

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



獅子威舞：
生命之輪的冥想



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

一切都要從洞穴中說起。

印度聖者無著已經陸續聽過關於另一位即將降臨此世之佛的故事，祂的名字是彌勒，意思是慈愛。無著心想，在彌勒佛現身之前，他要親自遇見這位慈氏。

因此他在一座名為“鷹爪”的半山腰（雞足山）找到一處舒適的洞穴，在裡面待了幾天持咒與冥想。三年之後，什麼事都沒發生。連慈氏的一聲細語都沒聽見。



無著將念珠扔在地上。“再下去會越來越荒唐，這是我的極限了。”他收拾僅有的幾樣東西下山去。

將近山腳時他遇見一位老人，以一球棉花揉著整塊鐵。

“您在做什麼呢？”無著問道。

“幫我自己做根針阿。”耄耋之齡的長者回答。

“這怎麼可能。”無著說。

老人自若地出口成詩：

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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.

若一個人具備真正的勇氣，
盡全力嘗試，
沒什麼事是辦不到的。
事或許難，
但若你夠堅持，
你連山都能化為塵土。

無著立即感到慚愧，轉身走向洞穴，又過了三年，絲毫不見這位以“慈愛”為名之佛出現的跡象。他再度收拾，步出洞穴。

洞穴出口外有一處，小水滴不斷落在大石頭上。無著注意到這些水滴(日積月累的)竟將大石頭從中分為兩半——這是另一個訊息。於是，無著又回頭，從先前中斷的地方接著做冥想。

但是又過了三年，仍然不見任何徵兆。這次他確定要放棄了，踏出洞穴，他伸手貼在懸崖邊穩住自己。

山壁上有一處燕子築巢的地方，它們年復一年飛進飛出，哺喂幼鳥。每次燕子降落時，羽毛都會輕拂過岩壁，久而久之，岩石被打磨得滑順如青蛙之肚。無著對燕子的堅持暗暗咒罵了一聲，又一次，轉身回頭。



最後的三年，連慈氏的一瞥都沒見過。既氣憤又灰心，無著收拾東西下山，往城裡去。

下午時分，拖著一身疲憊走在既炎熱又塵土滿天的印度路上，他目睹一幅驚人的畫面：一輛駛過的馬車撞上一條狗——她躺在爛泥中，肚破腸流，車輪幾乎將她的身體碾成兩半。

無著跪在路中央，試圖將她抱起來，帶到路旁，將她抱起來之前，他試著先將腸子放回她的身體裡，但是他看到蒼蠅已經在裡面下了一堆卵，而且到處爬滿新生的蛆。

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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:



“如果我把蛆拿到乾燥的空氣中，它們會死。”他心想。“但如果不把蛆拿出來，狗會死。”只消幾分鐘，他就有了靈感。“我可以在腿上割一個洞，然後把幼蛆放進去，這樣就行了！”

他沖進城裡想借把刀，但理髮匠可不信任這個留了把十二年大長胡的瘋狂流浪漢。無著和許多古印度的偉大聖者一樣，隨身帶著一把精美的硬木杖，他把木杖留著做抵押，拿了一把金剃刀跑出城外，回到那

條狗身邊。

他在這跪下來，割開大腿，伸出手想拾起第一隻幼蛆，但是他馬上發現自己的手指過於粗大，肯定會傷害到它，他需要一個更小的濕潤的東西。

無著決定，用舌頭把這些蛆一隻一隻地抬起；但是這只狗的內臟惡臭難聞，整件事勢在必行，卻又令人作嘔，他只好閉上眼睛。然後他伸出舌頭，開始俯身往下，越來越接近，越來越接近……

然後他的舌頭和鼻子結結實實撞上了印度的塵土，雙眼因驚訝而打開，眼前只見一雙金足。慢慢地，他的視線沿著腳往上看，他面前站著的，不是狗，而是慈氏的本尊。

一首詩躍上無著的唇邊：

父啊，吾之護佑者。
尋汝數千日而徒勞，
為何汝神聖之雲，
降雨成海，
卻忍渴者死亡？

慈氏氣憤地回答：

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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，
種子未成熟，
孰不得綻放；
佛或臨汝界，
但無善業者，
豈能嘗其妙？

“這麼長一段時間，您究竟到哪兒去了？”無著怒吼著。

“你在說笑嗎？”慈氏也不甘示弱。“我一直在那裡，在洞穴裡面，在你身邊，從第一天就在了，直到最後一天！說錯了你可以糾正我——你每次清喉嚨都吐在左邊地上！有幾次還吐到我身上了！”

“那你為什麼都不開口？”弟子嘴噘得老高。

“慈愛，慈愛，慈愛！你成天念這句咒語，念了十二年！但是你的心中沒有足夠的愛讓你看到我！直到現在！這裡！在路上！當我化身為一條垂死的狗時！”

“我簡直無法相信！”

“不信我，是吧？好啊，現在讓我爬上你的肩膀，我們走進城——你就知道，當慈愛現身在人們眼前時，究竟有多少人看得到！”

於是無著在肩膀上扛著慈愛，走進城。這時，無著終於瞭解剛剛發生的事情有多麼神聖，因此不斷喊著“慈愛啊！是慈愛！我找到慈愛了！就在我的肩膀上！瞧！”

當然沒人在他肩膀上看到任何東西——他們只見到一名發瘋的流浪漢在街道跑上跑下，扯著喉嚨狂喊。唉！山洞裡待太多年了就會變這樣。

不過，那時曾有這麼一位老太太，一輩子都對身邊的人十分仁慈。當無著跑過她家的時候，她緩緩從搖椅上起身，走進屋裡，在廚房看到她女兒。

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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，”她說。

“什麼事呀？”女兒一邊攪拌著晚餐的飯，一邊應道。

“有個男的，”老媽媽說，「發瘋了。把一條狗扛在肩上，在街裡狂奔，狗的內臟灑得到處都是。」

慈氏的秘書

當無著累了，慢下腳步，把慈氏從他的肩膀上放下來，慈氏給了他一個燦爛的微笑，然後問道：“所以，你究竟想跟我聊什麼呢？”

“喔，對啦！”無著喘著，一邊坐下來。“就是那討厭的圓滿智慧（般若波羅蜜）！”



“啊，圓滿智慧！”慈氏點點頭。“學習如何看到空性。在那一關卡住了，是嗎？”

“就是阿，”無著同意。
“所以，那個……你介意幫幫我嗎？”

“樂意至極，”慈氏環顧著四周回答。“但是為什麼我們不坐在舒適點的地方呢？想到我的佛國天堂坐坐嗎？”

“當然好！”無著道。

“就這麼辦。”慈氏說。

“來吧，抓著我白袍的一角，抓牢喔！”

無著緊緊抓住，他們就起飛了，直達那個名為“幸福”的佛國天堂（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”裡，他們坐在一張舒適的大沙發上，慈氏遞給無著一支竹筆和一些墨水，祂說。“好的，我們試試看。但我要你寫下我告訴你的每字每句，這樣當你回到家後，你才能跟所有人分享，可以嗎？”

因此，就這樣，無著成了慈氏的秘書。他記錄下了五部偉大偈頌作品的口傳，流傳至今，我們稱之為《慈氏五論》。其中最偉大的一部叫做《現觀莊嚴論》。

練習到一半時，無著直見了空性；因此今日我們稱他為“證者無著”，因為在梵文中，“證者”(Ayra)這個字代表的是直見究竟實相者，無他。

這一切都發生在一日之間，然後無著開始打呵欠了，慈氏見了就說，“今天就先到此為止吧！”無著點點頭，再度抓著慈氏的袍子，被帶回到了家。

慈氏忘了告訴祂這名睡眠惺忪的弟子，佛國天堂一分鐘是人間的五十年——因此當無著回到城裡，他認識的人都已經過世了。但是他很清楚他應該要分享自己所學到的智慧，因此他帶著幾位密友進入摩羯陀森林深處，開始分享。而獅子威舞就是他們在十七世紀前一同喜悅學習的其中一個教授。

為生命之輪作準備

以下即為無著紀錄的口傳，其中一首慈氏的偈頌：

無須再澄清，
無須再確立，
在淨者前呈現純淨，
且看到純淨——
這將給予我們自由。

這是直見之道，
去擁抱，
在掌握時，

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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.

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給予及其他，
其中每一個，
都在彼此之中。

然後我們進入
冥想之深：
獅子威舞，
它帶領我們深研，
當另一事發生時
如何導致一切的發生——
順序旋轉，
倒序旋回。

向上進到
九個冥想之中，
與停止結合；
然後邁開腳步
往下回來。
與心識橋接
在欲界之中——
唯獨非冥想。

躍跨頂端，
深入冥想，
越過一，然後二，
三、四及五，
六、七與八：
此處，再別處——
直至那個停止。

這裡的關鍵是“獅子威舞”。我們將用它讓心準備好，探索生命之輪。

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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!”



