

THE LION'S DANCE:
A MEDITATION FOR THE
WHEEL OF LIFE



狮子威舞：
生命之轮的冥想



The Lion's Dance

A meditation for the Wheel of Life

A dog in the road

It all started in a cave.

The Indian saint Asanga had been hearing stories about another Buddha who was coming to this world, by the name of Maitreya: Love. He thought he would like to meet Love personally, before he made his appearance.

So he found a nice cave halfway up a mountain called "Legs of the Eagle" and settled in for a few days of mantras and meditation. Three years later absolutely nothing had happened. Not a single whisper from Love.



Asanga throws his beads down on the floor. "This is getting ridiculous. That's all I can take." He gathers his few things together and heads down the mountain.

Near the bottom he runs into an old man rubbing a block of steel with a cotton ball.

"What's that you're doing?" Asanga asks.

"Making myself a needle," replies the octogenarian.

"That's just totally impossible," Asanga says.

The old man breaks into a poem, spontaneously:

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路中之犬

一切都要从洞穴中说起。

印度圣者无著已经陆续听过关于另一位即将降临此世之佛的故事，祂的名字是弥勒，意思是慈爱。无著心想，在弥勒佛现身之前，他要亲自遇见这位慈氏。

因此他在一座名为“鹰爪”的半山腰（鸡足山）找到一处舒适的洞穴，在里面待了几天持咒与冥想。三年之后，什么事都没发生。连慈氏的一声细语都没听见。



无著将念珠扔在地上。“再下去会越来越荒唐，这是我的极限了。”他收拾仅有的几样东西下山去。

将近山脚时他遇见一位老人，以一球棉花揉着整块铁。

“您在做什么呢？”无著问道。

“帮我自己做根针阿。”耄耋之龄的长者回答。

“这怎么可能。”无著说。

老人自若地出口成诗：

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If a person has true courage,
And gives it their best,
There's nothing they cannot do.
It may be hard,
But if you're persistent,
You can turn mountains to dust.

Asanga is immediately ashamed. He turns around and heads back up to the cave. Three years more, and not the slightest sign of the Buddha called "Love." He packs up his things one more time, and steps out of the cave.

Just outside the entrance, there is a place where little drips of water fall down on the top of a boulder. Asanga notices that they have actually cracked the boulder in half. Another message; he steps back in and picks up his meditations where he'd left off.

But another three years pass, and still no sign. This time for sure he's going to give up. Stepping out of the cave, he reaches up to steady himself against the cliffside.

There's a little ledge where mountain swallows have been making nests, flying back and forth to feed their young, for years. The brush of their feathers against the rock as they



land has worn it smooth as the belly of a frog. He curses their persistence and turns back, one more time.

A final three years, and still not a peep from Love. Disgusted and discouraged, Asanga packs up his stuff and heads down the mountain, and on towards the town.

Shuffling down that hot dusty Indian road in the afternoon, he comes across a terrible sight: A passing horse cart has hit a dog—she's lying there in the dirt, her guts spilling out where the wagon wheel has cut her body nearly in half.

Asanga kneels down in the middle of the way and tries to pick her up, take her to the side of the road. He's trying to tuck her intestines back into her body before he can lift her, but then he sees that the flies have already laid a bunch of eggs inside, and there are already white baby maggots crawling everywhere.

若一个人具备真正的勇气，
尽全力尝试，
没什么事是办不到的。
事或许难，
但若你够坚持，
你连山都能化为尘土。

无著立即感到惭愧，转身走向洞穴，又过了三年，丝毫不见这位以“慈爱”为名之佛出现的迹象。他再度收拾，步出洞穴。

洞穴出口外有一处，小水滴不断落在大石头上。无著注意到这些水滴(日积月累的)竟将大石头从中分为两半——这是另一个讯息。于是，无著又回头，从先前中断的地方接着做冥想。

但是又过了三年，仍然不见任何征兆。这次他确定要放弃了，踏出洞穴，他伸手贴在悬崖边稳住自己。

山壁上有一处燕子筑巢的地方，它们年复一年飞进飞出，哺喂幼鸟。每次燕子降落时，羽毛都会轻拂过岩壁，久而久之，岩石被打磨得滑顺如青蛙之肚。无著对燕子的坚持暗暗咒骂了一声，又一次，转身回头。



最后的三年，连慈氏的一瞥都没见过。既气愤又灰心，无著收拾东西下山，往城里去。

下午时分，拖着一身疲惫走在既炎热又尘土满天的印度路上，他目睹一幅惊人的画面：一辆驶过的马车撞上一条狗——她躺在烂泥中，肚破肠流，车轮几乎将她的身体辗成两半。

无著跪在路中央，试图将她抱起来，带到路旁，将她抱起来之前，他试着先将肠子放回她的身体里，但是他看到苍蝇已经在里面下了一堆卵，而且到处爬满新生的蛆。

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“If I take the maggots out into the dry air, they die” he thinks. “If I don’t take them out, the dog dies.” A few minutes, and then he has an inspiration. “I could cut a hole in my thigh, and put the baby maggots there! They’d be fine!”

He runs into town to borrow a blade, but the barber doesn’t trust this crazy homeless man with the 12-year beard. Like a lot of great saints

of ancient India, Asanga carries a really nice hardwood staff. He leaves the staff as security and takes a gold razor and runs back out of town, to the dog.

Here he kneels down and slices his leg open and reaches down to pick up the first baby maggot. But right away he can see that his fingers are too big; for sure he’s going to break some ribs or something. He needs something smaller, something wet...

Asanga decides to lift the maggots out one by one, with his tongue; but the dog guts smell so bad and the whole idea is so necessary and so revolting, that he’s got to close his eyes. And then he sticks out his tongue and starts leaning down, closer and closer...

And then his nose and his tongue hit the Indian dust, and his eyes pop open in surprise and all he sees is two golden feet. And slowly his eyes travel up and there, standing in front of him, instead of a dog, is Love himself.

And a poem comes to Asanga’s lips:

Ai one father, protector of mine!
I sought you for thousands of days
Of fruitless effort.
How could this majestic cloud,
Filled with an ocean of rain,
Refuse a man while he died of thirst?

And Love answers, indignant:



“如果我把蛆拿到干燥的空气中，它们会死。”他心想。“但如果不把蛆拿出来，狗会死。”只消几分钟，他就有了灵感。“我可以在腿上割一个洞，然后把幼蛆放进去，这样就行了！”

他冲进城里想借把刀，但理发匠可不信任这个留了把十二年大长胡的疯狂流浪汉。无著和许多古印度的伟大圣者一样，随身带着一把精美的硬木杖，他把木杖留着做抵押，拿了一把金剃刀跑出城外，回

到那条狗身边。

他在这跪下来，割开大腿，伸出手想拾起第一只幼蛆，但是他马上发现自己的手指过于粗大，肯定会伤害到它，他需要一个更小的湿润的东西。

无著决定，用舌头把这些蛆一只一只地抬起；但是这只狗的内脏恶臭难闻，整件事势在必行，却又令人作呕，他只好闭上眼睛。然后他伸出舌头，开始俯身往下，越来越接近，越来越接近……

然后他的舌头和鼻子结结实实撞上了印度的尘土，双眼因惊讶而打开，眼前只见一双金足。慢慢地，他的视线沿着脚往上看，他面前站着的，不是狗，而是慈氏的本尊。

一首诗跃上无著的唇边：

父啊，吾之护佑者。
寻汝数千日而徒劳，
为何汝神圣之云，
降雨成海，
却忍渴者死亡？

慈氏气愤地回答：

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The king of gods
May send down the rain;
But seeds not yet ready
Will never open and bloom.
Buddhas may arrive in your world,
But those without good karma
Will never taste their sweetness.

“But where have you been all this time?” rants Asanga.

“Are you kidding?” cries Love back. “I was there, in the cave, at your side, from the very first day, until the last! Tell me if I’m right—you used to clear your throat, and turn to the left and spit on the floor! You even hit me a few times!”

“So why didn’t you say something?” pouts the disciple.

“Love; Love; Love! That was your mantra; twelve years of mantra! But there wasn’t enough love in your own heart to see me! Only now, here, on the road, when I showed myself to you as this dying dog!”

“I can’t believe it!”

“Don’t believe me, huh? Okay, well now; just let me climb up on your shoulders, and let’s walk into town—and you see how many people see Love, when he’s right in front of them!”

So Asanga takes Love up piggyback, and they walk into town. By this time Asanga has finally realized what a magnificent thing has happened, and he’s yelling “Love! Love! I’ve got Love! Right here on my shoulders! Look!”

Of course nobody sees anything on his shoulders at all—nothing but that crazy homeless man running up and down the street, screaming his head off. Too many years in that cave!

Well, there *was* the one old lady. She had spent a lifetime being kind to everyone around her, and after Asanga ran by her house she slowly got out of her rocking chair, and went into the house, and met her daughter in the kitchen.

神王或降雨，
种子未成熟，
孰不得绽放；
佛或临汝界，
但无善业者，
岂能尝其妙？

“这么长一段时间，您究竟到哪儿去了？”无著怒吼着。

“你在说笑吗？”慈氏也不甘示弱。“我一直在那里，在洞穴里面，在你身边，从第一天就在了，直到最后一天！说错了你可以纠正我——你每次清喉咙都吐在左边地上！有几次还吐到我身上了！”

“那你为什么都不开口？”弟子嘴撅得老高。

“慈爱，慈爱，慈爱！你成天念这句咒语，念了十二年！但是你的心中没有足够的爱让你看到我！直到现在！这里！在路上！当我化身为一垂死的狗时！”

“我简直无法相信！”

“不信我，是吧？好啊，现在让我爬上你的肩膀，我们走进城——你就知道，当慈爱现身在人们眼前时，究竟有多少人看得到！”

于是无著在肩膀上扛着慈爱，走进城。这时，无著终于了解刚刚发生的事情有多么神圣，因此不断喊着“慈爱啊！是慈爱！我找到慈爱了！就在我的肩膀上！瞧！”

当然没人在他肩膀上看到任何东西——他们只见到一名发疯的流浪汉在街道跑上跑下，扯着喉咙狂喊。唉！山洞里待太多年了就会变这样。

不过，那时曾有这么一位老太太，一辈子都对身边的人十分仁慈。当无著跑过她家的时候，她缓缓从摇椅上起身，走进屋裡，在厨房看到她女儿。

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"Strange," she says.

"What's that?" replies the daughter, as she stirs the rice for dinner.

"A man," says the mother, "a crazy man. Running down the street with a dog on his shoulders, and dog guts spilling out all over the place."

Love's secretary

When Asanga got tired and slowed to a walk and let Love down off his shoulders, Love gave him a big smile and said, "So then! What was it you wanted to talk to me about?"



"Oh yeah!" wheezes Asanga, taking a seat. "It was that danged Perfection of Wisdom!"

"Ah, Perfection of Wisdom," nods Love. "Learning how to see emptiness. Got stuck on that, did you?"

"Exactly," agrees Asanga. "So like...would you mind helping me out on it?"

"My pleasure," says Love, looking around. "But why don't

we sit someplace more comfortable. Wanna come over to my Buddha Paradise?"

"For sure!" says Asanga.

"Alright then," says Love. "Here, just grab a corner of my white robe here, and hold on tight!"

Asanga grabs tight, and they take off. Straight to the heaven called Happiness.

“怪了，”她说。

“什么事呀？”女儿一边搅拌着晚餐的饭，一边应道。

“有个男的，”老妈妈说，「发疯了。把一条狗扛在肩上，在街里狂奔，狗的内脏洒得到处都是。」

慈氏的秘书

当无著累了，慢下脚步，把慈氏从他的肩膀上放下来，慈氏给了他一个灿烂的微笑，然后问道：“所以，你究竟想跟我聊什么呢？”

“喔，对啦！”无著喘着，一边坐下来。“就是那讨厌的圆满智慧（般若波罗蜜）！”



“啊，圆满智慧！”慈氏点点头。“学习如何看到空性。在那一关卡住了，是吗？”

“就是阿，”无著同意。“所以，那个……你介意帮帮我吗？”

“乐意至极，”慈氏环顾着四周回答。“但是为什么我们不坐在舒适点的地方呢？想到我的佛国天堂坐坐吗？”

“当然好！”无著道。

“就这么办。”慈氏说。“来吧，抓着我白袍的一角，抓牢喔！”

无著紧紧抓住，他们就起飞了，直达那个名为“幸福”的佛国天堂（兜率天）。

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In happiness they sit down on some big comfortable cushions and Love hands Asanga a bamboo pen and some ink and says, "Okay, let's give it a go. But I want you to write down everything I tell you to, and then when you get back home you can share it with everybody. Sound good?"

And so it was, that Asanga became Love's secretary. He took dictation for five great works of poetry, which we still have, and we call them "Love's Five." The greatest of these is called "The Jewel of Realizations."

Partway through the exercise, Asanga sees emptiness directly; and so we nowadays we call him "Arya Asanga," because the Sanskrit word "arya" means any person who has seen ultimate truth, straight on.

It all happened in a single day, and then Asanga yawned and Love says, "Maybe we should call it a day," and Asanga nodded, and he grabbed the robe and Love took him and dropped him back at home.

Love forgot to mention to his sleepy disciple that a minute in heaven takes about fifty years human time—so of course by the time Asanga got back to town, there wasn't a single person left alive that he still knew. But he did know that he should share the wisdom he had learned, and so he went deep into the Forest of Magadha with a few close friends, and began to share. And the Lion's Dance is one of the things they enjoyed together, 17 centuries ago.

Getting ready for the Wheel

Here is a piece of Love's poem, with Asanga taking dictation:

Nothing more to clarify,
Nothing more to establish,
To look pure to the pure,
And see pure—
This is what makes us free.

This is the path of seeing:
To embrace,
In a moment of mastery,

在“幸福”里，他们坐在一张舒适的大沙发上，慈氏递给无著一支竹笔和一些墨水，祂说。“好的，我们试试看。但我要你写下我告诉你的每字每句，这样当你回到家后，你才能跟所有人分享，可以吗？”

因此，就这样，无著成了慈氏的秘书。他记录下了五部伟大偈颂作品的口传，流传至今，我们称之为《慈氏五论》。其中最伟大的一部叫做《现观庄严论》。

练习到一半时，无著直见了空性；因此今日我们称他为“证者无著”，因为在梵文中，“证者”（Ayra）这个字代表的是直见究竟实相者，无他。

这一切都发生在一日之间，然后无著开始打呵欠了，慈氏见了就说，“今天就先到此为止吧！”无著点点头，再度抓着慈氏的袍子，被带回到了家。

慈氏忘了告诉祂这名睡眠惺忪的弟子，佛国天堂一分钟是人间的五十年——因此当无著回到城里，他认识的人都已经过世了。但是他很清楚他应该要分享自己所学到的智慧，因此他带着几位密友进入摩羯陀森林深处，开始分享。而狮子威舞就是他们在十七世纪前一同喜悦学习的其中一个教授。

为生命之轮作准备

以下即为无著纪录的口传，其中一首慈氏的偈颂：

无须再澄清，
无须再确立，
在净者前呈现纯净，
且看到纯净——
这将给予我们自由。

这是直见之道，
去拥抱，
在掌握时，

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That giving and the rest,
Each and every one of them,
Is inside each the other.

