

# 当下的力量（中英 双语版）

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# INTRODUCTION

## THE ORIGIN OF THIS BOOK

I have little use for the past and rarely think about it; however, I would briefly like to tell you how I came to be a spiritual teacher and how this book came into existence.

Until my thirtieth year, I lived in a state of almost continuous anxiety interspersed with periods of suicidal depression. It feels now as if I am talking about some past lifetime or somebody else's life.

One night not long after my twenty-ninth birthday, I woke up in the early hours with a feeling of absolute dread. I had woken up with such a feeling many times before, but this time

it was more intense than it had ever been. The silence of the night, the vague outlines of the furniture in the dark room, the distant noise of a passing train everything felt so alien, so hostile, and so utterly meaningless that it created in me a deep loathing of the world. The most loathsome thing of all, however, was my own existence. What was the point in continuing to live with this burden of misery? Why carry on with this continuous struggle? I could feel that a deep longing for annihilation, for nonexistence, was now becoming much stronger than the instinctive desire to continue to live.

"I cannot live with myself any longer." This was the thought that kept repeating itself in my mind. Then suddenly I became aware of what a peculiar thought it was. "Am I one or two? If I cannot live with myself, there must be two of me: the 'I' and the 'self' that 'I' cannot live with." "Maybe," I thought, "only one of

them is real."I was so stunned by this strange realization that my mind stopped. I was fully conscious, but there were no more thoughts. Then I felt drawn into what seemed like a vortex of energy. It was a slow movement at first and then accelerated. I was gripped by an intense fear, and my body started to shake. I heard the words "resist nothing," as if spoken inside my chest. I could feel myself being sucked into a void. It felt as if the void was inside myself rather than outside. Suddenly, there was no more fear, and I let myself fall into that void. I have no recollection of what happened after that.

I was awakened by the chirping of a bird outside the window. I had never heard such a sound before. My eyes were still closed, and I saw the image of a precious diamond. Yes, if a diamond could make a sound, this is what it would be like. I opened my eyes. The first light of dawn was filtering through the curtains.

Without any thought, I felt, I knew, that there is infinitely more to light than we realize. That soft luminosity filtering through the curtains was love itself. Tears came into my eyes. I got up and walked around the room. I recognized the room, and yet I knew that I had never truly seen it before. Everything was fresh and pristine, as if it had just come into existence. I picked up things, a pencil, an empty bottle, marveling at the beauty and aliveness of it all.

That day I walked around the city in utter amazement at the miracle of life on earth, as if I had just been born into this world.

For the next five months, I lived in a state of uninterrupted deep peace and bliss. After that, it diminished somewhat in intensity, or perhaps it just seemed to because it became my natural state. I could still function in the world, although I realized that nothing I ever did could possibly add anything to what I



already had.

I knew, of course, that something profoundly significant had happened to me, but I didn't understand it at all. It wasn't until several years later, after I had read spiritual texts and spent time with spiritual teachers, that I realized that what everybody was looking for had already happened to me. I understood that the intense pressure of suffering that night must have forced my consciousness to withdraw from its identification with the unhappy and deeply fearful self, which is ultimately a fiction of the mind. This withdrawal must have been so complete that this false, suffering self immediately collapsed, just as if a plug had been pulled out of an inflatable toy. What was left then was my true nature as the ever-present I am: consciousness in its pure state prior to identification with form. Later I also learned to go into that inner timeless and deathless realm that I had originally perceived

as a void and remain fully conscious. I dwelt in states of such indescribable bliss and sacredness that even the original experience I just described pales in comparison. A time came when, for a while, I was left with nothing on the physical plane. I had no relationships, no job, no home, no socially defined identity. I spent almost two years sitting on park benches in a state of the most intense joy.

But even the most beautiful experiences come and go. More fundamental, perhaps, than any experience is the undercurrent of peace that has never left me since then. Sometimes it is very strong, almost palpable, and others can feel it too. At other times, it is somewhere in the background, like a distant melody.

Later, people would occasionally come up to me and say: "I want what you have. Can you give it to me, or show me how to get it?" And I

would say: "You have it already. You just can't feel it because your mind is making too much noise." That answer later grew into the book that you are holding in your hands.

Before I knew it, I had an external identity again. I had become a spiritual teacher.

## THE TRUTH THAT IS WITHIN YOU

This book represents the essence of my work, as far as it can be conveyed in words, with individuals and small groups of spiritual seekers during the past ten years, in Europe and in North America. In deep love and appreciation, I would like to thank those exceptional people for their courage, their willingness to embrace inner change, thought that kept repeating itself in my mind. Then suddenly I became aware of what a peculiar thought it was. "Am I one or two? If I cannot

live with myself, there must be two of me: the 'I' and the 'self' that 'I' cannot live with." "Maybe," I thought, "only one of them is real." their challenging questions, and their readiness to listen. This book would not have come into existence without them. They belong to what is as yet a small but fortunately growing minority of spiritual pioneers: people who are reaching a point where they become capable of breaking out of inherited collective mind-patterns that have kept humans in bondage to suffering for eons.

I trust that this book will find its way to those who are ready for such radical inner transformation and so act as a catalyst for it. I also hope that it will reach many others who will find its content worthy of consideration, although they may not be ready to fully live or practice it. It is possible that at a later time, the seed that was sown when reading this book will merge with the seed of enlightenment that

each human being carries within, and suddenly that seed will sprout and come alive within them.

The book in its present form originated, often spontaneously, in response to questions asked by individuals in seminars, meditation classes and private counseling sessions, and so I have kept the question-and-answer format. I learned and received as much in those classes and sessions as the questioners. Some of the questions and answers I wrote down almost verbatim. Others are generic, which is to say I combined certain types of questions that were frequently asked into one, and extracted the essence from different answers to form one generic answer. Sometimes, in the process of writing, an entirely new answer came that was more profound or insightful than anything I had ever uttered. Some additional questions were asked by the editor so as to provide further clarification of certain points.

You will find that from the first to the last page, the dialogues continuously alternate between two different levels.

On one level, I draw your attention to what is false in you. I speak of the nature of human unconsciousness and dysfunction as well as its most common behavioral manifestations, from conflict in relationships to warfare between tribes or nations. Such knowledge is vital, for unless you learn to recognize the false as false — as not you — there can be no lasting transformation, and you would always end up being drawn back into illusion and into some form of pain. On this level, I also show you how not to make that which is false in you into a self and into a personal problem, for that is how the false perpetuates itself.

On another level, I speak of a profound

transformation of human consciousness — not as a distant future possibility, but available now no matter who or where you are. You are shown how to free yourself from enslavement to the mind, enter into this enlightened state of consciousness and sustain it in everyday life.

On this level of the book, the words are not always concerned with information, but often designed to draw you into this new consciousness as you read. Again and again, I endeavor to take you with me into that timeless state of intense conscious presence in the Now, so as to give you a taste of enlightenment. Until you are able to experience what I speak of, you may find those passages somewhat repetitive. As soon as you do, however, I believe you will realize that they contain a great deal of spiritual power, and they may become for you the most rewarding parts of the book. Moreover, since every person carries the seed of enlightenment

within, I often address myself to the knower in you who dwells behind the thinker, the deeper self that immediately recognizes spiritual truth, resonates with it, and gains strength from it.

The pause symbol § after certain passages is a suggestion that you may want to stop reading for a moment, become still, and feel and experience the truth of what has just been said. There may be other places in the text where you will do this naturally and spontaneously.

As you begin reading the book, the meaning of certain words, such as "Being" or "presence," may not be entirely clear to you at first. Just read on. Questions or objections may occasionally come into your mind as you read. They will probably be answered later in the book, or they may turn out to be irrelevant as you go more deeply into the teaching — and into yourself.



Don't read with the mind only. Watch out for any "feeling-response" as you read and a sense of recognition from deep within. I cannot tell you any spiritual truth that deep within you don't know already. All I can do is remind you of what you have forgotten. Living knowledge, ancient and yet ever new, is then activated and released from within every cell of your body.

The mind always wants to categorize and compare, but this book will work better for you if you do not attempt to compare its terminology with that of other teachings; otherwise, you will probably become confused. I use words such as "mind," "happiness," and "consciousness" in ways that do not necessarily correlate with other teachings. Don't get attached to any words. They are only stepping stones, to be left behind as quickly as possible.

When I occasionally quote the words of Jesus or the Buddha, from A Course in Miracles or from other teachings, I do so not in order to compare, but to draw your attention to the fact that in essence there is and always has been only one spiritual teaching, although it comes in many forms. Some of these forms, such as the ancient religions, have become so overlaid with extraneous matter that their spiritual essence has become almost completely obscured by it. To a large extent, therefore, their deeper meaning is no longer recognized and their transformative power lost. When I quote from the ancient religions or other teachings, it is to reveal their deeper meaning and thereby restore their transformative power — particularly for those readers who are followers of these religions or teachings. I say to them: there is no need to go elsewhere for the truth. Let me show you how to go more deeply into what you already have.

Mostly, however, I have endeavored to use terminology that is as neutral as possible in order to reach a wide range of people. This book can be seen as a restatement for our time of that one timeless spiritual teaching, the essence of all religions. It is not derived from external sources, but from the one true Source within, so it contains no theory or speculation. I speak from inner experience, and if at times I speak forcefully, it is to cut through heavy layers of mental resistance and to reach that place within you where you already know, just as I know, and where the truth is recognized when it is heard. There is then a feeling of exaltation and heightened aliveness, as something within you says: "Yes. I know this is true."

# Chapter 1 YOU ARE NOT YOUR MIND

## THE GREATEST OBSTACLE TO ENLIGHTENMENT

Enlightenment — what is that?

A beggar had been sitting by the side of a road for over thirty years. One day a stranger walked by. "Spare some change?" mumbled the beggar, mechanically holding out his old baseball cap. "I have nothing to give you," said the stranger. Then he asked: "What's that you are sitting on?" "Nothing," replied the beggar. "Just an old box. I have been sitting on it for as long as I can remember." "Ever looked inside?" asked the stranger. "No," said the beggar. "What's the point? There's nothing in there." "Have a look inside," insisted the stranger. The beggar managed to pry open the

lid. With astonishment, disbelief, and elation, he saw that the box was filled with gold.

I am that stranger who has nothing to give you and who is telling you to look inside. Not inside any box, as in the parable, but somewhere even closer, inside yourself.

"But I am not a beggar," I can hear you say.

Those who have not found their true wealth, which is the radiant joy of Being and the deep, unshakable peace that comes with it, are beggars, even if they have great material wealth. They are looking outside for scraps of pleasure or fulfillment, for validation, security, or love, while they have a treasure within that not only includes all those things but is infinitely greater than anything the world can offer.

The word enlightenment conjures up the idea of some superhuman accomplishment, and the ego likes to keep it that way, but it is simply your natural state of felt oneness with Being. It is a state of connectedness with something immeasurable and indestructible, something that, almost paradoxically, is essentially you and yet is much greater than you. It is finding your true nature beyond name and form. The inability to feel this connectedness gives rise to the illusion of separation, from yourself and from the world around you. You then perceive yourself, consciously or unconsciously, as an isolated fragment. Fear arises, and conflict within and without becomes the norm.

I love the Buddha's simple definition of enlightenment as "the end of suffering." There is nothing superhuman in that, is there? Of course, as a definition, it is incomplete. It only

tells you what enlightenment is not: no suffering. But what's left when there is no more suffering? The Buddha is silent on that, and his silence implies that you'll have to find out for yourself. He uses a negative definition so that the mind cannot make it into something to believe in or into a superhuman accomplishment, a goal that is impossible for you to attain. Despite this precaution, the majority of Buddhists still believe that enlightenment is for the Buddha, not for them, at least not in this lifetime.

You used the word Being. Can you explain what you mean by that?

Being is the eternal, ever-present One Life beyond the myriad forms of life that are subject to birth and death. However, Being is not only beyond but also deep within every form as its innermost invisible and indestructible essence. This means that it is

accessible to you now as your own deepest self, your true nature. But don't seek to grasp it with your mind. Don't try to understand it. You can know it only when the mind is still. When you are present, when your attention is fully and intensely in the Now, Being can be felt, but it can never be understood mentally. To regain awareness of Being and to abide in that state of "feeling-realization" is enlightenment.

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When you say Being, are you talking about God? If you are, then why don't you say it?

The word God has become empty of meaning through thousands of years of misuse. I use it sometimes, but I do so sparingly. By misuse, I mean that people who have never even glimpsed the realm of the sacred, the infinite vastness behind that word,



use it with great conviction, as if they knew what they are talking about. Or they argue against it, as if they knew what it is that they are denying. This misuse gives rise to absurd beliefs, assertions, and egoic delusions, such as "My or our God is the only true God, and your God is false," or Nietzsche's famous statement "God is dead." The word God has become a closed concept. The moment the word is uttered, a mental image is created, no longer, perhaps, of an old man with a white beard, but still a mental representation of someone or something outside you, and, yes, almost inevitably a male someone or something.

Neither God nor Being nor any other word can define or explain the ineffable reality behind the word, so the only important question is whether the word is a help or a hindrance in enabling you to experience That toward which it points. Does it point beyond itself to that transcendental reality, or does it

lend itself too easily to becoming no more than an idea in your head that you believe in, a mental idol?

The word Being explains nothing, but nor does God. Being, however, has the advantage that it is an open concept. It does not reduce the infinite invisible to a finite entity. It is impossible to form a mental image of it. Nobody can claim exclusive possession of Being. It is your very essence, and it is immediately accessible to you as the feeling of your own presence, the realization I am that is prior to I am this or I am that. So it is only a small step from the word Being to the experience of Being.

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What is the greatest obstacle to experiencing this reality?

Identification with your mind, which causes thought to become compulsive. Not to be able to stop thinking is a dreadful affliction, but we don't realize this because almost everybody is suffering from it, so it is considered normal. This incessant mental noise prevents you from finding that realm of inner stillness that is inseparable from Being. It also creates a false mind-made self that casts a shadow of fear and suffering. We will look at all that in more detail later.

The philosopher Descartes believed that he had found the most fundamental truth when he made his famous statement: "I think, therefore I am." He had, in fact, given expression to the most basic error, to equate thinking with Being and identity with thinking. The compulsive thinker, which means almost everyone, lives in a state of apparent separateness, in an insanely complex world of

continuous problems and conflict, a world that reflects the ever-increasing fragmentation of the mind. Enlightenment is a state of wholeness, of being "at one" and therefore at peace. At one with life in its manifested aspect, the world, as well as with your deepest self and life unmanifested — at one with Being. Enlightenment is not only the end of suffering and of continuous conflict within and without, but also the end of the dreadful enslavement to incessant thinking. What an incredible liberation this is!

Identification with your mind creates an opaque screen of concepts, labels, images, words, judgments, and definitions that blocks all true relationship. It comes between you and yourself, between you and your fellow man and woman, between you and nature, between you and God. It is this screen of thought that creates the illusion of separateness, the illusion that there is you and a totally separate "other."

You then forget the essential fact that, underneath the level of physical appearances and separate forms, you are one with all that is. By "forget," I mean that you can no longer feel this oneness as self-evident reality. You may believe it to be true, but you no longer know it to be true. A belief may be comforting. Only through your own experience, however, does it become liberating.

Thinking has become a disease. Disease happens when things get out of balance. For example, there is nothing wrong with cells dividing and multiplying in the body, but when this process continues in disregard of the total organism, cells proliferate and we have disease.

The mind is a superb instrument if used rightly. Used wrongly, however, it becomes very destructive. To put it more accurately, it is not so much that you use your mind wrongly — you usually don't use it at all. It uses you. This

is the disease. You believe that you are your mind. This is the delusion. The instrument has taken you over.

I don't quite agree. It is true that I do a lot of aimless thinking, like most people, but I can still choose to use my mind to get and accomplish things, and I do that all the time.

Just because you can solve a crossword puzzle or build an atom bomb doesn't mean that you use your mind. Just as dogs love to chew bones, the mind loves to get its teeth into problems. That's why it does crossword puzzles and builds atom bombs. You have no interest in either. Let me ask you this: can you be free of your mind whenever you want to? Have you found the "off" button?

You mean stop thinking altogether? No, I can't, except maybe for a moment or two.

Then the mind is using you. You are unconsciously identified with it, so you don't even know that you are its slave. It's almost as if you were possessed without knowing it, and so you take the possessing entity to be yourself. The beginning of freedom is the realization that you are not the possessing entity — the thinker. Knowing this enables you to observe the entity. The moment you start watching the thinker, a higher level of consciousness becomes activated. You then begin to realize that there is a vast realm of intelligence beyond thought, that thought is only a tiny aspect of that intelligence. You also realize that all the things that truly matter — beauty, love, creativity, joy, inner peace — arise from beyond the mind. You begin to awaken.

## FREEING YOURSELF FROM YOUR MIND

What exactly do you mean by "watching the thinker"?

When someone goes to the doctor and says, "I hear a voice in my head," he or she will most likely be sent to a psychiatrist. The fact is that, in a very similar way, virtually everyone hears a voice, or several voices, in their head all the time: the involuntary thought processes that you don't realize you have the power to stop. Continuous monologues or dialogues.

You have probably come across "mad" people in the street incessantly talking or muttering to themselves. Well, that's not much different from what you and all other "normal" people do, except that you don't do it out loud. The voice comments, speculates, judges, compares, complains, likes, dislikes, and



so on. The voice isn't necessarily relevant to the situation you find yourself in at the time; it may be reviving the recent or distant past or rehearsing or imagining possible future situations. Here it often imagines things going wrong and negative outcomes; this is called worry. Sometimes this soundtrack is accompanied by visual images or "mental movies." Even if the voice is relevant to the situation at hand, it will interpret it in terms of the past. This is because the voice belongs to your conditioned mind, which is the result of all your past history as well as of the collective cultural mind-set you inherited. So you see and judge the present through the eyes of the past and get a totally distorted view of it. It is not uncommon for the voice to be a person's own worst enemy. Many people live with a tormentor in their head that continuously attacks and punishes them and drains them of vital energy. It is the cause of untold misery and unhappiness, as well as of disease.

The good news is that you can free yourself from your mind. This is the only true liberation. You can take the first step right now. Start listening to the voice in your head as often as you can. Pay particular attention to any repetitive thought patterns, those old gramophone records that have been playing in your head perhaps for many years. This is what I mean by "watching the thinker," which is another way of saying: listen to the voice in your head, be there as the witnessing presence.

When you listen to that voice, listen to it impartially. That is to say, do not judge. Do not judge or condemn what you hear, for doing so would mean that the same voice has come in again through the back door. You'll soon realize: there is the voice, and here I am listening to it, watching it. This I am realization, this sense of your own presence, is not a thought. It arises from beyond the mind.

So when you listen to a thought, you are aware not only of the thought but also of yourself as the witness of the thought. A new dimension of consciousness has come in. As you listen to the thought, you feel a conscious presence — your deeper self— behind or underneath the thought, as it were. The thought then loses its power over you and quickly subsides, because you are no longer energizing the mind through identification with it. This is the beginning of the end of involuntary and compulsive thinking.

When a thought subsides, you experience a discontinuity in the mental stream — a gap of "no-mind." At first, the gaps will be short, a few seconds perhaps, but gradually they will become longer. When these gaps occur, you feel a certain stillness and peace inside you.

This is the beginning of your natural state of felt oneness with Being, which is usually obscured by the mind. With practice, the sense of stillness and peace will deepen. In fact, there is no end to its depth. You will also feel a subtle emanation of joy arising from deep within: the joy of Being.

It is not a trancelike state. Not at all. There is no loss of consciousness here. The opposite is the case. If the price of peace were a lowering of your consciousness, and the price of stillness a lack of vitality and alertness, then they would not be worth having. In this state of inner connectedness, you are much more alert, more awake than in the mind-identified state. You are fully present. It also raises the vibrational frequency of the energy field that gives life to the physical body.

As you go more deeply into this realm of no-mind, as it is sometimes called in the East,

you realize the state of pure consciousness. In that state, you feel your own presence with such intensity and such joy that all thinking, all emotions, your physical body, as well as the whole external world become relatively insignificant in comparison to it. And yet this is not a selfish but a selfless state. It takes you beyond what you previously thought of as "your self." That presence is essentially you and at the same time inconceivably greater than you. What I am trying to convey here may sound paradoxical or even contradictory, but there is no other way that I can express it.

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Instead of "watching the thinker," you can also create a gap in the mind stream simply by directing the focus of your attention into the Now. Just become intensely conscious of the present moment. This is a deeply satisfying thing to do. In this way, you draw

consciousness away from mind activity and create a gap of no-mind in which you are highly alert and aware but not thinking. This is the essence of meditation.

In your everyday life, you can practice this by taking any routine activity that normally is only a means to an end and giving it your fullest attention, so that it becomes an end in itself. For example, every time you walk up and down the stairs in your house or place of work, pay close attention to every step, every movement, even your breathing. Be totally present. Or when you wash your hands, pay attention to all the sense perceptions associated with the activity: the sound and feel of the water, the movement of your hands, the scent of the soap, and so on. Or when you get into your car, after you close the door, pause for a few seconds and observe the flow of your breath. Become aware of a silent but powerful sense of presence. There is one

certain criterion by which you can measure your success in this practice: the degree of peace that you feel within.

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So the single most vital step on your journey toward enlightenment is this: learn to disidentify from your mind. Every time you create a gap in the stream of mind, the light of your consciousness grows stronger.

One day you may catch yourself smiling at the voice in your head, as you would smile at the antics of a child. This means that you no longer take the content of your mind all that seriously, as your sense of self does not depend on it.

ENLIGHTENMENT:      RISING      ABOVE

## THOUGHT

Isn't thinking essential in order to survive in this world?

Your mind is an instrument, a tool. It is there to be used for a specific task, and when the task is completed, you lay it down. As it is, I would say about 80 to 90 percent of most people's thinking is not only repetitive and useless, but because of its dysfunctional and often negative nature, much of it is also harmful. Observe your mind and you will find this to be true. It causes a serious leakage of vital energy.

This kind of compulsive thinking is actually an addiction. What characterizes an addiction? Quite simply this: you no longer feel that you have the choice to stop. It seems stronger than you. It also gives you a false sense of pleasure,



pleasure that invariably turns into pain.

Why should we be addicted to thinking?

Because you are identified with it, which means that you derive your sense of self from the content and activity of your mind. Because you believe that you would cease to be if you stopped thinking. As you grow up, you form a mental image of who you are, based on your personal and cultural conditioning. We may call this phantom self the ego. It consists of mind activity and can only be kept going through constant thinking. The term ego means different things to different people, but when I use it here it means a false self, created by unconscious identification with the mind.

To the ego, the present moment hardly exists. Only past and future are considered important. This total reversal of the truth

accounts for the fact that in the ego mode the mind is so dysfunctional. It is always concerned with keeping the past alive, because without it — who are you? It constantly projects itself into the future to ensure its continued survival and to seek some kind of release or fulfillment there. It says: "One day, when this, that, or the other happens, I am going to be okay, happy, at peace." Even when the ego seems to be concerned with the present, it is not the present that it sees: It misperceives it completely because it looks at it through the eyes of the past. Or it reduces the present to a means to an end, an end that always lies in the mind-projected future. Observe your mind and you'll see that this is how it works.

The present moment holds the key to liberation. But you cannot find the present moment as long as you are your mind.

I don't want to lose my ability to analyze

and discriminate. I wouldn't mind learning to think more clearly, in a more focused way, but I don't want to lose my mind. The gift of thought is the most precious thing we have. Without it, we would just be another species of animal.

The predominance of mind is no more than a stage in the evolution of consciousness. We need to go on to the next stage now as a matter of urgency; otherwise, we will be destroyed by the mind, which has grown into a monster. I will talk about this in more detail later. Thinking and consciousness are not synonymous. Thinking is only a small aspect of consciousness. Thought cannot exist without consciousness, but consciousness does not need thought.

Enlightenment means rising above thought, not falling back to a level below thought, the level of an animal or a plant. In

the enlightened state, you still use your thinking mind when needed, but in a much more focused and effective way than before. You use it mostly for practical purposes, but you are free of the involuntary internal dialogue, and there is inner stillness. When you do use your mind, and particularly when a creative solution is needed, you oscillate every few minutes or so between thought and stillness, between mind and no-mind. No-mind is consciousness without thought. Only in that way is it possible to think creatively, because only in that way does thought have any real power. Thought alone, when it is no longer connected with the much vaster realm of consciousness, quickly becomes barren, insane, destructive.

The mind is essentially a survival machine. Attack and defense against other minds, gathering, storing, and analyzing information — this is what it is good at, but it is not at all

creative. All true artists, whether they know it or not, create from a place of no-mind, from inner stillness. The mind then gives form to the creative impulse or insight. Even the great scientists have reported that their creative breakthroughs came at a time of mental quietude. The surprising result of a nation-wide inquiry among America's most eminent mathematicians, including Einstein, to find out their working methods, was that thinking "plays only a subordinate part in the brief, decisive phase of the creative act itself." So I would say that the simple reason why the majority of scientists are not creative is not because they don't know how to think but because they don't know how to stop thinking!

It wasn't through the mind, through thinking, that the miracle that is life on earth or your body were created and are being sustained. There is clearly an intelligence at work that is far greater than the mind. How

can a single human cell measuring 1/1,000 of an inch across contain instructions within its DNA that would fill 1,000 books of 600 pages each? The more we learn about the workings of the body, the more we realize just how vast is the intelligence at work within it and how little we know. When the mind reconnects with that, it becomes a most wonderful tool. It then serves something greater than itself.

## EMOTION: THE BODY'S REACTION TO YOUR MIND

What about emotions? I get caught up in my emotions more than I do in my mind.

Mind, in the way I use the word, is not just thought. It includes your emotions as well as all unconscious mental-emotional reactive patterns. Emotion arises at the place where mind and body meet. It is the body's reaction

to your mind — or you might say, a reflection of your mind in the body. For example, an attack thought or a hostile thought will create a build-up of energy in the body that we call anger. The body is getting ready to fight. The thought that you are being threatened, physically or psychologically, causes the body to contract, and this is the physical side of what we call fear. Research has shown that strong emotions even cause changes in the biochemistry of the body. These biochemical changes represent the physical or material aspect of the emotion. Of course, you are not usually conscious of all your thought patterns, and it is often only through watching your emotions that you can bring them into awareness.

The more you are identified with your thinking, your likes and dislikes, judgments and interpretations, which is to say the less present you are as the watching consciousness, the

stronger the emotional energy charge will be, whether you are aware of it or not. If you cannot feel your emotions, if you are cut off from them, you will eventually experience them on a purely physical level, as a physical problem or symptom. A great deal has been written about this in recent years, so we don't need to go into it here. A strong unconscious emotional pattern may even manifest as an external event that appears to just happen to you. For example, I have observed that people who carry a lot of anger inside without being aware of it and without expressing it are more likely to be attacked, verbally or even physically, by other angry people, and often for no apparent reason. They have a strong emanation of anger that certain people pick up subliminally and that triggers their own latent anger.

If you have difficulty feeling your emotions, start by focusing attention on the



inner energy field of your body. Feel the body from within. This will also put you in touch with your emotions. We will explore this in more detail later.

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You sap that an emotion is the mind's reflection in the body. But sometimes there is a conflict between the two: the mind saps "no" while the emotion saps "yes," or the other way around.

If you really want to know your mind, the body will always give you a truthful reflection, so look at the emotion or rather feel it in your body. If there is an apparent conflict between them, the thought will be the lie, the emotion will be the truth. Not the ultimate truth of who you are, but the relative truth of your state of mind at that time.

Conflict between surface thoughts and unconscious mental processes is certainly common. You may not yet be able to bring your unconscious mind activity into awareness as thoughts, but it will always be reflected in the body as an emotion, and of this you can become aware. To watch an emotion in this way is basically the same as listening to or watching a thought, which I described earlier. The only difference is that, while a thought is in your head, an emotion has a strong physical component and so is primarily felt in the body. You can then allow the emotion to be there without being controlled by it. You no longer are the emotion; you are the watcher, the observing presence. If you practice this, all that is unconscious in you will be brought into the light of consciousness.

So observing our emotions is as important as observing our thoughts?

Yes. Make it a habit to ask yourself. What's going on inside me at this moment? That question will point you in the right direction. But don't analyze, just watch. Focus your attention within. Feel the energy of the emotion. If there is no emotion present, take your attention more deeply into the inner energy field of your body. It is the doorway into Being.

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An emotion usually represents an amplified and energized thought pattern, and because of its often overpowering energetic charge, it is not easy initially to stay present enough to be able to watch it. It wants to take you over, and it usually succeeds — unless there is enough presence in you. If you are pulled into unconscious identification with the emotion

through lack of presence, which is normal, the emotion temporarily becomes "you." Often a vicious circle builds up between your thinking and the emotion: they feed each other. The thought pattern creates a magnified reflection of itself in the form of an emotion, and the vibrational frequency of the emotion keeps feeding the original thought pattern. By dwelling mentally on the situation, event, or person that is the perceived cause of the emotion, the thought feeds energy to the emotion, which in turn energizes the thought pattern, and so on.

Basically, all emotions are modifications of one primordial, undifferentiated emotion that has its origin in the loss of awareness of who you are beyond name and form. Because of its undifferentiated nature, it is hard to find a name that precisely describes this emotion. "Fear" comes close, but apart from a continuous sense of threat, it also includes a

deep sense of abandonment and incompleteness. It may be best to use a term that is as undifferentiated as that basic emotion and simply call it "pain." One of the main tasks of the mind is to fight or remove that emotional pain, which is one of the reasons for its incessant activity, but all it can ever achieve is to cover it up temporarily. In fact, the harder the mind struggles to get rid of the pain, the greater the pain. The mind can never find the solution, nor can it afford to allow you to find the solution, because it is itself an intrinsic part of the "problem." Imagine a chief of police trying to find an arsonist when the arsonist is the chief of police. You will not be free of that pain until you cease to derive your sense of self from identification with the mind, which is to say from ego. The mind is then toppled from its place of power and Being reveals itself as your true nature.

Yes, I know what you are going to ask.

I was going to ask: What about positive emotions such as love and joy?

They are inseparable from your natural state of inner connectedness with Being. Glimpses of love and joy or brief moments of deep peace are possible whenever a gap occurs in the stream of thought. For most people, such gaps happen rarely and only accidentally, in moments when the mind is rendered "speechless," sometimes triggered by great beauty, extreme physical exertion, or even great danger. Suddenly, there is inner stillness. And within that stillness there is a subtle but intense joy, there is love, there is peace.

Usually, such moments are short-lived, as the mind quickly resumes its noise-making

activity that we call thinking. Love, joy, and peace cannot flourish until you have freed yourself from mind dominance. But they are not what I would call emotions. They lie beyond the emotions, on a much deeper level. So you need to become fully conscious of your emotions and be able to feel them before you can feel that which lies beyond them. Emotion literally means "disturbance." The word comes from the Latin *emovere*, meaning "to disturb." Love, joy, and peace are deep states of Being or rather three aspects of the state of inner connectedness with Being. As such, they have no opposite. This is because they arise from beyond the mind. Emotions, on the other hand, being part of the dualistic mind, are subject to the law of opposites. This simply means that you cannot have good without bad. So in the unenlightened, mind-identified condition, what is sometimes wrongly called joy is the usually short-lived pleasure side of the continuously alternating pain/pleasure cycle. Pleasure is always derived from

something outside you, whereas joy arises from within. The very thing that gives you pleasure today will give you pain tomorrow, or it will leave you, so its absence will give you pain. And what is often referred to as love may be pleasurable and exciting for a while, but it is an addictive clinging, an extremely needy condition that can turn into its opposite at the flick of a switch. Many "love" relationships, after the initial euphoria has passed, actually oscillate between "love" and hate, attraction and attack.

Real love doesn't make you suffer. How could it? It doesn't suddenly turn into hate, nor does real joy turn into pain. As I said, even before you are enlightened — before you have freed yourself from your mind — you may get glimpses of true joy, true love, or of a deep inner peace, still but vibrantly alive. These are aspects of your true nature, which is usually obscured by the mind. Even within a "normal"



addictive relationship, there can be moments when the presence of something more genuine, something incorruptible, can be felt. But they will only be glimpses, soon to be covered up again through mind interference. It may then seem that you had something very precious and lost it, or your mind may convince you that it was all an illusion anyway. The truth is that it wasn't an illusion, and you cannot lose it. It is part of your natural state, which can be obscured but can never be destroyed by the mind. Even when the sky is heavily overcast, the sun hasn't disappeared. It's still there on the other side of the clouds.

The Buddha says that pain or suffering arises through desire or craving and that to be free of pain we need to cut the bonds of desire.

All cravings are the mind seeking salvation or fulfillment in external things and in the

future as a substitute for the joy of Being. As long as I am my mind, I am those cravings, those needs, wants, attachments, and aversions, and apart from them there is no 'I' except as a mere possibility, an unfulfilled potential, a seed that has not yet sprouted. In that state, even my desire to become free or enlightened is just another craving for fulfillment or completion in the future. So don't seek to become free of desire or "achieve" enlightenment. Become present. Be there as the observer of the mind. Instead of quoting the Buddha, be the Buddha, be "the awakened one," which is what the word buddha means.

Humans have been in the grip of pain for eons, ever since they fell from the state of grace, entered the realm of time and mind, and lost awareness of Being. At that point, they started to perceive themselves as meaningless fragments in an alien universe, unconnected to the Source and to each other.

Pain is inevitable as long as you are identified with your mind, which is to say as long as you are unconscious, spiritually speaking. I am talking here primarily of emotional pain, which is also the main cause of physical pain and physical disease. Resentment, hatred, self-pity, guilt, anger, depression, jealousy, and so on, even the slightest irritation, are all forms of pain. And every pleasure or emotional high contains within itself the seed of pain: its inseparable opposite, which will manifest in time.

Anybody who has ever taken drugs to get "high" will know that the high eventually turns into a low, that the pleasure turns into some form of pain. Many people also know from their own experience how easily and quickly an intimate relationship can turn from a source of pleasure to a source of pain. Seen from a higher perspective, both the negative and the

positive polarities are faces of the same coin, are both part of the underlying pain that is inseparable from the mind-identified egoic state of consciousness.

There are two levels to your pain: the pain that you create now, and the pain from the past that still lives on in your mind and body. Ceasing to create pain in the present and dissolving past pain — this is what I want to talk about now.

## Chapter 2 CONSCIOUSNESS: THE WAY OUT OF PAIN

### CREATE NO MORE PAIN IN THE PRESENT

Nobody's life is entirely free of pain and sorrow. Isn't it a question of learning to live with them rather than trying to avoid them?

The greater part of human pain is unnecessary. It is self-created as long as the unobserved mind runs your life.

The pain that you create now is always some form of nonacceptance, some form of unconscious resistance to what is. On the level of thought, the resistance is some form of judgment. On the emotional level, it is some form of negativity. The intensity of the pain depends on the degree of resistance to the

present moment, and this in turn depends on how strongly you are identified with your mind. The mind always seeks to deny the Now and to escape from it. In other words, the more you are identified with your mind, the more you suffer. Or you may put it like this: the more you are able to honor and accept the Now, the more you are free of pain, of suffering — and free of the egoic mind.

Why does the mind habitually deny or resist the Now? Because it cannot function and remain in control without time, which is past and future, so it perceives the timeless Now as threatening. Time and mind are in fact inseparable.

Imagine the Earth devoid of human life, inhabited only by plants and animals. Would it still have a past and a future? Could we still speak of time in any meaningful way? The question "What time is it?" or "What's the date

today?" — if anybody were there to ask it— would be quite meaningless. The oak tree or the eagle would be bemused by such a question. "What time?" they would ask. "Well, of course, it's now. The time is now. What else is there?" Yes, we need the mind as well as time to function in this world, but there comes a point where they take over our lives, and this is where dysfunction, pain, and sorrow set in.

The mind, to ensure that it remains in control, seeks continuously to cover up the present moment with past and future, and so, as the vitality and infinite creative potential of Being, which is inseparable from the Now, becomes covered up by time, your true nature becomes obscured by the mind. An increasingly heavy burden of time has been accumulating in the human mind. All individuals are suffering under this burden, but they also keep adding to it every moment whenever they ignore or deny that precious

moment or reduce it to a means of getting to some future moment, which only exists in the mind, never in actuality. The accumulation of time in the collective and individual human mind also holds a vast amount of residual pain from the past.

If you no longer want to create pain for yourself and others, if you no longer want to add to the residue of past pain that still lives on in you, then don't create any more time, or at least no more than is necessary to deal with the practical aspects of your life. How to stop creating time? Realize deeply that the present moment is all you ever have. Make the Now the primary focus of your life. Whereas before you dwelt in time and paid brief visits to the Now, have your dwelling place in the Now and pay brief visits to past and future when required to deal with the practical aspects of your life situation. Always say "yes" to the present moment. What could be more futile,



more insane, than to create inner resistance to something that already is? What could be more insane than to oppose life itself, which is now and always now? Surrender to what is. Say "yes" to life — and see how life suddenly starts working for you rather than against you.

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The present moment is sometimes unacceptable, unpleasant, or awful.

It is as it is. Observe how the mind labels it and how this labeling process, this continuous sitting in judgment, creates pain and unhappiness. By watching the mechanics of the mind, you step out of its resistance patterns, and you can then allow the present moment to be. This will give you a taste of the state of inner freedom from external conditions, the state of true inner peace. Then

see what happens, and take action if necessary or possible.

Accept — then act. Whatever the present moment contains, accept it as if you had chosen it. Always work with it, not against it. Make it your friend and ally, not your enemy. This will miraculously transform your whole life.

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## PAST PAIN: DISSOLVING THE PAIN-BODY

As long as you are unable to access the power of the Now, every emotional pain that you experience leaves behind a residue of pain that lives on in you. It merges with the pain from the past, which was already there, and becomes lodged in your mind and body. This, of course, includes the pain you suffered as a

child, caused by the unconsciousness of the world into which you were born.

This accumulated pain is a negative energy field that occupies your body and mind. If you look on it as an invisible entity in its own right, you are getting quite close to the truth. It's the emotional pain-body. It has two modes of being: dormant and active. A pain-body may be dormant 90 percent of the time; in a deeply unhappy person, though, it may be active up to 10 percent of the time. Some people live almost entirely through their pain-body, while others may experience it only in certain situations, such as intimate relationships, or situations linked with past loss or abandonment, physical or emotional hurt, and so on. Anything can trigger it, particularly if it resonates with a pain pattern from your past. When it is ready to awaken from its dormant stage, even a thought or an innocent remark made by someone close to you can activate it.

Some pain-bodies are obnoxious but relatively harmless, for example like a child who won't stop whining. Others are vicious and destructive monsters, true demons. Some are physically violent; many more are emotionally violent. Some will attack people around you or close to you, while others may attack you, their host. Thoughts and feelings you have about your life then become deeply negative and self-destructive. Illnesses and accidents are often created in this way. Some pain-bodies drive their hosts to suicide.

When you thought you knew a person and then you are suddenly confronted with this alien, nasty creature for the first time, you are in for quite a shock. However, it's more important to observe it in yourself than in someone else. Watch out for any sign of unhappiness in yourself, in whatever form — it may be the awakening pain-body. This can take

the form of irritation, impatience, a somber mood, a desire to hurt, anger, rage, depression, a need to have some drama in your relationship, and so on. Catch it the moment it awakens from its dormant state.

The pain-body wants to survive, just like every other entity in existence, and it can only survive if it gets you to unconsciously identify with it. It can then rise up, take you over, "become you," and live through you. It needs to get its "food" through you. It will feed on any experience that resonates with its own kind of energy, anything that creates further pain in whatever form: anger, destructiveness, hatred, grief, emotional drama, violence, and even illness. So the pain-body, when it has taken you over, will create a situation in your life that reflects back its own energy frequency for it to feed on. Pain can only feed on pain. Pain cannot feed on joy. It finds it quite indigestible.

Once the pain-body has taken you over, you want more pain. You become a victim or a perpetrator. You want to inflict pain, or you want to suffer pain, or both. There isn't really much difference between the two. You are not conscious of this, of course, and will vehemently claim that you do not want pain. But look closely and you will find that your thinking and behavior are designed to keep the pain going, for yourself and others. If you were truly conscious of it, the pattern would dissolve, for to want more pain is insanity, and nobody is consciously insane.

The pain-body, which is the dark shadow cast by the ego, is actually afraid of the light of your consciousness. It is afraid of being found out. Its survival depends on your unconscious identification with it, as well as on your unconscious fear of facing the pain that lives in you. But if you don't face it, if you don't

bring the light of your consciousness into the pain, you will be forced to relive it again and again. The pain-body may seem to you like a dangerous monster that you cannot bear to look at, but I assure you that it is an insubstantial phantom that cannot prevail against the power of your presence.

Some spiritual teachings state that all pain is ultimately an illusion, and this is true. The question is: Is it true for you? A mere belief doesn't make it true. Do you want to experience pain for the rest of your life and keep saying that it is an illusion? Does that free you from the pain? What we are concerned with here is how you can realize this truth — that is, make it real in your own experience.

So the pain-body doesn't want you to observe it directly and see it for what it is. The moment you observe it, feel its energy field within you, and take your attention into it, the

identification is broken. A higher dimension of consciousness has come in. I call it presence. You are now the witness or the watcher of the pain-body. This means that it cannot use you anymore by pretending to be you, and it can no longer replenish itself through you. You have found your own innermost strength. You have accessed the power of Now.

What happens to the pain-body when we become conscious enough to break our identification with it?

Unconsciousness creates it; consciousness transmutes it into itself. St. Paul expressed this universal principle beautifully: "Everything is shown up by being exposed to the light, and whatever is exposed to the light itself becomes light." Just as you cannot fight the darkness, you cannot fight the pain-body. Trying to do so would create inner conflict and thus further pain. Watching it is enough. Watching it implies



accepting it as part of what is at that moment.

The pain-body consists of trapped life-energy that has split off from your total energy field and has temporarily become autonomous through the unnatural process of mind identification. It has turned in on itself and become anti-life, like an animal trying to devour its own tail. Why do you think our civilization has become so life-destructive? But even the life-destructive forces are still life-energy.

When you start to disidentify and become the watcher, the pain-body will continue to operate for a while and will try to trick you into identifying with it again. Although you are no longer energizing it through your identification, it has a certain momentum, just like a spinning wheel that will keep turning for a while even when it is no longer being propelled. At this stage, it may also create physical aches and

pains in different parts of the body, but they won' t last. Stay present, stay conscious. Be the ever-alert guardian of your inner space. You need to be present enough to be able to watch the pain-body directly and feel its energy. It then cannot control your thinking. The moment your thinking is aligned with the energy field of the pain-body, you are identified with it and again feeding it with your thoughts.

For example, if anger is the predominant energy vibration of the pain-body and you think angry thoughts, dwelling on what someone did to you or what you are going to do to him or her, then you have become unconscious, and the pain-body has become "you." Where there is anger, there is always pain underneath. Or when a dark mood comes upon you and you start getting into a negative mind-pattern and thinking how dreadful your life is, your thinking has become aligned with

the pain-body, and you have become unconscious and vulnerable to the pain-body's attack. "Unconscious," the way that I use the word here, means to be identified with some mental or emotional pattern. It implies a complete absence of the watcher.

Sustained conscious attention severs the link between the pain-body and your thought processes and brings about the process of transmutation. It is as if the pain becomes fuel for the flame of your consciousness, which then burns more brightly as a result. This is the esoteric meaning of the ancient art of alchemy; the transmutation of base metal into gold, of suffering into consciousness. The split within is healed, and you become whole again. Your responsibility then is not to create further pain.

Let me summarize the process. Focus attention on the feeling inside you. Know that

it is the pain-body. Accept that it is there. Don't think about it — don't let the feeling turn into thinking. Don't judge or analyze. Don't make an identity for yourself out of it. Stay present, and continue to be the observer of what is happening inside you. Become aware not only of the emotional pain but also of "the one who observes," the silent watcher. This is the power of the Now, the power of your own conscious presence. Then see what happens.

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For many women, the pain-body awakens particularly at the time preceding the menstrual flow. I will talk about this and the reason for it in more detail later. Right now, let me just say this: If you are able to stay alert and present at that time and watch whatever you feel within, rather than be taken over by it, it affords an opportunity for the most powerful spiritual practice, and a rapid

transmutation of all past pain becomes possible.

## EGO IDENTIFICATION WITH THE PAIN-BODY

The process that I have just described is profoundly powerful yet simple. It could be taught to a child, and hopefully one day it will be one of the first things children learn in school. Once you have understood the basic principle of being present as the watcher of what happens inside you — and you "understand" it by experiencing it — you have at your disposal the most potent transformational tool.

This is not to deny that you may encounter intense inner resistance to disidentifying from your pain. This will be the case particularly if you have lived closely

identified with your emotional pain-body for most of your life and the whole or a large part of your sense of self is invested in it. What this means is that you have made an unhappy self out of your pain-body and believe that this mind-made fiction is who you are. In that case, unconscious fear of losing your identity will create strong resistance to any disidentification. In other words, you would rather be in pain — be the pain-body — than take a leap into the unknown and risk losing the familiar unhappy self.

If this applies to you, observe the resistance within yourself. Observe the attachment to your pain. Be very alert. Observe the peculiar pleasure you derive from being unhappy. Observe the compulsion to talk or think about it. The resistance will cease if you make it conscious. You can then take your attention into the pain-body, stay present as the witness, and so initiate its transmutation.

Only you can do this. Nobody can do it for you. But if you are fortunate enough to find someone who is intensely conscious, if you can be with them and join them in the state of presence, that can be helpful and will accelerate things. In this way, your own light will quickly grow stronger. When a log that has only just started to burn is placed next to one that is burning fiercely, and after a while they are separated again, the first log will be burning with much greater intensity. After all, it is the same fire. To be such a fire is one of the functions of a spiritual teacher. Some therapists may also be able to fulfill that function, provided that they have gone beyond the level of mind and can create and sustain a state of intense conscious presence while they are working with you.

## THE ORIGIN OF FEAR

You mentioned fear as being part of our basic underlying emotional pain. How does fear arise, and why is there so much of it in people's lives? And isn't a certain amount of fear just healthy self protection? If I didn't have a fear of fire, I might put my hand in it and get burned.

The reason why you don't put your hand in the fire is not because of fear, it's because you know that you'll get burned. You don't need fear to avoid unnecessary danger — just a minimum of intelligence and common sense. For such practical matters, it is useful to apply the lessons learned in the past. Now if someone threatened you with fire or with physical violence, you might experience something like fear. This is an instinctive shrinking back from danger, but not the psychological condition of fear that we are talking about here. The psychological condition of fear is divorced from any concrete and true



immediate danger. It comes in many forms: unease, worry, anxiety, nervousness, tension, dread, phobia, and so on. This kind of psychological fear is always of something that might happen, not of something that is happening now. You are in the here and now, while your mind is in the future. This creates an anxiety gap. And if you are identified with your mind and have lost touch with the power and simplicity of the Now, that anxiety gap will be your constant companion. You can always cope with the present moment, but you cannot cope with something that is only a mind projection — you cannot cope with the future.

Moreover, as long as you are identified with your mind, the ego runs your life, as I pointed out earlier. Because of its phantom nature, and despite elaborate defense mechanisms, the ego is very vulnerable and insecure, and it sees itself as constantly under

threat. This, by the way, is the case even if the ego is outwardly very confident. Now remember that an emotion is the body's reaction to your mind. What message is the body receiving continuously from the ego, the false, mind-made self? Danger, I am under threat. And what is the emotion generated by this continuous message? Fear, of course.

Fear seems to have many causes. Fear of loss, fear of failure, fear of being hurt, and so on, but ultimately all fear is the ego's fear of death, of annihilation. To the ego, death is always just around the corner. In this mind-identified state, fear of death affects every aspect of your life. For example, even such a seemingly trivial and "normal" thing as the compulsive need to be right in an argument and make the other person wrong — defending the mental position with which you have identified — is due to the fear of death. If you identify with a mental position, then if you

are wrong, your mind-based sense of self is seriously threatened with annihilation. So you as the ego cannot afford to be wrong. To be wrong is to die. Wars have been fought over this, and countless relationships have broken down.

Once you have disidentified from your mind, whether you are right or wrong makes no difference to your sense of self at all, so the forcefully compulsive and deeply unconscious need to be right, which is a form of violence, will no longer be there. You can state dearly and firmly how you feel or what you think, but there will be no aggressiveness or defensiveness about it. Your sense of self is then derived from a deeper and truer place within yourself, not from the mind. Watch out for any kind of defensiveness within yourself. What are you defending? An illusory identity, an image in your mind, a fictitious entity. By making this pattern conscious, by witnessing it,

you disidentify from it. In the light of your consciousness, the unconscious pattern will then quickly dissolve. This is the end of all arguments and power games, which are so corrosive to relationships. Power over others is weakness disguised as strength. True power is within, and it is available to you now.

So anyone who is identified with their mind and, therefore, disconnected from their true power, their deeper self rooted in Being, will have fear as their constant companion. The number of people who have gone beyond mind is as yet extremely small, so you can assume that virtually everyone you meet or know lives in a state of fear. Only the intensity of it varies. It fluctuates between anxiety and dread at one end of the scale and a vague unease and distant sense of threat at the other. Most people become conscious of it only when it takes on one of its more acute forms.

## THE EGO'S SEARCH FOR WHOLENESS

Another aspect of the emotional pain that is an intrinsic part of the egoic mind is a deep-seated sense of lack or incompleteness, of not being whole. In some people, this is conscious, in others unconscious. If it is conscious, it manifests as the unsettling and constant feeling of not being worthy or good enough. If it is unconscious, it will only be felt indirectly as an intense craving, wanting and needing. In either case, people will often enter into a compulsive pursuit of ego-gratification and things to identify with in order to fill this hole they feel within. So they strive after possessions, money, success, power, recognition, or a special relationship, basically so that they can feel better about themselves, feel more complete. But even when they attain all these things, they soon find that the hole is still there, that it is bottomless. Then they are really in trouble, because they cannot delude

themselves anymore. Well, they can and do, but it gets more difficult.

As long as the egoic mind is running your life, you cannot truly be at ease; you cannot be at peace or fulfilled except for brief intervals when you obtained what you wanted, when a craving has just been fulfilled. Since the ego is a derived sense of self, it needs to identify with external things. It needs to be both defended and fed constantly. The most common ego identifications have to do with possessions, the work you do, social status and recognition, knowledge and education, physical appearance, special abilities, relationships, personal and family history, belief systems, and often also political, nationalistic, racial, religious, and other collective identifications. None of these is you.

Do you find this frightening? Or is it a relief to know this? All of these things you will

have to relinquish sooner or later. Perhaps you find it as yet hard to believe, and I am certainly not asking you to believe that your identity cannot be found in any of those things. You will know the troth of it for yourself. You will know it at the latest when you feel death approaching. Death is a stripping away of all that is not you. The secret of life is to "die before you die" — and find that there is no death.

## **Chapter 3 MOVING DEEPLY INTO THE NOW**

### **DON'T SEEK YOUR SELF IN THE MIND**

I feel that there is still a great deal I need to learn about the workings of my mind before I can get anywhere near full consciousness or spiritual enlightenment.

No, you don't. The problems of the mind cannot be solved on the level of the mind. Once you have understood the basic dysfunction, there isn't really much else that you need to learn or understand. Studying the complexities of the mind may make you a good psychologist, but doing so won't take you beyond the mind, just as the study of madness isn't enough to create sanity. You



have already understood the basic mechanics of the unconscious state: identification with the mind, which creates a false self, the ego, as a substitute for your true self rooted in Being. You become as a "branch cut off from the vine," as Jesus puts it.

The ego's needs are endless. It feels vulnerable and threatened and so lives in a state of fear and want. Once you know how the basic dysfunction operates, there is no need to explore all its countless manifestations, no need to make it into a complex personal problem. The ego, of course, loves that. It is always seeking for something to attach itself to in order to uphold and strengthen its illusory sense of self, and it will readily attach itself to your problems. This is why, for so many people, a large part of their sense of self is intimately connected with their problems. Once this has happened, the last thing they want is to become free of them; that would mean loss of

self. There can be a great deal of unconscious ego investment in pain and suffering.

So once you recognize the root of unconsciousness as identification with the mind, which of course includes the emotions, you step out of it. You become present. When you are present, you can allow the mind to be as it is without getting entangled in it. The mind in itself is not dysfunctional. It is a wonderful tool. Dysfunction sets in when you seek your self in it and mistake it for who you are. It then becomes the egoic mind and takes over your whole life.

## END THE DELUSION OF TIME

It seems almost impossible to disidentify from the mind. We are all immersed in it. How do you teach a fish to fly?

Here is the key: End the delusion of time. Time and mind are inseparable. Remove time from the mind and it stops — unless you choose to use it.

To be identified with your mind is to be trapped in time: the compulsion to live almost exclusively through memory and anticipation. This creates an endless preoccupation with past and future and an unwillingness to honor and acknowledge the present moment and allow it to be. The compulsion arises because the past gives you an identity and the future holds the promise of salvation, of fulfillment in whatever form. Both are illusions.

But without a sense of time, how would we function in this world? There would be no goals to strive toward anymore. I wouldn't even know who I am, because my past makes me who I am today. I think time is something very

precious, and we need to learn to use it wisely rather than waste it.

Time isn't precious at all, because it is an illusion. What you perceive as precious is not time but the one point that is out of time: the Now. That is precious indeed. The more you are focused on time — past and future — the more you miss the Now, the most precious thing there is.

Why is it the most precious thing? Firstly, because it is the only thing. It's all there is. The eternal present is the space within which your whole life unfolds, the one factor that remains constant. Life is now. There was never a time when your life was not now, nor will there ever be. Secondly, the Now is the only point that can take you beyond the limited confines of the mind. It is your only point of access into the timeless and formless realm of Being.

## NOTHING EXISTS OUTSIDE THE NOW

Aren't past and future just as real, sometimes even more real, than the present? After all, the past determines who we are, as well as how we perceive and behave in the present. And our future goals determine which actions we take in the present.

You haven't yet grasped the essence of what I am saying because you are trying to understand it mentally. The mind cannot understand this. Only you can. Please just listen.

Have you ever experienced, done, thought,

or felt anything outside the Now? Do you think you ever will? Is it possible for anything to happen or be outside the Now? The answer is obvious, is it not?

Nothing ever happened in the past; it happened in the Now.

Nothing will ever happen in the future; it will happen in the Now.

What you think of as the past is a memory trace, stored in the mind, of a former Now. When you remember the past, you reactivate a memory trace — and you do so now. The future is an imagined Now, a projection of the mind. When the future comes, it comes as the Now. When you think about the future, you do it now. Past and future obviously have no reality of their own. Just as the moon has no light of its own, but can only reflect the light of

the sun, so are past and future only pale reflections of the light, power, and reality of the eternal present. Their reality is "borrowed" from the Now.

The essence of what I am saying here cannot be understood by the mind. The moment you grasp it, there is a shift in consciousness from mind to Being, from time to presence. Suddenly, everything feels alive, radiates energy, emanates Being.

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## THE KEY TO THE SPIRITUAL DIMENSION

In life-threatening emergency situations, the shift in consciousness from time to presence sometimes happens naturally. The personality that has a past and a future

momentarily recedes and is replaced by an intense conscious presence, very still but very alert at the same time. Whatever response is needed then arises out of that state of consciousness.

The reason why some people love to engage in dangerous activities, such as mountain climbing, car racing, and so on, although they may not be aware of it, is that it forces them into the Now — that intensely alive state that is free of time, free of problems, free of thinking, free of the burden of the personality. Slipping away from the present moment even for a second may mean death. Unfortunately, they come to depend on a particular activity to be in that state. But you don't need to climb the north face of the Eiger. You can enter that state now.



Since ancient times, spiritual masters of all traditions have pointed to the Now as the key to the spiritual dimension. Despite this, it seems to have remained a secret. It is certainly not taught in churches and temples. If you go to a church, you may hear readings from the Gospels such as "Take no thought for the morrow; for the morrow shall take thought for the things of itself," or "Nobody who puts his hands to the plow and looks back is fit for the Kingdom of God." Or you might hear the passage about the beautiful flowers that are not anxious about tomorrow but live with ease in the timeless Now and are provided for abundantly by God. The depth and radical nature of these teachings are not recognized. No one seems to realize that they are meant to be lived and so bring about a profound inner transformation.

The whole essence of Zen consists in walking along the razor's edge of Now — to be so utterly, so completely present that no problem, no suffering, nothing that is not who you are in your essence, can survive in you. In the Now, in the absence of time, all your problems dissolve. Suffering needs time; it cannot survive in the Now.

The great Zen master Rinzai, in order to take his students' attention away from time, would often raise his finger and slowly ask: "What, at this moment, is lacking?" A powerful question that does not require an answer on the level of the mind. It is designed to take your attention deeply into the Now. A similar question in the Zen tradition is this: "If not now, when?"

The Now is also central to the teaching of Sufism, the mystical branch of Islam. Sufis have a saying: "The Sufi is the son of time present." And Rumi, the great poet and teacher of Sufism, declares: "Past and future veil God from our sight; burn up both of them with fire." Meister Eckhart, the thirteenth-century spiritual teacher, summed it all up beautifully "Time is what keeps the light from reaching us. There is no greater obstacle to God than time."

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## ACCESSING THE POWER OF THE NOW

A moment ago, when you talked about the eternal present and the unreality of past and future, I found myself looking at that tree outside the window. I had looked at it a few times before, but this time it was different. The

external perception had not changed much, except that the colors seemed brighter and more vibrant. But there was now an added dimension to it. This is hard to explain. I don't know how, but I was aware of something invisible that I felt was the essence of that tree, its inner spirit, if you like. And somehow I was part of that. I realize now that I hadn't truly seen the tree before, just a flat and dead image of it. When I look at the tree now, some of that awareness is still present, but I can feel it slipping away. You see, the experience is already receding into the past. Can something like this ever be more than affecting glimpse?