未來佛：慈氏，描述的是一個剛從直見空性之中出來的人——“淨者”——他真心想要拯救世界。若真心想要幫助世界上每一個人，必須培養六種技能。首先就是給予人們他們想要的：物質、情感或精神修行相關。第二個就是學習道德準備，全力持守並感到快樂：絕不傷害另一個生命。

第三個就是耐心，即使面對最糟糕的狀況，或是最難相處的人，都能泰然處之。第四個則是純粹的享受，深深享受去做任何一件幫助他人的事。第五個是冥想，第六個則為運用冥想

看到空性。

因此當慈氏談到“都在彼此之中”時，他所描述的是一種空性之後出現美妙的心識狀態——這種狀態使我們能看到，最好的給予來自於拒絕傷害他人者、拒絕發怒者、樂意對他人伸出援手者，以及學習冥想空性者。

然後慈氏的偈頌講到獅子威舞。一旦你從包裝盒中拿出這個冥想，即可參考祂提供的“快速操作說明”。

獅子威舞的快速入門指南

該冥想步驟的一些額外解釋是用斜體字來表示的；當你做這個冥想的最初幾次後，可以跳過去這些內容不看。

1

正如佛陀曾經說過：“所有的冥想都從關閉你的手機開始！”

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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.

獅子威舞
生命之輪的冥想

2

坐到冥想墊，或者你喜歡的一把椅子上，動一動你的身體直到你感覺真的很舒適。清清喉嚨，而且若你需要的話，擤擤鼻子。讓所有那些噪音來源統統閃開！

3

極其筆直的坐姿，雙手置於大腿上，如果你喜歡的話，將大拇指和食指輕觸（這個被稱為智慧手印）。從此刻開始，保持雙手鬆弛放鬆，而且什麼地方都不要動了。如石像般靜止——當身體靜止，會幫助意識平靜下來。

4

放鬆前額，並確保當你在冥想中開始專注起來時，它不會再次緊繃。要特別注意保持眼皮和嘴角放鬆；一個小小的蒙娜麗莎式的微笑就很完美。如果你微收下腹並保持一點點緊繃，這會幫到你的下背部和你的專注。

5

現在把你的意識帶到呼吸上。十個緩慢的、深長的呼氣，然後看看你可否乘坐在呼出呼入的氣流上。利用這個時間讓自己更放鬆地進入到冥想當中，扔掉你整天忙碌的念頭。

6

每個你做過冥想的房間，都會有一些背景雜音。在這個獅子威舞的冥想中，我們要利用這些小小的噪音，而不是允許它們變成干擾。這可能是冰箱、爐子或者附近空調的聲音；也可能是外面交通的噪音；或你家裡的其他家人的聲音。注意到這個聲音，並檢視它的細節。

當我們開始冥想時所聽到的如同以上這些的明顯聲音，就位於我們所稱之為欲界的這個地方。我們的整個世界被分為三部分，而欲界是這三個當中最底的一個。這是我們多數人經常體驗的唯一世界了。

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.



欲界充滿著非常粗顯的物質物件和體驗。例如一口好咖啡的滋味；淋浴時水觸碰到身體的感覺；抑或是窗外一台垃圾車的聲音。

像我們這樣的人出生在欲界是因為——在我們過去生中——我們做了非常基本的好事情（比如創造出我們這具便利的人類身體的業力）和非常基本的壞事情（比如會讓這個便利的人類身體老死的業力）。

就學習冥想而言，我們首先需要注意到我們在這個欲界中的典型意識狀態的一些細節。該意識可以在兩個層次運作，叫做“察覺”和“檢查”。

無著大師的弟弟——世親大師曾很好地描述過這兩個意識狀態，他也是17個世紀以前的人物。想像你正穿行在雜貨店裡，推著一推車的雜貨，嘗試找到他們放廁紙、或者洗衣皂的地方。商店的音響系統一直播放著背景音樂，然後突然間你察覺到了一首你最喜歡的老歌之一。

你還在推著車，但是你開始真的在聽了。這個就是“察覺”的意識狀態。

這首歌裡面有一個你真的很喜歡的特別部分，因為當你第一次親吻你的未來配偶的那個時候，就播放的是這段——所以對你而言它意義非凡。當這首歌播放到這部分時，你停止了推車然後站住了，並閉上了雙眼，聆聽得更加仔細，有可能臉上帶著一抹傻傻的微笑。這個意識狀態就被叫做“檢查”。就好比你的意識往深處鑽了一層，更深地，去到了歌曲的細節部分。

色界四冥想

7

然後將你的注意力從外面的背景聲轉向你自己的心跳聲。會感覺好像你正在從上往下看自己的胸膛——大約從你的眼睛所在處——然後再向裡，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.

現在非常有意識地在外面的聲音和你的心跳聲之間來往翻轉你的意識。（如果你對“聽到”你的心跳有困難，那就僅是抓住它跳動的感覺；也可以的。）看一下例如與外面的交通聲音相比而言，心跳是多麼安靜和平和。



做一個有意識的決定，那就是你更願意待在心的這片安靜處，而非外面的嘈雜處。推開外面的噪音，並選擇進入裡面的聲音——一個更安靜的所在。

我們努力從這裡的欲界轉移到那個被稱為“色界”的地方。現在，真實的色界，處於這個世界的第二個部分的所在地——即再往上的一個層級。那些在欲界中生活的我們，通常從未直接見過色界。這是我們的世界一部分，卻是我們世界的非常精微一部分，而且我們的感官通常也沒有調整到足夠好以便可以見到它。

這個上一層級被稱為“色”界的原因，是生活在那裡的生命體具有非常漂亮的和強有力的肉身，或形色；而且他們生活的世界的物質形態也非常精美，滿是花園、噴泉和雄偉的建築物。當你在讀關於色界以及生活在那裡的人們的描述時，可能會讓你回想起古代萬神殿的眾神們，像是北歐或希臘的神比如雷神托爾，或海神波塞冬。而實際上這些很可能曾是真實的人，曾生活在色界中的超凡強大生命體。

就你從遠古神話中所得知的，這些人有著很多和我們一樣的麻煩：戰爭、痛苦、嫉妒。他們受困於生命之輪中，而且他們還在受苦，基本上和我們一樣多！

無論如何，投生到色界的方式則相當有趣——在欲界當中的日子裡——你投入了很多的時間，讓自己擅長於深度冥想。你在冥想中的念頭很甜美，然後當你深度冥想時，你就沒有時間或機會去做那些普通的、持續的、我們所有剩下人在意識裡，還有日常交談間會做的糟糕事。

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，幾乎是默認的，你正在避免我們大多數人無時不刻在積累的絕大部分惡業。因為你在到達生命盡頭時擁有著比絕大多數人高得多的比例的善業，你就會投生到色界中去了。

因為我們在這個部分描述的深度冥想會帶你去到色界，有時就稱之為“色界冥想”；不是因為你在做它們的時候身在色界，而是因為它們會幫助你收集在你此生盡頭死後而投生到色界的善業。

但是色界冥想的煙盒上貼著一個警告！如同香煙、甜甜圈或餅乾裡的糖，這些非常安靜的意識狀態是可以讓人極其上癮的。如此安靜固然很好，當我們通常的那些擔憂在我們的意識裡不再沖來撞去當然很好。

為了理解這個上癮，你必須理解冥想的目的是。冥想不是以只是安靜下來、或是感覺到一段時間的平靜為目標。這遠遠不夠成為一個目標。問題在於——即使是我們花在冥想上的這半小時中——我們的身體還是在持續著其向死亡靠近的穩定衰退。即便我們在冥想，我們的生命還是在燒成灰燼，如同蠟燭。

我們的壽命有多長，就可以持續地做多久這些超級安靜的色界冥想，但是無可避免地我們終有一天不得不停止：當我們的身體停止運作，當我們的意識停止運轉。通過它們自身，這些冥想只是把我們繼續困在這同一個生命之輪裡，有著相同的痛苦，相同的壞結局。

那麼為何要練習這些冥想，或是任何冥想呢？冥想的真正目標是讓意識平靜下來到一個我們可以理解生命秘密的時刻：我們所看到的周圍的每一件事，我們生命中遇到的每一個人，都是從我們意識裡的業力種子跳出來的。這些種子是經由我們是否友善地對待別人而種下的。當我們的配偶在廚房裡對我們大喊大叫，他們實際上是從上周我們對我們的孩子大喊大叫時，我們聽到我們自己嗓門的聲音而種下的意識種子跳出來的。

用否定方式來講，沒有一個不來自於我們的意識種子而在廚房裡大喊大叫的配偶。事實上也沒有任何一個不來自於我們種子的如一個大喊大叫的配偶一樣的事物！沒有這樣的事物存在著的事實，就是我們所稱之為的“空性”——而且這就是這個詞語的全部含義！

The Lion's Dance
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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.

