

禪修開示(一)

2005, 6, 10 於萬里正覺寺禪修營

丹津跋摩法師主講

鄭秋霜紀錄

這個周末很短，我希望大家能放鬆一下，我的開示不會很長，也不複雜。我要從動機、發心 (motivation) 開始。這個周末你們爲了什麼動機來禪修？這是個放下家人的機會，也是個清靜休息的好地方，當然你們也可以去 SPA 健康中心放鬆，所以，我認爲你們還爲了其他原因而來。

就修行而言，有三大基本動機。第一個是我們都想離苦得樂，植下往生善道的因，以便來世能更好。不只佛教，很多宗教的信眾都很認真修行做好事，以便可以往生天堂。

佛教徒也有很多人專修淨土法門，以便往生阿彌陀佛的西方淨土。對大多數佛教徒而言，西方淨土就是天堂，他們不懂兩者的分別，只知道他們在那裡會很快樂，不用工作，不用發愁；但阿彌陀佛淨土的本意並非如此，這只是多數人的認知。

從另一個角度來說，我們知道，即使投生淨土或往生善道，這仍是無常，我們還得返生人間，所以這並非真正的答案。

發心的第二個層次就是要遠離一切纏縛，自在解脫，並在死時入涅槃。爲證涅槃，光做善事、當好人，是不夠的，我們還需根除最微細的三毒之因。

也就是說，根除與生俱來的無明，而最根本的無明愚癡，就是貪著我執，根本無明的底層來自對自我的珍惜，愛我們所喜愛的，而把不喜歡的剔除。

三毒是六道生死輪迴旋轉的中心，去除三毒就能進入無爲法，得證涅槃。

在大多數上座部佛教國家，例如斯里蘭卡、泰國、越南等，他們修行的動機就是要證得涅槃。但大乘佛教國家，修行的發心是基於菩提心。以菩提心發願證得解脫，不單只爲自解脫，而是爲完全體證佛性而成佛，這並非爲己，而是因爲成佛就可救度其他眾生。這就像一個房子火災，我們透過己力逃離現場。如果有人逃生後說：「感謝老天，我出來了！」並掉頭離去，這只是自解脫的小乘行者。但大乘行者會說：「嗯！很好，我出來了，但我所有家人都還在裡面，因爲我已經出來，所以可以幫忙救他們。」

想像一下，房子真的著火，你逃出火場。你會不會自顧自地走開說：「哎！太慘了，我的父母小孩兄弟姐妹都還在裡面。很抱歉，我已出來了，你們要自求多福了。」

我的意思是，大家必須想一想，我們經過永無止境的輪迴（我們已輪迴多生多世，多到你無法想像），在這麼多的生死流轉裡，每個人都已變得非常親密相關，但我們並未體認到這個事實。我們忘記了彼此的因緣，不代表過去世我們不會做過彼此的父母子女、兄弟姐妹。

我剛好想起一件事。當我離開印度到東亞的前一天，接到一封陌生男子的來信，他自稱是我的同父異母兄弟，我們的父親是同一人。我知道我父親曾經結過

一次婚，也知道有個同父異母的兄弟，因為我一直與母親及其娘家較親近，所以，我從未見過我的同父異母兄弟，也從未聯絡，不曾給過他照片。他是看到我在《雪洞》書中提到我對父親的描述，聽起來和他父親像是同一人，所以他就寫了這封信給我。

想想看！即使這輩子我都有個素未謀面的同父異母兄弟，更何況是過去的生生世世裡，有多少是我們不認識的親人，如果在街上遇到，也無法認出。

所以，這是動機的問題。你也可以想像你掉進一個大沼澤，最後你想辦法把自己拉出來。接下來，你會怎樣做呢？你是掉頭走開，說大家都溺水了，那就再見囉？還是回頭找一個乾處把大家救出來。

發心這回事是非常、非常重要的。我們為什麼要如實修行？是爲了自己，還是爲了別人？你長得怎麼樣，無所謂；你是僧、是尼、是居士大德，無所謂；你有受、沒受菩薩戒也都無所謂。重點是，在你內心深處，你的發心是什麼？