You were free of time for a moment. You moved into the Now and therefore perceived the tree without the screen of mind. The awareness of Being became part of your perception. With the timeless dimension comes a different kind of knowing, one that does not "kill" the spirit that lives within every creature

and every thing. A knowing that does not destroy the sacredness and mystery of life but contains a deep love and reverence for all that is. A knowing of which the mind knows nothing.

The mind cannot know the tree. It can only know facts or information about the tree. My mind cannot know you, only labels, judgments, facts, and opinions about you. Being alone knows directly.

There is a place for mind and mind knowledge. It is in the practical realm of day-to-day living. However, when it takes over all aspects of your life, including your relationships with other human beings and with nature, it becomes a monstrous parasite that, unchecked, may well end up killing all life on the planet and finally itself by killing its host.

You have had a glimpse of how the timeless can transform your perceptions. But an experience is not enough, no matter how beautiful or profound. What is needed and what we are concerned with is a permanent shift in consciousness.

So break the old pattern of present-moment denial and present-moment resistance. Make it your practice to withdraw attention from past and future whenever they are not needed. Step out of the time dimension as much as possible in everyday life. If you find it hard to enter the Now directly, start by observing the habitual tendency of your mind to want to escape from the Now. You will observe that the future is usually imagined as either better or worse than the present. If the imagined future is better, it gives you hope or pleasurable anticipation. If it is worse, it creates anxiety. Both are illusory. Through self-observation, more presence comes into your

life automatically. The moment you realize you are not present, you are present. Whenever you are able to observe your mind, you are no longer trapped in it. Another factor has come in, something that is not of the mind: the witnessing presence.

Be present as the watcher of your mind — of your thoughts and emotions as well as your reactions in various situations. Be at least as interested in your reactions as in the situation or person that causes you to react. Notice also how often your attention is in the past or future. Don't judge or analyze what you observe. Watch the thought, feel the emotion, observe the reaction. Don't make a personal problem out of them. You will then feel something more powerful than any of those things that you observe: the still, observing presence itself behind the content of your mind, the silent watcher.

Intense presence is needed when certain situations trigger a reaction with a strong emotional charge, such as when your self-image is threatened, a challenge comes into your life that triggers fear, things "go wrong," or an emotional complex from the past is brought up. In those instances, the tendency is for you to become "unconscious." The reaction or emotion takes you over — you "become" it. You act it out. You justify, make wrong, attack, defend . . . except that it isn't you, it's the reactive pattern, the mind in its habitual survival mode.

Identification with the mind gives it more energy,, observation of the mind withdraws energy from it. Identification with the mind creates more time; observation of the mind opens up the dimension of the timeless. The energy that is withdrawn from the mind turns



into presence. Once you can feel what it means to be present, it becomes much easier to simply choose to step out of the time dimension whenever time is not needed for practical purposes and move more deeply into the Now. This does not impair your ability to use time — past or future — when you need to refer to it for practical matters. Nor does it impair your ability to use your mind. In fact, it enhances it. When you do use your mind, it will be sharper, more focused.

## LETTING GO OF PSYCHOLOGICAL TIME

Learn to use time in the practical aspects of your life — we may call this "clock time" — but immediately return to present-moment awareness when those practical matters have been dealt with. In this way, there will be no build-up of "psychological time," which is identification with the past and continuous compulsive projection into the future.

Clock time is not just making an appointment or planning a trip. It includes learning from the past so that we don't repeat the same mistakes over and over. Setting goals and working toward them. Predicting the future by means of patterns and laws, physical, mathematical and so on, learned from the past and taking appropriate action on the basis of our predictions.

But even here, within the sphere of practical living, where we cannot do without reference to past and future, the present moment remains the essential factor, Any lesson from the past becomes relevant and is applied now. Any planning as well as working toward achieving a particular goal is done now.

The enlightened person's main focus of attention is always the Now, but they are still

peripherally aware of time. In other words, they continue to use clock time but are free of psychological time.

Be alert as you practice this so that you do not unwittingly transform clock time into psychological time. For example, if you made a mistake in the past and learn from it now, you are using clock time. On the other hand, if you dwell on it mentally, and self-criticism, remorse, or guilt come up, then you are making the mistake into "me" and "mine": you make it part of your sense of self, and it has become psychological time, which is always linked to a false sense of identity. Nonforgiveness necessarily implies a heavy burden of psychological time.

If you set yourself a goal and work toward it, you are using clock time. You are aware of where you want to go, but you honor and give your fullest attention to the step that you are

taking at this moment. If you then become excessively focused on the goal, perhaps because you are seeking happiness, fulfillment, or a more complete sense of self in it, the Now is no longer honored. It becomes reduced to a mere stepping stone to the future, with no intrinsic value. Clock time then turns into psychological time. Your life's journey is no longer an adventure, just an obsessive need to arrive, to attain, to "make it." You no longer see or smell the flowers by the wayside either, nor are you aware of the beauty and the miracle of life that unfolds all around you when you are present in the Now.

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I can see the supreme importance of the Now, but I cannot quite go along with you when you say that time is a complete illusion.

When I say "time is an illusion," my intention is not to make a philosophical statement. I am just reminding you of a simple fact — a fact so obvious that you may find it hard to grasp and may even find it meaningless — but once fully realized, it can cut like a sword through all the mind-created layers of complexity and "problems." Let me say it again: the present moment is all you ever have. There is never a time when your life is not "this moment." Is this not a fact?

## THE INSANITY OF PSYCHOLOGICAL TIME

You will not have any doubt that psychological time is a mental disease if you look at its collective manifestations. They occur, for example, in the form of ideologies such as communism, national socialism or any nationalism, or rigid religious belief systems, which operate under the implicit assumption that the highest good lies in the future and

that therefore the end justifies the means. The end is an idea, a point in the mind-projected future, when salvation in whatever form happiness, fulfillment, equality, liberation, and so on — will be attained. Not infrequently, the means of getting there are the enslavement, torture, and murder of people in the present.

For example, it is estimated that as many as 50 million people were murdered to further the cause of communism, to bring about a "better world" in Russia, China, and other countries. This is a chilling example of how belief in a future heaven creates a present hell. Can there be any doubt that psychological time is a serious and dangerous mental illness?

How does this mind pattern operate in your life? Are you always trying to get somewhere other than where you are? Is most of your doing just a means to an end? Is fulfillment always just around the corner or

confined to short-lived pleasures, such as sex, food, drink, drugs, or thrills and excitement? Are you always focused on becoming, achieving, and attaining, or alternatively chasing some new thrill or pleasure? Do you believe that if you acquire more things you will become more fulfilled, good enough, or psychologically complete? Are you waiting for a man or woman to give meaning to your life?

In the normal, mind-identified or unenlightened state of consciousness, the power and infinite creative potential that lie concealed in the Now are completely obscured by psychological time. Your life then loses its vibrancy, its freshness, its sense of wonder. The old patterns of thought, emotion, behavior, reaction, and desire are acted out in endless repeat performances, a script in your mind that gives you an identity of sorts but distorts or covers up the reality of the Now. The mind then creates an obsession with the future as an

escape from the unsatisfactory present.

## NEGATIVITY AND SUFFERING HAVE THEIR ROOTS IN TIME

But the belief that the future will be better than the present is not always an illusion. The present can be dreadful, and things can get better in the future, and often they do.

Usually, the future is a replica of the past. Superficial changes are possible, but real transformation is rare and depends upon whether you can become present enough to dissolve the past by accessing the power of the Now. What you perceive as future is an intrinsic part of your state of consciousness now. If your mind carries a heavy burden of past, you will experience more of the same. The past perpetuates itself through lack of presence. The quality of your consciousness at



this moment is what shapes the future — which, of course, can only be experienced as the Now.

You may win \$10 million, but that kind of change is no more than skin deep. You would simply continue to act out the same conditioned patterns in more luxurious surroundings. Humans have learned to split the atom. Instead of killing ten or twenty people with a wooden club, one person can now kill a million just by pushing a button. Is that real change?

If it is the quality of your consciousness at this moment that determines the future, then what is it that determines the quality of your consciousness? Your degree of presence. So the only place where true change can occur and where the past can be dissolved is the Now.

All negativity is caused by an accumulation of psychological time and denial of the present. Unease, anxiety, tension, stress, worry — all forms of fear — are caused by too much future, and not enough presence. Guilt, regret, resentment, grievances, sadness, bitterness, and all forms of nonforgiveness are caused by too much past, and not enough presence.

Most people find it difficult to believe that a state of consciousness totally free of all negativity is possible. And yet this is the liberated state to which all spiritual teachings point. It is the promise of salvation, not in an illusory future but right here and now.

You may find it hard to recognize that time is the cause of your suffering or your

problems. You believe that they are caused by specific situations in your life, and seen from a conventional viewpoint, this is true. But until you have dealt with the basic problem-making dysfunction of the mind — its attachment to past and future and denial of the Now — problems are actually interchangeable. If all your problems or perceived causes of suffering or unhappiness were miraculously removed for you today, but you had not become more present, more conscious, you would soon find yourself with a similar set of problems or causes of suffering, like a shadow that follows you wherever you go. Ultimately, there is only one problem: the time-bound mind itself.

I cannot believe that I could ever reach a point where I am completely free of my problems.

You are right. You can never reach that point because you are at that point now.

There is no salvation in time. You cannot be free in the future. Presence is the key to freedom, so you can only be free now.

## FINDING THE LIFE UNDERNEATH YOUR LIFE SITUATION

I don't see how I can be free now. As it happens, I am extremely unhappy with my life at the moment. This is a fact, and I would be deluding myself if I tried to convince myself that all is well when it definitely isn't. To me, the present moment is very unhappy; it is not liberating at all. What keeps me going is the hope or possibility of some improvement in the future.

You think that your attention is in the present moment when it's actually taken up

completely by time. You cannot be both unhappy and fully present in the Now.

What you refer to as your "life" should more accurately be called your "life situation." It is psychological time: past and future. Certain things in the past didn't go the way you wanted them to go. You are still resisting what happened in the past, and now you are resisting what is. Hope is what keeps you going, but hope keeps you focused on the future, and this continued focus perpetuates your denial of the Now and therefore your unhappiness.

It is true that my present life situation is the result of things that happened in the past, but it is still my present situation, and being stuck in it is what makes me unhappy.

Forget about your life situation for a while

and pay attention to your life.

What is the difference?

Your life situation exists in time.

Your life is now.

Your life situation is mind-stuff.

Your life is real.

Find the "narrow gate that leads to life." It is called the Now. Narrow your life down to this moment. Your life situation may be full of problems — most life situations are — but find out if you have any problem at this moment. Not tomorrow or in ten minutes, but now. Do

you have a problem now?

When you are full of problems, there is no room for anything new to enter, no room for a solution. So whenever you can, make some room, create some space, so that you find the life underneath your life situation.

Use your senses fully. Be where you are. Look around. Just look, don't interpret. See the light, shapes, colors, textures. Be aware of the silent presence of each thing. Be aware of the space that allows everything to be. Listen to the sounds; don't judge them. Listen to the silence underneath the sounds. Touch something — anything — and feel and acknowledge its Being. Observe the rhythm of your breathing; feel the air flowing in and out, feel the life energy inside your body. Allow everything to be, within and without. Allow the "isness" of all things. Move deeply into the Now.

You are leaving behind the deadening world of mental abstraction, of time. You are getting out of the insane mind that is draining you of life energy, just as it is slowly poisoning and destroying the Earth. You are awakening out of the dream of time into the present.

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ALL PROBLEMS ARE ILLUSIONS OF THE MIND

It feels as if a heavy burden has been lifted. A sense of lightness. I feel clear . . . but my problems are still there waiting for me, aren't they? They haven't been solved. Am I not just temporarily evading them?



If you found yourself in paradise, it wouldn't be long before your mind would say "yes, but . . . " Ultimately, this is not about solving your problems. It's about realizing that there are no problems. Only situations — to be dealt with now, or to be left alone and accepted as part of the "isness" of the present moment until they change or can be dealt with. Problems are mind-made and need time to survive. They cannot survive in the actuality of the Now.

Focus your attention on the Now and tell me what problem you have at this moment.

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I am not getting any answer because it is impossible to have a problem when your attention is fully in the Now. A situation that needs to be either dealt with or accepted —

yes. Why make it into a problem? Why make anything into a problem? Isn't life challenging enough as it is? What do you need problems for? The mind unconsciously loves problems because they give you an identity of sorts. This is normal, and it is insane. "Problem" means that you are dwelling on a situation mentally without there being a true intention or possibility of taking action now and that you are unconsciously making it part of your sense of self. You become so overwhelmed by your life situation that you lose your sense of life, of Being. Or you are carrying in your mind the insane burden of a hundred things that you will or may have to do in the future instead of focusing your attention on the one thing that you can do now.

When you create a problem, you create pain. All it takes is a simple choice, a simple decision: no matter what happens, I will create no more pain for myself. I will create no more

problems. Although it is a simple choice, it is also very radical. You won't make that choice unless you are truly fed up with suffering, unless you have truly had enough. And you won't be able to go through with it unless you access the power of the Now. If you create no more pain for yourself, then you create no more pain for others. You also no longer contaminate the beautiful Earth, your inner space, and the collective human psyche with the negativity of problem-making.

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If you have ever been in a life-or-death emergency situation, you will know that it wasn't a problem. The mind didn't have time to fool around and make it into a problem. In a true emergency, the mind stops; you become totally present in the Now, and something infinitely more powerful takes over. This is why there are many reports of ordinary people

suddenly becoming capable of incredibly courageous deeds. In any emergency, either you survive or you don't. Either way, it is not a problem.

Some people get angry when they hear me say that problems are illusions. I am threatening to take away their sense of who they are. They have invested much time in a false sense of self. For many years, they have unconsciously defined their whole identity in terms of their problems or their suffering. Who would they be without it?

A great deal of what people say, think, or do is actually motivated by fear, which of course is always linked with having your focus on the future and being out of touch with the Now. As there are no problems in the Now, there is no fear either.

Should a situation arise that you need to deal with now, your action will be clear and incisive if it arises out of present-moment awareness. It is also more likely to be effective. It will not be a reaction coming from the past conditioning of your mind but an intuitive response to the situation. In other instances, when the time-bound mind would have reacted, you will find it more effective to do nothing — just stay centered in the Now.

## A QUANTUM LEAP IN THE EVOLUTION OF CONSCIOUSNESS

I have had glimpses of this state of freedom from mind and time that you describe, but past and future are so overwhelmingly strong that I cannot keep them out for long.

The time-bound mode of consciousness is

deeply embedded in the human psyche. But what we are doing here is part of a profound transformation that is taking place in the collective consciousness of the planet and beyond: the awakening of consciousness from the dream of matter, form, and separation. The ending of time. We are breaking mind patterns that have dominated human life for eons. Mind patterns that have created unimaginable suffering on a vast scale. I am not using the word evil. It is more helpful to call it unconsciousness or insanity.

This breaking up of the old mode of consciousness or rather unconsciousness: is it something we have to do or will it happen anyway? I mean, is this change inevitable?

That's a question of perspective. The doing and the happening is in fact a single process; because you are one with the totality of consciousness, you cannot separate the

two. But there is no absolute guarantee that humans will make it. The process isn't inevitable or automatic. Your cooperation is an essential part of it. However you look at it, it is a quantum leap in the evolution of consciousness, as well as our only chance of survival as a race.

## THE JOY OF BEING

To alert you that you have allowed yourself to be taken over by psychological time, you can use a simple criterion. Ask yourself: Is there joy, ease, and lightness in what I am doing? If there isn't, then time is covering up the present moment, and life is perceived as a burden or a struggle.

If there is no joy, ease, or lightness in what you are doing, it does not necessarily mean that you need to change what you are doing. It

may be sufficient to change the how. "How" is always more important than "what." See if you can give much more attention to the doing than to the result that you want to achieve through it. Give your fullest attention to whatever the moment presents. This implies that you also completely accept what is, because you cannot give your full attention to something and at the same time resist it.

As soon as you honor the present moment, all unhappiness and struggle dissolve, and life begins to flow with joy and ease. When you act out of present-moment awareness, whatever you do becomes imbued with a sense of quality, care, and love — even the most simple action.

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So do not be concerned with the fruit of



your action — just give attention to the action itself. The fruit will come of its own accord. This is a powerful spiritual practice. In the Bhagavad Gita, one of the oldest and most beautiful spiritual teachings in existence, non-attachment to the fruit of your action is called Karma Yoga. It is described as the path of "consecrated action." When the compulsive striving away from the Now ceases, the joy of Being flows into everything you do. The moment your attention turns to the Now, you feel a presence, a stillness, a peace. You no longer depend on the future for fulfillment and satisfaction — you don't look to it for salvation. Therefore, you are not attached to the results. Neither failure nor success has the power to change your inner state of Being. You have found the life underneath your life situation.

In the absence of psychological time, your sense of self is derived from Being, not from

your personal past. Therefore, the psychological need to become anything other than who you are already is no longer there. In the world, on the level of your life situation, you may indeed become wealthy, knowledgeable, successful, free of this or that, but in the deeper dimension of Being you are complete and whole now.

In that state of wholeness, would we still be able or willing to pursue external goals ?

Of course, but you will not have illusory expectations that anything or anybody in the future will save you or make you happy. As far as your life situation is concerned, there may be things to be attained or acquired. That's the world of form, of gain and loss. Yet on a deeper level you are already complete, and when you realize that, there is a playful, joyous energy behind what you do. Being free of psychological time, you no longer pursue your

goals with grim determination, driven by fear, anger, discontent, or the need to become someone. Nor will you remain inactive through fear of failure, which to the ego is loss of self. When your deeper sense of self is derived from Being, when you are free of "becoming" as a psychological need, neither your happiness nor your sense of self depends on the outcome, and so there is freedom from fear. You don't seek permanency where it cannot be found: in the world of form, of gain and loss, birth and death. You don't demand that situations, conditions, places, or people should make you happy, and then suffer when they don't live up to your expectations.

Everything is honored, but nothing matters. Forms are born and die, yet you are aware of the eternal underneath the forms. You know that "nothing real can be threatened." When this is your state of Being, how can you not succeed? You have

succeeded already.

## **Chapter 4 MIND STRATEGIES FOR AVOIDING THE NOW**

### **LOSS OF NOW: THE CORE DELUSION**

Even if I completely accept that ultimately time is an illusion, what difference is that going to make in my life? I still have to live in a world that is completely dominated by time.

Intellectual agreement is just another belief and won't make much difference to your life. To realize this truth, you need to live it. When every cell of your body is so present that it feels vibrant with life, and when you can feel that life every moment as the joy of Being, then it can be said that you are free of time.

But I still have to pay the bills tomorrow,

and I am still going to grow old and die just like everybody else. So how can I ever say that I am free of time?

Tomorrow's bills are not the problem. The dissolution of the physical body is not a problem. Loss of Now is the problem, or rather: the core delusion that turns a mere situation, event, or emotion into a personal problem and into suffering. Loss of Now is loss of Being.

To be free of time is to be free of the psychological need of past for your identity and future for your fulfillment. It represents the most profound transformation of consciousness that you can imagine. In some rare cases, this shift in consciousness happens dramatically and radically, once and for all. When it does, it usually comes about through total surrender in the midst of intense suffering. Most people, however, have to work

at it.

When you have had your first few glimpses of the timeless state of consciousness, you begin to move back and forth between the dimensions of time and presence. First you become aware of just how rarely your attention is truly in the Now. But to know that you are not present is a great success: that knowing is presence — even if initially it only lasts for a couple of seconds of dock time before it is lost again. Then, with increasing frequency, you choose to have the focus of your consciousness in the present moment rather than in the past or future, and whenever you realize that you had lost the Now, you are able to stay in it not just for a couple of seconds, but for longer periods as perceived from the external perspective of dock time. So before you are firmly established in the state of presence, which is to say before you are fully conscious, you shift back and

forth for a while between consciousness and unconsciousness, between the state of presence and the state of mind identification. You lose the Now, and you return to it, again and again. Eventually, presence becomes your predominant state.

For most people, presence is experienced either never at all or only accidentally and briefly on rare occasions without being recognized for what it is. Most humans alternate not between consciousness and unconsciousness but only between different levels of unconsciousness.

## ORDINARY UNCONSCIOUSNESS AND DEEP UNCONSCIOUSNESS

What do you mean by different levels of



unconsciousness?

As you probably know, in sleep you constantly move between the phases of dreamless sleep and the dream state. Similarly, in wakefulness most people only shift between ordinary unconsciousness and deep unconsciousness. What I call ordinary unconsciousness means being identified with your thought processes and emotions, your reactions, desires, and aversions. It is most people's normal state. In that state, you are run by the egoic mind, and you are unaware of Being. It is a state not of acute pain or unhappiness but of an almost continuous low level of unease, discontent, boredom, or nervousness — a kind of background static. You may not realize this because it is so much a part of "normal" living, just as you are not aware of a continuous low background noise, such as the hum of an air conditioner, until it stops. When it suddenly does stop, there is a

sense of relief. Many people use alcohol, drugs, sex, food, work, television, or even shopping as anesthetics in an unconscious attempt to remove the basic unease. When this happens, an activity that might be very enjoyable if used in moderation becomes imbued with a compulsive or addictive quality, and all that is ever achieved through it is extremely short-lived symptom relief.

The unease of ordinary unconsciousness turns into the pain of deep unconsciousness — a state of more acute and more obvious suffering or unhappiness — when things "go wrong," when the ego is threatened or there is a major challenge, threat, or loss, real or imagined, in your life situation or conflict in a relationship. It is an intensified version of ordinary unconsciousness, different from it not in kind but in degree.

In ordinary unconsciousness, habitual

resistance to or denial of what is creates the unease and discontent that most people accept as normal living. When this resistance becomes intensified through some challenge or threat to the ego, it brings up intense negativity such as anger, acute fear, aggression, depression, and so on. Deep unconsciousness often means that the pain-body has been triggered and that you have become identified with it. Physical violence would be impossible without deep unconsciousness. It can also occur easily whenever and wherever a crowd of people or even an entire nation generates a negative collective energy field.

The best indicator of your level of consciousness is how you deal with life's challenges when they come. Through those challenges, an already unconscious person tends to become more deeply unconscious, and a conscious person more intensely conscious. You can use a challenge to awaken

you, or you can allow it to pull you into even deeper sleep. The dream of ordinary unconsciousness then turns into a nightmare.

If you cannot be present even in normal circumstances, such as when you are sitting alone in a room, walking in the woods, or listening to someone, then you certainly won't be able to stay conscious when something "goes wrong" or you are faced with difficult people or situations, with loss or the threat of loss. You will be taken over by a reaction, which ultimately is always some form of fear, and pulled into deep unconsciousness. Those challenges are your tests. Only the way in which you deal with them will show you and others where you are at as far as your state of consciousness is concerned, not how long you can sit with your eyes closed or what visions you see.

So it is essential to bring more

consciousness into your life in ordinary situations when everything is going relatively smoothly. In this way, you grow in presence power. It generates an energy field in you and around you of a high vibrational frequency. No unconsciousness, no negativity, no discord or violence can enter that field and survive, just as darkness cannot survive in the presence of light.

When you learn to be the witness of your thoughts and emotions, which is an essential part of being present, you may be surprised when you first become aware of the background "static" of ordinary unconsciousness and realize how rarely, if ever, you are truly at ease within yourself. On the level of your thinking, you will find a great deal of resistance in the form of judgment, discontent, and mental projection away from the Now. On the emotional level, there will be an undercurrent of unease, tension, boredom,

or nervousness. Both are aspects of the mind in its habitual resistance mode.

## WHAT ARE THEY SEEKING?

Carl Jung tells in one of his books of a conversation he had with a Native American chief who pointed out to him that in his perception most white people have tense faces, staring eyes, and a cruel demeanor. He said: "They are always seeking something. What are they seeking? The whites always want something. They are always uneasy and restless. We don't know what they want. We think they are mad."The undercurrent of constant unease started long before the rise of Western industrial civilization, of course, but in Western civilization, which now covers almost the entire globe, including most of the East, it manifests in an unprecedentedly acute form. It was already there at the time of Jesus, and it was there 600 years before that at the time of

Buddha, and long before that. Why are you always anxious? Jesus asked his disciples. "Can anxious thought add a single day to your life?" And the Buddha taught that the root of suffering is to be found in our constant wanting and craving.

Resistance to the Now as a collective dysfunction is intrinsically connected to loss of awareness of Being and forms the basis of our dehumanized industrial civilization. Freud, by the way, also recognized the existence of this undercurrent of unease and wrote about it in his book *Civilization and Its Discontents*, but he did not recognize the true root of the unease and failed to realize that freedom from it is possible. This collective dysfunction has created a very unhappy and extraordinarily violent civilization that has become a threat not only to itself but also to all life on the planet.

# DISSOLVING UNCONSCIOUSNESS

# ORDINARY

So how can we be free of this affliction?

Make it conscious. Observe the many ways in which unease, discontent, and tension arise within you through unnecessary judgment, resistance to what is, and denial of the Now. Anything unconscious dissolves when you shine the light of consciousness on it. Once you know how to dissolve ordinary unconsciousness, the light of your presence will shine brightly, and it will be much easier to deal with deep unconsciousness whenever you feel its gravitational pull. However, ordinary unconsciousness may not be easy to detect initially because it is so normal.

Make it a habit to monitor your mental-emotional state through self-observation. 'Am I



at ease at this moment?" is a good question to ask yourself frequently. Or you can ask: "What's going on inside me at this moment?" Be at least as interested in what goes on inside you as what happens outside. If you get the inside right, the outside will fall into place. Primary reality is within, secondary reality without. But don't answer these questions immediately. Direct your attention inward. Have a look inside yourself. What kind of thoughts is your mind producing? What do you feel? Direct your attention into the body. Is there any tension? Once you detect that there is a low level of unease, the background static, see in what way you are avoiding, resisting, or denying life — by denying the Now. There are many ways in which people unconsciously resist the present moment. I will give you a few examples. With practice, your power of self-observation, of monitoring your inner state, will become sharpened.

## FREEDOM FROM UNHAPPINESS

Do you resent doing what you are doing? It may be your job, or you may have agreed to do something and are doing it, but part of you resents and resists it. Are you carrying unspoken resentment toward a person close to you? Do you realize that the energy you thus emanate is so harmful in its effects that you are in fact contaminating yourself as well as those around you? Have a good look inside. Is there even the slightest trace of resentment, unwillingness? If there is, observe it on both the mental and the emotional levels. What thoughts is your mind creating around this situation? Then look at the emotion, which is the body's reaction to those thoughts. Feel the emotion. Does it feel pleasant or unpleasant? Is it an energy that you would actually choose to have inside you? Do you have a choice?

Maybe you are being taken advantage of,

maybe the activity you are engaged in is tedious, maybe someone close to you is dishonest, irritating, or unconscious, but all this is irrelevant. Whether your thoughts and emotions about this situation are justified or not makes no difference. The fact is that you are resisting what is. You are making the present moment into an enemy. You are creating unhappiness, conflict between the inner and the outer. Your unhappiness is polluting not only your own inner being and those around you but also the collective human psyche of which you are an inseparable part. The pollution of the planet is only an outward reflection of an inner psychic pollution: millions of unconscious individuals not taking responsibility for their inner space.

Either stop doing what you are doing, speak to the person concerned and express fully what you feel, or drop the negativity that your mind has created around the situation

and that serves no purpose whatsoever except to strengthen a false sense of self. Recognizing its futility is important. Negativity is never the optimum way of dealing with any situation. In fact, in most cases it keeps you stuck in it, blocking real change. Anything that is done with negative energy will become contaminated by it and in time give rise to more pain, more unhappiness. Furthermore, any negative inner state is contagious: Unhappiness spreads more easily than a physical disease. Through the law of resonance, it triggers and feeds latent negativity in others, unless they are immune — that is, highly conscious.

Are you polluting the world or cleaning up the mess? You are responsible for your inner space; nobody else is, just as you are responsible for the planet. As within, so without: If humans clear inner pollution, then they will also cease to create outer pollution.

How can we drop negativity, as you suggest?

By dropping it. How do you drop a piece of hot coal that you are holding in your hand? How do you drop some heavy and useless baggage that you are carrying? By recognizing that you don't want to suffer the pain or carry the burden anymore and then letting go of it.

Deep unconsciousness, such as the pain-body, or other deep pain, such as the loss of a loved one, usually needs to be transmuted through acceptance combined with the light of your presence — your sustained attention. Many patterns in ordinary unconsciousness, on the other hand, can simply be dropped once you know that you don't want them and don't need them anymore, once you realize that you have a choice, that you are not just a

bundle of conditioned reflexes. All this implies that you are able to access the power of Now. Without it, you have no choice.

If you call some emotions negative, aren't you creating a mental polarity of good and bad, as you explained earlier?

No. The polarity was created at an earlier stage when your mind judged the present moment as bad; this judgment then created the negative emotion.

But if you call some emotions negative, aren't you really saying that they shouldn't be there, that it's not okay to have those emotions? My understanding is that we should give ourselves permission to have whatever feelings come up, rather than judge them as bad or say that we shouldn't have them. It's okay to feel resentful; it's okay to be angry,

irritated, moody, or whatever — otherwise, we get into repression, inner conflict, or denial. Everything is okay as it is.

Of course. Once a mind pattern, an emotion or a reaction is there, accept it. You were not conscious enough to have a choice in the matter. That's not a judgment, just a fact. If you had a choice, or realized that you do have a choice, would you choose suffering or joy, ease or unease, peace or conflict? Would you choose a thought or feeling that cuts you off from your natural state of well-being, the joy of life within? Any such feeling I call negative, which simply means bad. Not in the sense that "You shouldn't have done that" but just plain factual bad, like feeling sick in the stomach.

How is it possible that humans killed in excess of 100 million fellow humans in the twentieth century alone? Humans inflicting

pain of such magnitude on one another is beyond anything you can imagine. And that's not taking into account the mental, emotional and physical violence, the torture, pain, and cruelty they continue to inflict on each other as well as on other sentient beings on a daily basis.

Do they act in this way because they are in touch with their natural state, the joy of life within? Of course not. Only people who are in a deeply negative state, who feel very bad indeed, would create such a reality as a reflection of how they feel. Now they are engaged in destroying nature and the planet that sustains them. Unbelievable but true. Humans are a dangerously insane and very sick species. That's not a judgment. It's a fact. It is also a fact that the sanity is there underneath the madness. Healing and redemption are available right now.



Coming back specifically to what you said — it is certainly true that, when you accept your resentment, moodiness, anger, and so on, you are no longer forced to act them out blindly, and you are less likely to project them onto others. But I wonder if you are not deceiving yourself. When you have been practicing acceptance for a while, as you have, there comes a point when you need to go on to the next stage, where those negative emotions are not created anymore. If you don't, your "acceptance" just becomes a mental label that allows your ego to continue to indulge in unhappiness and so strengthen its sense of separation from other people, your surroundings, you're here and now. As you know, separation is the basis for the ego's sense of identity. True acceptance would transmute those feelings at once. And if you really knew deeply that everything is "okay," as you put it, and which of course is true, then would you have those negative feelings in the first place? Without judgment, without

resistance to what is, they would not arise. You have an idea in your mind that "everything is okay," but deep down you don't really believe it, and so the old mental-emotional patterns of resistance are still in place. That's what makes you feel bad.

That's okay, too.

Are you defending your right to be unconscious, your right to suffer? Don't worry: nobody is going to take that away from you. Once you realize that a certain kind of food makes you sick, would you carry on eating that food and keep asserting that it is okay to be sick?

WHEREVER YOU ARE, BE THERE TOTALLY

Can you give some more examples of

ordinary unconsciousness?

See if you can catch yourself complaining, in either speech or thought, about a situation you find yourself in, what other people do or say, your surroundings, your life situation, even the weather. To complain is always nonacceptance of what is. It invariably carries an unconscious negative charge. When you complain, you make yourself into a victim. When you speak out, you are in your power. So change the situation by taking action or by speaking out if necessary or possible; leave the situation or accept it. All else is madness.

Ordinary unconsciousness is always linked in some way with denial of the Now. The Now, of course, also implies the here. Are you resisting your here and now? Some people would always rather be somewhere else. Their "here" is never good enough. Through self-observation, find out if that is the case in your

life. Wherever you are, be there totally. If you find your here and now intolerable and it makes you unhappy, you have three options: remove yourself from the situation, change it, or accept it totally. If you want to take responsibility for your life, you must choose one of those three options, and you must choose now. Then accept the consequences. No excuses. No negativity. No psychic pollution. Keep your inner space clear.

If you take any action — leaving or changing your situation — drop the negativity first, if at all possible. Action arising out of insight into what is required is more effective than action arising out of negativity.

Any action is often better than no action, especially if you have been stuck in an unhappy situation for a long time. If it is a mistake, at least you learn something, in which case it's no longer a mistake. If you remain

stuck, you learn nothing. Is fear preventing you from taking action? Acknowledge the fear, watch it, take your attention into it, be fully present with it. Doing so cuts the link between the fear and your thinking. Don't let the fear rise up into your mind. Use the power of the Now. Fear cannot prevail against it.

If there is truly nothing that you can do to change your here and now, and you can't remove yourself from the situation, then accept your here and now totally by dropping all inner resistance. The false, unhappy self that loves feeling miserable, resentful, or sorry for itself can then no longer survive. This is called surrender. Surrender is not weakness. There is great strength in it. Only a surrendered person has spiritual power. Through surrender, you will be free internally of the situation. You may then find that the situation changes without any effort on your part. In any case, you are free.

Or is there something that you "should" be doing but are not doing it? Get up and do it now. Alternatively, completely accept your inactivity, laziness, or passivity at this moment, if that is your choice. Go into it fully. Enjoy it. Be as lazy or inactive as you can. If you go into it fully and consciously, you will soon come out of it. Or maybe you won't. Either way, there is no inner conflict, no resistance, no negativity.

Are you stressed? Are you so busy getting to the future that the present is reduced to a means of getting there? Stress is caused by being "here" but wanting to be "there," or being in the present but wanting to be in the future. It's a split that tears you apart inside. To create and live with such an inner split is insane. The fact that everyone else is doing it doesn't make it any less insane. If you have to, you can move fast, work fast, or even run, without projecting yourself into the future and

without resisting the present. As you move, work, run — do it totally. Enjoy the flow of energy, the high energy of that moment. Now you are no longer stressed, no longer splitting yourself in two. Just moving, running, working — and enjoying it. Or you can drop the whole thing and sit on a park bench. But when you do, watch your mind. It may say: "You should be working. You are wasting time." Observe the mind. Smile at it.

Does the past take up a great deal of your attention? Do you frequently talk and think about it, either positively or negatively? The great things that you have achieved, your adventures or experiences, or your victim story and the dreadful things that were done to you, or maybe what you did to someone else? Are your thought processes creating guilt, pride, resentment, anger, regret, or self-pity? Then you are not only reinforcing a false sense of self but also helping to accelerate your body's

aging process by creating an accumulation of past in your psyche. Verify this for yourself by observing those around you who have a strong tendency to hold on to the past.

Die to the past every moment. You don't need it. Only refer to it when it is absolutely relevant to the present. Feel the power of this moment and the fullness of Being. Feel your presence.

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Are you worried? Do you have many "what if" thoughts? You are identified with your mind, which is projecting itself into an imaginary future situation and creating fear. There is no way that you can cope with such a situation, because it doesn't exist. It's a mental phantom. You can stop this health- and life-corroding insanity simply by acknowledging the present



moment. Become aware of your breathing. Feel the air flowing in and out of your body. Feel your inner energy field. All that you ever have to deal with, cope with, in real life — as opposed to imaginary mind projections — is this moment. Ask yourself what "problem" you have right now, not next year, tomorrow, or five minutes from now. What is wrong with this moment? You can always cope with the Now, but you can never cope with the future — nor do you have to. The answer, the strength, the right action or the resource will be there when you need it, not before, not after.

"One day I'll make it." Is your goal taking up so much of your attention that you reduce the present moment to a means to an end? Is it taking the joy out of your doing? Are you waiting to start living? If you develop such a mind pattern, no matter what you achieve or get, the present will never be good enough; the future will always seem better. A perfect recipe

for permanent dissatisfaction and nonfulfillment, don't you agree?

Are you a habitual "waiter"? How much of your life do you spend waiting? What I call "small-scale waiting" is waiting in line at the post office, in a traffic jam, at the airport, or waiting for someone to arrive, to finish work, and so on. "Large-scale waiting" is waiting for the next vacation, for a better job, for the children to grow up, for a truly meaningful relationship, for success, to make money, to be important, to become enlightened. It is not uncommon for people to spend their whole life waiting to start living.

Waiting is a state of mind. Basically, it means that you want the future; you don't want the present. You don't want what you've got, and you want what you haven't got. With every kind of waiting, you unconsciously create inner conflict between your here and

now, where you don't want to be, and the projected future, where you want to be. This greatly reduces the quality of your life by making you lose the present.

There is nothing wrong with striving to improve your life situation. You can improve your life situation, but you cannot improve your life. Life is primary. Life is your deepest inner Being. It is already whole, complete, perfect. Your life situation consists of your circumstances you're your experiences. There is nothing wrong with setting goals and striving to achieve things. The mistake lies in using it as a substitute for the feeling of life, for Being. The only point of access for that is the Now. You are then like an architect who pays no attention to the foundation of a building but spends a lot of time working on the superstructure.

For example, many people are waiting for

prosperity. It cannot come in the future. When you honor, acknowledge, and fully accept your present reality — where you are, who you are, what you are doing right now — when you fully accept what you have got, you are grateful for what you have got, grateful for what is, grateful for Being. Gratitude for the present moment and the fullness of life now is true prosperity. It cannot come in the future. Then, in time, that prosperity manifests for you in various ways.

If you are dissatisfied with what you have got, or even frustrated or angry about your present lack, that may motivate you to become rich, but even if you do make millions, you will continue to experience the inner condition of lack, and deep down you will continue to feel unfulfilled. You may have many exciting experiences that money can buy, but they will come and go and always leave you with an empty feeling and the need

for further physical or psychological gratification. You won't abide in Being and so feel the fullness of life now that alone is true prosperity.

So give up waiting as a state of mind. When you catch yourself slipping into waiting . . . snap out of it. Come into the present moment. Just be, and enjoy being. If you are present, there is never any need for you to wait for anything. So next time somebody says, "Sorry to have kept you waiting," you can reply, "That' s all right, I wasn't waiting. I was just standing here enjoying myself— in joy in my self." These are just a few of the habitual mind strategies for denying the present moment that are part of ordinary unconsciousness. They are easy to overlook because they are so much a part of normal living: the background static of perpetual discontent. But the more you practice monitoring your inner mental-emotional state,

the easier it will be to know when you have been trapped in past or future, which is to say unconscious, and to awaken out of the dream of time into the present. But beware: The false, unhappy self, based on mind identification, lives on time. It knows that the present moment is its own death and so feels very threatened by it. It will do all it can to take you out of it. It will try to keep you trapped in time.

## THE INNER PURPOSE OF YOUR LIFE'S JOURNEY

I can see the truth of what you are saying, but I still think that we must have purpose on our life's journey; otherwise we just drift, and purpose means future, doesn't it? How do we reconcile that with living in the present?

When you are on a journey, it is certainly helpful to know where you are going or at least

the general direction in which you are moving, but don't forget: the only thing that is ultimately real about your journey is the step that you are taking at this moment. That's all there ever is.

Your life's journey has an outer purpose and an inner purpose. The outer purpose is to arrive at your goal or destination, to accomplish what you set out to do, to achieve this or that, which, of course, implies future. But if your destination, or the steps you are going to take in the future, take up so much of your attention that they become more important to you than the step you are taking now, then you completely miss the journey's inner purpose, which has nothing to do with where you are going or what you are doing, but everything to do with how. It has nothing to do with future but everything to do with the quality of your consciousness at this moment. The outer purpose belongs to the horizontal

dimension of space and time; the inner purpose concerns a deepening of your Being in the vertical dimension of the timeless Now. Your outer journey may contain a million steps; your inner journey only has one: the step you are taking right now. As you become more deeply aware of this one step, you realize that it already contains within itself all the other steps as well as the destination. This one step then becomes transformed into an expression of perfection, an act of great beauty and quality. It will have taken you into Being, and the light of Being will shine through it. This is both the purpose and the fulfillment of your inner journey, the journey into yourself.

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Does it matter whether we achieve our outer purpose, whether we succeed or fail in the world?



It will matter to you as long as you haven't realized your inner purpose. After that, the outer purpose is just a game that you may continue to play simply because you enjoy it. It is also possible to fail completely in your outer purpose and at the same time totally succeed in your inner purpose. Or the other way around, which is actually more common: outer riches and inner poverty, or to "gain the world and lose your soul," as Jesus puts it. Ultimately, of course, every outer purpose is doomed to "fail" sooner or later, simply because it is subject to the law of impermanence of all things. The sooner you realize that your outer purpose cannot give you lasting fulfillment, the better. When you have seen the limitations of your outer purpose, you give up your unrealistic expectation that it should make you happy, and you make it subservient to your inner purpose.

THE PAST CANNOT SURVIVE IN YOUR

## PRESENCE

You mentioned that thinking or talking about the past unnecessarily is one of the ways in which we avoid the present. But apart from the past that we remember and perhaps identify with, isn't there another level of past within us that is much more deep-seated? I am talking about the unconscious past that conditions our lives, especially through early childhood experiences, perhaps even past-life experiences. And then there is our cultural conditioning, which has to do with where we live geographically and the historical time period in which we live. All these things determine how we see the world, how we react, what we think, what kind of relationships we have, how we live our lives. How could we ever become conscious of all that or get rid of it? How long would that take? And even if we did, what would there be left?

What is left when illusion ends?

There is no need to investigate the unconscious past in you except as it manifests at this moment as a thought, an emotion, a desire, a reaction, or an external event that happens to you. Whatever you need to know about the unconscious past in you, the challenges of the present will bring it out. If you delve into the past, it will become a bottomless pit: There is always more. You may think that you need more time to understand the past or become free of it, in other words, that the future will eventually free you of the past. This is a delusion. Only the present can free you of the past. More time cannot free you of time. Access the power of Now. That is the key.

What is the power of Now?

None other than the power of your presence, your consciousness liberated from thought forms.

So deal with the past on the level of the present. The more attention you give to the past, the more you energize it, and the more likely you are to make a "self" out of it. Don't misunderstand: Attention is essential, but not to the past as past. Give attention to the present; give attention to your behavior, to your reactions, moods, thoughts, emotions, fears, and desires as they occur in the present. There's the past in you. If you can be present enough to watch all those things, not critically or analytically but nonjudgmentally, then you are dealing with the past and dissolving it through the power of your presence. You cannot find yourself by going into the past. You find yourself by coming into the present.

Isn't it helpful to understand the past and

so understand why we do certain things, react in certain ways, or why we unconsciously create our particular kind of drama, patterns in relationships, and so on?

As you become more conscious of your present reality, you may suddenly get certain insights as to why your conditioning functions in those particular ways; for example, why your relationships follow certain patterns, and you may remember things that happened in the past or see them more dearly. That is fine and can be helpful, but it is not essential. What is essential is your conscious presence. That dissolves the past. That is the transformative agent. So don't seek to understand the past, but be as present as you can. The past cannot survive in your presence. It can only survive in your absence.

## Chapter 5 THE STATE OF PRESENCE

### IT'S NOT WHAT YOU THINK IT IS

You keep talking about the state of presence as the key. I think I understand it intellectually, but I don't know if I have ever truly experienced it. I wonder — is it what I think it is, or is it something entirely different?

It's not what you think it is! You can't think about presence, and the mind can't understand it. Understanding presence is being present.

Try a little experiment. Close your eyes and say to yourself: "I wonder what my next thought is going to be." Then become very alert and wait for the next thought. Be like a

cat watching a mouse hole. What thought is going to come out of the mouse hole? Try it now.

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Well?

I had to wait for quite a long time before a thought came in.

Exactly. As long as you are in a state of intense presence, you are free of thought. You are still, yet highly alert. The instant your conscious attention sinks below a certain level, thought rushes in. The mental noise returns; the stillness is lost. You are back in time.

To test their degree of presence, some Zen

masters have been known to creep up on their students from behind and suddenly hit them with a stick. Quite a shock! If the student had been fully present and in a state of alertness, if he had "kept his loin girded and his lamp burning," which is one of the analogies that Jesus uses for presence, he would have noticed the master coming up from behind and stopped him or stepped aside. But if he were hit, that would mean he was immersed in thought, which is to say absent, unconscious.

To stay present in everyday life, it helps to be deeply rooted within yourself otherwise, the mind, which has incredible momentum, will drag you along like a wild river.

What do you mean by "rooted within yourself"?

It means to inhabit your body fully. To



always have some of your attention in the inner energy field of your body. To feel the body from within, so to speak. Body awareness keeps you present. It anchors you in the Now.

## THE ESOTERIC MEANING OF "WAITING"

In a sense, the state of presence could be compared to waiting. Jesus used the analogy of waiting in some of his parables. This is not the usual bored or restless kind of waiting that is a denial of the present and that I spoke about already. It is not a waiting in which your attention is focused on some point in the future and the present is perceived as an undesirable obstacle that prevents you from having what you want. There is a qualitatively different kind of waiting, one that requires your total alertness. Something could happen at any moment, and if you are not absolutely awake, absolutely still, you will miss it. This is the kind of waiting Jesus talks about. In that

state, all your attention is in the Now. There is none left for daydreaming, thinking, remembering, anticipating. There is no tension in it, no fear, just alert presence. You are present with your whole Being, with every cell of your body. In that state, the "you" that has a past and a future, the personality if you like, is hardly there anymore. And yet nothing of value is lost. You are still essentially yourself. In fact, you are more fully yourself than you ever were before, or rather it is only now that you are truly yourself.

"Be like a servant waiting for the return of the master," says Jesus. The servant does not know at what hour the master is going to come. So he stays awake, alert, poised, still, lest he miss the master's arrival. In another parable, Jesus speaks of the five careless (unconscious) women who do not have enough oil (consciousness) to keep their lamps burning (stay present) and so miss the bridegroom (the

Now) and don't get to the wedding feast (enlightenment). These five stand in contrast to the five wise women who have enough oil (stay conscious).

Even the men who wrote the Gospels did not understand the meaning of these parables, so the first misinterpretations and distortions crept in as they were written down. With subsequent erroneous interpretations, the real meaning was completely lost. These are parables not about the end of the world but about the end of psychological time. They point to the transcendence of the egoic mind and the possibility of living in an entirely new state of consciousness.

BEAUTY ARISES IN THE STILLNESS OF  
YOUR PRESENCE

What you have just described is something

that I occasionally experience for brief moments when I am alone and surrounded by nature.

Yes. Zen masters use the word satori to describe a flash of insight, a moment of no-mind and total presence. Although satori is not a lasting transformation, be grateful when it comes, for it gives you a taste of enlightenment. You may, indeed, have experienced it many times without knowing what it is and realizing its importance. Presence is needed to become aware of the beauty, the majesty, the sacredness of nature. Have you ever gazed up into the infinity of space on a clear night, awestruck by the absolute stillness and inconceivable vastness of it? Have you listened, truly listened, to the sound of a mountain stream in the forest? Or to the song of a blackbird at dusk on a quiet summer evening? To become aware of such things, the mind needs to be still. You have to put down

for a moment your personal baggage of problems, of past and future, as well as all your knowledge; otherwise, you will see but not see, hear but not hear. Your total presence is required.

Beyond the beauty of the external forms, there is more here: something that cannot be named, something ineffable, some deep, inner, holy essence. Whenever and wherever there is beauty, this inner essence shines through somehow. It only reveals itself to you when you are present. Could it be that this nameless essence and your presence are one and the same? Would it be there without your presence? Go deeply into it. Find out for yourself.

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When you experienced those moments of

presence, you likely didn't realize that you were briefly in a state of no-mind. This is because the gap between that state and the influx of thought was too narrow. Your satori may only have lasted for a few seconds before the mind came in, but it was there; otherwise, you would not have experienced the beauty. Mind can neither recognize nor create beauty. Only for a few seconds, while you were completely present, was that beauty or that sacredness there. Because of the narrowness of that gap and a lack of vigilance and alertness on your part, you were probably unable to see the fundamental difference between the perception, the thought-less awareness of beauty, and the naming and interpreting of it as thought: The time gap was so small that it seemed to be a single process. The truth is, however, that the moment thought came in, all you had was a memory of it.

The wider the time gap between

perception and thought, the more depth there is to you as a human being, which is to say the more conscious you are.

Many people are so imprisoned in their minds that the beauty of nature does not really exist for them. They might say, "What a pretty flower," but that's just a mechanical mental labeling. Because they are not still, not present, they don't truly see the flower, don't feel its essence, its holiness — just as they don't know themselves, don't feel their own essence, their own holiness.

Because we live in such a mind-dominated culture, most modern art, architecture, music, and literature are devoid of beauty, of inner essence, with very few exceptions. The reason is that the people who create those things cannot — even for a moment — free themselves from their mind. So they are never in touch with that place within where tree

creativity and beauty arise. The mind left to itself creates monstrosities, and not only in art galleries. Look at our urban landscapes and industrial wastelands. No civilization has ever produced so much ugliness.

## REALIZING PURE CONSCIOUSNESS

Is presence the same as Being?

When you become conscious of Being, what is really happening is that Being becomes conscious of itself. When Being becomes conscious of itself — that's presence. Since Being, consciousness, and life are synonymous, we could say that presence means consciousness becoming conscious of itself, or life attaining self-consciousness. But don't get attached to the words, and don't make an effort to understand this. There is nothing that you need to understand before you can



become present.

I do understand what you just said, but it seems to imply that Being, the ultimate transcendental reality, is not yet complete, that it is undergoing a process of development. Does God need time for personal growth?

Yes, but only as seen from the limited perspective of the manifested universe. In the Bible, God declares: "I am the Alpha and the Omega, and I am the living One." In the timeless realm where God dwells, which is also your home, the beginning and the end, the Alpha and the Omega, are one, and the essence of everything that ever has been and ever will be is eternally present in an unmanifested state of oneness and perfection — totally beyond anything the human mind can ever imagine or comprehend. In our world of seemingly separate forms, however, timeless perfection is an inconceivable concept. Here

even consciousness, which is the light emanating from the eternal Source, seems to be subject to a process of development, but this is due to our limited perception. It is not so in absolute terms. Nevertheless, let me continue to speak for a moment about the evolution of consciousness in this world.

Everything that exists has Being, has God-essence, has some degree of consciousness. Even a stone has rudimentary consciousness; otherwise, it would not be, and its atoms and molecules would disperse. Everything is alive. The sun, the earth, plants, animals, humans — all are expressions of consciousness in varying degrees, consciousness manifesting as form.

The world arises when consciousness takes on shapes and forms, thought forms and material forms. Look at the millions of life forms on this planet alone. In the sea, on land, in the air — and then each life form is

replicated millions of times. To what end? Is someone or something playing a game, a game with form? This is what the ancient seers of India asked themselves. They saw the world as lila, a kind of divine game that God is playing. The individual life forms are obviously not very important in this game. In the sea, most life forms don't survive for more than a few minutes after being born. The human form turns to dust pretty quickly too, and when it is gone it is as if it had never been. Is that tragic or cruel? Only if you create a separate identity for each form, if you forget that its consciousness is God-essence expressing itself in form. But you don't truly know that until you realize your own God-essence as pure consciousness.

If a fish is born in your aquarium and you call it John, write out a birth certificate, tell him about his family history, and two minutes later he gets eaten by another fish — that's tragic.

But it's only tragic because you projected a separate self where there was none. You got hold of a fraction of a dynamic process, a molecular dance, and made a separate entity out of it.

Consciousness takes on the disguise of forms until they reach such complexity that it completely loses itself in them. In present-day humans, consciousness is completely identified with its disguise. It only knows itself as form and therefore lives in fear of the annihilation of its physical or psychological form. This is the egoic mind, and this is where considerable dysfunction sets in. It now looks as if something had gone very wrong somewhere along the line of evolution. But even this is part of lila, the divine game. Finally, the pressure of suffering created by this apparent dysfunction forces consciousness to disidentify from form and awakens it from its dream of form: It regains self-consciousness, but it is at a far

deeper level than when it lost it.

This process is explained by Jesus in his parable of the lost son, who leaves his father's home, squanders his wealth, becomes destitute, and is then forced by his suffering to return home. When he does, his father loves him more than before. The son's state is the same as it was before, yet not the same. It has an added dimension of depth. The parable describes a journey from unconscious perfection, through apparent imperfection and "evil" to conscious perfection.

Can you now see the deeper and wider significance of becoming present as the watcher of your mind? Whenever you watch the mind, you withdraw consciousness from mind forms, which then becomes what we call the watcher or the witness. Consequently, the watcher — pure consciousness beyond form — becomes stronger, and the mental

formations become weaker. When we talk about watching the mind we are personalizing an event that is truly of cosmic significance: through you, consciousness is awakening out of its dream of identification with form and withdrawing from form. This foreshadows, but is already part of, an event that is probably still in the distant future as far as chronological time is concerned. The event is called — the end of the world.

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When consciousness frees itself from its identification with physical and mental forms, it becomes what we may call pure or enlightened consciousness, or presence. This has already happened in a few individuals, and it seems destined to happen soon on a much larger scale, although there is no absolute guarantee that it will happen. Most humans are still in the grip of the egoic mode of consciousness:

identified with their mind and run by their mind. If they do not free themselves from their mind in time, they will be destroyed by it. They will experience increasing confusion, conflict, violence, illness, despair, madness. Egoic mind has become like a sinking ship. If you don't get off, you will go down with it. The collective egoic mind is the most dangerously insane and destructive entity ever to inhabit this planet. What do you think will happen on this planet if human consciousness remains unchanged?

Already for most humans, the only respite they find from their own minds is to occasionally revert to a level of consciousness below thought. Everyone does that every night during sleep. But this also happens to some extent through sex, alcohol, and other drugs that suppress excessive mind activity. If it weren't for alcohol, tranquilizers, antidepressants, as well as the illegal drugs, which are all consumed in vast quantities, the

insanity of the human mind would become even more glaringly obvious than it is already. I believe that, if deprived of their drugs, a large part of the population would become a danger to themselves and others. These drugs, of course, simply keep you stuck in dysfunction. Their widespread use only delays the breakdown of the old mind structures and the emergence of higher consciousness. While individual users may get some relief from the daily torture inflicted on them by their minds, they are prevented from generating enough conscious presence to rise above thought and so find true liberation.

Falling back to a level of consciousness below mind, which is the pre-thinking level of our distant ancestors and of animals and plants, is not an option for us. There is no way back. If the human race is to survive, it will have to go on to the next stage. Consciousness is evolving throughout the



universe in billions of forms. So even if we didn't make it, this wouldn't matter on a cosmic scale. No gain in consciousness is ever lost, so it would simply express itself through some other form. But the very fact that I am speaking here and you are listening or reading this is a clear sign that the new consciousness is gaining a foothold on the planet.

There is nothing personal in this: I am not teaching you. You are consciousness, and you are listening to yourself. There is an Eastern saying: "The teacher and the taught together create the teaching." In any case, the words in themselves are not important. They are not the Truth; they only point to it. I speak from presence, and as I speak, you may be able to join me in that state. Although every word that I use has a history, of course, and comes from the past, as all language does, the words that I speak to you now are carriers of the high-energy frequency of presence, quite apart

from the meaning they convey as words.

Silence is an even more potent carrier of presence, so when you read this or listen to me speak, be aware of the silence between and underneath the words. Be aware of the gaps. To listen to the silence, wherever you are, is an easy and direct way of becoming present. Even if there is noise, there is always some silence underneath and in between the sounds. Listening to the silence immediately creates stillness inside you. Only the stillness in you can perceive the silence outside. And what is stillness other than presence, consciousness freed from thought forms? Here is the living realization of what we have been talking about.

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CHRIST: THE REALITY OF YOUR DIVINE  
PRESENCE

Don't get attached to any one word. You can substitute "Christ" for presence, if that is more meaningful to you. Christ is your God-essence or the Self, as it is sometimes called in the East. The only difference between Christ and presence is that Christ refers to your indwelling divinity regardless of whether you are conscious of it or not, whereas presence means your awakened divinity or God-essence.

Many misunderstandings and false beliefs about Christ will clear if you realize that there is no past or future in Christ. To say that Christ was or will be is a contradiction in terms. Jesus was. He was a man who lived two thousand years ago and realized divine presence, his true nature. And so he said: "Before Abraham was, I am." He did not say. "I already existed before Abraham was born." That would have meant that he was still within the dimension of time and form identity. The words I am used in a

sentence that starts in the past tense indicate a radical shift, a discontinuity in the temporal dimension. It is a Zen-like statement of great profundity. Jesus attempted to convey directly, not through discursive thought, the meaning of presence, of self-realization. He had gone beyond the consciousness dimension governed by time, into the realm of the timeless. The dimension of eternity had come into this world. Eternity, of course, does not mean endless time, but no time. Thus, the man Jesus became Christ, a vehicle for pure consciousness. And what is God's self-definition in the Bible? Did God say "I have always been, and I always will be?" Of course not. That would have given reality to past and future. God said: "I AM THAT I AM." No time here, just presence.

The "second coming" of Christ is a transformation of human consciousness, a shift from time to presence, from thinking to pure consciousness, not the arrival of some

man or woman. If "Christ" were to return tomorrow in some externalized form, what could he or she possibly say to you other than this: "I am the Truth. I am divine presence. I am eternal life. I am within you. I am here. I am Now."