獅子威舞
生命之輪的冥想

空性是非常簡單的。有個選擇。要麼有一個來自於我的在廚房裡大喊大叫的配偶，來自於我的意識種子，要麼就有一個不是我的過錯造成的在廚房裡大喊大叫的配偶。事實上過去沒有，將來也不會有，一個不是我的過錯創造的在我生命裡大喊大叫的配偶。因為每次我的配偶對我吼叫，都是因為我在早些時候對別人大喊大叫時而種下的種子引起的！這個沒有不是從我的過錯而來的大喊大叫的配偶的事實，簡單地，我們稱之為“空性”。



你可以立即弄明白，通過這個描述，看到對我大喊大叫的配偶的空性能有多不可置信的助益。如果我們努力做到了，那麼我們就可以立刻負起清理自己世界的責任——讓它成為一個就像慈氏居住的佛國天堂一樣好！（因為很久以前慈氏就使用

了空性去停止了他在大喊大叫的配偶！）

現在去到那個讓我們可以直接看見空性的巨大的意識平靜，練習任意地把你的意識放進不同的意識狀態的能力是至關重要的。那就是我們馬上要踏入四個不同色界冥想的旅程的原因！

8

現在你在經由推開欲界的意識狀態：對外界噪音的覺知，而達到的這個非常安靜的地方停留幾分鐘。保持觀看你心臟的跳動。如果你專注於心跳有困難，就回到你家冰箱的噪音（或者任何你開始時選擇的聲音）上；再一次將其與你的心跳聲相比較；然後再一次選擇去到那個更安靜的地方。你現在就在第一個色界冥想中了。

由慈氏教授給無著大師的獅子威舞的冥想，通過層層向上經過八個經典的意識狀態，目的是為了向下鑽入那個物件。我們將通過色界的四個意識狀態，和無色界的四個——我們將很快開始。

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.

獅子威舞
生命之輪的冥想

我們經由每一次的展望下一級，一個比我們現在所在之處更安靜的地方，來在這些意識狀態中層層向上。例如，我們剛剛通過比較冰箱的雜訊與我們的心跳聲；然後我們做了一個有意識的去到一個更安靜的地方決定，而把我們的意識從欲界移到了色界（嚴格來講，是去到色界的因）。這在八個層級的每一層都會被重複：扔掉我們所在的意識狀態，那麼我們就可以更深鑽地去到下一層，即在其之上的意識狀態。在每個情形下，都依賴於對兩者的有意識的比較。

因而在這個色界的第一層意識狀態中，古人說，意識中有五件不同的事情在發生。去瞭解它們有哪些是很棒的：熟悉我們自己意識的地形是很棒的。

首先，我們還是有著來自於欲界的對冰箱雜訊的剩餘關注：我們仍然注意著冰箱的雜訊，那樣我們就可以將其與我們的心跳聲相比較了。

第二，我們仍然保有著檢查的意識狀態：我們向前看到心跳，然後我們潛入進去。這兩個意識狀態幫我們進行比較，以及做出去到更安靜處的選擇。

第三，我們感到了一種意識平靜的感覺，一種去到更安靜處所生起的愉悅感。

第四，我們感到了一種身體上的安樂。這來自于色界的平靜也幫助我們的身體在冥想中越來越均衡：我們找到了，舉例而言，一個完美筆直的姿勢，我們既不往右傾斜也不往左，既不往前也不往後。這種感覺就好比我們的脊柱從重力中解放了：全然的筆直，校正而水準。哪怕我們每天僅是練習簡易、拉伸的瑜伽練習也對我們達到如此的正位有很大的幫助。

第五，這是一個我們稱之為“單點專注”的狀態。這幾乎是所有冥想的決定性品質：我們正安靜地專注于單一物件上；在這個例子中，就是我們自己的心跳。

真正進入到第一個色界冥想需要花上數月的練習，而且一般而言，需要每天在你的冥想墊上坐上一個小時的時間。但具備這個基礎以及隨後的所有步驟，對完成整套的冥想極其有說明——這裡所演示的整個獅子威舞——從第一天起，要大約 30 到 40 分鐘。

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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.

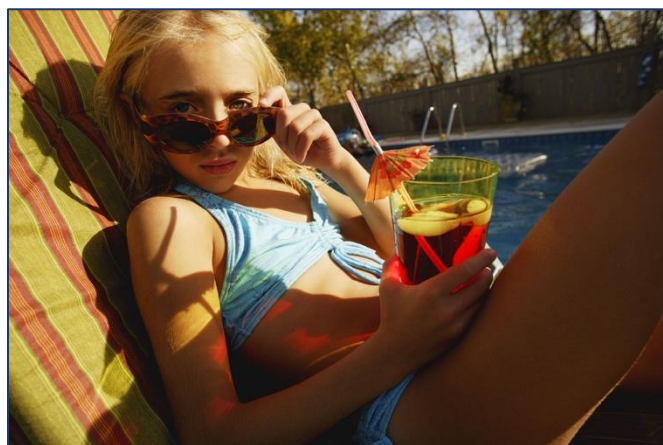
獅子威舞
生命之輪的冥想

僅僅試著去想像，從已經提供的描述而言，每一層級的感覺起來是什麼樣的，盡你所能就好。這會種下一顆，讓你之後體驗到更深的版本。每天半小時去想像這些意識狀態，將遲早讓真事真正發生。

傳統的經典來源（我們已在威舞結束時羅列出來）說你能夠以三層不同的強度進入到第一個色界冥想。每個強度層級將創造出不同的業力種子，它們自己會創造出你死後在色界的三個不同的地方。在第一個色界層級，所有這三層都與這個界中一個非常強大的居住者有關，其名為“淨者”。

但如果我們就在這個冥想止步的話，這個生命體，以及像我們這樣的人就可能會投生於他相鄰的地方，仍然被困在生命之輪裡：我們還是要經歷無法避免的衰老、痛苦和死亡。因此第一個色界冥想本身並不是一個目標，但僅僅是一個去達到關於世界如何運作的更深層冥想的工具而已，這將在獅子威舞完結時到來。在威舞的最後一部分，以停止的冥想而聞名，它讓我們破輪而出並去到一個完美的世界。

為了理解這一點，你可以想一想你或許知道的那些降生于巨富之家的人。因為他們的父母，他們一開始就是不可想像地富有，但他們自己從未真正學會如何賺錢：他們通常找不到他們生命的任何目標或激情，而且大多數在人到中年時就成功地揮霍光了父母留給他們的所有錢。然後他們就成了這個世界上最悲慘的一員——少得可憐的財務支援，卻沒有任何的工作經驗。



那些停留在第一個色界冥想或之上的冥想中的人們——那些永遠不會達到獅子威舞結束時的停止冥想的人們——恰恰如同這些淒慘又富有的孩子們。這個冥想的善業將他們扔進色界本身；在這個情況下，即這個被稱為“淨者”的這種世俗生命所處的壯麗環境中。他們在此精緻的環境中暫時生活一段時間，用光了他們過去冥想的借記卡。

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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?

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當借記卡花光時，他們也沒有經驗，不懂再充值——他們不知道該怎麼做。這會不可避免地引發一個悲慘的死亡，及其後多年的苦難。

所以切記：在獅子威舞中我們層層向上，經歷了很多級的冥想，就好像梯子的梯級。關鍵點在於不要停留並站在梯子上。我們試圖爬到頂端，去到我們找到世界如何運作，以及我們如何讓世界變得完美的那個冥想上。

9

現在讓我們來到第二個色界冥想。到此時為止，感覺好像我們在心的上方，往下看它並觀察心跳的聲音或感覺。現在讓我們從心跳裡面來觀察心跳

放下那個你在心外面的感覺，既不是注意它也不是更深地看進它。現在只是進入心跳並成為心跳。這應該感覺像是你就是一顆大心臟，而且隨著它的泵進泵出，你的兩邊都在砰砰跳動。你應該也感覺到更深地進入到了心跳當中去，就好像你已經更深入地鑽了進去。

不要忘記比較：那是我們如何移到更高、更深、去到每一個不同層級的方式。將站在心跳外面只是觀察它的感覺如何——就像一個觀察者——與成為心跳並安住其中的感受如何，進行比較。在這個比較上來回幾次，直到你對它很清晰為止，然後有意識地選擇那個更安靜的地方：成為心跳。

此時，古經典說，意識中主要有四件事情正在發生。首先，我們既超越了察覺也超越了檢查任何事情。當我們到達這個層級的時候，舊有的察覺和檢查——它們曾對你有幫助——現在它們自己成為了一個干擾。事實上，這個節骨眼在傳統上被稱為“水池底部的垃圾”，就像你看到的有段時間沒清理過的游泳池底部的爛樹葉和污泥。



我們甚至放掉了作為一個觀察者去檢查心跳，而只是鑽入其中並停留在那。這個意識的空間被起名為“水晶般清澈”，好像純淨的山泉與水池底部之水相比。誰不想上移到清澈之水那兒去呢？

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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，意識平靜的感受——待在這個更為安靜的地方的愉悅感——仍持續著。

第三，我們完美的身體正位帶來的令人滿意的感受也仍持續著。

第四，我們當然還是專注著的，舒適地，在一個單點上。我們沒有丟掉心跳。如果我們滑走了並開始想午飯吃什麼，我們就把意識帶回到心跳。如果你對快速地再次回到那種深度有困難，那就退回到觀察心跳上並按原路重新進入心跳。