因爲這就像分道揚鑣的兩個不同方向，取決於你的內在發心，而非外在修行。你究竟要何去何從？這是非常重要的關鍵。這些都是佛法，沒有孰對孰錯，兩者都非常非常好，但卻指向不同方向，你必須非常確切了知，你到底想去哪裡。

例如，甚至你修什麼法門，根本也無所謂。你可以學禪，你可以修行金剛乘，搖鈴持咒，但如果你修行的原因，例如是想要功成名就、長壽發財，那只是最低層次的發心。

你也可以廣修各式法門，因為你希望藉此得到心的解脫，但你並不太關切其他人。我的意思是，你也希望別人快樂，你不是很自私，主要是因爲當你看透無止盡的娑婆輪迴，看夠生生世世的生死流轉，你打心裡大喊：「讓我解脫吧！」

或當你自己受苦、遇到困境，並打開心胸，體悟到眾生皆苦，然後自然生起我想認真修行，以便到達一個可以真正利益眾生的層次。

我曾做了個夢，可以解釋兩種發心的不同。我夢見身處一個大監獄，此獄不是普通的大，而是延伸到無止境，獄頂有閣樓公寓，人們就在上面閒晃、開派對、聽音樂狂歡。

但往下走到地牢，人們則受盡痛苦折磨。然而，我發現不管我們是在閣樓逍遙賽神仙，還是在地牢中吃盡苦頭，我們都身陷囹圄，我們都沒有真正自主權，上面的人可能被遣送下來，下面的人可能上去，一切都無法自己控制。我們很茫然，不知何去何從。

所以，這是非常可怕的。我告訴許多朋友說：「看，我們都在監獄中，我們必須逃走。」

朋友說：「是啊，不過還好啦！」或說：「我們是在監獄裡，但越獄很難，最好還是乖乖待在裡面。」

我說：「不！你們不懂。這裡是監獄，很危險，我們必須離開。」然後兩個朋友說：「好，如果你走，我們就跟你走。」

有條小河潺潺流過監獄，河岸有天神守護，還有一艘小船停靠。我們就跳上船，並沒有人爲難我們，甚至看守的天神也未阻止。我們就乘船順流而下，直到

監獄外面。

那裡有條無止境與監獄平行的長路，我們開始拔足狂奔。我不停地跑，我的朋友也跟在後頭一起跑，我們沿著與監獄平行的長路一直跑，一直跑，一直跑。

我們一直跑，一直跑，我跑得很累了，我感到絕望，心想監獄永遠持續在那，這真徒勞無功，最好是待在監獄，至少不會這麼筋疲力盡。

然後，我又想到：「是啊！如果我停下來，回到監獄去，我的朋友也會跟著停下來，他們是因為我而跑，如果我重返監獄，他們也會重返監獄，爲了他們，我得繼續跑下去。」當我不想自己如何逃脫，開始想如何幫我的朋友逃出去的那一剎那，監獄消失了！

夢繼續引領到一條有漂亮房舍的郊區道路上，遇見的人說：「喔，很少人越獄成功。」夢還繼續，但不重要，重點是自己試圖逃離生死輪迴弄得精疲力盡，直到我停止爲自己想。當我一停止爲自己想就所有事情都改變了。

另一個發心的例子是，我在下午習慣做大黑天護法會供，有天晚上正要做時，我覺得太累，不想做！

然後，有個念頭生起：「你不是爲自己做會供，而是爲其他不懂如何做會供的人而做，你是他們的替身。」一想到這一點，我的力氣就來了，因爲，忽然你不掛礙：「喔，我好累」

就覺得：「不，有人得做，因爲其他人不懂得怎麼做，你必須爲其他人而做。」這時精力自然出現。

我不是說我是菩薩，我一點也不是。我想說的是，當我們不再以自己爲焦點，多爲別人著想，就會有種不同的力量源展現。

所以這個周末，希望大家能或多或少生起菩提心，我們希望達到覺悟，因爲只有覺悟，才能生出足夠的智慧和慈悲去利益他人。

有些人很慈悲，但沒有真正的智慧，因此助人有限。他們只專注現世，無法根除他人受苦的因，只能給予物質的幫助。有些人有智慧，但缺乏廣大無邊的慈悲心，所以也無法利益很多人。