We go then into
The deepness of meditation:
The Dance of the Lion;
And it leads us into exploring
How each thing happens
When another thing happens—
Follow the spin,
Then spin it back.

Go up in
The nine meditations,
Married with stopping;
And then make your way
Back down.
Bridge with the mind
In the realm of desire—
Anything but meditation.

Leap across the top,
Meditating deep
Skip one, then two,
Three four and five,
Six seven and eight:
Here, then someplace different—
Up until the stopping.

The key here is the “Dance of the Lion.” We use it to prepare our mind for exploring the Wheel of Life.

狮子威舞
生命之轮的冥想

给予及其他，
其中每一个，
都在彼此之中。

然后我们进入
冥想之深：
狮子威舞，
它带领我们深研，

当另一事发生时
如何导致一切的发生——
顺序旋转，
倒序旋回。

向上进到
九个冥想之中，
与停止结合；
然后迈开脚步
往下回来。
与心识桥接
在欲界之中——
唯独非冥想。

跃跨顶端，
深入冥想，
越过一，然后二，
三、四及五，
六、七与八：
此处，再别处——
直至那个停止。

这里的关键是“狮子威舞”。我们将用它让心准备好，探索生命之轮。

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The future Buddha, Love, is describing a person who has just come out of the direct perception of emptiness—“the pure”—and who really wants to save the world. There are six skills that people need to develop, if they really do want to help everyone else in the world. The first is giving to others whatever they need: material, emotional, or spiritual. The second is to learn a code of ethics and to keep it strong and happy: never hurt another

living thing.

The third is patience, even in the worst situations, or with the most difficult people imaginable. The fourth is simply to enjoy, deeply, doing anything that helps someone else. The fifth is to meditate, and the sixth is to use that meditation to see emptiness.

And so when Love talks about “each inside the other here,” what he’s describing is a beautiful state of mind that follows upon emptiness—a state of mind where we see that the best giving is done by a person who refuses to hurt others; who refuses to get angry; who loves getting out to help others; and who’s learned to meditate on emptiness.

And then Love’s poem reaches the Dance of the Lion. Here’s the “Quick Start” instruction sheet that he gives you, as soon as you pull this meditation out of the box.

Quick Start instructions for the Dance of the Lion

You will find some extra explanation of the steps in italics; you can skip these parts after the first few times you do the meditation.

1

As Buddha once said, “All meditations begin by turning your cellphone off!”



未来佛:慈氏，描述的是一个刚从直见空性之中出来的人——“净者”——他真心想要拯救世界。若真心想要帮助世界上每一个人，必须培养六种技能。首先就是给予人们他们想要的:物质、情感或精神修行相关。第二个就是学习道德准备，全力持守并感到快乐:绝不伤害另一个生命。

第三个就是耐心，即使面对最糟糕的状况，或是最难相处的人，都能泰然处之。第四个则是纯粹地享受，深深享受去做任何一件帮助他人的事。第五个是冥想，第六个则为运用

冥想看到空性。

因此当慈氏谈到“都在彼此之中”时，他所描述的是一种空性之后出现美妙的心识状态——这种状态使我们能看到，最好的给予来自于拒绝伤害他人者、拒绝发怒者、乐意对他人伸出援手者，以及学习冥想空性者。

然后慈氏的偈颂讲到狮子威舞。一旦你从包装盒中拿出这个冥想，即可参考祂提供的“快速操作说明”。

狮子威舞的快速入门指南

该冥想步骤的一些额外解释是用斜体字来表示的；当你做这个冥想的最初几次后，可以跳过去这些内容不看。

1

正如佛陀曾经说过：“所有的冥想都从关闭你的手机开始！”

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2

Sit down on a meditation cushion, or a chair that you like, and move yourself around until you feel really comfortable. Clear your throat and, if you need to, blow your nose. Get all that noise-making out of the way!

3

Sit up very straight, park your hands on your thighs, touch the thumb and first finger together (this is called Chin Mudra) if you like. From here on, keep the hands loose and relaxed, and don't move anything at all. Be as still as a statue made of stone—when the body is still, it helps the mind be still.

4

Relax your forehead, and be sure it doesn't tighten up again when you start concentrating in your meditation. Pay special attention to keeping your eyelids and the corners of your mouth relaxed; a small Mona Lisa smile is perfect. If you pull in your lower abdomen and keep it a little taut, it will help your lower back, and your focus.

5

Now bring your mind to your breath. Take 10 slow, long exhales, and see if you can ride on the air going out and returning back in. Use this time to relax into the meditation more, and drop your busy thoughts of the day.

6

Every room that you ever meditate in will have some background noises going on. In the Lion's Dance meditation, we use these little noises, instead of allowing them to become distractions. It might be the sound of a refrigerator or heater or air conditioner nearby; it might be the sound of traffic outside, or of other family members in your home. Notice the sound, and examine the details of it as well.

Obvious sounds like this, that we hear as we start to meditate, are located in a place called the Desire Realm. Our entire world is divided into three parts, and the Desire Realm is the lowest of the three. This is the only realm that most of us ever experience on a regular basis.

2

坐到冥想垫，或者你喜欢的一把椅子上，动一动你的身体直到你感觉真的很舒适。清清喉咙，而且若你需要的话，擤擤鼻子。让所有那些噪音来源统统闪开！

3

极其笔直的坐姿，双手置于大腿上，如果你喜欢的话，将大拇指和食指轻触（这个被称为智慧手印）。从此刻开始，保持双手松弛放松，而且什么地方都不要动了。如石像般静止——当身体静止，会帮助意识平静下来。

4

放松前额，并确保当你在冥想中开始专注起来时，它不会再次紧绷。要特别注意保持眼皮和嘴角放松；一个小小的蒙娜丽莎式的微笑就很完美。如果你微收下腹并保持一点点紧绷，这会帮到你的下背部和你的专注。

5

现在把你的意识带到呼吸上。十个缓慢的、深长的呼气，然后看看你可否乘坐在呼出呼入的气流上。利用这个时间让自己更放松地进入到冥想当中，扔掉你整天忙碌的念头。

6

每个你做过冥想的房间，都会有一些背景噪音。在这个狮子威舞的冥想中，我们要利用这些小小的噪音，而不是允许它们变成干扰。这可能是冰箱、炉子或者附近空调的声音；也可能是外面交通的噪音；或你家里的其他家人的声音。注意到这个声音，并检视它的细节。

当我们开始冥想时所听到的如同以上这些的明显声音，就位于我们所称之为欲界的这个地方。我们的整个世界被分为三部分，而欲界是这三个当中最低的一个。这是我们多数人经常体验的唯一世界了。

The Lion's Dance
A meditation for the Wheel of Life



The Desire Realm is filled with very obvious, physical objects and experiences. Like the taste of a good coffee; the touch of water on our body in the shower; or the sound of a garbage truck outside our window.

People like us were born into the Desire Realm because—in our past lives—we did a mix of very basic good things (like the karma that created this convenient human body we have) and very basic bad things (like the karma that will make this convenient human body get old and die).

As far as learning to meditate, we first need to notice some details about our typical state of mind here in the Desire Realm. The mind can operate at two levels,

called “noticing” and “examining.”

These two states of mind were described quite nicely by Asanga’s brother, whose name was Vasubandhu, also 17 centuries ago. Imagine you’re walking through grocery store, pushing a cart of groceries, trying to find out where they keep the toilet paper, or the laundry soap. The store sound system has been playing background music, and suddenly you notice one of your old favorite songs.

You’re still pushing the cart, but you start to really listen. This is the “noticing” state of mind.

You have a particular part inside the song that you really like, because it was playing the first time you ever kissed your future spouse—so it means a lot to you. When the song reaches that part, you stop pushing the cart and stand and close your eyes, and listen more carefully, maybe with a silly smile on your face. This mind state is called “examining.” It’s like your mind is drilling one level down, deeper, into the details of the song.

The four Form Realm Meditations

7

Then switch your attention from the outside background sounds to the sound of your own heartbeat. It will feel like you’re looking down at your chest from above—from about where your eyes are—and then inside, at your heart.



欲界充满着非常粗显的物质对象和体验。例如一口好咖啡的滋味；淋浴时水触碰到身体的感觉；抑或是窗外一台垃圾车的声音。

像我们这样的人出生在欲界是因为——在我们过去生中——我们做了非常基本的好事情（比如创造出我们这具便利的人类身体的业力）和非常基本的坏事情（比如会让这个便利的人类身体老死的业力）。

就学习冥想而言，我们首先需要注意到我们在这个欲界中的典型意识状态的一些细节。该意识可以在两个层次运作，叫做“察觉”和“检查”。

无著大师的弟弟——世亲大师曾很好地描述过这两个意识状态，他也是17个世纪以前的人物。

想象你正穿行在杂货店里，推着一推车的杂货，尝试找到他们放厕纸、或者洗衣皂的地方。商店的音响系统一直播放着背景音乐，然后突然间你察觉到了——一首你最喜欢的老歌之一。

你还在推着车，但是你开始真的在听了。这个就是“察觉”的意识状态。

这首歌里面有一个你真的很喜欢的特别部分，因为当你第一次亲吻你的未来配偶的那个时候，就播放的是这段——所以对你而言它意义非凡。当这首歌播放到这部分时，你停止了推车然后站住了，并闭上了双眼，聆听得更加仔细，有可能脸上带着一抹傻傻的微笑。这个意识状态就被叫做“检查”。就好比你的意识往深处钻了一层，更深地，去到了歌曲的细节部分。

色界四冥想

7

然后将你的注意力从外面的背景声转向你自己的心跳声。会感觉好像你正在从上往下看自己的胸膛——大约从你的眼睛所在处——然后再向里，你心的位置。

The Lion's Dance
A meditation for the Wheel of Life

Very consciously now flip your mind between the outside sound and the sound of your heart. (If you have trouble “hearing” your heartbeat, just hook into the feeling of it beating; that’s okay.) See how quiet and peaceful the heartbeat is, compared for example to the sound of the traffic outside.



Make a conscious decision that you would like to stay in the quiet place of the heart, rather than in the noisy place outside. Push away the outside sound, and choose to go into the inside sound—a more quiet place.

We are trying to move here from the Desire Realm to what is called the “Form Realm.” Now the actual Form Realm is a place which is the second part of this world—the next layer up. Those of us who spend our lives in the Desire Realm normally never see the Form Realm directly. It’s part of our world, but it’s a subtle part of our world, and our senses are not normally tuned fine enough to see it.

The reason this next level up is called the realm of “form” is that the beings who live there have gorgeous and powerful physical bodies, or forms; and the physical form of the world they live in is also exquisite, full of parks and fountains and grand buildings. When you read descriptions of the Form Realm and the people who live there, it might remind you of the gods of ancient pantheons, like Norse or Greek gods such as Thor—the god of thunder and lightning—or Poseidon, god of the sea. And in fact these probably were real beings, fantastically powerful beings, who lived in the Form Realm.

As you also know from ancient mythology, these beings had a lot of the same troubles that we have: war, unhappiness, jealousy. They are still caught up in the Wheel of Life, and they still suffer, pretty much as much as we do!

Anyway, it’s an interesting fact that the way you get to be reborn in the Form Realm is that—during your days here, in the Desire Realm—you devote a lot of time to getting good at deep meditation. Your thoughts in the meditation are sweet, and when you’re meditating deeply you don’t have the time or opportunity to do the normal, constant, petty bad deeds that all the rest of us do inside our minds, and in our day-to-day talking.

现在非常有意识地在外面的声音和你的心跳声之间来往翻转你的意识。（如果你对“听到”你的心跳有困难，那就仅是抓住它跳动的感觉；也可以的。）看一下例如与外面的交通声音相比而言，心跳是多么安静和平和。



做一个有意识的决定，那就是你更愿意待在心的这片安静处，而非外面的嘈杂处。推开外面的噪音，并选择进入里面的声音——一个更安静的所在。

我们努力从这里的欲界转移到那个被称为“色界”的地方。现在，真实的色界，处于这个世界的第二个部分的所在地——即再往上的一个层级。那些在欲界中生活的我们，通常从未直接见过色界。这是我们的世界一部分，却是我们世界的非常精微一部分，而且我们的感官通常也没有调整到足够好以便可以见到它。

这个上一层级被称为“色”界的原因，是生活在那里的生命体具有非常漂亮的和强有力的肉身，或形色；而且他们生活的世界的物质形态也非常精美，满是花园、喷泉和雄伟的建筑物。当你在读关于色界以及生活在那里的人们的描述时，可能会让你回想起古代万神殿的众神们，像是北欧或希腊的神比如雷神托尔，或海神波塞冬。而实际上这些很可能曾是真实的人，曾生活在色界中的超凡强大生命体。

就你从远古神话中所得知的，这些人有着很多和我们一样的麻烦：战争、痛苦、嫉妒。他们受困于生命之轮中，而且他们还在受苦，基本上和我们一样多！

无论如何，投生到色界的方式则相当有趣——在欲界当中的日子里——你投入了很多的时间，让自己擅长于深度冥想。你在冥想中的念头很甜美，然后当你深度冥想时，你就没有时间或机会去做那些普通的、持续的、我们所有剩下人在意识里，还有日常交谈间会做的糟糕事。

The Lion's Dance
A meditation for the Wheel of Life

And so, almost by default, you are avoiding most of negative karma that most of us accumulate every hour of the day. Because you reach the end of your life with a higher percentage of good karma than most people, you are reborn into the Form Realm.

Because the deep meditations we're describing in this section take you to the Form Realm, they are sometimes called "Form Realm Meditations"; not because you are in the Form Realm when you do them, but because they help you collect the good karma to be reborn in the Form Realm after you die at the end of this present life.

But there's a warning statement posted on the cigarette package of Form Realm Meditation! Like cigarettes, or the sugar in donuts or cookies, these very quiet states of mind can be very addicting. It's nice to be so quiet, it's nice when our normal worries aren't running around in our mind.

To understand this addiction, you have to understand the goal of meditation. Meditation isn't for the purpose of just getting quiet, or feeling peaceful for a while. That isn't enough of a goal. The problem is that—even during the half hour we spend in a meditation—our body is continuing its steady decline towards death. Even as we meditate, our lifetime is burning down, like a candle.

We can continue to do these super-quiet Form Realm meditations for as long as we live, but inevitably there will come a day when we have to stop: when our body stops working, when our mind stops working. By themselves, these meditations just keep us trapped in the same Wheel of Life, with the same pain, the same bad ending.

So why practice these meditations, or any meditation at all? The real goal of meditation is to calm the mind down to the point where we can understand the secret of life: that everything we ever see around us, and everyone we ever meet in our life, is popping out of karmic seeds in our mind. Those seeds are planted when we are nice to someone else, or when we're not nice. When our spouse yells at us in the kitchen, they are actually popping out of a mental seed that we planted last week, when we heard the sound of our own voice as we yelled at our kids.

Stated in a negative way, there is no yelling spouse in our kitchen who isn't coming from our mental seeds. And so there's actually no such thing as a yelling spouse who isn't coming from our seeds! The fact that no such thing exists is what we call "emptiness"—and this is all the word means!

