是對我們眞正重要的，然後放下我們對過去模式的一切執著。不管我們是在坐禪也好，跟別人講話也好，或只是靜靜地走路也好，覺醒就在當下那一刻、當前那一個情境之下，自由地移動了。如果我們能夠從那些經常產生問題的模式中，經驗到這種開放性和自由性，那麼這些模式就會開始轉移了。我們所做的每一件事都會變得更積極而開放、更平衡而令人滿意。

經驗不一定只在情緒或身體的層次發生，經驗也不純粹是心理的。經驗不須要如此嚴格地予以界定。解釋、內心對話和觀念臆測全都是執著的形式，全都是想要把我們自己認同某一個特殊的存在狀態，或我們對自己所持的特殊觀點、或我們認爲我們應該是怎麼樣的人。這種談話可以不斷地繼續下去，但是涅槃或開悟不一定是我們被認爲應該到達的某一個「地方」。每當我們討論開悟的時候，我們是透過觀念的心在討論。在開悟心變成我們內在經驗的一部份以前，我們須要繼續發展我們的心。當那個時刻到來時，就沒有必要做進一步的描述或解釋了。

這種開悟心究竟是什麼呢？其實，開悟並不是神秘或屬於另一個世界的東西，而是在我們身、口、意的活動之內，由不受限制和細膩的覺醒所產生的結果。它是一種細膩的能量，但由於我們自己的內在障礙，所以不太容易被發現。這種能量的流動，在我們的內心裏被阻塞了。雖然我們是在物理的層次上討論這些能量，但它們並不一定是依循著物理法則來運作的。這種開悟的品質並不是一種「東西」：它沒有固定的位置，沒有實質可以讓我們指得出來……它的性質有點像「開放的虛空」。它絕不是某種「東西」的覺醒，絕不是吾人自我影像的投射——它既不是從主體，也不是從客體所產生的「面貌」。這種經驗甚至不能從觀念上予以解釋，卻是一種自然的開放；當覺醒得以自由運作，不依他起，沒有阻碍、中斷或干擾時，就產生了開悟。

在日常語言中，覺醒一般是意謂著「覺察到某種東西」……看到物體，承認、認同、試著了解和重新經驗。這是常識性的覺醒。但自然的覺醒是一種活生生的經驗，就不是那種樣子。覺醒是簡單而直接、開放而回應一切的，沒有觀念、文字、意象或解釋。覺醒就在那第一刻之中發生了，既不早也不晚。它是立即發生和自動發生的。沒有其他「東西」會遮掩那一刻——不論是主體或客體、時間或空間。所有留下來的，都是在這個開放的空間之內，不論是文字或觀念都無法適當地予以描述。我們完全獲得自由了，不再想盡辦法企圖執著某種東西，或在混亂恍惚之中尋求安全。沒有恐懼，沒有罪惡——沒有逃避或轉向的欲望。這種覺醒變成完整的自我接受，並產生全然屬於自己的嶄新面貌。

（待續）

難和各種所謂「困難」的「不可能情境」時，這種能量就被壓縮得太緊迫了。心的問題之所以產生，是因爲壓縮這種能量、限制我們的視野，把我們自己擠入不可逃避的心的角落。不管我們在生命中的情境如何，我們的困難總是在更深、更微細的層次進行。它們選擇浮現的方式，是透過我們日常的欠陷和挫折。但這些暫時的情境，並非眞正的問題所在。眞正的問題是比較普遍的，隱藏在神經系統的深部。如果我們不斷嚐試要去處理問題，那麼一旦我們認爲已經克服了它，另一個新的問題就又產生了。這就好像在海灘上挖沙一樣，在我們把沙坑中的水拿掉之後，更多的水就又滲進來了。