如果你真的有困難，那就完全順原路從冰箱噪音開始一步步回來。但如果你可以從午餐一下子跳回到心跳，則是最好的。

順便提一下，在精神解剖學上——一個由內脈和脈輪組成，內在風息經由它們通過的世界——心是一個敏感部位。有些人會發現如果他們專注於心太久，會帶出被古人稱之為“風息紊亂”的情況。徵兆一般會有，一種在胸口的緊縮感；呼吸的短促；焦慮的情緒；或在其他症狀之中的，手指的震顫。

如果在獅子威舞的冥想中，這些事情發生在你的身上，有一個簡易的傳統的“修復”方式。把心跳下放到肚臍水準處，同時把之緩緩地向脊柱方向推，直到位於脊椎骨正前方的半英寸（一釐米）處。不要再往下，否則你可能發現因為風息圍繞在肛門處束緊，你會便秘！在獅子威舞冥想的接下來要講的所有部分的過程中，把心跳保持在肚臍水準處，然後在你即將要從威舞中出來之前把它帶回去。

切記我們不想困在這第二個色界冥想的梯子上。如同第一個色界（冥想）中一樣，我們能夠以三個不同層級的強度來做這個冥想，而且如果我們在此停止的話，這會在我們死後把我們扔進色界的三個不同的地方之一。這些被稱為光之階層——暫時的富家小孩的鄰近街坊，而你所能想像出的最糟糕的貧民窟則緊隨其後。



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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

從這裡我們往上來到第三個色界冥想，每次我們往上，我們需要討論我們從上一個階段裡扔掉什麼進而提升到這新的一階。在此，我們丟掉平靜意識的感受——特別是那種因為我們停留在一個比之前更安靜地方所獲得的滿足感。這是因為這個滿足感，在這個時候變成一個“意識中的討論”，成為分心的來源；在第二個色界冥想的好事變成了到達或停留在第三個色界冥想的問題。

所以，我們理應如何感受呢？我們仍保有身體在正位元的物理覺知，但是，在情緒感受上，我們進入中性狀態。你可以把它跟非常疲累時、甚至是累攤的感覺做比較。這裡，內心的感受就像是一條直線一樣，像一位元剛死去之人心電圖裡的平線，過去，當你非常非常深入地投入一些事物，忘掉自我時，你曾感受過這種內心的中性。

我們仍然處於心跳間，但是我們已超越停留在那裡的愉悅。

經典在這第三色界冥想中列出了五個意識成分。

第一個是意識感受或情緒的中性：一個幾乎沒有覺知的深度專注。

第二個是我們稱作煙霧警報器的特殊意識功能，古老亞洲心理學描述了51個（有時候是46個）存在人類心識的不同功能，其中兩個對冥想特別有用。第一個是煙霧警報器（在古代稱作“警覺”）。當我們停留在第三個色界冥想時，如果我們開始想著午餐，我們的心特別善長於探測到我們已經離開單點：離開我們心跳的這個單一目標。



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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.

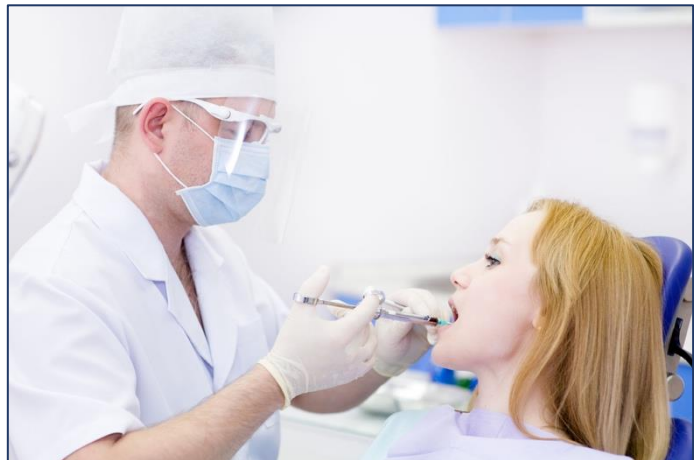
Fourth, we are still continuing with the pleasant feeling of great physical alignment in our meditation posture.

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.

第三個我們稱作“鉤&繩”，這個對冥想來說是另一個非常好用的心識功能，就是我們所說的“拉”。一但我們看到意識離開心跳，閃晃到“午餐吃什麼”——然後煙霧警報器就響起，接著就啟動“鉤&繩”，立即開始尋找我們原本的目標(心跳)，鉤住它，然後把我們的專注拉回去，在第三個色界冥想，這一個心識功能也是被高度開發且極其奏效的。

第四個，我們在冥想姿勢中仍持續保有身體在正位的非常愉悅的感受。

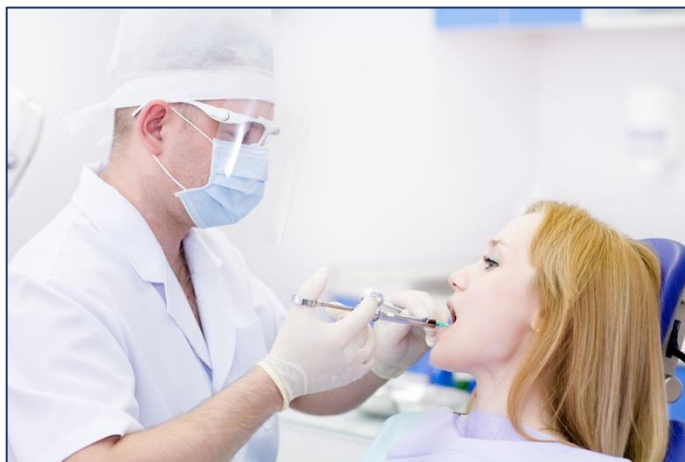
第五個，很顯然的持續在單點專注上。

再次，我們可以在三種不同強度等級下做第三個色界冥想，而且，如果我們停留在此，在我們死後，它會把我們丟到三種不同的悲傷又富有的地方。這些稱作“善之等級”，但是他們終究是短暫的，而且充滿同樣的痛苦，跟我們在這裡所知道的痛苦是一樣的。

11

現在是時候深入到第四個色界冥想，這裡我們可以先專注在身體正位的愉悅，然後跟更深層的身體平靜做比較：一個你甚至不再感覺到身體的地方。你知道當牙醫給你注射麻醉針——麻醉針裡頭的藥把你嘴巴附近的感覺都移除，讓你對鑽牙的痛麻痺。

在這個冥想等級裡，想像你整個身體都被這藥物注射，而你再也感覺不到身體因停留在妥善位置所帶來的愉悅感，你的情緒感受，自從第三個色界階段，已經像直線一樣毫無起伏；而現在你身體的感受也是一樣。



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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

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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.

這會自然而然在我們非常深度的專注中發生，如同當我們在床上全神貫注的看書時；一個小時後，我們才發現到用來靠在頭上的手肘已經麻了。

除了身體感受的直線，在這個步驟裡，抓住機會，真正專注在你的心已經完全聚焦于單點的事實上。在此，你應能清楚感受到你的心就像是雷射，精準地描准在一個點上，一個心跳裡的特定位置，而那即是“我”。

古老經典在第四個色界冥想中，列出四個不同特點的組成部分。首先，我們“鉤&繩”的能力是在這裡圓滿的，把我們的心從任何分心的目標拉回到心跳，如同絲綢般平順。

我們情緒裡的中性感受是從色界冥想的第三階段裡延續的；而現在伴隨著身體的中性感受。

最後，我們專注于一個單點上的能力強烈而顯著。

而前三個色界冥想的任何一個，都可以在三種不同強度的等級裡練習，第四項則可以分為八種強度。前三個跟之前的那三個冥想很類似——而像他們一樣，會帶來受生在三個極為優雅，但仍然存在痛苦的地方。剩餘的五個是由那些已見空性的人——在他們逃離生命之輪以前為了達到更高的受生而練習。

無色界四冥想

12

以上，我們已經完成了四個色界冥想——那些都是在我們死後會帶領我們受生到色界的冥想。現在是時候來到無色界冥想。

無色界就跟它聽起來的一樣，在欲界和色界裡，我們談到我們的身體和意識。如果我們在欲界裡每日的冥想做得特別深——如果這些冥想幾乎已超越了我們意識中的任何形式的圖片——那麼在死後，我們就會直接進入到無色界。

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

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.

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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).

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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.