所以，慈悲與智慧就像鷹的兩翅，可以飛進解脫的虛空，希望這個周末大家也都能自在飛翔。

因爲時間不多，我們簡單做些禪修。我知道很多人都是老參，但也可修行這個簡單法門。

至於沒有特別禪修法門或這個周末想找個法門修行的人，我建議你們從觀呼吸開始。

觀呼吸法門，首先要儘可能坐得舒適，背痛的人可以坐在椅凳上（如果有的話）。坐在地板上並沒有魔力，這只是來自印度的傳統，印度人都席地而坐，根本不是什麼了不起的事。西藏人也一樣，你瞧，他們總是盤腿而坐，對他們而言，禪坐一點都不以爲難。

但對那些不好盤腿坐的地方，如果你還年輕，就堅忍一下，因爲盤腿是久坐最舒適及最容易的方法，但如果你膝蓋痛，真的坐不住，就找張椅子坐下。

重點是，脊椎要直而不僵，肩膀往後下沈，手置於腿或膝上，整個身體感覺是直的，你的脊椎成一直線拉直。

西藏的傳承，有所謂「毘盧遮那七支坐法」。第一支是蓮花座的雙盤，像坐在這裡的這位先生莊嚴的坐姿一樣。儘可能雙盤，也可以單盤或把腳放下來。藏傳佛教裡的當來下生彌勒佛就是這樣坐，沒有盤腿。

所以第一支就像蓮花般的跏趺坐，跏趺坐的重要性，如同你所看到，會促使我們的身體各部分各就各位。因此，在印度的西藏人都不用小拜墊，因為盤腿對他們是再自然不過的事。

第二支是手結印。有人說左手在右手下，但右掌在下也無所謂，佛陀手印就是這樣，如果這樣不舒服，就把手掌往外放在膝上。

最重要的是，背要直而不緊，肩膀向後而深沈，頭略向上拉，下巴內縮，眼睛微張，焦點沿著鼻樑斜下，放在你面前最自然的目視距離，舌頂上顎。

這麼坐的原因，是因為每一支都主管不同的氣，所以，如果你打坐端平正確，氣就會自然流動。氣流得很順，是因為脈很直且在正確位置。脈正則氣順，氣順則心定，因為心隨氣走。所以，我們可以輕鬆坐著，專注在呼與吸上。

有些宗派的修行法門，特別是盛行於緬甸的，要學生非常專心於呼與吸，幾乎是強迫心專於於呼吸上。西藏的教法，像寧瑪派，強調心要放鬆、廣大，但放鬆廣大的心還是專注於當下呼吸，只是在覺察呼與吸的進出。

我們要專注於呼吸，因為過去不能呼吸，未來也不能呼吸，唯有當下可以呼吸，專注呼吸就能處在當下，所以禪修、走路、工作時，就以放鬆的心，專注在你的身心當時所在的情況，練習覺知當下你的所行、所感，任何妄念都要輕鬆放下，專注呼吸。今天就練習這些，明天再更深入探討。

現在，我們要去經行。還有件事提醒一下，這個周末我希望大家儘可能禁語，這是很重要的。在印度，我們的女尼正在禪修兩個月，雖然她們都只是二十出頭的女孩，但她們在整整兩個月內都禁語。她們做得到，你們也做得到，所以，來此禪修的諸位，請儘量不要彼此交談，真正把禁語當成一個承諾。※（未完待續）

Motivation of Meditation

Delivered at a meditation retreat on June 10 , 2005

By Ven. Tenzin Palmo

Record by Kathy Cheng

This weekend of course is very short, I hope we can just basically have a weekend to relax. My talk will not be too long and too complicated. I would like to start just with the question of motivation. One motivation is that it is a nice opportunity to get away from your family and to be in a nice quiet place and just be able to relax. But of course you could do that in a health spa, so I assume you have other reasons .

Spiritually speaking, three motivations are considered to be why we engage in dharma activities. The first reason is because we want to be happy and to create causes so that next lifetime we can be reborn in higher states. Many religions, not only Buddhism, practice very hard and very good in order that next time they can be reborn in heaven.

