inspiration which is not dependent on words, concepts or specific viewpoints ... there is no 'center'. Many English words, such as 'center' or 'position' or 'clarity' or 'awareness', are useful but they are too vague to describe the internal process of meditation. For example, if I am 'centered', it means I have a position, I belong to some 'one'. Just forget about trying to identify or judge this 'one'. Become centerless ... with no subject, no object, nothing in between.

There is nothing between you and meditation ... the experience is always very new, very fresh, very clear, beautiful and natural ... beyond time ... but at the same time, there is continuity. Everything is just 'as it is'. No 'one' is adding or subtracting anything. If you think about these qualities, then while practicing meditation you may understand: not fixed, not projecting, no position, no center ... clarity, newness, naturalness. But as long as words and explanations or doubts and anxiety continue to filter into your meditation, meditation is lost in that very moment.

One of my teachers once explained that great fighters, such as the samurai, practice and examine every move very carefully before they engage in battle. They sharpen their swords and perfect every gesture beforehand. As soon as they encounter the enemy, they no longer need to practice ... they are completely prepared. There's no doubt how to cut or how to maneuver ... each movement has been perfected and no questions remain. They no longer think about it, they just do it ... and every move is automatically perfect and flawless. But in meditation you like to think about this and that, you doubt and worry, and then real meditation disappears. When you study, or when you are just walking or sitting, stay in the spontaneous, present moment. Everything becomes practice and preparation until you have complete confidence and there are no questions left. There is no need to ask, how is it? what is it? who is it? ... no need to report back to yourself elaborate and lengthy descriptions of your progress. Just meditate completely and directly without any restrictions or 'second thoughts'.

(to be continued)

We often see and experience the world and other people with rigid viewpoints, and so we set arbitrary limits and restrictions on ourselves. If we can't describe or label our experience with words or ideas, we feel lost or empty. We think, because this experience is not related to my senses, concepts, or projections, then it has no value. But according to the Madhyamika dialectic, if we transcend dualism, go beyond objectifying concepts, beyond space and time, what is there to lose? If there is anything to lose, it may only be our fear, our fixed ideas, or a tense clinging to an imagined security. Since there is no position, the natural state of mind has nothing originally to lose.

Even good meditators may spend twelve years in a cave – completely quiet, with all the windows and doors shut – but still, their thoughts are just going back and forth and running on for a long, long period of time. If you don't learn to meditate properly or accurately, you can waste a lot of valuable time. But if you receive precise instructions, you can transmute many kalpas of negative karma in a very short time. For example, if you don't know how to produce atomic power, you might work for hundreds of years with no result – no explosion. But if you have accurate knowledge, in a certain limited time you may produce a nuclear reaction. The simplest way to discover this secret 'formula' or 'path'