因此，几乎是默认的，你正在避免我们大多数人无时无刻在积累的绝大部分恶业。因为你在到达生命尽头时拥有着比绝大多数人高得多的比例的善业，你就会投生到色界中去了。

因为我们在这个部分描述的深度冥想会带你去到色界，有时就称之为“色界冥想”；不是因为你在做它们的时候身在色界，而是因为它们会帮助你收集在你此生尽头死后而投生到色界的善业。

但是色界冥想的烟盒上贴着一个警告！如同香烟、甜甜圈或饼干里的糖，这些非常安静的意识状态是可以让人极其上瘾的。如此安静固然很好，当我们通常的那些担忧在我们的意识里不再冲来撞去当然很好。

为了理解这个上瘾，你必须理解冥想的目的是。冥想不是以只是安静下来、或是感觉到一段时间的平静为目标。这远远不够成为一个目标。问题在于——即使是我们花在冥想上的这半小时中——我们的身体还是在持续着其向死亡靠近的稳定衰退。即便我们在冥想，我们的生命还是在烧成灰烬，如同蜡烛。

我们的寿命有多长，就可以持续地做多久这些超级安静的色界冥想，但是无可避免地我们终有一天不得不停止：当我们的身体停止运作，当我们的意识停止运转。通过它们自身，这些冥想只是把我们继续困在这同一个生命之轮里，有着相同的痛苦，相同的坏结局。

那么为何要练习这些冥想，或是任何冥想呢？冥想的真正目标是让意识平静下来到一个我们可以理解生命秘密的时刻：我们所看到的周围的每件事，我们生命中遇到的每一个人，都是我们从我们意识里的业力种子跳出来的。这些种子是经由我们是否友善地对待别人而种下的。当我们的配偶在厨房里对我们大喊大叫，他们实际上是从上周我们对我们的孩子大喊大叫时，我们听到我们自己嗓门的声音而种下的意识种子跳出来的。

用否定方式来讲，没有一个不来自于我们的意识种子而在厨房里大喊大叫的配偶。事实上也没有任何一个不来自于我们种子的如一个大喊大叫的配偶一样的事物！没有这样的事物存在着的事实，就是我们所称之为的“空性”——而且这就是这个词语的全部含义！

The Lion's Dance
A meditation for the Wheel of Life

Emptiness is very simple. There's a choice. Either there's a yelling spouse in my kitchen who is coming from me, from my mental seeds, or there's a yelling spouse in my kitchen who is not my fault. And the fact is that there never was, and never will be, a yelling spouse in my life who is not my fault. Because every time my spouse yells at me, it's because I planted the seed for it when



I yelled at someone else earlier! The fact that there is no yelling spouse who is not my fault is, simply, what we call "emptiness."

You can immediately figure out, from this description, how unbelievably helpful it is to see the emptiness of my yelling

spouse. If we manage to do this, then we immediately take responsibility for cleaning up our own world—for making it into a heaven as good as the one where Love lives! (Because Love used emptiness to stop his yelling spouse a long time ago!)

Now to get to that immense mental quiet where we can see this emptiness directly, it's crucial to practice the ability to put your mind into different mental states at will. And that's why we're about to take a trip through four different Form Realm Meditations!

8

Park now for a few minutes in the very quiet place you've reached, by pushing away the Desire Realm state of mind: the awareness of the outside noise. Stay watching the beating of your heart. If you have trouble focusing on the heartbeat, then go back to the noise of your refrigerator (or whatever sound you chose at the beginning); compare it one more time to the sound of your heart beating; and then choose again to go to the quieter place. You are now in the first Form Realm Meditation.

The Lion's Dance meditation that Love taught Asanga moves up through eight classical states of mind in order to drill down into the object. We will go through four mental states of the Form Realm, and four of the Formless Realm—which we'll get to in a minute.

狮子威舞
生命之轮的冥想

空性是非常简单的。有个选择。要么有一个来自于我的在厨房里大喊大叫的配偶，来自于我的意识种子，要么就有一个不是我的过错造成的在厨房里大喊大叫的配偶。事实上过去没有，将来也不会有，一个不是我的过错创造的在我生命里大喊大叫的配偶。因为每次我的配偶对我吼叫，都是因为我在早些时候对别人大喊大叫时而种下的种子引起的！这个没有不是从我的过错而来的大喊大叫的配偶的事实，简单地，我们称之为“空性”。



你可以立即弄明白，通过这个描述，看到对我大喊大叫的配偶的空性能有多不可置信的助益。如果我们努力做到了，那么我们就可以立刻负起清理自己世界的责任——让它成为一个就像慈氏居住的佛国天堂一样好！（因为很久以前慈氏就使用了空性去停止了他在的大喊大

叫的配偶！）

现在去到那个让我们可以直接看见空性的巨大的意识平静，练习任意地把你的意识放进不同的意识状态的能力是至关重要的。那就是我们马上要踏入四个不同色界冥想的旅程的原因！

8

现在你在经由推开欲界的意识状态：对外界噪音的觉知，而达到的这个非常安静的地方停留几分钟。保持观看你心脏的跳动。如果你专注于心跳有困难，就回到你家冰箱的噪音（或者任何你开始时选择的声音）上；再一次将其与你的心跳声相比较；然后再一次选择去到那个更安静的地方。你现在就在第一个色界冥想中了。

由慈氏教授给无著大师的狮子威舞的冥想，通过层层向上经过八个经典的意识状态，目的是为了向下钻入那个对象。我们将通过色界的四个意识状态，和无色界的四个——我们将很快开始。

The Lion's Dance
A meditation for the Wheel of Life

We move up through these mind states by looking ahead each time to the next one, which is a quieter place than the place we're in now. For example, we just moved our mind from the Desire Realm to the Form Realm (technically, to the cause of the Form Realm) by comparing the sound of the refrigerator to the sound of our heartbeat; and we made a conscious decision to go to the quieter place. This will be repeated at each of the eight levels: we drop the mental state we're in now, so we can drill deeper into the next mental state, above it. In each case, this depends on a conscious comparison of the two.

And so in this first Form Realm state of mind, say the ancients, five different things are going on mentally. It's good to know what they are: it's good to get familiar with the geography of our own mind.

First of all, we still have a leftover from that Desire Realm focus on the refrigerator noise: we are still noticing the refrigerator noise, so that we can compare it to the sound of our heart beating.

Secondly, we also still have the mental state of examining: we are looking ahead to the heartbeat, and we are diving into it. These two mental states help us make the comparison, and the choice to go quieter.

Thirdly, we feel a sense of mental peace, a sort of happiness that comes from going to a quieter place.

Fourth, we feel a sort of physical well-being. This comes because the Form Realm quiet also helps our body become more and more aligned in the meditation: We find for example a perfectly upright posture, where we are neither leaning right nor left, front nor back. The feeling is as if our spine is free of gravity: it is totally upright, equal and level. It helps a lot to reach this alignment if we are doing even just an easy, stretching practice of yoga every day.

Fifth, our mind is obviously in a state that we call "single-pointed." This is pretty much the defining quality of all meditation: we are quietly focusing on a single object; in this case, the beat of our own heart.

Really getting into the first Form Realm Meditation can take months of practice, and typically an hour of time on your meditation cushion every day. But with this and all the steps to follow, it's extremely helpful to go through the entire set of the meditations—the entire Dance of the Lion presented here—from the first day, in about 30 to 40 minutes.

狮子威舞
生命之轮的冥想

我们经由每一次的展望下一级，一个比我们现在所在之处更安静的地方，来在这些意识状态中层层向上。例如，我们刚刚通过比较冰箱的噪声与我们的心跳声；然后我们做了一个有意识的去到一个更安静的地方决定，而把我们的意识从欲界移到了色界（严格来讲，是去到色界的因）。这在八个层级的每一层都会被重复：扔掉我们所在意识状态，那么我们就可以更深钻地去到下一层，即在其之上的意识状态。在每个情形下，都依赖于对两者的有意识的比较。

因而在这个色界的第一层意识状态中，古人说，意识中有五件不同的事情在发生。去了解它们有哪些是很棒的：熟悉我们自己意识的地形是很棒的。

首先，我们还是有着来自于欲界的对冰箱噪声的剩余关注：我们仍然注意着冰箱的噪声，那样我们就可以将其与我们的心跳声相比较了。

第二，我们仍然保有着检查的意识状态：我们向前看到心跳，然后我们潜入进去。这两个意识状态帮我们进行比较，以及做出去到更安静处的选择。

第三，我们感到了一种意识平静的感觉，一种去到更安静处所生起的愉悦感。

第四，我们感到了一种身体上的安乐。这来自于色界的平静也帮助我们的身体在冥想中越来越均衡：我们找到了，举例而言，一个完美笔直的姿势，我们既不往右倾斜也不往左，既不往前也不往后。这种感觉就好比我们的脊柱从重力中解放了：全然的笔直，校正而水平。哪怕我们每天仅是练习简易、拉伸的瑜伽练习也对我们达到如此的正位有很大的帮助。

第五，这是一个我们称之为“单点专注”的状态。这几乎是所有冥想的决定性品质：我们正安静地专注于单一对象上；在这个例子中，就是我们自己的心跳。

真正进入到第一个色界冥想需要花上数月的练习，而且一般而言，需要每天在你的冥想垫上坐上一个小时的时间。但具备这个基础以及随后的所有步骤，对完成整套的冥想极其有帮助——这里所演示的整个狮子威舞——从第一天起，要大约 30 到 40 分钟。

The Lion's Dance
A meditation for the Wheel of Life

Just try to imagine, from the description given, what each one feels like, as well as you can. This will plant a seed for the deeper versions to come to you later. Half an hour a day imagining these states of mind gives birth to the real thing, in time.

The traditional sources (which we've listed at the end of the Dance) say that you can get into this first Form Realm Meditation at three different levels of intensity. Each intensity level creates different karmic seeds, which themselves create three different locations in the Form Realm after you die. At the first Form Realm level, all three are related to a very powerful inhabitant of this realm whose name is "Pure One."

But this being, and people like us who might be reborn in his neighborhood if we stop at this meditation, are still stuck in the Wheel of Life: we will still go through the inevitable aging and pain and death. The first Form Realm Meditation is therefore not a goal in itself, but only a tool to reach the deeper meditation on how the world works, which will come towards the end of the Lion's Dance. This final part of the Dance, which is known as Stopping Meditation, is what gets us out of the Wheel and into a perfect world.

To understand this point, you can think of some people you might know who were born into a very wealthy family. Because of their parents, they start out incredibly rich, but they never really learn



how to make money on their own: they often fail to find any purpose or passion in their life, and many by the time they reach their middle age manage to squander all the money their parents have left them. And then they are among the most miserable people in the world—with very little financial support, and no experience in how to work.

People who park at the first Form Realm Meditation or just beyond—people who never get to the Stopping Meditation at the end of the Lion's Dance—are just like these sad, wealthy children. The good karma of the meditation throws them into the Form Realm itself; in this case, into the palatial surroundings of this worldly being known as the Pure One. Here they live in exquisite circumstances for a temporary period, burning up the debit card of their past meditations.

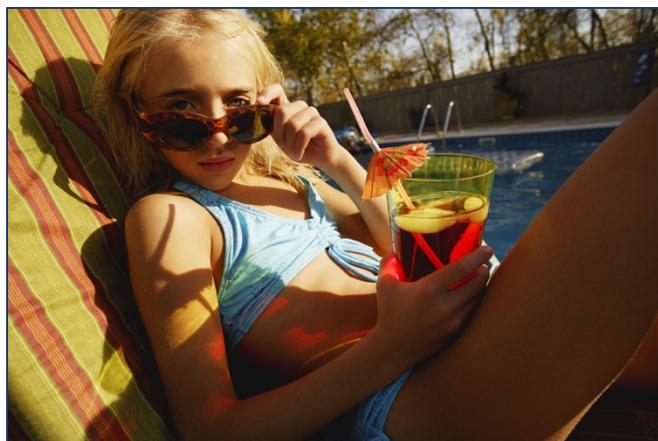
狮子威舞
生命之轮的冥想

仅仅试着去想象，从已经提供的描述而言，每一层级的感觉起来是什么样的，尽你所能就好。这会种下一颗，让你之后体验到更深的版本。每天半小时去想象这些意识状态，将迟早让真事真正发生。

传统的经典来源（我们已在威舞结束时罗列出来）说你能够以三层不同的强度进入到第一个色界冥想。每个强度层级将创造出不同的业力种子，它们自己会创造出你死后在色界的三个不同的地方。在第一个色界层级，所有这三层都与这个界中一个非常强大的居住者有关，其名为“净者”。

但如果我们就在这个冥想止步的话，这个生命体，以及像我们这样的人就可能会投生于他相邻的地方，仍然被困在生命之轮里：我们还是要经历无法避免的衰老、痛苦和死亡。因此第一个色界冥想本身并不是一个目标，但仅仅是一个去达到关于世界如何运作的更深层冥想的工具而已，这将在狮子威舞完结时到来。在威舞的最后一部分，以停止的冥想而闻名，它让我们破轮而出并去到一个完美的世界。

为了理解这一点，你可以想一想你或许知道的那些降生于巨富之家的人。因为他们的父母，他们一开始就是不可想象地富有，但他们自己从未真正学会如何赚钱：他们通常找不到他们生命的任何目标或激情，而且大多数在人到中年时就成功地挥霍光了父母留给他们的所有钱。然后他们就成了这个世界上最悲惨的一员——少得可怜的财务支持，却没有任何的工作经验。



那些停留在第一个色界冥想或之上的冥想中的人们——那些永远不会达到狮子威舞结束时的停止冥想的人们——恰恰如同这些凄惨又富有的孩子们。这个冥想的善业将他们扔进色界本身；在这个情况下，即这个被称为“净者”的这种世俗生命所处的壮丽环境中。他们在此精致的环境中暂时生活一段时间，用光了他们过去冥想的借记卡。

The Lion's Dance
A meditation for the Wheel of Life

When this debit card runs out, they have no experience in how to re-charge it—they don't know how to work. This leads inevitably to a miserable death, and years of misery afterwards.

So remember: in the Lion's Dance we are moving up through many meditations, like rungs of a ladder. The point is not to stop and stand on the ladder. We are trying to get to the top, to the meditation where we find out how the world works, and how we can make it perfect.

9

Now let's go to the second Form Realm Meditation. Up to now, it felt like we were above the heart, looking down at it and observing the sound or feel of the heartbeat. Now let's observe the heartbeat from *inside* the heartbeat.

Drop the feeling that you are outside the heart, either noticing it or looking into it more deeply. Now just *enter* the heartbeat and *become* it. This should feel like you are one big heart, and your sides are thumping as they pump in and out. You should also feel *deeper* into the heartbeat, as if you've drilled down deeper into it.

Don't forget to compare: that's how we move higher, deeper, into each different level. Compare how it feels to stand outside the heartbeat just watching it—as an observer—and then how it feels to be the heartbeat, living inside of it. Go back and forth on this comparison a few times until you have it clear, and then consciously choose the quieter place: being the heartbeat.