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Never personalize Christ. Don't make Christ into a form identity. Avatars, divine mothers, enlightened masters, the very few that are real, are not special as persons. Without a false self to uphold, defend, and feed, they are more simple, more ordinary than the ordinary man or woman. Anyone with a strong ego would regard them as insignificant or, more likely, not see them at all.

If you are drawn to an enlightened teacher, it is because there is already enough presence

in you to recognize presence in another. There were many people who did not recognize Jesus or the Buddha, as there are and always have been many people who are drawn to false teachers. Egos are drawn to bigger egos. Darkness cannot recognize light. Only light can recognize light. So don't believe that the light is outside you or that it can only come through one particular form. If only your master is an incarnation of God, then who are you? Any kind of exclusivity is identification with form, and identification with form means ego, no matter how well disguised.

Use the master's presence to reflect your own identity beyond name and form back to you and to become more intensely present yourself. You will soon realize that there is no "mine" or "yours" in presence. Presence is one.

Group work can also be helpful for intensifying the light of your presence. A group

of people coming together in a state of presence generates a collective energy field of great intensity. It not only raises the degree of presence of each member of the group but also helps to free the collective human consciousness from its current state of mind dominance. This will make the state of presence increasingly more accessible to individuals. However, unless at least one member of the group is already firmly established in it and thus can hold the energy frequency of that state, the egoic mind can easily reassert itself and sabotage the group's endeavors. Although group work is invaluable, it is not enough, and you must not come to depend on it. Nor must you come to depend on a teacher or a master, except during the transitional period, when you are learning the meaning and practice of presence.

## **Chapter 6 THE INNER BODY**

### **BEING IS YOUR DEEPEST SELF**

You spoke earlier about the importance of having deep roots within or inhabiting the body. Can you explain what you meant by that?

The body can become a point of access into the realm of Being. Let' s go into that more deeply now.

I am still not quite sure if I fully understand what you mean by Being.

"Water? What do you mean by that? I don't understand it." This is what a fish would



say if it had a human mind.

Please stop trying to understand Being. You have already had significant glimpses of Being, but the mind will always try to squeeze it into a little box and then put a label on it. It cannot be done. It cannot become an object of knowledge. In Being, subject and object merge into one.

Being can be felt as the ever-present I am that is beyond name and form. To feel and thus to know that you are and to abide in that deeply rooted state is enlightenment, is the truth that Jesus says will make you free.

Free from what?

Free from the illusion that you are nothing more than your physical body and your mind.

This "illusion of the self," as the Buddha calls it, is the core error. Free from fear in its countless disguises as the inevitable consequence of that illusion — the fear that is your constant tormentor as long as you derive your sense of self only from this ephemeral and vulnerable form. And free from sin, which is the suffering you unconsciously inflict on yourself and others as long as this illusory sense of self governs what you think, say, and do.

## LOOK BEYOND THE WORDS

I don't like the word sin. It implies that I am being judged and found guilty.

I can understand that. Over the centuries, many erroneous views and interpretations have accumulated around words such as sin, due to ignorance, misunderstanding, or a desire to control, but they contain an essential core of

truth. If you are unable to look beyond such interpretations and so cannot recognize the reality to which the word points, then don't use it. Don't get stuck on the level of words. A word is no more than a means to an end. It's an abstraction. Not unlike a signpost, it points beyond itself. The word honey isn't honey. You can study and talk about honey for as long as you like, but you won't really know it until you taste it. After you have tasted it, the word becomes less important to you. You won't be attached to it anymore. Similarly, you can talk or think about God continuously for the rest of your life, but does that mean you know or have even glimpsed the reality to which the word points? It really is no more than an obsessive attachment to a signpost, a mental idol.

The reverse also applies: If, for whatever reason, you disliked the word honey, that might prevent you from ever tasting it. If you

had a strong aversion to the word God, which is a negative form of attachment, you may be denying not just the word but also the reality to which it points. You would be cutting yourself off from the possibility of experiencing that reality. All this is, of course, intrinsically connected with being identified with your mind.

So, if a word doesn't work for you anymore, then drop it and replace it with one that does work. If you don't like the word sin, then call it unconsciousness or insanity. That may get you closer to the truth, the reality behind the word, than a long-misused word like sin, and leaves little room for guilt.

I don't like those words either. They imply that there is something wrong with me. I am being judged.

Of course there is something wrong with you — and you are not being judged.

I don't mean to offend you personally, but do you not belong to the human race that has killed over mo million members of their own species in the twentieth century alone?

You mean guilt by association?

It is not a question of guilt. But as long as you are run by the egoic mind, you are part of the collective insanity. Perhaps you haven' t looked very deeply into the human condition in its state of dominance by the egoic mind. Open your eyes and see the fear, the despair, the greed, and the violence that are all-pervasive. See the heinous cruelty and suffering on an unimaginable scale that humans have inflicted and continue to inflict on each other as well as on other life forms on

the planet. You don't need to condemn. Just observe. That is sin. That is insanity. That is unconsciousness. Above all, don't forget to observe your own mind. Seek out the root of the insanity there.

## FINDING YOUR INVISIBLE AND INDESTRUCTIBLE REALITY

You said that identification with our physical form is part of the illusion, so how can the body, the physical form, bring you to a realization of Being?

The body that you can see and touch cannot take you into Being. But that visible and tangible body is only an outer shell, or rather a limited and distorted perception of a deeper reality. In your natural state of connectedness with Being, this deeper reality can be felt every moment as the invisible inner body, the

animating presence within you. So to "inhabit the body" is to feel the body from within, to feel the life inside the body and thereby come to know that you are beyond the outer form.

But that is only the beginning of an inward journey that will take you ever more deeply into a realm of great stillness and peace, yet also of great power and vibrant life. At first, you may only get fleeting glimpses of it, but through them you will begin to realize that you are not just a meaningless fragment in an alien universe, briefly suspended between birth and death, allowed a few short-lived pleasures followed by pain and ultimate annihilation. Underneath your outer form, you are connected with something so vast, so immeasurable and sacred, that it cannot be conceived or spoken of — yet I am speaking of it now. I am speaking of it not to give you something to believe in but to show you how you can know it for yourself.

You are cut off from Being as long as your mind takes up all your attention. When this happens — and it happens continuously for most people — you are not in your body. The mind absorbs all your consciousness and transforms it into mind stuff. You cannot stop thinking. Compulsive thinking has become a collective disease. Your whole sense of who you are is then derived from mind activity. Your identity, as it is no longer rooted in Being, becomes a vulnerable and ever-needy mental construct, which creates fear as the predominant underlying emotion. The one thing that truly matters is then missing from your life: awareness of your deeper self your invisible and indestructible reality.

To become conscious of Being, you need to reclaim consciousness from the mind. This is one of the most essential tasks on your spiritual journey. It will free vast amounts of



consciousness that previously had been trapped in useless and compulsive thinking. A very effective way of doing this is simply to take the focus of your attention away from thinking and direct it into the body, where Being can be felt in the first instance as the invisible energy field that gives life to what you perceive as the physical body.

## CONNECTING WITH THE INNER BODY

Please try it now. You may find it helpful to close your eyes for this practice. Later on, when "being in the body" has become natural and easy, this will no longer be necessary. Direct your attention into the body. Feel it from within. Is it alive? Is there life in your hands, arms, legs, and feet — in your abdomen, your chest? Can you feel the subtle energy field that pervades the entire body and gives vibrant life to every organ and every cell? Can you feel it simultaneously in all parts of

the body as a single field of energy? Keep focusing on the feeling of your inner body for a few moments. Do not start to think about it. Feel it. The more attention you give it, the clearer and stronger this feeling will become. It will feel as if every cell is becoming more alive, and if you have a strong visual sense, you may get an image of your body becoming luminous. Although such an image can help you temporarily, pay more attention to the feeling than to any image that may arise. An image, no matter how beautiful or powerful, is already defined in form, so there is less scope for penetrating more deeply.

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The feeling of your inner body is formless, limitless, and unfathomable. You can always go into it more deeply. If you cannot feel very much at this stage, pay attention to whatever you can feel. Perhaps there is just a slight

tingling in your hands or feet. That' s good enough for the moment. Just focus on the feeling. Your body is coming alive. Later, we will practice some more. Please open your eyes now, but keep some attention in the inner energy field of the body even as you look around the room. The inner body lies at the threshold between your form identity and your essence identity, your true nature. Never lose touch with it.

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## TRANSFORMATION THROUGH THE BODY

Why have most religions condemned or denied the body? It seems that spiritual seekers have always regarded the body as a hindrance or even as sinful.

Why have so few seekers become finders?

On the level of the body, humans are very close to animals. All the basic bodily functions — pleasure, pain, breathing, eating, drinking, defecating, sleeping, the drive to find a mate and procreate, and of course birth and death — we share with the animals. A long time after their fall from a state of grace and oneness into illusion, humans suddenly woke up in what seemed to be an animal body — and they found this very disturbing. "Don't fool yourself. You are no more than an animal." This seemed to be the truth that was staring them in the face. But it was too disturbing a truth to tolerate. Adam and Eve saw that they were naked, and they became afraid. Unconscious denial of their animal nature set in very quickly. The threat that they might be taken over by powerful instinctual drives and revert back to complete unconsciousness was indeed a very real one. Shame and taboos appeared around

certain parts of the body and bodily functions, especially sexuality. The light of their consciousness was not yet strong enough to make friends with their animal nature, to allow it to be and even enjoy that aspect of themselves — let alone to go deeply into it to find the divine hidden within it, the reality within the illusion. So they did what they had to do. They began to disassociate from their body. They now saw themselves as having a body, rather than just being it.

When religions arose, this disassociation became even more pronounced as the "you are not your body" belief. Countless people in East and West throughout the ages have tried to find God, salvation, or enlightenment through denial of the body. This took the form of denial of sense pleasures and of sexuality in particular, fasting, and other ascetic practices. They even inflicted pain on the body in an attempt to weaken or punish it because they

regarded it as sinful. In Christianity, this used to be called mortification of the flesh. Others tried to escape from the body by entering trance states or seeking out-of-the-body experiences. Many still do. Even the Buddha is said to have practiced body denial through fasting and extreme forms of asceticism for six years, but he did not attain enlightenment until after he had given up this practice.

The fact is that no one has ever become enlightened through denying or fighting the body or through an out-of-the-body experience. Although such an experience can be fascinating and can give you a glimpse of the state of liberation from the material form, in the end you will always have to return to the body, where the essential work of transformation takes place. Transformation is through the body, not away from it. This is why no true master has ever advocated fighting or leaving the body, although their mind-based

followers often have.

Of the ancient teachings concerning the body, only certain fragments survive, such as Jesus's statement that "your whole body will be filled with light," or they survive as myths, such as the belief that Jesus never relinquished his body but remained one with it and ascended into "heaven" with it. Almost no one to this day has understood those fragments or the hidden meaning of certain myths, and the "you are not your body" belief has prevailed universally, leading to body denial and attempts to escape from the body. Countless seekers have thus been prevented from attaining spiritual realization for themselves and becoming finders.

Is it possible to recover the lost teachings on the significance of the body or to reconstruct them from the existing fragments?

There is no need for that. All spiritual teachings originate from the same Source. In that sense, there is and always has been only one master, who manifests in many different forms. I am that master, and so are you, once you are able to access the Source within. And the way to it is through the inner body. Although all spiritual teachings originate from the same Source, once they become verbalized and written down they are obviously no more than collections of words — and a word is nothing but a signpost, as we talked about earlier. All such teachings are signposts pointing the way back to the Source.

I have already spoken of the Truth that is hidden within your body, but I will summarize for you again the lost teachings of the masters — so here is another signpost. Please endeavor to feel your inner body as you read or listen.



## SERMON ON THE BODY

What you perceive as a dense physical structure called the body, which is subject to disease, old age, and death, is not ultimately real — is not you. It is a misperception of your essential reality that is beyond birth and death, and is due to the limitations of your mind, which, having lost touch with Being, creates the body as evidence of its illusory belief in separation and to justify its state of fear. But do not turn away from the body, for within that symbol of impermanence, limitation, and death that you perceive as the illusory creation of your mind is concealed the splendor of your essential and immortal reality. Do not turn your attention elsewhere in your search for the Truth, for it is nowhere else to be found but within your body.

Do not fight against the body, for in doing so you are fighting against your own reality.

You are your body. The body that you can see and touch is only a thin illusory veil. Underneath it lies the invisible inner body, the doorway into Being, into Life Unmanifested. Through the inner body, you are inseparably connected to this unmanifested One Life — birthless, deathless, eternally present. Through the inner body, you are forever one with God.

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## HAVE DEEP ROOTS WITHIN

The key is to be in a state of permanent connectedness with your inner body — to feel it at all times. This will rapidly deepen and transform your life. The more consciousness you direct into the inner body, the higher its vibrational frequency becomes, much like a light that grows brighter as you turn up the dimmer switch and so increase the flow of

electricity. At this higher energy level, negativity cannot affect you anymore, and you tend to attract new circumstances that reflect this higher frequency.

If you keep your attention in the body as much as possible, you will be anchored in the Now. You won't lose yourself in the external world, and you won't lose yourself in your mind. Thoughts and emotions, fears and desires, may still be there to some extent, but they won't take you over.

Please examine where your attention is at this moment. You are listening to me, or you are reading these words in a book. That is the focus of your attention. You are also peripherally aware of your surroundings, other people, and so on. Furthermore, there may be some mind activity around what you are hearing or reading, some mental commentary. Yet there is no need for any of this to absorb

all your attention. See if you can be in touch with your inner body at the same time. Keep some of your attention within. Don't let it all flow out. Feel your whole body from within, as a single field of energy. It is almost as if you were listening or reading with your whole body. Let this be your practice in the days and weeks to come.

Do not give all your attention away to the mind and the external world. By all means focus on what you are doing, but feel the inner body at the same time whenever possible. Stay rooted within. Then observe how this changes your state of consciousness and the quality of what you are doing.

Whenever you are waiting, wherever it may be, use that time to feel the inner body. In this way, traffic jams and line-ups become very enjoyable. Instead of mentally projecting yourself away from the Now, go more deeply

into the Now by going more deeply into the body.

The art of inner-body awareness will develop into a completely new way of living, a state of permanent connectedness with Being, and will add a depth to your life that you have never known before.

It is easy to stay present as the observer of your mind when you are deeply rooted within your body. No matter what happens on the outside, nothing can shake you anymore.

Unless you stay present — and inhabiting your body is always an essential aspect of it — you will continue to be run by your mind. The script in your head that you learned a long time ago, the conditioning of your mind, will dictate your thinking and your behavior. You may be free of it for brief intervals, but rarely

for long. This is especially true when something "goes wrong" or there is some loss or upset. Your conditioned reaction will then be involuntary, automatic, and predictable, fueled by the one basic emotion that underlies the mind-identified state of consciousness: fear.

So when such challenges come, as they always do, make it a habit to go within at once and focus as much as you can on the inner energy field of your body. This need not take long, just a few seconds. But you need to do it the moment that the challenge presents itself. Any delay will allow a conditioned mental-emotional reaction to arise and take you over. When you focus within and feel the inner body, you immediately become still and present as you are withdrawing consciousness from the mind. If a response is required in that situation, it will come up from this deeper level. Just as the sun is infinitely brighter than a candle flame, there is infinitely more intelligence in

Being than in your mind.

As long as you are in conscious contact with your inner body, you are like a tree that is deeply rooted in the earth, or a building with a deep and solid foundation. The latter analogy is used by Jesus in the generally misunderstood parable of the two men who build a house. One man builds it on the sand, without a foundation, and when the storms and floods come, the house is swept away. The other man digs deep until he reaches the rock, then builds his house, which is not swept away by the floods.

BEFORE YOU ENTER THE BODY, FORGIVE

I felt very uncomfortable when I tried to put my attention on the inner body. There was a feeling of agitation and some nausea. So I haven't been able to experience what you are

talking about.

What you felt was a lingering emotion that you were probably unaware of, until you started putting some attention into the body. Unless you first give it some attention, the emotion will prevent you from gaining access to the inner body, which lies at a deeper level underneath it. Attention does not mean that you start thinking about it. It means to just observe the emotion, to feel it fully, and so to acknowledge and accept it as it is. Some emotions are easily identified: anger, fear, grief, and so on. Others may be much harder to label. They may just be vague feelings of unease, heaviness, or constriction, halfway between an emotion and a physical sensation. In any case, what matters is not whether you can attach a mental label to it but whether you can bring the feeling of it into awareness as much as possible. Attention is the key to transformation — and full attention also



implies acceptance. Attention is like a beam of light — the focused power of your consciousness that transmutes everything into itself.

In a fully functional organism, an emotion has a very short life span. It is like a momentary ripple or wave on the surface of your Being. When you are not in your body, however, an emotion can survive inside you for days or weeks, or join with other emotions of a similar frequency that have merged and become the pain-body, a parasite that can live inside you for years, feed on your energy, lead to physical illness, and make your life miserable.

So place your attention on feeling the emotion, and check whether your mind is holding on to a grievance pattern such as blame, self-pity, or resentment that is feeding the emotion. If that is the case, it means that

you haven't forgiven. Nonforgiveness is often toward another person or yourself, but it may just as well be toward any situation or condition — past, present or future — that your mind refuses to accept. Yes, there can be nonforgiveness even with regard to the future. This is the mind's refusal to accept uncertainty, to accept that the future is ultimately beyond its control. Forgiveness is to relinquish your grievance and so to let go of grief. It happens naturally once you realize that your grievance serves no purpose except to strengthen a false sense of self. Forgiveness is to offer no resistance to life — to allow life to live through you. The alternatives are pain and suffering, a greatly restricted flow of life energy, and in many cases physical disease.

The moment you truly forgive, you have reclaimed your power from the mind. Nonforgiveness is the very nature of the mind, just as the mind-made false self, the ego,

cannot survive without strife and conflict. The mind cannot forgive. Only you can. You become present, you enter your body, you feel the vibrant peace and stillness that emanate from Being. That is why Jesus said: "Before you enter the temple, forgive."

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## YOUR LINK WITH THE UNMANIFESTED

What is the relationship between presence and the inner body?

Presence is pure consciousness — consciousness that has been reclaimed from the mind, from the world of form. The inner body is your link with the Unmanifested, and in its deepest aspect is the Unmanifested: the Source from which consciousness emanates as

light emanates from the sun. Awareness of the inner body is consciousness remembering its origin and returning to the Source.

Is the Unmanifested the same as Being?

Yes. The word Unmanifested attempts, by way of negation, to express That which cannot be spoken, thought or imagined. It points to what it is by saying what it is not. Being, on the other hand, is a positive term. Please don't get attached to either of these words or start believing in them. They are no more than signposts.

You said that presence is consciousness that has been reclaimed from the mind. Who does the reclaiming?

You do. But since in your essence you are

consciousness, we might as well say that it is an awakening of consciousness from the dream of form. This does not mean that your own form will instantly vanish in an explosion of light. You can continue in your present form yet be aware of the formless and deathless deep within you.

I must admit that this is way beyond my comprehension, and yet on some deeper level I seem to know what you are talking about. It's more like a feeling than anything else. Am I deceiving myself?

No, you are not. Feeling will get you closer to the truth of who you are than thinking. I cannot tell you anything that deep within you don't already know. When you have reached a certain stage of inner connectedness, you recognize the truth when you hear it. If you haven't reached that stage yet, the practice of body awareness will bring about the deepening

that is necessary.

## SLOWING DOWN THE AGING PROCESS

In the meantime, awareness of the inner body has other benefits in the physical realm. One of them is a significant slowing down of the aging of the physical body.

Whereas the outer body normally appears to grow old and wither fairly quickly, the inner body does not change with time, except that you may feel it more deeply and become it more fully. If you are twenty years old now, the energy field of your inner body will feel just the same when you are eighty. It will be just as vibrantly alive. As soon as your habitual state changes from being out-of-the-body and trapped in your mind to being in-the-body and present in the Now, your physical body will feel lighter, clearer, more alive. As there is more

consciousness in the body, its molecular structure actually becomes less dense. More consciousness means a lessening of the illusion of materiality.

When you become identified more with the timeless inner body than with the outer body, when presence becomes your normal mode of consciousness and past and future no longer dominate your attention, you do not accumulate time anymore in your psyche and in the cells of the body. The accumulation of time as the psychological burden of past and future greatly impairs the cells' capacity for self-renewal. So if you inhabit the inner body, the outer body will grow old at a much slower rate, and even when it does, your timeless essence will shine through the outer form, and you will not give the appearance of an old person.

Is there any scientific evidence for this?

Try it out and you will be the evidence.

## STRENGTHENING THE IMMUNE SYSTEM

Another benefit of this practice in the physical realm is a great strengthening of the immune system which occurs when you inhabit the body. The more consciousness you bring into the body, the stronger the immune system becomes. It is as if every cell awakens and rejoices. The body loves your attention. It is also a potent form of self-healing. Most illnesses creep in when you are not present in the body. If the master is not present in the house, all kinds of shady characters will take up residence there. When you inhabit your body, it will be hard for unwanted guests to enter.

It is not only your physical immune system



that becomes strengthened; your psychic immune system is greatly enhanced as well. The latter protects you from the negative mental-emotional force fields of others, which are highly contagious. Inhabiting the body protects you not by putting up a shield, but by raising the frequency vibration of your total energy field, so that anything that vibrates at a lower frequency, such as fear, anger, depression, and so on, now exists in what is virtually a different order of reality. It doesn't enter your field of consciousness anymore, or if it does you don't need to offer any resistance to it because it passes right through you. Please don't just accept or reject what I am saying. Put it to the test.

There is a simple but powerful self-healing meditation that you can do whenever you feel the need to boost your immune system. It is particularly effective if used when you feel the first symptoms of an illness, but it also works

with illnesses that are already entrenched if you use it at frequent intervals and with an intense focus. It will also counteract any disruption of your energy field by some form of negativity. However, it is not a substitute for the moment-to-moment practice of being in the body,, otherwise, its effect will only be temporary. Here it is.

When you are unoccupied for a few minutes, and especially last thing at night before falling asleep and first thing in the morning before getting up, "flood" your body with consciousness. Close your eyes. Lie flat on your back. Choose different parts of your body to focus your attention on briefly at first: hands, feet, arms, legs, abdomen, chest, head, and so on. Feel the life energy inside those parts as intensely as you can. Stay with each part for fifteen seconds or so. Then let your attention run through the body like a wave a few times, from feet to head and back again.

This need only take a minute or so. After that, feel the inner body in its totality, as a single field of energy. Hold that feeling for a few minutes. Be intensely present during that time, present in every cell of your body. Don't be concerned if the mind occasionally succeeds in drawing your attention out of the body and you lose yourself in some thought. As soon as you notice that this has happened, just return your attention to the inner body.

## LET THE BREATH TAKE YOU INTO THE BODY

At times, when my mind has been very active, it has acquired such momentum that I find it impossible to take my attention away from it and feel the inner body. This happens particularly when I get into a worry or anxiety pattern. Do you have any suggestions?

If at any time you are finding it hard to get in touch with the inner body, it is usually easier to focus on your breathing first. Conscious breathing, which is a powerful meditation in its own right, will gradually put you in touch with the body. Follow the breath with your attention as it moves in and out of your body. Breathe into the body, and feel your abdomen expanding and contracting slightly with each inhalation and exhalation. If you find it easy to visualize, close your eyes and see yourself surrounded by light or immersed in a luminous substance — a sea of consciousness. Then breathe in that light. Feel that luminous substance filling up your body and making it luminous also. Then gradually focus more on the feeling. You are now in your body. Don't get attached to any visual image.

§

CREATIVE USE OF MIND

If you need to use your mind for a specific purpose, use it in conjunction with your inner body. Only if you are able to be conscious without thought can you use your mind creatively, and the easiest way to enter that state is through your body. Whenever an answer, a solution, or a creative idea is needed, stop thinking for a moment by focusing attention on your inner energy field. Become aware of the stillness. When you resume thinking, it will be fresh and creative. In any thought activity, make it a habit to go back and forth every few minutes or so between thinking and an inner kind of listening, an inner stillness. We could say. don't just think with your head, think with your whole body.

When listening to another person, don't just listen with your mind, listen with your whole body. Feel the energy field of your inner body as you listen. That takes attention away from thinking and creates a still space that enables you to truly listen without the mind interfering. You are giving the other person space — space to be. It is the most precious gift you can give. Most people don't know how to listen because the major part of their attention is taken up by thinking. They pay more attention to that than to what the other person is saying, and none at all to what really matters: the Being of the other person underneath the words and the mind. Of course, you cannot feel someone else's Being except through your own. This is the beginning of the realization of oneness, which is love. At the deepest level of Being, you are one with all that is.

Most human relationships consist mainly of minds interacting with each other, not of human beings communicating, being in communion. No relationship can thrive in that way, and that is why there is so much conflict in relationships. When the mind is running your life, conflict, strife and problems are inevitable. Being in touch with your inner body creates a clear space of no-mind within which the relationship can flower.

## **Chapter 7 PORTALS INTO THE UNMANIFESTED**

### **GOING DEEPLY INTO THE BODY**

I can feel the energy inside my body, especially in my arms and legs, but I don't seem to be able to go more deeply, as you suggested earlier. Make it into a meditation. It needn't take long. Ten to fifteen minutes of clock time should be sufficient. Make sure first that there are no external distractions such as telephones or people who are likely to interrupt you. Sit on a chair, but don't lean back. Keep the spine erect. Doing so will help you to stay alert. Alternatively, choose your own favorite position for meditation.

Make sure the body is relaxed. Close your



eyes. Take a few deep breaths. Feel yourself breathing into the lower abdomen, as it were. Observe how it expands and contracts slightly with each in and out breath. Then become aware of the entire inner energy field of the body. Don't think about it — feel it. By doing this, you reclaim consciousness from the mind. If you find it helpful, use the "light" visualization I described earlier.

When you can feel the inner body clearly as a single field of energy, let go, if possible, of any visual image and focus exclusively on the feeling. If you can, also drop any mental image you may still have of the physical body. All that is left then is an all-encompassing sense of presence or "beingness," and the inner body is felt to be without a boundary. Then take your attention even more deeply into that feeling. Become one with it. Merge with the energy field, so that there is no longer a perceived duality of the observer and the observed, of

you and your body. The distinction between inner and outer also dissolves now, so there is no inner body anymore. By going deeply into the body, you have transcended the body.

Stay in this realm of pure Being for as long as feels comfortable; then become aware again of the physical body, your breathing and physical senses, and open your eyes. Look at your surroundings for a few minutes in a meditative way — that is, without labeling them mentally — and continue to feel the inner body as you do so.

## §

Having access to that formless realm is truly liberating. It frees you from bondage to form and identification with form. It is life in its undifferentiated state prior to its fragmentation into multiplicity. We may call it

the Unmanifested, the invisible Source of all things, the Being within all beings. It is a realm of deep stillness and peace, but also of joy and intense aliveness. Whenever you are present, you become "transparent" to some extent to the light, the pure consciousness that emanates from this Source. You also realize that the light is not separate from who you are but constitutes your very essence.

## THE SOURCE OF CHI

Is the Unmanifested what in the East is called chi, a kind of universal life energy?

No, it isn't. The Unmanifested is the source of chi. Chi is the inner energy, field of your body. It is the bridge between the outer you and the Source. It lies halfway between the manifested, the world of form, and the Unmanifested. Chi can be likened to a river or

an energy stream. If you take the focus of your consciousness deeply into the inner body, you are tracing the course of this river back to its Source. Chi is movement; the Unmanifested is stillness. When you reach a point of absolute stillness, which is nevertheless vibrant with life, you have gone beyond the inner body and beyond chi to the Source itself: the Unmanifested. Chi is the link between the Unmanifested and the physical universe.

So if you take your attention deeply into the inner body, you may reach this point, this singularity, where the world dissolves into the Unmanifested and the Unmanifested takes on form as the energy stream of chi, which then becomes the world. This is the point of birth and death. When your consciousness is directed outward, mind and world arise. When it is directed inward, it realizes its own Source and returns home into the Unmanifested. Then, when your consciousness comes back to

the manifested world, you reassume the form identity that you temporarily relinquished. You have a name, a past, a life situation, a future. But in one essential respect, you are not the same person you were before: You will have glimpsed a reality within yourself that is not "of this world," although it isn't separate from it, just as it isn't separate from you.

Now let your spiritual practice be this: As you go about your life, don't give 100 percent of your attention to the external world and to your mind. Keep some within. I have spoken about this already. Feel the inner body even when engaged in everyday activities, especially when engaged in relationships or when you are relating with nature. Feel the stillness deep inside it. Keep the portal open. It is quite possible to be conscious of the Unmanifested throughout your life. You feel it as a deep sense of peace somewhere in the background, a stillness that never leaves you, no matter

what happens out here. You become a bridge between the Unmanifested and the manifested, between God and the world. This is the state of connectedness with the Source that we call enlightenment.

Don't get the impression that the Unmanifested is separate from the manifested. How could it be? It is the life within every form, the inner essence of all that exists. It pervades this world. Let me explain.

## DREAMLESS SLEEP

You take a journey into the Unmanifested every night when you enter the phase of deep dreamless sleep. You merge with the Source. You draw from it the vital energy that sustains you for a while when you return to the manifested, the world of separate forms. This energy is much more vital than food: "Man

does not live by bread alone." But in dreamless sleep, you don't go into it consciously. Although the bodily functions are still operating, "you" no longer exist in that state. Can you imagine what it would be like to go into dreamless sleep with full consciousness? It is impossible to imagine it, because that state has no content.

The Unmanifested does not liberate you until you enter it consciously. That's why Jesus did not say: the truth will make you free, but rather: "You will know the truth, and the truth will make you free." This is not a conceptual truth. It is the truth of eternal life beyond form, which is known directly or not at all. But don't attempt to stay conscious in dreamless sleep. It is highly unlikely that you will succeed. At most, you may remain conscious during the dream phase, but not beyond that. This is called lucid dreaming, which may be interesting and fascinating, but

it is not liberating.

So use your inner body as a portal through which you enter the Unmanifested, and keep that portal open so that you stay connected with the Source at all times. It makes no difference, as far as the inner body is concerned, whether your outer physical body is old or young, frail or strong. The inner body is timeless. If you are not yet able to feel the inner body, use one of the other portals, although ultimately they are all one. Some I have spoken about at length already, but I'll mention them again briefly here.

## OTHER PORTALS

The Now can be seen as the main portal. It is an essential aspect of every other portal, including the inner body. You cannot be in your body without being intensely present in the



Now.

Time and the manifested are as inextricably linked as are the timeless Now and the Unmanifested. When you dissolve psychological time through intense present-moment awareness, you become conscious of the Unmanifested both directly and indirectly. Directly, you feel it as the radiance and power of your conscious presence — no content, just presence. Indirectly, you are aware of the Unmanifested in and through the sensory realm. In other words, you feel the God-essence in every creature, every flower, every stone, and you realize: 'All that is, is holy.' This is why Jesus, speaking entirely from his essence or Christ identity, says in the Gospel of Thomas: "Split a piece of wood; I am there. Lift up a stone, and you will find me there." Another portal into the Unmanifested is created through the cessation of thinking. This can start with a very simple thing, such as taking

one conscious breath or looking, in a state of intense alertness, at a flower, so that there is no mental commentary running at the same time. There are many ways to create a gap in the incessant stream of thought. This is what meditation is all about. Thought is part of the realm of the manifested. Continuous mind activity keeps you imprisoned in the world of form and becomes an opaque screen that prevents you from becoming conscious of the Unmanifested, conscious of the formless and timeless God-essence in yourself and in all things and all creatures. When you are intensely present, you don't need to be concerned about the cessation of thinking, of course, because the mind then stops automatically. That's why I said the Now is an essential aspect of every other portal.

Surrender — the letting go of mental-emotional resistance to what is — also becomes a portal into the Unmanifested. The

reason for this is simple: inner resistance cuts you off from other people, from yourself, from the world around you. It strengthens the feeling of separateness on which the ego depends for its survival. The stronger the feeling of separateness, the more you are bound to the manifested, to the world of separate forms. The more you are bound to the world of form, the harder and more impenetrable your form identity becomes. The portal is closed, and you are cut off from the inner dimension, the dimension of depth. In the state of surrender, your form identity softens and becomes somewhat "transparent," as it were, so the Unmanifested can shine through you.

It's up to you to open a portal in your life that gives you conscious access to the Unmanifested. Get in touch with the energy field of the inner body, be intensely present, disidentify from the mind, surrender to what is;

these are all portals you can use — but you only need to use one.

Surely love must also be one of those portals?

No, it isn't. As soon as one of the portals is open, love is present in you as the "feeling-realization" of oneness. Love isn't a portal; it's what comes through the portal into this world. As long as you are completely trapped in your form identity, there can be no love. Your task is not to search for love but to find a portal through which love can enter.

SILENCE

Are there any other portals apart from those you just mentioned?

Yes, there are. The Unmanifested is not separate from the manifested. It pervades this world, but it is so well disguised that almost everybody misses it completely. If you know where to look, you'll find it everywhere. A portal opens up every moment.

Do you hear that dog barking in the distance? Or that car passing by? Listen carefully. Can you feel the presence of the Unmanifested in that? You can't? Look for it in the silence out of which the sounds come and into which they return. Pay more attention to the silence than to the sounds. Paying attention to outer silence creates inner silence: the mind becomes still. A portal is opening up.

Every sound is born out of silence, dies back into silence, and during its life span is surrounded by silence. Silence enables the sound to be. It is an intrinsic but unmanifested

part Of every sound, every musical note, every song, every word. The Unmanifested is present in this world as silence. This is why it has been said that nothing in this world is so like God as silence. All you have to do is pay attention to it. Even during a conversation, become conscious of the gaps between words, the brief silent intervals between sentences. As you do that, the dimension of stillness grows within you. You cannot pay attention to silence without simultaneously becoming still within. Silence without, stillness within. You have entered the Unmanifested.

## SPACE

Just as no sound can exist without silence, nothing can exist without nothing, without the empty space that enables it to be. Every physical object or body has come out of nothing, is surrounded by nothing, and will eventually return to nothing. Not only that, but

even inside every physical body there is far more "nothing" than "something." Physicists tell us that the solidity of matter is an illusion. Even seemingly solid matter, including your physical body, is nearly 100 percent empty space — so vast are the distances between the atoms compared to their size. What is more, even inside every atom there is mostly empty space. What is left is more like a vibrational frequency than particles of solid matter, more like a musical note. Buddhists have known that for over 2,500 years. "Form is emptiness, emptiness is form," states the Heart Sutra, one of the best known ancient Buddhist texts. The essence of all things is emptiness.

The Unmanifested is not only present in this world as silence; it also pervades the entire physical universe as space — from within and without. This is just as easy to miss as silence. Everybody pays attention to the things in space, but who pays attention to space itself?

You seem to be implying that "emptiness" or "nothing" is not just nothing, that there is some mysterious quality to it. What is this nothing?

You cannot ask such a question. Your mind is trying to make nothing into something. The moment you make it into something, you have missed it. Nothing — space — is the appearance of the Unmanifested as an externalized phenomenon in a sense-perceived world. That's about as much as one can say about it, and even that is a kind of paradox. It cannot become an object of knowledge. You can't do a Ph.D. on "nothing." When scientists study space, they usually make it into something and thereby miss its essence entirely. Not surprisingly, the latest theory is that space isn't empty at all, that it is filled with some substance. Once you have a theory, it's not too hard to find evidence to substantiate



it, at least until some other theory comes along.

"Nothing" can only become a portal into the Unmanifested for you if you don't try to grasp or understand it.

Isn't that what we are doing here ?

Not at all. I am giving you pointers to show you how you can bring the dimension of the Unmanifested into your life. We are not trying to understand it. There is nothing to understand.

Space has no "existence." "To exist" literally means "to stand out." You cannot understand space because it doesn't stand out. Although in itself it has no existence, it enables everything else to exist. Silence has no

existence either, nor does the Unmanifested.

So what happens if you withdraw attention from the objects in space and become aware of space itself.> What is the essence of this room? The furniture, pictures, and so on are in the room, but they are not the room. The floor, walls, and ceiling define the boundary of the room, but they are not the room either. So what is the essence of the room? Space, of course, empty space. There would be no "room" without it. Since space is "nothing," we can say that what is not there is more important than what is there. So become aware of the space that is all around you. Don't think about it. Feel it, as it were. Pay attention to "nothing."As you do that, a shift in consciousness takes place inside you. Here is why. The inner equivalent to objects in space such as furniture, walls, and so on are your mind objects: thoughts, emotions, and the objects of the senses. And the inner equivalent

of space is the consciousness that enables your mind objects to be, just as space allows all things to be. So if you withdraw attention from things — objects in space — you automatically withdraw attention from your mind objects as well. In other words: You cannot think and be aware of space — or of silence, for that matter. By becoming aware of the empty space around you, you simultaneously become aware of the space of no-mind, of pure consciousness: the Unmanifested. This is how the contemplation of space can become a portal for you.

Space and silence are two aspects of the same thing, the same nothing. They are an externalization of inner space and inner silence, which is stillness: the infinitely creative womb of all existence. Most humans are completely unconscious of this dimension. There is no inner space, no stillness. They are out of balance. In other words, they know the world, or think they do, but they don't know God.

They identify exclusively with their own physical and psychological form, unconscious of essence. And because every form is highly unstable, they live in fear. This fear causes a deep misperception of themselves and of other humans, a distortion in their vision of the world.

If some cosmic convulsion brought about the end of our world, the Unmanifested would remain totally unaffected by this. A Course in Miracles expresses this truth poignantly. "Nothing real can be threatened. Nothing unreal exists. Herein lies the peace of God." If you remain in conscious connection with the Unmanifested, you value, love, and deeply respect the manifested and every life form in it as an expression of the One Life beyond form. You also know that every form is destined to dissolve again and that ultimately nothing out here matters all that much. You have "overcome the world," in the words of Jesus,

or, as the Buddha put it, you have "crossed over to the other shore."

## THE TRUE NATURE OF SPACE AND TIME

Now consider this: If there were nothing but silence, it wouldn't exist for you; you wouldn't know what it is. Only when sound appears does silence come into being. Similarly, if there were only space without any objects in space, it wouldn't exist for you. Imagine yourself as a point of consciousness floating in the vastness of space — no stars, no galaxies, just emptiness. Suddenly, space wouldn't be vast anymore; it would not be there at all. There would be no speed, no movement from here to there. At least two points of reference are needed for distance and space to come into being. Space comes into being the moment the One becomes two, and as "two" become the "ten thousand things," as Lao Tse calls the manifested world, space becomes

more and more vast. So world and space arise simultaneously.

Nothing could be without space, yet space is nothing. Before the universe came into being, before the "big bang" if you like, there wasn't a vast empty space waiting to be filled. There was no space, as there was no thing. There was only the Unmanifested — the One. When the One became "the ten thousand things," suddenly space seemed to be there and enabled the many to be. Where did it come from? Was it created by God to accommodate the universe? Of course not. Space is no-thing, so it was never created.

Go out on a clear night and look up at the sky. The thousands of stars you can see with the naked eye are no more than an infinitesimal fraction of what is there. Over 100 billion galaxies can already be detected with the most powerful telescopes, each galaxy an

"island universe" with billions of stars. Yet what is even more awe-inspiring is the infinity of space itself, the depth and stillness that allows all of that magnificence to be. Nothing could be more awe-inspiring and majestic than the inconceivable vastness and stillness of space, and yet what is it? Emptiness, vast emptiness.

What appears to us as space in our universe perceived through the mind and the senses is the Unmanifested itself, externalized. It is the "body" of God. And the greatest miracle is this: That stillness and vastness that enables the universe to be, is not just out there in space — it is also within you. When you are utterly and totally present, you encounter it as the still inner space of no-mind. Within you, it is vast in depth, not in extension. Spatial extension is ultimately a misperception of infinite depth — an attribute of the one transcendental reality.

According to Einstein, space and time are not separate. I don't really understand it, but I think he is saying that time is the fourth dimension of space. He calls it the "space-time continuum. "

Yes. What you perceive externally as space and time are ultimately illusory, but they contain a core of truth. They are the two essential attributes of God, infinity and eternity, perceived as if they had an external existence outside you. Within you, both space and time have an inner equivalent that reveals their true nature, as well as your own. Whereas space is the still, infinitely deep realm of no-mind, the inner equivalent of time is presence, awareness of the eternal Now. Remember that there is no distinction between them. When space and time are realized within as the Unmanifested — no-mind and presence — external space and time continue to exist for you, but they become much less important. The world, too,



continues to exist for you, but it will not bind you anymore.

Hence, the ultimate purpose of the world lies not within the world but in transcendence of the world. Just as you would not be conscious of space if there were no objects in space, the world is needed for the Unmanifested to be realized. You may have heard the Buddhist saying: "If there were no illusion, there would be no enlightenment." It is through the world and ultimately through you that the Unmanifested knows itself. You are here to enable the divine purpose of the universe to unfold. That is how important you are!

## CONSCIOUS DEATH

Apart from dreamless sleep, which I mentioned already, there is one other

involuntary portal. It opens up briefly at the time of physical death. Even if you have missed all the other opportunities for spiritual realization during your lifetime, one last portal will open up for you immediately after the body has died.

There are countless accounts by people who had a visual impression of this portal as radiant light and then returned from what is commonly known as a near-death experience. Many of them also spoke of a sense of blissful serenity and deep peace. In the Tibetan Book of the Dead, it is described as "the luminous splendor of the colorless light of Emptiness," which it says is "your own true self." This portal opens up only very briefly, and unless you have already encountered the dimension of the Unmanifested in your lifetime, you will likely miss it. Most people carry too much residual resistance, too much fear, too much attachment to sensory experience, too much

identification with the manifested world. So they see the portal, turn away in fear, and then lose consciousness. Most of what happens after that is involuntary and automatic. Eventually, there will be another round of birth and death. Their presence wasn't strong enough yet for conscious immortality.

So going through this portal does not mean annihilation?

As with all the other portals, your radiant true nature remains, but not the personality. In any case, whatever is real or of true value in your personality is your true nature shining through. This is never lost. Nothing that is of value, nothing that is real, is ever lost.

Approaching death and death itself, the dissolution of the physical form, is always a great opportunity for spiritual realization. This

opportunity is tragically missed most of the time, since we live in a culture that is almost totally ignorant of death, as it is almost totally ignorant of anything that truly matters.

Every portal is a portal of death, the death of the false self. When you go through it, you cease to derive your identity from your psychological, mind-made form. You then realize that death is an illusion, just as your identification with form was an illusion. The end of illusion — that's all that death is. It is painful only as long as you cling to illusion.

## **Chapter 8 ENLIGHTENED RELATIONSHIPS**

ENTER THE NOW FROM WHEREVER YOU  
ARE

I always thought that true enlightenment is not possible except through love in a relationship between a man and a woman. Isn't this what makes us whole again? How can one's life be fulfilled until that happens?

Is that true in your experience? Has this happened to you?

Not yet, but how could it be otherwise? I know that it will happen.

In other words, you are waiting for an event in time to save you. Is this not the core error that we have been talking about? Salvation is not elsewhere in place or time. It is here and now.

What does that statement mean, "salvation is here and now"? I don't understand it. I don't even know what salvation means.

Most people pursue physical pleasures or various forms of psychological gratification because they believe that those things will make them happy or free them from a feeling of fear or lack. Happiness may be perceived as a heightened sense of aliveness attained through physical pleasure, or a more secure and more complete sense of self attained through some form of psychological gratification. This is the search for salvation from a state of unsatisfactoriness or insufficiency. Invariably, any satisfaction that

they obtain is short-lived, so the condition of satisfaction or fulfillment is usually projected once again onto an imaginary point away from the here and now. "When I obtain this or am free of that — then I will be okay." This is the unconscious mind-set that creates the illusion of salvation in the future.

True salvation is fulfillment, peace, life in all its fullness. It is to be who you are, to feel within you the good that has no opposite, the joy of Being that depends on nothing outside itself. It is felt not as a passing experience but as an abiding presence. In theistic language, it is to "know God" — not as something outside you but as your own innermost essence. True salvation is to know yourself as an inseparable part of the timeless and formless One Life from which all that exists derives its being. True salvation is a state of freedom — from fear, from suffering, from a perceived state of lack and insufficiency and therefore from all

wanting, needing, grasping, and dinging. It is freedom from compulsive thinking, from negativity, and above all from past and future as a psychological need. Your mind is telling you that you cannot get there from here. Something needs to happen, or you need to become this or that before you can be free and fulfilled. It is saying, in fact, that you need time — that you need to find, sort out, do, achieve, acquire, become, or understand something before you can be free or complete. You see time as the means to salvation, whereas in truth it is the greatest obstacle to salvation. You think that you can't get there from where and who you are at this moment because you are not yet complete or good enough, but the truth is that here and now is the only point from where you can get there. You "get" there by realizing that you are there already. You find God the moment you realize that you don't need to seek God. So there is no only way to salvation: Any condition can be used, but no particular condition is needed.



However, there is only one point of access: the Now. There can be no salvation away from this moment. You are lonely and without a partner? Enter the Now from there. You are in a relationship? Enter the Now from there.

There is nothing you can ever do or attain that will get you closer to salvation than it is at this moment. This may be hard to grasp for a mind accustomed to thinking that everything worthwhile is in the future. Nor can anything that you ever did or that was done to you in the past prevent you from saying yes to what is and taking your attention deeply into the Now. You cannot do this in the future. You do it now or not at all.

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LOVE/HATE RELATIONSHIPS

Unless and until you access the consciousness frequency of presence, all relationships, and particularly intimate relationships, are deeply flawed and ultimately dysfunctional. They may seem perfect for a while, such as when you are "in love," but invariably that apparent perfection gets disrupted as arguments, conflicts, dissatisfaction, and emotional or even physical violence occur with increasing frequency. It seems that most "love relationships" become love/hate relationships before long. Love can then turn into savage attack, feelings of hostility, or complete withdrawal of affection at the flick of a switch. This is considered normal. The relationship then oscillates for a while, a few months or a few years, between the polarities of "love" and hate, and it gives you as much pleasure as it gives you pain. It is not uncommon for couples to become addicted to those cycles. Their drama makes them feel alive. When a balance between the

positive/negative polarities is lost and the negative, destructive cycles occur with increasing frequency and intensity, which tends to happen sooner or later, then it will not be long before the relationship finally collapses.

It may appear that if you could only eliminate the negative or destructive cycles, then all would be well and the relationship would flower beautifully — but alas, this is not possible. The polarities are mutually interdependent. You cannot have one without the other. The positive already contains within itself the as yet unmanifested negative. Both are in fact different aspects of the same dysfunction. I am speaking here of what is commonly called romantic relationships — not of true love, which has no opposite because it arises from beyond the mind. Love as a continuous state is as yet very rare — as rare as conscious human beings. Brief and elusive glimpses of love, however, are possible

whenever there is a gap in the stream of mind.

The negative side of a relationship is, of course, more easily recognizable as dysfunctional than the positive one. And it is also easier to recognize the source of negativity in your partner than to see it in yourself. It can manifest in many forms: possessiveness, jealousy, control, withdrawal and unspoken resentment, the need to be right, insensitivity and self-absorption, emotional demands and manipulation, the urge to argue, criticize, judge, blame, or attack, anger, unconscious revenge for past pain inflicted by a parent, rage and physical violence.

On the positive side, you are "in love" with your partner. This is at first a deeply satisfying state. You feel intensely alive. Your existence has suddenly become meaningful because someone needs you, wants you, and makes

you feel special, and you do the same for him or her. When you are together, you feel whole. The feeling can become so intense that the rest of the world fades into insignificance.

However, you may also have noticed that there is a neediness and a clinging quality to that intensity. You become addicted to the other person. He or she acts on you like a drug. You are on a high when the drug is available, but even the possibility or the thought that he or she might no longer be there for you can lead to jealousy, possessiveness, attempts at manipulation through emotional blackmail, blaming and accusing — fear of loss. If the other person does leave you, this can give rise to the most intense hostility or the most profound grief and despair. In an instant, loving tenderness can turn into a savage attack or dreadful grief. Where is the love now? Can love change into its opposite in an instant? Was it love in the

first place, or just an addictive grasping and clinging?

## ADDICTION AND THE SEARCH FOR WHOLENESS

Why should we become addicted to another person?

The reason why the romantic love relationship is such an intense and universally sought-after experience is that it seems to offer liberation from a deep-seated state of fear, need, lack, and incompleteness that is part of the human condition in its unredeemed and unenlightened state. There is a physical as well as a psychological dimension to this state.

On the physical level, you are obviously not whole, nor will you ever be: You are either a

man or a woman, which is to say, one-half of the whole. On this level, the longing for wholeness — the return to oneness — manifests as male-female attraction, man's need for a woman, woman's need for a man. It is an almost irresistible urge for union with the opposite energy polarity. The root of this physical urge is a spiritual one: the longing for an end to duality, a return to the state of wholeness. Sexual union is the closest you can get to this state on the physical level. This is why it is the most deeply satisfying experience the physical realm can offer. But sexual union is no more than a fleeting glimpse of wholeness, an instant of bliss. As long as it is unconsciously sought as a means of salvation, you are seeking the end of duality on the level of form, where it cannot be found. You are given a tantalizing glimpse of heaven, but you are not allowed to dwell there, and find yourself again in a separate body.

On the psychological level, the sense of lack and incompleteness is, if anything, even greater than on the physical level. As long as you are identified with the mind, you have an externally derived sense of self. That is to say, you get your sense of who you are from things that ultimately have nothing to do with who you are: your social role, possessions, external appearance, successes and failures, belief systems, and so on. This false, mind-made self, the ego, feels vulnerable, insecure, and is always seeking new things to identify with to give it a feeling that it exists. But nothing is ever enough to give it lasting fulfillment. Its fear remains; its sense of lack and neediness remains.

But then that special relationship comes along. It seems to be the answer to all the ego's problems and to meet all its needs. At least this is how it appears at first. All the other things that you derived your sense of self from



before, now become relatively insignificant. You now have a single focal point that replaces them all, gives meaning to your life, and through which you define your identity: the person you are "in love" with. You are no longer a disconnected fragment in an uncaring universe, or so it seems. Your world now has a center: the loved one. The fact that the center is outside you and that, therefore, you still have an externally derived sense of self does not seem to matter at first. What matters is that the underlying feelings of incompleteness, of fear, lack and unfulfillment so characteristic of the egoic state are no longer there — or are they? Have they dissolved, or do they continue to exist underneath the happy surface reality?

If in your relationships you experience both "love" and the opposite of love — attack, emotional violence, and so on — then it is likely that you are confusing ego attachment and addictive clinging with love. You cannot

love your partner one moment and attack him or her the next. True love has no opposite. If your "love" has an opposite, then it is not love but a strong ego-need for a more complete and deeper sense of self, a need that the other person temporarily meets. It is the ego's substitute for salvation, and for a short time it almost does feel like salvation.

But there comes a point when your partner behaves in ways that fail to meet your needs, or rather those of your ego. The feelings of fear, pain, and lack that are an intrinsic part of egoic consciousness but had been covered up by the "love relationship" now resurface. Just as with every other addiction, you are on a high when the drug is available, but invariably there comes a time when the drug no longer works for you. When those painful feelings reappear, you feel them even more strongly than before, and what is more, you now perceive your partner as the cause of those

feelings. This means that you project them outward and attack the other with all the savage violence that is part of your pain. This attack may awaken the partner's own pain, and he or she may counter your attack. At this point, the ego is still unconsciously hoping that its attack or its attempts at manipulation will be sufficient punishment to induce your partner to change their behavior, so that it can use them again as a cover-up for your pain.

Every addiction arises from an unconscious refusal to face and move through your own pain. Every addiction starts with pain and ends with pain. Whatever the substance you are addicted to — alcohol, food, legal or illegal drugs, or a person — you are using something or somebody to cover up your pain. That is why, after the initial euphoria has passed, there is so much unhappiness, so much pain in intimate relationships. They do not cause pain and unhappiness. They bring

out the pain and unhappiness that is already in you. Every addiction does that. Every addiction reaches a point where it does not work for you anymore, and then you feel the pain more intensely than ever.

This is one reason why most people are always trying to escape from the present moment and are seeking some kind of salvation in the future, The first thing that they might encounter if they focused their attention on the Now is their own pain, and this is what they fear. If they only knew how easy it is to access in the Now the power of presence that dissolves the past and its pain, the reality that dissolves the illusion. If they only knew how close they are to their own reality, how dose to God.

Avoidance of relationships in an attempt to avoid pain is not the answer either. The pain is there anyway. Three failed relationships in as

many years are more likely to force you into awakening than three years on a desert island or shut away in your room. But if you could bring intense presence into your aloneness, that would work for you too.

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## FROM ADDICTIVE TO ENLIGHTENED RELATIONSHIPS

Can we change an addictive relationship into a true one ?

Yes. Being present and intensifying your presence by taking your attention ever more deeply into the Now:. Whether you are living alone or with a partner, this remains the key. For love to flourish, the light of your presence needs to be strong enough so that you no

longer get taken over by the thinker or the pain-body and mistake them for who you are. To know yourself as the Being underneath the thinker, the stillness underneath the mental noise, the love and joy underneath the pain, is freedom, salvation, enlightenment. To disidentify from the pain-body is to bring presence into the pain and thus transmute it. To disidentify from thinking is to be the silent watcher of your thoughts and behavior, especially the repetitive patterns of your mind and the roles played by the ego.

If you stop investing it with "selfness," the mind loses its compulsive quality, which basically is the compulsion to judge, and so to resist what is, which creates conflict, drama, and new pain. In fact, the moment that judgment stops through acceptance of what is, you are free of the mind. You have made room for love, for joy, for peace. First you stop judging yourself; then you stop judging your

partner. The greatest catalyst for change in a relationship is complete acceptance of your partner as he or she is, without needing to judge or change them in any way. That immediately takes you beyond ego. All mind games and all addictive clinging are then over. There are no victims and no perpetrators anymore, no accuser and accused. This is also the end of all codependency, of being drawn into somebody else's unconscious pattern and thereby enabling it to continue. You will then either separate — in love — or move ever more deeply into the Now together — into Being. Can it be that simple? Yes, it is that simple.

Love is a state of Being. Your love is not outside; it is deep within you. You can never lose it, and it cannot leave you. It is not dependent on some other body, some external form. In the stillness of your presence, you can feel your own formless and timeless reality as

the unmanifested life that animates your physical form. You can then feel the same life deep within every other human and every other creature. You look beyond the veil of form and separation. This is the realization of oneness. This is love.

What is God? The eternal One Life underneath all the forms of life. What is love? To feel the presence of that One Life deep within yourself and within all creatures. To be it. Therefore, all love is the love of God.

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Love is not selective, just as the light of the sun is not selective. It does not make one person special. It is not exclusive. Exclusivity is not the love of God but the "love" of ego. However, the intensity with which true love is felt can vary. There may be one person who



reflects your love back to you more clearly and more intensely than others, and if that person feels the same toward you, it can be said that you are in a love relationship with him or her. The bond that connects you with that person is the same bond that connects you with the person sitting next to you on a bus, or with a bird, a tree, a flower. Only the degree of intensity with which it is felt differs.

Even in an otherwise addictive relationship, there may be moments when something more real shines through, something beyond your mutual addictive needs. These are moments when both your and your partner's mind briefly subside and the pain-body is temporarily in a dormant state. This may sometimes happen during physical intimacy, or when you are both witnessing the miracle of childbirth, or in the presence of death, or when one of you is seriously ill — anything that renders the mind powerless. When this

happens, your Being, which is usually buried underneath the mind, becomes revealed, and it is this that makes true communication possible.

True communication is communion — the realization of oneness, which is love. Usually, this is quickly lost again, unless you are able to stay present enough to keep out the mind and its old patterns. As soon as the mind and mind identification return, you are no longer yourself but a mental image of yourself, and you start playing games and roles again to get your ego needs met. You are a human mind again, pretending to be a human being, interacting with another mind, playing a drama called "love." Although brief glimpses are possible, love cannot flourish unless you are permanently free of mind identification and your presence is intense enough to have dissolved the pain-body — or you can at least remain present as the watcher. The pain-body

cannot then take you over and so become destructive of love.

## RELATIONSHIPS AS SPIRITUAL PRACTICE

As the egoic mode of consciousness and all the social, political, and economic structures that it created enter the final stage of collapse, the relationships between men and women reflect the deep state of crisis in which humanity now finds itself. As humans have become increasingly identified with their mind, most relationships are not rooted in Being and so turn into a source of pain and become dominated by problems and conflict.

Millions are now living alone or as single parents, unable to establish an intimate relationship or unwilling to repeat the insane drama of past relationships. Others go from one relationship to another, from one pleasure-

and-pain cycle to another, in search of the elusive goal of fulfillment through union with the opposite energy polarity. Still others compromise and continue to be together in a dysfunctional relationship in which negativity prevails, for the sake of the children or security, through force of habit, fear of being alone, or some other mutually "beneficial" arrangement, or even through the unconscious addiction to the excitement of emotional drama and pain.

However, every crisis represents not only danger but also opportunity. If relationships energize and magnify egoic mind patterns and activate the pain-body, as they do at this time, why not accept this fact rather than try to escape from it? Why not cooperate with it instead of avoiding relationships or continuing to pursue the phantom of an ideal partner as an answer to your problems or a means of felling fulfilled? The opportunity that is concealed within every crisis does not manifest

until all the facts of any given situation are acknowledged and fully accepted. As long as you deny them, as long as you try to escape from them or wish that things were different, the window of opportunity does not open up, and you remain trapped inside that situation, which will remain the same or deteriorate further.