嚐試控制我們的思想，或思考分析我們達到艱深問題的根源的途徑，不見得會有幫助。我們只是把注意力放在一桶水上，卻忽視了那汪洋大海。一旦我們認爲已經解決了一個問題或一件不愉快的事情，另一件挫折就又生起。所以，我們只是繼續不斷地重覆投射、解決和產生問題。即使是尖叫和哭喊，也只除去表面的緊張。那時候，我們的整個身體繃緊，我們的肌肉壓縮，幾乎就擠出眼淚來。經過這一段之後，我們感覺比較放鬆或清晰。但這很像把重量推開而已。除非我們完全覺醒，否則同樣的問題或模式會繼續產生。

我們可以數一數在一個鐘頭之內有多少思想產生。如果我們的心特別緊張，具有某些狹窄的專注的衝力，企圖控制我們的思想，我們就會變得沉重和疲憊。但如果我們能夠輕柔地減少思想的數目，我們就可以減少緊張的程度。如果我們能夠鬆弛下來，進入心裏第一個思想的中心，那麼我們就可以嶄新而積極的方式，打開我們的立即經驗之門。過去和未來，我們的經驗和我們的投射，就不再有那麼強烈地引起我們的注意。在禪定的當下，覺醒是被允許自然升起的。

我們總是在尋找一位好的導師，但最好的導師就是我們自己。我們要在我們的經驗之內尋找自我實現和養料，就在「當下」這一刻，而非模糊的未來某一時刻。我們是活在「當下」的這一刻。我們有一個非常珍貴的肉體。在我們的經驗和情境之內，我們有許多途徑可以發現深沉的滿意。不過，首先我們必須對自己發展充分的信心。其答案，眞正重要的答案，已經在我們的意識之內，隨時可以被發現。

你只須要皈依你自己的心。一旦你已經完全發現你自己了，你將發現這種內心的知識或確定性沒有特別的所有權或領域。如果一個「困難」產生了，你不一定要與那個問題認同。一旦你自由了，即使是一會兒，你也將發現沒有什麼東西須要保護、須要隱藏的。沒有必要到別的地方去。當每一件東西被看到它自己是完整的時候，信心就自然流露出來了。你變成徹頭徹尾的平衡了。一旦你不再拘限於特殊的問題上，焦慮、不安全、四處遊蕩、滿腦子幻想：這些事情都自己消失了。

因此，首先我們必須決定什麼東西

了。在目前這個時代裏，誰也失落不得。每一個人都必須知道他或她將往何處去。然而，許多人似乎很不滿意，並且心緒不寧。

爲了了解我們是誰和我們在做些什麼，我們必須了解寧靜的意義。在寧靜之中，有平衡。當一切都透過寧靜而變成簡化時，我們內心的結和困難都會逐漸獲得舒解。寧靜不只是沉默不語，寧靜來自內心。它是絕對的安靜，沒有執著、沒有準備，只是純粹的自然。一切都不勉強，只須任其自然就夠了。如果這個對你具有什麼「意義」，就不算是寧靜了。寧靜並不附着於什麼「東西」。但如果我們不能執着於某種觀念、幻想或刺激，我們常常會突然產生失落的感覺。我們似乎沒有本體，使我們受到很深的威脅。

在寧靜之中，我們可以發現我們到底是誰……我們的心靈和肉體都變成清澈透明。當我們直接探討這個問題時，是不需要做猜測的。但我們常常在追求刺激和興奮。我們必須常常找些什麼事來做。如果我們有獨處的時刻，常常會變得焦慮和緊張，因爲我們實在不肯面對我們自己。

在那個時刻，我們會問：「誰在指揮事情的進行？我的眼睛在滾動，我聽到聲音，我分辨這個和那個……但誰在指揮這一切呢？」你必須認出這個人。在一般的物理層面，我們認爲幸福只是取悅肉體。在外表上我們變得信心十足和輕鬆恬適，但內心仍然十分憂慮。肉體仍然對某些干擾我們覺醒的神經緊張感到不適。我們甚至無法充份欣賞愉快的感受。我們總是在期盼下一個時刻、下一個享受。否則，我們就會抱怨總是得不到我們眞正想要的東西。