At this point, the ancients say, there are four main things going on mentally. First of all, we have



gone beyond either noticing or examining anything. By the time we reach this level, the old noticing and examining—which were helpful at the time—now become a distraction of their own. In fact, at this juncture they are classically called “junk at the bottom of the pool,” like the dead leaves and dirt you see at the bottom of a swimming pool that hasn't been cleaned for a while.

We drop even examining the heartbeat as an observer, and just drill down into it and stay there. This mental space is given the name of “crystal-clear,” like pure mountain water compared to bottom-of-the-pool water. Who wouldn't want to move up to crystal water?

当借记卡花光时，他们也没有经验，不懂再充值——他们不知道该怎么办。这会不可避免地引发一个悲惨的死亡，及其后多年的苦难。

所以切记：在狮子威舞中我们层层向上，经历了很多级的冥想，就好像梯子的梯级。关键点在于不要停留并站在梯子上。我们试图爬到顶端，去到我们找到世界如何运作，以及我们如何让世界变得完美的那个冥想上。

9

现在让我们来到第二个色界冥想。到此时为止，感觉好像我们在心的上方，往下看它并观察心跳的声音或感觉。现在让我们从心跳里面来观察心跳

放下那个你在心外面的感觉，既不是注意它也不是更深地看进它。现在只是进入心跳并成为心跳。这应该感觉像是你就是一颗大心脏，而且随着它的泵进泵出，你的两边都在砰砰跳动。你应该也感觉到更深地进入到了心跳当中去，就好像你已经更深入地钻了进去。

不要忘记比较：那是我们如何移到更高、更深、去到每一个不同层级的方式。将站在心跳外面只是观察它的感觉如何——就像一个观察者——与成为心跳并安住其中的感受如何，进行比较。在这个比较上来回几次，直到你对它很清晰为止，然后有意识地选择那个更安静的地方：成为心跳。

此时，古经典说，意识中主要有四件事情正在发生。首先，我们既超越了察觉也超越了检查任何事情。当我们到达这个层级的时候，旧有的察觉和检查——它们曾对你有帮助——现在它们自己成为了一个干扰。事实上，这个节骨眼在传统上被称为“水池底部的垃圾”，就像你看到的有段时间没清理过的游泳池底部的烂树叶和污泥。



我们甚至放掉了作为一个观察者去检查心跳，而只是钻入其中并停留在那。这个意识的空间被起名为“水晶般清澈”，好像纯净的山泉与水池底部之水相比。谁不想上移到清澈之水那儿去呢？

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Secondly, the feeling of mental peace—happiness to be in this even quieter place—is still going on.

Thirdly, the satisfying feeling of our perfect physical alignment is also still continuing.

Fourth, we are of course still focused, comfortably, on a single point. We aren't losing the heartbeat. If we slip and start thinking about what's for lunch, we bring our mind back to the heartbeat. If you have trouble coming quickly back that deep, then drop out to observing the heart and work your way back inside it.

If you really have trouble, then go all the way back to the refrigerator noise and work your way back up. But if you can jump straight back into the heart from lunch, that's best.

By the way, the heart is a sensitive part of the psychic anatomy—the world of inner channels and chakras, of inner winds passing through them. Some people will find that if they focus on the heart too long, it brings up what the ancients call a “wind disturbance.” This is marked by a feeling of constriction in the chest; shortness of breath; emotions of anxiety; or shaking of the fingers, among other symptoms.

If this happens to you during the Dance of the Lion meditation, there's an easy traditional “fix.” Drop the heartbeat to the level of your navel, simultaneously pushing it back slowly towards the spine, until it's about half an inch (one centimeter) in front of the front side of the bones of the spine. Don't go lower, or you may find yourself getting constipated as winds tie up around the area of the anus! Keep the heartbeat down at the level of the navel during all the parts of the Lion Dance meditation which follow below, and then bring it back up just before you come out of the Dance.



Remember that we don't want to get stuck here on the ladder at the second Form Realm Meditation. As in the first Form Realm, we

can do this meditation at three different levels of intensity, and if we stop there it will throw us into one of three different locations in the Form Realm after we die. These are called the Levels of Light—temporary rich-kid neighborhoods, followed by the worst slum you can imagine.

第二，意识平静的感受——待在这个更为安静的地方的愉悦感——仍持续着。

第三，我们完美的身体正位带来的令人满意的感受也仍持续着。

第四，我们当然还是专注着的，舒适地，在一个单点上。我们没有丢掉心跳。如果我们滑走了并开始想午饭吃什么，我们就把意识带回到心跳。如果你对快速地再次回到那种深度有困难，那就退回到观察心跳上并按原路重新进入心跳。

如果你真的有困难，那就完全顺原路从冰箱噪音开始一步步回来。但如果你可以从午餐一下子跳回到心跳，则是最好的。

顺便提一下，在精神解剖学上——一个由内脉和脉轮组成，内在风息经由它们通过的世界——心是一个敏感部位。有些人会发现如果他们专注于心太久，会带出被古人称之为“风息紊乱”的情况。征兆一般会有，一种在胸口的紧缩感；呼吸的短促；焦虑的情绪；或在其他症状之中的，手指的震颤。

如果在狮子威舞的冥想中，这些事情发生在你的身上，有一个简易的传统的“修复”方式。把心跳下放到肚脐水平处，同时把之缓缓地向脊柱方向推，直到位于脊椎骨正前方的半英寸（一厘米）处。不要再往下，否则你可能发现因为风息围绕在肛门处束紧，你会便秘！在狮子威舞冥想的接下来要讲的所有部分的过程中，把心跳保持在肚脐水平处，然后在你即将要从威舞中出来之前把它带回去。

切记我们不想困在这第二个色界冥想的梯子上。如同第一个色界（冥想）中一样，我们能够以三个不同层级的强度来做这个冥想，而且如果我们在此停止的话，这会在我们死后把我们扔进色界的三个不同的地方之一。这些被称为光之阶层——暂时的富家小孩的邻近街坊，而你所能想象出的最糟糕的贫民窟则紧随其后。



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10

From here we move up to the third Form Realm Meditation. Each time we move up, we need to discuss *what we dropped from the last level, to rise to the new one*. In this case we're dropping the mental sensation of peace—specifically, the sense of satisfaction that comes from being in a quieter place than we were just before. This is because this sense of satisfaction becomes itself a “discussion in the mind” at this point, and thus a distraction of its own: what was good at the second Form Realm Meditation is a problem for reaching and staying at the third.

So how are we supposed to feel? We still have the physical sense of great bodily alignment, but as for our emotional feelings we just drop into neutral. You can compare it to the feeling you have when you're very exhausted, or just passed out even—the mental feeling is sort of a flatline, like the flatline of a heart monitor after a person has just died. You've felt this kind of neutral mind in the past, when you were very very deeply absorbed in something, and kind of forgot yourself.

We are still *in* the heartbeat, but we have gone beyond the pleasure of being there.

The classic texts list five mental components at this third Form Realm Meditation:

First is the neutral mental feeling or emotion: an almost unaware depth of concentration.

Second is a special mental function we can call the Smoke Alarm. Ancient Asian psychology describes 51 (or sometimes 46) different functions that exist within the human mind.



Two of them are especially useful for meditation. The first of these is the Smoke Alarm (literally called, in ancient times, “Awaring”). If we do start to think of lunch while we're parked at the third Form Realm Meditation, our mind is especially adept at detecting that we've gone off our single point: off the single object, the beating of our heart.

10

从这里我们往上来到第三个色界冥想，每次我们往上，我们需要讨论我们从上一个阶段里扔掉什么进而提升到这新的一阶。在此，我们丢掉平静意识的感受——特别是那种因为我们停留在一个比之前更安静地方所获得的满足感。这是因为这个满足感，在这个时候变成一个“意识中的讨论”，成为分心的来源；在第二个色界冥想的好事变成了到达或停留在第三个色界冥想的问题。

所以，我们理应如何感受呢？我们仍保有身体在正位的物理觉知，但是，在情绪感受上，我们进入中性状态。你可以把它跟非常疲累时、甚至是累摊的感觉做比较。这里，内心的感受就像是一条直线一样，像一位刚死去之人心电图里的平线，过去，当你非常非常深入地投入一些事物，忘掉自我时，你曾感受过这种内心的中性。

我们仍然处于心跳间，但是我们已超越停留在那里的愉悦。

经典在这第三色界冥想中列出了五个意识成分。

第一个是意识感受或情绪的中性：一个几乎没有觉知的深度专注。

第二个是我们称作烟雾警报器的特殊意识功能，古老亚洲心理学描述了51个（有时候是46个）存在人类心识的不同功能，其中两个对冥想特别有用。第一个是烟雾警报器（在古代称作“警觉”）。当我们停留在第三个色界冥想时，如果我们开始想着午餐，我们的心特别擅长于探测到我们已经离开单点：离开我们心跳的这个单一目标。



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Third is what we can call the Hook & Line. This is the other very useful mental function for meditation; it is literally known as "Pulling". Once we do see that our mind has gone off the heartbeat and wandered over to "What's for lunch?"—then the Smoke Alarm goes off. This triggers the Hook & Line, which immediately starts looking for our original object (the heartbeat); hooks it; and drags it back in front of our attention. In the third Form Realm Meditation, this mental function is also highly developed and effective.

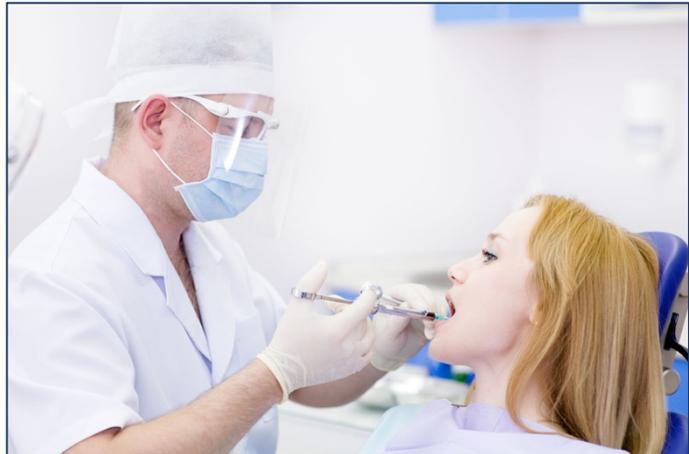
Fourth, we are still continuing with the pleasant feeling of great physical alignment in our meditation posture.

Fifth, we are obviously continuing with single-pointedness.

Again, we can do the third Form Realm Meditation at three different levels of intensity, and if we stop and park inside here it will throw us into one of three different sad, wealthy places after we die. These are called the Levels of Goodness, but they are only temporary, and full of the same pain of life we already know about here!

11

Now it's time to drill down to the fourth Form Realm Meditation. Here we can focus first on the pleasant physical alignment of our body, and then compare it to a deeper physical quiet: a place where we no longer even feel the body. You know what it feels like in your mouth when the dentist gives you a shot to make you unaware of the pain of the dentist drill, to anesthetize you—the drug in the syringe removes all your capacity to feel the area around your mouth.



For this meditation level, just imagine that your whole body has had the shot, and you can no longer even sense the delightful feeling of a body which is well-suited physically for meditating. Your emotional feeling, since the third Form Realm level, is already flatline neutral; and now your physical sensations are too.

第三个我们称作“钩&绳”，这个对冥想来说是另一个非常好用的心识功能，就是我们所说的“拉”。一但我们看到意识离开心跳，闲晃到“午餐吃什么”——然后烟雾警报器就响起，接着就启动“钩&绳”，立即开始寻找我们原本的目标(心跳)，钩住它，然后把我们的专注拉回去，在第三个色界冥想，这一个心识功能也是被高度开发且极其奏效的。

第四个，我们在冥想姿势中仍持续保有身体在正位的非常愉悦的感受。

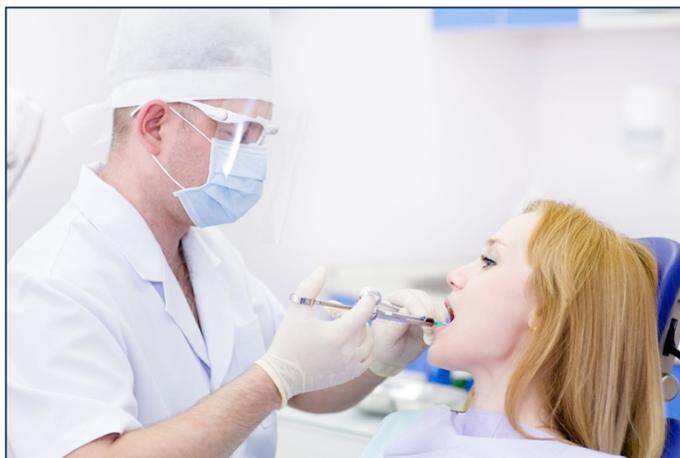
第五个，很显然的持续在单点专注上。

再次，我们可以在三种不同强度等级下做第三个色界冥想，而且，如果我们停留在此，在我们死后，它会把我们丢到三种不同的悲伤又富有的地方。这些称作“善之等级”，但是他们终究是短暂的，而且充满同样的痛苦，跟我们在这里所知道的痛苦是一样的。

11

现在是时候深入到第四个色界冥想，这里我们可以先专注在身体正位的愉悦，然后跟更深层的身体平静做比较：一个你甚至不再感觉到身体的地方。你知道当牙医给你注射麻醉针——麻醉针里头的药把你嘴巴附近的感觉都移除，让你对钻牙的痛麻痺。

在这个冥想等级里，想像你整个身体都被这药物注射，而你再也感觉不到身体因停留在妥善位置所带来的愉悦感，你的情绪感受，自从第三个色界阶段，已经像直线一样毫无起伏；而现在你身体的感受也是一样。



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This happens naturally when we are in very deep concentration, say as we are absorbed in reading a good book in bed; only an hour later do we realize the elbow we used to prop our head up has fallen completely asleep.

Aside from the physical flatline, take the opportunity at this step to *really* focus on the fact that your mind is *totally* single-pointed. By this point you should have a distinct feeling that your mind is like a laser, pinpointing a single, defined space within the beating heart which is “me.”

The ancient texts list four different components featured in the fourth Form Realm Meditation. First of all, our Hook & Line capacity is by this time perfected: pulling our mind back to the heartbeat from any object of distraction is smooth as silk.

The neutral feeling of our emotions is continuing from Form Level 3; and now a neutral physical feeling accompanies it.

Finally, we have that intensely noticeable focus on a single point.

Whereas each of the first three Form Realm Meditations can be practiced at three different levels of intensity, the fourth can be done at eight. The first three though are similar to those of the first three meditations—and like them, they result in a rebirth at three highly refined, but painful, levels of existence. The remaining five are practiced by those who have seen emptiness, to reach high types of rebirth—before they escape the Wheel altogether.

The four Formless Realm Meditations

12

With this, we have finished the four Form Realm Meditations—those are all the ones there are, which after we die could lead us to a Form Realm rebirth. Now it's time to go on to the Formless Realm Meditations.

The Formless Realm is just what it sounds like. Here in the Desire Realm, and in the Form Realm as well, we talk about our body and mind. If our daily meditations here in the Desire Realm are especially deep—if they go beyond almost any picture of form in our mind—then after we die, we pass into the Formless Realm.

