

體證佛性之道

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最近我和鄭振煌教授、游祥洲教授到花蓮山上拜訪一位臨濟宗的禪師。臨濟宗的法門是強迫你的心去參公案，不斷提起話頭，最後妄想心停歇，因為你一直在問沒有答案的問題。我的意思是，如果你問的問題有答案，那很簡單，因為仍屬於思惟的一部分。但如果你強破你的心去回答並無答案的問題，最後心就會放棄，思惟停止。

然而藏傳佛教的大手印或大圓滿等法門，則截然不同，要讓心完全放鬆。我們的心常常不是放鬆的，要讓心完全放鬆，並非簡單的事。在這些法門中，心不但要放鬆，同時也要保持覺醒與心平氣和。只要正念分明，絕對心平氣和與完全放鬆，也能讓妄念中斷。

禪修就是努力聯繫真如的覺性。如我所說的，覺性就像驅動電腦的電力，讓我們所有的感官與思惟產生作用。我們不是在尋找身外物。覺性就是我們自己，我們自己就是覺性。我們所做的每件事、每個動作，都是因為我們有覺性，只是沒有覺察而已。

諸位也許會問：既然覺性無所不在，又何必費工夫去找覺性？問題就在於我們把自己定位成電腦，電腦當機時，我們認為我們也當機了。

這表示我們總是認同很多錯誤的東西，卻視為理所當然。我們首先把自己定位成肉體，難怪我們會這麼怕死。尤其我們把概念心、想法、意見、判斷、記憶、觀念和希望當成是「自己」，以為這些就是我，我就是這些。

想像我們的心性就是藍天，但就像今天的天空被烏雲遮蓋了，所以我們只看到烏雲，卻看不到天空。

顯然的，必須先有虛空，烏雲才有地方可以飄浮。但我們只看到烏雲，沒有看到天空。烏雲太厚了，讓我們以為只有烏雲。當你觀心時，只看到烏雲，卻看不到天空，不認得天空。心上的烏雲是由負面想法所生。我們的負面想法，深植在內心裡，就像覆蓋心靈花園的雜草，根深柢固。

當我在雪洞修行時，洞外有塊台地。因為每逢下雨它就變得很泥濘，我決定整地。為了把土鋪平，我必須先把地上的小草拔掉，特別是一小叢很美麗的小花。它們很可愛，但只是雜草。我試著把它們拔起，以為一拔就起，卻拔不起來。所以我就往下挖掘，發現它們的根很深，我就愈挖愈深。最後發現，小花的根就像拇指扣住食指那麼大，它的根鬚在地底延伸，既長且深，但地面上卻只出現美麗的小花。

當時令我感到震驚的是，野草就像我們的煩惱，特別是貪。你知道，貪婪、欲望或願望看起來以乎無害。嗯，這東西我喜歡，我要買！嗯，那個看起來也不賴，我要買！有什麼大不了？你認為呢？

然而，佛陀說，正是貪欲及緣取把我們綁在輪迴中。我們不斷輪迴，並非偶然，

而是因為我們貪取輪迴。

我到世界各地旅行，不論東方或西方人，最常問我兩個問題：一是如何找到上師，二是如何去除瞋恨。但從來沒人問我，如何才能除掉貪欲。因為我們不喜歡瞋恨，瞋恨使我們感覺糟透了，所以我們想去之而後快，但貪欲有時給我們成就感，覺得棒極了，所以我們不想去除它。

佛陀說，瞋恨所造的惡業比貪大得多，但貪欲比較難拔除，因為我們不想把它連根拔起。你知道，多數人認為如果我毫無欲望，人生還有什麼比這更糟的？所以，我們根本不想去除貪執，以為貪執可以帶來快樂。

欲望不全然是壞的，它是中性的。例如沒有開悟的欲望，將很難開悟。我們必須有欲望開悟。我們一定要有克服負面情緒的欲望，否則不會有修行的動力。所以，有「欲望的欲望」。欲望有些是善，有些是惡。