With the acknowledgment and acceptance of the facts also comes a degree of freedom from them. For example, when you know there is disharmony and you hold that "knowing," through your knowing a new factor has come in, and the disharmony cannot remain unchanged. When you know you are not at peace, your knowing creates a still space that surrounds your nonpeace in a loving and tender embrace and then transmutes your nonpeace into peace. As far as inner transformation is concerned, there is nothing you can do about it. You cannot transform

yourself, and you certainly cannot transform your partner or anybody else. All you can do is create a space for transformation to happen, for grace and love to enter.

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So whenever your relationship is not working, whenever it brings out the "madness" in you and in your partner, be glad. What was unconscious is being brought up to the light. It is an opportunity for salvation. Every moment, hold the knowing of that moment, particularly of your inner state. If there is anger, know that there is anger. If there is jealousy, defensiveness, the urge to argue, the need to be right, an inner child demanding love and attention, or emotional pain of any kind — whatever it is, know the reality of that moment and hold the knowing. The relationship then becomes your sadhana, your spiritual practice. If you observe unconscious behavior in your

partner, hold it in the loving embrace of your knowing so that you won't react. Unconsciousness and knowing cannot coexist for long — even if the knowing is only in the other person and not in the one who is acting out the unconsciousness. The energy form that lies behind hostility and attack finds the presence of love absolutely intolerable. If you react at all to your partner's unconsciousness, you become unconscious yourself. But if you then remember to know your reaction, nothing is lost.

Humanity is under great pressure to evolve because it is our only chance of survival as a race. This will affect every aspect of your life and close relationships in particular. Never before have relationships been as problematic and conflict ridden as they are now. As you may have noticed, they are not here to make you happy or fulfilled. If you continue to pursue the goal of salvation through a

relationship, you will be disillusioned again and again. But if you accept that the relationship is here to make you conscious instead of happy, then the relationship will offer you salvation, and you will be aligning yourself with the higher consciousness that wants to be born into this world. For those who hold on to the old patterns, there will be increasing pain, violence, confusion, and madness.

I suppose that it takes two to make a relationship into a spiritual practice, as you suggest. For example, my partner is still acting out his old patterns of jealousy and control. I have pointed this out many times, but he is unable to see it.

How many people does it take to make your life into a spiritual practice? Never mind if your partner will not cooperate. Sanity — consciousness — can only come into this world through you. You do not need to wait for



the world to become sane, or for somebody else to become conscious, before you can be enlightened. You may wait forever. Do not accuse each other of being unconscious. The moment you start to argue, you have identified with a mental position and are now defending not only that position but also your sense of self. The ego is in charge. You have become unconscious. At times, it may be appropriate to point out certain aspects of your partner's behavior. If you are very alert, very present, you can do so without ego involvement — without blaming, accusing, or making the other wrong.

When your partner behaves unconsciously, relinquish all judgment. Judgment is either to confuse someone's unconscious behavior with who they are or to project your own unconsciousness onto another person and mistake that for who they are. To relinquish judgment does not mean that you do not

recognize dysfunction and unconsciousness when you see it. It means "being the knowing" rather than "being the reaction" and the judge. You will then either be totally free of reaction or you may react and still be the knowing, the space in which the reaction is watched and allowed to be. Instead of fighting the darkness, you bring in the light. Instead of reacting to delusion, you see the delusion yet at the same time look through it. Being the knowing creates a clear space of loving presence that allows all things and all people to be as they are. No greater catalyst for transformation exists. If you practice this, your partner cannot stay with you and remain unconscious.

If you both agree that the relationship will be your spiritual practice, so much the better. You can then express your thoughts and feelings to each other as soon as they occur, or as soon as a reaction comes up, so that you do not create a time gap in which an unexpressed

or unacknowledged emotion or grievance can fester and grow. Learn to give expression to what you feel without blaming. Learn to listen to your partner in an open, nondefensive way. Give your partner space for expressing himself or herself. Be present. Accusing, defending, attacking — all those patterns that are designed to strengthen or protect the ego or to get its needs met will then become redundant. Giving space to others — and to yourself — is vital. Love cannot flourish without it. When you have removed the two factors that are destructive of relationships: When the pain-body has been transmuted and you are no longer identified with mind and mental positions, and if your partner has done the same, you will experience the bliss of the flowering of relationship. Instead of mirroring to each other your pain and your unconsciousness, instead of satisfying your mutual addictive ego needs, you will reflect back to each other the love that you feel deep within, the love that comes with the realization

of your oneness with all that is. This is the love that has no opposite.

If your partner is still identified with the mind and the pain-body while you are already free, this will represent a major challenge — not to you but to your partner. It is not easy to live with an enlightened person, or rather it is so easy that the ego finds it extremely threatening. Remember that the ego needs problems, conflict, and "enemies" to strengthen the sense of separateness on which its identity depends. The unenlightened partner's mind will be deeply frustrated because its fixed positions are not resisted, which means they will become shaky and weak, and there is even the "danger" that they may collapse altogether, resulting in loss of self. The pain-body is demanding feedback and not getting it. The need for argument, drama, and conflict is not being met. But beware: Some people who are unresponsive, withdrawn,

insensitive, or cut off from their feelings may think and try to convince others that they are enlightened, or at least that there is "nothing wrong" with them and everything wrong with their partner. Men tend to do that more than women. They may see their female partners as irrational or emotional. But if you can feel your emotions, you are not far from the radiant inner body just underneath. If you are mainly in your head, the distance is much greater, and you need to bring consciousness into the emotional body before you can reach the inner body.

If there isn't an emanation of love and joy, complete presence and openness toward all beings, then it is not enlightenment. Another indicator is how a person behaves in difficult or challenging situations or when things "go wrong." If your "enlightenment" is egoic self-delusion, then life will soon give you a challenge that will bring out your

unconsciousness in whatever form — as fear, anger, defensiveness, judgment, depression, and so on. If you are in a relationship, many of your challenges will come through your partner. For example, a woman may be challenged by an unresponsive male partner who lives almost entirely in his head. She will be challenged by his inability to hear her, to give her attention and space to be, which is due to his lack of presence. The absence of love in the relationship, which is usually more keenly felt by a woman than a man, will trigger the woman's pain-body, and through it she will attack her partner — blame, criticize, make wrong, and so on. This in turn now becomes his challenge. To defend himself against her pain-body's attack, which he sees as totally unwarranted, he will become even more deeply entrenched in his mental positions as he justifies, defends himself or counterattacks. Eventually, this may activate his own pain-body. When both partners have thus been taken over, a level of deep unconsciousness

has been reached, of emotional violence, savage attack and counterattack. It will not subside until both pain-bodies have replenished themselves and then enter the dormant stage. Until the next time.

This is only one of an endless number of possible scenarios. Many volumes have been written, and many more could be written, about the ways in which unconsciousness is brought out in male-female relationships. But, as I said earlier, once you understand the root of the dysfunction, you do not need to explore its countless manifestations.

Let's briefly look again at the scenario I have just described. Every challenge that it contains is actually a disguised opportunity for salvation. At every stage of the unfolding dysfunctional process, freedom from unconsciousness is possible. For example, the woman's hostility could become a signal for the

man to come out of his mind-identified state, awaken into the Now, become present — instead of becoming even more identified with his mind, even more unconscious. Instead of "being" the pain-body, the woman could be the knowing that watches the emotional pain in herself, thus accessing the power of the Now and initiating the transmutation of the pain. This would remove the compulsive and automatic outward projection of it. She could then express her feelings to her partner. There is no guarantee, of course, that he will listen, but it gives him a good chance to become present and certainly breaks the insane cycle of the involuntary acting out of old mind patterns. If the woman misses that opportunity, the man could watch his own mental-emotional reaction to her pain, his own defensiveness, rather than being the reaction. He could then watch his own pain-body being triggered and thus bring consciousness into his emotions. In this way, a clear and still space of pure awareness would come into being — the



knowing, the silent witness, the watcher. This awareness does not deny the pain and yet is beyond it. It allows the pain to be and yet transmutes it at the same time. It accepts everything and transforms everything. A door would have opened up for her through which she could easily join him in that space.

If you are consistently or at least predominantly present in your relationship, this will be the greatest challenge for your partner. They will not be able to tolerate your presence for very long and stay unconscious. If they are ready, they will walk through the door that you opened for them and join you in that state. If they are not, you will separate like oil and water. The light is too painful for someone who wants to remain in darkness.

WHY WOMEN ARE CLOSER TO  
ENLIGHTENMENT

Are the obstacles to enlightenment the same for a man as for a woman?

Yes, but the emphasis is different. Generally speaking, it is easier for a woman to feel and be in her body, so she is naturally closer to Being and potentially closer to enlightenment than a man. This is why many ancient cultures instinctively chose female figures or analogies to represent or describe the formless and transcendental reality. It was often seen as a womb that gives birth to everything in creation and sustains and nourishes it during its life as form. In the Tao Te Ching, one of the most ancient and profound books ever written, the Tao, which could be translated as Being, is described as "infinite, eternally present, the mother of the universe." Naturally, women are closer to it than men since they virtually "embody" the Unmanifested. What is more, all creatures and all things must eventually return to the Source.

'All things vanish into the Tao. It alone endures.'" Since the Source is seen as female, this is represented as the light and dark sides of the archetypal feminine in psychology and mythology. The Goddess or Divine Mother has two aspects: She gives life, and she takes life.

When the mind took over and humans lost touch with the reality of their divine essence, they started to think of God as a male figure. Society became male dominated, and the female was made subordinate to the male.

I am not suggesting a return to earlier female representations of the divine. Some people now use the term Goddess instead of God. They are redressing a balance between male and female that was lost a long time ago, and that is good. But it is still a representation and a concept, perhaps temporarily useful, just as a map or a signpost is temporarily useful, but more a hindrance than a help when you

are ready to realize the reality beyond all concepts and images. What does remain true, however, is that the energy frequency of the mind appears to be essentially male. The mind resists, fights for control, uses, manipulates, attacks, tries to grasp and possess, and so on. This is why the traditional God is a patriarchal, controlling authority figure, an often angry man who you should live in fear of, as the Old Testament suggests. This God is a projection of the human mind.

To go beyond the mind and reconnect with the deeper reality of Being, very different qualities are needed: surrender, nonjudgment, an openness that allows life to be instead of resisting it, the capacity to hold all things in the loving embrace of your knowing. All these qualities are much more closely related to the female principle. Whereas mind-energy is hard and rigid, Being-energy is soft and yielding and yet infinitely more powerful than mind. The

mind runs our civilization, whereas Being is in charge of all life on our planet and beyond. Being is the very Intelligence whose visible manifestation is the physical universe. Although women are potentially closer to it, men can also access it within themselves.

At this time, the vast majority of men as well as women are still in the grip of the mind: identified with the thinker and the pain-body. This, of course, is what prevents enlightenment and the flowering of love. As a general rule, the major obstacle for men tends to be the thinking mind, and the major obstacle for women the pain-body, although in certain individual cases the opposite may be true, and in others the two factors may be equal.

DISSOLVING THE COLLECTIVE FEMALE  
PAIN-BODY

Why is the pain-body more of an obstacle for women?

The pain-body usually has a collective as well as a personal aspect. The personal aspect is the accumulated residue of emotional pain suffered in one's own past. The collective one is the pain accumulated in the collective human psyche over thousands of years through disease, torture, war, murder, cruelty, madness, and so on. Everyone's personal pain-body also partakes of this collective pain-body. There are different strands in the collective pain-body. For example, certain races or countries in which extreme forms of strife and violence occur have a heavier collective pain-body than others. Anyone with a strong pain-body and not enough consciousness to disidentify from it will not only continuously or periodically be forced to relive their emotional pain but may also easily become either the perpetrator or the victim of violence, depending on whether

their pain-body is predominantly active or passive. On the other hand, they may also be potentially closer to enlightenment. This potential isn't necessarily realized, of course, but if you are trapped in a nightmare you will probably be more strongly motivated to awaken than someone who is just caught in the ups and downs of an ordinary dream.

Apart from her personal pain-body, every woman has her share in what could be described as the collective female pain-body — unless she is fully conscious. This consists of accumulated pain suffered by women partly through male subjugation of the female, through slavery, exploitation, rape, childbirth, child loss, and so on, over thousands of years. The emotional or physical pain that for many women precedes and coincides with the menstrual flow is the pain-body in its collective aspect that awakens from its dormancy at that time, although it can be triggered at other

times too. It restricts the free flow of life energy through the body, of which menstruation is a physical expression. Let's dwell on this for a moment and see how it can become an opportunity for enlightenment.

Often a woman is "taken over" by the pain-body at that time. It has an extremely powerful energetic charge that can easily pull you into unconscious identification with it. You are then actively possessed by an energy field that occupies your inner space and pretends to be you — but, of course, is not you at all. It speaks through you, acts through you, thinks through you. It will create negative situations in your life so that it can feed on the energy. It wants more pain, in whatever form. I have described this process already. It can be vicious and destructive. It is pure pain, past pain — and it is not you.

The number of women who are now



approaching the fully conscious state already exceeds that of men and will be growing even faster in the years to come. Men may catch up with them in the end, but for some considerable time there will be a gap between the consciousness of men and that of women. Women are regaining the function that is their birthright and, therefore, comes to them more naturally than it does to men: to be a bridge between the manifested world and the Unmanifested, between physicality and spirit. Your main task as a woman now is to transmute the pain-body so that it no longer comes between you and your true self, the essence of who you are. Of course, you also have to deal with the other obstacle to enlightenment, which is the thinking mind, but the intense presence you generate when dealing with the pain-body will also free you from identification with the mind.

The first thing to remember is this: As long

as you make an identity for yourself out of the pain, you cannot become free of it. As long as part of your sense of self is invested in your emotional pain, you will unconsciously resist or sabotage every attempt that you make to heal that pain. Why? Quite simply because you want to keep yourself intact, and the pain has become an essential part of you. This is an unconscious process, and the only way to overcome it is to make it conscious.

To suddenly see that you are or have been attached to your pain can be quite a shocking realization. The moment you realize this, you have broken the attachment. The pain-body is an energy field, almost like an entity, that has become temporarily lodged in your inner space. It is life energy that has become trapped, energy that is no longer flowing. Of course, the pain-body is there because of certain things that happened in the past. It's the living past in you, and if you identify with

it, you identify with the past. A victim identity is the belief that the past is more powerful than the present, which is the opposite of the truth. It is the belief that other people and what they did to you are responsible for who you are now, for your emotional pain or your inability to be your true self. The truth is that the only power there is, is contained within this moment: It is the power of your presence. Once you know that, you also realize that you are responsible for your inner space now — nobody else is — and that the past cannot prevail against the power of the Now.

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So identification prevents you from dealing with the pain-body. Some women who are already conscious enough to have relinquished their victim identity on the personal level are still holding on to a collective victim identity: "what men did to women."

They are right — and they are also wrong. They are right inasmuch as the collective female pain-body is in large part due to male violence inflicted on women and repression of the female principle throughout the planet over millennia. They are wrong if they derive a sense of self from this fact and thereby keep themselves imprisoned in a collective victim identity. If a woman is still holding on to anger, resentment, or condemnation, she is holding on to her pain-body. This may give her a comforting sense of identity, of solidarity with other women, but it is keeping her in bondage to the past and blocking full access to her essence and true power. If women exclude themselves from men, that fosters a sense of separation and therefore a strengthening of the ego. And the stronger the ego, the more distant you are from your true nature.

So do not use the pain-body to give you an identity. Use it for enlightenment instead.

Transmute it into consciousness. One of the best times for this is during menses. I believe that, in the years to come, many women will enter the fully conscious state during that time. Usually, it is a time of unconsciousness for many women, as they are taken over by the collective female pain-body. Once you have reached a certain level of consciousness, however, you can reverse this, so instead of becoming unconscious you become more conscious. I have described the basic process already, but let me take you through it again, this time with special reference to the collective female pain-body.

When you know that the menstrual flow is approaching, before you feel the first signs of what is commonly called premenstrual tension, the awakening of the collective female pain-body, become very alert and inhabit your body as fully as possible. When the first sign appears, you need to be alert enough to

"catch" it before it takes you over. For example, the first sign may be a sudden strong irritation or a flash of anger, or it may be a purely physical symptom. Whatever it is, catch it before it can take over your thinking or behavior. This simply means putting the spotlight of your attention on it. If it is an emotion, feel the strong energy charge behind it. Know that it is the pain-body. At the same time, be the knowing; that is to say, be aware of your conscious presence and feel its power. Any emotion that you take your presence into will quickly subside and become transmuted. If it is a purely physical symptom, the attention that you give it will prevent it from turning into an emotion or a thought. Then continue to be alert and wait for the next sign of the pain-body. When it appears, catch it again in the same way as before.

Later, when the pain-body has fully awakened from its dormant state, you may

experience considerable turbulence in your inner space for a while, perhaps for several days. Whatever form this takes, stay present. Give it your complete attention. Watch the turbulence inside you. Know it is there. Hold the knowing, and be the knowing. Remember: do not let the pain-body use your mind and take over your thinking. Watch it. Feel its energy directly, inside your body. As you know, full attention means full acceptance.

Through sustained attention and thus acceptance, there comes transmutation. The pain-body becomes transformed into radiant consciousness, just as a piece of wood, when placed in or near a fire, itself is transformed into fire. Menstruation will then become not only a joyful and fulfilling expression of your womanhood but also a sacred time of transmutation, when you give birth to a new consciousness. Your true nature then shines forth, both in its female aspect as the Goddess

and in its transcendental aspect as the divine Being that you are beyond male and female duality.

If your male partner is conscious enough, he can help you with the practice I have just described by holding the frequency of intense presence particularly at this time. If he stays present whenever you fall back into unconscious identification with the pain-body, which can and will happen at first, you will be able to quickly rejoin him in that state. This means that whenever the pain-body temporarily takes over, whether during menses or at other times, your partner will not mistake it for who you are. Even if the pain-body attacks him, as it probably will, he will not react to it as if it were "you," withdraw, or put up some kind of defense. He will hold the space of intense presence. Nothing else is needed for transformation. At other times, you will be able to do the same for him or help him reclaim



consciousness from the mind by drawing his attention into the here and now whenever he becomes identified with his thinking.

In this way, a permanent energy field of a pure and high frequency will arise between you. No illusion, no pain, no conflict, nothing that is not you, and nothing that is not love can survive in it. This represents the fulfillment of the divine, transpersonal purpose of your relationship. It becomes a vortex of consciousness that will draw in many others.

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GIVE UP THE RELATIONSHIP WITH  
YOURSELF

When one is fully conscious, would one still have a need for a relationship? Would a

man still feel drawn to a woman? Would a woman still feel incomplete without a man?

Enlightened or not, you are either a man or a woman, so on the level of your form identity you are not complete. You are one-half of the whole. This incompleteness is felt as male-female attraction, the pull toward the opposite energy polarity, no matter how conscious you are. But in that state of inner connectedness, you feel this pull somewhere on the surface or periphery of your life. Anything that happens to you in that state feels somewhat like that. The whole world seems like waves or ripples on the surface or a vast and deep ocean. You are that ocean and, of course, you are also a ripple, but a ripple that has realized its true identity as the ocean, and compared to that vastness and depth, the world of waves and ripples is not all that important.

This does not mean that you don't relate

deeply to other people or to your partner. In fact, you can relate deeply only if you are conscious of Being. Coming from Being, you are able to focus beyond the veil of form. In Being, male and female are one. Your form may continue to have certain needs, but Being has none. It is already complete and whole. If those needs are met, that is beautiful, but whether or not they are met makes no difference to your deep inner state. So it is perfectly possible for an enlightened person, if the need for the male or female polarity is not met, to feel a sense of lack or incompleteness on the outer level of his or her being, yet at the same time be totally complete, fulfilled, and at peace within.

In the quest for enlightenment, is being gay a help or a hindrance, or does it not make any difference?

As you approach adulthood, uncertainty about your sexuality followed by the realization

that you are "different" from others may force you to disidentify from socially conditioned patterns of thought and behavior. This will automatically raise your level of consciousness above that of the unconscious majority, whose members unquestioningly take on board all inherited patterns. In that respect, being gay can be a help. Being an outsider to some extent, someone who does not "fit in" with others or is rejected by them for whatever reason, makes life difficult, but it also places you at an advantage as far as enlightenment is concerned. It takes you out of unconsciousness almost by force.

On the other hand, if you then develop a sense of identity based on your gayness, you have escaped one trap only to fall into another. You will play roles and games dictated by a mental image you have of yourself as gay. You will become unconscious. You will become unreal. Underneath your ego mask, you will

become very unhappy. If this happens to you, being gay will have become a hindrance. But you always get another chance, of course. Acute unhappiness can be a great awakener.

Is it not true that you need to have a good relationship with yourself and love yourself before you can have a fulfilling relationship with another person ?

If you cannot be at ease with yourself when you are alone, you will seek a relationship to cover up your unease. You can be sure that the unease will then reappear in some other form within the relationship, and you will probably hold your partner responsible for it.

All you really need to do is accept this moment fully. You are then at ease in the here and now and at ease with yourself.

But do you need to have a relationship with yourself at all? Why can't you just be yourself? When you have a relationship with yourself, you have split yourself into two: "I" and "myself," subject and object. That mind-created duality is the root cause of all unnecessary complexity, of all problems and conflict in your life. In the state of enlightenment, you are yourself — "you" and "yourself" merge into one. You do not judge yourself, you do not feel sorry for yourself, you are not proud of yourself, you do not love yourself, you do not hate yourself, and so on. The split caused by self-reflective consciousness is healed, its curse removed. There is no "self" that you need to protect, defend, or feed anymore. When you are enlightened, there is one relationship that you no longer have: the relationship with yourself. Once you have given that up, all your other relationships will be love relationships.



## **Chapter 9 BEYOND HAPPINESS AND UNHAPPINESS**

THERE IS PEACE

THE HIGHER GOOD BEYOND GOOD AND BAD

Is there a difference between happiness and inner peace?

Yes. Happiness depends on conditions being perceived as positive; inner peace does not.

Is it not possible to attract only positive conditions into our life? If our attitude and our thinking are always positive, we would manifest



only positive events and situations, wouldn't we?

Do you truly know what is positive and what is negative? Do you have the total picture? There have been many people for whom limitation, failure, loss, illness, or pain in whatever form turned out to be their greatest teacher. It taught them to let go of false self-images and superficial ego-dictated goals and desires. It gave them depth, humility, and compassion. It made them more real.

Whenever anything negative happens to you, there is a deep lesson concealed within it, although you may not see it at the time. Even a brief illness or an accident can show you what is real and unreal in your life, what ultimately matters and what doesn't.

Seen from a higher perspective, conditions

are always positive. To be more precise: they are neither positive nor negative. They are as they are. And when you live in complete acceptance of what is — which is the only sane way to live — there is no "good" or "bad" in your life anymore. There is only a higher good — which includes the "bad." Seen from the perspective of the mind, however, there is good-bad, like-dislike, love-hate. Hence, in the Book of Genesis, it is said that Adam and Eve were no longer allowed to dwell in "paradise" when they "ate of the tree of the knowledge of good and evil."

This sounds to me like denial and self-deception. When something dreadful happens to me or someone close to me — accident, illness, pain of some kind or death — I can pretend that it isn't bad, but the fact remains that it is bad, so why deny it?

You are not pretending anything. You are

allowing it to be as it is, that's all. This "allowing to be" takes you beyond the mind with its resistance patterns that create the positive-negative polarities. It is an essential aspect of forgiveness. Forgiveness of the present is even more important than forgiveness of the past. If you forgive every moment — allow it to be as it is — then there will be no accumulation of resentment that needs to be forgiven at some later time.

Remember that we are not talking about happiness here. For example, when a loved one has just died, or you feel your own death approaching, you cannot be happy. It is impossible. But you can be at peace. There may be sadness and tears, but provided that you have relinquished resistance, underneath the sadness you will feel a deep serenity, a stillness, a sacred presence. This is the emanation of Being, this is inner peace, the good that has no opposite.

What if it is a situation that I can do something about? How can I allow it to be and change it at the same time?

Do what you have to do. In the meantime, accept what is. Since mind and resistance are synonymous, acceptance immediately frees you from mind dominance and thus reconnects you with Being. As a result, the usual ego motivations for "doing" — fear, greed, control, defending or feeding the false sense of self— will cease to operate. An intelligence much greater than the mind is now in charge, and so a different quality of consciousness will flow into your doing.

"Accept whatever comes to you woven in the pattern of your destiny, for what could more aptly fit your needs?" This was written 2,000 years ago by Marcus Aurelius, one of

those exceedingly rare humans who possessed worldly power as well as wisdom.

It seems that most people need to experience a great deal of suffering before they will relinquish resistance and accept — before they will forgive. As soon as they do, one of the greatest miracles happens: the awakening of Being-consciousness through what appears as evil, the transmutation of suffering into inner peace. The ultimate effect of all the evil and suffering in the world is that it will force humans into realizing who they are beyond name and form. Thus, what we perceive as evil from our limited perspective is actually part of the higher good that has no opposite. This, however, does not become true for you except through forgiveness. Until that happens, evil has not been redeemed and therefore remains evil.

Through forgiveness, which essentially

means recognizing the insubstantiality of the past and allowing the present moment to be as it is, the miracle of transformation happens not only within but also without. A silent space of intense presence arises both in you and around you. Whoever or whatever enters that field of consciousness will be affected by it, sometimes visibly and immediately, sometimes at deeper levels with visible changes appearing at a later time. You dissolve discord, heal pain, dispel unconsciousness — without doing anything — simply by being and holding that frequency of intense presence.

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## THE END OF YOUR LIFE DRAMA

In that state of acceptance and inner peace, even though you may not call it "bad," can anything still come into your life that

would be called "bad" from a perspective of ordinary consciousness?

Most of the so-called bad things that happen in people's lives are due to unconsciousness. They are self-created, or rather ego-created. I sometimes refer to those things as "drama." When you are fully conscious, drama does not come into your life anymore. Let me remind you briefly how the ego operates and how it creates drama.

Ego is the unobserved mind that runs your life when you are not present as the witnessing consciousness, the watcher. The ego perceives itself as a separate fragment in a hostile universe, with no real inner connection to any other being, surrounded by other egos which it either sees as a potential threat or which it will attempt to use for its own ends. The basic ego patterns are designed to combat its own deep-seated fear and sense of lack. They are

resistance, control, power, greed, defense, attack. Some of the ego's strategies are extremely clever, yet they never truly solve any of its problems, simply because the ego itself is the problem.

When egos come together, whether in personal relationships or in organizations or institutions, "bad" things happen sooner or later: drama of one kind or another, in the form of conflict, problems, power struggles, emotional or physical violence, and so on. This includes collective evils such as war, genocide, and exploitation — all due to massed unconsciousness. Furthermore, many types of illness are caused by the ego's continuous resistance, which creates restrictions and blockages in the flow of energy through the body. When you reconnect with Being and are no longer run by your mind, you cease to create those things. You do not create or participate in drama anymore.



Whenever two or more egos come together, drama of one kind or another ensues. But even if you live totally alone, you still create your own drama. When you feel sorry for yourself, that's drama. When you feel guilty or anxious, that's drama. When you let the past or future obscure the present, you are creating time, psychological time — the stuff out of which drama is made. Whenever you are not honoring the present moment by allowing it to be, you are creating drama.

Most people are in love with their particular life drama. Their story is their identity. The ego runs their life. They have their whole sense of self invested in it. Even their — usually unsuccessful — search for an answer, a solution, or for healing becomes part of it. What they fear and resist most is the end of their drama. As long as they are their mind, what they fear and resist most is their own

awakening.

When you live in complete acceptance of what is, that is the end of all drama in your life. Nobody can even have an argument with you, no matter how hard he or she tries. You cannot have an argument with a fully conscious person. An argument implies identification with your mind and a mental position, as well as resistance and reaction to the other person's position. The result is that the polar opposites become mutually energized. These are the mechanics of unconsciousness. You can still make your point clearly and firmly, but there will be no reactive force behind it, no defense or attack. So it won't turn into drama. When you are fully conscious, you cease to be in conflict. "No one who is at one with himself can even conceive of conflict," states A Course in Miracles. This refers not only to conflict with other people but more fundamentally to conflict within you, which ceases when there is

no longer any clash between the demands and expectations of your mind and what is.

## IMPERMANENCE AND THE CYCLES OF LIFE

However, as long as you are in the physical dimension and linked to the collective human psyche, physical pain — although rare — is still possible. This is not to be confused with suffering, with mental-emotional pain. All suffering is ego-created and is due to resistance. Also, as long as you are in this dimension, you are still subject to its cyclical nature and to the law of impermanence of all things, but you no longer perceive this as "bad" — it just is.

Through allowing the "isness" of all things, a deeper dimension underneath the play of opposites reveals itself to you as an abiding

presence, an unchanging deep stillness, an uncaused joy beyond good and bad. This is the joy of Being, the peace of God.

On the level of form, there is birth and death, creation and destruction, growth and dissolution, of seemingly separate forms. This is reflected everywhere: in the life cycle of a star or a planet, a physical body, a tree, a flower; in the rise and fall of nations, political systems, civilizations; and in the inevitable cycles of gain and loss in the life of an individual.

There are cycles of success, when things come to you and thrive, and cycles of failure, when they wither or disintegrate and you have to let them go in order to make room for new things to arise, or for transformation to happen. If you cling and resist at that point, it means you are refusing to go with the flow of life, and you will suffer.

It is not true that the up cycle is good and the down cycle bad, except in the mind's judgment. Growth is usually considered positive, but nothing can grow forever. If growth, of whatever kind, were to go on and on, it would eventually become monstrous and destructive. Dissolution is needed for new growth to happen. One cannot exist without the other.

The down cycle is absolutely essential for spiritual realization. You must have failed deeply on some level or experienced some deep loss or pain to be drawn to the spiritual dimension. Or perhaps your very success became empty and meaningless and so turned out to be failure. Failure lies concealed in every success, and success in every failure. In this world, which is to say on the level of form, everybody "fails" sooner or later, of course, and every achievement eventually comes to naught. All forms are impermanent.

You can still be active and enjoy manifesting and creating new forms and circumstances, but you won't be identified with them. You do not need them to give you a sense of self. They are not your life — only your life situation.

Your physical energy is also subject to cycles. It cannot always be at a peak. There will be times of low as well as high energy. There will be periods when you are highly active and creative, but there may also be times when everything seems stagnant, when it seems that you are not getting anywhere, not achieving anything. A cycle can last for anything from a few hours to a few years. There are large cycles and small cycles within these large ones. Many illnesses are created through fighting against the cycles of low energy, which are vital for regeneration. The compulsion to do, and the tendency to derive your sense of self-worth

and identity from external factors such as achievement, is an inevitable illusion as long as you are identified with the mind. This makes it hard or impossible for you to accept the low cycles and allow them to be. Thus, the intelligence of the organism may take over as a self-protective measure and create an illness in order to force you to stop, so that the necessary regeneration can take place.

The cyclical nature of the universe is closely linked with the impermanence of all things and situations. The Buddha made this a central part of his teaching. All conditions are highly unstable and in constant flux, or, as he put it, impermanence is a characteristic of every condition, every situation you will ever encounter in your life. It will change, disappear, or no longer satisfy you. Impermanence is also central to Jesus's teaching: "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and

steal . . . ."As long as a condition is judged as "good" by your mind, whether it be a relationship, a possession, a social role, a place, or your physical body, the mind attaches itself to it and identifies with it. It makes you happy, makes you feel good about yourself, and it may become part of who you are or think you are. But nothing lasts in this dimension where moth and rust consume. Either it ends or it changes, or it may undergo a polarity shift: The same condition that was good yesterday or last year has suddenly or gradually turned into bad. The same condition that made you happy, then makes you unhappy. The prosperity of today becomes the empty consumerism of tomorrow. The happy wedding and honeymoon become the unhappy divorce or the unhappy coexistence. Or a condition disappears, so its absence makes you unhappy. When a condition or situation that the mind as attached itself to and identified with changes or disappears, the mind cannot accept it. It will cling to the disappearing condition and resist



the change. It is almost as if a limb were being torn off your body.

We sometimes hear of people who have lost all their money or whose reputation has been ruined committing suicide. Those are the extreme cases. Others, whenever a major loss of one kind or another occurs, just become deeply unhappy or make themselves ill. They cannot distinguish between their life and their life situation. I recently read about a famous actress who died in her eighties. As her beauty started to fade and became ravaged by old age, she grew desperately unhappy and became a recluse. She, too, had identified with a condition: her external appearance. First, the condition gave her a happy sense of self, then an unhappy one. If she had been able to connect with the formless and timeless life within, she could have watched and allowed the fading of her external form from a place of serenity and peace. Moreover, her external

form would have become increasingly transparent to the light shining through from her ageless true nature, so her beauty would not really have faded but simply become transformed into spiritual beauty. However, nobody told her that this is possible. The most essential kind of knowledge is not yet widely accessible.

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The Buddha taught that even your happiness is dukkha — a Pali word meaning "suffering" or "unsatisfactoriness." It is inseparable from its opposite. This means that your happiness and unhappiness are in fact one. Only the illusion of time separates them.

This is not being negative. It is simply recognizing the nature of things, so that you don't pursue an illusion for the rest of your life.

Nor is it saying that you should no longer appreciate pleasant or beautiful things or conditions. But to seek something through them that they cannot give — an identity, a sense of permanency and fulfillment — is a recipe for frustration and suffering. The whole advertising industry and consumer society would collapse if people became enlightened and no longer sought to find their identity through things. The more you seek happiness in this way, the more it will elude you. Nothing out there will ever satisfy you except temporarily and superficially, but you may need to experience many disillusionments before you realize that truth. Things and conditions can give you pleasure, but they will also give you pain. Things and conditions can give you pleasure, but they cannot give you joy. Nothing can give you joy. Joy is uncaused and arises from within as the joy of Being. It is an essential part of the inner state of peace, the state that has been called the peace of God. It is your natural state, not something that you

need to work hard for or struggle to attain.

Many people never realize that there can be no "salvation" in anything they do, possess, or attain. Those who do realize it often become world-weary and depressed: if nothing can give you true fulfillment, what is there left to strive for, what is the point in anything? The Old Testament prophet must have arrived at such a realization when he wrote "I have seen everything that is done under the sun, and behold, all is vanity and a striving after wind. " When you reach this point, you are one step away from despair — and one step away from enlightenment.

A Buddhist monk once told me: "All I have learned in the twenty years that I have been a monk I can sum up in one sentence: All that arises passes away. This I know." What he meant, of course, was this: I have learned to offer no resistance to what is; I have learned to

allow the present moment to be and to accept the impermanent nature of all things and conditions. Thus have I found peace.

To offer no resistance to life is to be in a state of grace, ease, and lightness. This state is then no longer dependent upon things being in a certain way, good or bad. It seems almost paradoxical, yet when your inner dependency on form is gone, the general conditions of your life, the outer forms, tend to improve greatly. Things, people, or conditions that you thought you needed for your happiness now come to you with no struggle or effort on your part, and you are free to enjoy and appreciate them — while they last. All those things, of course, will still pass away, cycles will come and go, but with dependency gone there is no fear of loss anymore. Life flows with ease.

The happiness that is derived from some secondary source is never very deep. It is only

a pale reflection of the joy of Being, the vibrant peace that you find within as you enter the state of nonresistance. Being takes you beyond the polar opposites of the mind and frees you from dependency on form. Even if everything were to collapse and crumble all around you, you would still feel a deep inner core of peace. You may not be happy, but you will be at peace.

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## USING AND RELINQUISHING NEGATIVITY

All inner resistance is experienced as negativity in one form or another. All negativity is resistance. In this context, the two words are almost synonymous. Negativity ranges from irritation or impatience to fierce anger, from a depressed mood or sullen resentment to suicidal despair. Sometimes the resistance

triggers the emotional pain-body, in which case even a minor situation may produce intense negativity, such as anger, depression, or deep grief.

The ego believes that through negativity it can manipulate reality and get what it wants. It believes that through it, it can attract a desirable condition or dissolve an undesirable one. A Course in Miracles rightly points out that, whenever you are unhappy, there is the unconscious belief that the unhappiness "buys" you what you want. If "you" — the mind — did not believe that unhappiness works, why would you create it? The fact is, of course, that negativity does not work. Instead of attracting a desirable condition, it stops it from arising. Instead of dissolving an undesirable one, it keeps it in place. Its only "useful" function is that it strengthens the ego, and that is why the ego loves it.

Once you have identified with some form of negativity, you do not want to let go, and on a deeply unconscious level, you do not want positive change. It would threaten your identity as a depressed, angry, or hard-done-by person. You will then ignore, deny or sabotage the positive in your life. This is a common phenomenon. It is also insane.

Negativity is totally unnatural. It is a psychic pollutant, and there is a deep link between the poisoning and destruction of nature and the vast negativity that has accumulated in the collective human psyche. No other life form on the planet knows negativity, only humans, just as no other life form violates and poisons the Earth that sustains it. Have you ever seen an unhappy flower or a stressed oak tree? Have you come across a depressed dolphin, a frog that has a problem with self-esteem, a cat that cannot relax, or a bird that carries hatred and



resentment? The only animals that may occasionally experience something akin to negativity or show signs of neurotic behavior are those that live in close contact with humans and so link into the human mind and its insanity.

Watch any plant or animal and let it teach you acceptance of what is, surrender to the Now. Let it teach you Being. Let it teach you integrity — which means to be one, to be yourself, to be real. Let it teach you how to live and how to die, and how not to make living and dying into a problem.

I have lived with several Zen masters — all of them cats. Even ducks have taught me important spiritual lessons. Just watching them is a meditation. How peacefully they float along, at ease with themselves, totally present in the Now, dignified and perfect as only a mindless creature can be. Occasionally,

however, two ducks will get into a fight — sometimes for no apparent reason, or because one duck has strayed into another's private space. The fight usually lasts only for a few seconds, and then the ducks separate, swim off in opposite directions, and vigorously flap their wings a few times. They then continue to swim on peacefully as if the fight had never happened. When I observed that for the first time, I suddenly realized that by flapping their wings they were releasing surplus energy, thus preventing it from becoming trapped in their body and turning into negativity. This is natural wisdom, and it is easy for them because they do not have a mind that keeps the past alive unnecessarily and then builds an identity around it.

Couldn't a negative emotion also contain an important message? For example, if I often feel depressed, it may be a signal that there is something wrong with my life, and it may force

me to look at my life situation and make some changes. So I need to listen to what the emotion is telling me and not just dismiss it as negative.

Yes, recurring negative emotions do sometimes contain a message, as do illnesses. But any changes that you make, whether they have to do with your work, your relationships, or your surroundings, are ultimately only cosmetic unless they arise out of a change in your level of consciousness. And as far as that is concerned, it can only mean one thing: becoming more present. When you have reached a certain degree of presence, you don't need negativity anymore to tell you what is needed in your life situation. But as long as negativity is there, use it. Use it as a kind of signal that reminds you to be more present.

How do we stop negativity from arising, and how do we get rid of it once it is there?

As I said, you stop it from arising by being fully present. But don't become discouraged. There are as yet few people on the planet who can sustain a state of continuous presence, although some are getting close to it. Soon, I believe, there will be many more.

Whenever you notice that some form of negativity has arisen within you, look on it not as a failure, but as a helpful signal that is telling you: "Wake up. Get out of your mind. Be present." There is a novel by Aldous Huxley called *Island*, written in his later years when he became very interested in spiritual teachings. It tells the story of a man shipwrecked on a remote island cut off from the rest of the world. This island contains a unique civilization. The unusual thing about it is that its inhabitants, unlike those of the rest of the world, are actually sane. The first thing that the man notices are the colorful parrots perched in

the trees, and they seem to be constantly croaking the words "Attention. Here and Now. Attention. Here and Now." We later learn that the islanders taught them these words in order to be reminded continuously to stay present.

So whenever you feel negativity arising within you, whether caused by an external factor, a thought, or even nothing in particular that you are aware of, look on it as a voice saying "Attention. Here and Now. Wake up." Even the slightest irritation is significant and needs to be acknowledged and looked at; otherwise, there will be a cumulative build-up of unobserved reactions. As I said before, you may be able to just drop it once you realize that you don't want to have this energy field inside you and that it serves no purpose. But then make sure that you drop it completely. If you cannot drop it, just accept that it is there and take your attention into the feeling, as I pointed out earlier.

As an alternative to dropping a negative reaction, you can make it disappear by imagining yourself becoming transparent to the external cause of the reaction. I recommend that you practice it with little, even trivial, things first. Let's say that you are sitting quietly at home. Suddenly, there is the penetrating sound of a car alarm from across the street. Irritation arises. What is the purpose of the irritation? None whatsoever. Why did you create it? You didn't. The mind did. It was totally automatic, totally unconscious. Why did the mind create it? Because it holds the unconscious belief that its resistance, which you experience as negativity or unhappiness in some form, will somehow dissolve the undesirable condition. This, of course, is a delusion. The resistance that it creates, the irritation or anger in this case, is far more disturbing than the original cause that it is attempting to dissolve.

All this can be transformed into spiritual practice. Feel yourself becoming transparent, as it were, without the solidity of a material body. Now allow the noise, or whatever causes a negative reaction, to pass right through you. It is no longer hitting a solid "wall" inside you. As I said, practice with little things first. The car alarm, the dog barking, the children screaming, the traffic jam. Instead of having a wall of resistance inside you that gets constantly and painfully hit by things that "should not be happening," let everything pass through you.

Somebody says something to you that is rude or designed to hurt. Instead of going into unconscious reaction and negativity, such as attack, defense, or withdrawal, you let it pass right through you. Offer no resistance. It is as if there is nobody there to get hurt anymore. That is forgiveness. In this way, you become invulnerable. You can still tell that person that

his or her behavior is unacceptable, if that is what you choose to do. But that person no longer has the power to control your inner state. You are then in your power — not in someone else's, nor are you run by your mind. Whether it is a car alarm, a rude person, a flood, an earthquake, or the loss of all your possessions, the resistance mechanism is the same.

I have been practicing meditation, I have been to workshops, I have read many books on spirituality, I try to be in a state of nonresistance — but if you ask me whether I have found true and lasting inner peace, my honest answer would have to be "no. " Why haven't I found it? What else can I do?

You are still seeking outside, and you cannot get out of the seeking mode. Maybe the next workshop will have the answer, maybe that new technique. To you I would say. Don't



look for peace. Don' t look for any other state than the one you are in now; otherwise, you will set up inner conflict and unconscious resistance. Forgive yourself for not being at peace. The moment you completely accept your non-peace, your nonpeace becomes transmuted into peace. Anything you accept fully will get you there, will take you into peace. This is the miracle of surrender.

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You may have heard the phrase "turn the other cheek," which a great teacher of enlightenment used 2,000 years ago. He was attempting to convey symbolically the secret of nonresistance and nonreaction. In this statement, as in all his others, he was concerned only with your inner reality, not with the outer conduct of your life.

Do you know the story of Banzan? Before he became a great Zen master, he spent many years in the pursuit of enlightenment, but it eluded him. Then one day, as he was walking in the marketplace, he overheard a conversation between a butcher and his customer. "Give me the best piece of meat you have," said the customer. And the butcher replied, "Every piece of meat I have is the best. There is no piece of meat here that is not the best." Upon hearing this, Banzan became enlightened.

I can see you are waiting for some explanation. When you accept what is, every piece of meat — every moment — is the best. That is enlightenment.

## THE NATURE OF COMPASSION

Having gone beyond the mind-made opposites, you become like a deep lake. The

outer situation of your life and whatever happens there, is the surface of the lake. Sometimes calm, sometimes windy and rough, according to the cycles and seasons. Deep down, however, the lake is always undisturbed. You are the whole lake, not just the surface, and you are in touch with your own depth, which remains absolutely still. You don't resist change by mentally clinging to any situation. Your inner peace does not depend on it. You abide in Being — unchanging, timeless, deathless — and you are no longer dependent for fulfillment or happiness on the outer world of constantly fluctuating forms. You can enjoy them, play with them, create new forms, appreciate the beauty of it all. But there will be no need to attach yourself to any of it.

When you become this detached, does it not mean that you also become remote from other human beings?

On the contrary. As long as you are unaware of Being, the reality of other humans will elude you, because you have not found your own. Your mind will like or dislike their form, which is not just their body but includes their mind as well. True relationship becomes possible only when there is an awareness of Being. Coming from Being, you will perceive another person's body and mind as just a screen, as it were, behind which you can feel their true reality, as you feel yours. So, when confronted with someone else's suffering or unconscious behavior, you stay present and in touch with Being and are thus able to look beyond the form and feel the other person's radiant and pure Being through your own. At the level of Being, all suffering is recognized as an illusion. Suffering is due to identification with form. Miracles of healing sometimes occur through this realization, by awakening Being-consciousness in others — if they are ready.

Is that what compassion is?

Yes. Compassion is the awareness of a deep bond between yourself and all creatures. But there are two sides to compassion, two sides to this bond. On the one hand, since you are still here as a physical body, you share the vulnerability and mortality of your physical form with every other human and with every living being. Next time you say "I have nothing in common with this person," remember that you have a great deal in common: A few years from now — two years or seventy years, it doesn't make much difference — both of you will have become rotting corpses, then piles of dust, then nothing at all. This is a sobering and humbling realization that leaves little room for pride. Is this a negative thought? No, it is a fact. Why close your eyes to it? In that sense, there is total equality between you and every other creature.

One of the most powerful spiritual practices is to meditate deeply on the mortality of physical forms, including your own. This is called: Die before you die. Go into it deeply. Your physical form is dissolving, is no more. Then a moment comes when all mind-forms or thoughts also die. Yet you are still there — the divine presence that you are. Radiant, fully awake. Nothing that was real ever died, only names, forms, and illusions.

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The realization of this deathless dimension, your true nature, is the other side of compassion. On a deep feeling-level, you now recognize not only your own immortality but through your own that of every other creature as well. On the level of form, you share mortality and the precariousness of existence. On the level of Being, you share eternal,

radiant life. These are the two aspects of compassion. In compassion, the seemingly opposite feelings of sadness and joy merge into one and become transmuted into a deep inner peace, This is the peace of God. It is one of the most noble feelings that humans are capable of, and it has great healing and transformative power. But true compassion, as I have just described it, is as yet rare. To have deep empathy for the suffering of another being certainly requires a high degree of consciousness but represents only one side of compassion. It is not complete. True compassion goes beyond empathy or sympathy. It does not happen until sadness merges with joy, the joy of Being beyond form, the joy of eternal life.

## TOWARD A DIFFERENT ORDER OF REALITY

I don't agree that the body needs to die. I am convinced that we can achieve physical

immortality. We believe in death and that's why the body dies.

The body does not die because you believe in death. The body exists, or seems to, because you believe in death. Body and death are part of the same illusion, created by the egoic mode of consciousness, which has no awareness of the Source of life and sees itself as separate and constantly under threat. So it creates the illusion that you are a body, a dense, physical vehicle that is constantly under threat.

To perceive yourself as a vulnerable body that was born and a little later dies — that's the illusion. Body and death: one illusion. You cannot have one without the other. You want to keep one side of the illusion and get rid of the other, but that is impossible. Either you keep all of it or you relinquish all of it.



However, you cannot escape from the body, nor do you have to. The body is an incredible misperception of your true nature. But your true nature is concealed somewhere within that illusion, not outside it, so the body is still the only point of access to it.

If you saw an angel but mistook it for a stone statue, all you would have to do is adjust your vision and look more closely at the "stone statue," not start looking somewhere else. You would then find that there never was a stone statue.

If belief in death creates the body, why does an animal have a body? An animal doesn't have an ego, and it doesn't believe in death . . .

But it still dies, or seems to.

Remember that your perception of the world is a reflection of your state of consciousness. You are not separate from it, and there is no objective world out there. Every moment, your consciousness creates the world that you inhabit. One of the greatest insights that has come out of modern physics is that of the unity between the observer and the observed: the person conducting the experiment — the observing consciousness — cannot be separated from the observed phenomena, and a different way of looking causes the observed phenomena to behave differently. If you believe, on a deep level, in separation and the struggle for survival, then you see that belief reflected all around you and your perceptions are governed by fear. You inhabit a world of death and of bodies fighting, killing, and devouring each other.

Nothing is what it seems to be. The world that you create and see through the egoic

mind may seem a very imperfect place, even a vale of tears. But whatever you perceive is only a kind of symbol, like an image in a dream. It is how your consciousness interprets and interacts with the molecular energy dance of the universe. This energy is the raw material of so-called physical reality. You see it in terms of bodies and birth and death, or as a struggle for survival. An infinite number of completely different interpretations, completely different worlds, is possible and, in fact, exists — all depending on the perceiving consciousness. Every being is a focal point of consciousness, and every such focal point creates its own world, although all those worlds are interconnected. There is a human world, an ant world, a dolphin world, and so on. There are countless beings whose consciousness frequency is so different from yours that you are probably unaware of their existence, as they are of yours. Highly conscious beings who are aware of their connectedness with the Source and with each other would inhabit a

world that to you would appear as a heavenly realm — and yet all worlds are ultimately one.

Our collective human world is largely created through the level of consciousness we call mind. Even within the collective human world there are vast differences, many different "sub-worlds," depending on the perceivers or creators of their respective worlds. Since all worlds are interconnected, when collective human consciousness becomes transformed, nature and the animal kingdom will reflect that transformation. Hence the statement in the Bible that in the coming age "The lion shall lie down with the lamb." This points to the possibility of a completely different order of reality.

The world as it appears to us now is, as I said, largely a reflection of the egoic mind. Fear being an unavoidable consequence of egoic delusion, it is a world dominated by fear. Just as

the images in a dream are symbols of inner states and feelings, so our collective reality is largely a symbolic expression of fear and of the heavy layers of negativity that have accumulated in the collective human psyche. We are not separate from our world, so when the majority of humans become free of egoic delusion, this inner change will affect all of creation. You will literally inhabit a new world. It is a shift in planetary consciousness. The strange Buddhist saying that every tree and every blade of grass will eventually become enlightened points to the same truth. According to St. Paul, the whole of creation is waiting for humans to become enlightened. That is how I interpret his saying that "The created universe is waiting with eager expectation for God's sons to be revealed." St. Paul goes on to say that all of creation will become redeemed through this: "Up to the present . . . the whole created universe in all its parts groans as if in the pangs of childbirth." What is being born is a new

consciousness and, as its inevitable reflection, a new world. This is also foretold in the New Testament Book of Revelation: "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away." But don't confuse cause and effect. Your primary task is not to seek salvation through creating a better world, but to awaken out of identification with form. You are then no longer bound to this world, this level of reality. You can feel your roots in the Unmanifested and so are free of attachment to the manifested world. You can still enjoy the passing pleasures of this world, but there is no fear of loss anymore, so you don't need to cling to them. Although you can enjoy sensory pleasures, the craving for sensory experience is gone, as is the constant search for fulfillment through psychological gratification, through feeding the ego. You are in touch with something infinitely greater than any pleasure, greater than any manifested thing.

In a way, you then don't need the world anymore. You don't even need it to be different from the way it is.

It is only at this point that you begin to make a real contribution toward bringing about a better world, toward creating a different order of reality. It is only at this point that you are able to feel true compassion and to help others at the level of cause. Only those who have transcended the world can bring about a better world.

You may remember that we talked about the dual nature of true compassion, which is awareness of a common bond of shared mortality and immortality. At this deep level, compassion becomes healing in the widest sense. In that state, your healing influence is primarily based not on doing but on being. Everybody you come in contact with will be

touched by your presence and affected by the peace that you emanate, whether they are conscious of it or not. When you are fully present and people around you manifest unconscious behavior, you won't feel the need to react to it, so you don't give it any reality. Your peace is so vast and deep that anything that is not peace disappears into it as if it had never existed. This breaks the karmic cycle of action and reaction. Animals, trees, flowers will feel your peace and respond to it. You teach through being, through demonstrating the peace of God. You become the "light of the world," an emanation of pure consciousness, and so you eliminate suffering on the level of cause. You eliminate unconsciousness from the world.

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This doesn't mean that you may not also teach through doing — for example, by



pointing out how to disidentify from the mind, recognize unconscious patterns within oneself, and so on. But who you are is always a more vital teaching and a more powerful transformer of the world than what you say, and more essential even than what you do. Furthermore, to recognize the primacy of Being, and thus work on the level of cause, does not exclude the possibility that your compassion may simultaneously manifest on the level of doing and of effect, by alleviating suffering whenever you come across it. When a hungry person asks you for bread and you have some, you will give it. But as you give the bread, even though your interaction may only be very brief, what really matters is this moment of shared Being, of which the bread is only a symbol. A deep healing takes place within it. In that moment, there is no giver, no receiver.

But there shouldn't be any hunger and starvation in the first place. How can we create

a better world without tackling evils such as hunger and violence first?

All evils are the effect of unconsciousness. You can alleviate the effects of unconsciousness, but you cannot eliminate them unless you eliminate their cause. True change happens within, not without.

If you feel called upon to alleviate suffering in the world, that is a very noble thing to do, but remember not to focus exclusively on the outer; otherwise, you will encounter frustration and despair. Without a profound change in human consciousness, the world's suffering is a bottomless pit. So don't let your compassion become one-sided. Empathy with someone else's pain or lack and a desire to help need to be balanced with a deeper realization of the eternal nature of all life and the ultimate illusion of all pain. Then let your peace flow into whatever you do and you

will be working on the levels of effect and cause simultaneously.

This also applies if you are supporting a movement designed to stop deeply unconscious humans from destroying themselves, each other, and the planet, or from continuing to inflict dreadful suffering on other sentient beings. Remember. Just as you cannot fight the darkness, so you cannot fight unconsciousness. If you try to do so, the polar opposites will become strengthened and more deeply entrenched. You will become identified with one of the polarities, you will create an "enemy," and so be drawn into unconsciousness yourself. Raise awareness by disseminating information, or at the most, practice passive resistance. But make sure that you carry no resistance within, no hatred, no negativity. "Love your enemies," said Jesus, which, of course, means "have no enemies." Once you get involved in working on

the level of effect, it is all too easy to lose yourself in it. Stay alert and very, very present. The causal level needs to remain your primary focus, the teaching of enlightenment your main purpose, and peace your most precious gift to the world.

## **Chapter 10 THE MEANING OF SURRENDER**

### **ACCEPTANCE OF THE NOW**

You mentioned "surrender" a few times. I don't like that idea. It sounds somewhat fatalistic. If we always accept the way things are, we are not going to make any effort to improve them. It seems to me what progress is all about, both in our personal lives and collectively, is not to accept the limitations of the present but to strive to go beyond them and create something better. If we hadn't done this, we would still be living in caves. How do you reconcile surrender with changing things and getting things done?

To some people, surrender may have

negative connotations, implying defeat, giving up, failing to rise to the challenges of life, becoming lethargic, and so on. True surrender, however, is something entirely different. It does not mean to passively put up with whatever situation you find yourself in and to do nothing about it. Nor does it mean to cease making plans or initiating positive action.

Surrender is the simple but profound wisdom of yielding to rather than opposing the flow of life. The only place where you can experience the flow of life is the Now, so to surrender is to accept the present moment unconditionally and without reservation. It is to relinquish inner resistance to what is. Inner resistance is to say "no" to what is, through mental judgment and emotional negativity. It becomes particularly pronounced when things "go wrong," which means that there is a gap between the demands or rigid expectations of your mind and what is. That is the pain gap. If

you have lived long enough, you will know that things "go wrong" quite often. It is precisely at those times that surrender needs to be practiced if you want to eliminate pain and sorrow from your life. Acceptance of What is immediately frees you from mind identification and thus reconnects you with Being. Resistance is the mind.

Surrender is a purely inner phenomenon. It does not mean that on the outer level you cannot take action and change the situation. In fact, it is not the overall situation that you need to accept when you surrender, but just the tiny segment called the Now.

For example, if you were stuck in the mud somewhere, you wouldn't say. "Okay, I resign myself to being stuck in the mud." Resignation is not surrender. You don't need to accept an undesirable or unpleasant life situation. Nor do you need to deceive yourself and say that

there is nothing wrong with being stuck in the mud. No. You recognize fully that you want to get out of it. You then narrow your attention down to the present moment without mentally labeling it in any way. This means that there is no judgment of the Now. Therefore, there is no resistance, no emotional negativity. You accept the "isness" of this moment. Then you take action and do all that you can to get out of the mud. Such action I call positive action. It is far more effective than negative action, which arises out of anger, despair, or frustration. Until you achieve the desired result, you continue to practice surrender by refraining from labeling the Now.

Let me give you a visual analogy to illustrate the point I am making. You are walking along a path at night, surrounded by a thick fog. But you have a powerful flashlight that cuts through the fog and creates a narrow, clear space in front of you. The fog is



your life situation, which includes past and future; the flashlight is your conscious presence; the dear space is the Now.

Non-surrender hardens your psychological form, the shell of the ego, and so creates a strong sense of separateness. The world around you and people in particular come to be perceived as threatening. The unconscious compulsion to destroy others through judgment arises, as does the need to compete and dominate. Even nature becomes your enemy and your perceptions and interpretations are governed by fear. The mental disease that we call paranoia is only a slightly more acute form of this normal but dysfunctional state of consciousness.

Not only your psychological form but also your physical form — your body — becomes hard and rigid through resistance. Tension arises in different parts of the body, and the

body as a whole contracts. The free flow of life energy through the body, which is essential for its healthy functioning, is greatly restricted. Bodywork and certain forms of physical therapy can be helpful in restoring this flow, but unless you practice surrender in your everyday life, those things can only give temporary symptom relief since the cause — the resistance pattern — has not been dissolved.

There is something within you that remains unaffected by the transient circumstances that make up your life situation, and only through surrender do you have access to it. It is your life, your very Being — which exists eternally in the timeless realm of the present. Finding this life is "the one thing that is needed" that Jesus talked about.

If you find your life situation unsatisfactory or even intolerable, it is only by surrendering first that you can break the unconscious resistance pattern that perpetuates that situation.