这会自然而然在我们非常深度的专注中发生，如同当我们在床上全神贯注的看书时；一个小时后，我们才发现到用来靠在头上的手肘已经麻了。

除了身体感受的直线，在这个步骤里，抓住机会，真正专注在你的心已经完全聚焦于单点的事实上。在此，你应能清楚感受到你的心就像是雷射，精准地描准在一个点上，一个心跳里的特定位置，而那即是“我”。

古老经典在第四个色界冥想中，列出四个不同特点的组成部分。首先，我们“钩&绳”的能力是在这里圆满的，把我们的从任何分心的目标拉回到心跳，如同丝绸般平顺。

我们情绪里的中性感受是从色界冥想的第三阶段里延续的；而现在伴随着身体的中性感受。

最后，我们专注于一个单点上的能力强烈而显著。

而前三个色界冥想的任何一个，都可以在三种不同强度的等级里练习，第四项则可以分为八种强度。前三个跟之前的那三个冥想很类似——而像他们一样，会带来受生在三个极为优雅，但仍然存在痛苦的地方。剩余的五个是由那些已见空性的人——在他们逃离生命之轮以前为了达到更高的受生而练习。

无色界四冥想

12

以上，我们已经完成了四个色界冥想——那些都是在我们死后会带领我们受生到色界的冥想。现在是时候来到无色界冥想。

无色界就跟它听起来的一样，在欲界和色界里，我们谈到我们的身体和意识。如果我们在欲界里每日的冥想做得特别深——如果这些冥想几乎已超越了我们意识中的任何形式的图片——那么在死后，我们就会直接进入无色界。

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Here in the Formless Realm, we have no gross physical body at all: we are very nearly a completely mental being. When we die here in the Desire Realm and go to a rebirth either here or in the Form Realm, there is a process of travelling to the location of our next life; and this travelling is done in an amazing spirit body known as a *bardo* or *inbetween* being.

If we are headed though for the Formless Realm, we simply enter that realm wherever it is that we happened to die in the Desire Realm. And obviously it's difficult (but not impossible) for Desire Realm people to even catch a glimpse of the Formless Realm, because—well—there's no form to it!

So now that we've mastered the four Form Realm Meditations, it's time to graduate to the four Formless Realm Meditations, which are much deeper. When we're able to put our mind through these eight levels any time we want to, then we have truly mastered the art of meditation, and it will be much easier for us to see emptiness directly.

Again, that's crucial because it is only by seeing emptiness directly that we can escape the inevitable pain of the Wheel of Life. We'll talk more about this escape later! Basically it's the ability to turn our body into the immortal form of an Angel, who can help all beings at the same time, and do so forever, and be together with everyone we ever loved, for all time.

13

Remember that—in the fourth Form Realm level—our mind has been focused with perfect concentration on a single point within our heart; with no distraction at all by any emotion or bodily sensation (even those which are quite pleasant).

14

Now the four Form Realm Meditations we've talked about so far have formal names that are not very exciting: "Concentration Level #1," "Concentration Level #2," and so on. The Formless Realm Meditations though have enticing names—the first being "Endless Space." Here's how we make the transition from the fourth Form Realm to the first Formless Realm.

在无色界里，我们完全没有粗显的物质身体：我们非常接近完全意识形态的生命。当我们在欲界中往生，接着受生到这里或是色界，那里会有一个过程，我们要旅行到下一生命的地点；这趟旅行是由一个叫做“中阴身”的惊人灵体完成的。

如果我们正迈向无色界，那我们就会在于欲界中死去的地点而进入无色界，显然对欲界的人来说，要瞥见无色界是很困难的(但不是不可能)，因为——好吧——那里没有任何形态。

所以现在我们已经成功掌握了四个色界冥想，是时候往四个无色界冥想里迈进，而这会更加深入。当我们能在任何我们想要的时候，把我们的意识放入这八个阶段，那我们就已经真正精通这冥想的艺术，而这对我们直见空性会简单许多。

再次，这非常重要，唯有直见空性，我们才能从无法避免的、痛苦的生命之轮里逃离。关于这个逃离我们之后会讲更多！基本上，就是有能力把我们的身体转化成为一位不朽的天使，可以在同一时间帮助所有的生命，而且可以永远这么做，可以一直跟我们曾经爱过的每个人在一起。

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记住——在第四个色界冥想的阶段里——我们的心识已经能在心中完美的专注于一个单点上；不会被任何的情绪或身体感官分心(甚至是那些相当愉悦的感受)。

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到现在目前为止，我们所讲到的四个色界冥想，有个非常不怎么让人兴奋的正式名称：“第一阶段专注”、“第二阶段专注”，然后以此类推。无色界确有一个诱人的名称：第一个是“无尽空间”。以下将我们如何从第四个色界中转变到第一个无色界。

The Lion's Dance
A meditation for the Wheel of Life

Again, this depends upon a comparison. We have been focusing on the extreme single-point feeling at fourth Form Realm. Now imagine that this single point is lying in the middle of a huge, cosmic ocean, resting on the surface of perfectly calm and endless water.

Then comes a trigger that feels like someone has dropped a pebble in the ocean at that exact point. Your attention begins to spread out from that point, like a ripple or small wave travelling out from the center towards the edges.

Except that there are no edges. Follow this wave of thought as it expands further and further, passing through the universe away from the center, past stars and planets and



even whole galaxies. Feel the motion on a single horizontal plane; at the beginning, you may find it easier to just feel the wave go to the left and to the right from the room in which you're meditating, out into endless space on either side. Later you can add all the points of the compass.

So we've gone from a single point, to all points, in the universe. And our mind is continuing to expand, farther and farther, unlimited, for

as long as we stay at this first Formless Realm level.

At this point we are learning to drop all conception of anything physical at all.

If we do this first Formless Realm Meditation on a very regular basis, then after we die the force of it throws us ahead into a life of pure mind, with no gross physical body. The extreme quiet is as addicting as sugar donuts here in the Desire Realm—almost like a complete anesthetizing of the body and the thoughts.

Because of this, it's very easy to get stuck here: something like needing to get to the hospital quick to visit your dying mother; finding a very fast sports car that can take you there; and then getting so wrapped up in looking over every exquisite detail of the car that you forget you were supposed to get in and drive it to the hospital, fast.

再次，这取决于对比。我们已经在第四个色界冥想中专注于那极致的单点感受，现在想像这个单点处于在宇宙浩瀚海洋的中央，在一个表面完全平静且无尽的水体上。

接着来了一个触发器，感觉像是有人在海洋中的某个特定地点，丢下鹅卵石。你的专注力从那个点开始散开来，像涟漪，或像是一个小海浪从中间朝向边缘移动。

但那里没有尽头。当念头的波浪延伸越来越远时，从中间经过星星、星球甚至是整个银河系到整个宇宙，感受在单一水平面的动作，刚开始时，你或许会发现，只去感觉这个波浪从你正在冥想的房间左右往外到无尽太空，或许会更为简单。之后，你可以朝罗盘的各个方向前进。

所以我们已经从一个专注点到宇宙中所有的点。只要我们还停留在这第一个无色界的阶段里，我们的意识就会持续扩张到更远、更远，没有尽头。



在这里，我们要学习放掉任何关于物质事物的想。

如果我们能每日极为规律地做第一个无色界冥想，之后我们往生时，这个力量会把我们投射到一个纯净意识的生命里，没有任何物质身体。这种极度安静——跟欲界里的甜甜圈一样容易上瘾，身体跟念头几乎像被完全麻醉一样。

就因为这样，这很容易让我们困在这里：就好像是你需要赶快去医院探视你即将死去的母亲一样；你找到一台可以带你非常快到那的跑车，接着你看着那台车里每一个精致的细节，投入到忘了应该要进去车子里，赶紧开着它去医院。

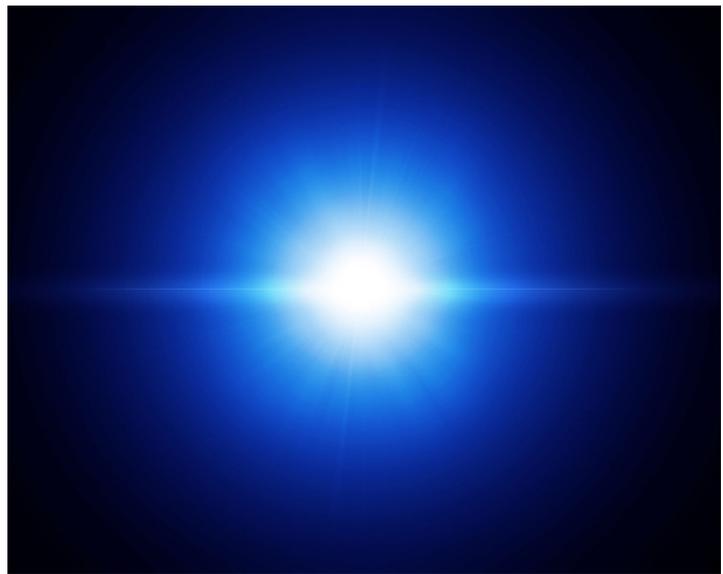
The Lion's Dance
A meditation for the Wheel of Life

If we do get stuck, then the karma we create is to move into the Formless Realm in the few minutes after we die here in the Desire Realm. The level we move into then is called the same name: Endless Space. We just pop into a purely mental life, wherever we happened to be at the moment we died. And then it's a long, pleasant, numb existence followed eventually and inevitably by a trip to realms of terror, since we burn up all our good karma by staying in the numbness.

Learn to say: "This is nice place to visit, but I wouldn't want to live here. I have bigger goals in mind. The world is on fire; they need me to learn how better worlds are created—by seeds in my own mind. I will practice this meditation, but only to sharpen my meditation skills, so in the end I can use them to see the way the world really works: coming from me, by how I treat others."

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Now it's time to move to the second Formless Realm Meditation. This one is called "Endless Awareness." By this point, we feel that we want to go deeper, into even more absolute silence and peace. We drop the mental image of the endless stretch of the space of the universe, which has been providing us with reference points, or a roadmap, for the sensation of an expanding consciousness. Because even these reference points have now, in themselves, become a distraction.



And so we drop the image of space, and replace it simply with an awareness that expands out like a sphere of knowing that has no edges: constantly stretching further and further. There is no physical form here, simply invisible mind, but coupled with a sensation that our awareness is expanding endlessly outwards. In doing so, our mind is passing through and gathering into itself the minds of every other living creature in the entire universe.

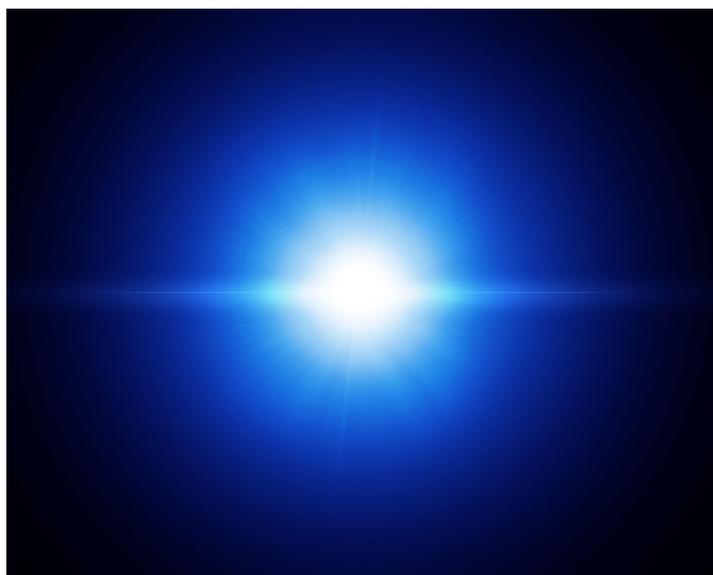
狮子威舞
生命之轮的冥想

如果我们困住了，那么我们所创造的业力就是，当我们在欲界里死亡的几分钟后，我们会到无色界。我们所进去的等级有同样的名称：无尽空间。无论我们死亡的那刻在哪里，我们会进到一个纯粹的意识形态生命中。那是一个长久、愉悦、感觉不到存在的地方，最终，无可避免的引领我们前往可怕的世界，因为我们在待在麻醉中已经把好种子燃烧殆尽。

学着去说：“这是一个很好的旅游地，但我不想要住在这。在我的心中，我有更大的目标，这个世界正在燃着熊熊烈火；他们需要我去学习更加美好的世界是如何创造出来的——透过我们意识中的种子。我会练习这个冥想，但这只是要去磨练我的冥想技能，所以，最终，我可以借此看到世界的真正运作方式：世界是来自于我，透过我如何对待他人而运转。”

现在是时候来到第二个无色界冥想。这个冥想被称作“无尽觉知”。在这里，我们感觉我们想要更加深入，甚至深入到绝对的宁寂与平静中。我们放下在宇宙中无尽延伸的意识图片，放下那个给我们意识延伸感受的参考点、或是路线图。因为，现在连这些参考点，都成为了分心。

所以我们要放下空间的图片，简单的用一个没有尽头的向外延伸的球形觉知来替换：不断延伸得更远更远。这里没有物质的形态，只有看不见的心识，伴随着觉知无止尽向外扩张的感受。如此下来，我们的心识会经过整个宇宙，并把整个宇宙中其他所有生命的心识聚集到自己心中。



The Lion's Dance
A meditation for the Wheel of Life

As with the first Formless Realm, the place after death created by this meditation is given the same name: Endless Awareness. By itself—if we go no further—it represents an absolutely quiet, focused, and deadly addiction.

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With infinite consciousness, we begin to get the feeling that there is nowhere else ever to go: our mind has become equal to the extent of everywhere there is. If we want an even more absolute silence than that, then all we can do is to drop any mental object at all.

And so we let go of the infinite awareness, and we purposely focus on nothing at all. The mind drops into an infinite blackness, nothing more at all. In fact, this third level of the Formless Realm is itself called “Nothing At All.”



Stay here, in the absolute nothingness.

This third Formless Realm Meditation is famous for being one of the most addicting mental sugar donuts of all. After all, it is perfectly quiet here, perfectly peaceful: so very, very far away from the sound of the refrigerator that we first started out with, way back in the Desire Realm.

It's very important for a master meditator to remain very mindful and cautious of this exquisite mental trap. For many centuries in the history of the East, countless meditators have reached this state of Mental

Nothing At All and become entranced and lost here, like sailors drawn to deadly rocks by the alluring song of the Sirens.

There was even a fairly large school of ancient thinkers who believed that—by thinking of nothing—they had discovered emptiness: the key to escaping the pain of the Wheel.