總之，一切負面情緒都是根本無明。無明不是不懂得如何讀或寫，而是把非我當成我，把不是事實當成事實。這些負面情緒是我們與生俱來的無明，從無明生起貪（我想要它，我喜歡它，把它給我）和瞋（我不喜歡它，我不要它，把它拿走）。此外，還有另一種煩惱：慢。認為自己很特別，不是覺得自己比別人好，就是比別人差，都是慢。自卑因為非常在意自己，也是一種慢。

第五種煩惱是嫉妒。不對別人的幸運隨喜，卻希望它變成你的，認為別人不配得到。

可悲的是，今天的社會正在對這五毒火上加油，因為整個社會都在鼓勵你不斷買更多東西，說服你需要更多東西。如果你仔細想想你真正需要的，其實很少，但欲望卻無止境。

昨天我才聽某位朋友說，她有四百雙鞋子。你真的只能發揮慈悲心了。我的意思是，你每天該怎麼決定今天穿哪雙？這是個極好的例子，告訴我們實際需要與貪欲的差別。世界上沒有一個人會需要四百雙鞋，四雙鞋或許還差不多，用來上班、運動、購物等。四雙就綽綽有餘，再多一些，就真的太多了。

佛陀把貪婪比喻成鹽水，喝得愈多愈口渴。我們的社會給人一杯又一杯的鹽水喝，我們都是笨蛋，才會一杯接一杯地喝。所以，我們應該要觀照本心。

在新加坡（我不知道台灣是否也是如此），人們只要放假或週末時，幾乎每個人或甚至全家扶老攜幼總是去購物商場。很多年前我第一次去新加坡時，我住在一個平常人家。我問新加坡有什麼必看的，他們就把我帶去購物商場，而不是帶我去動物園、植物園或鳥園。他們不帶我去這些地方，只帶我去購物商場。對他們而言，那是真正令人興奮、值得一看的。台灣人也是這樣嗎？

另一個巨大的負面情緒是瞋，讓今日的書籍、電影及娛樂節目愈來愈充滿暴力。每個人都受到刺激，即使小孩子也免不了暴力與殘忍的內容的刺激。看到把砍殺、罵人、傷害、打人當作娛樂節目，確是非常可怕的。

所以，修行者不是往外看，而是要內觀自己的心。我們要做心的主人，不要做心的奴隸，不要讓情緒、負面情緒成為心的主人。這點非常重要。

所以，禪修將有助於我們在一天二十四小時當中，了知起心動念，以及如何反應

妄念。我們該如何反應呢？如果負面情緒像貪瞋癡慢疑生起時，我們要立刻覺察。當負面情緒起來時，我們很容易就美化其名，假裝它們並不很壞。即使我們對他人不誠實，至少要學會誠實面對自己。當然我們也應該對其他人誠實。

大家都喜愛達賴喇嘛，原因之一在於他很真誠，對心中所起的任何念頭，毫不隱瞞。即使他做了某些並不那麼好的事，他可以對幾千人坦言，不假惺惺。

我突然想到一件事，我該不該說呢？但這是他說的。有次在義大利，幾千人聚集，達賴喇嘛說他剛從德國來，有天晚上睡不著，就把電視打開，哪裡曉得電視正在播放色情節目，他看了後說：「哈哈，有趣極了。」

重點是誠實對待自己及他人，特別是誠實面對自己。當念頭、感覺來了，要覺察它們的實相。就像達賴喇嘛的笑，一笑置之。

一天當中，我們要注意自己的起心動念。負面情緒生起時，我們要看到它們，微笑以對，並將其轉化。我們不須太嚴肅，我看修行者有時候太板起道學面孔。你知道的，要放輕鬆點！

總之，有人告訴我必須閉嘴了，因為底片快沒了，我們必須先在這裡告一段落。我不懂為什麼我們要成為照相機的奴隸，但我被告知只剩三分鐘。

真正重要的是，我們在任何時候，都要儘可能覺察內在的起心動念，而不只是外在的事物。當我們做了負面的事，我們要正視它、了知它、放下它；如果我們做了好事，我們要正視它、了知它、增長它。只要每天如是練習，就可以快速轉化。

The Way to Realize

Buddha Nature

Delivered at a meditation retreat on June 11, 2005

by Bhikkhuni Tenzin Palmo

Chinese Translation by Kathy Cheng

Recently I went with Professor Cheng and Professor Yo to meet a Zen Master who is living in a mountain somewhere and he belongs to the Linchi tradition. In Linchi, the idea of Kongan is to force your mind through constant questioning and in the end through exhaustion of questioning, the mind will fall apart because you are asking questions which have no answer. I mean if you are asking a question that has an answer, that is easy and it is still part of the intellect. But when you are forcing the mind to answer the questions which have no answer, then in the end the mind just gives up to a certain point and falls apart.