在無色界裡，我們完全沒有粗顯的物質身體：我們非常接近完全意識形態的生命。當我們在欲界中往生，接著受生到這裡或是色界，那裡會有一個過程，我們要旅行到下一生命的地點；這趟旅行是由一個叫做“中陰身”的驚人靈體完成的。

如果我們正邁向無色界，那我們就會在於欲界中死去的地點而進入無色界，顯然對欲界的人來說，要瞥見無色界是很困難的(但不是不可能)，因為——好吧——那裡沒有任何形態。

所以現在我們已經成功掌握了四個色界冥想，是時候往四個無色界冥想裡邁進，而這會更加深入。當我們能在任何我們想要的時候，把我們的意識放入這八個階段，那我們就已經真正精通這冥想的藝術，而這對我們直見空性會簡單許多。

再次，這非常重要，唯有直見空性，我們才能從無法避免的、痛苦的生命之輪裡逃離。關於這個逃離我們之後會講更多！基本上，就是有能力把我們的身體轉化成為一位不朽的天使，可以在同一時間幫助所有的生命，而且可以永遠這麼做，可以一直跟我們曾經愛過的每個人在一起。

13

記住——在第四個色界冥想的階段裡——我們的心識已經能在心中完美的專注於一個單點上；不會被任何的情緒或身體感官分心(甚至是那些相當愉悅的感受)。

14

到現在目前為止，我們所講到的四個色界冥想，有個非常不怎麼讓人興奮的正式名稱：“第一階段專注”、“第二階段專注”，然後以此類推。無色界確有一個誘人的名稱：第一個是“無盡空間”。以下將我們如何從第四個色界中轉變到第一個無色界。

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，這取決於對比。我們已經在第四個色界冥想中專注於那極致的單點感受，現在想像這個單點處於在宇宙浩瀚海洋的中央，在一個表面完全平靜且無盡的水體上。

接著來了一個觸發器，感覺像是有人在海洋中的某個特定地點，丟下鵝卵石。你的專注力從那個點開始散開來，像漣漪，或像是一個小海浪從中間朝向邊緣移動。

但那裡沒有盡頭。當念頭的波浪延伸越來越遠時，從中間經過星星、星球甚至是整個銀河系到整個宇宙，感受在單一水平面的動作，剛開始時，你或許會發現，只去感受這個波浪從你正在冥想的房間左右往外到無盡太空，或許會更為簡單。之後，你可以朝羅盤的各個方向前進。

所以我們已經從一個專注點到宇宙中所有的點。只要我們還停留在這第一個無色界的階段裡，我們的意識就會持續擴張到更遠、更遠，沒有盡頭。



在這裡，我們要學習放掉任何關於物質事物的想。

如果我們能每日極為規律地做第一個無色界冥想，之後我們往生時，這個力量會把我們投射到一個純淨意識的生命裡，沒有任何物質身體。這種極度安靜——跟欲界裡的甜甜圈一樣容易上癮，身體跟念頭幾乎像被完全麻醉一樣。

就因為這樣，這很容易讓我們困在這裡：就好像是你需要趕快去醫院探視你即將死去的母親一樣；你找到一台可以帶你非常快到那的跑車，接著你看著那台車裡每一個精緻的細節，投入到忘了應該要進去車子裡，趕緊開著它去醫院。

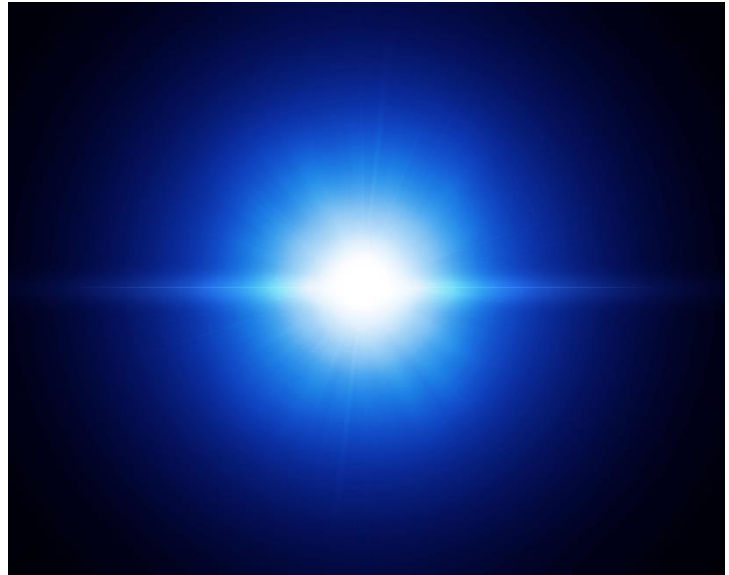
The Lion's Dance
A meditation for the Wheel of Life

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.

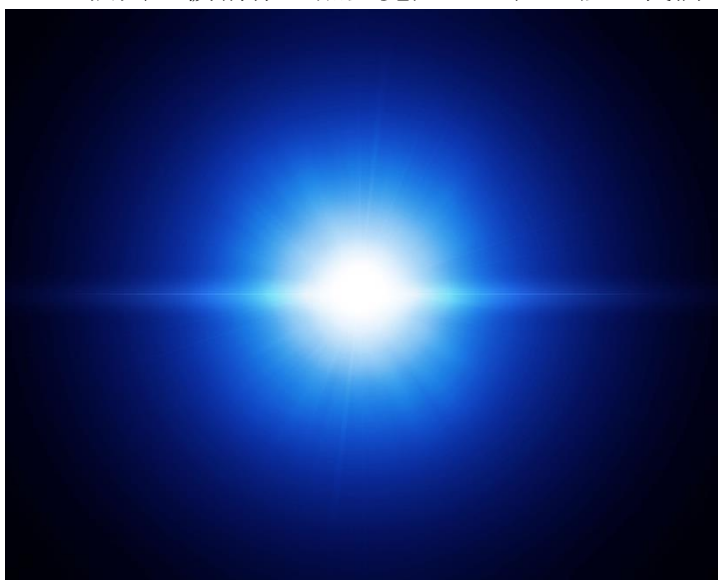
如果我們困住了，那麼我們所創造的業力就是，當我們在欲界裡死亡的幾分鐘後，我們就會到無色界。我們所進去的等級有同樣的名稱：無盡空間。無論我們死亡的那刻在哪裡，我們會進到一個純粹的意識形態生命中。那是一個長久、愉悅、感覺不到存在的地方，最終，無可避免的引領我們前往可怕的世界，因為我們在待在麻醉中已經把好種子燃燒殆盡。

學著去說：“這是一個很好的旅遊地，但我不想要住在這。在我的心中，我有更大的目標，這個世界正在燃著熊熊烈火；他們需要我去學習更加美好的世界是如何創造出來的——透過我們意識中的種子。我會練習這個冥想，但這只是要去磨練我的冥想技能，所以，最終，我可以借此看到世界的真正運作方式：世界是來自於我，透過我如何對待他人而運轉。”

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現在是時候來到第二個無色界冥想。這個冥想被稱作“無盡覺知”。在這裡，我們感覺我們想要更加深入，甚至深入到絕對的甯寂與平靜中。我們放下在宇宙中無盡延伸的意識圖片，放下那個給我們意識延伸感受的參考點、或是路線圖。因為，現在連這些參考點，都成為了分心。

所以我們要放下空間的圖片，簡單的用一個沒有盡頭的向外延伸的球形覺知來替換：不斷延伸得更遠更遠。這裡沒有物質的形態，只有看不見的心識，伴隨著覺知無止盡向外擴張的感受。如此下來，我們的心識會經過整個宇宙，並把整個宇宙中其他所有生命的心識聚集到自己心中。



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.

和第一個無色界一樣，透過這個冥想在死後到達的地方有相同名稱：無盡覺知。就此而言——如果我們不再往前——那就代表著絕對的安靜、專注還有致命的上癮。

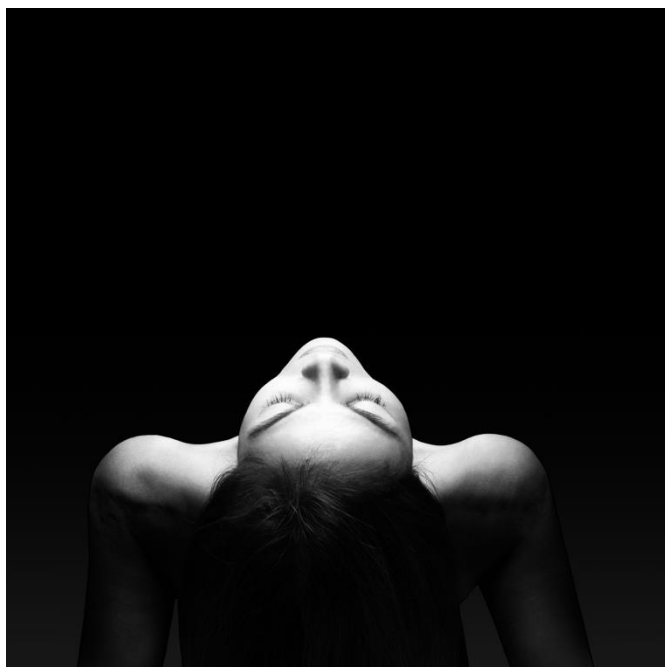
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帶著無限的意識，我們開始撲捉到無處可去的感覺：我們的意識已經達到無所不在的境界。如果我們想要比這更加絕對寂靜，那麼唯一能做的就是徹底放下任何意識的物件。

因此我們放下無限的覺知，有目的地專注在“什麼都沒有”上。意識沉入無盡的黑暗，別無他想。事實上，無色界的第三個階段它本身就叫做“什麼都沒有”。

保持在這兒，在完全虛無的狀態。

這第三層無色界冥想以作為最誘人的意識甜甜圈之一而聞名。畢竟，在這裡是全然的寂靜，全然的平靜：所以遠遠脫離了我們在最初開始時所專注的欲界裡的冰箱聲。



對一位冥想高手來說，對這精美的意識陷阱保持十分的覺知和謹慎，是非常重要的。在東方歷史上幾世紀以來，無數的冥想者們已經達到了意識虛無的狀態，並著迷和迷失于此，如同航行者跟隨著海妖賽壬誘人的歌聲而被拉向致命的礁石一般。

甚至還有一個相當大的古代思想者派別，他們堅信——通過思維虛無——就已經探索到了空性：那脫離生命之輪之苦的鑰匙。

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!