和第一个无色界一样，透过这个冥想在死后到达的地方有相同名称：无尽觉知。就此而言——如果我们不再往前——那就代表着绝对的安静、专注还有致命的上瘾。

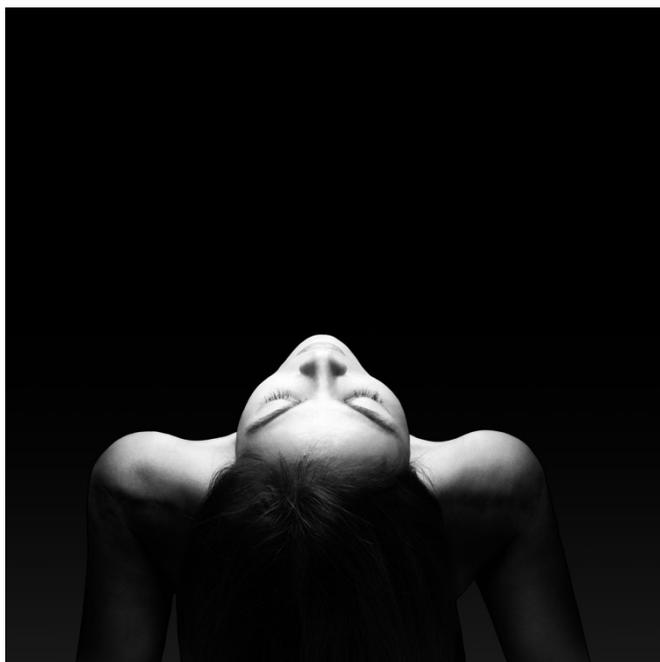
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带着无限的意识，我们开始扑捉到无处可去的感觉：我们的意识已经达到无所不在的境界。如果我们想要比这更加绝对寂静，那么唯一能做的就是彻底放下任何意识的对象。

因此我们放下无限的觉知，有目的地专注在“什么都没有”上。意识沉入无尽的黑暗，别无他想。事实上，无色界的第三个阶段它本身就叫做“什么都没有”。

保持在这儿，在完全虚无的状态。

这第三层无色界冥想以作为最诱人的意识甜甜圈之一而闻名。毕竟，在这里是全然的寂静，全然的平静：所以远远脱离了我们在最初开始时所专注的欲界里的冰箱声。



对一位冥想高手来说，对这精美的意识陷阱保持十分的觉知和谨慎，是非常重要的。在东方历史上几世纪以来，无数的冥想者们已经达到了意识虚无的状态，并着迷和迷失于此，如同航行者跟随着海妖赛壬诱人的歌声而被拉向致命的礁石一般。

甚至还有一个相当大的古代思想者派别，他们坚信——通过思维虚无——就已经探索到了空性：那脱离生命之轮之苦的钥匙。

The Lion's Dance
A meditation for the Wheel of Life

Of course, by now we know that this is not the meaning of emptiness at all. If something is real emptiness, then when we see it, it should set us free from our troubles. Focusing on nothing at all doesn't at all free us from our problems at all: during the hours that we waste doing it, our body is getting older and older, closer to death.



In fact, the karmic result in this life of focusing on meditations like this is simply that we become more and more forgetful: an absent-minded professor who can't remember where they put their car keys, or their cell phone. The karmic result in the next life is simply mind-numbing nothingness, itself also known as Nothing At All, until we die and fall.

Again, emptiness just means that there's nothing that's not coming from my seeds — the seeds that I plant every day as I interact with others, in a kind or an unkind way. There's no spouse in my life who ever yells at me, unless I have been yelling at others. A yelling spouse who just decided by themselves to yell at me never existed — the universe is empty of such a spouse.



Now understanding that will get you a sweeter spouse, not a trip to mindlessness! It seems like this wrong idea — of trying to meditate about nothing, of letting your thoughts float through your mind and just go nowhere — is spreading in the West too, as we learn about how to meditate. In fact, somewhere in these last eight meditations — good tools, but lousy goals in themselves — you will recognize many of the meditations being taught at present in yoga studios and meditation salons throughout the modern world. It's important to recognize these highly addictive sugar donuts for what they are: taste good now, mental diabetes later!

当然，现今我们知道了这根本就不是空性的内涵。如果某样事物是真正的空性，那么当我们看到它时，它应该把我们从困扰中解脱出来。专注于完全虚无根本无法将我们从问题中解脱出来：在我们浪费时间这么去做时，我们的身体正在逐渐衰老，接近死亡。



实际上，今生专注于这类冥想的业力结果，只会让我们变得越来越健忘：一位心不在焉的教授记不得把钥匙或者手机放哪儿了。在下一世成熟的业果则会是意识麻木的虚无，其也被称为“什么都没有”，直至我们死亡及下堕。

再次说明，空性只是意味着，没有任何事物是不来自于我的种子——那些每天当我与他人互动时，以友善或者非友善的方式所种下的种子。要不是我向他人大吼大叫，在我生活中不会有一位冲着我吼叫的伴侣。一位自己决定对我吼叫的伴侣根本就不存在——这个宇宙是没有有这样一位伴侣的。



现在理解了这一点，就会让你拥有一位甜蜜的伴侣，而不是走向无觉知之途。当我们学习如何冥想时，似乎这个错误的理念——尝试冥想时什么都不想、让你的念头随波逐流——在西方也正在传播。实际上，之前的八个冥想——它们是好的工具，但当被当作目标却很糟糕——你会认得这当中的很多冥想正在现今社会的瑜伽馆或者冥想中心被教授。辨认出这些极度诱人的甜甜圈的本质很重要：现在尝起来味道不错，日后却会罹患意识糖尿病！

The Lion's Dance
A meditation for the Wheel of Life

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Now you might think there's nowhere to go after nothing at all, but there is! You see, at that third Formless Realm level, we are *deciding* not to think about anything at all: we are letting go of everything.

But as all of us know, it can take a lot of effort to let everything go!

As we move from the third to the fourth Formless Realm level, the comparison we draw is between this subtle effort *not* to think of anything; and a deeper, quieter space where we *let go of deciding* whether to think of something or not.

We decide not to decide, which leads to a deeper silence than deciding on nothing. In fact, this fourth Formless Realm Meditation is itself called "Neither Thinking of Nothing Nor Not Thinking of Nothing."

This meditation is the only one of the Formless Meditations where the place you reach after you die has a different name than the meditation. That place is called "Peak of Existence," because it is absolutely the most subtle and peaceful space you can reach within the constant war of the Wheel of Life.

And still it leads to inevitable pain and death. We need to go higher! We need to get out of this Wheel!

We've now reached the point where we will transform the "Eight Donuts" into "Eight Wondrous Steps on the Ladder to a Better World." If instead we stop here, almost to the top of the ladder, we get into four different problems. These are described by Gyaltsab Je, the premier disciple of Je



Tsongkapa, who lived 600 years ago in Tibet and was perhaps the premier meditation teacher of all time. Here's what Gyaltsab Je says:

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现在你或许会认为在“什么都没有”之后无处可去了，但确实有！你看，在无色界的第三阶段，我们决定不想任何事情：我们放下一切。

但是我们都知，放下一切需要花费很多的努力！

当我们从无色界的第三层到第四层时，我们在不想任何事情的细微努力，以及一个更深层、更寂静的空间之间划出对比。在这个空间里，我们放弃决定是否要想着某样事物。

我们决定了不去决定，而这将引领我们到一个比起决定什么都不想更深层的寂静。实际上，无色界第四层本身就叫做“非什么都不想亦非不是什么都不想。”

这个冥想是无色界冥想中，唯一一个使你在死后到达不同于冥想名称的地方。那个地方叫做“存在的顶峰”，因为它绝对是你生命之轮不断的战乱里所能达到的最为精微和平静的空间。

它仍会带往不可避免的痛苦和死亡。我们需要去到更高的地方！我们需要脱离这生命之轮！

现在时候已到，我们要把“八个甜甜圈”转为“通往更美好世界的八大神奇阶梯”。然而，若我们停滞在此，即便几乎到了梯子的顶端，我们仍会陷入四种不同的难题。这些问题由宗喀巴大师（我们甚至可以说他是古往今来排名第一的冥想老师）的大弟子，生活在600年前藏地的贾曹杰大师所描述。以下是贾曹杰大师的所述：



The Lion's Dance
A meditation for the Wheel of Life

We can call all eight of these meditations, if practiced only for themselves, "meditations that encourage negativity." First of all, they encourage an unhealthy desire for the sweet taste of only a temporary quiet inside our mind. Second, they encourage weird thinking—like the idea that you can say that time had a beginning, since you've gone deep to the ends of the universe. Third, people who get good at these meditations tend to think, subtly, that they are better than other people; since they believe they have gone someplace unimaginably deep and mysterious. But most dangerous, we can start to mistake these meditations for the ones that break us free from the Wheel of pain, aging, and death.

The Stopping Meditation

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And so remember, all eight of the meditations we've gone through so far—four for the Form Realm, and four for the Formless Realm—are simply tools for sharpening our meditation skills: mastering them like building a very powerful electron microscope.

But the microscope is not the end in itself, only a tool. The most important thing is what you use it for, and that's true of these eight meditations as well. For over 2,000 years they have been called the "Eight Freedoms," but only in the sense that by doing our comparison and by choosing to go deeper at each level, we are freeing ourselves from the limitations and distractions of the previous level.

The eight, in turn, are always counted as part of a bigger group, known as the 9 Deeps. The ninth meditation here is the one we're about to learn: Stopping Meditation. The 9 Deeps are all of the Lion's Dance we're going to learn here, but be aware that there is an extended version of the Dance with four further trips up and down the scale of inner focus.

这八个冥想，如果人们仅仅为了练习而练习，我们可称之为“激发负面影响的冥想。”首先，它们助长的是一种只为了品尝暂时的内在意识宁静的不健康欲望。其二，它们会引发奇怪的思维——比如说你认为时间有一个起始，因为你已深入到宇宙的尽头。其三，善于这些冥想的人倾向于微妙地认为他们优于别人；因为他们相信自己去到了无可想象的深度和神秘境界。但最危险的是，我们开始误认为，这些冥想能够把我们从痛苦、衰老、以及死亡的生命之轮中解脱出来。

停止冥想

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所以请记住，我们至今所做过的八个冥想：四个色界和四个无色界，都只是用来加强我们冥想技巧的工具：精通掌握了这些冥想，就如同建立了一个非常强大的电子显微镜。

但是显微镜本身不是终点，只是个工具。最重要的是你用它来达成什么，而这八个冥想也是一样。二千多年来，它们被称为“八自由（八解脱）”，唯有在每个层级里透过比较和选择更深入，我们才能摆脱上一层级里的限制和分心。

这八个，依次地，一直被视为在一个更大类别中的部分，这个类别就称为“九深度”。这里的第九个冥想是我们即将要学到的：停止冥想。“九深度”是我们要在这里所学习的狮子威舞的全部内容，但请留意，这支舞还有个延伸的版本，包含有沿着九个内在专注的尺度上下移动的四趟更远的旅途。

The Lion's Dance
A meditation for the Wheel of Life

By the way, there is an ancient outline called the 9 Steps of Meditation; the most famous version of this comes through the Indian master Kamalashila, from the 8th century. (It is seen in a traditional poster, at right.) These 9 Steps are not the same as the 9 Deeps; we will examine later where the two sets of instructions intersect. Of course their goal is the same, with different techniques along the way.

Now we are ready to go on to the ninth meditation, which is the one that frees us. Let's look first at why it's given this name, "Stopping Meditation."



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When we say that Stopping Meditation is the peak of the Dance of the Lion, what is it that we "stop" at that point? First of all, it's not the idea that we are *stopping* meditating. Rather, the meditation itself stops something else.

It's a very interesting point that *what* we stop depends on *why* we're doing the meditation!

So far, we've been talking about the pain that all of us experience here in the Wheel of Life: the troubles we face every day; the inevitable deterioration of our body and mind; and our descent into death itself. This is some kind of minimum motivation for dancing the Lion's Dance: to see if we can defeat the Lord of Death.

Of course we can use every form of meditation to improve our daily life, and we should. If we own a pleasant, clean, modest house in which to do our meditation, it can really help us reach our goals. We will also need groceries, and we need a reliable way to get to the grocery store. All these cost money, and meditating every day upon the real issues of where life is coming from can make our living situation a lot more comfortable and conducive for inner practice.

顺带一提，有一个古老的叫做九步冥想(九住心)的大纲。最着名的版本来自于八世纪印度的莲花戒大师。这九个步骤与九深度不一样，我们将在之后看看这两组指南的交汇之处。当然，它们的目标是一样的，差别在于过程中不同的技巧。

现在我们准备进入第九个冥想，这是让我们自由的冥想。我们先看看为什么它的名称叫做“停止冥想”。

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当我们说停止冥想是狮子威舞的顶峰时，我们在那个时候“停止”了什么？首先，这概念不是说我们停止冥想。而是，冥想本身停止了其他的事情。

这是个非常有趣的概念，我们停下什么取决于我们为什么要做冥想！

目前为止，我们谈论了生命之轮里我们都会经历痛苦，包括我们每天所遭遇的麻烦、我们身心不可避免的衰老和逐渐迈向死亡。狮子威舞的某种最低限度的动机：就是看看我们能否击败死神。

当然，我们可以运用每种形式的冥想来改善我们的日常生活，我们也应当如此。如果我们拥有一个优美、干净且大小适中的房子，来做我们的冥想，这可以帮助我们实现目标。我们也需要食品杂货，我们需要一个可靠的方式去到杂货店。所有这些都需要钱，每天冥想真正的生活问题，例如生命是从何而来，这可以使我们的生活状况更加舒适，更有利于内在修行。



The Lion's Dance
A meditation for the Wheel of Life

Of course, even while we ourselves are aging and racing towards the day of our death, those around us—our family, everyone in our community—are speeding at the same time towards their own inevitable end, with lots of serious pain and trouble all the way there.

Here's where we get into question of motivation during the Stopping Meditation. Suppose a person sits down and starts through their Dance of the Lion with the hope that they can reach some sort of personal inner peace. This motivation actually controls where the meditator goes after they finish the fourth Formless Realm level—the one that we just finished here.

When this person moves up into the Stopping Meditation, it stops two parts of the mind that are part of most of the problems we ever have in life. These two parts are our feelings, and our capacity of discrimination: the fact that we can tell one thing from another.

How these two cause us trouble is this. Our boss at work hires two new people, and introduces us to them at a morning meeting. One of the two says complimentary things about us that make us feel good. The other offers us a few words of criticism that feel bad to us.



Because of these two feelings, we begin to separate the two people in our mind. The first person we call “nice,” and the second person we call “not nice.” This first impression, where we divide or discriminate these two people from each other, might last for years—

and it is based upon our capacity to feel, good or bad, about what they've said to us.

Shutting down the capacity to feel, and shutting down the tendency to discriminate, is one of the sugar-donut goals in life; one that we may for example seek on a regular basis by using alcohol to dull the two within us. The lower form of Stopping Meditation is just this same thing: it functions to stop—inside of us, and only temporarily—our capacity of feeling and our capacity of discrimination.