And even among Buddhists, there is a lot proportion who practice in order to be reborn in the Pure Land of Amitabha, which for many people is actually just a kind of heaven. They don't know the difference. What is the difference between heaven and Amitabha's Pure Land? They would not know. They just know they are going to be happy there, no more work, no more worries. That is not the real reason for Amitabha's Pure Land; but that is the way most people perceive it.

The next level is that we realize that even rebirth in heavenly places or become higher states of beings are impermanent and we need to come back down again eventually. And this is not really the answer.

So the next level of aspiration is to just get out of the whole thing to attain our own personal liberation and enter into Nirvana at the time of death. In order to attain the Nirvana, it is not enough just to good deeds and be a kind person. One also needs to eradicate the smallest root or the causes of the three poisons.

That means complete uprooting of all our inherent ignorance, meaning our clinging to a self or ego, or a sense of something separate, which is I. And then what leads from this underlying ignorance is the underlying self-cherishing which comes from the grasping, the clinging to what I like, what pleases, and pushing away the hatred and anger towards what is not pleasing.

These three poisons are at the heart of which keeps the whole wheel of life and death revolving. When we completely destroy those, then the mind enters an unconditional state and we attain Nirvana.

In most of the Theravadin countries such as Sri Lanka, Thailand, and much of Vietnam and so forth, this is the motivation behind their spiritual practice. However, in Mahayana countries, the ideal is different. Mahayana Buddhism is based on a principle called bodhicitta. Bodhicitta means the aspiration to attain not just liberation but full enlightenment, Buddhahood. One aspires to attain Buddhahood not for oneself, but because as a Buddha one will be able to liberate all other beings. This is like supposing there was a burning house, a house completely on fire and through one's efforts one escaped from the house. Now if one says, "Oh, thank Goodness. I've got out of that." And then he walks away. That is the Hinayana level of individual freedom. But the Mahayana aspect says, "Oh, I got out. Good. But all my family are in the burning house. Now because I am out, I can help rescue them, too."

After all, imagine it, actually, if a house is on fire and you get out. I mean could you personally walk away and said ,like this ? "Well, too bad. My mother and father, my children, husband and siblings are all burning. Sorry. Do the best you can. I am out."

I mean you have to think about that because through endless lifetimes (we have so many lifetimes. You can't even possibly imagine how many lifetimes.) and during all those many many lifetimes, in the end, we have been very intimately related with everybody. The fact we don't recognize, and we've forgotten doesn't mean that we were not actually all parents, children, and siblings of all beings.

It just came to my mind. The day before I left for East Asia when I was in India, I received a letter from a man who said that he was my half brother. His father and my father are the same. My father has married before, I knew I have a half brother. I never met him and I lost touch with him because of my mother. I was connected with my mother and her family. I didn't give any photo to my half brother. He has seen my book, Cave in the Snow, and recognized that the person whom I describe as my father sounds like his father and finally makes him write to me.

Imagine ! I mean even in this lifetime I had a half brother whom I didn't know. Imagine for all the past lifetimes how many families one had that one didn't connect with. If I met them in the street, I wouldn't recognize them.

It is a question of motivation. You can also think of it like if one was in a huge swamp and finally manages to pull oneself up out of the swamp. Then what? Do you just walk away, say bye-bye when everybody else is drowning? Or will you use a factor such as a dry firm ground to come back and pull everybody else out?

This question of motivation is very very important. Why do we practice the dharma? For ourselves or for others? It doesn't matter what you look like. It doesn't matter whether you are a monk, a nun or a lay person. It doesn't matter if you have taken bodhisattva's vows or not. The question is in the depth of your heart: "What is your motivation?"

It is like two parts and they are going in two different directions. It depends not on your outer practices but your inner motivation: Which direction you are going? This is a very important point. Both are Buddha dharma. It is not that one is right and one is wrong. They are both very very good. But they are leading in different directions and one should be very clear about exactly where one wants to go.