當然，現今我們知道了這根本就不是空性的內涵。如果某樣事物是真正的空性，那麼當我們看到它時，它應該把我們從困擾中解脫出來。專注于完全虛無根本無法將我們從問題中解脫出來：在我們浪費時間這麼去做時，我們的身體正在逐漸衰老，接近死亡。

實際上，今生專注於這類冥想的業力結果，只會讓我們變得越來越健忘：一位心不在焉的教授記不得把鑰匙或者手機放哪兒了。在下一世成熟的業果則會是意識麻木的虛無，其也被稱為“什麼都沒有”，直至我們死亡及下墮。

再次說明，空性只是意味著，沒有任何事物是不來自於我的種子——那些每天當我與他人互動時，以友善或者非友善的方式所種下的種子。要不是我向他人大吼大叫，在我生活中不會有一位沖著我吼叫的伴侶。一位自己決定對我吼叫的伴侶根本就不存在——這個宇宙是沒有這樣的一位伴侶的。



現在理解了這一點，就會讓你擁有一位甜蜜的伴侶，而不是走向無覺知之途。當我們學習如何冥想時，似乎這個錯誤的理念——嘗試冥想時什麼都不想、讓你的念頭隨波逐流——在西方也正在傳播。實際上，之前的八個冥想——它們是好的工具，但當被當作目標卻很糟糕——你會認得這當中的很多冥想正在現今社會的瑜伽館或者冥想中心被教授。辨認出這些極度誘人的甜甜圈的本質很重要：現在嘗起來味道不錯，日後卻會罹患意識糖尿病！

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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現在你或許會認為在“什麼都沒有”之後無處可去了，但確實有！你看，在無色界的第三階段，我們決定不想任何事情：我們放下一切。

但是我們都知道，放下一切需要花費很多的努力！

當我們從無色界的第三層到第四層時，我們在不想任何事情的細微努力，以及一個更深層、更寂靜的空間之間劃出對比。在這個空間裡，我們放棄決定是否要想著某樣事物。

我們決定了不去決定，而這將引領我們到一個比起決定什麼都不想更深層的寂靜。實際上，無色界第四層本身就叫做“非什麼都不想亦非不是什麼都不想。”

這個冥想是無色界冥想中，唯一一個使你在死後到達不同於冥想名稱的地方。那個地方叫做“存在的頂峰”，因為它絕對是你在生命之輪不斷的戰亂裡所能達到的最為精微和平靜的空間。

它仍會帶往不可避免的痛苦和死亡。我們需要去到更高的地方！我們需要脫離這生命之輪！

現在時候已到，我們要把“八個甜甜圈”轉為“通往更美好世界的八大神奇階梯”。然而，若我們停滯在此，即便幾乎到了梯子的頂端，我們仍會陷入四種不同的難題。這些問題由宗喀巴大師（我們甚至可以說他是古往今來排名第一的冥想老師）的大弟子，生活在 600 年前藏地的賈曹傑大師所描述。以下是賈曹傑大師的所述：



The Lion's Dance
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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.

這八個冥想，如果人們僅僅為了練習而練習，我們可稱之為“激發負面影響的冥想。”首先，它們助長的是一種只為了品嚐暫時的內在意識寧靜的不健康欲望。其二，它們會引發奇怪的思維——比如說你認為時間有一個起始，因為你已深入到宇宙的盡頭。其三，善於這些冥想的人傾向於微妙地認為他們優於別人；因為他們相信自己去到了無可想像的深度和神秘境界。但最危險的是，我們開始誤認為，這些冥想能夠把我們從痛苦、衰老、以及死亡的生命之輪中解脫出來。

停止冥想

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所以請記住，我們至今所做過的八個冥想：四個色界和四個無色界，都只是用來加強我們冥想技巧的工具：精通掌握了這些冥想，就如同建立了一個非常強大的電子顯微鏡。

但是顯微鏡本身不是終點，只是個工具。最重要的是你用它來達成什麼，而這八個冥想也是一樣。二千多年來，它們被稱為“八自由（八解脫）”，唯有在每個層級裡透過比較和選擇更深入，我們才能擺脫上一層級裡的限制和分心。

這八個，依次地，一直被視為在一個更大類別中的部分，這個類別就稱為“九深度”。這裡的第九個冥想是我們即將要學到的：停止冥想。“九深度”是我們要在這裡所學習的獅子威舞的全部內容，但請留意，這支舞還有個延伸的版本，包含有沿著九個內在專注的尺度上下移動的四趟更遠的旅途。

The Lion's Dance
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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.

順帶一提，有一個古老的叫做九步冥想(九住心)的大綱。最著名的版本來自於八世紀印度的蓮花戒大師。這九個步驟與九深度不一樣，我們將在之後看看這兩組指南的交匯之處。當然，它們的目標是一樣的，差別在於過程中不同的技巧。

現在我們準備進入第九個冥想，這是讓我們自由的冥想。我們先看看為什麼它的名稱叫做“停止冥想”。

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當我們說停止冥想是獅子威舞的頂峰時，我們在那個時候“停止”了什麼？首先，這概念不是說我們停止冥想。而是，冥想本身停止了其他的事情。

這是個非常有趣的概念，我們停下什麼取決於我們為什麼要做冥想！

目前為止，我們談論了生命之輪裡我們都會經歷的痛苦，包括我們每天所遭遇的麻煩、我們身心不可避免的衰老和逐漸邁向死亡。獅子威舞的某種最低限度的動機：就是看看我們能否擊敗死神。

當然，我們可以運用每種形式的冥想來改善我們的日常生活，我們也應當如此。如果我們擁有一個優美、乾淨且大小適中的房子，來做我們的冥想，這可以說明我們實現目標。我們也需要食品雜貨，我們需要一個可靠的方式去到雜貨店。所有這些都需要錢，每天冥想真正的生活問題，例如生命是從何而來，這可以使我們的生活狀況更加舒適，更有利於內在修行。



The Lion's Dance
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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.

當然，即使當我們自己正在衰老，正快步走向死亡的那一天，我們周圍的人——我們的家庭，我們社區裡的每一個人——也正以同樣的速度帶著許多深層的痛苦和麻煩走向不可避免的死亡。

這裡我們深入講講停止冥想中的動機問題。假設有個人坐下來，開始他們的獅子威舞，希望他們能夠達到某種內心的平靜。這個動機實際上控制了冥想者在完成了第四個無色界級別——我們剛剛完成的那個級別之後的去處。

當這個人進入停止冥想，它停止了意識的兩個部分，這兩部分是我們生活中大多數問題的一部分。這兩部分是我們的感受，和我們可以區分一個事物與另一個事物的不同的能力。

當然，即使當我們自己正在衰老，正快步走向死亡的那天，我們周圍的人，我們的家庭，我們社區裡的每一個人，也正以同樣的速度帶著許多深層的痛苦和麻煩走向不可避免的死亡。

這兩者怎麼造成麻煩呢：公司老闆雇用了兩個新人，並在早上的會議中向我們介紹。兩人中的其中一人說了些讚美我們的話，讓我們感受很好。另一人則說些批評我們的話，讓我們感受不好。



因為這兩種感受，我們開始在意識中區分這兩個人。我們把第一個人稱為“好人”，把第二個人稱為“壞人”。而基於他們對我們所說的話——讓我們感覺好或壞的第一印象，我們就此將這兩個人區別開來，而且持續多年。

關閉感受的能力，關閉區別的傾向，是生活中，甜甜圈的目標之一，例如，我們經常使用酒精來麻醉內在這兩種。低階的停止冥想是同樣的情況：它的作用是——暫時地從內停止——我們的感受和區別的能力。

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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.

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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.

就像一個沉迷於酒精的人一樣，我們可以錯把這個暫時的寧靜誤以為是持久的，並且持續這種冥想多年。顯然的，這感覺好像把我們帶到一個特殊的地方。但是，我們在這個看似特殊的地方度過的時間會自動從我們的壽命裡減去——我們的身體和體力會在晚年退化，直到這個冥想練習的不可避免的盡頭，我們甚至不能再舒服地坐著冥想。

20

現在令人著迷的是——如果我們提升在獅子威舞頂端做停止冥想的動機——那麼這個冥想實際就會停止一些別的事情！這一切會回到開始之前：就在我們借由聽冰箱的聲音開始我們深度冥想之旅之前。

一位訓練有素的冥想者，清楚明白冥想的實際目的，就是將八個色界和無色界的冥想作為提升冥想技巧的方法，以便在第九個冥想——停止冥想中，把這強大的顯微鏡專注在真正的冥想物件上。

對於不僅僅是自己——周圍的世界也在垂死的事實超級敏感的這種人，他們希望有某種冥想能讓自己脫離衰老的過程和死亡；同時也可以幫助所有人同樣擺脫這兩個痛苦。



當我們在心中帶著這種關心他人的念頭來練習停止冥想，那麼，冥想確實有助於我們停止傾向於相信世界是來自它本身，而不是來自於我們——來自於我們與他人互動時所種的業力種子。

The Lion's Dance
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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.

