

Going Home

Rest in the Original Clarity of Your Mind

回家

安住在自心本具的靈明覺知

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Tonight we will finish up the third part of the introduction to sitting meditation by talking about what one tries to do internally as an introspective exercise of getting a handle on the mind. Last class, we went through the physical points: first, the seven points of the foundation of good sitting (in posture and so forth). Then, we went through the breathing component. At the end we stressed that the breathing works naturally itself when the whole body is very natural and relaxed. It is an effortless kind of breathing similar to the breathing that you do when you are resting or even asleep.

Although sometimes Chan (Sanskrit: Dhyāna; Japanese: Zen) is translated as “stilling the thoughts” or “calming the mind”, these translations are somewhat misleading. The *Sixth Patriarch's* text is very helpful because the text tells us that the mind is calm, still, quiet, alert but nowhere attached. That is described as the Nature. You don't really calm it or still it, so much as not allow it to “leave” or “depart” from its natural stillness and purity.

The language is a little misleading. This is not just a matter of semantics. If, in the actual practice of doing this, you think that you have to stop the mind, quiet the mind, either gently or forcibly, or that you are trying to stop thoughts, you will become frustrated. You have to think outside the box a little bit. If the text is right, then the natural state of my mind is to be pure and still, and to see things as they really are. Seeing things as they really are, you recognize that there is not one thing that you can attain, attach to or cling to. So you just have to let the mind be in this state. The meditation exercise is only necessary as a technique to go back to the ground that is

今天我們會結束打坐入門的第三部分，我們在打坐時如何往內觀照我們的心。上一次的課，我們講到了觀身的部分：首先是七支正確打坐的基礎（例如坐姿等），然後是調息的部分，最後強調當身體在非常自然和放鬆的狀態下，呼吸是自然的。這種呼吸就像在休息或睡覺時，那樣不費力。

雖然有時候禪Chan（梵文為禪那、日文英譯為禪Zen）被翻譯為「靜慮」或者「寂心」，但是這樣的翻譯容易誤導他人。這時《六祖壇經》對我們就非常有用，因為經文告訴我們：心本來是平靜、寂靜、安靜的，但是又具觀照性，不著一切處，這就是本具的心性。你不必要刻意讓心寂靜下來，你只要不離開自性本自寂靜、本自清淨的狀態就行。

這裏的語言有點會讓人誤解，這不僅是語義的問題。如果在實際修行的過程中，你會認為你必須或柔性或強制性的止念和靜心，那麼你會感到很挫折。你必須突破現有的思維模式，就是說，如果《壇經》的這段經文是正確的，那麼心的本來狀態應該是清淨寂然，並且能夠看到一切法如如的樣子。若看到一切法如如的樣子，你會意識到沒有任何法可獲取、執著或把捉，所以只需要將心保持在這個狀態。而打坐僅僅是一個讓心念回到那個本有狀態的方法，但隨著時間的推移和習慣的養成，我們的本性被各種把捉和馳求的心態攪亂，並使人們忘記了心性本具這樣的能力。

在這個階段我們需要信心。用「信心」這個詞，指的是一種信念，一種透析力，或者是你一念間意識到的明了性：「啊，我真的已經偏離了自性的家，偏離了自心

natural, but, over time and through habit has been so disturbed and stirred up with this business of grasping and seeking that the mind has forgotten that it has this ability.

At this stage you need faith. The word “faith” is a conviction, or an insight, or a moment of clarity within which you realize, “Ah, I have really strayed far from this ‘natural home’, this ‘natural home’ from ‘the wind and light’ of your original mind.” The next step is that “faith” is engaged in a determination, a resolve, to reclaim that space, to restore that space. So it is very active. This is not a passive kind of I believe in ..., but rather it’s a conviction based on a moment or moments of clarity, and then a resolve saying, “I am going to, I believe I can, and I believe I will go back to that state.”

From seeing it and then from engaging in the determination, you obtain a joy because you know you are in the heart and throb of what it means to be a person. You are reclaiming the deepest part of your nature. This joy starts to arise naturally. It is not a joy that comes and goes, “Oh! Today was a good sit and I feel good, and yesterday was a bad sit and I feel bad.” No, it just comes from doing the work which is real and genuine. It releases a kind of joy that comes from doing what is intrinsically real and natural. I want to stress that when we’re calming our mind and stilling our thoughts, we really aren’t exerting that much effort. The aim is that we are simply not to let the mind wander or stray from its natural stillness and purity. It’s a different approach.

So, in the technique, as you are sitting you borrow, they say, “poison to fight poison.” Since this habit—energy is stirred up, it is constantly moving, and is sometimes compared to the wind coming up with storms or compared to a turbulent river flowing - eddies, currents, and waves just going all over the place. You would think that water could never be calm looking at a river like that.