当然，即使当我们自己正在衰老，正快步走向死亡的那一天，我们周围的人——我们的家庭，我们社区里的每一个人——也正以同样的速度带着许多深层的痛苦和麻烦走向不可避免的死亡。

这里我们深入讲讲停止冥想中的动机问题。假设有个人坐下来，开始他们的狮子威舞，希望他们能够达到某种内心的平静。这个动机实际上控制了冥想者在完成了第四个无色界级别——我们刚刚完成的那个级别之后的去处。

当这个人进入停止冥想，它停止了意识的两个部分，这两部分是我们生活中大多数问题的一部分。这两部分是我们的感受，和我们可以区分一个事物与另一个事物的不同的能力。

当然，即使当我们自己正在衰老，正快步走向死亡的那天，我们周围的人，我们的家庭，我们社区里的每一个人，也正以同样的速度带着许多深层的痛苦和麻烦走向不可避免的死亡。

这两者怎么造成麻烦呢：公司老板雇用了两个新人，并在早上的会议中向我们介绍。两人中的其中一人说了些赞美我们的话，让我们感受很好。另一人则说些批评我们的话，让我们感受不好。



因为这两种感受，我们开始在意识中区分这两个人。我们把第一个人称为“好人”，把第二个人称为“坏人”。而基于他们对我们所说的话——让我们感觉好或坏的第一印象，我们就此将这两个人区别开来，而且持续多年。

关闭感受的能力，关闭区别的倾向，是生活中，甜甜圈的目标之一，例如，我们经常使用酒精来麻醉内在这两种。低阶的停止冥想是同样的情况：它的作用是——暂时地从内停止——我们的感受和区别的能力。

The Lion's Dance
A meditation for the Wheel of Life

Just as with a person addicted to alcohol, we can mistake this temporary peace for a lasting peace, and continue to follow this kind of meditation even for years. It certainly *feels* as though it is taking us to some special place. But again, the hours that we spend in this seemingly special place are themselves being automatically subtracted from the length of our life—and the practice of this meditation inevitably dead-ends as our body and our strength fail us in our later years, and we can't even sit in meditation comfortably anymore.

20

Now the fascinating thing is that—if we upgrade our motivation for doing the Stopping Meditation at the top of the Lion's Dance—then the meditation *actually stops something else!* This all goes back to just before the beginning: just before we started listening to the sound of the refrigerator to start our trip into the depths of meditation.

A well-trained meditator, who clearly understands the actual purpose of meditation, is looking at the eight Form & Formless Realm Meditations as ways of sharpening their meditation skills, so that they can turn this powerful microscope upon the *real* meditation



object during the ninth meditation, Stopping Meditation.

This kind of person is super sensitive to the fact that the whole world around them is dying too—not just themselves. What they're hoping for is some kind of meditation that frees they themselves from the aging process and death; and which at the same time helps free *everybody else* from the same two sufferings.

When we approach the Stopping Meditation with this kind of concern for others within our heart, then the meditation actually helps us *stop our tendency to believe that the world is coming from its own side*, and not from us—from the karmic seeds we plant during our interaction with others.

就像一个沉迷于酒精的人一样，我们可以错把这个暂时的宁静误以为是持久的，并且持续这种冥想多年。显然的，这感觉好像把我们带到一个特殊的地方。但是，我们在这个看似特殊的地方度过的时间会自动从我们的寿命里减去——我们的身体和体力会在晚年退化，直到这个冥想练习的不可避免的尽头，我们甚至不能再舒服地坐着冥想。

20

现在令人着迷的是——如果我们提升在狮子威舞顶端做停止冥想的动机——那么这个冥想实际就会停止一些别的事情！这一切会回到开始之前：就在我们借由听冰箱的声音开始我们深度冥想之旅之前。

一位训练有素的冥想者，清楚明白冥想的实际目的，就是将八个色界和无色界的冥想作为提升冥想技巧的方法，以便在第九个冥想——停止冥想中，把这强大的显微镜专注在真正的冥想对象上。

对于不仅仅是自己——周围的世界也在垂死的事实超级敏感的这种人，他们希望有某种冥想能让自己脱离衰老的过程和死亡；同时也可以帮助所有人同样摆脱这两个痛苦。



当我们在心中带着这种关心他人的念头来练习停止冥想，那么，冥想确实有助于我们停止倾向于相信世界是来自它本身，而不是来自于我们——来自于我们与他人互动时所种的业力种子。

The Lion's Dance
A meditation for the Wheel of Life

That is to say, for a person with this motivation, the Stopping Meditation becomes a meditation on emptiness—and more likely a *direct* perception of emptiness, if we have done the eight Form & Formless Realm Meditations carefully first, to get there. Love's idea here is that the emptiness itself is a stopping too: it is cancelling a yelling spouse that "wasn't my fault."

A person who sees emptiness directly has taken their first step off the Wheel of Life. Remember how we started this whole discussion with the story of Asanga, and the poem he brought back for us from the Coming Buddha? The whole point is that the Dance of the Lion has to be married to discovering how the Wheel of Life spins, and how we can spin it back.

21

So let's continue the Dance, and get into the Stopping Meditation. The way we start this is to invite a Teacher to come and meditate with us.

The Teacher here can be any teacher who has been important in your life. For most of us,



our first and perhaps our most important teachers have been our Mother and Father. Our spouse or partner can also be a major teacher. And we've all had some particularly great teachers during our school years who influenced us strongly.

Someone taught you how to do the work that you have chosen for your career, and they are an important teacher too. Perhaps the teacher that comes to mind first is a spiritual teacher of some kind in your life—such as a priest, rabbi, lama or imam. The Teacher here could also be an historical one, like Jesus, Mohammad, or Buddha.

Or the Teacher you invite could be a very special one that you haven't met yet; someone whom you've always dreamed of meeting—the perfect teacher for you.

也就是说，对于有这种动机的人来说，停止冥想变成了空性冥想——如果我们谨慎地先将八个色界和无色界的冥想做对，那会更有可能带我们达到直见空性。慈氏在这里的理念是，空性本身也是一种停止：它停止了那位“不是我的错”的大喊大叫的配偶。

直接看到空性的人已迈出了生命之轮的第一步。记得我们如何以于无著大师的故事，和他从未来佛那所带回来给我们的偈颂开始的吗？关键的要点在于，狮子威舞必须要与生命之轮是如何转动且我们能如何令它回转联系起来。

21

所以让我们继续这舞蹈，进入停止冥想。我们开始的方法就是邀请一位老师来和我们一起冥想。

这里的老师可以是任何在你生命中很重要的老师。对大多数人来说，我们的第一个老师就是我们的母亲和父亲，他们或许也是我们最重要的老师。我们的配偶或伴侣也可以是我们重要的老师。而在求学期间，我们都有一些特别的好老师，他们深深地影响我们。

有教你如何把所选择职业的工作做好的老师，他们也是重要的老师。或许，你首先想到的老师是你生活中某种精神导师——像是牧师、拉比、喇嘛或伊玛目。这里的老师也可以是历史上著名的人物，像耶稣、穆罕默德或佛陀。



又或者你邀请的老师可能是一位非常特别，且你还没有见过的人——一位你一直梦想会遇见的完美老师。

The Lion's Dance
A meditation for the Wheel of Life

22

Invite this teacher to sit with you as you continue the Lion's Dance into the Stopping Meditation; their presence will give you more power to see deeper.

When you do bring someone like this into a meditation, be sure to make them *alive*. It's not that we are inviting a photograph or even a video to come sit with us, to lend us strength. See their eyes on your face, filled with love; feel the warmth coming off of their body, as they sit knee-to-knee with you in meditation; perhaps there is a subtle fragrance in the air around them.

23

This person has played a major role in your life; their influence has made a big difference in your happiness and success for years. According to the idea that things happen when other things happen (which is the Secret of the Wheel of Life), their appearance in your life was no accident. It came from seeds that you planted, by being good to others.

A huge goal of meditation is to reach such a deep level of quiet that you can actually observe these seeds as they open up in your mind; travel out into the outside world; and create the people and things around us—including this Teacher who has helped make your life so special.

Having passed already through the eight Form & Formless Meditations, we are in a perfect place of deep silence to try to observe these seeds with our mind's eye, and watch them open. If we succeed, we take a great leap forward towards learning to *use* these seeds for a wonderful life: to spin the Wheel of Pain backwards into a Wheel of Happiness.



22

当你从狮子威舞进入停止冥想时，邀请这位老师和你一起坐着；他们的存在将给你更多力量看得更深入。

当你确实把这个人带入冥想时，确保他们是以栩栩如生的姿态出现。我们不是要邀请一张照片，甚至一个视频来和我们坐在一起把力量赐予我们。看着他们盈满着爱凝视着你的脸，感受来自他们身体的温度，当他们与你促膝对坐着一一起冥想时，或许空气中，有一种微妙的芳香绕着他们。

23

这个人在你的生活中扮演着很重要的角色；多年来，他们在你的幸福和的成功上有很深的影响力。根据事情的发生是因其他事情发生的理念（这就是生命之轮的秘密），他们出现在你的生活中并非偶然，他们来自过去你友好对待他人所种下的种子。

冥想的很大一个目标是达到非常深层的宁静，让你得以如实地观察这些种子在你意识里如何开花投射出外在世界，进而创造我们周围的人和事物——包括这位成就你非凡生命的老师。

我们已经通过了八个色界和无色界的冥想，现在我们在一个完美的、深度寂静的地方，我们用心识之眼观察这些种子，看着它们开花。如果我们成功的话，我们将大跃进，学会使用这些种子创造美好生活，借此把痛苦之轮回转为幸福之轮。



The Lion's Dance
A meditation for the Wheel of Life

24

As with the Form & Formless Realm Meditations, we shouldn't expect to see the real thing the first time we try, or even the hundredth time. But as with these meditations, the best seed to plant for the real thing is to imagine, clearly, what it might be like to reach it. The principle is the same as with the runner who constantly visualizes themselves winning an Olympic gold medal, months before the actual race: the visualization helps the reality come true.

25

So put your mental eyes back on the loving eyes of the Teacher sitting in front of you— get that clear in your mind first. Then step back inside your head to the deep, very middle of your mind. Imagine that you are looking down into the mind, and that there is a small seed there.

This seed is perhaps the shape of a rice grain, a little wider in the middle, with ends that are not as pointy as rice. It always helps in meditation if you can picture things as being shiny, or luminous— giving off their own light. It keeps the mind from getting drowsy.



And so for the seed, you may want to make it a shining silver color.

26

Now imagine the seed cracking open, and then through this crack between the seed's two halves emerges an image made of light. This is the image of the Teacher sitting in front of you. The image flies out

their arms

The image
like a bird
picture
solid



of the mind and out towards the parts of your Teacher: and legs, their face, their eyes.

settles down onto these parts settling on a branch; the unifies these parts into one whole: your Teacher.

24

与色界和无色界的冥想一样，我们不应该期待第一次，甚至是第一百次尝试就能看到真实的情况。但与这些冥想一样，清楚地想象达成后的样子会是什么样景像就是种下能真正达成的种子的最好方法。原理跟赛跑者在实际比赛的前几个月就不断想象自己赢得奥运金牌是一样的：想像有助于现实成真。

用你的心识之眼看着正坐在你面前的老师慈爱的眼睛——在意识里，先清楚地呈现这个影像。然后在头脑里将意识退回到最深、最中间的位置。想象你正往下看着你的意识，在那里有一颗小小的种子。

25

这颗种子或许是一颗米粒的形状，在中间稍宽一些，两端不像米粒那么尖。在冥想时，如果你能将事物看成光亮的、或是有光泽的——从自身透出光芒的，这总能帮助到你的冥想。这能够防止意识变得昏沉。

所以，你或许能想将这颗种子想象成光亮的银色。

26



现在想象种子裂开了，然后通过这条在种子的两半之间的裂缝出现了由光制成的图片。这就是老师坐在你面前的图片。这图片从你的意识离开，飞向老师的身体各个部位：他们的手臂和腿，他们的脸，他们的眼睛。

如同一只鸟栖息在树枝上一般，各个部位的影像也逐渐地拼凑起来——直到它们成为一体：成为你的老师。



The Lion's Dance
A meditation for the Wheel of Life

Run through the seed splitting open; the luminous image emerging, and then settling, and the finished Teacher making their appearance. Then repeat the process, five or six times: five or six seeds opening into your Teacher.

27

Remember how Love, in his poem, talked about “spinning the Wheel, and spinning it back.” We spin the Wheel of Pain back into the Wheel of Happiness by learning *how the seeds for our Teacher—and our life and happiness—got planted in the first place*, and then working to repeat the process, endlessly. To keep re-investing the seeds, we first need to review some of the laws of karma.

28

The first Law of Karma says that the seed for anything came from *sharing* something—something of the same general type. What our life Teacher has granted us is knowledge and wisdom; and so when we planted the seed for them, we must have shared, with someone else, knowledge and wisdom.

29

The second Law of Karma says that the seed for anything was *a lot smaller* than what grew out of the seed—as in nature, where the seed for a tree weighing tons was only a few grams itself.

With these two laws in mind, we're going to take a little trip to find the events that first planted the seeds in our mind to meet this great Teacher in our life. What good thing did we do, for someone else, to plant this Teacher?

30

The beautiful trick here is to very strongly *remember* what it is that plants a seed—what it is that turns the seed-recorder on in our mind! And this is seeing ourselves do something, or hearing ourselves say something, or even think something.



从头到尾想一次——从种子裂开，呈现出发光的影像，然后安落下来，到完成完整的老师的影像。重复这个过程五至六次，让五至六颗种子开出来成为你的老师。

27

记得慈氏怎样在他的偈颂里讲述“顺序旋转，倒序旋回。”首先通过学习老师的种子一开始是如何种下的——我们的人生和快乐的种子亦然——我们可以将痛苦之轮逆转为快乐之轮，并且无止尽地重复这个过程。继续重复投资这些种子之前，我们需要先复习一些业力法则。

28

业力法则第一条：所有的事物的种子来自于分享一些事物——一些同类型的事物。我们的生命老师授予我们的是知识和智能，所以当我们种出老师的种子，我们必定曾与他人分享过知识和智慧。

29

业力法则第二条：任何事物的种子都比从这种子长出的事物本身细小很多——像在大自然中，一棵重达数吨的树，起初的种子只有数克重。

在意识里知道这两条法则之后，我们便开始一个小小的旅程，去寻找在我们意识里第一次种下遇到生命中伟大老师的种子的事件。我们过去为其他人做了什么好事而种出这个老师呢？

30

这个美丽的秘诀就是深刻地记得是什么让我们种下种子——是什么启动了我们意识中的种子录像机！就是看到自己在做什么、或听到自己在说什么、甚至是在想什么。



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Which is to say, I must have *done* something in the past, that I was aware of, that planted the silver seed which is even right now opening up into the image of this beautiful Teacher in my life.

Our next step in the Lion's Dance is to *find* this event.

31

Again, we're going to start by using our *imagination*. There will come a day when we can use our meditation eyes to actually *see* the day we planted our Teacher, many lifetimes ago, but for now we're just going to let our imagination run wild and come up with an imaginary event, long ago, that planted our Teacher seed.

The principle here is solid. Remember that *everything* in our life, outside of us and inside of us, is coming from mental seeds—and those are coming from things we did to others, in the past. And so when we close our eyes and just fantasize about what kindness we might have done—perhaps hundreds of years ago—to plant our Teacher, *the images that come to us at random are not random at all*: every least one of them is also coming from the pattern of how we have lived our life, and lives.

And so the images that come into our mind when we just freely fantasize about what we might have done to plant our Teacher really *did* have something to with planting them. If we keep us this step of the Dance of the Lion, then one day the imagining will become real: we will actually, directly experience that joyful event in one of our past lives when we planted the Teacher who has guided us in this present life.