知識程度比較高的人，不會被情緒性執著的假像所愚弄。他們懷疑、研究心的本質到底是什麼。但他們仍然只是從事研究而已，因爲一切都是那麼捉摸不定——沒有人知道心到底是什麼或如何發現它。相反地，他們會投射一系列的想像——這是心或那是心——但他們只是指向別的地方而已。他們只是指著思考的心、「可能的心」而已，其實那只是自我影像的投射，並非眞正的心。

只要我們的自我影像還在，我們似乎就是屬於另外一個人。「我」和我的「自我影像心」就像一對經常在打架的已婚夫婦：老是有意見不合、重新調適和攀緣。或者，就像一位已婚者可能會說的：「我有美麗嬌妻」，或「我有英俊丈夫」，自我影像會把標籤貼在我們的禪定經驗上，加以好壞判別。但千萬不要把你的禪定縮小到「它是好經驗」、「它是壞經驗」的陳述。忘掉這些對立的判斷。沒有人「擁有」禪定。沒有你的禪定、沒有被擁有的禪定、沒有擁有禪定的人。這種經驗不屬於任何人。也沒有任何經驗存在。

在心之內，有一股強有力的能量，能夠允許我們以洞察力穿透我們心的本質……或可以完全爆破我們的混亂。就像電和原子能能夠在物質世界產生巨大的力量一般，心在心靈世界也是威力無比的。當我們遇到諸如沮喪、焦慮、苦

活用佛法（六）

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。

開悟心

我們試著了解我們的心。爲了發展積極的心，什麼是最好的途徑？我們可以把這個問題哲理化，將我們的理論和我們的直接經驗併在一起討論，但基本上這包含了解我們自己的心。

首先，心似乎是如此的熟悉、簡單、容易。但你研究得越多，心就變得越神秘。心就像是一位畫家或藝術家：心創造輪廻、心創造業、心創造混亂、迷惑、不幸和苦難。心包含目前正在發生的每一件事情。心是父母，輪廻和涅槃則是它的兒子。

如果我欣賞，那是透過心。如果我受苦，那也是透過心。如果我怨恨，我的心就怨恨。如果我討厭，那是我的心在討厭。如果我開悟了，那是我的心開悟了。一切事情都是以心爲基礎，因此我們一定要了解這個心。

就某種意義來說，我們的心早就完全開悟了，可以直接而一覽無餘地看到眞理，但我們却辦不到。我們總是看不到心的內在本質，必須利用我們可以抓得到的其他東西來描述它。爲了形容心，我們常常使用描述其他東西的譬喻：心像這個，或像那個。我們試著透過一連串的投射或概念，來捕捉心。我們不去直接地體驗，卻以我們的詮釋來分解經驗。我們必須一直盤算目前正在發生什麼事情，或對我們的所作所爲產生幻想。但一旦我們想解釋我們的實體以使它變得比較容易消化，我們的立即經驗就不再具有培育作用了。

我們要求什麼事情都稱心如意，否則就擔心我們會失落。如果我們認爲我們失落了，那麼我們就眞的有麻煩上身

on a physical level, they are not necessarily dependent on the laws governing physical substances. This Enlightenment quality is not a 'thing': it has no fixed position, no substance we can point to. . . its nature is more like 'open space'. It is never an awareness of some 'thing', which could just be another projection of our self-image–it is neither a subject- nor object–oriented 'looking'. This experience cannot even be interpreted conceptually, but is a natural openness that takes place when awareness is left to function freely, on its own, without hindrances, interruptions or distractions.

In everyday language, awareness generally means to be 'aware of some thing'. . . to look at objects, to recognize, identify, try to understand, and to re-experience. This is commonsense awareness. But as a living experience, natural awareness is not like that. Awareness is simple and direct, open and responsive, without concepts, words, images or interpretations. Awareness takes place within the very first moment, not before and not after. It is immediate and spontaneous. There is no other 'thing' to obscure the moment–neither a subject nor an object, neither time nor space. All that remains is within this open space, which neither words nor concepts can adequately describe. There is complete freedom from our restless attempts to hold on to something, to be secure in some distraction or some other trance-like fixation. There is no fear and no guilt–no desire to escape or be any other way. This awareness becomes complete self-acceptance and generates a fresh new outlook all of its own.