This process of calming the mind, National Master Qingliang (738 - 839), the fourth Patriarch of the Avatamsaka School, compared to a fire. When you observe the fire, you see this constant activity of burning, but you can’t tell where one flame begins and the next one ends. It doesn’t seem to have any control and nothing is determined. There is no causation and no end point, until there are ashes, and then another fire starts.

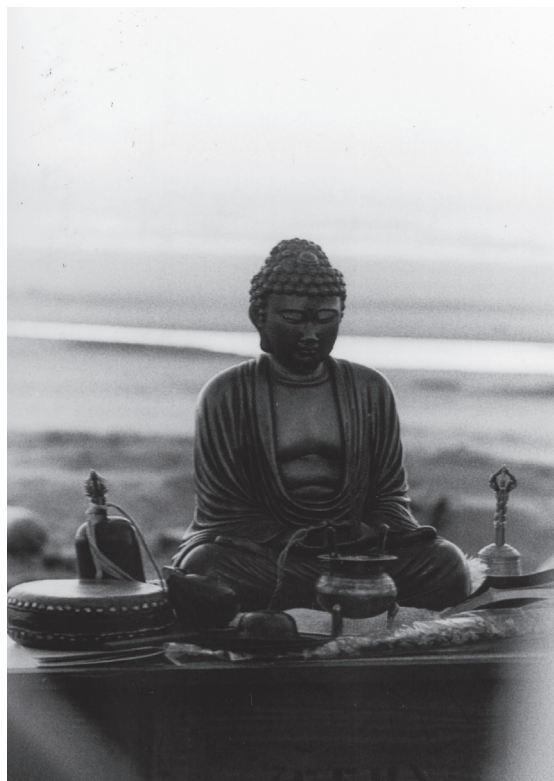
He also says that one breeze doesn’t know the next. One wave doesn’t know the other wave and it is being pushed along, yet it doesn’t know it is being pushed along, and it is simply following. It is not really following the one in front. No one can tell where this will go. This is consciousness unplugged. This is consciousness gone wild.

The goal in the meditation practice, that we are practicing now, is using the technique of watching the ground of consciousness of the mind. Then one begins to see all that frenetic activity. The first stages of meditation, my teacher would describe as somewhat like madness, but what he meant by “madness” was not institutional, clinical madness. You are seeing your mind at work when you sit still like this. It doesn’t seem that it’s become

本有的風光。」下一步就是將這個信心，與決心和菩提心結合，使其將本有的自性恢復，重新找回來。所以這是一個非常積極、非消極的「我相信」，而是基於一念或者念念間的明了，以及一種「我要，我相信我可以，我相信我會回到本有的狀態」的決心。

即使只是在一念間看到自己的本地風光，然後下定決心堅持下去，你依然會得到一種法喜，因為你知道做人的核心意義在哪裏，重新找回了自性中最深層的領地。這種法喜是自然升起的，不是那種暫時的喜悅——「噢，今天打坐感覺不錯，昨天坐得不好。」不是這樣的，這種喜悅來自你的老實修行，來自你知道自己在真實的地方用功而產生的法喜。我想強調的是，讓心平靜下來，讓思緒安靜下來，我們其實無須費多大的力氣。打坐的目的，只是讓我們不要再迷失，或離開自性本有的寂靜和清淨。這是一種不同的方法。

從技術層面上來講，打坐的時候，是用所謂「以毒攻毒」的方法。當習性的能量被攪動時，妄心就不斷地到處亂竄或發狂。有時候我們會把它比喻做暴風或暴流——裏面的漩渦、水流和波浪搞得到處都是。當你看到





more active when you are sitting still or wilder -- you just never paused to observe that field. You are pulled along by it continuously without even realizing that there is this yoke in your nose that is being pulled.

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這樣一條河時，你會認為這河水絕不可能靜下來的。

這個靜心的過程，華嚴宗四祖清涼國師（公元738-839年）喻之為火。當觀察火的時候，看到的是持續的燃燒，你卻無法看出這一撮火焰從何而起，下一撮火焰又滅於何處。看上去，火焰不能自主，也沒有甚麼一定的。這裏面沒有因，也沒有結果，直到都燒成灰燼，然後另一堆火又生起來。

在這基礎上，清涼國師更進一步說明，他說每陣風不知道下一陣風，前浪也不知後浪——它只是不停地被推著前進，自己卻毫無所知。一味地隨

When you start the practice, the first sensation you have is overwhelmingly chaotic: you become aware of all this frenetic activity going on inside. You might say, “Well I must be practicing incorrectly, or this monastery is no good, or the teachers and their Dharma methods are really deficient.” This is an efficacious response, because you are seeing your mind in its wild, uncultivated, unrestrained state where you have let it go. Some people have this to various degrees, and the degree to which you experience this is the degree to which you have let your mind become overgrown with weeds. The more you let it be overgrown, the more, when you sit, it seems to be wild. It seems to be almost immense, like you have taken on Goliath, and you are this puny person, thinking, “I can’t ever conquer this.” If you haven’t let your mind go to odds so badly, it is not so overwhelming.