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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.

也就是說，對於有這種動機的人來說，停止冥想變成了空性冥想——如果我們謹慎地先將八個色界和無色界的冥想做對，那會更有可能帶我們達到直見空性。慈氏在這裡的理念是，空性本身也是一種停止：它停止了那位“不是我的錯”的大喊大叫的配偶。

直接看到空性的人已邁出了生命之輪的第一步。記得我們如何以于無著大師的故事，和他從未來佛那所帶回來給我們的偈頌開始的嗎？關鍵的要點在於，獅子威舞必須要與生命之輪是如何轉動且我們能如何令它回轉聯繫起來。

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所以讓我們繼續這舞蹈，進入停止冥想。我們開始的方法就是邀請一位老師來和我們一起冥想。

這裡的老師可以是任何在你生命中很重要的老師。對大多數人來說，我們的第一個老師就是我們的母親和父親，他們或許也是我們最重要的老師。我們的配偶或伴侶也可以是我們重要的老師。而在求學期間，我們都有一些特別的好老師，他們深深地影響我們。

有教你如何把所選擇職業的工作做好的老師，他們也是重要的老師。或許，你首先想到的老師是你生活中某種精神導師——像是牧師、拉比、喇嘛或伊瑪目。這裡的老師也可以是歷史上著名的人物，像耶穌、穆罕默德或佛陀。



又或者你邀請的老師可能是一位非常特別，且你還沒有見過的人——一位你一直夢想會遇見的完美老師。

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

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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.

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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.



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當你從獅子威舞進入停止冥想時，邀請這位老師和你一起坐著；他們的存在將給你更多力量看得更深入。

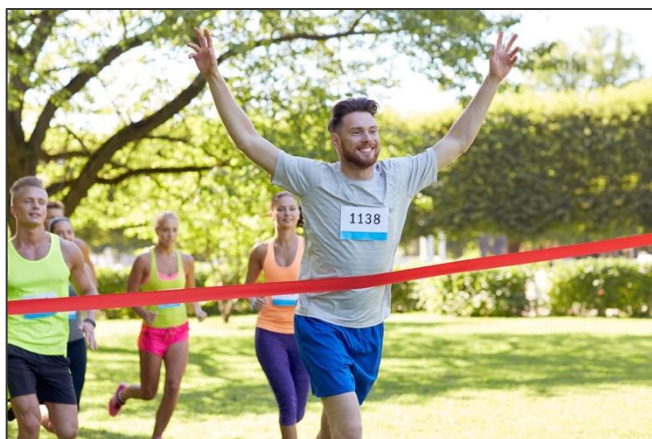
當你確實把這個人帶入冥想時，確保他們是以栩栩如生的姿態出現。我們不是要邀請一張照片，甚至一個視頻來和我們坐在一起把力量賜予我們。看著他們盈滿著愛凝視著你的臉，感受來自他們身體的溫度，當他們與你促膝對坐著一起冥想時，或許空氣中，有一種微妙的芳香繞著他們。

23

這個人在你的生活中扮演著很重要的角色；多年來，他們在你的幸福和的成功上有很深的影響力。根據事情的發生是因其他事情發生的理念（這就是生命之輪的秘密），他們出現在你的生活中並非偶然，他們來自過去你友好對待他人所種下的種子。

冥想的很大一個目標是達到非常深層的寧靜，讓你得以如實地觀察這些種子在你意識裡如何開花投射出外在世界，進而創造我們周圍的人和事物——包括這位成就你非凡生命的老師。

我們已經通過了八個色界和無色界的冥想，現在我們在一個完美的、深度寂靜的地方，我們用心識之眼觀察這些種子，看著它們開花。如果我們成功的話，我們將大躍進，學會使用這些種子創造美好生活，借此把痛苦之輪回轉為幸福之輪。



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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.

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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 of the mind and

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

The image settles down onto these parts like a bird settling on a branch; the picture unifies these parts into one solid whole: your Teacher.



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與色界和無色界的冥想一樣，我們不應該期待第一次，甚至是第一百次嘗試就能看到真實的情況。但與這些冥想一樣，清楚地想像達成後的樣子會是什麼樣景像就是種下能真正達成的種子的最好方法。原理跟賽跑者在實際比賽的前幾個月就不斷想像自己贏得奧運金牌是一樣的：想像有助於現實成真。

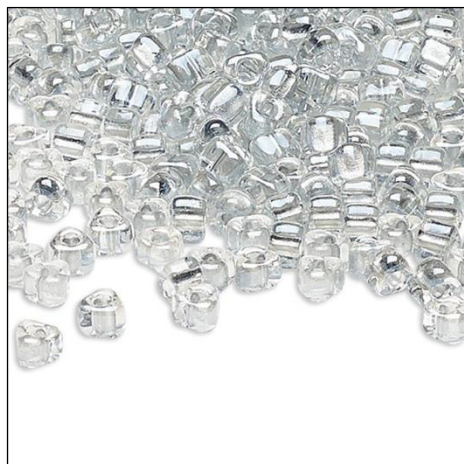
用你的心識之眼看著正坐在你面前的老師慈愛的眼睛——在意識裡，先清楚地呈現這個影像。然後在頭腦裡將意識退回到最深、最中間的位置。想像你正往下看著你的意識，在那裡有一顆小小的種子。

25

這顆種子或許是一顆米粒的形狀，在中間稍寬一些，兩端不像米粒那麼尖。在冥想時，如果你能將事物看成光亮的、或是有光澤的——從自身透出光芒的，這總能幫助到你的冥想。這能夠防止意識變得昏沉。

所以，你或許能想將這顆種子想像成光亮的銀色。

26



現在想像種子裂開了，然後通過這條在種子的兩半之間的裂縫出現了由光製成的圖片。這就是老師坐在你面前的圖片。這圖片從你的意識離開，飛向老師的身體各個部位：他們的手臂和腿，他們的臉，他們的眼睛。

如同一隻鳥棲息在樹枝上一般，各個部位的影像也逐漸地拼湊起來——直到它們成為一體：成為你的老師。



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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.

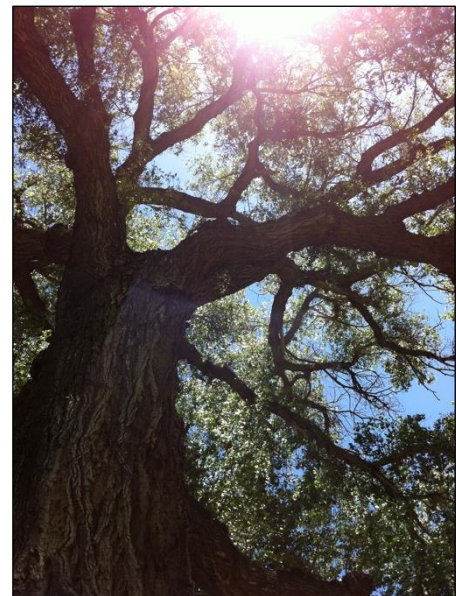
29

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.



從頭到尾想一次——從種子裂開，呈現出發光的影像，然後安落下來，到完成完整的老師的影像。重複這個過程五至六次，讓五至六顆種子開出來成為你的老師。

27

記得慈氏怎樣在他的偈頌裡講述“順序旋轉，倒序旋回。”首先通過學習老師的種子一開始是如何種下的——我們的人生和快樂的種子亦然——我們可以將痛苦之輪逆轉為快樂之輪，並且無止盡地重複這個過程。繼續重複投資這些種子之前，我們需要先複習一些業力法則。

28

業力法則第一條：所有的事物的種子來自於分享一些事物——一些同類型的事物。我們的生命老師授予我們的是知識和智慧，所以當我們種出老師的種子，我們必定曾與他人分享過知識和智慧。

29

業力法則第二條：任何事物的種子都比從這種子長出的事物本身細小很多——像在大自然中，一棵重達數噸的樹，起初的種子只有數克重。

在意識裡知道這兩條法則之後，我們便開始一個小小的旅程，去尋找在我們意識裡第一次種下遇到生命中偉大老師的種子的事件。我們過去為其他人做了什麼好事而種出這個老師呢？

30

這個美麗的秘訣就是深刻地記得是什麼讓我們種下種子——是什麼啟動了我們意識中的種子錄影機！就是看到自己在做什麼、或聽到自己在說什麼、甚至是在想什麼。





on's Dance
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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!