(to be continued)

relax, go into the center of the first thought that arises within the mind, then we can open up to our immediate experience in new and positive ways. The past and future, our memories and our projections, will no longer have such a strong hold on our attention. In the immediate moment of meditation, awareness is allowed to arise naturally.

We always seek a good guide. But the best guide is ourselves. We want to find self-fulfillment and nourishment within our experience, *right now,* not some other time in the vague future. It is *now* that we are alive and living. We have a physical body which is very precious. We have many possiblities to find deep satisfaction within all our experiences and situations. First, however, we must develop full confidence in ourselves. The answers, the really important answers, are already within our consciousness, ready to be discovered.

You need to take refuge in nothing else but your own mind. Once you have found yourself completely, you will discover that this inner knowledge, or certainty, has no particular ownership or territory. If a 'problem' arises, you do not necessarily have to identify yourself with that problem. Once you are free, even for a moment, you will find that there is nothing to protect, nothing to hide from. There is no need to go somewhere else. When everything is seen as complete in itself, confidence is spontaneous. You become totally balanced. Anxiety, insecurity, wandering here and there, trying to feed fascinations: these things fade away on their own once you are no longer fixed in a specific problem.

So first we must decide what is really important to us, and then let go of all our attachments to past patterns. Awareness moves freely within the moment, within the present situation, whether we are meditating, talking to someone, or just quietly walking. If we can experience this openness and freedom from the patterns which constantly create problems, these patterns begin to shift. Everything we do becomes more positive and open, more balanced and satisfying.

Experience does not necessarily occur only on the sensational or physical level, nor is experience strictly mental. Experience does not need to be so tightly defined. Interpretation, inner dialogue and conceptual speculation are all forms of grasping, of trying to identify ourselves with a particular state of being, or with a particular view we have of ourselves, or who we think we should be. Such talk can continue on and on, yet Nirvana or enlightenment is not necessarily some *place* that we are supposed to arrive at. Whenever we talk about enlightenment, we are talking through our conceptual mind. Until the time when the enlightenment-mind becomes part of our inner experience, we need to keep developing our mind. When that time comes, there will be no need for any further desciptions or explanation.

What exactly is this enlightenment-mind? Enlightenment is not really something mysterious or other-worldly, but rather the result of an unrestricted and subtle awareness within the activity of our body, speech and mind. It is a subtle energy that is not easily detected because of our own internal blockages. The current is stopped, dammed up within us. Though we speak of these energies

may project a series of imaginations-this's mind or that's mind-but they only point somewhere else . They only point at the mind that thinks, the 'maybe-mind', which is really just a projection of the self-image.

As long as our self-image is present, we seem to belong to someone else. 'Me' and my 'self-image-mind' are like a married couple who are constantly fighting: there are constant disagreements, readjustments, and clinging. Or, just as a married person might say, "I have a pretty wife," or, "I have a handsome husband," the self-image places labels on our meditation experience and judges it in terms of goodness or badness. But do not narrow down your meditation to some sort of statement as to how it is. . . good experience, bad experience. Just forget about these dualistic judgments. There is no one *owning* meditation. There is no your, no possession, no possessor. This experience has no belonging-to. Neither one exists.

Within the mind is a powerful energy that is capable of allowing us to penetrate with insight into the nature of our minds. . . or of completely exploding through our confusion. Just as electricity and atomic energy are capable of producing much power in the material world, the mind is potentially very powerful in the psychic sphere. When we encounter 'impossible situations', such as depression, anxiety, suffering and all sorts of so-called 'problems', this energy becomes too compressed. Mind-problems are a way of compressing this energy, of limiting our field of vision, of squeezing ourselves into an inescapable mental corner. No matter what our situation in life, our problems are constantly going on at deeper, more subtle levels. The way in which they choose to surface are through our dialy inadequacies and frustrations. But these temporary situations are not the real problem. The real problem is more pervasive, deep within the nervous system. If we constantly try to deal with the problem, then as soon as we think we have it solved, another one takes its place. It's like digging in sand on the beach. As soon as we remove a handful of water, more water seeps in.