For example, it is not even a matter of what you are practicing. You can be practicing Zen, you can be practicing Vajrayana and ringing your bell and singing your mantras, but if the reason is because, for example, you hope this is going to make you successful, have long life and get a lot of money, that is the lowest level of aspiration.

Or you could be doing varieties of practices because you hope that this will get you liberation of mind but you don't really care too much about other people. I mean you want other people to be happy, too. It is not that you are selfish. Nonetheless, the main reason is because seeing the endlessness of samsara, seeing how many lifetimes that we have to go through. In your heart you are saying, "Get me out."

Or seeing your own suffering and understanding the predicament. Open the heart to realize that this is something we all share. And then the feeling naturally arises. I really want to practice so that I can be at the level that I can be genuinely beneficial to others.

One time I had a dream. I mean that this just explains the difference. I dreamed I was in a huge prison. It was not a normal prison but extended endlessly forever. On the top there was a beautiful penthouse apartment, and people were lounging around, having party and listening to music and having wonderful time.

And all the way down to the very dungeon, there were people in agony, suffering, being tortured in total misery. Nonetheless, I realized no matter whether we were in the penthouse as gods or down in the miseries, we were all in prison. And because we were in prison, we had no real autonomy, those up could be sent down, those down could go up. We have no mastery of this. Where we are going to go is very uncertain.

So it is very frightening. I said to many friends, "Look, we are all in prison. We got to escape."

And my friends said, "Yeah, we are in prison, but it's ok." Or some said, "Yes, we are in prison, but it's so difficult to get out, we had better stay in prison."

And I said, "No, you don't understand. It is prison. It is very dangerous. We must leave."

Then two friends said, "Ok. If you go, we will go."

Through the prison, there was a stream and by the bank there were gods standing, and there was a boat. We got onto the boat and no body actually stopped us. The god didn't stop us. No body stopped us. We sailed down the boat until we were outside the prison.

And there was a road running parallel to this long long prison. We started running. I was running and my two friends were running behind. We were running and running and running parallel to the prison.

We were running and running and running and I was so tired that I thought this was hopeless and this prison lasted forever. This is useless, we had better to be in prison. At least we would not be so exhausted.

Then I thought, "Yes, but if I stop running and go back, my friends will also stop. They are only running because I am running. If I go back into the prison, they also will go back into the prison. For their sake, I have to keep running." On the moment, I stopped thinking of myself getting out and started thinking about helping them get out. The prison stops.

The dream went on. It led to a nice suburban road with nice houses. We met people

who said, "Oh, not many people escaped from it." The dream goes on, but it is not important. The important part for this is that trying to leave samsara was very exhausting until I stopped thinking of getting myself out. As soon as I stopped thinking of myself getting out, the whole thing changes.

Another way to look at this is like one time I was doing Mahakala protection puja. In the evening I used to do it. One night I was going to do the puja, and I thought I was just too tired. Leave it!

Then a thought came into my mind." But you are not doing this for the sake of yourself, you are doing this for the sake of all those people who don't know how to do the Mahakala puja. You are their substitute." As soon as I thought this, energy came. You know, because suddenly you would not concern, "Oh, I was so tired." But suddenly there was a feeling ." No, one has to do it because other people don't know how to do it. You have to do it for them." Then energy naturally comes.

I mean I am not here to try to present myself as a Bodhisattva. I am not at all. But what I am saying is that it so often happens that when we lose our focus on ourselves and what we are trying to do for us and start thinking about how we are acting on behalf of others, the whole different energy opens up.

Ok. During this weekend, I hope you will try to generate a little deal of bodhicitta or a great deal of bodhicitta. The idea is that we wish to attain enlightenment because enlightened state is the only one in which we have enough wisdom and compassion to benefit others.

I mean some people have lots and lots of compassion, but because they don't actually generate wisdom, the ability to help is very limited. It only focuses on this life. It doesn't really get to the roots of what is causing suffering for others. It's only very material benefits which they gave. Others have wisdom, but somehow they lack genuine, open, vast compassion. So only very few are benefited.

Compassion and wisdom are compared to the two wings of an eagle with which one can fly up into the space of enlightenment. Let's wish during this weekend we are going to fly around.