Early on, you will start to have moments where you actually can sense this natural calm and clarity, although it still ebbs and flows. But don’t get nervous and think that this is some kind of competitive test, that some people’s minds are better than others. That is not the case; the mind is universally the same in all beings. All beings have the potential for this awakening.

How we’ve let that go over a period of not just days, and months, and years, but lifetimes, is the degree to which we have let that ground either become or stay in its natural state, relatively unpolluted. You are listening to the echoes, the movement, that has happened.

There is a famous poem by Tao Yuanming (365-427) based on this realization that begins with the metaphor of “Going home”. He must be at 40 years old at this stage and he’s lived a pretty interesting and wild life. Suddenly he realizes that he is completely out of control and that he is just being pulled along by his habits and impulses. In the first line of the poem he says: “I’m going home.” In other words, he is going back to this ground. The second line says: “My fields and gardens are choked with weeds.” This describes how through the neglect over time he has allowed this. But, he says, “Why should I not return?” That is the third line. This points to his determination — “I see it, I’m going to go back. Oh my gosh, I’ve really let this thing go to seed”. So then you roll up your sleeves and go to work.

This is very much of the spirit of someone like Emerson, the American transcendental philosopher, who, especially in his essay on self-reliance, talked about how all we have to work with is this (tapping his arm for emphasis): this is the ground that we have to work with, there is no other ground. We don’t get anything, by grabbing, seeking outside, cheating, taking shortcuts. He says that the ground that’s given you to till, this natural ground, is all that you have to work with. Nobody knows what they can do, or will do, until they try.

The idea is that you just recognize your mind-ground. You

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打坐的目標，就是用這個方法來觀察我們的心，逐漸就能看到心中的亂相。所以打坐的初始階段，上人把它們描述得有點像發狂，不過他所指的不是醫學上那種精神錯亂的發瘋狀態。在修行的那一瞬間，其實你會看到靜靜打坐時，你的心在起作用。它似乎並沒有因為你在打坐而變得更活躍或者更狂亂——你只是從沒有停下來觀察到那個境界。你一直被它牽著走，而你自己卻根本沒有意識到你被身上的軛牽著鼻子走。

當你真正開始打坐觀心時，最初會感受到不可抗拒的混亂，那種覺察到內心的狂亂。你可能會說：「這大概是修行錯誤，或者這個道場不好，或者教導的老師和法門都不夠格。」事實上，這種狂亂的感受正是切合實際的反應，因為你看到了自己內心那狂野不羈，不受調伏的狀態，這也是你放任它如此。一些人會有不同程度的狂亂，而體驗的不同，主要是由於不同程度地縱容自己心地上的雜草蔓延。放縱得越多，當你打坐時，心就越任性失控，而且是那樣地強大，就好像對上了巨人；渺小的你心想：「我是絕對贏不了。」如果你不曾讓你的心如此嚴重的散亂，妄心也就不會如此勢不可擋。

在打坐的初期，你也會有幾念是平靜與清明的，雖然這個境界會流動與退失。但不用緊張，不要想這是一種競爭，或者某些人的境界比其他人好，不是這樣的。所有眾生的本性是普遍一樣的，都有覺悟的潛能。

我們如何讓那種「平靜與清明」持續，不僅僅是幾天，幾個月，或幾年，而是一輩子；這取決於我們使心地成為或保持在自然狀態程度的多少，也就是說「不受污染」的狀態。你是在傾聽一種回響，一種動靜。這就是(打坐過程)所發生的狀況。

基於同樣的感悟，陶淵明寫了一篇有名的辭賦，開頭就以回歸家園作為比喻。那時他大概40歲左右，過著起伏的生活。突然，一股慣習和衝動，一份感觸不自主地牽動他；賦的第一句說「歸去來兮」——我要回家了，換句話說他要回到原有的心地。第二句說「田園將蕪」——田園裏長滿了野草；這是長期的疏忽與縱容所造成的。接著第三句，他說「胡不歸？」——為什麼我不

don't judge it, or go insane, thinking, "I'm just so sinful and negligent, and I've led such a wild life," and then sink into despair, and maybe even a little bit of self-mortification. If you go that way, meditation ends up being that you paralyze yourself from taking action because you say, "It's hopeless," so you don't go there. What you need to do is, like a doctor, look objectively and do the diagnostics.