Surrender is perfectly compatible with taking action, initiating change or achieving goals. But in the surrendered state a totally different energy, a different quality, flows into your doing. Surrender reconnects you with the source-energy of Being, and if your doing is infused with Being, it becomes a joyful celebration of life energy that takes you more deeply into the Now. Through nonresistance, the quality of your consciousness and, therefore, the quality of whatever you are doing or creating is enhanced immeasurably. The results will then look after themselves and reflect that quality. We could call this "surrendered action." It is not work as we have known it for thousands of years. As more

humans awaken, the word work is going to disappear from our vocabulary, and perhaps a new word will be created to replace it.

It is the quality of your consciousness at this moment that is the main determinant of what kind of future you will experience, so to surrender is the most important thing you can do to bring about positive change. Any action you take is secondary. No truly positive action can arise out of an unsurrendered state of consciousness.

I can see that if I am in a situation that is unpleasant or unsatisfactory and I completely accept the moment as it is, there will be no suffering or unhappiness. I will have risen above it. But I still can't quite see where the energy or motivation for taking action and bringing about change would come from if there isn't a certain amount of dissatisfaction.

In the state of surrender, you see very clearly what needs to be done, and you take action, doing one thing at a time and focusing on one thing at a time. Learn from nature: See how everything gets accomplished and how the miracle of life unfolds without dissatisfaction or unhappiness. That's why Jesus said: "Look at the lilies, how they grow; they neither toil nor spin." If your overall situation is unsatisfactory or unpleasant, separate out this instant and surrender to what is. That's the flashlight cutting through the fog. Your state of consciousness then ceases to be controlled by external conditions. You are no longer coming from reaction and resistance.

Then look at the specifics of the situation. Ask yourself, "Is there anything I can do to change the situation, improve it, or remove myself from it?" If so, you take appropriate action. Focus not on the 100 things that you

will or may have to do at some future time but on the one thing that you can do now. This doesn't mean you should not do any planning. It may well be that planning is the one thing you can do now. But make sure you don't start to run "mental movies," project yourself into the future, and so lose the Now. Any action you take may not bear fruit immediately. Until it does — do not resist what is. If there is no action you can take, and you cannot remove yourself from the situation either, then use the situation to make you go more deeply into surrender, more deeply into the Now, more deeply into Being. When you enter this timeless dimension of the present, change often comes about in strange ways without the need for a great deal of doing on your part. Life becomes helpful and cooperative. If inner factors such as fear, guilt, or inertia prevented you from taking action, they will dissolve in the light of your conscious presence.

Do not confuse surrender with an attitude of "I can't be bothered anymore" or "I just don't care anymore." If you look at it closely, you will find that such an attitude is tainted with negativity in the form of hidden resentment and so is not surrender at all but masked resistance. As you surrender, direct your attention inward to check if there is any trace of resistance left inside you. Be very alert when you do so; otherwise, a pocket of resistance may continue to hide in some dark corner in the form of a thought or an unacknowledged emotion.

## FROM MIND ENERGY TO SPIRITUAL ENERGY

Letting go of resistance is easier said than done. I still don't see clearly how to let go. If you say it is by surrendering, the question remains: "How?"

Start by acknowledging that there is resistance. Be there when it happens, when the resistance arises. Observe how your mind creates it, how it labels the situation, yourself, or others. Look at the thought process involved. Feel the energy of the emotion. By witnessing the resistance, you will see that it serves no purpose. By focusing all your attention on the Now, the unconscious resistance is made conscious, and that is the end of it. You cannot be conscious and unhappy, conscious and in negativity. Negativity, unhappiness, or suffering in whatever form means that there is resistance, and resistance is always unconscious.

Surely I can be conscious of my unhappy feelings?

Would you choose unhappiness? If you did not choose it, how did it arise? What is its



purpose? Who is keeping it alive? You say that you are conscious of your unhappy feelings, but the truth is that you are identified with them and keep the process alive through compulsive thinking. All that is unconscious. If you were conscious, that is to say totally present in the Now, all negativity would dissolve almost instantly. It could not survive in your presence. It can only survive in your absence. Even the pain-body cannot survive for long in your presence. You keep your unhappiness alive by giving it time. That is its lifeblood. Remove time through intense present-moment awareness and it dies. But do you want it to die? Have you truly had enough? Who would you be without it?

Until you practice surrender, the spiritual dimension is something you read about, talk about, get excited about, write books about, think about, believe in — or don't, as the case may be. It makes no difference. Not until you

surrender does it become a living reality in your life. When you do, the energy that you emanate and which then runs your life is of a much higher vibrational frequency than the mind energy that still runs our world — the energy that created the existing social, political, and economic structures of our civilization, and which also continuously perpetuates itself through our educational systems and the media. Through surrender, spiritual energy comes into this world. It creates no suffering for yourself, for other humans, or any other life form on the planet. Unlike mind energy, it does not pollute the earth, and it is not subject to the law of polarities, which dictates that nothing can exist without its opposite, that there can be no good without bad. Those who run on mind energy, which is still the vast majority of the Earth's population, remain unaware of the existence of spiritual energy. It belongs to a different order of reality and will create a different world when a sufficient number of humans enter the surrendered state

and so become totally free of negativity. If the Earth is to survive, this will be the energy of those who inhabit it.

Jesus referred to this energy when he made his famous prophetic statement in the Sermon on the Mount: "Blessed are the gentle; they shall have the earth for their possession." It is a silent but intense presence that dissolves the unconscious patterns of the mind. They may still remain active for a while, but they won't run your life anymore. The external conditions that were being resisted also tend to shift or dissolve quickly through surrender. It is a powerful transformer of situations and people. If conditions do not shift immediately, your acceptance of the Now enables you to rise above them. Either way, you are free.

SURRENDER                      IN                      PERSONAL  
RELATIONSHIPS

What about people who want to use me, manipulate or control me? Am I to surrender to them?

They are cut off from Being, so they unconsciously attempt to get energy and power from you. It is true that only an unconscious person will try to use or manipulate others, but it is equally true that only an unconscious person can be used and manipulated. If you resist or fight unconscious behavior in others, you become unconscious yourself. But surrender doesn't mean that you allow yourself to be used by unconscious people. Not at all. It is perfectly possible to say "no" firmly and clearly to a person or to walk away from a situation and be in a state of complete inner nonresistance at the same time. When you say "no" to a person or a situation, let it come not from reaction but from insight, from a clear realization of what is right or not right for you at that moment. Let it be a

nonreactive "no," a high-quality "no," a "no" that is free of all negativity and so creates no further suffering.

I am in a situation at work that is unpleasant. I have tried to surrender to it, but I find it impossible. A lot of resistance keeps coming up.

If you cannot surrender, take action immediately. Speak up or do something to bring about a change in the situation — or remove yourself from it. Take responsibility for your life. Do not pollute your beautiful, radiant inner Being nor the Earth with negativity. Do not give unhappiness in any form whatsoever a dwelling place inside you.

If you cannot take action, for example if you are in prison, then you have two choices left: resistance or surrender. Bondage or inner

freedom from external conditions. Suffering or inner peace.

Is nonresistance also to be practiced in the external conduct of our lives, such as nonresistance to violence, or is it something that just concerns our inner life?

You only need to be concerned with the inner aspect. That is primary. Of course, that will also transform the conduct of your outer life, your relationships, and so on.

Your relationships will be changed profoundly by surrender. If you can never accept what is, by implication you will not be able to accept anybody the way they are. You will judge, criticize, label, reject, or attempt to change people. Furthermore, if you continuously make the Now into a means to an end in the future, you will also make every

person you encounter or relate with into a means to an end. The relationship — the human being — is then of secondary importance to you, or of no importance at all. What you can get out of the relationship is primary — be it material gain, a sense of power, physical pleasure, or some form of ego gratification.

Let me illustrate how surrender can work in relationships. When you become involved in an argument or some conflict situation, perhaps with a partner or someone close to you, start by observing how defensive you become as your own position is attacked, or feel the force of your own aggression as you attack the other person's position. Observe the attachment to your views and opinions. Feel the mental-emotional energy behind your need to be right and make the other person wrong. That's the energy of the egoic mind. You make it conscious by acknowledging it, by

feeling it as fully as possible. Then one day, in the middle of an argument, you will suddenly realize that you have a choice, and you may decide to drop your own reaction — just to see what happens. You surrender. I don't mean dropping the reaction just verbally by saying "Okay, you are right," with a look on your face that says, "I am above all this childish unconsciousness." That's just displacing the resistance to another level, with the egoic mind still in charge, claiming superiority. I am speaking of letting go of the entire mental-emotional energy field inside you that was fighting for power.

The ego is cunning, so you have to be very alert, very present, and totally honest with yourself to see whether you have truly relinquished your identification with a mental position and so freed yourself from your mind. If you suddenly feel very light, clear and deeply at peace, that is an unmistakable sign that you



have truly surrendered. Then observe what happens to the other person's mental position as you no longer energize it through resistance. When identification with mental positions is out of the way, true communication begins.

What about nonresistance in the face of violence, aggression, and the like?

Nonresistance doesn't necessarily mean doing nothing. All it means is that any "doing" becomes nonreactive. Remember the deep wisdom underlying the practice of Eastern martial arts: don't resist the opponent's force. Yield to overcome.

Having said that, "doing nothing" when you are in a state of intense presence is a very powerful transformer and healer of situations and people. In Taoism, there is a term called wu

wei, which is usually translated as "actionless activity" or "sitting quietly doing nothing." In ancient China, this was regarded as one of the highest achievements or virtues. It is radically different from inactivity in the ordinary state of consciousness, or rather unconsciousness, which stems from fear, inertia, or indecision. The real "doing nothing" implies inner nonresistance and intense alertness.

On the other hand, if action is required, you will no longer react from your conditioned mind, but you will respond to the situation out of your conscious presence. In that state, your mind is free of concepts, including the concept of nonviolence. So who can predict what you will do?

The ego believes that in your resistance lies your strength, whereas in truth resistance cuts you off from Being, the only place of true power. Resistance is weakness and fear

masquerading as strength. What the ego sees as weakness is your Being in its purity, innocence, and power. What it sees as strength is weakness. So the ego exists in a continuous resistance-mode and plays counterfeit roles to cover up your "weakness," which in truth is your power.

Until there is surrender, unconscious role-playing constitutes a large part of human interaction. In surrender, you no longer need ego defenses and false masks. You become very simple, very real. "That's dangerous," says the ego. "You'll get hurt. You'll become vulnerable." What the ego doesn't know, of course, is that only through the letting go of resistance, through becoming "vulnerable," can you discover your true and essential invulnerability.

TRANSFORMING                      ILLNESS                      INTO  
ENLIGHTENMENT

If someone is seriously ill and completely accepts their condition and surrenders to the illness, would they not have given up their will to get back to health? The determination to fight the illness would not be there any more, would it?

Surrender is inner acceptance of what is without any reservations. We are talking about your life — this instant — not the conditions or circumstances of your life, not what I call your life situation. We have spoken about this already.

With regard to illness, this is what it means. Illness is part of your life situation. As such, it has a past and a future. Past and future form an uninterrupted continuum, unless the redeeming power of the Now is activated through your conscious presence. As you

know, underneath the various conditions that make up your life situation, which exists in time, there is something deeper, more essential: your Life, your very Being in the timeless Now.

As there are no problems in the Now, there is no illness either. The belief in a label that someone attaches to your condition keeps the condition in place, empowers it, and makes a seemingly solid reality out of a temporary imbalance. It gives it not only reality and solidity but also a continuity in time that it did not have before. By focusing on this instant and refraining from labeling it mentally, illness is reduced to one or several of these factors: physical pain, weakness, discomfort, or disability. That is what you surrender to — now. You do not surrender to the idea of "illness." Allow the suffering to force you into the present moment, into a state of intense conscious presence. Use it for enlightenment.

Surrender does not transform what is, at least not directly. Surrender transforms you. When you are transformed, your whole world is transformed, because the world is only a reflection. We spoke about this earlier.

If you looked in the mirror and did not like what you saw, you would have to be mad to attack the image in the mirror. That is precisely what you do when you are in a state of nonacceptance. And, of course, if you attack the image, it attacks you back. If you accept the image, no matter what it is, if you become friendly toward it, it cannot not become friendly toward you. This is how you change the world.

Illness is not the problem. You are the problem — as long as the egoic mind is in control. When you are ill or disabled, do not feel that you have failed in some way, do not feel guilty. Do not blame life for treating you

unfairly, but do not blame yourself either. All that is resistance. If you have a major illness, use it for enlightenment. Anything "bad" that happens in your life — use it for enlightenment. Withdraw time from the illness. Do not give it any past or future. Let it force you into intense present-moment awareness — and see what happens.

Become an alchemist. Transmute base metal into gold, suffering into consciousness, disaster into enlightenment.

Are you seriously ill and feeling angry now about what I have just said? Then that is a clear sign that the illness has become part of your sense of self and that you are now protecting your identity — as well as protecting the illness. The condition that is labeled "illness" has nothing to do with who you truly are.

## WHEN DISASTER STRIKES

As far as the still unconscious majority of the population is concerned, only a critical limit-situation has the potential to crack the hard shell of the ego and force them into surrender and so into the awakened state. A limit-situation arises when through some disaster, drastic upheaval, deep loss, or suffering your whole world is shattered and doesn't make sense anymore. It is an encounter with death, be it physical or psychological. The egoic mind, the creator of this world, collapses. Out of the ashes of the old world, a new world can then come into being.

There is no guarantee, of course, that even a limit-situation will do it, but the potential is always there. Some people's resistance to what is even intensifies in such a situation, and so it becomes a descent into hell. In others, there



may only be partial surrender, but even that will give them a certain depth and serenity that were not there before. Parts of the ego shell break off, and this allows small amounts of the radiance and peace that lie beyond the mind to shine through.

Limit-situations have produced many miracles. There have been murderers in death row waiting for execution who, in the last few hours of their lives, experienced the egoless state and the deep joy and peace that come with it. The inner resistance to the situation they found themselves in became so intense as to produce unbearable suffering, and there was nowhere to run and nothing to do to escape it, not even a mind-projected future. So they were forced into complete acceptance of the unacceptable. They were forced into surrender. In this way, they were able to enter the state of grace with which comes redemption: complete release from the past.

Of course, it is not really the limit-situation that makes room for the miracle of grace and redemption but the act of surrender.

So whenever any kind of disaster strikes, or something goes seriously "wrong" — illness, disability, loss of home or fortune or of a socially defined identity, break-up or a close relationship, death or suffering of a loved one, or your own impending death — know that there is another side to it, that you are just one step away from something incredible: a complete alchemical transmutation of the base metal of pain and suffering into gold. That one step is called surrender.

I do not mean to say that you will become happy in such a situation. You will not. But fear and pain will become transmuted into an inner peace and serenity that come from a very deep place — from the Unmanifested itself. It is "the peace of God, which passes all

understanding." Compared to that, happiness is quite a shallow thing. With this radiant peace comes the realization — not on the level of mind but within the depth of your Being — that you are indestructible, immortal. This is not a belief. It is absolute certainty that needs no external evidence or proof from some secondary source.

## TRANSFORMING SUFFERING INTO PEACE

I read about a stoic philosopher in ancient Greece who, when he was told that his son had died in an accident, replied, "I knew he was not immortal." Is that surrender? If it is, I don't want it. There are some situations in which surrender seems unnatural and inhuman.

Being cut off from your feelings is not surrender. But we don't know what his inner state was when he said those words. In certain

extreme situations, it may still be impossible for you to accept the Now. But you always get a second chance at surrender.

Your first chance is to surrender each moment to the reality of that moment. Knowing that what is cannot be undone — because it already is — you say yes to what is or accept what isn't. Then you do what you have to do, whatever the situation requires. If you abide in this state of acceptance, you create no more negativity, no more suffering, no more unhappiness. You then live in a state of nonresistance, a state of grace and lightness, free of struggle.

Whenever you are unable to do that, whenever you miss that chance — either because you are not generating enough conscious presence to prevent some habitual and unconscious resistance pattern from arising, or because the condition is so extreme

as to be absolutely unacceptable to you — then you are creating some form of pain, some form of suffering. It may look as if the situation is creating the suffering, but ultimately this is not so — your resistance is.

Now here is your second chance at surrender: If you cannot accept what is outside, then accept what is inside. If you cannot accept the external condition, accept the internal condition. This means: Do not resist the pain. Allow it to be there. Surrender to the grief, despair, fear, loneliness, or whatever form the suffering takes. Witness it without labeling it mentally. Embrace it. Then see how the miracle of surrender transmutes deep suffering into deep peace. This is your crucifixion. Let it become your resurrection and ascension.

I do not see how one can surrender to suffering. As you yourself pointed out,

suffering is non-surrender. How could you surrender to non-surrender?

Forget about surrender for a moment. When your pain is deep, all talk of surrender will probably seem futile and meaningless anyway.

When your pain is deep, you will likely have a strong urge to escape from it rather than surrender to it. You don't want to feel what you feel. What could be more normal? But there is no escape, no way out. There are many pseudo escapes — work, drink, drugs, anger, projection, suppression, and so on — but they don't free you from the pain. Suffering does not diminish in intensity when you make it unconscious. When you deny emotional pain, everything you do or think as well as your relationships become contaminated with it. You broadcast it, so to speak, as the energy you emanate, and others will pick it up subliminally.

If they are unconscious, they may even feel compelled to attack or hurt you in some way, or you may hurt them in an unconscious projection of your pain. You attract and manifest whatever corresponds to your inner state.

When there is no way out, there is still always a way through. So don't turn away from the pain. Face it. Feel it fully. Feel it — don't think about it! Express it if necessary, but don't create a script in your mind around it. Give all your attention to the feeling, not to the person, event, or situation that seems to have caused it. Don't let the mind use the pain to create a victim identity for yourself out of it. Feeling sorry for yourself and telling others your story will keep you stuck in suffering. Since it is impossible to get away from the feeling, the only possibility of change is to move into it; otherwise, nothing will shift. So give your complete attention to what you feel,

and refrain from mentally labeling it. As you go into the feeling, be intensely alert. At first, it may seem like a dark and terrifying place, and when the urge to turn away from it comes, observe it but don't act on it. Keep putting your attention on the pain, keep feeling the grief, the fear, the dread, the loneliness, whatever it is. Stay alert, stay present — present with your whole Being, with every cell of your body. As you do so, you are bringing a light into this darkness. This is the flame of your consciousness.

At this stage, you don't need to be concerned with surrender anymore. It has happened already. How? Full attention is full acceptance, is surrender. By giving full attention, you use the power of the Now, which is the power of your presence. No hidden pocket of resistance can survive in it. Presence removes time. Without time, no suffering, no negativity, can survive.



The acceptance of suffering is a journey into death. Facing deep pain, allowing it to be, taking your attention into it, is to enter death consciously. When you have died this death, you realize that there is no death — and there is nothing to fear. Only the ego dies. Imagine a ray of sunlight that has forgotten it is an inseparable part of the sun and deludes itself into believing it has to fight for survival and create and cling to an identity other than the sun. Would the death of this delusion not be incredibly liberating?

Do you want an easy death? Would you rather die without pain, without agony? Then die to the past every moment, and let the light of your presence shine away the heavy, time-bound self you thought of as "you."

## THE WAY OF THE CROSS

There are many accounts of people who say they have found God through their deep suffering, and there is the Christian expression "the way of the cross, " which I suppose points to the same thing.

We are concerned with nothing else here.

Strictly speaking, they did not find God through their suffering, because suffering implies resistance. They found God through surrender, through total acceptance of what is, into which they were forced by their intense suffering. They must have realized on some level that their pain was self-created. How do you equate surrender with finding God? Since resistance is inseparable from the mind,

relinquishment of resistance — surrender — is the end of the mind as your master, the impostor pretending to be "you," the false god. All judgment and all negativity dissolve. The realm of Being, which had been obscured by the mind, then opens up. Suddenly, a great stillness arises within you, an unfathomable sense of peace. And within that peace, there is great joy. And within that joy, there is love. And at the innermost core, there is the sacred, the immeasurable, That which cannot be named.

I don't call it finding God, because how can you find that which was never lost, the very life that you are? The word God is limiting not only because of thousands of years of misperception and misuse, but also because it implies an entity other than you. God is Being itself, not a being. There can be no subject-object relationship here, no duality, no you and God. God-realization is the most natural thing there is. The amazing and incomprehensible

fact is not that you can become conscious of God but that you are not conscious of God.

The way of the cross that you mentioned is the old way to enlightenment, and until recently it was the only way. But don't dismiss it or underestimate its efficacy. It still works.

The way of the cross is a complete reversal. It means that the worst thing in your life, your cross, turns into the best thing that ever happened to you, by forcing you into surrender, into "death," forcing you to become as nothing, to become as God — because God, too, is no-thing.

At this time, as far as the unconscious majority of humans is concerned, the way of the cross is still the only way. They will only awaken through further suffering, and enlightenment as a collective phenomenon will

be predictably preceded by vast upheavals. This process reflects the workings of certain universal laws that govern the growth of consciousness and thus was foreseen by some seers. It is described, among other places, in the Book of Revelation or Apocalypse, though cloaked in obscure and sometimes impenetrable symbology. This suffering is inflicted not by God but by humans on themselves and on each other as well as by certain defensive measures that the Earth, which is a living, intelligent organism, is going to take to protect herself from the onslaught of human madness.

However, there is a growing number of humans alive today whose consciousness is sufficiently evolved not to need any more suffering before the realization of enlightenment. You may be one of them.

Enlightenment through suffering — the

way of the cross — means to be forced into the kingdom of heaven kicking and screaming. You finally surrender because you can't stand the pain anymore, but the pain could go on for a long time until this happens. Enlightenment consciously chosen means to relinquish your attachment to past and future and to make the Now the main focus of your life. It means choosing to dwell in the state of presence rather than in time. It means saying yes to what is. You then don't need pain anymore. How much more time do you think you will need before you are able to say "I will create no more pain, no more suffering?" How much more pain do you need before you can make that choice?

If you think that you need more time, you will get more time — and more pain. Time and pain are inseparable.

THE POWER TO CHOOSE

What about all those people who, it seems, actually want to suffer? I have a friend whose partner is physically abusive toward her, and her previous relationship was of a similar kind. Why does she choose such men, and why is she refusing to get out of that situation now? Why do so many people actually choose pain?

I know that the word choose is a favorite New Age term, but it isn't entirely accurate in this context. It is misleading to say that somebody "chose" a dysfunctional relationship or any other negative situation in his or her life. Choice implies consciousness — a high degree of consciousness. Without it, you have no choice. Choice begins the moment you disidentify from the mind and its conditioned patterns, the moment you become present. Until you reach that point, you are unconscious, spiritually speaking. This means that you are compelled to think, feel, and act

in certain ways according to the conditioning of your mind. That is why Jesus said: "Forgive them, for they know not what they do." This is not related to intelligence in the conventional sense of the word. I have met many' highly intelligent and educated people who were also completely unconscious, which is to say completely identified with their mind. In fact, if mental development and increased knowledge are not counterbalanced by a corresponding growth in consciousness, the potential for unhappiness and disaster is very great.

Your friend is stuck in a relationship with an abusive partner, and not for the first time. Why? No choice. The mind, conditioned as it is by the past, always seeks to re-create what it knows and is familiar with. Even if it is painful, at least it is familiar. The mind always adheres to the known. The unknown is dangerous because it has no control over it. That' s why the mind dislikes and ignores the present



moment. Present-moment awareness creates a gap not only in the stream of mind but also in the past-future continuum. Nothing truly new and creative can come into this world except through that gap, that clear space of infinite possibility.

So your friend, being identified with her mind, may be re-creating a pattern learned in the past in which intimacy and abuse are inseparably linked. Alternatively, she may be acting out a mind pattern learned in early childhood according to which she is unworthy and deserves to be punished. It is possible, too, that she lives a large part of her life through the pain-body, which always seeks more pain on which to feed. Her partner has his own unconscious patterns, which complement hers. Of course her situation is self-created, but who or what is the self that is doing the creating? A mental-emotional pattern from the past, no more. Why make a self out of it? If you tell her

that she has chosen her condition or situation, you are reinforcing her state of mind identification. But is her mind pattern who she is? Is it her self? Is her true identity derived from the past? Show your friend how to be the observing presence behind her thoughts and her emotions. Tell her about the pain-body and how to free herself from it. Teach her the art of inner-body awareness. Demonstrate to her the meaning of presence. As soon as she is able to access the power of the Now, and thereby break through her conditioned past, she will have a choice.

Nobody chooses dysfunction, conflict, pain. Nobody chooses insanity. They happen because there is not enough presence in you to dissolve the past, not enough light to dispel the darkness. You are not fully here. You have not quite woken up yet. In the meantime, the conditioned mind is running your life.

Similarly, if you are one of the many people who have an issue with their parents, if you still harbor resentment about something they did or did not do, then you still believe that they had a choice — that they could have acted differently. It always looks as if people had a choice, but that is an illusion. As long as your mind with its conditioned patterns runs your life, as long as you are your mind, what choice do you have? None. You are not even there. The mind-identified state is severely dysfunctional. It is a form of insanity. Almost everyone is suffering from this illness in varying degrees. The moment you realize this, there can be no more resentment. How can you resent someone's illness? The only appropriate response is compassion.

So that means nobody is responsible for what they do? I don't like that idea.

If you are run by your mind, although you

have no choice you will still suffer the consequences of your unconsciousness, and you will create further suffering. You will bear the burden of fear, conflict, problems, and pain. The suffering thus created will eventually force you out of your unconscious state.

What you say about choice also applies to forgiveness, I suppose. You need to be fully conscious and surrender before you can forgive.

"Forgiveness" is a term that has been in use for 2,000 years, but most people have a very limited view of what it means. You cannot truly forgive yourself or others as long as you derive your sense of self from the past. Only through accessing the power of the Now, which is your own power, can there be true forgiveness. This renders the past powerless, and you realize deeply that nothing you ever did or that was ever done to you could touch

even in the slightest the radiant essence of who you are. The whole concept of forgiveness then becomes unnecessary.

And how do I get to that point of realization?

When you surrender to what is and so become fully present, the past ceases to have any power. You do not need it anymore. Presence is the key. The Now is the key.

How will I know when I have surrendered?

When you no longer need to ask the question.

—— END ——



我三十岁之前的生命，处在一个持续性的焦虑状态，其间穿插着自杀性的沮丧。现在旧事重提，给我恍如隔世或是好像在谈论别人生平的感觉。

过完二十九岁生日很长的一段期间之后，有一天的凌晨时分，我在一阵极端的恐惧之中惊醒过来。我曾经有过多次类似惊醒的感觉，不过这一次感觉最为强烈。黑夜的死寂，暗室中家具模糊的轮廓，远方传来的火车噪音——这一切让我感觉格外的疏离、敌意、而且了无生趣。我对世界升起了一股很深的厌离之情。其中最令我厌恶难耐的是我自己的存在。活着承受着这悲苦的重担，意义何在？持续这永无止境的挣扎，又是何苦？一股从心里深处升起的对虚空和不存在的渴求，强烈地压过了我想继续存活下去的本能。

“我活不下去了，我受不了我自己。”这个念头不断地在我的脑海里盘旋。然后我突然觉察到这个念头的奇特之处。“我究竟是一个还是两个？如果我受不了我自己，那么必然有两个我在：就是‘我’和我所受不了的‘我自己’。” “也

许，”我这么想着，“他们之中只有一个才是真的吧。”

这一番奇特的体悟，把我震得万念俱空。我完全的处于意识之中，可是却没有了思想。接着我感觉自己被卷入一股能量的涡流里。涡流的速度由慢开始加速。我陷入强烈的恐惧之中，整个身体开始震动。我听到一个好像来自我胸腔内的声音说“不要抗拒，”。我可以感觉自己被吸进一个虚空里。而这个虚空，感觉上是在我的内在而非来自外界。突然之间，恐惧消失了，我让自己掉进这个虚空里。这之后所发生的事，我都不太记得了。

第二天，我被窗外的鸟叫声唤醒。这样的声音是我以前从来没有听过的。我的眼睛还是闭着，可是我却看到了一颗宝石的影像。是的，如果连一颗宝石都能发出声音，那么它就该是如此。我睁开了双眼。黎明的第一道曙光，由窗帘透了进来。我没有思想，但是我感觉得到，我也知道，光的无远弗届超过我们的理解范围。那个透过窗帘进来的柔软透明体，就是爱的本身。眼泪夺眶而出。我下了床，在房间里踱着步子。我认得这个房间，可是我



知道自己从来没有真正地看过它一眼。房间里的一切，就好像刚刚才诞生似地崭新亮丽。我随手拿起一枝铅笔、一个空瓶子，为它所蕴含的美和昂然的生机赞叹不已。

那一天我走在城里，居然像一个初生的娃儿似地，为了生命的奇迹而诧异惊叹。

接下来的五个月里，我处在一个持续的深沉和平静喜悦之中。五个月之后，它的强度多少蜕减了些。或许是因为它已成了我的自然状态的缘故。虽然我的生活起居运作自如，可是我明白，这一生中我做过的任何事，都不可能对我现在拥有的有所助益了。

我当然知道，某些影响深远的事，已经在我身上发生了。但是我却完全不明所以。直到数年之后，阅读了许多灵修典籍，也参访过一些明师，我才恍然明白，人人都在追求的已经发生在我身上了。我明白了当晚在受苦的强大压力下，我的意识被迫从它对那个不快乐和深度恐惧的小我的认同中

撤离，而这些所谓的认同，也不过只是心智杜撰出来的。那一次的撤离，必然是一次彻底的决裂。那个虚假受苦的小我，就好像一个泄了气的玩具一般，顿时分崩瓦解。留下来的便是我的真性，那始终临在的我是：是处于纯然状态的意识，有别于之后的形式（form）认同。事后我学会了可以进入内在那个没有时间和不灭的境界，就是我最初所感知到的虚空状态（void），并且保持全然的觉知。最初的经验 and 这种无以名状的至福与神性相较之下顿然失色。有一段时间，在物质的层面里，我一无所有。我没有亲密关系、没有工作、没有家、也没有身份。然而我却处于最强烈的喜乐状态中，在公园的板凳上，渡过了两年的岁月。

可是即使最美好的经验都来去不拘。与任何经验比起来，比较踏实的倒是那一股从来都没有离开过我的潺潺的和平之流。有时候强烈得几乎可以摸得到，连旁人也都能感觉得到。有时候，也会像一首遥远的乐曲一样，在背景里缓缓欲现。

这之后，时而有人来找我：“我想要你所拥有的，你可不可以给我，或者教我怎么获得？”我

会对他们说：“你已经有了。只是因为你头脑太吵，所以感觉不到而已。”这个答案逐渐衍生出你现在握在手上的这本书。

就这样不知不觉中，我又多了一个外在的身份。我已经变成一位心灵导师了。

## 你内在的真理

这十年来，我在欧洲和北美各地，与追求灵性成长的个人和小组共同工作，其中可以用文字传达出来的精神部份，都已经溶入这本书里了。对那些出色的朋友，我以至深的爱和感恩之情，向他们致谢。感谢他们的勇气，感谢他们拥抱内在转变的意愿，感谢他们的诘难，感谢他们虚心地聆听。没有他们，这本书不可能诞生。他们属于一个少数族群：虽然小却幸而逐渐成长茁壮的灵性拓荒者。而这一群人已经能够在他们所抵达的拓荒点上，突破那承袭自亿万年来，就禁锢人类于受苦之中的集体心智模式。

我相信本书将以自己的方式，找到那些已经做好准备要进行一些激进的内在转变的人，并且成为引发一些剧烈转变的触媒。我也希望它能接触到许多尚未准备好要全然地活出它或实践它，却觉得本书的内容有思考价值的人。阅读这本书的同时所播下的种籽，有可能在日后与人类内在潜藏的种籽并合，而在霎时之间萌芽成长，在他们的内在存活。

这本书的编排，源自于参加座谈会、冥想课程、和个人谘商时，由当事人在自发的情况下提问的做答，所以我保留了问答的格式。在这些课程和谘商中，我所受教和获益的不亚于提问的当事人。其中有些对答，我几乎逐字登录。其他的则加以分门别类，也就是说，我把最常遇见的同类型问题组合成一个问题，再从不同的答复中，撷精取要合并为一个答复。而在写作的过程中，往往会出现一个更有意义，或更具洞悉力的答案。此外，为了进一步澄清某些观点，本书的编辑也提出部份的问题来补充。

读者在全书之中，会发现所有的对话，都持续

地在两个不同的层面中运作。

其中一个层面，我要读者关注的是你内在虚假的部分。我谈的是人类的无意识和失调的本质，以及最常见的外在行为，小自人际关系的冲突，大至族群或国际战争。这些知识至关紧要，因为除非你认清了虚假之为虚假（虚假的不是你）——否则就不可能有持续地转变，你会一再地陷入幻相和某种形式的痛苦之中。我在这个层面所做的是，展示如何不把虚假的那一部分制造成你的小我，和如何不把假我制造成个人问题的方法。因为假我就是以这种方式滋养自肥。

在另一个层面，我要谈的是人类意识的一个深层的转化——它不是一个遥不可及的可能性，而是在即取即用的当下——这与你是谁或你在哪里无关。我将让你看到：如何把自己由心智的牢笼中释放出来，而进入意识的开悟状态，并在日常生活里持续不坠的方法。

在这个层面里，我在书中所使用的文字，不见

得会牵涉到它的资讯性，而是设计来让你在阅读的同时，引你进入一个新的意识。我会一而再卯足了劲，带你进入当下这个无时间的深刻意识的临在（presence）里。为的是让你一窥开悟的堂奥。在你尚未体会到我说的经验之前，你也许会发现有些段落不断地重覆。一旦你有了体验之后，我相信你会体会其中所蕴含的一股极大的灵性力量，而这就是你从本书所获得的最大回报了。再者，由于我们每个人的内在都具足了开悟的种籽，我在书中便经常与你内在的那个知者对话，也就是那个居住在思考者之后，那个能顿见灵性真理，与之共鸣，并从中汲取力量的内在自我。

某些段落之后的~是给你的建议。你不妨暂停一会，让自己静下来，去感受和体验刚刚说过的真理。书中也许有些让你自然而然地想要停顿下来的地方。

你一开始读这本书的时候，有些字眼比如：“存在”（Being）或“临在”（presence），你也许一开始不很清楚它的含意。只管继续读下去。你在读的过程里，心中会出

现一些问题或异议。这些问题或异议，或许会在稍后的章节里找到解答。再不然就是当你深入义理和你自己内心的时候，发现它们毫不相干读的时候不要只用你的头脑（mind）。留心你阅读时任何的“情绪反应”和内在深处的认知感。我所说的灵性真理，其实没有一个不是你内在深处早已经知道了的。我所做的只是唤醒你已经遗忘了的。如此一来，那亘古常新的活知识，便从你身体的每一个细胞里启动并且释放出来了。

心智总是想要归类和比较，不过如果你不试图拿其他教义的术语来比较的话，这本书对你会比较受用；否则，你可能会困在名相里。我使用的“头脑”（mind）、“快乐”（happiness）和“意识”（consciousness）之类的字，不见得和其他教义相关联。切勿执着于任何文字。文字只是踏脚石，越早丢掉越好。

我偶而会引述耶稣或佛陀、奇迹课程或其他教义的话，这么做的用意不在比较，而是为了引导你注意一个事实，虽然灵性的教理所呈现的形式各有不同，可是在本质上却始终只有一个。有些形式，

例如古老的宗教，因为外相的层层裹覆，而使它的精神几乎完全隐没不现。这样的影响至深且钜，因此世人再也无法辨识出它们的深义，而它们转化的力量也几乎荡然无存了。当我引述古老宗教或其他教义的时候，是为了显示它们深蕴的意义，同时也恢复了它们转化的力量，特别是对追随这些宗教或教义的读者而言。我对他们要说的是：真理是不假外求的。让我教你如何探入你内在已经本自俱足的自性。

最重要的是，我在尽可能的情况下，把术语做中性化的表达，为的是能够触及更广泛的读者。这本书可以被视为我们这个时代的一项重伸，重伸那永恒的灵性教诲和所有宗教的本质。本书不是衍生自外在的资源，而是源自内在那个真正的源头，所以里面没有理论或推测。我的话来自内在的经验。如果有时我有咄咄逼人之势，也是为了切入层层裹覆的心理抗拒，直捣你的内心深处，到那个你和我都已经知道了的地方，到那个可以顿见真理的地方。在那里当你内在的声音一说出：“是的，我知道这是真的”的那一刻，一股欢欣之情和昂然的生机便油然而生了。





# 第一章 你不是你的头脑

开悟的最大障碍

开悟——到底是什么？

有一个乞丐在路边行乞了三十年。有一天一个路人经过。“赏我几个零钱吧？”乞丐喃喃地说，顺手伸出了他那顶老旧的球帽。“我没有东西可以给你，”路人回答说。接着就问道：“你屁股坐着的是什么？”“没什么，”乞丐回答。“只是口旧箱子，从我有记忆以来，就一直坐在上面。”“你打开看过吗？”“没有，”乞丐说。“何必呢？里边啥也没有。”“打开看一下，”路人坚持着说。乞丐勉为其难地撬开了箱子，这时他喜出望外，满脸狐疑，因为他看到箱子里装满了黄金。

我就是那个没有什么可以给你，却叫你看宝箱里面的路人。我指的不是这个寓言里有形的箱子，

而是与你更贴身的宝箱——你的内在。

“可是我并不是乞丐呀，” 我知道你会抗议。

凡是还没有找到他们内在真正的财富，也就是存在灿烂的喜悦，和伴随而来不可动摇的平安的人，就是乞丐，即使他们拥有庞大的物质财富。他们无视于内在已经拥有的，不仅包含，而且还远超过世间财的无限量的宝藏。他们向外攀援，追寻片面的享乐或满足、肯定、安全感或爱。

一提起开悟这个字，我们便会在观念中产生超人成就式的幻觉，我执喜欢保持这样的方式，可是开悟只不过是与存在合一时觉受到的自然状态罢了。它是一种与不可蠡测、不可摧毁的东西联系的状态。那个东西，说来几乎是矛盾的，它既是你，却又远超过你，它在名相之外能够找到你的本性。这份联系感的丧失，滋生了你和你自己以及你和世界分裂的幻相。你便会有意识或无意识地感知自己是一个孤离的碎片。恐惧因此而生，内在和外在的冲突变成了常态。

我甚爱佛陀用“离苦”这么简单的两个字，把开悟给定义出来。这里面没有任何超人的影子，对吗？当然就定义而言，它并不完整。因为它只告诉了你开悟不是什么：不是受苦。然而却没有说明受苦之后，剩下的又是什么呢？这一点佛陀却避而不谈，他的沉默暗示了你必须自己去找出来。他使用反义，为的是不让你的头脑把它制造成一个可以去相信，或者一个超人般的成就，一个你无法企及的目标。可惜绝大部份的佛教徒无视于佛陀的苦心孤诣，却一迳地相信开悟非佛陀莫属，与他们无缘，至少这一辈子甭想。

你提到“存在”（Being）这个字，你可以解释它的意思吗？

存在就是永恒的，无所不在的一体生命，它超越那个充斥着无数形相且受制于生死的生命。然而本体不仅超越形相，也以最内在无形且不灭的本质，存在于每一个形相的内在深处。这意谓着它是你当下就可以触及的最深处的自我和自性。不过你

不要企求透过头脑去掌握它。不要试图去了解它。只有当头脑静止的时候，你才能知道它。当你临在，当你全然而深刻地专注在当下的时候，存在才能被感觉到。不过它绝不可能被心智头脑所了解。如果能够对存在的觉知失而复得，并且安住在那个“觉受的体悟”的状态，就是开悟。

你说的“存在”指的是神吗？如果是的话为什么你不直说？

神这个字经过数千年的滥用，它的意义已经荡然无存了。我偶而会用，不过情况极少。我说的滥用，指的是那些无缘一窥神所蕴含的那个无限灵性的人，一副自以为是的样子，信誓旦旦地使用它。再不然，就以一副“予岂好辩哉”的态度，与人争辩。这种滥用导致了荒谬的信念、主张、和我执的幻相，比如说“我的或我们的神才是唯一的真神，你的神是假的。”再不然就如尼采所宣称的，“上帝已死。”

神这个字已经变成了一个封闭的概念。只要这

个字脱口而出，就立刻创造了一个形象出来。或许，出现的不再是那个白须的老者，却依然是个自外于你的某个人或某个物的形象，当然，这个某人或某物几乎千篇一律的是男性。

这个字所蕴含的不变实相，绝不是神或存在，或任何文字可以定义或诠释的。所以唯一重要的一个问题在于这个字所指涉的那个（That），对你的体验究竟是一个助力亦或障碍？它是否指向一个超越它自己的超验实相？还是它太过于便给，反而落入你头脑里的一个概念，好让你相信它，奉为心理的偶像呢？

存在这个字无从解释起，神这个字也一样。然而，存在的优势是它是一个开放的概念。它不把那不可限量的无形，化约成一个有限的实体。你不可能用它塑造出一个形象出来。它不为任何人所独占。它是你的本质。它就像你本身的临在一样，当下就可以触及的。它是先于我是这个，或我是那个之前的我是。因此由存在这个字到存在的经验之间，只隔着一小步。

## 体验这个实相的最大障碍是什么？

是我们对心智头脑的认同。它使思想变成强迫性。无法停止思想是一种可怕的痛苦。可是几乎每个人都饱受这种痛苦，但是反而视为平常而习焉不察。这种持续不断的思想噪音，阻挡着你，使你无从发现那个与存在不可分割的内在宁静。它也创造了一个心造的假我，因而投下恐惧和受苦的阴影。这方面稍后再做更详细的审视。

哲学家笛卡儿在提出他的名句：“我思，故我在。”的时候，自信已经找到了最根本的真理。事实上，他表达的是最基本的谬思：把思考等同于存在，并且把身份认同等同于思考。强迫性思考者，这几乎是每一个人的写照，活在一个明显的孤立状态，活在一个问题与冲突不断，一个疯狂而复杂，一个反映了心智头脑不断支离的世界里。开悟是一个圆满的状态，是一个由“合一”而达到平安的状态。也就是与生命的外显层面——这个世界，以及你最深处的自我合一，并且与生命的隐含层面（原始状态）——存在的合一。开悟不仅只是受苦和内

外冲突的了断，也是不断思考苦牢的终结。这样的解脱简直不可思议！

心智认同创造了一个由概念、标签、形象、文字、批判、和定义所组成的不透光屏幕。它阻绝了所有真正的亲密关系。它隔阂了你和你自己，你和你的同胞，你和大自然，你和神的关系。这一道思想的屏幕，创造了孤离的幻相——那个造成了你和“他人”是完全独立的区隔的幻相。这也使你遗忘了一个核心的事实，就是在外形和各自不同的形式层面之下，你与万有皆是一体的事实。我所谓的“遗忘”，指的是你不再感觉你和这个不言自明的事实合一了。也许你相信它是真的，可是你不再知道它是真的。信念固然可以带来宽慰，可是只有透过亲身的体验，它才能释放你。

思考已经变成了一种疾病。当事情失去平衡的时候，疾病便因应而生。例如：身体里的细胞分裂和增殖是正常的，可是当这个过程无视于整个有机体，而持续地快速增生的话，我们便生病了。



注：心智如果运用得当，是一个超级利器。然而如果误用了心智的话，却极具摧毁力。更正确的说法是：问题不在于你使用了你的心智——一般而言你根本没有使用它，而是它在使用你。这就是疾病。你相信你就是你的心智头脑。这是一个幻相。这个工具已经反客为主掌控你了。

我不同意这种说法。我跟大多数人一样，有很多漫无目标的思考，这是真的。不过我仍然能够选择运用我的心智头脑而有所得和有所成就，而且我经常这么做。

会解谜语或是制造原子弹，并不表示你会运用你的心智头脑。头脑就像喜欢啃骨头的狗一样，喜欢啃问题。这也是它能够解谜语和制造原子弹的原因。这两者你都没有兴趣。我请教你：你能够随心所欲地摆脱你的头脑吗？你找到了控制头脑的“开关”吗？

你是指停止全部的思考？没有，我不能。只除了极短暂的一刻。

那么头脑就在使用你。你无意识地与它认同了，因此你甚至不知道你是它的奴役。这几乎就像你不知不觉地被附了身一样。你错把附身的实体当做自己。当你明白你不是那个附身的实体——思考者的时候，就是自由的开始。知道这一点使你能够观察这个实体。你开始观察思考者的那一刻，便启动了一个更高的意识层面。然后你就开始明白，还有一个超越思想，而且更宽阔的智能境界。相较之下，心智头脑只是这个智力的沧海一粟罢了。你还会明白所有真正重要的事物——美、爱、创造、喜乐、内在的平安——都来自于头脑之外。你便开始觉醒了。

~

挣脱心智的牢笼

“观察思考者” 是什么意思？

如果有人告诉医生：“我听到脑袋里有个声音。”这个人八成会被送进精神病院。事实上，几乎每一个人都以相当类似的方式，听到头脑里有一个或好几个声音：那个不由自主的思想过程。但却不明白你拥有停止这个持续不断的独白或对话的力量。

你或许在街上碰过这种滔滔不绝或自言自语的“疯”人。其实你和所有其他的“正常”人，跟他都是半斤八两。差别在于你是无声式的。你做的是无声的评论、猜测、批判、比较、抱怨、好恶喜厌等等。声音不见得与你当时所置身的情境有关，它可能是在回忆过往，或者预演、想像未来可能发生的情况。经常想像事情出了差错，或者出现负面的结果，这叫做杞人忧天。往往这一条音轨里还伴随着影像，或者“心里电影”。即便这个思想的声音与你处身的现况有关，也会被它以过去之名迳加诠释。这是因为思想的声音，属于你被制约了的头脑。而你的头脑是你所有过往的历史，和承袭得来的集体文化心智头脑模組的结晶。所以你就透过历史的眼光来看待和批判现在，而得到了一个完全被扭曲了的观点。说这个声音是一个人最可怕的敌人

并不为过。许多人在脑袋的折磨下度过一生，饱受它有增无已的攻击、惩罚、终至耗尽生命的能量。这就是许多不足为外人所道的悲惨、不快乐、和疾病的根源。

好消息是你能够把自己从你的心智牢笼里挣脱出来。这才是独一无二的真解脱。你现在就可以踏上第一步。开始尽可能地倾听你脑袋里的声音。特别注意任何一再重覆的思想模式，多少年来一直在你脑袋里重弹的老调子。我说“观察思考者”正是这个意思。原来的说法应该是：倾听你脑袋里的声音，在那里出庭见证。

当你倾听的时候，要没有分别心地听。也就是说不要批判，对你所听到的不加批判或谴责。因为你一开始批判，就意味着同一个声音打从后门趁虚而入了。你很快就体会到：声音在那里，而我是在这里，倾听它，观察它。这个对“我是”(I am)的体会，这个对你自己临在的感知不是一个思想。它源自于头脑之外。

因此当你倾听一个思想的时候，你觉知的不仅是这个思想，也觉知到那个做为思想见证人的你自己。一个新的意识向度进来了。在你倾听思想的同时，你感觉到一个意识的临在，那个一直都在思想之后或之下的深处自我。思想随即丧失了掌控你的力量，而急速地止息。这是因为你已经不再透过头脑的认同，而付予它能量的缘故。这就是不自主和强迫性思考终结的开始。

当一个思想止息的时候，你经验到一个心智流的中断——一个“无心”的间隙。

这个间隙一开始很短，或许只有几秒钟，可是它会逐渐延长。当这个间隙发生的时候，你便感觉到一种内在的宁静和和平。这是你感觉与存在合一的自然状态的开始。通常这种状态会受到头脑的蒙蔽而模糊。如果加以练习的话，宁静感和和平感就会加深。事实上，它的深度是无底的。你也会感觉由你内在深处升起一股微妙的喜悦之流：存在的喜

悦。

它不是一种类似恍惚的状态。完全不是。你的意识不但没有丧失，情况正好相反。如果和平的代价是意识的低落；如果定静的代价是生命力与警觉性的缺乏，那么便不值得拥有。在这种内在的联系状态之下，你会比在头脑认同状态下更加机警和觉知。你是全然的临在。它同时也提升了我们能量场的波动频率，它赋予生命给我们的肉体。

当你更深入这个被东方称之为无心的境界时，你就体会到纯意识的状态了。你在那个状态中感觉自己的临在充满了无比的喜悦和强度。你所有的思考、情感、你的肉体和外在的世界，相较之下变得无足轻重了。不过这是一个无我的状态，并非自私（有我）的状态。它把你带到一个超越过去你所认为的“你的自我”的境界。那个临在实质上就是你，却同时又无以名状地大过于你。我试着要传达给你的，听起来也许矛盾百出，甚至于自相抵触，不过我没有其他方式能加以表达了。

你除了使用“观察思考者”的方式之外，也可以把注意力的焦点引导到当下，来创造一个心智流的间隙。你只要深刻地意识到当下这一时刻就可以了。这是一个有深度满足感的修习。你借着这种方式，把意识由头脑的活动上引开，而创造了一个无心的间隙。你在这个间隙里，处于高度的机警和觉知之中，却没有思考。这就是冥想的精髓。

你可以在日常生活中，找一项例行的活动，来做这个练习。把你全副的注意力，摆在一个通常只是一个过程的活动上，让这个过程变成一个目的。举例来说，每当你在家里或公司上下楼梯的时候，密切注意你的每一个步伐和动作，甚至于你的呼吸。全然地临在。再不然，洗手的时候注意每一个相关联的感官知觉：水的声音和感觉，你手部的动作，肥皂的气味诸如此类的。甚或在你上车的时候，关好车门之后暂停一会，观察你呼吸的进出。觉知到那个宁静却威力十足的临在感。有一个标准可以用来度量你这个练习的成功与否，那就是：你感觉到内在和平的程度。

~

所以在你的开悟之旅中，最重要的一个步骤就是：学习不认同你的头脑。你每创造一个心智流间隙的时候，开悟之光就变得更强大。

有朝一日，你会像看到一个耍宝的孩子一样，对你头脑里的声音莞尔一笑。这意谓着你不再把你心智的内容看得那么认真了。因为你的自我感并不依附它而存在。

开悟：超越思想

难道思考不是在世界上求存的要件吗？

心智头脑是一个仪器，一个工具。它是为了一项特别的任务而用的，一旦任务完成，就要把它搁



下。由此看来，我敢说大多数人的思考中，有百分之八十到九十，都是翻来覆去、一无是处的东西。而且更因为思考的失能和负面的性质，而使得大部份的思考都有百害而无一利。你只要观测你的头脑，就会发觉此一说法的真实性。它造成生命能量严重的耗损。

这种强迫性的思考，其实是一个瘾头。瘾头的特性是什么？很简单：你没有停止它的选择。它似乎比你还强。它还给你一个虚假的享乐感，那种以痛苦收场的享乐。

我们何以会上了思考的瘾头？

因为你跟思考认同。也就是说，你由头脑的活动和内容中，汲取你的自我感。因为你相信只要一停止思考，你就马上停止存在。你在成长的过程中，根据个人和文化的制约，逐步架构出你是谁的心像图。我们不妨把这个虚幻的自我，称为我执（ego）。我执由心智活动所组成，它只能透过不断的思考而苟存。我执的意思因人而异，我在这里

的用意指的是一个虚假的自我。它是我们与心智无意识的认同而创造出来的。

对我执而言，当下这一刻几乎不存在。只有过去和未来被认为是重要的。这整个真理的逆转，说明了一个事实：心智在我执的模式里运作不良。它自始至终只关切着如何让过去起死回生。因为有了过去你又是谁呢？我执为了确保它的存续，为了从未来寻求纾解和实现，便不断地把自己投射到未来。它说：“有朝一日，等这个、那个发生的时候，我就会快乐、和平、万事如意了。”即使我执好像在关切当下的时候，那也不是它所看到的当下：由于它透过过去的眼睛在看当下，所以它把当下完全曲解了。再不然就是把当下贬至达成目的的一种手段，而这个目的，始终都铺呈在心智所投射出的未来。只要观察你的心智就不难明白。这就是它一惯的伎俩。

当下这一刻掌握着通往解脱的钥匙。可是只要你仍然是你的心智头脑，你就找不到当下这一刻。

我不想失去分析和察办的能力。我宁可选着让自己用更专注的方式思考得更清晰，也不要失去我的心智。思想是我们最珍贵的天赋。人没有了思想，只是变成另一种动物罢了。

心智的优势，只不过是意识进化过程中的一个阶段而已。我们的当务之急，是进入下一个阶段，否则，被我们豢养成怪兽的心智，迟早会把我们给毁灭。这方面容我稍后再详谈。思考和意识不是同义词。思考只是意识的微小部份而已。思想没有意识无法存存，意识却不需要思想。

开悟意味着超越思想，而不是掉入思想之下的另一个属于动物或植物的层面。在开悟的状态里，你仍然会在必要的时候，使用你的心智进行思考，可是却以比以前更专注、更有效率的方式进行。你多半只为了实用性的目的而思考。你摆脱了不自主的内在对话，你多了一份内在的宁静。一旦你需要用到心智的时候，特别是需要创造性的方案时，你会以几分钟的间隔，摆荡在思想和静止、心智和无心之间。无心就是没有思想意识。唯有以这样的方式，创造性的思考才有可能。这是因为思想

唯有在这种方式之下，才拥有真正的力量。当思想不再与更广阔的意识领域接轨的时候，它便会快速地枯竭、疯狂、而产生破坏力。

心智头脑实际上是一部求生机器。它对别的心智发动攻击、进行自我防卫、搜集、储存、并分析资讯——这是它的拿手绝活，不过这根本不是创造。所有真正的艺术家，无论他们知道与否，那个创造的灵感都来自一个无-心的地方，都来自内在的宁静。然后再由心智，把创造的驱力和洞见形之于外。即使最伟大的科学家，也宣称他们是在心理的寂静中，产生了创造性的突破。对全美知名数学家，包括爱因斯坦在内，进行的一项研究方法问卷调查，结果令人惊讶。调查发现“在创造性行为短暂而具决定性的阶段中，思考只扮演了次要的角色”。因此，我敢断言，大多数科学家不具创意的原因很简单：并不是因为他们不知道如何思考，而是他们不知道如何停止思考。

你身体的奇迹、生命的奇迹，都不是透闹怯腴  
伎级丛旌臀档摹O远准氛牵幸桓鲈冻闹牵刃闹歉  
按蟠闹悄茉谗俗鳌R桓鲞享ぶ挥星X种淮缙南赴

?SPAN lang=EN-US>DNA里，何以蕴藏着足以填满六十万张书页这么多的指令？我们对身体的作用知道得越多，使越能体会身体内在运作的智能有多么庞大，而我们知道的又是多么微不足道。心智一旦与它重新联系，就会变成一个神奇无比的工具。然后它才会甘拜下风，效劳于一个比它更大的层面。

## 情绪：身体对心智的反应

情绪又是怎么回事？我陷在情绪里的时候，比陷在心智的时候多。

我使用心智这个字，代表的不只是思想。它还包括了你的情绪，和无意识的心理-情绪反应模式。情绪在心智和身体的交会处生起。它是身体对心智的反应或者说，是你的心智在身体里的反射。例如：一个攻击性的思想或敌意性的思想，会在身体里创造出能量的累聚，我们称它为愤怒。身体开始准备战斗。你在生理、心理上受到威胁的念头，导致身体的收缩，这就是我们所说的恐惧的生理

面。研究显示，强烈的情绪甚至会造成身体的生化改变。生化改变代表了情绪的生理面或物质面向。当然，通常而言，你并不会意识到你所有的思想模式，往往只能透过观察情绪，你才能把它们带进意识之中。

你越认同你的思考、好恶、批判、言诠，也就是说，你越不能以观察意识的情况临在，你情绪的能量电荷就越强，无论你觉察与否。如果你无法感觉到你的情绪，如果你断绝了与情绪的联系，它迟早会以一个生理问题或病症的形式或事件，让你在一个纯生理的层面经验到它。晚近有关这方面的论著已经很多，我们无需在此多所着墨。一个强烈的无意识情绪模式，可能会以一个外显的事件，巧合地发生在你身上。例如，我观察到某人携带了大量的愤怒，他没有察觉，也没有表达出来，那么他很可能遭致其他愤怒者莫名其妙的言词或肢体的攻击。这是因为他们散发出强烈的愤怒波动，而被某人在潜意识里接收，因而引爆了他潜伏在内的愤怒。

如果你在情绪的感觉上有困难，不妨先把注意

力聚焦在你身体内在的能量场上。从内在去感受你的身体。这么做也会让你触及到你的情绪。这方面我们稍后再加详谈。

~

你说情绪是心智在身体里的反射。可是这两者之间往往会发生冲突：心智说“不”而感受却说“好”，或者相反的情况。

如果你真的想了解你的心智，身体会给你最忠实的反映。所以要审视你的情绪，最好是在你的身体里感觉它。如果它们之间有很明显的冲突，那么思想是谎言，而感受才是真理。它虽然不是有关你是谁的真至真理，却是你当时心智状态的相对真理。

表相的思想和无意识心理过程之间的冲突，是习以为常的事。你也许还没有办法把无意识的心智活动，当做思想一样带入觉知里。可是，它总是会

以一个感受的方式，反映在身体里面，好让你能够觉察。用这种方式观察情绪，基本上就像我先前提过的倾听或观察思想是一样的。唯一的差别在于：思想在你的头脑里，而情绪却具有强烈的生理成份，因此它主要是在身体里面感觉到。你可以在不被情绪掌控的情况下，容许它存在那里。这时候的你，已经不再是这个情绪了，你是观察者，那个观测的临在。做这个练习，会让你所有无意识的部份被带进意识的光照之下。