Trying to control our thoughts, or to think or analyze our way to the root of the deeper problem will not necessarily help. We only get stuck focusing on a bucket of water and do not recognize the ocean. As soon as we think we have just solved one problem or dissatisfaction, another frustration arises. So we just continue to get stuck in an endless progression of projections, solutions and problems. Even screaming and crying only removes the surface tension. At that time our whole body tightens, our muscles compress and almost squeeze out the tears. After the session is over we feel more relaxed or clear. But this is more like shifting weight. Until we wake up, the same problems or patterns continue to arise.

For just one hour we can count our thoughts and see how hundreds of thoughts arise. If our minds are especially tight or tense with the forcefulness of some narrow concentration which is trying to control our thoughts, we become heavy and exhausted. But if we can gently reduce the number of events in our mind, we can reduce the degree of tightness that occurs. If we can just

thing is based on mind. So it is essential that we understand this mind.

Our minds are, in a sense, already complétely illumined, capable of seeing truth directly, nakedly but we fail to see this. Instead of seeing our mind for what it is intrinsically, we always have to relate it to something else that we can grasp or hold on to. To describe mind, we often use words which are descriptions for something else: mind is like this or mind is like that. We try to trap the mind through a series of projections or concepts. Rather than experiencing directly, we dissect the experience with our interpretations. We must always figure out what is happening or have some fanciful idea of what we are doing. But as soon as we try to interpret our reality so that it becomes more digestible our immediate experience is no longer nourishing.

We all have to have things our way, otherwise we fear we will be lost. If we think we are lost, then we are really in trouble. No one is allowed to be lost these days. Everyone is supposed to know where it is that he or she is going. Still, many people seem very dissatisfied and inwardly disturbed.

To understand who we are and what we are doing, we must understand the meaning of silence. Within silence there is balance. When everything becomes simplified through silence , all the tangles of our inner Knots and problems gradually dissolve. Silence is not simply the absence of speech. Silence comes from within. It is absolutely calm, without fixation, without preparation. Just pure naturalness. Nothing is required except, simply, to be. If this *means* something to you, then it is not silence. Silence does not hold on to any *thing.* But often, if we cannot hold on to some idea, or some fascination, or some stimulation, we suddenly feel lost. We seem to have no identity, and this threatens us very deeply.

Within silence we can discover who we really are . . . our mind and body becomes transparent. There is no need to guess when we investigate this directly. But often we seek stimulation and excitement. We must always be doing something. If we have a few moments alone, we may become anxious and nervous because we really don't want to face ourselves.

In that moment we may ask, 'Who is behind what is going on? My eyes move, I hear sound, I discriminate this and that. . . but who is doing all of this?' You have to identify this person. On the common physical level, we think happiness is just pleasing the body. We become confident and relaxed on the outside, but internally we are still deeply worried. The body is still feeling unpleasant with certain nervous tensions that disturb our awareness. We do not even fully appreciate pleasant sensations. We are always looking forward to the next moment, the next enjoyment. Or perhaps we are complaining that we never seem to get what we really want.

Someone more intellectual is not fooled by the deceptions of emotional attachments. They question and investigate what is the nature of their mind. But still, they are merely doing research because there is no certainty - no one has a specific idea of what mind is or how to go about discovering it. Instead they

The Enlightenment-mind

We are trying to understand our mind. What is the best way to develop a positive mind? We can philosophize and try to relate our theories to our direct experience, but basically this involves understanding our own mind.

At first, mind seems so familiar, simple, easy. But the more you investigate, the more mysterious mind becomes. Mind is like a painter or an artist: mind creates Samsara, mind creates Karma, mind creates confusion, delusion, misery and suffering. Mind encompasses everything that is happening. Mind is the parent and Samsara and Nirvana are its children.

If I enjoy, it is through mind. If I suffer, it too is through mind . If I hate, my mind hates. If I resent, it is my mind that resents. If I am enlightened, it is my mind that is enlighted. Every-