換句話說，我過去肯定是有意識地做了些事情，而種下了這銀色的種子，在此刻成熟為我這一生的美麗的老師的圖片。

我們的下一個獅子舞步驟就是去尋找這個事件。

再一次，我們從運用想像力開始。終有一天，我們能用冥想之眼實際地看到在許多世以前，我們種下老師種子的那一天；不過現在只需要讓我們的想像力馳騁，想像出一個久遠之前我們種下老師種子的故事。

這原則是很實在的。要記得我們生命中的所有事情，裡裡外外都來自心識種子——而那些種子是從以往我們對別人做的事而來。所以當我們閉上眼睛，幻想一下我們可能做過的好事——或許是幾百年前——才種出我們的老師的種子，這些偶然出現的圖片實非偶然：即便是最小的事物也是從我們此生或累世的生活模式而來。

因此那些當我們在腦海中任意幻想可能做了什麼種下老師的種子時出現在意識中的圖片，真的跟種出老師是有關聯的。如果我們繼續這個獅子舞的步驟，有一天這些想像就會成真：我們會真的親身經歷到，在過去的某一世裡，種下今世教導我們的老師的喜悅事件。

32

所以讓你的想像力自由發揮！每次你冥想時，一些關於過去生命重要時刻的微小畫面或小線索會掠過心頭；經過數周和數月的努力，您將開始編織一個故事，一個由所有這些線索構成，越來越清晰的敘事故事。再接再厲！

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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

在冥想時段將近結束的時候，你會對前世的細節正在逐步放緩有一種感覺。這是回到當下的一個標誌。輕輕地把你的意識拉回到老師的臉和眼睛，並與他們保持穩定的聯結。

就在這個時候，我們可以嘗試從思考生命之輪——即關於我們的生命來自何處——刻意地轉換去思考空性。其中第一個是一個肯定的事情：我們試圖找到一個前世的特定事件。第二個是否定的：對於沒有什麼不是來自於一個之前的事件的理解。也就是說，沒有什麼不來自種子。

那就是空性。

34

所以現在回到老師的眼睛，如此關愛你的眼神，來自你剛剛探索的前世故事所種下的種子。然後想像那些只存在於那裡，而並不來自你種子的眼睛。最後，回到那來自於你意識裡面種子的眼睛。

在這兩位老師之間來回交替數次；嘗試感覺他們之間的區別。來自于種子的老師是合理的：我們見過的每一事物，每一個人都是全然公平的。我們只能體驗我們曾與他人分享過的，好或壞。在一個老師是來自于我曾如何對待他人的世界裡，宇宙有其一定的邏輯。

然後就有那麼巧，剛好出現在我生命中的老師，沒有特別的原因，沒有特別的邏輯。就那樣發生了。某些美妙事件讓我的生活變得更好，但是它們只是意外出現的——這個老師也可以是一個討厭我，試圖傷害我的人，因為宇宙沒有任何邏輯。

嘗試去感受一下這感覺是如此地錯誤。

35

現在嘗試一些更困難的。專注於那位意外出現的老師——那位我們知道並不真正合理的，那位我們知道並不真正在那裡的老師。

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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 quiet. 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.

這個“看似真實而其實不真實的”老師並不在那裡的這一事實，本身就是一種空間：在事物之間的空間。看看你是否可以與這個空間連接，然後在意識上擠進去，並留在那裡幾分鐘。

這是所有之中最大的靜寂——比八個層級的最後一層也要更為平靜得多了，即非什麼都不想亦非不是什麼都不想，或任何更低的層級。

看看你是否可以感受到這個寂靜和那些其他安靜之間的區別。其他的安靜不過只是意識的暫時放緩，如同它快速往下滑雪，並滑向死亡一樣。當然，也許你可以拉住雪橇幾分鐘或幾個小時，但是當你從這些冥想中出來時，它就會翻倒在地並再次開始下滑。底下沒有未來，只有分崩離析，然後是死亡。



但這空的空間的靜寂是不同的——那個不再有任何幻覺的地方，沒有告訴你一切都是隨機的，萬事只是一個意外的老師。這個空間是真理。而這個真理，即使在那個從未存在的事物的寂靜中，亦具有著無限力量。

你能夠停留在這個空間的每一分鐘，將積極地推動你走出痛苦之輪，並進入自由之海。

獅子威舞的出處

以下是獅子威舞的出處。這裡的主要偈頌也是來自于未來佛，他的名字叫慈氏，或梵文中的彌勒佛。這本書寫於西元 350 年，被稱為《現觀莊嚴論》。

“獅子威舞”這個梵文的名字是 *Sinha Vijirimbhita*，也可以指一頭雄獅在咆哮的時候甩動它的鬃毛。這傳統上被解釋為當我們達到真正的止的冥想時，我們變得無所畏懼的意思——不再害怕對於世界如何運作的錯誤觀念，因為現在我們瞭解它的真相：我們看到種子在打開。

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).

獅子威舞
生命之輪的冥想

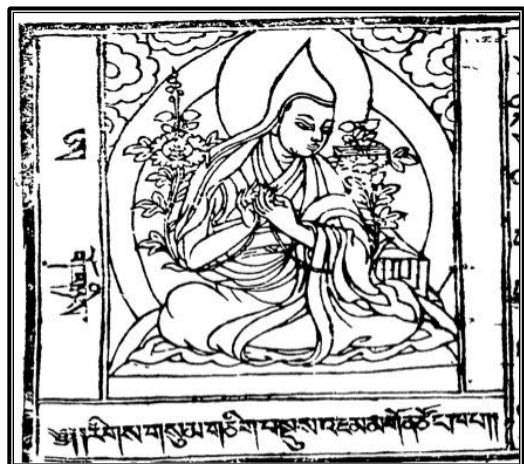
現世佛，喬達摩——出生於二千五百年前——在他《般若十萬頌》第十部分中精心描述列出了獅子舞 9 種深度的每一部分，這些我們都已遵循了。在《般若二萬頌》，以及《般若一萬八千頌》描述了關於獅子舞的擴展版本的額外細節。對照這些版本極具啟發性。

我們也利用了佛陀喬達摩的《佛說慧印三昧經》，並引用了一本被稱之為《象舞經》類似的經。

關於色界四個冥想的細節，以及每一個的不同組成部分則來自於 800 多年前出生的一位藏地戒律大師宗那瓦·西饒·桑波的精彩敘述。

關於無色界冥想的細節來自賈曹傑·達瑪仁欽尊者（1364-1432），是對他的老師宗喀巴大師對慈氏（彌勒）偉大的偈頌所著解釋的論釋。當然宗喀巴大師自己也傾心於獅子威舞，並在許多有關於偈頌和空性的論當中描寫了細節。

賈曹傑尊者的師兄弟是克珠傑·格勒巴·桑布尊者（1385-1438），他在其巨著《顯示甚深空真實義論之善緣開眼》的獅子威舞篇的詩歌中，著有長篇且精巧的論述。



如果我們在冥想中犯了錯停留在色界和無色界中，以後就會轉生到色界或無色界。關於色界和無色界的各個層級在無著大師的胞弟世親大師（西元 350 年）所著的《俱舍論》（《阿比達摩俱舍論》）中有經典的描述。此處我們使用了第一世尊者嘉瓦·根敦朱巴（1391-1474）所著的論釋。

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

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.

我們也大量仰賴于賽族阿旺·紮西(1638-1738)所著的一本非常卓越且詳細的關於獅子威舞如何讓我們脫離生命之輪的論釋。我們也花了很多時間在沙拉·吉森·確吉·堅贊(1469-1546)的著作上。他是藏地著名的沙拉寺的一位教科書作者，寫了許多關於慈氏偈頌的論，而且他是如此迷戀止的冥想，還寫了關於該冥想的一本單獨的書。

如果列出我們發現獅子威舞每一個細節的所有著作，則太過連篇累牘了。但我們應該給予其他我們所參閱過作品的作者以認可：

- ❖ 蔣揚·舍呷·多吉(1648-1721)，藏地哲蚌寺大師級教科書作者，及深受此前提到的阿旺·紮西愛戴的老師。
- ❖ 格隆·舍呷·旺波(1500-1586)，一位宗喀巴大師空性著作的重要著論者。
- ❖ 格西·卓龍吧·洛卓·章尼(1050)，一位宗喀巴大師空性著作的重要著論者。
- ❖ 貢卓·丹巴·珠美(1762-1823)《生命之輪》的論者。
- ❖ 曲傑·阿旺·巴丹(生於1806年)，慈氏偉大偈頌的卓越蒙古學者。
- ❖ 丘尼喇嘛紮巴·謝珠(1675-1748)，可能是關於慈氏偈頌的所有論著最“西方化”和最易理解的論釋。
- ❖ 貢唐·洛卓·嘉措(1851-1930)，來自藏地東北部安多地區，著有慈氏偈頌之論釋。
- ❖ 克珠·丹巴·達傑(1493-1568)，來自藏地沙拉梅寺，無與倫比的偈頌論釋者。
- ❖ 洛桑·確吉·堅贊(1565-1662)，著名的第一世班禪喇嘛，偈頌的作者。

無著大師在洞穴中的經歷，以及他肩上之狗的故事的最佳出處是《菩提道次第師師相承傳》，這是出自藏地的雲增·耶喜絳稱大師(1713-1793)的一個龐大且權威的解釋說明。我們也從其他作者處添加了一些細節。