In the first stage of this meditation, when you sit, you are gathering in your body and relaxing your breathing. Then you use one of these various mental exercises - these techniques for watching, observing the mind - without letting it stray or move off that place - those techniques then expose it. You will see exactly what is there. Then you will know what you have to do. After a while you start to recognize patterns, recurring patterns of thoughts, feelings, emotional reactions, and so forth. You will have memories. Things will stir up that you think you have forgotten, because quite a bit is stored in this ground. This is a repository for all your thoughts and feelings, for all the karma that you've done over such a long time. Its storage is huge beyond gigabytes, terabytes, or petabytes.

In order to let the mind return to its home, all the fake thinking has to play itself out. Patience is very important here. If the theory instead were to say that you have to crush the waves of fake thinking, or cover them and put the lid on, then you are going to take a whole different approach to your meditation. But if this theory is correct and you can be patient, realizing that eventually if you don't blow on the fire and add more fuel, the mad mind will subside and go back to its natural equanimity.

This is really important to understand, otherwise you can wind up going really wrong in your meditation. You either can go into despair because it is not happening, and it seems like there's no stopping of this. Or, you'll sink into a kind of forceful, uptight repressive meditation. You think, "Damn, I'm going to get it today. Grrr!" If you have that kind of repressive energy, you won't get it. Because that is like adding fuel to the fire, which can become destructive. Instead, what you have to do is be patient and let it be without repressing and without reacting. Don't try to push the false thinking down, and don't try to engage and follow it, just let it pass and it will go. ❀

回去呢？表明了他的決心：「我明白了，我要回去了；老天！我真的讓這件事了結了」。所以就捲起袖子，著手去做了。

這有如艾默生的精神，他是位主張超驗主義的美國哲學家，尤其在他「論自力」的文章中，談到了我們要怎麼樣做（拍拍自己的手臂強調著）：「我們必須在這塊田地上耕作，我們沒有其他的地。我們不能通過把捉，向外馳求，欺騙或走捷徑的方法來取得任何的東西。」他說：「你只有這塊天然的土地可耕種。在人們嘗試耕種前，沒有人知道他們能做什麼，或是會做什麼。」

這個想法是說，你得意識到這是我的心田。你不要對它品頭論足，不要發狂的想著「我有罪，我好愚痴，我活得如此這般的糜爛。」然後陷入絕望中，甚至自我屈辱一番。如果你往那個方向去思維，基本上，得到的結果就是麻痺自己，然後也不採取任何行動改變自己，因為你說這是無望的。所以你不要往那個方向去思維，你要做的就是就像醫生一樣，客觀地看待這一切並寫診斷書。

坐下來打坐的第一階段，就是收攝你的身體和放鬆呼吸。然後運用不同的心法技巧——觀察你的心念，不要讓它跑了。然後讓這些觀察到的念頭曝光，然後你就能看到你的心念。之後，你就會知道該怎麼辦了。這樣子持續一段時間以後，你會開始意識到自己的思維模式，及重複性的思路，感情，情緒反應的模式等等。你會回憶過去，有一些你認為你已經忘記的事情也會在那兒翻騰，因為這塊心田裏儲藏了很多事情。這是一個含藏所有的想法，情緒反應，及長期以來所造的業力的倉庫。它的容量非常之巨大，遠超過十億字節(GB)，兆字節(TB)，千兆字節(PB)。

要讓自心回家，就得讓妄想自然演變完畢。在此，忍耐心是非常重要的。如果理論上說你得毀滅妄想的波浪，或拿個蓋子把波浪蓋起來，那麼你會採取完全不同的方式來修打坐的這個法門。但是，如果先前講得的這個理論是正確的，你不妨用忍耐心，最後你會發現，如果你不再煽火，或火上加油，瘋狂的妄心最終會歇息下來，回歸到它本有的寂靜。

理解這一個點很重要，否則，你在打坐方面會走錯路。你很有可能因為沒有境界或無法停止妄想而感到絕望。或者，也可能陷入一種強迫性，壓抑性的思維。你可會想：「切！我今天一定要打坐得很好（意指不要起妄想）。」如果你有那種壓抑的能量，你的打坐不會好的，就像提油澆火一樣，那麼妄想就成為有破壞性的能量。相反的，你必須要有耐心，不要壓抑，也不要回應妄想或境界，讓它很自然的過去。不要壓抑妄想，但同時也不循，也不隨，就讓它如客塵一樣的過去。❀