这样说来，观察自己的情绪和观察自己的思想同样重要了？

对。要习惯性地自问：“这一刻，我的内在发生了什么事？”这个问题会把你导引到正确的方向上。不过，不要分析，只要观察。把你的注意力向内转。感觉情绪的能量。如果没有情绪在，再把你的注意力带入更深的身体能量场里面。这里是通往存在的大门。

一个情绪通常代表一个被强化，且蓄满能量的



思想模式。更由于它蓄势待发的能量，一开始并不容易保持足够的临在以便观察。它想要掌控你，而它通常都会得逞，除非你有足够的临在。如果你因为缺乏足够的临在，而无意识的被拖进跟这个情绪的认同里，这是常态，这个情绪就暂时地变成了“你”。你的思考和情绪之间，往往会形成一个恶性循环：它们彼此喂养。思想模式以一个情绪的形式，为自己创造了一个放大的映像，而情绪使用它的震动频率，继续豢养这个原初的思想模式。思想在情境、事件、或者被感知为情绪肇因的人身上，把能量喂给了情绪；情绪再把能量反馈给思想模式，如此周而复始。

基本上，所有情绪都是一个最原始而没有差别的情绪的变型。它的根源是来自于失去了对我们那个超越名相的本来面目的觉知。因为它无差别的性质，所以很难找到一个精确的名称，来描述这个情绪。“恐惧”相当贴近，不过除了一个持续性的威胁感之外，它还包含了一个深度的遗弃感和不完整感。也许单纯地把它叫做“痛苦”不失为一个最适当的名称，因为它和这个基本情绪一样无等差分别。去对抗或铲除这个情绪的痛苦，就是心智的重

大责任。这也是它疲于奔命的原因之一。可是它充其量也只是暂时地把痛苦给掩盖住而已。事实上，心智越费心尽力地想要摆脱痛苦，痛苦就越强。心智永远找不到解答，它也不容你找到解答，因为它本身就是“问题”的一部份。不妨想像一个追查纵火犯的警官，而实际上，这位警官就是纵火犯。除非你停止从心智的认同里，也就是我执里，汲取你的自我感，你不会有从痛苦中解脱的一天。如此你的心智才会丧失它的权位，而本灞阅阅阅媛绦拘缘拿婺浚磺胱岳础?SPAN lang=EN-US>是的，我知道你要问什么了。

我要问的是：那么像爱、或喜悦等正面的情感，又怎么说呢？

它们是你与存在有了内在联系后，自然状态中不可分割的一部份。每当你的思想流产生间隙的时候，爱(love)和喜悦(joy)的惊鸿一瞥，或者短暂的深度和平(peace)，便可能来临。对大多数人来讲，只有当殊胜大美当前、体能发挥至极限、甚或生死交关的当头，才会引发出心智的“失语状态”。这样的间隙，才会出奇不意地发生。这时内在的寂静

突然来临。在这份寂静中沁沁而出的，是一股微妙又强烈的喜悦、爱和平。

通常这种时刻只是浮光掠影，一闪即逝。因为心智又忙不迭地履行它制造噪音的活动，也就是我们所说的思考。在你没有把自己由心智的铁牢中解脱出来之前，爱、喜悦和平便不可能滋长。不过它们并不是我所谓的情绪。爱、喜悦和平，在一个比情绪更深的层面。因此你势必先要全然地意识到你的情绪，并且能够感觉它们之后，才能进一步感觉到那超越情绪的爱、喜悦和平。情绪这个字的原意是“干扰”，它源自拉丁文的emovere——“打扰”的意思。

爱、喜悦和平，是存在的深层状态，或者更贴切的说法是：与存在的内在联系状态的三个面向。在这种状况下，它们没有对立。这是因为它们源自于心智之外的缘故。情绪则另当别论，它是二元性心智的一部份。它受制于对立法则。简言之，就是有好必有坏的意思。因此在一个无明的、心智认同的情况下，往往被误称为喜悦的，其实只是痛苦/享乐的交递循环里，短暂的享乐罢了。享乐不

同于喜悦的内发，它总是向外攀援而来的。同一个事物，今天带给你享乐，明天却让你痛苦，或者是离你而去，让你在匮乏中痛苦。而那被称之为爱的，也许能带给你一时的欢乐和刺激，可是它毕竟是一个上了瘾的攀缘，在极度需求的情况下，可以瞬间由爱生恨。许多“爱”的关系在蜜月期结束之后，便在爱、恨、吸引、攻击之间摆荡。

真爱不会让你受苦。它怎么会呢？它不会在瞬间转爱为恨。真正的喜悦，也不会变成痛苦。我曾经说过，即使在你开悟之前——在你解脱心牢之前——你也许浅尝过真爱、真喜悦，或者深度的内在和平，它虽静止却生机盎然。这些都是你真如本性的面向，却遭到心智的蒙蔽。即使在一个“正常”的爱瘾关系里，也会觉受到一种更纯真、更不可毁灭的片刻。不过它们也只是春光乍现，随即又被心智的干扰遮蔽了。你也许有如失去瑰宝之痛，或者你的心智会说服你说，毕竟这只是一场空幻。事实上，它既不是空幻，你也不可能失去它。它是你自然状态的一部份，它可以被心智遮蔽于一时，却永远无法被摧毁。纵或乌云铺天盖地，太阳却不曾消失。而太阳就在乌云的另一端。

佛陀说痛苦或受苦，源自于欲望和渴求，所以断欲是离苦的究竟之道。

所有的渴求，全都是心智为了取代存在的喜悦，而向外境和未来寻求救赎或成就。只要我还是我的心智，那么我就是那些渴求、那些需要、那些匮乏，脆弱、和厌离。离开它们，便没有“我”。我只是一个可能性、一个有待实现的潜力、一颗尚未萌芽的种籽。处于这种状态下的我，即使对解脱或开悟的欲求，都只是另一个要在未来付诸实现或完成的渴求。因此，切勿寻求欲望的解脱，或“达成”开悟。要变成临在。以心智观察者的身份临在。而不要套佛陀的话、要当佛陀、要当“觉醒者”——佛陀这个字的本意。

自从人类由恩典的状态中坠落，而进入时间和心智的领域，丧失了对存在的觉和，便被痛苦折磨了亿万年之久。人类在痛苦中，视自己为了无意义的断瓦残片，在一个疏离的宇宙中，断绝了自己和源头以及彼此之间的联系。

只要 you 与心智认同，也就是说，只要你在灵性上是无意识的，你便难逃痛苦的藩篱。我所谈的主要是指情绪的痛苦。它是生理痛苦和生理疾病的元凶。怨憎、恨、自怜、愧疚、愤怒、沮丧、嫉妒等，甚至最轻微的恼怒，都是痛苦的形式。而每一个享乐或情绪的“high”里都潜伏了痛苦的种籽：它们是一体的两面，必将应时而显。

任何一个曾经藉毒取“high”（high）的人，都知道high的尽头就是low（low），乐极生痛的道理。也有许多人，由亲身的经验得知，一份亲密关系居然会在反掌之间，由享乐的源头变成了痛苦的渊薮。从一个更高的观点来看，正、负两极都是底层痛苦的一体两面。而这个底层的痛苦，与心智认同的我执意识状态是如影随形、不可分割的。

你的痛苦有两个层面：一层是你现在创造的痛苦；另一层是仍然活在你的心智和身体里的旧痛。停止制造眼前的痛苦，并且瓦解旧痛——就是我接着要探讨的。



## 第二章 意识：离苦之道

### 不要为当下创造新痛

没有人能够完全免于生命的痛苦和悲伤。那么问题难道不是在于如何与它们并存而不是试图躲避吗？

人类的痛苦中，有绝大部分都是不必要的。它是你那个没有受到观察的心智主宰你的生命时，所自编自导出来的。

你现在所创造的痛苦，十之八、九都是对“本然如是”（what is）某种形式的不接纳和无意识的抗拒。抗拒以批判的形式，呈现在思想的层面上；而在情感的层面上，它又以负面情感的形式呈现。痛苦的强度，根据你对当下这一刻抗拒的程度而定，而抗拒的程度，又决定于你与心智认同的强度。心智总是想尽办法去否认当下、逃避当下。换



言之，你越认同你的心智，你受的苦就越多。再换一个说法就是：你能够尊重和接受当下的程度越高，你免于痛苦和受苦——免于我执心智的程度就越大。

心智为什么要习惯性地否认或抗拒当下呢？因为它无法在没有时间，也就是在没有过去和未来的情况下运作和掌控。所以它把无时间性的当下视为威胁。事实上，时间和心智是不可分的。

想像一个只有植物和动物栖息，而没有人类的地球。那里会有过去和未来吗？我们还能煞有介事地谈论时间吗？假如有个人在那里问“现在几点钟？”或“今天几号？”这样的问题，就显得格外荒唐了。地上的橡树或天上的飞鹰，会被这样的问题问得茫然不知所措。“什么时间？”他们会问，“那还用说吗？就是现在呗。”“时间就在现在，不然还会在哪？”

没错，我们在世上运作是需要心智和时间。可是它们已经到了接管我们生命的点上了。这也是人

类得失能、痛苦、和悲伤所生起之处。

心智持续地以过去和未来，掩饰当下这一刻，以确保它的主控性。因此，与当下密不可分的存在，它的生命力和无限的创造潜力，就被时间给遮盖了。而你的真性也被心智所蒙蔽。人类的心智，不断地累积起一副时间的重担。所有人都在这个重担之下受苦，可是他们还是透过忽视或否认那宝贵的一刻，或者把它贬为只存在于心智里，而且不实际的一个达到未来的手段，并且不停地加重它的负荷。人类集体与个人心智所累聚的时间里，也残留着大量的旧痛。

如果你不想再为约汉捅鹑舜丛焱纯啾缙悴幌胸  
偌绦碓颡赏吹牟杏啾敲淳捅鸬佻丛於钊獾氛奔冽辽  
俨灰闵钏导拭嫠瓿氲牧俊 R 缩尾淮丛焔奔淠  
兀?B style="mso-bidi-font-weight: normal">就是要深深地体认出当下这一刻才是你所有的。把现在变成你生命首要的焦点。把你之前以时间为家，偶而在“现在”做客，改为以“现在”为家，而只在生活的实际面有需要时，偶而造访一下过去和未来。始终对当下这一刻说：“yes”。还有什么行

为是比“抗拒事实”更徒劳、更疯狂的？还有什么比反对生命本身更疯狂的？因为生命就是当下，且始终都是当下。向“所是”臣服，对生命说“yes”你就会看到，生命突然之间开始为你效劳，而不再处处与你为敌了。

~

当下往往令人难以接受、令人不愉快或糟透了。

当下本然如是。观察你的心智如何给它贴标签，以及贴标签的过程。这种持续不断地入席批判，创造了痛苦和不快乐。你透过对心智机制的观察，而由它的抗拒模式之中解套，然后你就能容许当下这一时刻的临在了。这让你品尝到不受外境束缚的内在自由的状态，也就是真正的内在和平状态。然后接下来看看它如何发展，而你是否需要采取什么行动。

先接受——再行动。不论当下这一刻的内容如何，把它当做你的选择，接受它。配合它，不要违逆它。把它当成是你的盟友，而不是敌人。你的整个生命将会发生神奇的转化。

~

## 旧痛：瓦解痛苦之身

在你还不能汲取当下的力量之前，你所经验的每一个情感的痛苦，都会留下一个依附你而生的余痛。它与那个已经在你里面的旧痛合并，寄居在你的心智和身体里面。当然这也包括你孩提时期，因为这个世界的无意识所招致的痛苦。

这个经年累月所积聚的痛苦，就是盘踞在你的身体和心智里的负能场。如果你把它当成一个名符其实的隐形实体来看的话，会更接近事实。它就是我们情绪的痛苦之身。它有两个存在模式：潜伏的和活跃的。一个痛苦之身也许有百分之九十的时间

是潜伏的，但对一个非常不快乐的人来说，它也许高达百分之百的活跃。有些人终其一生都在他们的痛苦之身中渡过，有人却只在某种情境——如亲密关系中，或者与过去的失落、遗弃、生理或情感的伤害等关联的情境之下——体验到它。任何事都能触发它，特别是与你过去的痛苦模式相互呼应的事件。当急敢忧狽锥尉跣训氛焙颍词怪燎缀糜训囊桓魃敕α蛭才 闹裕寄芷舳?SPAN lang=EN-US>有些痛苦之身就像一个啼哭不停的孩子一样，虽然惹人讨厌，却也相对的无害。有的则是邪恶而且破坏力十足的恶魔怪兽。有些有肢体暴力倾向，比较多的是情绪性的暴力。有些会攻击他身边或亲近的人，有些则攻击他们的主人。然后，你在生活中的一些思想和感情，就会变得极度的消极和具有自我毁灭倾向。疾病和意外，经常是以这种方式创造出来的。有的痛苦之身甚至会驱使它们的主人走上自杀的绝路。

你自以为很了解的一个人，会突然之间，摇身一变成了一个古怪、邪恶的怪物，让你震惊不已。然而更重要的是，要在你自己的内在觉察到它，而不是去观察别人。注意你内在任何不快乐的迹象，

无论它以任何形式出现——它也许就是正在苏醒的痛苦之身，它采取的形式包括恼怒、暴怒、不耐烦、心情郁闷、想伤害的欲望、生气、愤怒、沮丧，一个想在关系中制造戏码的需要等。务必趁早在它刚由潜伏状态中苏醒的那一刻逮捕它。

痛苦之身就像存在中每一个实体一样想要存活。只有当你无意识的跟它认同时，它才能存活。接下来，它就要骑到你的头上，掌控你，“变成你”，透过你活着。它需要透过你取得“食物”。它以任何与它同类能量相呼应的经验，任何以各种形式：怒气、毁灭、恨、哀伤、情感的戏码、暴力、甚至于疾病所创造出来的痛苦为食。因此一旦痛苦之身掌控了你之后，便会在你的生命中，创造一个可以和它能量场共振的情境，好让它取食存活。痛苦只能以痛苦为食。痛苦不能以喜乐为食。它对喜乐食不下咽。

一旦痛苦之身掌控了你之后，你就会想要更多的痛苦。你不是变成受害者就是迫害者；你不是想施加痛苦，就是想承受痛苦，或者两者都要。其实这两者之间没有什么差别。你不但没有意识到这一

点，还会义正辞严地宣称自己不想要痛苦。不过，仔细看看便不难发觉，你的思考和行为，如何被你设计成要让自己和别人继续痛苦的模式。如果你是真正地意识到它的话，此一模式便会瓦解。因为想要更多的痛苦，就是疯狂的行径，而没有人会有意识地疯狂。

痛苦之身是我执所投射的阴影，它其实会害怕你意识的光照。它害怕被发现。它的存活，依赖着你与它无意识地认同，以及你无意识地恐惧去面对那活在你里面的痛。可是如果你不面对它，你不把意识的光照入痛苦里，你就会被胁迫之下，一而再地让它复活。痛苦之身也许是你眼中一只危险的怪兽，让你没有勇气看它。不过我要跟你担保的是，它是一个虚而不实的幽灵，在你临在的威力下，是不堪一击的。

有些修行的教义声称，所有痛苦究竟只是幻相，这是真的。问题是：它对你是真的吗？单凭一个信念并不会让它成真。你想让自己的下半生都在痛苦中，而又口口声声地说它是幻相吗？这样做能让你免于痛苦吗？我们所关切的是，如何让你体认

真相——也就是说，如何让它在你的经验中落实。

痛苦之身，它不要你直接地观察它，不要你以它本然的样子看它。当你观察它的时候，去感觉它在你内在的能量场，把你的注意力贯注在里面的那一刻，认同就断了。一个更高向度的意识层面就会进来。我称之为临在。你现在是痛苦之身的见证人和观察者。这意谓着，它不能再冒充你的身份利用你，它再也不能透过你来滋养自肥。你已经找到了自己最内在的力量。你已经汲取了当下的力量。

当我们拥有足够的意识，切断与痛苦之身的认同时，结果会怎么样？

无意识创造它；意识却把它转型成它自己。圣保禄以优美的文句，表达了这个宇宙的原理：“在光照之下，一切无所遁形；在光照之下，一切化成光。”就像你无法对抗黑暗一样，你也无法对抗痛苦之身。试图这么做，只会增加冲突和更多的痛苦。观察它就足够了。观察它隐含了接受它是当下这一刻本然的一部份。



痛苦之身包含了受困的生命能量，它是从你整个能量场中分裂出来的，它透过反自然的心智认同，取得了临时的自治权。它已经像是一只反噬自己尾巴的动物一样，把矛头向内转，变得反生命了。你认为人类的文明，何以会变得如此的自取灭亡？可是即使这种自毁的力量，仍然是生命的一种能量。

当我们开始撤除认同，变成观察者的时候，痛苦之身会继续运作一段时间，并且千方百计地诱使你再度与它认同。虽然你已经不再藉由认同赋予它能量，它仍然具有某些动能，就像一个没有了驱动力的滑轮一样，还会再跑个几圈。这个阶段里，它还会在身体的不同部位，创造一些疼痛和痛苦，不过它很快就会消失。停留在临在里，停留在意识中。戒备森严地守护着你内在的空间。你需要有足够的临在，才能直接地观察痛苦之身，同时感觉它的能量。这一来它再也无法控制你的思考。当你的思考和痛苦之身的能量场并联的时候，你就是和它认同，你再度以你的思想喂养它了。

举例来说吧，如果愤怒是痛苦之身的主控能量，而你思考了一个愤怒的思想，你沉缅在某个人对你的所做所为，和你打算如何对待他或她的时候，那么你就变成无意识了。痛苦之身便趁虚而入，变成了“你”。愤怒的底层必然有痛在。再比如说，你被一个阴沉的心情所攫获，于是你开始进入一个负面的心智模式里，思考着自己的生命有多可怕。你就已经变成无意识，而成为痛苦之身攻击的靶子。我这里使用的“无意识”，指的是与某个心理或情感的模式认同。它隐含的意思是：观察者的完全缺席。

持续不懈地进行有意识的专注，切断了痛苦之身和思想过程之间的连结，并且引发了转化过程。就好像把痛苦当成了意识之火的燃料一样，其结果是，意识之光燃烧得更加明亮。这就是古代炼金术的秘密：贱金属转化为黄金，受苦转化为意识。你内在的分裂疗耍阉侯缺涑赏嗽4撕竿愕脑鹑尉褪牵翰灰球丛焱纯嗜?SPAN lang=EN-US>我把整个过程做一个总结：把注意力焦集在你内在的感觉上。知道这是痛苦之身。接受它在那里。不要思考它——不要让感觉变成思考。不做批判或分析。不要

从它身上为自己编造身份。保持临在，对你内在发生的一切，继续当一个观察者。觉察你情感痛苦的同时，也觉察那个“进行观察的”，那个沉默的观察者。这就是当下的力量，你有意识临在的力量。接下来的就静观其变了。

对许多女性来说，痛苦之身特别会在经期之前的时间觉醒。这方面我稍后再详谈。目前我先这样说：如果你能够在那个时候保持警觉和临在，观察任何内在的感觉，而不被它所掌控，它便提供给你一个最有力量的灵修机会，所有旧痛就可能发生一次急遽的转化。

## 我执与痛苦之身认同

我在前面所描述的过程，威力十足却极其简单。连小孩子都可以学，希望有一天它成为孩子求学过程中，所学的第一件事。当你了解了临在的基本原则，就是对你内在所发生的事情，做一个观察者的时候——你借着经验它而“了解”它——一个最具潜力的转化工具，便可以任你使唤了。

这并不意味着否认你在撤离认同时所遭遇到的强烈内在抗拒。这种情况特别发生在一个大半生都与情感的痛苦之身做密切的认同，而且整个或大部份的自我都投资在上面的人身上。这意味着，你由痛苦之身制造了一个不快乐的自己，而且还相信这个心造的假象就是你的本来面目。在这种情况下，对丧失身份的无意识恐惧，会对任何认同的撤离创造出强势的抗拒。换言之，你宁可置身痛苦——当痛苦之身——也不要跃入未知，甘冒风险，失去你所熟悉的不快乐的自己。

如果你吻合以上的情况，那么观察你内在的抗拒。观察你对痛苦的执着。务必非常警觉。观察你苦中作乐的怪癖。观察你强迫性地谈论它或思考它的习惯。抗拒会因为你对它的觉察而终止。然后，你才能把注意力带到痛苦之身上面，以见证者的身份，停留在临在里，因而启动了转化。

这件事只有你能做。任何人都无法代劳。如果你有幸找到一些意识特强的人，和他们共处，加入

他们的临在状态，这对你会有所助益，并且加速转化的过程。在这种方式之下，你个人的意识之光，会快速增强。把一块刚生出火苗的木材，摆在另一块烈火熊熊的木材旁边合烧之后再分开，原先的火苗会变成烈焰。毕竟火还是一样的火。精竦际Φ墓δ埽褪前繆茵獍鸦稹S行T睦碇瘟剖σ材茆宦男姓飧赜δ埽染鎏跢牵且丫搅诵闹塹牟忝妨(3)以诟霭附兄校茆淮丛旌臀登苛业囊馐读僭谧刺?SPAN lang=EN-US>恐惧的起源

你提到说恐惧是我们情感的痛苦里基底的一部份。恐惧是怎么发生的？为什么人们生命中有这么多的恐惧？适量的恐惧，不是一种健康的自我保护吗？

如果我对火没有一份恐惧感的话，我很可能以手探火而受到灼伤。

你不以手探火的理由是，你知道自己会烧伤，而不是因为恐惧。你不需要用恐惧来避免不必要的危险——起码的智力和常识就绰绰有余。应用你过

去的教训，就足以应付这一类实际的事物了。如果现在有人用火或肢体暴力威胁你，你或许会经验到恐惧。这是避险求存的本能，不是我们谈的心理制约式的恐惧。心理制约式的恐惧，与任何实质的、真实的、即时的危险是不同的。它以许多形式：不安、忧愁、焦虑、神经质、张力、害怕、恐惧症等出现。这种心理恐惧，总是出于可能发生的事件，而不是正在发生的事件。你在此时此地，心智却跑到未来。这就创造出一个焦虑的间隙。如果你和你的心智认同，而与当下的力量和单纯失去了联系，这个焦虑的间隙就会如影随形地跟着你。你通常能够因应当下的情境，但是对于一个只是心智投射出来的事物，你却无能为力——因为你无法去因应未来的情境。

更严重的是，你与心智认同一天，我执就会主导你的生命一天。这一点我在前面已经指出过。纵然有精密繁杂的防卫机制，我执由于它幽灵的本性使然，使它相当脆弱且缺乏安全感，而且它自认为置身在不断的威胁之下。即使我执以十足的自信示人，也不外是这样的情况。你记得我说情绪是身体对心智的反应，身体不断地由我执——虚假心造的

自我——接收的讯息是什么？危险，我受到威胁了。那么情感由这个持续的讯息里，又产生了什么？当然是恐惧。

恐惧的肇因似乎很多。恐惧失落、恐惧失败、恐惧受伤等等。可是所有的恐惧，归根究底只是我执对死亡和毁灭的恐惧。对我执而言，死亡如影随形。在心智认同状态下，对死亡的恐惧影响着你生命的每一个面向。举例来说，即使在争辩时对于我是你非——保卫你所认同的心智地位——这种强迫性的需求，乍看似枝微末节的“正常”事件，却是导源于对死亡的恐惧。如果你认同了一个心智地位，一旦你辩输了，你以心智为根据地的自我感，便遭受到了毁灭性的严重威胁。因此，对那个等同于我执的你，是容不下任何错误的。错笥赜劳鑫转廉U秸蛭飧韶穉奘墓叵狄惨蛭飧韶屏选?SPAN lang=EN-US>一旦你撤离了对心智的认同，对错与否对你的自我感实在无关痛痒。那个是非对错的强烈的强迫欲望，和深度的无意识需求——也是一种暴力形式——便消逝无形了。你大可明确而坚定地陈述你如何的感受或想法，但是其中却不含丝毫的攻击性或防卫性。而你的自我感便不再源自于你

的心智，而来自你内在一个更深、更真实的地方。小心你内在任何种类的防卫机制。你防卫的是什么？一个虚幻的身份、一个心智里的形象、一个虚构的实体。透过你对这个模式的意识，透过你的见证，你撤离了认同。在意识的光照下，无意识的模式就会快速地瓦解。这就是腐蚀人际关系所有争辩和权力游戏的终结。想驾凌于他人之上的权力欲望，只是以力量来掩饰软弱。真正的力量在内在，你当下就可以即取即用的。

因此，任何与心智认同的人，便因此断绝了根植于本体的深层自我，和真实力量的连系，从此便将与恐惧常相左右。已经超越了心智的人，可谓凤毛麟角。所以你大可假设，几乎你所遇到的和认识的每一个人，都活在恐惧的状态下。差别只在于恐惧的程度而已。我们都在恐惧的两极之间起起落落，一端是焦虑和害怕，另一端则是若隐若现的不安和隐而未现的威胁感。多数人只有在恐惧以较剧烈的形式出现时，才会意识到它的存在。

追寻圆满的我执



情感痛苦的另一个层面，是根深柢固的匮乏感或不完整、不圆满感。这是我执心智本质的一部份。它是某些人的意识，也是某些人的无意识。如果它是有意识的，它便以一种游移不定，和持续的无价值感或自卑感彰显于外。如果是无意识的，它只会以一种强烈的渴求、匮乏和需要，被间接地感觉到。在任何一种情形下，当事人为了填补内在所感觉到的空洞，经常会强迫性地追求我执的满足感和可供认同的事物。所以，他们要为财产、金钱、成功、权力、认可、或者一份特别的关系努力奋斗。这么做基本上会使他们对自己的感觉好一点，感觉完整一些。可是即使在他们获得这一切之后，很快就会发现，那个无底洞还在。这一来麻烦可大了，因为他们无法再以梦幻自欺了。其实他们可以继续的自欺欺人。只不过这会使问题更加棘手。

只要我执心智主宰着你的生命，你便无法真正活得自在；你无法获得平安或是自我实现，除了在你得偿夙愿时的那个短暂的片刻。由于我执是自我感的变异，它需要与外境认同。它需要不断地兼顾防卫和觅食的两大功能。最常见的我执认同是与财产、工作、社会地位、认可、知识和教育、外貌、

特殊能力、关系、个人和家族史、信念系统有关，经常还包括政治的、国家的、种族的、宗教的、和其他的集体身份。但是以上皆非你。

你觉得吓人吗？还是你知道之后，反而松了一口气？所有这一切，你迟早非抛弃不可。或许你发现这一点很难相信。我当然不是要求你相信你的身份不能在这些东西里面找到。其中的真理，你将会亲身经历。当你感到无常来临的时候，你就会知道。死亡会把所有不是你的袭卷一空。生命的秘密就是“先身体之死而死”——并且发现原来根本没有死亡。

## 第三章 深入当下

### 不要在心智里寻找自我

我觉得在我达到全意识或灵性的开悟之前，有关心智的运作，还有更多需要我去了解的。

不，你不需要。心智的问题，无法在心智的层面得到解决。一旦你了解了心智的根本失能之后，你需要去学或了解的实在不多。研究心智的复杂，也许会让你当个好心理学家。不过这么做并不能使你超越心智。就像研究疯狂不足以创造理智一样。你已经了解无意识的基本机制：心智认同。它创造一个虚假的自我——我执，作为植根于本体里真我的代用品。正如耶稣说的，“你成了葡萄树上砍断的枝桠。”

我执的需求是无底的。它感觉到自己的脆弱和饱受威胁，所以它活在一个恐惧和匮乏的状态里。

一旦你知道它基本的失能如何运作之后，就不需要再探索它无以数计的外显活动，也不需要把它变成复杂的个人问题。我执当然喜爱这么做。它老是在寻求执着物，好强化和抬高它虚幻的自我感。而它随时准备执着在你的问题上面。这也是为什么有这么多人，他们大部份的自我感，是与他们的问题密切地联系着的原因。这种情形一日发生，他们最不愿意见到的是摆脱它们；因为这意味着自我的丧失。无意识的我执在痛苦和受苦上，会做巨额的投资。

所以当你一体会到心智认同是无意识的根源时，情感当然也包含在内，你就走出来了。你变得临在。当你临在的时候，你可以任凭心智天马行空而与它无所瓜葛。心智本身并无功能失调。它是一个很棒的工具。失调产生在你由心智里寻找自我，并且把心智误认为你的本来面目的时候。然后，它就变成了我执的心智，接管你整个生命了。

终止时间幻相

撒离心智的认同几乎是不可能的事。我们都习染其中，你如何缘木求鱼？

窍门在这里：终止时间的幻相。时间和心智狼狈为奸，一体不分。把时间从心智里移除，它就停止了——除非你选择要用它。

与心智认同，就是自陷于时间的泥沼：几乎一意孤行地只活在记忆和期盼里的驱迫力。这创造了你对过去和未来的执迷不悟，对当下这一刻缺乏尊重、认知和容许它存在的意愿。驱迫力的产生，是因为过去给予你一个身份，而未来又以各种形式掌握了救赎和实现的应许。两者都是幻相。

可是没有了时间感，要如何在世间运作？人生没有可以奔赴的目标，我连自己是谁都不知道了。因为过去塑造了今天的我。我认为时间是宝贵的，我们需要学习明智地使用它，而不是废掉它。

时间既不宝也不贵，因为它是个幻相。你所认

知的宝贵，不是时间，而是时间之外的那一点：当下。当下才是既宝又贵的。你专注在时间上——过去和未来——的程度越大，你磋跎掉最宝贵的当下的程度就越多。

为什么说它是最宝贵的呢？首先，因为它是唯一的。它是存在的全部。永恒的现在，就是你整个生命展现其中的空间，那个如如不动的因素。生命就是当下。过去从来没有一个不是当下的时间，未来也不会有。第二，当下是唯一一个能带你超越有限心智局限的点。它是你唯一的一个通往无时间、无形式的本体界的点。

## 当下之外一无所有

难道过去和未来不像现在一样真实，甚至比现在还真实吗？毕竟过去决定了现在的我们，也决定了我们现在的感知和行为。而且未来的目标，也决定了我们现在要采取的行动。

你一直没有抓住我话中的精神，因为你试图做心智上的了解。心智无法了解。只有隳墉G肽愕ゴ康库闾?SPAN lang=EN-US>你可曾在当下之外，经验过、做过、思想过、或感觉过任何事吗？你认为你以后会吗？任何事有可能发生或存在当下之外吗？答案不言自明，不是吗？

过去不曾发生过什么；它发生在当下。

未来不会发生什么；它会发生在当下。

你认为的过去，是一个记忆的轨迹，是一个储存在心智里的前任当下。当你记起过去时，你重新启动了一个记忆的轨迹——而且，你现在就在制造轨迹。未来是一个想像的当下，一个心智的投射。当未来到的时候，它就是当下。当你想到未来时，你是在当下想的。过去和未来显然没有它们自己的实相。正如同月亮本身不发光，它只能反射太阳的光一样。过去和未来也一样，只是永恒的现在的光、它的力量、和它实相惨淡的反射而已。它们的实相是向当下“借贷”来的。

我话里的精髓无法透过心智来了解。当你领会到的那一刻，你的意识便由心智转移至本体，由时间转移至临在了。生命中的一切，突然之间生机活现，散发出能量和本体之光。

## 通往灵性的向度之钥

在生命交关的当头，意识往往自然地由时间转移至临在。那个拥有过去和未来的人格暂时引退，而由一个强烈的意识临在所取代。它非常宁静，同时又非常警觉。情境所需要的反应，当即由意识状态里引发。

有些人乐在冒险性活动，比如：爬山、赛车等，原因就是这类活动把他们逼人当下——也许他们没有觉察到——把他们逼人摆脱了时间、问题、思考和人格重负的生龙活虎的状态里。即使是短短的一秒钟，偏离当下也许就会粉身碎骨。可惜的是，他们居然仰赖一个特殊的活动，让自己进入这



种状态里。可是你不需要去爬险峰峻岭，你当下就可以进入那个状态里。

自古以来所有的灵性上师，都开示当下是通往灵性的向度之钥。尽管如此明示，它依然是不为人知的秘密。这把钥匙不在教堂和寺庙里传授宣导。上教堂的时候，你也许会听到福音书里的章句，比如，“不为明日计量，明日自有安排”，或“凡以手扶犁而频频回顾者，不配进神的国。”再者就是有关那野地的花，不为明日担忧，自在地活在没有时间的当下，而神却赐予丰富的供养。这些章句之中所深蕴的奥义和激进的本质，却不为世人所识。似乎没有人明白它们是被安排要人活出来的，好让一个深沉的内在转变得以发生。

禅的整个精髓，就包含在这种游走于刀锋边缘的当下——彻底而完全地临在。任何问题、任何受苦、任何在你本质里不属于你本来面目的，都无法在你的里面存活。在没有时间的当下里，你所有的问题都瓦解一空。受苦需要时间；它在当下无法存活。

伟大的临济禅师为了把门徒从时间带离出来，经常竖起一根手指头，然后好整以暇地问道：“当下，缺什么？”这样一个不需要、心智提供答案的话头，果然力道十足。它要门徒参的是深入当下。禅的传统里还有一个类似的话头是：“如非当下，何时？”

当下也是回教神秘的苏菲教派教诲的核心。苏菲派的名句“苏菲是当下之子。”鲁米这位伟大的苏菲诗人和导师宣称，“过去和未来挡着我们，使我们见不到神；把它们付之一炬。”

十三世纪的灵性导师艾克哈特大师划下了完美的句点：“时间遮挡了光，它是我们和神之间最大的障碍。”汲取当下的力量你刚才在谈永恒的现在和过去与未来的非实相性的时候，我发现自己正望着窗外那棵树。那棵树我注视过几次，不过这一次跟以前不一样。外在的知觉改变不多，只不过它的颜色更鲜艳、更奔放。可是还多了一个向度。我很难解释。我说不出所以然来，不过我觉察到某种无形之物，我感觉是树的本质，也可以说是树的内在

精神。而我是它的一部份。我现在才明白，我从来都没有看见这棵树，我看到的只是一个无生命的平板图像。我现在再看它的时候，部份觉知还在，不过我能感觉它逐渐溜逝。这个经验已经在向过去隐逝了。这类的事件，会不会只是浮光掠影？

你最短暂地由时间里解脱了。你进入了当下，所以没有透过心智的屏障，去感知那棵树。本体的觉如，变成你感知的一部份。伴随无时间向度而来的，是一种不同的明白。一种不会“扼杀”活在众生和万物内在精神的明白。一种不会摧毁生命的神秘和神性，对万有皆是怀着一份很深的爱和敬意的明白。一种心智一无所知的明白。

心智无法知道树。它只知道有关树的事实和资讯。我的心智无法知道你，它只知道有关你的标签、判断、事实和意见。只有本体直接地知道。

心智和心智知识有它的定位。它的定位在日常生活的实际面上。然而当它接管了包括你的人际关系，和自然的关系在内的所有生命层面的时候，它

就变成了一只寄生怪兽，如果不加箝制的话，到头来会摧毁地球上所有的生命。最后再跟它的宿主同归于尽。

你已经一窥无时间如何转换你的知觉。不过一次经验并不够，无论它多美、多深奥。我们需要和关切的是意识恒久的转移。

打破否认当下、抗拒当下的旧模式。每当你不再需要过去和未来的时候，就把你的注意力撤回。把它落实在生活里，起居作息尽可能地远离时间的向度。如果你发现直接进入当下有困难，不妨先从观察心智想逃避当下的习性开始。你将会观测到未来是以比现在更好或更坏的方式想像出来的。如果想像的结果是更好，它就给你希望或快乐的预期。如果更坏，就创造了焦虑。两者都是虚幻。透过自我观测，更多的临在会自动地进入你的生命里。当你体认到你没有临在的一刻，你就是临在了。当你有能力观测你的心智的时候，你便不再受困于它了。这时候另一个因素进来了，一个不同于心智，一个见证者的临在进来了。

以一个心智的观察者临在——观察你的思想、你的情感、和你在不同情境下的反应。对引发你反应的情境或人物，起码要像你对自己的反应一样有兴趣。注意你的关注力如何经常地往返于过去和未来。不要对你观测所得做批判或分析。观察你的思想、感觉你的情感、观测你的反应。不要把它们变成你的个人问题。然后，你就会感觉到一个比所有被观测对象更有力量的沉默观察者，在心智内容之后，那个宁静的、观测的临在本身。

当某种情境触发了一个蓄有强烈情感的反应时，深刻的临在就需要了。例如你的自我形象遭受威胁，一个引发恐惧、事情“走错了”的挑战进入你的生命，或者过往的一个情结被带了出来。在这些情况下，你会习惯性地变成“无意识”。你的反应或情感会掌控你——你“变成了”它。你把它逼真地演出。你辩护、找碴、攻击、防卫……只不过它不是你。它是反应模式，是惯性求存模式下的心智。

认同赋予心智更多能量；观测心智却把它的能

量收回。心智认同创造了更多的时间；观测心智敞开了无时间的向度。由心智收回的能量变成了临在。一旦你能感觉到临在的意义，每当你达成了实用性的目标，不再需要时间的时候，你就可以更轻易地走出时间的向度，而深入当下了。这么做不会损及你运用时间过去或未来——的能力，当你为了实用性的事物，有需于它的时候，随时可以参照它。它也不会损害你使用心智的能力。事实上，它反而强化你的心智。当你有用于心智的时候，它反而更敏锐、更专注。

## 放掉心理时间

学习在生活的实际面上利用时间——或叫“钟表时间”——不过当实务处理完毕之后，就立刻回到当下的觉知里。在这种方式之下没有“心理时间”的累积。心理时间就是认同过去，和对未来做持续且强迫性地投射。

钟表时间不只是安排约会或一趟旅行。它还包括了从过去学习，以免重蹈覆辙，包括了设定目标

并朝目标努力。藉着物理、数学的模式、定律预测未来，由过去学得经验，并依据预测采取适当的行动。

即使在实际的生活范畴里，也不能免于对过去和未来的参照。当下这一刻依然是最重要的因素：过去的任何教训都产生了关联，且应用于当下。任何计划和朝一个特定目标的努力，都是在当下完成的。

开悟的人总是以当下做为他们注意力的主要焦点，不过仍然对过去和未来有概略的觉如。换言之，他们继续使用钟表时间，但却摆脱了心理时间。

做这个练习的时候要保持警觉，以免不知不觉地把钟表时间转变成心理时间。例如，你现在从过去的一个错误里学到了教训，你就是在使用钟表时间。换个角度来说，如果你在心理缅怀这个错误，而引发自我批判、懊恼、或愧疚，那么你就是把错误变成“是我”（me）或“我的”（mine）了：

你把它变成你自我感的一部分。它变成了心理时间，而心理时间总是关联着一个虚假的身份。不宽恕必然隐含着一个心理时间的重担。

如果你为自己拟定了一个目标，并且朝着它努力，你就是在利用钟表时间。你觉知自己方向的同时，却又尊重并对当前的步骤付诸全副的注意力。如果你过度地专注于这个目标，或许是因为你要透过这个目标，追求幸福、满足、或是一份更完整的自我感，当下就不再受到你的尊重。它被贬低成一个本身不具价值，而只是通往未来的踏脚石。钟表时间又被你转变成心理时间了。你的人生不再是一趟冒险之旅，只是一连串需要去达到、去获得、去“做到”的执迷不悟；如此，你就再也看不到，也闻不到野花的芳香。对于展现在你眼前的生命之美和奇迹而视若无睹。

我能明白当下的首要性。不过你说时间是完全的幻相，这一点我不太苟同。

当我说“时间是幻相”的时候，我不是做哲学



的陈述。我只是要提醒你一个简单的事实——一个明显得让你难以掌握，甚至觉得毫无意义的事实——可是一旦你全然地体会之后，它就会像一把利剑一样，切入你心造的层层裹覆和“问题”里。我再重覆一遍：当下就是你所拥有的全部。你生命中从来没有一个不是“此时此刻”的时间。这难道不是事实吗？

## 丧心病狂的心理时间

如果你看到心理时间的集体外显行为的话，你绝不会怀疑它是一种心理疾病。它们以共产主义、国家社会主义、或任何民族主义的意识型态，或者以僵固的宗教信念系统的形式发生。它在一个隐含的假设之下操作。这个假设是：有一个在未来的至善，因此为达目的可以不择手段。而这个目的是一个理念，是心智投射到未来的一个点。在那个点上，救赎会以各种形式——快乐、实现、平等、自由等等——达成。因此，屡见不鲜的例子，就是在现在进行对人民的奴役、折磨、和谋杀，做为达到那里的手段。

举例来说，据估计为了推行共产主义，为了在俄国、中国、和其他国家实现一个“更美好的世界”，而惨遭屠杀的有五千万人之多。（注二）以一个未来的天堂信念，创造出一个当前的地狱，这样的例子令人不寒而栗。说心理时间是一种严重且危险的心理疾病，不就无庸置疑了吗？

这种心智模式如何在你的生命之中运作？你是不是老想着离开你现在的地方，去别的地方？你多数的做为，是否只是一个达到目的的手段？你的实现是否总是触手可及？或者像性、饮食、药物、刺激和兴奋一样，只限于短暂的享乐？你是否始终都专注在变成、达到、获得、或轮番地追逐新奇的刺激、享乐？你是否相信，如果自己获取更多之后，就会变得更满足、变得更好、或心理上的更完整呢？你在等待一个男人或女人，来赋予你生命的意义吗？

在一个正常的心智认同或无明的意识状态下，当下所蕴含的力量和无限的创造潜能，完全被心理时间给蒙蔽了。生命也因此失去了它的跃动、新

鲜、和神奇感。思想、情感、行为反应、和欲望的旧模式，没完没了地演出你心智里的剧本，它给了你某种身份，却扭曲或掩盖了当下的实相。然后心智为了逃避不满意的现在，又创造了一个对未来的执迷。

## 负面情感和受苦其来有自

可是总不能把明天会更好的信念一概视为幻相。现在时有可厌之处，而未来也有改善的余地，而且这是常情。

一般而言，未来只是过去的复制。浮面的改变或有可能，不过真正的转变实属罕见，而且端赖于你临在的程度，是否足以取得当下的力量以瓦解过去。你所感知的未来，其实只是你当下意识状态本质的一部份。如果你的心智挑着过去的重担，你未来还会挑着同一个更重的担子。过去透过临在的缺席，使自己存续。你这一刻的意识品质塑造了你的未来而未来，当然只能在当下里经验。

你也许中了一千万，不过这种改变充其量也仅只肤浅罢了。你只是换在一个更豪华的环境里，执行同样一套制约模式。人类已经学会了原子分裂的技术，以往要用棍棒杀十几二十个人的，现在只要一个人按个钮就可以毁掉一百万人。这算真正的改变吗？

如果未来是由你这一刻的意识品质来决定，那么你的意识品质又由什么来决定？你临在的程度。因此，让真正的改变可以发生的，让过去可以瓦解的唯一的——一个地方就是当下。

所有的负面情感，都是由心理时间的累积，和对当下的否定造成的。不安、焦虑、张力、压力、忧愁——所有恐惧的形式都由太多的未来，和不足的当下所造成。愧疚、懊悔、憎恨、怨怒、哀伤、悲苦、和各种形式的不宽恕，都是由于过去太多，而当下不足所造成。

多数人难以相信可能有一个完全摆脱了所有负

面情感的意识状态。然而这却是所有灵性教诲都指出的一个解脱状态。它是一个救赎的应许，它不在一个幻相的未来，它就在此时此刻。

你也许发觉很难承认时间就是你的问题或受苦的肇因。你相信它们是由你生命中的特定情境所造成的，从一个传统的观点来看这是真的。可是在你没有把心智不断制造问题的根本失能处理好之前——它对过去和未来的执着、对当下的否定所有的问题，其实都会互相变换。如果你所有的问题或受苦、不快乐的肇因都在今天为你奇迹式地移除了，可是你并没有变得更临在，更有意识，你会很快地发现同样的一组问题或受苦的肇因，如影随形地跟着你。归根究底，问题只有一个：被时间所捆绑的心智本身。

我无法相信我可以达到一个完全摆脱问题的点上。

你说对了。你是无法达到这个点，因为你当下就是在这个点上。

时间里没有救赎。你无法由未来里解脱。临在  
是自由之钥。因此，你只能在当下是自由的。

## Chapter\_2

### 在你生命情境的底层找到生命

我看不出自己如何能在当下自由。事情演变至今，目前的生命让我极端不快乐。这是事实。如果我试图说服自己说一切美好，而实际上却完全不是这回事。那我岂不是在自欺吗？对我而言，当下这一刻非常不快乐，毫无解脱可言。维系着我的是未来会有所改善的希望或可能性。

你自认为你把注意力摆在当下，而实际上，它却完全被时间所盘据。你不可能同时不快乐又全然地临在于当下。

你所指的“生命”，更精确的说法应该是“生命情境”。它是心理时间：过去和未来。过去的某些事件，并没有如你所愿地发展，你仍在抗拒过去发生了的事件。而现在，你又在抗拒本然。希望维系着你，可是希望却持续地让你专注于未来。而这种持续的专注，又让你对当下的否定和不快乐延续不止。

当前的生命情境，是过去的结果，这是真的。不过，它仍然是我的现状。而受困其中就是造成我不快乐的原因。

暂时忘掉你的生命情境，专注在你的生命上面。

差别何在？

生命情境存在于时间里

生命是当下

生命情境是心智-物

生命是真实的

找到通往“生命的窄门”。它的名字叫当下。把你的生命归约至此时此刻。你的生命情境也许充满了问题多数生命情境都是——可是，找找看你在此时此刻有什么问题？既不是明天，也不是十分钟  
螳蜚毕隆D愕毕掠形侍饴穉?SPAN lang=EN-US>当你满脑子问题的时候，你就容不下任何新的事物进来，也容不下任何解决方案。所以你要随时腾出空间、挪出位置，你才能找到生命情境底层的生命。

充分地运用你的感知。活在当下。环顾四周。只看，不要诠释。看见光、看见造型、颜色、和纹



理。觉察一事一物那一份宁静的临在。觉察那容许万有皆是的空间。倾听四周的声音，不做批判。倾听声音之下的宁静。找个东西触摸——任何东西——去感觉和认知它的本体。观测你呼吸的韵律；感觉空气的进出、感觉你身体里面的生命能。容许一切存在，或内或外。容许万物的“如是”。深入当下。

你抛下了心理的抽象和时间的荒原。你走出了逐步榨干你生命能的疯狂心智。这个正在慢性地毒化和摧毁世界的心智。你由时间的梦幻里觉醒，进入了当下。

所有问题都是心智的幻相

感觉好像卸下了心头的重担似地。有一股轻活感。我感觉清澈无碍.....可是我的问题还在等我，对不对？问题仍然悬而未决，我岂不是一时地逃避？

如果你发现自己置身乐园，用不了多久你的心智就会说“没错，可是……”。说穿了，这无关于解决你的问题，而在于体会根本没有问题。有的只是情境——不是当下处理掉，就是放下它。把它接纳为当下“是然”的部分。静观其变，或等到你能够处理的时候。问题是心创造的，它需要时间来维生。它在当下的实存里无法存活。

先专注在当下，再告诉我你的问题是什么。

我得不到你任何答覆。因为当你全然地贯注在当下的时候，是不可能有问题。情境需要的是处理或接受——没错。何苦把它变成为问题？为什么凡事都要变成问题？生命的挑战还不够你受的吗？你需要问题来干什么？心智无意识地喜爱问题，因为问题给你某种身份。这是正常的，这种正常是疯狂。“问题”的意思是：你心理上沉缅于一个情境，当下却没有采取行动的真正意图或可能性。而你无意识地把它变成你自我感的一部分。你被生命的情境压得喘不过气来，因而丧失了生命感和本体感。或者是你的心智顶了一个千斤重担，里面有数百件等着你在未来将要或也许非做不可的事，而不

是把注意力摆在当下，你能做的一件事上面。

创造问题的时候，你就创造了痛苦。这整件事只需要一个简单的选择，一个单纯的决定：不管怎么样，我不再为自己创造任何痛苦了。我不再创造任何问题了。这是一个虽简单却激进的决定。除非你真的受够了苦，除非你真的苦到了尽头，你才会做出这个决定。也除非你取得当下的力量，你就无法承受得了它。你不再为自己创造痛苦，就再也不会为别人创造痛苦。这个美好的地球、你内在的和平、和集体人类心灵，就不会遭到你制造问题的负面情感所污染了。

如果你有过生死交关的经历，你就知道它不是问题。心智在那个关头上，没有时间把它搅和成为问题。在真正的危急当中，心智停顿了。你变得完全地临在当下。另一个威力无比的东西接掌局面。一个普通人在千钧一发之际，完成了英勇的事迹。类似的报导很多，原因就在这里。在任何危急的关头，不后即死。而这两者都不是问题。

有人听到我说问题只是幻相的时候就会生气。我是取走他们自我感的威胁。他们在虚假的自我感上，投注了巨额的时间。多少年来，他们无意识地以问题或受苦来定义他们的整个身份。如果问题没了，他们又是谁？

人们所思、所言、或所做之中，有极大部分的动机其实是来自恐惧。而恐惧当然总是和投注未来和断绝当下的联系脱不了关系。当下既然没有问题，恐惧也就不存在了。

万一真的发生了一个情境，需要你当下处理的，如果你的行动来自于当下的觉知，你的行动必然清楚果决。也很可能效率十足。它不再是反应自心智过去的制约，而是针对情境的本能反应。换在别的情况下，受时间所局限的心智本该做反应的时候，你会发现它在无为——如如不动地处于当下的中心的时候更具效率。

在意识的进化中做量子跃进

你描述的心智和时间的解脱状态，我有过惊鸿一瞥的经验。可是过去和未来来势汹汹，我无法长期抗战。

被时间所局限的意识模式深深地嵌植在人类的心灵里。可是我们正在做的是，在地球和地球之外的集体意识中，所进行的一项深沉转化的一部分：意识从物质、形式和孤离的梦幻中觉醒。时间的终结。我们正在打破主宰了人类生命亿万年之久的心智模式。心智模式在一个庞大的层面上，创造出想像所未及的痛苦。我不用恶这个字。把它叫做无意识或疯狂，更有助于我们的了解。

打破意识或者说无意识的旧模式：是我们势必要做的一件事，还是它迟早都会发生？我的意思是，这是个无法回避的改变吗？

这是一个视角的问题。做为或发生，事实上是一个单一的过程；因为你和整体意识是合一的，这两者你无法把它们一分为二。人类能否成功，没有

绝对的保证。这个过程既非无法回避，也不是自动化作业。你的合作扮演了极重要的部分。不管你怎么看，它却是意识进化上一次量子跃进。也是人种存续绝无仅有的一次机会。

## 本体的喜悦

你可以使用一个简单的标准来警示自己是否破心理时间掌控。问自己：“我正在做的事情里有喜悦、有容易、和轻快吗？”如果没有的话，那么时间就掩盖了当下这一刻。而你也把生命感知成一具重担或挣扎求存了。

如果你眼前的工作里没有喜悦、容易、或轻快，并不表示你需要改变你的工作内容。只要改变工作的方法就足够了。“如何”始终都比“什么”重要。试试看，你能否更专注在做为的上面，而不是透过做为所要达成的结果上面？对当下呈现的一切，给予全副的注意力。这隐含着你也完全地接受了本然。因为你不可能对某件事给予全副注意的同时又抗拒它。

当你尊重当下的时候，所有的不快乐和挣扎都瓦解了。生命开始流动着喜悦和容易。当你的行动出之于当下的觉知时，不管你做什么，都会注入一份品质、关怀、和爱——即便是最单纯的一个行动也不例外。

所以不要关心行动的成果——只管专注在行动本身。成果会自然来到。这是一个威力十足的灵修法门。当今最古老、最优美的薄伽梵歌（Bhagavad Gita），把不执着行动的成果称为行动瑜伽（Karma Yoga）。它被描述为通往“圣行”的道路。

当那股挣扎着要离开当下的驱迫力停息的时候，本体的喜悦便流入你做的每一件事里。你的专注投入当下的那一刻，你便感觉到一种临在、宁静和和平。你的实现和满足不再仰赖于未来——你不再由未来寻求救赎。因此你不再执着于结果。成败与否都不具有改变你内在本体状态的力量。你已经找到生命情境底层的生命了。

缺少了心理时间，你的自我感便来自你的本体，而不是个人的过往。因此那个只想变成你本然之外的心理需求已经不存在了。在世間，在生命情境的层面上，你也许富有、学识丰富、成功、免于这个或那个，可是在本体更深的向度里，你当下就是完整和圆满的。

在这种圆满的状态下，我们还能够或愿意追逐外在的目标吗？

当然会。不过，你不再妄想任何人或任何事，在未来会救你或让你快乐了。就生命的情境而言，有些事是需要被达成或获致的。这是一个有形、有得有失的世界。可是在一个更深的层面里，你已经最完整的。你体认出这一点之后，你所做的事里就充满了喜悦、欢乐的能量。摆脱了心理时间，你不再受着恐惧、愤怒、不满、或变成别人的需求所驱使，而抱持着严峻的决心，去追求你的目标了。你也不会因为害怕失败对我执来说，是自我的丧失——而无所做为了。当你深层的自我感，是来自本



体的时候；当你摆脱了心理需求的“变成”之后，你的快乐和自我感，便不再仰赖于结果。你就从恐惧中解脱了。你不再缘木求鱼，在一个形式、得失、生死构成的世间追求永恒。你不会对情境、情状、地方、或人，要求他们应该让你快乐，也不会因为他们不吻合你的期望而受苦。

你尊重一切，却不在乎一切。形式有生、有死，而你却觉知了形式之下的永恒。你知道“凡真实的必不受威胁。”（注三）当这是你的本体状态的时候，你如何能够不成功？你已经成功了。

## 第四章 心智回避当下策略

### 当下的失落：核心幻相

即使我完全接受时间终究是一个幻相，对我的生命有什么差别？我还是得活在一个完全被时间、主导的世界里。

理智上的同意，只是另一个信念，对你的生命无甚差别。你要落实在生命里，才能体会这个真理。当你的每一个细胞都临在，都感觉到生命的颤动时  
蹦 閤 樊 蔽 蘅 潭 几 芯 踉 皮 纳 褪 潜 咎 必 南 苍 檬 保  
馐 焙 颢 悴 拍 芩 的 悞 邮 奔 浙 锝 馐 蛭 恕?SPAN  
lang=EN-US>可是我明天就得付帐单，而且我跟所有人一样会老、会死。我怎么能说我从时间里解脱了？

明天的帐单不是问题。肉身的幻灭不是问题。当下的失落才是问题。或者说：核心幻相把一个单

纯的情境、事件、或情感，变成一个人问题和受苦的时候，才是问题。当下的失落，就是本体的失落。

由时间中解脱，就是摆脱了从过去寻找身份，从未来寻找实现的心理需求。它代表一个你想像不到的，最深沉的意识转化。在某些空见的案例中，意识以一劳、水逸的方式，做戏剧性且激进的转移。它通常是在强烈的受苦中，透过全然的臣服而发生。不过大多数人都必须凭下工夫才能达到。

当你初尝无时间的意识状态时，你开始在时间和当下的两个向度之间穿梭。你首先觉察到的是：你的注意力真正地投注在当下的时候，可谓少之又少。不过知道你不是临在，就是很大的成功：这一份明白就是临在——即使一开始只维持了几秒钟就消失了。随着频率的增加，你会选择把意识的焦点，放在现在而不是过去或未来。每当你体会到自己失去了当下的时候，你处于当下的时段会更长，而不只是短暂的几秒钟而已。也就是说，在你全然的意识之前，有一段时间你会在意识和无意识、临在和心智认同的状态之间往返。你一再地失去当

下，也一再地回到当下。到最后，临在变成了你的主要状态。

对多数人而言，若不是完全没有临在的经验，就是在稀有的情况下，不明所以地发生意外的或短暂的经验。多数人类不是在意识和无意识之间交替，而只是在无意识的不同层面里替换。

## 一般无意识和深层无意识

你说无意识的不同层面是什么意思？

你或许知道，在睡眠中你会不断地在有梦和无梦的阶段里活动。同样的道理，一般人在清醒的时候，也是介于深层无意识和一般无意识凶啤N宜档囊话阉抻馐叮傅氛侨贤愕乃枷腭獭(3)檀小7.从A(15)10.拖捕癭U馐嵌嘲说某LT谖庵肿刺碌哪悖茺盼抑葱闹塹闹鞞迹疾馐陀谏愕谋咎滩U飧蜚刺鍍挥芯缤椿蛭豢炖郑挥谐中摹(3)箭5.牟话病2.蛔恪3.撩苹蚪粽拧恢殖牡椎摹熬驳绌扇拧薄D阅残硇

寤蛄怀隼矗蛭缙褪悄恪罢！鄙碗囊徊糠至恕>  
腿缤阍藿ú炆醪中偷鞞谋尘霸胛粢谎 1 热缈盖鞞  
奈宋松撬 V 乖俗 5 彼蝗痪仓沟氛焙颍谦嵎幸恢  
秩璃脩馗焊小 P 矾暖死镁凭6. 酒貳(12)浴(6)澄铄9.  
ぶ鳌5. 縢印(5)趸蚬何铜弊睢樽砑粒晕抻馐兜姆绞绞  
筐记庵只椎牟话病 5 闭庵智榭龋(5)氛焙颍桓鲈  
驹谗柿肯禄岱浅？牡幕瞳疾笕腩刃缘幕蛰返钠  
分省 6 阉腹撬襞碌模徊还羌涸淘莠闹10. 蚧航狻？  
SPAN lang=EN-US>当事情“走错了”的时候，  
当我执遭到威胁的时候，当生命的情境出现想像或  
真实的重大挑战、威胁、或失落的时候，当关系里  
出现冲突的时候，一般无意识里的不安，就转变成  
深层无意识里的痛了一个有剧痛和更明显的受苦或  
不快乐的状态。它是一般无意识的强化版。其间的  
差异不在类别，而在程度。