However in some schools in Tibet like Mahamudra or Dzogchen, the approaches are different which are to completely relax the mind. Usually our minds are not relaxed. It is quite hard to relax the mind. The point is to relax the mind and keep the mind at the same time completely alert and poised. One is just completely present, absolutely

poised and totally relaxed at the same time. That also causes the mind to fall apart. What we are trying to do is to contact that awareness which is our true nature, the awareness which, as I said, functions through all of our senses and all of our thoughts like the electricity in the computer. It is not we are finding something alien to us. It is what we are. We are all awareness. Every thing we do, every movement we make, is due to this awareness but we don't recognize that awareness.

You might ask since the awareness is running everywhere, why do we have to see it? The problem is that we identify ourselves with the computer. And when the computer breaks down, we think that we have broken down.

It means that we always identify ourselves with all the wrong things. And we all do it naturally. We identify ourselves first with our body which is why we are so afraid of death. Especially we identify ourselves with our conceptual mind, our thinking, our opinions, our judgments, our memories, our ideas, and our aspirations. This is me; this is what I am.

Now imagine that the essential nature of the mind is like the blue sky. But the blue sky like today is covered with all the thick clouds. So all we see are the clouds. We do not see the sky.

Obviously there could not be the clouds in the sky if there is no sky for the clouds to be in it. But we only see the clouds, we do not see the sky. And because the clouds are so thick, we think there are only clouds. When you look into the mind, you just see the clouds. You do not see the sky. You do not recognize the sky. These thick clouds in the mind are made out of our negative thinking. Our negative thinking is something really deep inside. They are like weeds which cover the garden of the mind and have very, very deep roots.

When I was in my cave, I had a little terrace made of mud clay outside. I decided to pave it because when it rained, it got very muddy. In order to pave it, I have to pull out all the little weeds, particularly the little bit bunch of little pretty flowers. They are very sweet but they are just weeds. So I pulled them up. I thought they were just pulled up. But! No. I pulled and they did not come. Then I dug. They went down and I dug more. It turned out that these tiny little pretty flowers had roots about this thick. These roots went all the way across and down, down, down. But on the surface they appeared just little pretty flowers.

At that time, these struck me as being very like our mental defilements, especially greed. You know greed, desire or wanting looks like no problem. Oh, well, I like this, I will buy it, you know. Oh, that looks good, I will buy it. So what? What do you think? But the Buddha said that it is greed and clinging which keeps us bound to the wheel of Samsara. We are not held onto that wheel with chance. We are held because we cling to it.

As I go around the world, there are two questions which I am asked most, whether East or West. The two questions are: First, how can I find a teacher? And secondly, how do I rid myself of anger? But no body asks: how do I rid myself of greed and desire? It is because we don't like anger. Anger makes us feel bad, so we want to get rid of it. But greed and desire provide us sometimes fulfillment which makes us feel good, so we don't want to get rid of it.

The Buddha said that anger was karmically much heavier and more negative, but greed and desire were much more difficult to uproot because we do not want to uproot it. You know it is the fact of matter that most people think of: If I do not have desire, what will life be worse? So there isn't the motivation to really deal with our clinging, grasping and attachments. We think it brings us happiness.

All desire is not bad. The desire is neutral. For example, without desire for enlightenment, it will be very difficult to become enlightened. We have to want. We have to desire to overcome our negative emotions. Otherwise, we would not have the impetus to do so. So there is desire on desire. There is good desire and there is negative desire.