32

So let your imagination go wild! You will get little flashes of pictures, little clues, about that crucial past-life moment each time you meditate; and over weeks and months of effort, you will start to build up a narrative, an increasingly clearer story, constructed of all these clues. Keep going!



换句话说，我过去肯定是有意识地做了些事情，而种下了这银色的种子，在此刻成熟为我这一生的美丽的老师的图片。

我们的下一个狮子舞步骤就是去寻找这个事件。

再一次，我们从运用想象力开始。终有一天，我们能用冥想之眼实际地看到在许多世以前，我们种下老师种子的那一天；不过现在只需要让我们的想象力驰骋，想像出一个

久远之前我们种下老师种子的故事。

这原则是很实在的。要记得我们生命中的所有事情，里里外外都来自心识种子——而那些种子是从以往我们对别人做的事而来。所以当我们闭上眼睛，幻想一下我们可能做过的好事——或许是几百年前——才种出我们的老师的种子，这些偶然出现的图片实非偶然：即便是最小的事物也是从我们此生或累世的生活模式而来。

因此那些当我们在脑海中任意幻想可能做了什么种下老师的种子时出现在意识中的图片，真的跟种出老师是有关联的。如果我们继续这个狮子舞的步骤，有一天这些想象就会成真：我们会真的亲身经历到，在过去的某一世里，种下今世教导我们的老师的喜悦事件。

32

所以让你的想象力自由发挥！每次你冥想时，一些关于过去生命重要时刻的微小画面或小线索会掠过心头；经过数周和数月的努力，您将开始编织一个故事，一个由所有这些线索构成，越来越清晰的叙事故事。再接再厉！

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33

Near the end of your meditation period, you will get a sense when the past-life details are slowing down. That's a sign to come back to the present. Gently bring your mind back to the face and eyes of the Teacher, and connect steadily with them.

This is the point where we can try to go from thinking about the Wheel of Life—about where our life has come from—into purposely thinking about emptiness. The first of these is a positive thing: we were trying to locate a specific past-life event. The second is negative: the understanding that there is *nothing* that *doesn't* come from a previous event. Which is to say, there is nothing that *doesn't* come from seeds.

And that's emptiness.

34

So come back now to the Teacher's eyes, caring for you so much, and flowing themselves from the seeds that were planted during the story of your past lives that you were just exploring. Then imagine those eyes just existing out there, without any seeds from you. Finally, come back to eyes that are flowing from the seeds within your mind.

Alternate back and forth a few times between these two Teachers; try to get a feel for the difference between them. The Teacher that comes from seeds makes sense: Everything we ever see, everyone we ever meet, is perfect justice. We can only experience what we have shared with others, good or bad. In a world where the Teacher comes from how I have treated others, there is a logic to the universe.

And then there's the Teacher who just happened to appear in my life, with no special cause, no special logic. Just happened. Something wonderful happened to make my life better, but just by accident—the Teacher could just as well been a someone who hated me and tried to hurt me, because there is no logic to the universe.

Try to get a feeling for how wrong this feels.

35

Now try something a little more difficult. Focus on the Teacher who just happened by accident—the one that we know doesn't really make sense, the one that we know isn't actually there.

33

在冥想时段将近结束的时候，你会对前世的细节正在逐步放缓有一种感觉。这是回到当下的一个标志。轻轻地把你的意识拉回到老师的脸和眼睛，并与他们保持稳定的联结。

就在这个时候，我们可以尝试从思考生命之轮——即关于我们的生命来自何处——刻意地转换去思考空性。其中第一个是一个肯定的事情：我们试图找到一个前世的特定事件。第二个是否定的：对于没有什么不是来自于一个之前的事件的理解。也就是说，没有什么不来自种子 s。

那就是空性。

34

所以现在回到老师的眼睛，如此关爱你的眼神，来自你刚刚探索的前世故事所种下的种子。然后想象那些只存在于那里，而并不来自你种子的眼睛。最后，回到那来自于你意识里面种子的眼睛。

在这两位老师之间来回交替数次；尝试感觉他们之间的区别。来自于种子的老师是合理的：我们见过的每一事物，每一个人都是全然公平的。我们只能体验我们曾与他人分享过的，好或坏。在一个老师是来自于我曾如何对待他人的世界里，宇宙有其一定的逻辑。

然后就有那么巧，刚好出现在我生命中的老师，没有特别的原因，没有特别的逻辑。就那样发生了。某些美妙事件让我的生活变得更好，但是它们只是意外出现的——这个老师也可以是一个讨厌我，试图伤害我的人，因为宇宙没有任何逻辑。

尝试去感受一下这感觉是如此地错误。

35

现在尝试一些更困难的。专注于那位意外出现的老师——那位我们知道并不真正合理的，那位我们知道并不真正在那里的老师。

The Lion's Dance
A meditation for the Wheel of Life

The fact that this “apparently real but really unreal” Teacher is *not* there is itself a kind of space: a gap in the things that are. See if you can connect with that space, and then squeeze into it mentally, and stay there for a few minutes.

This is the biggest quiet of all—way more quiet than the last of the 8 levels, trying not to think or to think, or any of the lower levels.

See if you can feel the difference between this quiet and those other quiets. The others are just a temporary slowing down of the mind, as it races downhill over the snow towards death. Sure, maybe you can hold up the sleigh for a few minutes or hours, but then when you come out of those meditations, it will tip and start racing down again. There's no future down there, just falling apart, then dying.



The quiet of the empty space though is different—the place where there are no longer any illusions, no Teacher telling you everything is just random, just an accident. This space is truth. And truth, even in the silence of what was never there, has an infinite power.

Every minute that you can stay in this space actively pushes you out of the Wheel of Pain, into the sea of freedom.

Sources for the Dance

Here are the sources for the Dance of the Lion. The main poem here, again, is by the future Buddha, whose name is Love, or Maitreya in Sanskrit. This book is from 350AD and is called *The Jewel of Realizations*.

The Sanskrit name for “Lion's Dance” here is *Sinha Vijirimbhita*, which can also refer to the way that a lion shakes his mane as he roars in power. This is traditionally explained as meaning that by the time we reach the real Stopping Meditation we become fearless—no more fear of wrong ideas about how reality works, since now we understand the truth of it: we saw the seeds opening.

这个“看似真实而其实不真实的”老师并不在那里的这一事实，本身就是一种空间：在事物之间的空间。看看你是否可以与这个空间连接，然后在意识上挤进去，并留在那里几分钟。

这是所有之中最大的静寂——比八个层级的最后一层也要更为平静得多了，即非什么都不想亦非不是什么都不想，或任何更低的层级。

看看你是否可以感受到这个寂静和那些其他安静之间的区别。其他的安静不过只是意识的暂时放缓，如同它快速往下滑雪，并滑向死亡一样。当然，也许你可以拉住雪橇几分钟或几个小时，但是当你从这些冥想中出来时，它就会翻倒在地并再次开始下滑。底下没有未来，只有分崩离析，然后是死亡。



但这空的空间的静寂是不同的——那个不再有任何幻觉的地方，没有告诉你一切都是随机的，万事只是一个意外的老师。这个空间是真理。而这个真理，即使在那个从未存在的事物的寂静中，亦具有着无限力量。

你能够停留在这个空间的每一分钟，将积极地推动你走出痛苦之轮，并进入自由之海。

狮子威舞的出处

以下是狮子威舞的出处。这里的主要偈颂也是来自于未来佛，他的名字叫慈氏，或梵文中的弥勒佛。这本书写于公元 350 年，被称为《现观庄严论》。

“狮子威舞”这个梵文的名字是 *Sinha Vijirimbhita*，也可以指一头雄狮在咆哮的时候甩动它的鬃毛。这传统上被解释为当我们达到真正的止的冥想时，我们变得无所畏惧的意思——不再害怕对于世界如何运作的错误观念，因为现在我们了解它的真相：我们看到种子在打开。

The Lion's Dance
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The present Buddha, Gautama—who lived 2,500 years ago—describes the Dance and carefully lists each of its 9 Deeps in the tenth part of his *Perfection of Wisdom in 100,000 Lines*, and we have followed that. He covers additional details on the extended version of the Dance in his *Perfection of Wisdom in 20,000 lines*, as well as in the *Perfection in 18,000 lines*. A comparison of these versions is very enlightening.

We have also utilized Gautama Buddha's *Meditation on the Seal of Wisdom*, and a quoted, parallel sutra called *The Dance of the Elephant*.

Details on the four Form Realm Meditations, and the different components present in each one, came from the excellent presentation of Tsonawa Sherab Sangpo, a Tibetan master of vowed morality (*vinaya*) who lived 800 years ago.

Details of the Formless Realm Meditations are from Gyaltsab Je Darma Rinchen (1364-



1432), commenting upon the explanation of Love's great poem by his teacher Je Tsongkapa (seen here). And of course Je Tsongkapa himself was enamored of the Dance, describing its details in multiple commentaries upon the poem and emptiness.

Gyaltsab Je's brother disciple was Kedrup Je Gelek Pel Sangpo (1385-1438), who wrote a long and exquisite discussion of the Lion's Dance section of the poem in his *Great Presentation of the Interlude on Emptiness: A Classical Commentary which Opens the Eyes of the Fortunate, Clarifying Perfectly the Profound Concept of Emptiness, the Suchness of All Things*.

The classic presentation of the levels of the Form & Formless Realms where we are reborn if we make the mistake of stopping our meditation there is found in the great *Treasure House of Wisdom (Abhidharma Kosha)* written by Asanga's famous half-brother, Vasubandhu (350AD). Here we have utilized the solid commentary to it by Gyalwa Gendun Drup, the First Dalai Lama (1391-1474).

狮子威舞
生命之轮的冥想

现世佛，乔达摩——出生于二千五百年前——在他《般若十万颂》第十部分中精心描述列出了狮子舞 9 种深度的每一部分，这些我们都已遵循了。在《般若二万颂》，以及《般若一万八千颂》描述了关于狮子舞的扩展版本的额外细节。对照这些版本极具启发性。

我们也利用了佛陀乔达摩的《佛说慧印三昧经》，并引用了一本被称之为《象舞经》类似的经。

关于色界四个冥想的细节，以及每一个的不同组成部分则来自于 800 多年前出生的一位藏地戒律大师宗那瓦·西饶·桑波的精彩叙述。

关于无色界冥想的细节来自贾曹杰·达玛仁钦尊者（1364-1432），是对他的老师宗喀巴大师对慈氏（弥勒）伟大的偈颂所著解释的论释。当然宗喀巴大师自己也倾心于狮子威舞，并在许多有关于偈颂和空性的论当中描写了细节。

贾曹杰尊者的师兄弟是克珠杰·格勒巴·桑布尊者（1385-1438），他在其巨著《显示甚深空真实义论之善缘开眼》的狮子威舞篇的诗歌中，著有长篇且精巧的论述。



如果我们在冥想中犯了错停留在色界和无色界中，以后就会转生到色界或无色界。关于色界和无色界的各个层级在无著大师的胞弟世亲大师（公元 350 年）所著的《俱舍论》（《阿比达摩俱舍论》）中有经典的描述。此处我们使用了第一世尊者嘉瓦·根敦朱巴（1391-1474）所著的论释。

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We are also relying heavily on an excellent and very detailed commentary on how the Dance of the Lion gets us off the Wheel of Life, written by Ngawang Tashi of the Clan of Sey (1638-1738). We have as well spent a lot of time with Sera Jetsun Chukyi Gyeltsen (1469-1546), a textbook writer from the famed Sera Monastery of Tibet who wrote volumes on Love's poem, and was so intrigued by Stopping Meditation that he wrote a separate book about it.

It would take too much space to list where we found each of the details of the Dance, but we should credit here the other authors whose works we consulted:

- ❖ Jamyang Shepay Dorje (1648-1721), the masterful textbook writer from Tibet's Drepung Monastery, and beloved teacher of Ngawang Tashi above
- ❖ Gelong Sherab Wangpo (1500-1586), an important commentator for the writings of Je Tsongkapa on emptiness
- ❖ Geshe Drolungpa Lodru Jungne (c. 1050), author of the famed *Great Book on the Steps of the Teachings*
- ❖ Konchok Tenpay Drunme (1762-1823), commentator on the Wheel
- ❖ Chujey Ngawang Pelden (b. 1806), a brilliant Mongol scholar of Love's great poem
- ❖ Choney Lama Drakpa Shedrup (1675-1748), perhaps the most "western" and accessible of all commentators on Love's verses
- ❖ Gungtang Lodru Gyatso (1851-1930), writing on Love's verses from Amdo in northeast Tibet
- ❖ Kedrup Tenpa Dargye (1493-1568), the unequaled commentator on the verses from Sera Mey Tibetan Monastery
- ❖ Lobsang Chukyi Gyeltsen (1565-1662), the famed first Panchen Lama, and writer on the verses

The best source for the story of Master Asanga's time in the cave, and the dog on his shoulders, comes from *Biographies of the Masters of the Teachings on the Steps of the Path*, a massive and authoritative account by the Tibetan Tsechok Ling Yeshe Gyeltsen (1713-1793). We added some details from other authors.

我们也大量仰赖于赛族阿旺·扎西(1638-1738)所著的一本非常卓越且详细的关于狮子威舞如何让我们脱离生命之轮的论释。我们也花了很多时间在色拉·吉森·确吉·坚赞(1469-1546)的著作上。他是藏地著名的色拉寺的一位教科书作者，写了许多关于慈氏偈颂的论，而且他是如此迷恋止的冥想，还写了关于该冥想的一本单独的书。

如果列出我们发现狮子威舞每一个细节的所有著作，则太过连篇累牍了。但我们应该给予其他我们所参阅过作品的作者以认可：

- ❖ 蒋扬·舍呗·多吉(1648-1721)，藏地哲蚌寺大师级教科书作者，及深受此前提到的阿旺·扎西爱戴的老师。
- ❖ 格隆·舍呗·旺波(1500-1586)，一位宗喀巴大师空性著作的重要著论者。
- ❖ 格西·卓龙吧·洛卓·章尼(1050)，一位宗喀巴大师空性著作的重要著论者。
- ❖ 贡卓·丹巴·珠美(1762-1823)《生命之轮》的论者。
- ❖ 曲杰·阿旺·巴丹(生于1806年)，慈氏伟大偈颂的卓越蒙古学者。
- ❖ 丘尼喇嘛扎巴·谢珠(1675-1748)，可能是关于慈氏偈颂的所有论著最“西方化”和最易理解的论释。
- ❖ 贡唐·洛卓·嘉措(1851-1930)，来自藏地东北部安多地区，著有慈氏偈颂之论释。
- ❖ 克珠·丹巴·达杰(1493-1568)，来自藏地色拉梅寺，无与伦比的偈颂论释者。
- ❖ 洛桑·确吉·坚赞(1565-1662)，著名的第一世班禅喇嘛，偈颂的作者。

无著大师在洞穴中的经历，以及他肩上之狗的故事的最佳出处是《菩提道次第师师相承传》，这是出自藏地的云增·耶喜绛称大师(1713-1793)的一个庞大且权威的解释说明。我们也从其他作者处添加了一些细节。