在一般的无意识中，对本然的习惯性抗拒或否  
定，创造了多数人视为正常生活的不安和不足。我  
执受到威胁或挑战的时候，这种抗拒就会强化，而  
引发出强烈的负面情感，例如：愤怒、剧烈的恐  
惧、攻击、沮丧等等。深度的无意识通常意味着痛  
苦之身被激发了，而你已经认同了它。缺少深层的

无意识，肢体暴力便不可能发生。一个群众，甚至于一整个国家，一旦产生一个集体负能场的时候，肢体暴力便会随时随地轻易地发生。

勘定你意识层面最佳的指标，就是你如何应付生命的挑战。透过这些挑战，一个已经无意识的人会变得更加无意识，而有意识者的意识会更加深刻。一次挑战可以唤醒你，也可以把你拖进更深的睡梦里。如此，一般无意识的梦就变成了一场噩梦。

如果你连在正常的环境里都无法临在的话，例如独坐幽室、树林独步，或者倾听他人谈话，那么当你的事情“走错了”，或者面对难缠的人物或情境，陷于失落或失落的威胁时，你也必然不能保持在意识中。你会被一个反应所掌控，这个反应追究到底，只是被拉入深层无意识中某种形式的恐惧罢了。这些挑战就是你的测试。只有从你处理它们的方式中，才能对你和他人显示出你的意识处于同种状态。这与你闭目养神的能耐，或观想的内容毫无关系。

这样看来，当你一切顺遂的时候，把更多的意识带进你生命中的一般情境中，就显得至关重要了。你以这样的方式，使临在的力量茁壮。它在你的内外产生了一个高波能场。任何无意识、任何负面情感、任何争端、任何暴力，一进入这个能场必无法自存。正如同黑暗无法在光的临在下存在一样。

当你学会做你思想和情感的见证之后这是临在的本质部分你也许会讶异自己有生以来第一次觉察到一般无意识中的“静电干扰”，而且体会到你内在真实贴切的自在感居然如此稀少。你会在你的思考层面上，找到一大堆以批判、不满、和心理渡湮问降目咕埽欢淬榘胁忝妨不崛兵还刹话病(17)帕A3.撩啤11.蛭窬实陌盗鳌A 桔叨际切闹窃谳肮咝缘目咕芭J较拢牟煌嫦颉?SPAN lang=EN-US>他们找什么？

卡尔容格在他的一本书中谈到，自己和一位美国原住民酋长的对话。酋长明白地跟他表示，他对白人的观感都是表情严峻、眼神凝注、神态冷酷。

他说“他们不停地找，到底要找些什么？白人什么都要。他们老是毛躁不安的样子。我们不知道他们要的是什么。我们认为他们疯了。”

这股不安的暗流，当然早在西方工业化之前，就已经蠢动了。可是在占据了大半个地球的西方文化，包括大部分的东方在内，它更以前所未见的急症形式彰显于外。它在耶稣的时代，在耶稣之前六百年的佛陀时代，甚至于更早的时代就已经存在了。你为什么老是愁眉苦脸的？耶稣曾经这么问他的门徒。“忧愁可曾延长你一天的寿命？”而佛陀也开示说，受苦根源就在我们无止境的匮乏和渴求里。

以集体的失能来看，抗拒当下与本体觉知的失落密不可分。它替去人性化的工业文明奠基。佛洛伊德也体会到这一股不安之流的存在，并且在他的《文明与不满》( Civilization and Its Discontents)一书中谈到。可是他没有认知到不安的真正根源，他也无能体会的是，人类有可能从其中解脱。这个集体失能症，已经创造出一个非常不快乐和非比寻常的暴力文化，不仅对它本身，连地



球上所有的生命，都受到威胁了。

## 瓦解一般无意识

我们如何免于遭到感染？

把它变成意识。观测不安、不足、和张力如何以多种方式，透过不必要的批判、抗拒本然，否定当下。从你内在升起的任何无意识，都会在你意识的光照之下瓦解。你知道如何瓦解无意识之后，你临在的光照就会更亮。每当你感到无意识吸力的时候，你就更容易对治它。一般无意识一开始很难侦测，因为我们太习以为常了。

习惯性地透过自我观测，监视你的心智情感状态。“我此刻自在吗？”一是一个可以经常问自己的好问题。或者问自己“我的内在现在怎么回事？”你对内在的发生，起码要像对外在的发生一样有兴趣。如果你的内在没问题了，外在便各归其位。首要的实相在内，次要的在外。不过，你不要

立刻回答这些问题。先把注意力转向内。探视一下你的内在。看你的心智正在制造什么样的思想？你感觉到了什么？把注意力转到身体上。有张力吗？一旦你侦测出轻度的不安、衬底的静电干扰时，再看你自己用何种方式透过当下的否定来回避、抗拒，或者否定生命。人们无意识地抗拒当下的花招很多。我会举几个例子说明。勤加练习，你的自我观测力，你对内在状态的侦测力就会更加锐利。

## 由不快乐之中解脱

你憎恨你正在做的事吗？也许是你的工作，也许是你同意别人要做而且正在做的事。可是你的一部分却憎恨它、抗拒它。你是否对一个你所亲近的人怀了无言的憎恨呢？你是否明白你所释放出来的能量，会产生有害的影响，因而污染了你和你周围的人呢？好好地探视一下你的内在。是否有一丝憎恨和不情愿的痕迹？如果有的话，从心智和情感两个层面来观测它。你在这个情境四周创造了什么思想？然后再看你的情感。那是你的身体对这个思想的反应。感觉这个情感。你感觉愉不愉快？它是你选择要在里面拥有的一个能量吗？你有选择吗？

也许你是被人占了便宜。也许你进行的活动是琐屑无谓的。也许你亲近的人是不诚实、烦人、或者无意识的，可是这一切都不相关。无论你对这个情境的思想和情感是否被合理化都没有差别。事实是，你在抗拒本然。你把当下变成了敌人。你在创造内外之间的冲突和不快乐。你的不快乐不仅污染了你内在的存在和周围的人，也污染了与你不可分割的集体人类心灵。地球的污染只不过是内在心灵污染的处境反映而已：不为自己的内在空间负责的无意识个人数以百万计。

你或者停止你手头的工作，和当事人谈谈，充分表达你的感觉。或者丢掉心智在情境周围所创造的负面情感。它除了强化了一个虚假的自我感以外一无是处。重要的是认知它的徒劳无益。负面情感绝对不是处理任何情境的最佳方式。事实上，在多半情况下；它使你卡在里面，阻挡了真正的改变。使用负面能量所做的任何事，都会受到它的污染。时机一日一成熟，就会引发更多的痛苦和不快乐。更重要的是，任何负面的内在状态都有传染性：不快乐的传染速度比疾病还快。它透过共振法则，引

发且滋养了潜伏在别人里面的负能。除非他们免疫——也就是具有高度的意识。

你在污染世界还是在清理脏乱？你要对你的内在负责；不是别人。正如你对地球有责任一样。诚于中，形于外：如果人类清除了内在的污染，那么他们也将停止创造外在的污染。

依你之见，要如何丢掉负面情感？

就是丢掉。你要如何丢掉一块烫手的热煤？你如何丢掉一个沉重而无用的包袱？就是透过认知说你不愿再受苦，或者不想挑个沉重的包袱，然后就放下它。

深层的无意识，例如痛苦之身或如痛失亲人等其他剧痛，通常需要结合接纳和临在之光——你持续的专注——才能转化。另一方面来说，许多一般的无意识模式，在你知道自己不想要、不需要它们时，在你体认自己还有选择时，体认自己不是一堆

制约反应时，就会自行剥落。所有这些都暗示了你能够取得当下的力量。缺少这个力量，你便毫无选择。

如果你把某些情感称为负面的，你不是明知故犯地创造了一个好与坏的二元对立吗？

不是。创造二元对立的是在一个更早的阶段。就是你的心智把当下宣判为坏的的时候；这个判决又创造了负面情感。

可是那些你称做负面情感的，你的本意不就是它们不该存在吗？也就是说，不可以有这种情感。我的了解是：我们应该允许自己让任何情感流露，而不是批判它们坏，或说我们不该存有这种感情。你可以感觉憎恨、你可以生气、恼怒、郁闷，或表达任何情感——否则我们会走入压抑、内在冲突、或否定里。每一个情感都可以如实地呈现才对。

那当然。一个心智模式、一个情感、或一个反应存在的时候就接受它。你的觉知度还不足以在这种事上做选择。这是事实，不是批判。如果你有选择，或者体会到自己真的有选择，你会选择受苦还是喜悦？选择自在还是不安？选择和平还是冲突？你会选择断绝你与自然的幸福状态，与生命内在的喜悦连系的思想或感情吗？任何这样的情感，我都称它为负面的。简单地说就是坏的。不是“你不该这么做。”的坏，而是就事论事的坏，就像说胃不舒服一样。

人类怎么可能仅仅在二十世纪之内，就屠杀了上亿人口？（注四）人类彼此施加如此巨大的痛苦，简直到了匪夷所思的地步。这还不包括他们每天不断地加诸同胞和其他有觉众生的心理、情感和肢体的暴力、虐待、痛苦、和残暴。

他们这样的行为方式，是发之于他们与自然状态和内在生命喜悦的连系吗？当然不是。只有那些处于深度负面状态，感觉非常糟糕的人才会创造出这样的实相出来，做为他们所感所觉的反射。如今他们又在为生养他们的地球和大自然进行破坏。说

来难以置信却是真的。人类是一个丧心病狂而且病入膏肓的物种。这么说不是批判。这是事实。还有一个事实就是：人类的踟躇洗杓踈牡撞恪6瘟坪途仁甑毕戮涂梢匀〉谩?SPAN lang=EN-US>再把话题拉回你的问题上当你接受了自己的憎恨、郁闷、生气等，你就不再会被迫地付诸盲行，也不太可能投射到他人身上，这么说确实是真的。不过我质疑的一点是：你是否在自欺？当你在练习过一段时间的接纳之后，你会达到一个点，届时你就需要进入下一个阶段。在那个阶段里，那些负面的情感再也不被创造了。如果你停顿的话，你的“接纳”就变成了一个心理标签，好让你的我执继续沉溺在不快乐里，因而强化了它和众人、和环境、和你此时此地的隔离。你知道隔离是我执身份感的基础。真正的接纳会让这些情感即时转化。如果你真的深知一切都如你所说的“OK”的话，这当然是真的，那么你当初还会有这些负面的情感吗？对本然没有批判、没有抗拒，它们就不会生起。你心里有一个“万事OK”的理念，可是内心深处并不真的相信。所以那个抗拒的心智情感的旧模式还在原处。这就是让你感觉糟糕的东西。

连这个也ok。

你在为自己的无意识权和受苦权辩护吗？你放心：没有人抢得走它们。一日而体会了某种食物会致病的时候，你还会一面吃一面主张生病没关系吗？

全然地处于当下

你可以多举几个一般无意识的例子吗？

试试看，你能否逮到自己抱怨的时候？无论是言辞或思想的抱怨：你對自己处身的情境、别人的话语或行为、你的环境、你的生命情境、甚至于天气。抱怨就是对本然的不接纳，它必然携带了一个无意识的负能。你一抱怨就让自己沦为受害者了。表达出来，你就收回了主权。采取行动，改变情境，有必要或者可能的话表达出来；离开情境或者接受它。其余的全是疯狂。



一般的无意识总是和否定当下有某种关联。当下当然也隐含了此地。你抗拒你的此时此刻吗？有些人宁可到别的地方。他们的“此地”永远不够好。透过自我观测，找出这是否是你生命的案例。无论你在何地，全然地处于当下。如果你发现自己的此时此刻让你忍无可忍，使你不快乐，你有三个抉择：从情境里离开、改变它、或者完全接受它。如果你想为生命负责的话，你必须三选一。而且你必须当下选择。然后承担后果。不准有借口。不准有负面情感。不准有心灵污染。保持你内在空间的干净。

如果你采取了行动——离开或改变你的情境——可能的话，先丢掉你的负面情感。由洞察情境所需而采取的行动，比发之于负面情感的行动更有效。

任何行动都优于不行动，尤其是当你长时期卡在一个不快乐的情境里的时候。如果是个错误，至少你学到教训了，它便不再是个错误。如果你困坐愁城就一无所得。阻止你采取行动的是恐惧吗？承

认这份恐惧，观察它，把你的注意力带进恐惧里，全然地与它同在。这么做就切断了恐惧和思考之间的联系。切勿让恐惧升入你的心智里。发挥当下的力量。恐惧必败无疑。

如果你对改变现状真的无能为力，你又无法离开它，那么就放下所有的内在抗拒，彻底接受此时此地。那个喜欢感觉悲惨、憎恨、或自艾自怜的虚假的、不快乐的自我便无法存活了。这就叫臣服。臣服不是软弱。它蕴含着极大的力量。只有一个臣服了的人才拥有灵性的力量。透过臣服，你的内在便由情境中解脱了。你也许发现，情境在不费吹灰之力下改变了。任何情况下你都自由了。

或者有什么是你“应该”做却没有做的事？站起来，现在就做。再不然就完全接受你此刻的无所事事、懒散、或被动，如果这是你的选择。全然地进入它。享受它。尽你所能地懒散或无所事事。如果你是完全而且有意识地进入它，你很快就会走出来。或许你不会。不管哪种方式，你的内在冲突、你的抗拒、你的负面情感都没有了。

你有压力吗？你是否忙着奔向未来，而把现在当做达到未来的手段？压力是由人往“这里”，心在“那里”；或者人在现在，心在未来所造成的。它是把你内在一分为二的裂痕。创造并活在这样的内分裂里就是疯狂。大家都这么做的事实，并不能减少它丝毫的疯狂性。必要的时候你可以加快你走路、工作的速度，甚至用跑的。而不抗拒当下，不把你自已投射到未来。走路、工作、或跑步的时候，全然地做。享受能量的流动，享受那一刻的高能量。你现在没有压力了，没有内分裂了。剩下的只有走路、工作、跑步——和享受。或者不管这一套，只是坐在公园的板凳上。独坐的时候，观察你的心智。它也许会说：“你应该工作，你在浪费时间。”观测它。一笑置之。

过去是否占据了你相当大的注意力？你是否经常谈论它、思考它？正面的也好，负面的也好。你曾经成就过的伟业、你的冒险或经历、或者你的受害者故事、以及别人加诸你的恶行、也或许是你加诸别人的？你的思想过程是否在创造愧疚、自傲、怨憎、生气、后悔或自怜？那么，你不仅在强化一个虚假的自我感，同时也藉着在、心灵中累积过

去，而加速了身体的老化过程。观测你四周那些紧抓着过去不放的人，就可以得到证实了。

无时无刻地死于过去。你不需要它。只有在它与现在绝对有关的时候才参考它。感觉当下的力量和本体的圆满俱足。感觉你的临在。

~

你忧愁吗？你是否有很多“万一”的想法？那么你就是和那个把自己投射在一个虚幻的未来情境，并且创造恐惧的心智认同。你根本无法应付这样的一个情境，因为它不存在。它是个心理幽灵。单纯地承认当下这一刻，就可以阻止这种腐蚀健康和生命的丧心病狂。觉察你的呼吸。感觉空气在你身体的进出。感觉你内在的能场。你在真实的生命里势必要对治、应付的——对立于想像的、心智投射——是当下这一刻。问自己当下里你有什么“问题”，而不是明年、明天、或五分钟之后。这一刻有什么不对的？你随时可以应付当下，可是你永远也无法应付未来——也无此必要。未来的答案、力

量、正确的行动、或资源，会在你需要的时候应时而生，不在之前，也不在之后。

“有朝一日我会办到。” 你的目标是否占据了你太多的关注，使你把当下贬成一个达到目的的手段？你的目标是否夺走了你做为中的喜悦？你在等待展开生活吗？你是否养成了一个心智模式，让你无论这一列达成或者得到什么，都觉得未来的会比现在更好。这是一个让你永远不满意和不满足的妙方。你不同意吗？

你是一个惯性的“等待者”吗？你生命有多大的部分被你虚掷在等待里？我所说的“小型等待”指的是在邮局排队、塞车、待机、或者等人、等工作完成之类的事件。至于“大型等待”则是等待下一次渡假、等待一个更好的工作、等待孩子长大、等待一个真正有意义的关系、等待成功、赚钱、当一个举足轻重的人物、变成开悟。花了一辈子的时间等待展开生活的人不在少数。

等待是一个心智状态。基本上它意味着你要未

来，你不要现在。你不要你已经拥有的，你要还没有到手的。你用每一种类型的等待，在你不想存在的此时此刻，和你想去投射出来的未来之间创造了内在的冲突。你生命的品质便因为等待所造成的当下失落而大打折扣。

努力改善你的生命情境原本无可厚非。可是生命情境可以改善，生命却无法改善。生命是一切的源出。生命是你内在最深处的本体。它已经是圆满俱足的。而生命情境包括了你的环境和经验。设定目标，获取成就没有错。错误在于以它做为本体和生命感的代用品。通往生命和本体唯一的点是当下。否则你就像不管地基如何，却耗费大量时间在地面结构的建筑师。

例如，许多人都在等待繁荣。繁荣不会在未来实现。当你尊重、承认、完全接受你现在的实相——你在何处、你是谁、你正在做什么当你完全接受你所有的，你就会对你所有的、对本然、对本体心存感恩。对当下、对当下生命的圆满俱足心怀感恩，这才是真正的繁荣。繁荣无法在未来到来。时机一到繁荣自会以各种方式为你彰显。

如果你对现有的不满意，甚至对目前的匮乏感到沮丧和生气，也许你会受到激励而变得富有。不过即使你真的赚进了几百万，你会继续经验匮乏的内在情况。而你内在深处也会继续感到不满足。你也许拥有许多金钱买来的刺激经验，不过这些总会来来去去，最后留给你的是一股空虚感，和寻求更多满足身心的需求。在本体里你不用忍受，当下就可以感觉生命的圆满俱足，这才是真正的繁荣。

放弃等待的心智状态。当你抓到自己溜进等待状态里的时候.....立刻跳出来。进入当下这一刻。只要在，享受存在。如果你临在，便绝不会有等待任何事的需要。下一次有人告诉你，“抱歉，让你久等。”的时候，你可以回答他，“没关系，我没等。我站在这儿自得其乐乐在其中。”

上述只是少数几个心智用来否定当下的习惯性策略。这是一般无意识的一部分。由于它们早已经是正常生活的一部分恒常的不满所形成的静电干扰——所以很容易被人忽略。可是你侦测内在心理情

感状态的练习做得越多，你就越容易知道你何时掉进过去或未来里。也就是说陷入无意识里。然后你就可以从时间的梦幻里醒来，进入当下了。你要小心：以心智认同为基础的虚假的、不快乐的自我，是靠时间来苟延残喘的。已知道当下就是它的死牢，所以大感威胁。它会极尽一切地把你拉出当下，企图用时间来困住你。

## 人生之旅的内在目的

我明白你所说的真实性。可是我认为我们的人生、之旅必须有目的，否则只有随波逐流了。而。的又意味着未来对不对？如何把人生的目的和活在当下两者做一个折衷？

旅行的时候知道你的目的地，或者至少有个大方向当然有用。不过你别忘了：你在这一步所迈出的第一步，才是旅途中彻底真实的一件事。这一步是你所有的一切。



你的人生之旅有内外两个目的。外在的目的，就是抵达你的目标或目的地，去完成你设定要做的，去成就这个或那个。这其中当然隐含着未来。可是如果你的目的地或是未来要采取的步骤，占用了你太多的关注，甚至比你现在的步骤还要重要，那么你就完全错失了人生之旅的内在目的了。而内在之旅与你要去哪里或者做什么毫无关系。却关系着你的如何做。它与未来无关，却关系着你当下的意识品质。外在目的属于时空的平行向度；内在目的却有关无时间性当下的垂直向度里，你本体的纵深。外在之旅也许包含了百万个步骤；内在之旅却只有一步：你当下迈出的这一步。你对当前这一步的觉知逐渐深入的时候，你就能体会出这一步里同时包含了那一百万步和目的地。如此一来，这一步便被转变成一个完美的化身，一个兼具大美和品质的行动。它将把你带进本体，而本体之光也将穿越它。这就是你内在之旅——自我之旅的目的和实现。

~

外在、之旅的达成与否重要吗？世俗的成败重

要吗？

尚未体会到内在目的之前，当然对你重要。体会了之后，外在的目的就成了一场游戏。你也许因为单纯地乐在其中而继续玩下去。也可能会有外在目的彻底失败，而内在目的却大获全胜的情况。或者相反的情况，这也是较常见的一种：外在富裕而内在贫乏。或者如耶稣所说的“赚得了全世界，却失去了灵魂。” 究竟而言，每一个外在的目的迟早“必败”无疑。道理简单，它依附着世间的无常之法。外在的目的无法给你恒久的满足，你越早体会这一点越好。当你看穿外在目的的局限之后，你会放弃不实际的期望，不再寄望它会带给你快乐。你就会把它摆在次于内在目的的地位。

过去无法在你的临在里存活

你说不必要的思考或谈论过去，是我们回避当下的方式。除开我们记忆或认同的过去之外，是不是还有一个层面的过去，是我们内在更根深抵固的部分？我指的是制约了我们生命的无意识过去。尤

其是孩提的经验或前世的经验。此外还有文化的制约，这与我们生存其间的地理环境和历史时期有关。这一切决定了我们的世界观、决定了我们如何反应、如何思考、建立什么样的人际关系、怎么样过我们的生活。我们该如何意识到这一切，或如何摆脱这一切？要多久的时间？还有，即使我们做到了，剩下来的又是什么？

## 幻相终结之后还剩下什么？

你不需要去探究无意识的过去。除非它在此刻以思想、情感、欲望、反应，或者发生在你身上的外在事件彰显于外的時候。当前的挑战会把你无意识的过去中，你需要知道的部分给带出来。如果你沉缅在过去，过去就像一个无底洞一样：没完没了。你也许以为你需要多一点时间才能了解过去，或者自过去解脱。换言之，你以为未来迟早会把你从过去里解脱出来。这是一个幻觉。只有当下能把你从过去里解脱。时间再多也无法把你从时间里解脱。汲取当下的力量。当下就是钥匙。

## 什么是当下的力量？

除了你临在的力量外，除了从思想形式里解放出来的意识之外别无他物。

所以你要从当下的层面来对治过去。你给过去的关注越多，你补充给它的能量就越多。你越可能由它身上制造出一个“自我”出来。你别误会：专注极其重要，不过不是对过去而言。把专注给现在；给发生在现在的行为、反应、心情、思想、情感、恐惧、欲望。你的里面有过去。如果你有足够的临在，不加批判、不做分析地观察那些五花八门的过去的话，那么你就是透过当下的力量对治它、瓦解它了。回到过去里，你找不到自己。进入当下，你才能找到自己。

了解过去不是可帮助我们了解自己为什么做某些事、做某些反应、或者无意识地创造特别的剧码、关系的模式等等吗？

当你对当下的实相更有意识的时候，你也许会在突然间洞察到为什么你的制约会以那些特定的方式运作。比如说，为什么你的关系遵循着某一个模式。你也许记起过去发生的事件，或者看得更清楚了。这么做很好，而且有用。不过并不是不可或缺的。不可或缺的是你有意识的临在。它足以瓦解过去。它是转化的触媒。因此不必费心了解过去，尽可能地临在。过去在你的临在里无法存活。它只能在你缺席的时候活下去。

## 第五章 临在状态

不是你想的那回事

你一再地说临在状态才是关键。在知性上我了解，可是我不知道自己是不是真的经验过它。我纳闷的是它是我想的那回事吗？还是完全两码事？

它不是你想的那回事！你既不能思考临在，心智也无法了解它。了解临在就是处于临在。

你可以做个小实验。闭上眼睛对自己说：“我想知道我的下一个念头是什么？”然后就戒慎戒惧地等着下一个念头。要像一只守着老鼠洞的猫一样。看看什么念头会从鼠洞里边窜出来？现在就试。

怎么样？

我等了好久才窜出一个念头。

完全正确。当你处于深刻的临在状态时，你就从思想里解脱了。你万念俱息，然而却处于高度的警觉中。你有意识的专注——沉落到某一个层面的那一刻，念头便蜂拥而入。心智的杂音又回来了；你便失去了宁静。你又回到了时间里。

据闻一些禅师为了测试门徒的临在度，经常出其不备地赏以当头棒喝。相当震撼！如果门徒能像耶稣对临在所做的比喻一样：“把他的腰腹束紧，把他的灯点亮。”也就是全然临在，处于警觉状态的话。他就会察觉到师父溜过来，而及时地阻挡他或者闪开。万一他挨了棒子，那就表示他沉溺在思想里。也就是不临在，无意识的意思。

日常生活中保持临在，有助于你往内在扎根；否则你就会被拥有大量动能的心智，像湍急的河水一样，把你拖进激流里了。

你说“往内在扎根”是什么意思？

就是全然地进驻在身体里的意思。始终把你一部分的注意力，摆在你体内的能场上。换言之，就是从里面感觉你的身体。身体的觉知使你临在。它把你锚定在当下。（参见第六章）“等待”的奥秘

就某一意义来说，等待可以比喻做临在状态。耶稣在他一些寓言里，常用等待做比喻。这不是我提过的否定当下的无聊，或坐立不安的等待。也不是把注意力集中在未来的某一个点上，而把当下感知为阻止你得到所欲，把它当成障碍的那种等待。这是一种不同品质的等待，一种要求你全然警觉的等待。状况随时都会发生，如果你不是绝对地清醒、绝对地宁静，你就会错失掉它。这就是耶稣所说的等待。在这种状态下，你全副的注意力都在当下。没有做白日梦、思考、回忆和期盼的余地。里面没有张力、恐惧，只有警觉的临在。你与整个本体，与每一个细胞临在。在这种状态之下，那有一个过去和一个未来的“你”，你喜欢说人格也可



以，几乎不存在了。可是，任何有价值的都不会减损。本质上你还是你自己。事实上，你比之前更是十足的你自己，或者说，只有当下的你才是你真正的自己。

“要像仆从等待主人回来一样，”耶稣说。仆人并不知道主人几时回来。所以他保持着清醒、警觉、镇定、宁静，以免错过了主人的到来。耶稣还在另一个比喻里，提到五个粗心大意（无意识）的女人。由于她们没有足够的油（意识），点亮她们的灯（保持临在），因此错过了她们的新郎（当下），而不能参加婚礼（开悟）。他用这五个女人，来对比另外五个有足够灯油（保有意识）的女智者。

即使写福音书的作者，都不懂这些寓言的意义。因此在他们下笔的那一刻，便埋下了第一个误解和扭曲。以讹传讹的结果，它的真义便荡然无存了。这些寓言指的不是世界末日，而是心理时间的终结。它们指出了我执心智的超越，和彻底地活在一个新意识状态里的可能性。

## 美发生在你临在的宁静里

你刚才描述的情形，在我独处或置身大自然的时候，偶而有过短暂的经验。

是的。禅师都用三摩地 (samadhi) 来描述无心和全然临在时的灵光乍现。三摩地虽然不是持续性的转化，不过它发生的时候你要感恩。因为它让你体会到开悟的滋味。你也许经验过许多次，却不知所以然，也体会不到它的重要性。想要觉知于大自然的美、壮观、和神性，临在是需要的。你可曾在明朗的夜晚，凝视无垠的天空，而惊惧于它绝对的宁静和浩瀚？你可曾听过，真正的聆听过森林里的山溪？或是夏日薄暮时分，一只鸟儿的啼叫？心智宁静的时候，你才能觉察到这一类的事物。你得暂时放下问题的包袱，过去和未来的包袱，和知识的包袱；否则你只是视而不见、听而不闻。你需要全副的临在。

这些外相之美，只是其一而已：还有那个不可

名、不可状、在深处、在内在、神圣的本质。凡美之所在，内在的本质之光便由内外烁。它只是在你临在的时候把自己显示给你而已。会不会这个无以名状的本质，和你的临在是合而为一的？没有了你的临在，它是不是还在呢？深入它。自己找答案。

当你经验到临在的那一刻时，你可能不会体会到你正处在短暂的无心状态。这是因为此一状态，和念头的升起之间只有很短的间隙。你的三摩地可能只维持了几秒钟的时间，心智就进入了。不过，它确实存在；否则你不会体验到美。美的认知和创造，心智都无能为力。只有当你完全地临在的短短几秒钟，那一份美或神性就在那里了。因为间隙的短促，和你的缺乏戒备与警觉，你可能无法区别在没有思想之下对美的感知，和用思想把美落入言诠的差异：其中的间隙小得就像是一个单一的过程一样。真实的情况是，当思想进入的那一刻，你所有的只不过是这个美的记忆罢了。

感知和思想之间的时间间隙越大，你身为一个人的纵深就越大，也就是说，你就越有意识。

许多人由于深困在心智的牢笼里，大自然的美便不曾真正地为他们存在过。他们也许会说出“好漂亮的花。”这样的话来，可是这只是机械化的心理标签罢了。因为他们不宁静、不临在，所以没有真正地看见花，没有感觉到花的本质和神性——就像他们不认识自己，没有感觉自己的本质和神性一样。

正因为我们活在如此一个以心智为主导的文化里，大多数的现代艺术、建筑、音乐、和文学，除了极少数的例外，都缺乏了美和内在的本质。理由是创造这一切的人无法——即便是短暂的一刻——摆脱他们的心智。所以他们一直没有触及内在那个真创造和真美的源头。放纵下的心智，创造了庞然巨兽，这不只限于艺廊里的那些。你只要看一下郊区的景观和工业废地就知道了。人类历史上任何一个时期的文明，都不曾制造出这么大量的丑陋。

体认纯意识

临在和本体（存在）一样吗？

当你对本体（存在）有意识的时候，真正的情况就是：本体（存在）也会对自己有意识。本体（存在）意识到自己的时候——就是临在。由于本体（存在）、意识、和生命是同义词。所以我们可以说，临在是意识意识到它自己，或者说，生命达成了它的自我意识。不过你不要执着在文字上，也不要费心思去了解它。在你能够临在之前，你不需要了解任何事。

我真的了解你的意思。可是你的话好像暗示了本体（存在）——终极的、超验的实相还不完整。它仍然处于发展的阶段。神需要时间做人格的成长吗？

是的。不过只是从外显宇宙的有限视角来看。神在圣经里宣称：“我是阿尔发（Alpha），也是奥米加（Omega）。我是存在的至一。”在神所住的无时间的境域——也是你的家——那最初的和最终的，那个阿尔发和奥米加就是一。那曾经存在和将

要存在的万向的本质，永恒地临在于一个合一和完美的隐含状态中——完全超越了人类心智所能想像或理解的范畴。在我们这个似乎是孤离形态的世界里，无时间的完美是匪夷所思的一个概念。然而即使是意识——来自永恒的源头之光——似乎也受制于一个发展的过程。不过这归因于我们有限的感知。就绝对的意义而言，却并非如此。还是让我继续谈谈意识在这个世界的进化吧。

凡存在的都有本体（存在），都有神性和不同程度的意识。即使一块石头，都有它初级的意识；否则它就不会存在，它的原子和分子早就分散了。万有都有生命——太阳、地球、星体、植物、动物、人类——全都是意识不同程度的示现，都是以形相彰显于外的意识。

当意识以形状、以形态、以思想和物质形相显示的时候，便产生了世界。看一下，仅只地球上就有好几百万种生命形态。分别存在于海洋、陆地、和空中还有每一种生命形态所复制的生命，也有几百万之谱。目的何在？是不是有一个人或一个物在玩游戏，在玩一场形相的游戏？古印度的先知，常

扪心自问这个问题。他们说世界是一个大游戏（lila）。是一场神玩的大游戏。显然在这一场游戏里，个别的生命形相并非吃重的角色。海里的生物，泰半活不过几分钟。而人类这个形态，也不过几十寒暑，就会化为尘土。当形体消失的时候，就好像梦幻泡影一样不曾存在。你说这是悲剧还是残酷？如果你为每一个形相创造出孤离的身份，如果你忘了每一个意识都是神性藉由每一个形相的展现，它就是悲剧和残酷。不过除非你以纯意识的形式，体会到你自己的神性之后，你才会真正地知道。

如果你的鱼缸里新生了一条鱼，你给它取名叫约翰，给它开了出生证明，又把它家族史告诉她。两分钟之后，它就被另外一条鱼给吃掉了——这才是悲剧。不过，它之所以是悲剧，是因为你把一个根本不存在的、孤离的自我，投射在上面的缘故。你抓住了整个动态过程中的一个片段，一个微分子的舞蹈，却把它制造成一个孤离的实体。

意识以形态的样貌呈现，直到它达到一个在形态中完全失去自己的复杂度为止。以当前的人类而

言，意识完全与它的样貌认同。它只以形相来认识自己。它也因此活在生理或心理形相的虚无感所产生的恐惧之中。这就是我执的心智，也是严重失能的起源。看起来好像是在进化线上的什么地方出了差错。可是即便如此，它也是大游戏的一部分。到头来，这种显然的失能所创造出来的受苦，便转而逼迫意识撤离它与形相的认同，也从形相的梦幻中把它唤醒了：意识找回了自我意识。不过现在的层面，比当初失去的时候深不知凡几。

这个过程在耶稣的寓言里阐释过。他用离家的浪子做比喻：浪子在外挥霍无度，最后穷困潦倒，在痛苦的驱使下返家。当他回家的时候，父亲爱他甚于从前。这个儿子的状态虽然和从前一样，却不同了。它增加了一个纵深。这个寓言描述的是从无意识的完全，穿越显然的不完美和“恶”，而达到意识的完美之旅。

当你以心智的观察者来看临在的时候，你能看到它更深、更广的意义吗？每当你观察心智的时候，你把意识从心智的形相里撤离了。撤离的意识，就变成了我们所谓的观察者或见证者。结果就



是，观察者——超越形相的纯意识——转弱为强，而心智的造形结构，转强为弱。当我们在谈论观察心智的时候，我们把一个深具宇宙意义的事件拟人化了。这个意义就是：意识透过你，而从形相的认同之梦里觉醒了，意识撤离了形相。这个觉醒预兆了——不过也已经是它的一部分——在纪史上一个或许仍然遥不可及的未来事件。这个事件就叫——世界末日。

当意识从生理和心理的认同解脱之后，它就变成我们说的纯意识、或开悟的意识、或临在。这种情况已经发生在极少数的个人身上。而且注定即将在一个更广大的层面上发生。不过却没有绝对的保证它必然发生。大多数人类仍然被钳制在我执的意识模式里：与心智认同，受心智的驱使。如果他们再不及时由心智中解脱出来的话，就会被它毁灭。他们将会经验到有增无已的混乱、冲突、暴力、疾病、绝望、和疯狂。我执的心智越来越像一艘沉船。你不再跳船，就要跟它一起灭顶了。人类集体的我执心智，是地球上破天荒以来最丧心病狂，且最具摧毁力的实体。如果人类的意识依然维持不变的话，你认为这个地球会有什么样的下场？

大多数人在心智的肆虐下，已经找到了一条生路。他们偶而诉诸思想之下的一个意识层面休养生息。每个人晚上的睡眠就是。但是也有人以诉诸性、酒精、和其他药物的方式，来抑制过度活跃的心智。如果没有以庞大数量消耗的酒精、镇定剂、抗抑郁剂、和非法药物的话，人类心智的狂乱恐怕更加肆无忌惮了。我相信，如果剥夺了毒品，世界人口中有大部分，会构成自己和他人的威胁。而毒品的作用，当然是让你卡在失能的状态里了。这样大层面的滥用，只会延宕了旧心智架构的崩溃和更高意识的萌生。个人固然得以从心智日复一日的折磨中，获致一时的缓解。可是却也阻挡着他们，因而无从产生足够的临在，以超越思想并且找到真正的解脱。

倒退至心智之下的一个意识层，也就是我们的老祖先未进化时的前思考期，和动、植物的意识状态，并不是我们的选项。进化是没有退路的。如果人类要生存，那么它势必要走上下一个阶段。意识正透过数十亿的形相，在整个宇宙的层面进化。所以即使人类错失了机会，就整个宇宙的层面来说也

无关紧要。意识进化上的所得从未丧失过，那么，它只好透过其他的形相展现自己。可是我在这里要指出的一个事实是：你在读这本书的同时，就明显地象征着一个新的意识，正在地球上找到了立足点。

我不对人，我对事：我不是在教训你。你有意识，你正在倾听自己。东方有句老话说，“教学相长。”不管怎么说，文字本身并不重要。文字不是真理；它只是指月的手。我从我的临在里说话，当我说话的同时，你也可以从你的临在里与我共鸣。虽然我使用的文字都有历史，正如语言一样来自过去。我跟你说的话里，承载着临在的高能量波动。这与文字所传递的意义，是截然不同的。

静默是临在更具威力的载具。所以当你在阅读或聆听我话语的时候，务必留心字里行间，和话语背后的静默。留心那些间隙。无论你置身何地，倾听静默是进入临在最容易、最直接的方法。即使有噪音，但是在噪音的底下、在噪音之间，静默始终都在那里。你倾听的本身，立刻在你内在创造了宁静。只有你里面的宁静，才能感知到外界的宁静。

除了临在，除了摆脱了思想形式的意识之外，还有其他的宁静吗？这就是我们所说的一切在生活中的体现。

## 基督：你神性临在的实相

切勿执着任何一个文字。如果“临在”对你更有意义的话，你可以用它取代“基督”。基督就是你的神的本质，或东方所称的“大我”。基督和临在之间唯一的差别在于，基督指的是你内在常驻的神性，而无关乎你意识到它的存在与否。临在意味着你觉醒了的神性，或神的本质。

如果你明白了在基督里没有过去或未来的话，许多有关基督的误解和错误的信念都会厘清。用过去是或未来是来陈述基督，是犯了用法上的矛盾。耶稣过去是。他是一个活在两千年前的人，他体现了神性的临在，他的真性。所以他说，“在亚伯拉罕过去是之前，我是。”他没有说，“在亚伯拉罕诞生之前，我已经存在了。”这句话。如果这样说的话，就意味着地仍然在时间和形相身份的向度

里。在一个以过去式开头的句子里，使用现在式的我是，指出了激进的转变：一个在时间向度中的不延续。这句话像禅修的话头一样，含有深刻的意义。耶稣的用意在于以直接的方式，而不是迂回的思想，传递临在和自我体现的意义。他超越了受制于时间的意识向度，进入了无时间性的境域。永恒的向度从此进入世界。永恒当然不是无止境的时间，而是指没有时间。这一来，耶稣这个人就变成了基督，变成了一个纯意识的载具。那么神在圣经里的自我定义又是什么？神说过，“我曾经是，未来也永远是。”这句话吗？当然没有。这样说无异把实相交给了过去和未来。神说，“我是即我是。”这里没有时间，只有临在。

基督“再临”是人类意识的转化，是从时间转换至临在，从思考转换至纯意识。不是一个男人或女人要来的意思。万一“基督”真的在明天以一个人身回来的话，他或她除了对你说：“我就是真理。我就是神性的临在。我就是永生。我就在你里面。我就在这里。我就在当下。”此外还能说什么？

千万不要把基督人格化。不要把基督变成。个有形相的身份。梵天、圣母、悟道的大师、和那些为数极少的真实的人，并不因人格而与众不同。反之，缺少了一个可以攀缘、可以护卫、可以豢养的虚假自我，他们比之于一般的凡夫俗子更单纯、更平凡。在一个我执冥顽不灵的人眼里，他们根本不足为道，甚或对他们视若无睹。

如果你被一位悟道的导师所吸引，那是因为你内在已经有了足够的临在，才能识出另一个人的临在。不认得耶稣和佛陀的人不知凡几，正如趋从假上师者如过江之鲫一样的多。小我执见大我执便趋之若惊。黑暗无能辨识光明，唯光能识光。不要相信光在你的身外，或者相信它只能以一个特定的形相来临。如果只有你的师父才是神的化身，那么你又是谁？任何一种排外都是形相认同。形相认同意谓着我执，无论它掩饰得多么天衣无缝。

利用师父的临在，来反映你超越名相的身份。让自己变得更深刻地临在。你很快就会体认到，在临在里没有“我的”或“你的”之分。临在就是一。

共修团体对于强化你的临在之光，也会有所助益。一个团体在临在的状态下凝聚在一起，会产生一个很强的集体磁场。这么做不仅会提升每一个成员的临在度，也帮助他们摆脱了集体人类意识以心智为主导的现况。这么做也使得个人更容易进入临在的状态里。然而，除非有一个以上的成员，已经如实地安住在那个状态里，并且稳住磁场的波动，我执的心智便会轻而易举地故态复发，因而破坏了小组努力的成效。共修团体固然极具价值，不过它并不足以成事。你千万不能依赖它。此外，除了在你学习临在的意义和做练习的过渡阶段，也不要对导师或师父产生依赖之情。

## 第六章 内在身体

本体是你最深处的自我

你先前说过往内在扎根，或进驻身体的重要性。你可以做个解释吗？

身体可以变成进入本体（存在）领域的入口点。我们现在就深入一些看看。

我还是不太了解你说的本体(存在)是什么意思？

“水？水是什么意思？我不懂。”这就是一条鱼用人类的心智会说出来的话。

请你停止尝试去了解本体（存在）。你已经对



本体（存在）有了相当的瞥见。可是心智老想着要把它塞进一个框框里面，再贴上一个标签。这是行不通的。它不能变成一个知识的标的。在本体（存在）里，主观和客观是融合为一的。

在超越名相的永恒的“我是”（I am）里，本体（存在）才可以被觉受得到。先有感觉并且因此知道“你是”，而又安住在这个如如不动的状态里，就是开悟。也就是耶稣说过的可以让你自由的真理。

挣脱什么的自由？

挣脱幻相的自由。认为你只是你的形体和心智的幻相。这个佛陀称为“我相”的幻觉，是一个核心的误谬。挣脱了由这个幻相所生的无数恐惧虚假的自由——这种恐惧便是你从这个梦幻泡影的形相，汲取你的自我感时，便如影随形的苦因。还有挣脱罪恶的自由。这个罪恶就是你虚幻的自我感主导着你的思考、说话、和行动时，你无意识地加诸在自己和他人身上的痛苦。

## 超越文字相

我不喜欢罪恶这个字。它隐含着我被批判，并且被宣判有罪的意思。

我能了解。几世纪以来，许多像罪恶之类的文字，因为人类的无明、误解或控制欲，而导致了错误的观点和诠释。不过这些文字里包含了真理的核心。如果你不能超越言诠，而无法认知文字所指涉的实相的话，就不要使用它们。不要被文字障所困。文字充其量只是达到目的的手段罢了。文字是抽象的。它和一个指引身外之物的指示牌没有两样。蜂蜜这个字并不是蜂蜜。你尽管研究、讨论蜂蜜，可是除非你亲口尝过，你才会真正地知道它的滋味。一旦尝过之后，文字就不那么重要了。你也不会再对它执着不放了。同样的道理，你大可耗尽你的下半辈子，不断地谈论或思考“神”，可是这样就表示你知道，或者瞥见了“神”这个字所指涉的实相了吗？这么做和执迷不悟地执着于一个指示牌、和一个心理偶像有什么差别？

反过来也是同样的道理：如果你，不管基于什么理由，就是讨厌蜂蜜这个字。或许就会阻止你进一步地去品尝它。如果你对神这个字有一股强烈的反感，这是执着的负面形式。你否定的也许不只是神这个字，甚至连它所指涉的实相也一起否定了。你无异断绝了自己体验这个实相的可能性。这一切当然与你的心智认同密不可分。

所以，如果一个字已经对你起不了作用，就把它丢了，换一个对你起作用的字。如果你不喜欢罪恶这个字，就把它叫做无意识或疯狂好了。如此一来，就比方像罪恶等被误用已久的文字，也许更让你接近真理，更接近文字背后的实相，而少生愧疚之嫌了。

我也不喜欢那些字。它们暗示着我有什么地方不对劲，暗示着我被人批判。

你当然不对劲了——不过没人批判你。

我没有针对你个人的意思。难道你不属于这个在二十世纪之内，就屠杀了上亿人口的人类吗？

你是说连坐罪？

这不是罪不罪的问题。可是只要你被我执的心智掌控一天，你就是人类集体丧心病狂的一份子。也许你还没有很深入地看过人类在心智主导下的现状。张开眼睛，看看那些所不在的恐惧、绝望、贪婪、和暴力。看看那些人类对彼此、对地球上的众生，一直持续地在无远弗届的层面上，所造成令人发指的暴行虐施和苦难。你不需要谴责。只要观察。这就是罪恶。这就是丧心病狂。这就是无意识。最重要的，不要忘记观察你自己的心智。在你里面挖出丧心病狂的根源。

找到你无形且不灭的实相

你说形体认同是幻相的一部份。那么肉身，就是形体，要如何体现本体（存在）？

你可见、可触的身体，无法把你带入本体（存在）。可是，这一个有形和有觉的肉身，却只是一具躯壳。或者说，是对一个更深层实相的有限且曲解的感知。在你与本体（存在）连系时的自然状态下，这个深层的实相，就能以一个无形的内在身体——你内在那个鲜活的临在——随时随地的被觉受到。所以“进驻身体”，就是从内在去感受你的身体，感觉身体里面的生命，从而知道你是超越外相的。

不过这只是你内在之旅的起点。由此你将进一步深入一个无比宁静、和平，却又充满力量和活力的领域。一开始你也许只是偶而瞥见这个陌生的宇宙。可是透过这些瞥见，你会逐渐体会到，自己不再是这个内在宇宙里毫无意义的碎片，一个在生死之间，短暂地霸留在片刻享乐之后，承受着痛苦和彻底虚无的碎片。在你的形体之内，与某一个无以理解，无法言传的浩瀚、无量又神圣之物连系着。虽然无法言传——我还是在谈论它。我的话不是要

给你一个可以相信的事物，而是要向你显示，你可以凭着自己知道它。

当你的心智占据了你所有的专注时，你便与本体（存在）断绝了连系。这种情形发生的时候（多数人经常如此），你就不在你的身体里。心智吸走了你所有的意识，把它转型成心智的材料。你无法停止思考。强迫性的思考已经变成了集体性疾病。你对于自己是谁的整个认知，都来自于心智的活动。你的身份认同已经不再根植在本体（存在）了，它变成了一个脆弱而需求不止的心理结构，继而创造了成为情绪主导的恐惧。你生命中真正重要的一样东西：深层自我的觉知——你无形且不灭的实相便消失不见了。

要对本体（存在）觉知之前，你需要把心智里的意识收回。这是你的灵性之旅中，最根本的一个任务。这个任务会把先前被困在无益的和强迫性的思考中，大量的意识释放出来。一个极为有效的方法就是：单纯地把注意力的焦点从思考上移开，而导入你的身体里。在这里，你立刻就可以感受到那个以无形的磁场，赋予肉体生命的本体（存在）

了。

## 和内在身体连系

请你现在就试。你也许觉得闭上眼睛练习比较有用。等过一段时间，“在身体里”变得比较自然、比较轻松的时候就不需要了。把你的专注导入你身体里。从里面感觉它。它是活的吗？你的双手、手臂、腿和脚——你的腹部、你的胸腔里有生命吗？你能感受到在你身体里赋予每一个器官和细胞跃动的生命，和无所不在的微妙能场吗？你能感受到那个同步地存在于你身体里每一个部位的单一能场吗？用几分钟的时间，专注在你内在身体的觉受上。不要想。感觉它。你付出给它的关注越多，这个觉受就会越清楚、越强烈。你会感觉好像每一个细胞都变得更加活跃。如果你天生就有敏锐的视觉，也许你可以观想自己变得通体透明。虽然观想可以暂时地帮助你，不过还是把重点摆在觉受上，而不要太在意可能出现的图像。再漂亮、再有能量的图像，先天上已经被形相所限定了，也因此限制了无法做更深入的探索。

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你内在身体的感觉是无形、无限、而且不可蠡测的。你随时都可以更深入地探索。如果你现阶段感觉不到什么，那么就关注在你能够感受到的。或许你的手、脚只有轻微的酥麻。这就够了。专注在这个感受上。你的身体正在复活。以后我们再多加练习。请睁开眼睛。即使你环顾房间的同时，也要保留部分的注意力在你内在的能场上。你的内在身体，位于你的形相身份通往本质身份——你的真性——的门槛。千万不要失去跟它的连系。

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## 透过身体进行转化

为什么多数宗教都谴责或否定身体？灵修者好像都把身体当做一个障碍，甚至是罪恶的。



为什么求道的人多，得道的人少？

人类在身体的层面上，和动物所差无几。所有基本的生理作用——享乐、痛苦、呼吸、吃、喝、拉、撒、睡、求偶、繁殖，当然还包括了生与死——我们都和动物一致。人类从恩典和合一的状态中，堕落到幻相里很长一段时间之后，突然间从一具恍似动物的身体里醒来。这使得人类深感困扰，“不要唬弄自己了。你不过是只动物罢了。”这句话像是毫不留情面的一个事实。可是它是这么令人困扰、又令人难以下咽的事实。亚当和夏娃看到自己赤裸的身体，不由得害怕了。无意识对他们动物本能的否定趁虚而入。他们可能被强大的本能驱力所掌控，而退转回完全无意识的威胁变的非常真实。羞耻和禁忌便出现在身体的某些部分和功能上，其中以性欲为大。他们的意识之光还没有亮到可以让他们和自己的动物本能握手言欢的地步。也还不到让他们容许它存在，甚至于安住在这个层面的地步——更遑论深入它，找出隐藏其中的神性，找出幻相里的实相了。因此，在毫无选择的情况下，他们切断了和身体的连系。现在他们认为他们拥有一具身体，而不是他们的身体。

宗教兴起之后，这种人、身的分离，变成了公然的“你不是你的身体”的信念。于是东西社会，跨越所有年龄层，无以数计的人们，开始透过对身体的否定来寻找神、寻找救赎或悟道。这种态度以各种形式呈现，禁绝感官的享乐，特别是性欲的禁绝，还有禁食和其他的苦修。甚至不惜施加痛苦，企图削弱或惩罚自己的身体，因为身体在他们眼里是罪恶的东西。基督教称为禁欲。其他宗教则透过入定或灵魂出体经验来逃避身体。至今还有许多人这么做。即使是佛陀也曾历经禁食和六年严苛的苦修，以达到弃绝身体的目的。最后还是在放弃苦修之后才开悟的。

事实上，从来没有一个人透过弃绝身体或对抗身体、或者凭着出体经验而开悟的。虽然这一类经验著实令人神往，也会让人瞥见由物质界解脱的境地。你终究还是要回归到根本转化的发源地——身体上去。转化要透过你的身体，不是远离你的身体。这也是为什么真正的师父，从来不主张对抗身体或弃绝身体的原因。虽然那些以心智为根器的追随者经常这么做。

古老的教诲中，凡是涉及到身体的只剩下断简残篇。其中如耶稣曾经宣称的“你整个身体都将充满光。”或者藏诸名山沦为神话，比如传说中耶稣一直没有抛弃他的身体，而是和他的身体一起升入“天国”。当今之世，几乎没有人了解这些断简残篇或神话里的密意。“你不是你的身体”的信念盛行一时，因而导致了身体的弃绝和逃避身体的企图。无数的求道者因而在灵性的实现上受阻，而无法成为得道者。

我们有可能找回失落的古训，或者自断简残篇中将之重建？

不需要这么做。所有灵性教诲都来自同一个源头。从这个意义来看，自始至终就只有一位师父。他以诸多的形相显化出来。我是这位师父。一旦你能取得这个内在的源头之后，你也是这位师父。而取得之道就是你内在的身体。虽然所有的古训都来自同一个本源，只要一形之于声、化之为书，便成了文字的堆砌。但文字充其量只是一个指示牌，这

一点我们在前面谈过。所有古训都是指往回归源头的路标。

我已经谈过隐藏在你身体里的真理。不过我想再为你把大师们失落的古训，做一个总结——你又多了一面路标了。请你在读这本书的同时，刻意地去感受你的内在身体。

## 身体实训

你所感知的那个高密度的实体结构，那个难免于生、老、病、死的身體，并不究竟——它不是你。它是对超越生死的本质实相的错误感知。这归因于它与本体（存在）失去连系后，所产生的心智局限，继而创造出身体做为它孤离信念的证据，并且藉着身体把它的恐惧状态合理化。不过，不要因此弃你的身体于不顾。因为在这个心智所创造的幻相里，在这个无常、有限和死亡的象征里，隐含着本质和的不朽实相的光辉。不要向你的身外觅求真理，因为真理就在你的身体里面，此外无处可觅。

不要和你的身体对抗，因为这么做无异对抗你自己的实相。你就是你的身体。你那可见、可触的身体，只是一层虚幻的薄幕。它的底层有一个无形的内在身体，是通往本体（存在），进入隐含生命的门径。透过了你的内在身体，你便与这个隐含的至一生命——无生亦无死的永恒临在取得了不可断离的连系。透过内在身体，你与神永远合一。

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## 往内扎根

关键在于和你的内在身体取得恒常的连系——随时随地去感受它。你的生命会因此而快速加深和转化。你导入内在身体的意识越多，它的波动就越高。这很像转动调光开关，增加电流使灯光更亮一样。在这样的高能量的层面，负面的情感再也无法影响你了。而你也更容易吸引能反射这个高能场的环境。

如果你尽可能地关注在身体上，你就会把自己锚定在当下。既不会在外境里迷失自己；也不会迷失在心智的迷宫里。某个程度的思想和情感、恐惧和欲望还在，却不再掌控你了。

请你检视一下，你这一刻的关注在哪里。你是在倾听我说的话，还是在阅读书里的文字。这就是你关注的焦点。你同时也概略地觉知到你处身的环境、和其他的人等等。另外，在你倾听或阅读的行为里，还附带了一些心智活动——一些心理评论。可是你不需要让这些干扰，吸走你所有的关注。试试看你能否在同时间与你的内在身体取得连系。保留一部分在里面。不要让它外泄。从内在，把你整个身体当做一个单一的能场来感觉。就好像你在用你整副身体倾听或阅读一样。以后的这几天、几星期里就做这个练习吧。（回家功课！）不要把你全部的关注交给心智和外境。不计一切地专注你手上的工作。不过要在尽可能的情况下，感觉你的内在身体，向内扎根。然后再观测它是如何改变了你的意识状态和工作的品质。

当你在等候的时候，不管你等的是什么，利用这段时间感觉你的内在身体。这种方式可以把塞车和排队变成一件乐事。避免在当下之外，投射你的心智。藉着深入你的内在身体，而深入当下。熟练了内在身体的觉知艺术之后，你就能发展出一个崭新的生活方式：一个与本体连系的恒常状态。为你的生命增加了前所未有的纵深。当你根植在你身体的内在之后，你会很容易地以心智观测者的身份保持临在了。不管外在发生什么，你还是如如不动。

除非你保持临在（进驻身体里是它的基本功夫），你的心智会继续地掌控你。你脑海里习染多年的剧码、你心智的制约，就会支配着你的思考和行为。你也许间歇地摆脱了它，却鲜少持久的。这种情形特别发生在事情“出错了”、遭受失落、或不如意的時候。你制约的反应，在这时候变得不自主、自动化，而且可预期，你会因此而得到主导心智认同意识状态的基本情感：恐惧的滋养。

当这种挑战来临的时候——这是常情——你要习惯性地立刻进入内在，并且尽你所能地专注在内

在身体的能场上。整个过程只有短短的几秒钟而已。不过你需要在挑战出现的当时就这么做。稍有迟滞，一个制约了的心理情感反应，就会趁虚而入接管你了。当你专注于内在，感觉你内在的身体时，你会在意识从心智撤离的同时，立刻变得宁静和临在。如果那个情境需要你做反应，你的反应会来自这一个更深的层面。你本体里面的无上智慧就像阳光一样，胜过心智的烛火不知凡几。

每当你有意识地与内在身体连系的时候，你就好比一棵扎根在大地的树木，或是一栋根基稳固的建筑一样。这个盖房子的比喻，耶稣曾经用过。可惜这个寓言却广遭误解。他说有两个人都在盖房子。其中一人盖在没有地基的沙上，房子在暴风洪水的侵袭下垮了。另外一个人却把地基凿深进入表土之下的磐石上，因此历经洪水的冲袭而屹立不摇。

进驻身体前，先宽恕

我尝试着关注内在身体的时候，觉得很不适



服。我有一种恼怒和反胃的感觉。你所说的我都没办法体验到。

在你开始把一部分的专注摆在身体里面之前，你感受到的可能是一个你觉察不到的情绪滞留（累积的负面情绪）。除非你先给它一些关注，否则它就会阻挡你进入内在身体的通道。这个通道就在情绪的下一个层面。关注不是开始去思考它的意思。它的意思是单纯地观测这个情绪，透彻地感觉它，如此一来你就是照它本然的样子承认它、接受它了。我们最容易辨识的一些情绪是：愤怒、恐惧、悲伤等。其他的也许比较难以标示。也许只是介于情绪和生理知觉之间，模糊的不安感、沉重感、或拘束感。无论是哪一种情况，重要的不在于你是否能给它一个心理标签，而在于你能否尽你所能地把它的感觉带到觉知里。关注是转化的关键——全然的关注就隐含着接纳的意思。专注就好像一道光束——它是把一切转型为本然的意识焦聚力。