Anyway, these negative emotions are like our basic illusion- ignorance. Ignorance does not mean not knowing how to read and write. Ignorance means mistaking what is not self for self and what is not reality for reality. These negative emotions are our inherent ignorance, and from the ignorance arises our grasping mind -- I want it, I like it, give it to me -- and the aversion mind -- I don't like it, I don't want it, get it away. In addition, there is another mental defilement of pride in the sense of thinking oneself very special, either because one is better or one is inferior. Inferiority is also a kind of pride because it is again very absorbed in oneself.

And then the fifth one is jealousy or envy. Not rejoicing in others' good fortune, but wishing it is yours and thinking that they do not deserve it.

The sad thing is that our present society is like pouring oil onto the fire of these five poisons because our whole society is based on getting you to buy more and more and convincing you that you need more and more. If one really gets down to what one actually needs, it is so tiny. But the greed is infinite.

I was talking to someone just yesterday. She said she had four hundred pairs of shoes. I mean really you can only feel compassion. I mean you have to choose what you are going to wear everyday. This is a perfect example to emphasize the difference between needs and greed. No body in the world needs four hundred of pairs of shoes. Four pair of shoes, maybe. Working shoes, sports shoes, shoes to go shopping centers. Four is enough. Four more, it is really a lot.

The Buddha compared greed to salty water. The more you drink, the thirstier you get. Our whole society is based on giving people cups and cups of lots of salty water to

drink. We are all stupid, we drink it. So, one should look at the mind.

In Singapore (I don't know whether it is the same case in Taiwan) whenever there are holidays or on weekends, almost everybody or even the whole family would go to the shopping malls. When I first came to Singapore many years ago, I stayed with an ordinary family. I asked what to see in Singapore, they took me to these malls. They did not take me to the zoo, the botanic garden or the bird place. None of that. Just shopping malls. To them, that was really exciting to look at. Are Taiwanese like that? The other great negative emotion is anything connected with anger, hatred, or dislike which makes present days' movies, books and entertainments become more and more violent than before. Every body gets provoked, you know. Even little children get more provoked from violence and cruelty. It is very frightening to look on killing, naming, hurting and blowing up people as entertainment.

So the point is, as practitioners, we cannot deal with what is going on outside, but we can look at our own minds. We have to have control over our minds. We must not be the slaves of our minds, our emotions, and our negative emotions, but become the master of our minds. This is really very important.

Therefore, throughout the day, it will help us really be conscious as much as possible of what is going on in our minds and our reactions to events as they occurred. How do we react? And if negative emotions like clinging, attachment, strong greed, anger, dislike or jealousy arise in our mind, we have to recognize them.

When negative emotions arise in our mind, it is very easy for us to give them a nice name and pretend all of them are not so bad. Even if we are dishonest with other people, we should at least learn how to be honest with ourselves. Of course we should be honest towards other people, too.

One of the things that people really love about His Holiness the Dalai Lama is that he is absolutely honest and straightforward about what is going on in his mind. Even if he did something which is not so good, he tells thousands of people. He does not pretend.

I remember one thing which just came into my mind. Should I tell this story?

But he told it. It was in Italy. There were hundreds and hundreds of people. He said just came from Germany. One night it was very late and he could not sleep. So he turned on the television and it was some kind of pornographic program. "very interesting. Hahaha..." he said.

The thing is to be honest with oneself and others, but especially to be honest with oneself. When thoughts or feelings come, recognize them as they are like the Dalai Lama's laugh. Laugh at it.

Throughout the day, we have to pay attention to our thoughts. When negative thoughts come, we have to see them, smile at them and transform them. Let's take ourselves

not too seriously. I see sometimes dharma practitioners. You know, relax!
Anyway, I am told now I have to shut up because the film is running out. We have to finish here. I don't see why we have to be the slaves of the camera. But anyway, she said, "Three minutes." But the really important thing is that we should lead our daily life as much conscious of what is going on inside ourselves as possible, not just what is going on outside ourselves. When we did something negative, we look at it, recognize it, and let it go. If something positive, then we look at it, recognize it, and encourage it. We just do that in our daily lives, then we can transform very quickly. Basically meditation is helping us calm the mind, get the mind into a state of genuine awareness of consciousness and take that back into the mind itself. This will help the endless flow of thoughts fall apart so that we can be reconnected with our awareness.