在一个全面运作的有机体里面，一个情绪的存活期很短。它就好像本体上的一个涟漪或水波。当你不驻守在身体里的时候，它的残存期就会延长至

数日或数星期之久，或者与其他相同频率的情绪并联，而变成痛苦之身。痛苦之身经年累月地寄生在你的内在，蚕食你的能量，导致生理疾病，让你的生命悲惨不已。（参见第二章）因此，把你的关注摆在情绪的觉受上。并且检查你的心智是否执着在一个怨怼的模式里，比如饲养这个情绪的谴责、自怜、或怨恨。如果是这种情况，表示你还没有宽恕。不宽恕通常是针对另一个人或你自己而发的。不过也可能是对一个情境或情状——过去、现在或未来是你心智所拒绝接受的。没错，甚至对未来都可能会产生不宽恕。这是因为心智拒绝接受未来的不确定性，不接受未来是彻底超越它所控制的。宽恕就是抛弃你的怨怼，因而放下了悲伤。一旦你体会出怨怼除了强化你虚假的自我之外一无用处的时候，宽恕就会自然地发生了。宽恕就是对生命不做抗拒——容许生命透过你而展现。除此之外你只剩一条路可走，就是痛和受苦，或是生命能量的停滞受困，还有许多生理疾病的案例。

在你真正宽恕的那一刻，你就从心智那里收回了你的力量。不宽恕是心智的本性。就像心造的假我，我执一样，没有冲突和对峙就无法存活。心智

不能宽恕，只有你能。你变得临在。你进入了你的身体。你感觉到本体放射出灿烂的和平和宁静。这也是耶稣说，“进入庙堂之前先宽恕”的原因。

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## 隐含生命的接环

临在和内在身体的关系如何？

临在就是纯意识——从心智和形相界收回的意识。内在身体是你和初始混沌（unmanifested未被显化的）的接环。在最深的层面来说，它就是初始混沌：放射意识的源头；就像放射阳光的太阳一样。内在身体的觉知，就是意识记得了它的源出，回到了源头。

初始混沌和本体（存在）一样吗？

一样。初始混沌这个词，试图透过否定（un），来表达不可说、不可思、不可想的那个。它藉着说出它不是，而指出它是。本体却是一个正面的名词。请你不要执着在这两个词上，或者开始相信它们。它们只不过是指标。

你说临在就是从心智那里收回的意识。收回意识的是谁？

是你。可是由于你在本质里就是意识，所以也可以说是意识从形式的梦里醒了。这并不表示你自己的形式一曝光就消失。你可以持续在你目前的形式里，却觉知了你内在无形和不灭的深处。

我必须承认这远超过我的理解。可是在某个更深的层面，我似乎又懂你的意思。比较像一种感受。我是不是在自欺？

不，你没有自欺。感受比思考更能让你接近你

是谁的真理。我所告诉你的没有一样不是你内在深处已经知道了的。当你达到某一阶段的内在连系时，你一听到真理就可以辨识它。如果你尚未达到这个阶段，做身体觉知练习会促发必要的纵深。

## 延缓老化过程

内在身体的觉知，还会带来生理方面的好处。其中之一就是：相当程度地延缓了身体的老化。

正常状况下，外在身体老化和枯萎的速度很快。内在身体却不会随着时间而改变，你反而会随着时间更深入地感觉它，更充分地变成它。如果你现在二十岁，等你八十岁的时候，你内在身体的能场感觉还是一样。它的生命力还是一样旺盛。当你由习以为常的不驻体和困于心智的状态中，改变成驻体和临在当下的状态，你的身体会感觉更轻快、更清爽、更有活力。这是因为身体里的意识增多，而它的分子结构的密度实际上已经变得更低的缘故。意识增多意味着物界幻相的减少。

当你对无时间性的内在身体的认同，多过于外在身体时，当临在变成你意识的常态时，过去和未来不能再主宰你的注意力时，你就不会在心灵和细胞里累积时间了。累积时间形成了一个心理负荷，严重地损伤了细胞的再生能力。因此如果你进驻了内在身体，外在身体的老化就会减缓。甚至在身体老化的时候，你那个超越时间的本质，也会透过外形发光，使你不会给人老态龙钟的外貌。

这个说法有科学证据吗？

试试看，你就是证据。

强化你的免疫系统

这个练习在生理上的另一个好处就是：当你进驻身体之后，你的免疫系统会增强。你带进身体里的意识越多，免疫系统就会越强。就好像每一个细胞都醒过来庆祝一样。身体爱你的关注。这也是一

种深具潜力的自疗法。多数疾病都是在你不临在身体的时候趁虚而入的。主人不在家的时候，三教九流的闲杂人等就会鸠占鹊巢。当你进驻了自己的身体，不速之客就很难私闯。

被强化了的不只是你的生理免疫系统；你心灵的免疫系统也大为增强。后者可以保护你免于别人具高度传染性的负面心理-情绪的波及。进驻身体并不是架设一个盾甲来保护你；而是提高你整体能场的频率。让那些低频率的情绪如：恐惧、愤怒、沮丧等，只存在于一个不同序列的虚拟实相里，而不能再进入你的意识场了。即使进来，你也不需要做任何抗拒，因为它会穿越你而去。请你不要一谓地接受或拒绝我的说法。亲身做个测试。

每当你需要提升免疫系统的时候，不妨做一个简

单却有强效的自疗式冥想。在你感觉到生病的初期症候时，做这个练习特别有效。如果你用深刻的专注，经常做定时的练习，对已经罹患的疾病也有疗效。它也会抵消任何阻断你能场的负面情绪。然而它不能取代进驻身体的不间断式练习；否则它就只有短暂的效果了。练习如下：当你有几分钟空档的时候，特别是晚上入睡前或早上起床前的时间。用意识“注满”你的身体。闭上眼。平躺下来。一开始先选择身体的不同部位，短暂地把注意力集中在上面：手、脚、手臂、腿、腹部、胸部、头部等，尽可能深刻地感觉这些部位的能量。在每一个部位停留约十五秒钟左右，然后让你的注意力像波浪一样穿越全身，从脚到头来回做几遍。这个过程只要几分钟的时间。做完之后，再把内在身体当做一个单一的能场来感觉它。稳住这个感觉几分钟的时间。在这段时间内要深刻地临在，在你每一个细胞里临在。如果、心智偶而把你的注意力从身体上拉走，让你在思想里迷失的话，不用担心。你一察觉这种情况发生的时候，只要把注意力再拉回你内在的身体就好。

让呼吸为你导航



有时候我的心智非常活跃。它取得了相当大的动能，我发觉我没办法把注意力拉开，去感受内在身体。这种情况特别会出现在我进入担忧或焦虑模式里的时候。你有什么建议吗？

当你发觉很难和内在身体运系的时候，通常先专注在呼吸上面比较容易。有意识地呼吸。这是一个相当有威力的冥想方式。它会逐渐让你和身体连系上。用你的注意力跟随呼吸进出你的身体。吸气进入体内。感觉你的腹部随着一呼一吸而微微地收缩和扩张。如果你发觉观想比较容易的话，闭上眼睛，观想自己被光包围，或者沉浸在一个透光体中——意识之海。接着把光吸进来。感觉光体充满你的身体，把它也变成透光体了。然后逐渐地更专注在感觉上面。你此刻在你的身体里。不要执着在任何的心像上面。

心智的创造力

如果你需要为一个特定的目的使用心智的话，把它和内在身体并用。只有当你能做到无思想、有意识的时候，才能发挥心智的创造力。进入这个状态最简易的方法就是透过你的身体。每当你需要一个答案、一个方案，或者创意的时候，把专注力集中在你内在的能场上，让思考暂停。觉察这份宁静。等你再恢复思考的时候，思考就变得新颖而有创意。在做任何思考活动的时候，养成习惯在思考和内在的倾听、内在静默之间，做几分钟的转换。另一种说法是：不要只用头脑思考，用你整个身体思考。

~

## 倾听的艺术

听别人讲话的时候，不要只用心智，要用你整个身体倾听。倾听的时候，一面感觉你内在身体的能场。这样做会把注意力从思考移开，而创造出一个宁静的空间。让你在不受心智干扰的情况下，真正地聆听。你等于给了对方一个空间存在的空间。

这是你能给出的礼物中，最珍贵的一个。大多数人不知道如何倾听，因为他们注意力的重心，被思考占据了。他们关注在思考的程度多过于对方说话的内容，而且完全疏忽了真正的重点：对方在话语和心智之下的本体（存在）。当然你只有透过自己的本体（存在），才能感觉到他人的本体（存在）。这就是体现合一，也就是爱的开始。在本体（存在）最深的层面上，你和万有皆是合一的。

许多人际关系只在心智的层面上互动，而不是人类的沟通和交流。任何关系都无法在这种方式下发展，这也是关系中充满冲突的原因。当心智主控着你的生命时，冲突、对峙、和问题便势所难免。和内在身体的连击，会创造一个无心的、清澈的空间，关系便在这个空间里滋长展开。

## 第七章 隐含生命的路口

### 深入你的身体

我可以感觉到身体里面的能量，尤其是手臂和双腿。可是我没办法像你先前所说的那样再深入了。

把它变成一个冥想。用不了多久时间，十到十五分钟就绰绰有余了。一开始先确定不要有可能会干扰你冥想的电话或人事物。坐在椅子上，不要靠背，腰杆打直。这么做会让你保持警觉。再不然选择其他你喜爱的冥想姿势也可以。

务必放松你的身体。闭上眼睛。做几个深呼吸。感觉自己随着吸气进入了下腹部。观测腹部随着空气的进出而微微地扩张和收缩。接着再觉察你整个内在的能量场。不要思考它——去感受它。这个动作让你从心智那里收回了意识。如果你发觉有

用的话，运用我先前提过的“光”的观想法。

当你清楚地感觉到内在身体是一个单一能量场的时候，如果可能的话，把任何观想放掉，心无旁骛地专注在感觉上面。再可能的话，把你对身体还保有的任何心像（image）也丢掉。这时候，你所剩下的就是一个无所不包的临在感或“存在感”了，你也感觉得到内在身体的无边无界。然后再把你的注意力带入更深的感觉里。和它合一。和能量场溶为一体，让你感知不到那个观测者和被观测者，还有你和你身体之间的二元对立。这时候，那个内在、外在的区隔也瓦解了，所谓的内在身体已经没有了。你透过深入你的身体，而超越了身体。

在你感觉舒畅的情况下，尽可能地安住在这个纯本体（存在）的领域里；接着再回到你的身体、呼吸、和感官的觉知里。然后睁开眼睛，用冥想的方式环顾你的周遭，也就是不贴心理标签的意思。这么做的同时，继续感觉你的内在身体。

进入那个无形式的领域是大解脱。它把你从形式的认同和束缚之中解脱出来。这就是生命由分歧进入多样性之前的无分别相。我们称之为隐含生命（unmanifested）、万有的无形源头，所有众生内在的自体（存在）。这是一个深沉的宁静和和平，却又洋溢喜悦和深刻生命力的领域。每当你临在的时候，你变成了某种程度的“透光性”，你变成源头所放射出来的纯意识。你也体悟出光与本来面目之间，不但没有隔离，反而架构了你的本质。

## 气场探源

隐含生命就是一种宇宙生命能，也就是东万所称的气吗？

不，它不是。隐含生命是气的来源。气是你身体的内在能量场。它是你的形体和源头的桥梁。它介于外显世界形相界和隐含生命之间。我们可以把

气比喻为一条河流或一道能量流。如果你把意识的焦点，导引至内在身体的深处，你就是溯河而上，回到了气的源头。气是动，隐含生命是静。当你达到的一个绝对静止点的时候——在绝对的静止中，却洋溢着生命——你就已经超越了内在身体，超越了气而归本溯源回到隐含生命了。气是隐含生命和有形宇宙的桥梁。

因此，如果你导引专注力深入内在身体的话，你也许会达到这个点，也就是由有形的世界，溶入隐含生命。而隐含生命又以气的能量流的形式形诸世界的单一点。这也是生和死的原点。当你的意识外放的时候，心智和世界就成形了。当意识内敛的时候，它便体认到自己的源头，而回归隐含生命的家了。然后当意识又回到外显世界的时候，你便恢复了你暂时抛弃的形式身份。于是你有了名字、有了过去、有了生命情境、和未来。可是在一个本质上，你已经脱胎换骨：你会瞥见你内在一个不“属于这个世界”的实相。不过这个实相和这个世界正如同你和这个实相之间一样，不是彼此分离的。

现在就把这个练习当做你的灵修吧：当你在进行日常生活的时候，不要把百分之百的注意力，都交给外在世界和你的心智。保留一部分给内在。这一点我已经谈过。即使在从事日常活动的时候，也要感觉你的内在身体，尤其是在一份亲密关系里或与自然连系的时候。感觉内在深处的宁静。把入口敞开。在整个生命过程都能意识到隐含生命是可能的事。你感觉它像一个处在背景的深度和平感。它就是不管外界如何变迁，却始终亦步亦趋跟着你的宁静。于是你变成了隐含生命和外显世界之间，还有神和世间的桥梁。这就是你与源头连击的状态，这个状态我们称为开悟。

切勿抱着隐含生命与外显世界分离的印象。它怎么可能如此？它是每一个形式里面的生命，它是万有的内在本质。它无所不在。让我做个解释。

## 无梦之眠

你每天晚上进入深度睡眠的无梦阶段时，就踏上了隐含生命之旅。你与源头融合。从而由它汲取



了你回到外显世界——独立形式世界所需的生命能量。这个能量比食物重要的多：“人不能仅靠面包维生。”可是在无梦的状态里，你不会有意识地进入它。虽然你的生理功能还在运作，“你”已经不存在于这个状态了。你能想像以全然的意识，进入无梦睡眠的情形吗？它是无法想像的，因为那个状态没有内容。

隐含生命不会释放你，除非你有意识地进入它。这就是耶稣不说：真理会让你自由，却说，“你将知道真理，而真理将让你自由。”的原因。这里的真理不是概念上的真理。而是超越形式的永生真理，你若不是直接知道，就是完全不知道。不过你不要试图在无梦的睡眠中保持意识。你这么做，成功的可能性微乎其微。你顶多只能在有梦的阶段保有意识。一超过这个阶段，你就无能为力了。这叫做清明的梦境。它也许引人入胜、令人神往，却无法释放你。

因此，运用你的内在身体，做为你通往隐含生命的入口。并且保持入口的畅通，好让你随时随地都与源头连系着。对内在身体而言，无论你的肉体

老迈或年轻、虚弱或强壮都没有差别。内在身体是无时间的。如果你到现在还无法感觉到内在身体，就使用其他的入口。究竟而言，它们是都是同一个入口。有几个我已经详尽地谈过了。我还会再做简单的提示。

## 其他入口

当下可以视为一个主要的入口。它是包括内在身体在内的其他每一个入口的本质面。没有深刻地临在当下，你便无法存在你的身体里面。

时间和外显世界之间，与无时间的当下和隐含生命之间一样，都是环环相扣的。当你透过对当下深刻地觉知而瓦解了心理时间的时候，你就会直接和间接地意识到隐含生命。直接的方面：你感觉它就像你有意识临在时的光照和力量：其中没有内容，只有临在。间接方面：就是你在感知领域里或透过感知而觉察到隐含生命。换言之，你在每一个众生里、在每一朵花里、在每一个石头里感觉到神的本质。你体认了“万有皆是，万有皆有神”

性。”这也是耶稣之所以会在汤玛士福音书里，完全透过他的本质或者基督的身份说：“劈开一块木头，我在那里；举起一块石头，你也会在那里找到我。”这句话的原因。

另外一个通往隐含生命的入口，是透过思考的止息所创造出来的。你可以从一个最简单的动作开始。比如，做一次有意识的呼吸，或者处于高度的警觉状态下注视一朵花，让你在动作的同时不做心理评论。创造思想流间隙的方法很多。冥想的作用就在这里。思想是外显世界的一部分。持续性的心智活动，把你困在形相界的牢笼里，同时架设了一道不透光的屏幕，阻挡着你对隐含生命的意识，阻挡了你对内在、对众生万物里那个超越形式、无时间的神的本质意识。当你处于高度的临在时，你无需担心思考的止息，这当然是因为心智会自动地停止活动。所以我才说当下是每一个入口的本质面。

臣服——放下心理情感对本然的抗拒——也是进入隐含生命的入口。道理很简单：内在抗拒切断了你和他人、和自己、和你周遭世界的连系。它巩固了我执所赖以维生的孤离感。孤离感越坚固，你

受困在外显世界和独立形式世界的程度就越深。你困在形式世界的程度越深，你的形式身份就越坚固、越难以穿越。入口封闭了。你切断了内在向度，也就是深层向度的连系。在臣服的状态里，你的形式身份软化，变成它原本的局部“透明”，然后隐含生命的光照才可以穿透你。

敞开你生命的入口，让你有意识地进入隐含生命之权操之在你。与内在身体能量场连系、深刻地临在、撤离心智的认同、向本然臣服，这些都是你可以使用的入口——不过，你只需要用一个就够了。

那么爱必然也是一个入口吧？

不，爱不是。一旦有一个入口打开了，爱就会以合一的“情感实现”临在于你的内在。爱不是入口；爱只能通过入口进入世界。当你完全地陷在形式身份里的时候，你不会有爱。你的任务不是去寻找爱，而是找到一个让爱可以通过的入口。

## 静默

除了你提过的入口之外，还有别的入口吗？

是的，还有。隐含生命不是独立于外显世界的。它无所不在。可是，它又掩饰得天衣无缝，每个人都完全错过了它。如果你知道怎么找，它就无处不见。随时都会有一个入口敞开。

你有没有听到远方的狗叫声？或者车子开过的声音？仔细听。你能感觉隐含生命在那里面的临在吗？你不能？在声音所源出和回归的静默里找找看。把多半的注意力摆在静默上。对外界静默的关注，创造了内在的宁静：心智静止了。一个入口敞开了。

每一个声音都发源自静默，也消逝于静默，而它短暂的寿命也被静默包围着。静默使声音得以存在。它是每一个声音、每一个音符、每一首歌、每

一个言语里本质而隐含的一部分。隐含生命以静默临在于这个世界。有人说静默最像神，的确有道理。你只要注意它就够了。即使是在交谈的时候，觉察字和字的间隙、句子和句子间短暂的沉默。你这么作的时候，你的内在就会长养出宁静的向度。你无法在关注静默的同时，内在却不同步地变成宁静。静默在外，宁静在内。你已经进入了隐含生命。

## 空间

没有静默，声音便不存在，同样的，没有“无-物”（No-thing）、没有可资存在的“无物”，物也就不存在了。每一个物体或身体都来自无物，都被无物包围，最后也要回归于无物。不仅如此，即使在每一个身体里的“真空”，也远超过其中的“妙有”。物理学家告诉我们，物质的固态是个幻觉。即使看似固态的物质，包括你的身体在内，也几乎是百分之百的空间——原子和原子之间的距离，远超过它的面积。这还不算，即使每一个原子内部的空间，也占了绝大部分。剩余的小部分也不尽然是固态的分子，反倒像音符的波动。这个

道理佛教徒在两千五百年前就已经知道了。佛教最知名的心经里，就有“色即是空，空即是色。”这样的句子。空无是万物的本质。

隐含生命不仅以静默的形式存在于世界；它也以空间的形式，遍及整个实体宇宙的内外。它和静默一样让我们习而不察。我们只注意到空间里的物，有谁会注意空间本身呢？你似乎、暗示了“空无”或“无物”不只是一无所有，它还具有一种神秘的品质。无物究竟是什么？

没有人这样问的。你的心智试图要把无物变成有物。当你把它变成有物的那一刻，你就错过了。无物空间是隐含生命在感官世界，以外在现象的显现。能以言说的也仅及于此了，即使这样说都有点矛盾。它无法变成知识的标的。你无法写出一篇“无物”的博士论文。科学家研究空间，通常把它当做有物来探讨，因而完全偏离了它的本质。最新的理论主张空间根本就不是空的，而是充满了物质也就不足为奇了。一旦你提出一个理论之后再找证据支持并不难，至少在下一个理论出现之前。

“无物” 只有在你不试图掌握或了解它的时候，它才可能成为一个入口。

我们现在不正是这样做吗？

两回事。我给你的是如何把隐含生命的向度，带进生命中的指标。我们没有试图去了解它。因为没有要了解之物。

空间没有“存在”。“存在”的本意是“示现”。你无法了解空间，因为它不示现。虽然它本身没有存在，它却使其他的一切存在。静默也没有存在，隐含生命也一样。

因此，如果你把对物体的注意力抽离，而意识到空间的话，会发生什么样的情况呢？这个房间的本质是什么？家具、图画等在房间里面，可是它们不是房间。地板、墙壁、和天花板定义了房间的范围，可是它们也不是房间。那么这个房间的本质是



什么？当然是空 - 间 ~ “空间”了。没有空间，就没有“房间”。由于空间是“无物”，所以我们可以说，凡不在的比在的还重要。因此我要你觉察包围着你的空间。不要思考它。照它原来的样子，感觉它。专注在“无物”上面。

你这么作的时候，内在便会发生一个意识的转变。原因如下，你内在与空间里的实物如家具、墙壁等的对应物，就是你的心智物：思想、情感和感官的受体。而你内在与空间的对应物，就是使你的心智物得以存在的意识，就好像使万物存在的空间一样。所以，如果你把注意力由物——空间里的实物——抽离的话，你也自动地从心智物上抽离了注意力。换言之：你无法既思考又觉察空间——或者这个情况下，既思考又觉察静默。藉着觉察你周遭的空间，你同步地觉察到了无心的空间——纯意识的空间：隐含生命。这就是对空间做默观之所以会变成另一个入口的原因。

空间和静默是一体的两面——同一个无物。它们都是内在空间和内在静默的外现，也就是寂静：存在万有无量的创造源头。大多数人对这一个向度

完全无意识。对他们而言，没有内在空间，没有寂静。他们是失衡的。换句话说，他们知道这个世界，或者说他们自认为知道，可是他们不知道神。他们只认同生理和心理的形式（form），而无意识于本质的存在。又由于每一个形式（相form）都是变动不定的，他们就活在恐惧里。这种恐惧造成了他们对自己、对其他人类很深的误解，也扭曲了他们对世界的知见。

宇宙如果发生震动，而导致世界末日的话，隐含生命仍会如如不动，不受丝毫的影响。《奇积课程》里犀利地揭露了这个真理：“凡真实的必不受威胁。凡不真实的必无法存在。神的平安自在其中。”

如果你有意识地与隐含生命维持着连系，你就会珍重、会爱、会衷心地尊重外显世界，和生存于其中，以超越形式的至一生命而展现于世的每一个众生。你也会知道每一个形相终将化灭。究竟来说，世间的一切不再那么重要了。诚如耶稣说的，你已经“征服了世界。”，或者像佛陀所说的“到达了彼岸。”

## 时空的本质

现在思考下面这句话：如果除了静默之外一无所有，那么静默对你来说便不存在，你会不知道它是什么。只有当声音出现的时候，静默才会进入存在。同样的道理，如果空间里没有物体，空间对你而言也就不存在了。观想你是一个飘浮在无量空间的意识点——没有星星、没有银河、只是空无。突然之间，空间就不再是无量的；它根本就不存在了。从这里到那里之间，没有了速度、也没有了运动。距离和空间的存在，至少要有两个参考点。空间正如老子所称的，在“道生一，一生二”的那一刻诞生，而在“二生三，三生万物”之后，外显世界——空间变得越来越无量。因此世界和空间是同步发生的。

没有空间，无物能存在；可是空间就是无物。在宇宙进入存在之前，你喜欢说“大爆炸”之前也可以，并没有一个无量的空间等着被充实。那时没有空间，正如同没有物一样，有的只是隐含生命

——至一 ( The One )。当至一生“万物”之后，空间顿时在了，而使万有因此存在。它的起源如何？是神为了容纳这个宇宙而创造的吗？当然不是。空间就是无物，因此它从来就不是被创造出来的。

找一个明月当空的夜晚，走出户外仰视天空。你肉眼所见数以千计的星星，也不过只是万有的沧海一粟罢了。人类靠高倍远望远镜，已经观测到的银河系有十亿之多。而每一个银河系，又是一个包含了数十亿星体的“宇宙岛”。可是最令人肃然起敬的，还是空间本身的无量界，以及它容纳这一切宇宙万象奇观存在的深沉和寂静。空间的浩瀚无量和寂静，在宇宙之内无出其右。然而它又是什么？空无——无边无际的空无。

人类透过心智和感官，在宇宙中所感知到的太空，就是隐含生命本身的外化。它是神的“身体”。最大的奇迹居然就是：那容纳宇宙存在的寂静和浩瀚，不只存在于外面的空间，它也在你里面。当你彻底的、全然的临在时，你便以无心的、宁静的内在空间的形式接触到它了。它在你里面，

它的浩瀚在于它的纵深，而非它的延伸。空间的延伸，实际上来说，是对无限纵深的误解，而无限的纵深是一个超越实相的属性。

照爱因斯坦的说法，空间和时间不是彼此独立的。我不太了解，不过我认为他是说时间是第四度空间。也就是他说的“时空连续体”。

没错。你外在所感知为空间和时间的是彻底的幻觉，不过它们包含了真理的核心。它们是神的两个属性——无限和永恒，然而在你的感知上，却好像有了一个自外于你的永存。空间和时间在你内在的对应，揭示了它们和你自己的真如本性。空间的内在对应，就是寂静、无限深层的无心境界。而时间的内在对应，则是永恒当下的临在和觉知。切记，这两者是没有区隔的。当时间和空间以隐含生命中“无心”和“临在”的形式被体现的时候，外在的空间和时间对你来说纵使存在，却不再那么重要了。世界也同样地继续存在，却不再捆绑你了。

因此世界的终极目的，不在世界之内；而在于

超越世界。这就像没有了物体，你不会意识到空间一样。要体现隐含生命，世界是需要的。你也许听过佛教徒说过“借假修真”这句话。隐含生命透过这个世界，并且彻底地透过你，才知道了它自己。你在世是为了使宇宙的神圣目的得以展现。你就是这么重要！

## 临终意识

除了我前面提过的无梦之眼，还有一个非自主性的入口。这个入口会在我们临终的时刻短暂地敞开。即使你这一生中，错失了每一个灵修实现的机缘，在肉体死亡后的那一刻，还会有最后一个入口为你敞开。

无数的报告描述人们看见了这个入口的大光明，然后再由所谓的濒死经验中回阳的记载。其中还有很多人提到一种至福的安详和和平感。《西藏生死书》里把这种境地描述为“地光明”。书上说这就是你的“真如本性”。这个入口只会短暂地开启。除非你在有生之年，已经澈见隐含生命的境

地，否则你极可能错过它。大多数人在这个时候，仍然残留着太多抗拒、恐惧、感官经验的执着，和对外显世界的认同。因此在他们看到入口的时候，却怀着恐惧之情弃之不顾，因而丧失了意识。这之后，便是一连串的不自主和自动化的过程。终于再进入生死的轮回里。他们临在的强度，尚不足以让他们有意识地进入永生。

这么说通过这个入口，并不意味着化灭？

正像其他的入口一样，你清净光明的真如本性留下来，人格却不然。在任何一种情况下，凡是人格中真正的或有价值的，都是你真如本性的外烁。这个不会失去。凡真实者，凡有价值者必存而不失。

濒死和死亡本身肉体的化灭，都是灵修实现的大好机会。这个机会泰半惨遭忽视。因为我们生活在一个完全无视于死亡的文化里，这就像人们无视于生命的要务一样。

每个人口都是死亡的入口——假我之死。通过它之后，你的身份便不再取自于心理和心造的形相了。这时候，你才体悟到死亡是个幻象，就像你的形相认同一样。幻相的终结——这就是死亡的意义。它的痛，来自你对幻相的执着。



## 第八章 开悟的亲密关系

随时随地进入当下

我一直以为真正的开悟，只有透过男女关系中的爱才有可能。我们不是因为这样才会再度完整吗？在这之前，一个人的生命如何才得以实现？

依你的经验这是真的吗？在你身上发生过吗？

还没有。可是，还有别的可能吗？我知道它会发生。

换句话说，你在等一个及时的事件来救你。这不正是我们先前谈过的核心误谬吗？救赎不在另一个地方或时间。它在此时此地。

“救赎就在此时此地”这一句话是什么意思？我连救赎是什么意思都不懂。大多数人追逐肉体的享乐，或各种不同形式的心理满足。因为他们相信这些事会让他们快乐，或者会解除他们的恐惧感或匮乏感。我们可以把快乐理解为透过肉体的享乐，而达到一种高度的快活感；或者透过某种形式的心理满足，所获致的更安全、更完整的自我感。这是从一个不满或不足的状态里寻求救赎。他们从这些活动中所获得的满足感，势必是短暂的。因此满足和成就的条件，会再度被投射到此时此地之外的一个想像的点上。“有朝一日我得到了这个，或摆脱了那个——我就万事OK了。”这就是创造未来救赎幻相的心智模式。

真正的救赎是成就、是和平、是生命的圆满。它就是做你本然的自己。感觉你内在那个没有对立的善。感觉本体自性圆满的喜悦。它的感觉不是短暂的、会流逝的，而是一个常驻的临在。所谓“认识神”，是认识到那在你之内，不假外求的最深本质。真正的救赎就是认识你自己是和所有存在的源头——无时间、超越形相的一体生命——都是合一的。

真正的救赎是一种解脱的状态——从恐惧、从受苦中解脱，从匮乏和不足的状态所产生的缺乏、需要、求取、和攀缘之中解脱。它是从强迫性的思考，从负面的情感，最重要的是，从以“心理需求”为形式的过去和未来中解脱。你的心智告诉你说，你无法从这里到彼岸。你需要一个事件，或者在你自由和实现之前，你需要先变成这个或那个。事实上，也就是说你需要时间——你需要去找到、去厘清、去做、去达成、去获取、去变成、或者去了解某一件事之后，你才能自由或者完整。你把时间当成救赎的手段，而实际上，时间却是最大的障碍。你认为就因为你还不完整、还不够好，所以无法由本然的你，在此刻到达彼岸。而事实上，此时此地是你能够达到彼岸的唯一的一个点。你体会到自己已经在彼岸的时候，你就“到达”了。你体会到你不需要寻找神的那一刻，你就找到神了。因此救赎没有唯一之道：你可以运用任何情况，而不需要一个特定的情况。不过入口点却只有一个：当下。离开当下，没有救赎。你孤单，你没有伴吗？就从那里进入当下。你在一份亲密关系里吗？也从那里进入当下。

你所做或所完成的任何事里，最能让你接近救赎的就在这刻。心智很难理解这样的说法，因为它习惯地认为未来才有价值。你曾经做过的一切，或被施加的一切，都阻挡不了你对本然说是；也阻挡不了你深刻地专注在当下。这件事你无法在未来做。你不是当下做，就是完全不做。

~

## 爱/恨关系

当你没有取得临在的意识频率，以及在你取得临在的意识频率之前，所有的关系，特别是亲密关系，就是残缺不全而且彻底地的失能。也许有似乎完美的片刻，比如“在爱里”的时候。可是外表的完美，终究难逃争执、冲突、不满、和情感或肢体暴力的递增而划下句点。似乎大多数“爱的关系”都会很快地以爱/恨交织的关系收场。爱在转眼之间变成了野蛮的攻击、敌意、或者情爱的完全

撤除。我们视这一切为常情。关系便在“爱”与恨的两极之间拉锯，其间的拉锯在几分钟、几个月、甚或几年不等。让你享受这样的起伏，也让你承受它的痛苦。双方对这个循环产生瘾头，变成了家常便饭。这个剧码给他们活着的感觉。一旦正/负两极之间失衡的时候，负面和破坏性的循环迟早会发生，并且开始加速增强，那么关系的瓦解便指日可待了。

你满以为只要祛除了关系里的负面或破坏性的循环，从此就一切顺利、开花结果了——这无异是痴人说梦。爱、恨两极是相互依存的，有其一必有其二。正极之中就已经隐含了尚未彰显的负极。两者都是同一个失能的不同面向。我现在谈的是一般所谓的罗曼蒂克的关系，不是真爱。真爱没有对立。因为它源自超越心智的层面。以持续状态呈现的爱，就像有意识的人类一样少之又少。不过当心智流产生间隙的时候，我们可能对爱有短暂而浮光掠影的瞥见。

我们很容易把失能归之于关系中的负面情况，你也可能把失能的来源推在伴侣的身上而不在自

己。它会以许多种形式显现出来：占有、嫉妒、控制、退缩、积怨、讨公道、冷漠、自溺、情感的索求和操控、驱迫性的争执、批评、判断、谴责、攻击、愤怒、无意识地对父母所施加的旧痛报复、暴怒、和肢体暴力。

在正向的一面，你和伴侣是“在爱里”。起初这是一个有深度满足感的状态。你很深刻地感觉自己活着。你的存在因为有个人需要你、欲求你、让你与众不同，而突然间变得意义非凡，而你也对对方投桃报李。你们在一起的时候，你感觉完整了。这种感觉往往强到让你只羡慕鸳鸯不羡慕仙的地步。

然而，你也许察觉到这个浓得化不开的柔情蜜意里，隐含了一份需求和攀缘。你开始对这个人上了瘾。对方对你的作用就像毒品一样。只要毒品在身你就会嗨（high），而只要对方一有可能离开你的念头，就会导致嫉妒、占有、或者企图藉着源自失落的恐惧而生的情感——要胁、谴责、指控——进行情感的操控。万一对方果然离开了你，便会产生最强烈的敌意，或是绝顶的悲伤和绝望。任何一种情况都会使柔情化为攻击或悲伤的利剑。如今爱

在阿方？爱能否在顷刻之间化为恨？当初的那些是爱，或者只是一个执着和攀缘的瘾头？

## 瘾头和寻求圆满

我们为什么会对人产生瘾头？

罗曼蒂克的爱情之所以会成为普世所追求的强烈经验，原因在于它似乎可以提供解脱。从人类的无明和不得救赎的状态里的恐惧、需求、和不完整的状态中解脱出来。这个状态包含了一个生理和心理的向度。

在生理的层面上，你显然不是完整的，而且以后也不会完整：你不是男人就是女人，也就是说你只有完整所需的一半。在这一个层面上，你对完整的渴求以异性相吸的形式呈现。男人需要一个女人，女人需要一个男人。阴阳两极的结合，是一种无法抗拒的驱力。这个生理驱力的根源其实是属灵的：渴望二元对立的终结，回归圆满合一。生理层

面的性结合最接近这个状态。这也是性成为生理领域中最具满足感的经验的原因。可是性结合只不过是幸福的一刹、圆满的流光一瞥罢了。只要你无意识地把它当做救赎的手段来追求，你就是缘木求鱼，企图在形相的层面寻求二元对立的终结。你窥见了乐园之美之妙，可是却不被允许流连其中，不被允许在另一具独立的躯体里找寻自己。

心理层面上的缺乏感和不完整感，比生理层面更深更大。只要你和心智认同，你就是向外界寻求自我感。也就是说，你从和你的本来面目毫不相干的事物上：社会角色、财产、外貌、成败、信念系统等——获得你的自我感。心造的假我——我执——感觉脆弱、不安全，所以总是从新奇中寻求认同，好让它感觉到自己的存在。可是其中没有一样可以给它持续的实现感。它的恐惧仍在，它的匮乏感和需求感依然徘徊不去。

然后一份特别的关系出现了。我执所有的问题和需求，似乎都找到了解药。至少一开始是这般光景。这之前所有形成你自我感的事物都无足轻重了。如今你找到了一个可以取而代之的单一焦点，



它赋予你生命的意义。于是你又透过它来界定你的身份，和你一起“在爱里”的人身。你不再是一个无情宇宙里断裂的碎片了，或者似乎不再是了。你的世界有了一个中心：被爱者。这个中心来自于你的身外和你仍然由外界汲取自我感的事实，但一开始似乎都不重要了。最重要的是，形成我执特性的不完整感、恐惧感、匮乏感、和未实现感都不见了——或者真的不见了吗？他们已经消逝了，还是继续存在于快乐的表层实相之下？

如果你在亲密关系里同时经验到“爱”和它的对立——攻击、情感暴力等——那么你很可能把爱和我执与瘾头混为一谈了。你无法既爱你的伴侣，却又在下一刻攻击对方。真爱没有对立。如果你的“爱”里有对立，那么它便不是爱，而只是我执对更完整、更深层的自我感的强烈需求，而对方正好暂时地满足了你这一份需求。你的爱就是我执救赎的代用品，而在短时间内，它也几乎给了你救赎的感觉。

可是有朝一日伴侣的所做所为，不再迎合你的需求，或者我执的需求。那些被“爱的关系”所掩

盖，而属于我执意识一部分的恐惧、痛、和缺乏感便一一浮现。这时候你就像其他的瘾头一样，瘾头满足的时候你就处于骇里，可是药物总有失灵的一天。当这些痛苦的感觉再次出现的时候，你感觉到的痛更甚于以往。然后，你就把伴侣视为这些情感的肇因。这意谓着你向外界投射，你用属于痛里一部分的野蛮暴力攻击对方。这个攻击也许唤醒了伴侣的痛，对方就会反击你。这时候我执仍然无意识地希望它的攻击或者操控，足以构成对方的惩罚，而使对方改弦易辙，好让我执再利用它们掩饰你的痛。

任何瘾头都来自你无意识地拒绝面对和经历你的痛。任何瘾头始于痛也止于痛。无论使你上瘾的物质是什么——酒精、食物、合法、非法的药物、或者一个人——你都是在利用一个人或物来掩饰你的痛。这也是为什么亲密关系一渡过陶然欲醉期之后，接踵而来的就是太多的不快乐和痛的原因。关系本身并不会造成痛和不快乐，它只是把你内在已经有的痛和不快乐引发出来而已。每一种瘾头也都有相同的作用。每一个瘾头也都会有不再灵光的时候。然后你就会有痛不欲生之感。

许多人企图藉着逃避当下而从未来寻找救赎，也是这个理由。如果他们把注意力贯注在当下，第一个可能遭遇到的就是他们的痛，而他们害怕的就是这个。但愿他们知道：进入当下取得临在的力量来瓦解过去和旧痛，进入当下取得实相的力量来瓦解幻相是多么容易的事。也但愿他们知道自己是多么接近自己的实相，多么接近神。

企图避免痛而回避关系也不是解决之道。痛依然在。三次失败的关系比起你幽居荒岛或闭关苦修三年，更有可能迫使你走向觉醒。不过如果你能够把深刻的临在带入独处的话，也会有相同的效果。

~

## 从瘾忧到开悟

### 瘾爱能变成真爱吗？

能。把你的关注加倍地深入当下，让自己临在，强化你的临在。无论你独居或与伴侣同居，这个方法依然是关键。爱如要滋长，你的临在之光一定要强。如此一来，你就不会被思考者或痛苦之身所掌控，而误以为它们就是你的本来面目了。因而知道你自己就是思考者之下的本体、心智噪音之下的寂静、痛苦之下的爱和喜悦，你就是自由、救赎、和开悟。撤离痛苦之身的认同，就是把临在带进痛苦，因而转化痛苦。撤离思考的认同，就是做你思想和行为的沉默观察者，尤其是重覆的心智模式和我执所扮演的角色。

如果你停止用“我执”来豢养它，心智就失去了驱迫性的特质。此一特质基本上就是驱迫性的批判和抗拒本然，从而创造出冲突、剧码、和新痛。事实上，你透过接纳本然而停止批判的那一刻，你就摆脱了心智。你便挪出了爱、喜悦、和和平的空间。首先你停止了对自己的批判；接着你对伴侣的批判也停止了。关系中最棒的一个转变的触媒就是完全地接纳你伴侣的本然，而不需要对他们做任何批判或改变。这么做立刻让你超越了我执。所有

的心智游戏和瘾症到此结束。没有了受害者和加害人；也没有了原告和被告。这也是互相依赖的结束。你也不会被拖进别人无意识的模式里，而无形中造成这个模式的变本加厉。你们或者是各自独立——在爱里——或者一起更深入当下。有这么简单吗？没错，就是这么简单。

爱就是一个本体的状态。你的爱不在外界；它在你的内心深处。你无法失去它，它也无法离开你。它不依赖另一个身体，一个外相。在你临在的寂静当中，你就可以感觉到你自己无形和无时的实相，那个赋予你形体生命的隐含生命。这时候的你才可以感觉到在每一个人和众生内在同样的生命。你的视线超越了形相和孤离的障幕。这就是合一的体现。这就是爱。

神是什么？就是在所有生命形相底层永恒的至一生命。爱是什么？感觉你和众生内在深处临在的至一生命。成为它。因此所有的爱就是对神的爱。

爱是没有拣择的，就像阳光普照大地一样。爱不会让人与众不同。爱不会排外。排外性不是神的爱，而是我执的“爱”。不过感受真爱的强度却因人而异。也许有一个人对你感同身受，他会比其他人以更明确、更强烈的爱回应你。这时你就和对方有了爱的关系。连系着你和这个人的契合，与连系着你和同公交车上的邻座、和一只鸟、一棵树、一朵花是一样的。差别仅在于感受的强度。

即使在一份瘾爱的关系里，也会有超越双方瘾性需求的真爱乍现的时刻。你和伴侣之间会经历到心智短暂的止息，和痛苦之身暂时蛰伏的时刻。在身体亲密接触的时候，在你们一起目睹诞生奇迹的时候，在面对死亡的时候，或者其中一人患重病的时候——在任何足以让心智无能为力的情况，这样的一刻便会发生。这个时刻发生的时候，通常隐埋在心智底层的本体就会显露。而真正的沟通只有在这个时候才有可能。

真正的沟通就是分享交流——合一的体现，也

就是爱。除非你有足够的临在，足以摒绝心智和它的老模式，通常都会很快地得而复失。心智和心智认同一回来，你就不再是你自己了。你又变成你自己的一个心像图。你再度玩起游戏和角色扮演以满足我执的需求。你又变成了一个人类的心智，人模人样地和另一个心智合演一出叫做“爱”的剧码。

爱虽有惊鸿一瞥的刹那，但是除非你适当地摆脱了心智认同，而临在的强度也足以瓦解痛苦之身，或者至少以观察者的身份临在，否则爱就不可能滋长。如此一来，痛苦之身就无法掌控你，大挖爱的墙脚了。

## 在亲密关系中灵修

我执的意识模式和一切由它所创造的社会、政治、和经济结构，进入分崩瓦解的阶段时，男人和女人的关系便反应了这个深沉的危机状态。人类如今发现自己正处在这个危机状态里。由于人类的心智认同有增无已，大多数的关系不再建基于本体上，因而成为痛苦的来源，饱受着问题和冲突的肆

虐。

数以百万计的独居者或单亲者，不是无法再重建一份亲密关系，就是不愿意重蹈覆辙再演一出痴情假爱的剧码。其他的就在关系中不断地转换，在乐和苦的循环里打转，企图透过异性能量的结合，寻求不可捉摸的实现。还有的便与现状妥协，在习性、孤单的恐惧、“互利”的安排、甚至对剧情的刺激和痛苦无意识的瘾头驱使下，便以子女或安全感为藉口，将就地维持着一个充满负面情感的失能关系。

然而任何一个危机都代表着危险之外的机会。如果这一次的关系滋养并且扩大了我执的心智模式，继而启动了痛苦之身，何妨接受这个事实，而不要试图逃避它？何妨和关系合作？而不是回避它，或继续追逐那个理想伴侣的幽灵，做为你的问题或成就感的解药。除非情境里的所有事实，都得到你的承认和完全地接纳，那么隐藏在危机里的机会便不会为你显示。只要你还在否定、逃避，或者希望有所改观，机会之窗便不会为你敞开。而你就会继续困在原状里，或者在每下愈况的情境里脱不



了身。

你对事实的承认和接纳，也会带来某种程度的解脱。例如当你知道有“不和”的问题，你掌握住这一份“明白”。透过这一份明白，一个新的因素就进入关系里了，而“不和”这个问题就无法维持不变。当你知道自己不平静的时候，你的这一份明白就会创造出一个静止的空间，用爱和温柔包围你的不平静，把不平静转化成和平了。凡是涉及了内在转化的过程，你就无能为力。你无法转化你自己，你当然也无法转化你的伴侣或任何人。你所能做的就是创造出一个让转化可以发生的空间；一个让爱和恩典可以进来的空间。

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所以说，每当你的关系运转不灵的时候，每当关系把你和伴侣里面的“狂乱”引发出来的时候，你要高兴。因为无意识曝光了。这是一个救赎的机会。在每一刻里，掌握住那一刻的明白，尤其是你的内在状态。如果你里面有愤怒，那么就on知道有这

个愤怒在。如果有嫉妒、自我防卫、争辩的冲动、讨回公道的需要、内在的孩子索求爱和关注、或者任何一种情感的痛，无论是什么，你要知道那一刻的实相，掌握住那一份明白。这一份关系就变成了你的沙达那（Sadhana）——灵修了。如果你在伴侣身上，观测到无意识的行为，用你的那份明白拥抱它，好让你不对这个行为反应。无意识和明白无法长久并存——即使这一份明白是在对方，而非做出无意识行为的一方。处于敌意和攻击底层的能量形式，对爱的临在是绝对的忍无可忍。如果你对伴侣的无意识行为做出反应，你自己也变成了无意识。不过如果你记得要“觉知到”你的反应，就没有损失。

人类正面对着进化的重重压力，因为这是我们做为一个物种而言，唯一的一个生存机会。这个压力蔓延至你生命的每一个层面，尤其是你的关系。关系中所充斥的问题和冲突，可谓史无前例的严重。你也许已经注意到了，关系好像不是为了快乐或成就而存在的。如果你继续透过一份关系来追求救赎的话，你的幻想注定要破灭。可是如果你接受关系的出现是为了让你觉知，而不是带来快乐的

话，那么这份关系将会带给你救赎。而你也将与渴望诞生到这个世界的更高层意识连系上了。至于那些继续执着于旧模式不放的人，痛苦、暴力、混乱、和疯狂，仍将持续地蔓延不已。

照你的建议在关系中灵修应该是指双修吧。比如说，我的伴侣还是守着他嫉妒和控制的老模式不放。我点过他很多次，可是他还是依然故我。

你需要多少人把你的生活变成道场？不必在意伴侣不跟你合作。神志清明——意识——只能透过你来到这个世界。你不需要等到全世界都神智清明了，或者某个人变觉知了以后才能开悟。你可能得等一辈子。切勿彼此指责对方无意识。你开口争辩的那一刻，你就是和一个心理的地位认同了。你就是在为这个地位和你的自我感辩护。我执取得了主控。你已经变成无意识了。有些时候，指出你伴侣行为的某些方面不当是可以的。不过如果你非常机警、非常临在的话，你就能在不牵涉到我执——在不谴责、不指控、或者要讨回公道的心态之下做到。

当你的伴侣做出无意识的行为时，摒除你所有的批判。批判一则把对方无意识的行为和他们的本来面目混为一谈；一则是你把自己的无意识行为，投射到对方身上，而误以为那是他们的本来面目。摒除批判并不意味着你看到了失能和无意识的时候不加承认。它的意思是做“那份明白”，而不做“那个反应”和批判。然后你不是完全免于反应，就是有反应却仍然是那份明白，仍然是那个反应被观察到，被容许存在的空间。你不跟黑暗抗争，反而带进光来，你不对虚幻反应，反而看见虚幻，同时洞察它。做为那份明白，你便创造了一个清澈的有爱临在的空间。在这个空间里，你容许了所有的人和事，以他们的本来面目存在其中。这是最棒的一个转化触媒。如果你照这个方法修持，你的伴侣便无法在和你相处的同时，却又执迷不悟了。

如果你们双方同意把关系当做灵修的话，那就再好不过了。你们大可在想法和感觉出现的时候就跟对方表白。如此一来，便不至于创造出一个让未表达或未认可的情感或埋怨滋长的时间空隙。学习在不谴责的情况下表达你的感觉。学习用敞开和不

自我防卫的方式倾听对方。给对方一个表达自己的空间。要临在。指控、防卫、攻击所有这些设计来巩固或保护我执，或满足它需求的都会变成了累赘。给别人空间也给自己空间——至关重要。没有它，爱无法滋长。当你祛除了关系中两个摧毁性的因素之后：痛苦之身得到转化，你不再与心智和心理地位认同。如果对方也这么做，你们的关系就会开花，你会经验到这样的至福。你们不再反映对方的痛和无意识，也不再满足彼此瘾性的我执需求，反而互相反映出彼此深处的爱。那份伴随着与万有皆是合一的体现而来的爱。这就是没有对立的爱。

如果你的伴侣在你已经自由的时候，仍然与心智和痛苦之身认同。这将象征着一个重大的挑战。不是对你，而是你的伴侣。要与一个开悟的人相处并不容易，或者说我执很容易发觉这是一个极具威胁的情况。切记我执需要问题、冲突、和“敌人”，来强化它的身份所赖以维生的孤离感。无明伴侣的心智会深感挫折，因为它所附着的地位不再受到对抗了，这寓意着它们变得摇摇欲坠，甚至于出现了一起崩溃的“危险”，进而导致了自我的丧失。痛苦之身欲求回馈而不得。争执、剧码、和冲

突的需求使得得不到满足。不过你要小心：有些表现出无动于衷、退缩、冷漠、或断绝情感的人，会自认或让别人信服他们已经开悟了。或者至少他们“没错”，所有的错全在伴侣身上。这种情况发生在男士的情况多过于女士。他们也许视女性伴侣为无理性或情绪化。可是如果你能感觉你的情感的话，那个在情感底层的内在身体就触手可及。如果你还是活在头脑里，那么两者的距离便不可以道里计了，这时你需要把意识带入情感之身以后，才能触及你内在的身体。

如果内在没有散发爱和喜悦，没有对众生的全然临在和敞开，那么就不是开悟。另外一个指标是：一个人在面对棘手、挑战性的情境，或当事情“出错”了的时候，所表现出来的行为。如果你的“开悟”是我执式的自我幻觉，那么生命很快就会再提出一个挑战。把你的无意识以各种形式恐惧、愤怒、防卫、批判、和沮丧等挑出来。如果你处在一份关系里，你许多的挑战都会透过你的伴侣出现。例如，一位女士的挑战可能是一个完全活在头脑里，而对她无动于衷的男性。她受到的挑战也许是男方因为缺乏临在，而表现出对倾听、对给予

关注、和给予空间的无能。这种关系中的缺爱——通常女性比男性的感受更敏锐——它会触发女性的痛苦之身。然后透过痛苦之身攻击对方谴责、批评、讨公道等。这些又反过来变成了男方的挑战。他为了抗衡女方痛苦之身的攻击——他视这种攻击为无凭无据——他就会拥兵自重，固守心理地位的城堡，以合理化的方式正其名，继而发动防卫和反击的攻势。到头来也许又启动了他的痛苦之身。这时候双方就进入一个深层的无意识状态里，进而被情感暴力、野蛮的攻击、和反击所掌控。直到双方的痛苦之身都弹尽援绝的时候，才会进入蛰伏的状态。然后就偃兵息鼓，再等待下一个回合。

这只是无数出可能的剧码中的一个而已。有关无意识在男女关系中被引发的剧本已经写过的太多，可以写的还有很多。不过正如我之前提过的，一旦你了解了失能的根源之后，你就不必再探索它无以尽数的分身了。

我们再概略地复习刚才描述过的剧情。每一个挑战所附带而来的，其实就是一个化身的救赎机会。在失能过程展现的每一个阶段，都含有一个从

无意识中解脱的可能性。例如，女方的敌意可能会变成要男方走出心智认同状态的讯号，从而觉醒于当下而不要一个劲地陷在心智认同和无意识里面。女方可以选择不“成为”痛苦之身，而成为观察内在情感痛苦的“明白”，进而取得当下的力量，启动痛苦的转化过程。这么做就会祛除驱迫性和自动化的外在投射。然后她就能够向伴侣表达自己的感觉。当然这并不保证对方会倾听，不过却会给他一个临在的大好机会。也必然会打破他源于心智旧模式的不自主行为的恶性循环。如果女方错失了这个机会，男方可以观察自己对她的痛苦所产生的心理情感反应和防卫，而不要做出反应。他可以观察他的痛苦之身被触发了，然后把意识带入情感里。这种方式之下，一个清明、宁静的纯意识空间就开始存在了——也就是那个明白、那个沉默的见证和观察者。这份觉知不但不否定痛苦，反而超越痛苦。它在容许痛苦存在的同时，却转化了痛苦。它在接纳一切的同时，却转化一切。一扇门便为她敞开了。通过这扇门，她可以与他在那个空间里轻易地结合。

如果你持续地或至少大部分地临在你的关系



里，对你的伴侣来说，这是一个极大的挑战。对方绝对无法在长期忍受你的临在的同时又处于无意识之中。如果他们准备好了，他们就会走入你为他们敞开的那扇门，在那个状态里和你结合。否则你们就会像水和油一样的分开。这道光对那些想停留在黑暗里的人而言太痛苦了。

为什么女性比较容易开悟？

开悟的障碍男女都是一样的吗？

是的，不过着重点不一样。一般而言，女性比较容易感觉，容易进入她的身体。因此她比男性较接近本体，也在潜能上更接近开悟。这也是为什么许多古文化本能地选择女性人物或隐喻，来象征或描述无形和超验实相的原因。女性的神祇经常被视为孕育和创造万物的子宫，并且在万物有生命的形相阶段给予抚育和滋养。在《道德经》里——最古老、最深奥的一本书——对道（可以翻译做本体）的描述是“周行而不殆，可以为天下母。”女性自然比男性更接近开悟，因为她们就是隐含生命

的“化身”。更重要的是，所有众生万物，最终都要回归源头。“寂兮！寥兮！独立而不改。”由于源头被视为女性，所以在心理学和神话学里，女性也被用来象征阴性原型的光明面和黑暗面。女神或者圣母具有两个层面：她给予生命也取回生命。

当心智取得优势，人类失去与神性实相连系的时候，他们便以一个男性人物来思考神。社会变成以男性为主导，女性因而被降为男性的附属。

我并非建议回归以女性做为神性象征的初民时代。有些人使用女神采取代神。他们要强调的是一个早已失落的男、女性的平衡，这是个好现象。不过这也只是一个象征和概念，也许只有短暂的用途，正如地图或路标的工具性价值一样。可是当有一天，你准备好要体会超越所有概念和图像的实相时，它的阻力反而大于助力。而一个依然不变的真实是：心智的能波在本质上似乎是男性的。心智抗拒、为控制而争斗、役使、操纵、攻击、试图抓取、和占有等。这也是为什么传统的神就像旧约中所暗示的，是一个父权式、主控的权威型，一个动辄发怒让你不得不心生畏惧的人物的原因。这位神

是人类心智的投射。

要超越心智，要重新取得与本体深层实相的联系，你需要具备下述几个相当不同的品质：臣服、不批判、一个容许生命存在而不抗拒的敞开性、同体大悲的胸怀。所有这些品质都近乎于女性的原理。“心智能”质硬而刚，而“本体能”既柔且屈，威力更胜于心智。心智主导了人类的文明，而本体却掌管着地球和地球之外的众生万物。本体就是无上智，它有形的显化就是实体的宇宙。虽然女性在潜质上较接近本体，男性却能够从自己的内在进入本体。

当今之势，绝大多数的男性和女性仍然在心智的掌控之下：与思考者和痛苦之身认同。这当然就是阻碍开悟和爱的主因。一般来说，男性的主要障碍是心智；女性的主要障碍是痛苦之身，不过某些个案中情况却正好相反，也有两种因素不相上下的情况。

瓦解集体女性痛苦之身

## 为什么痛苦之身多为女性的障碍？

痛苦之身通常分为集体和个人两个层面。个人层面指的是个人由过往承受的情感痛苦所累聚的残留；集体层面指集体人类心灵历经数千年来的疾病、虐待、战争、谋杀、酷刑、疯狂等所累聚的痛苦。每一个人的痛苦之身，也参与了人类集体痛苦之身的一部分。集体的痛苦之身有不同的源流。例如，在某些发生极端冲突和暴力的种族或国家，它们的痛苦之身便比别的种族或国家严重。任何一个具有较坚固的痛苦之身的个人，如果没有足够的意识，撤离与它的认同，不仅会持续地或定期地在被迫的情况下释放情感的痛苦，也会轻易地沦为暴力的加害人或受害者，端赖于痛苦之身处于活跃期或潜伏期而定。换个角度来看，他们也较具开悟的潜力。当然这个潜力并不必然会得到发挥，不过一个陷于恶梦里的人，会比一个受困于一般梦幻里浮浮沉沉的人有更强烈的觉醒动机。

除了个人的痛苦之身外，每一个女性都分担了

我们所描述的集体女性痛苦之身——除非她是全然地觉知。这包括了女性数千年来透过附庸于男性，透过奴役、剥削、强暴、生产、丧子等，所承受累聚而来的痛苦。许多女性在月事来临之前或同时，所感受的情感或生理的痛苦，就是痛苦之身以集体的面向在当时由蛰伏中觉醒的时刻，虽然它也可能在其他的时候被触发。痛苦之身严禁生命能在身体里自由地流通，而月经潮就是生命能在生理上的展现。我们就这一方面做个探讨，以了解它如何能变成一个开悟的机会。

女性经常会在这个时候被痛苦之身所“掌控”。痛苦之身挟带强大的蓄能，可以轻而易举地把你拖入无意识的认同里。然后你就会主动地被一个占据了你的内在空间，并且假你之身的能场所附——不过，它当然根本就不是你。它透过你说话、行动、和思考。它在你的生命里创造出负面的情境，好以此负能为食。它渴求更多的痛苦，任何形式的痛苦都行。这个过程我已经描述过了。它会变得邪恶无比，摧毁性十足。不过它还是纯粹的痛苦，过往的痛苦——它不是你。

已经达到全然觉知的女性，在数量上已经超过了男性，往后的几年里，也将会以更快的速度累进。男性虽然会在最后迎头赶上，不过在相当长的时期内，男、女性之间仍旧存在一个相当大的意识差距。女性正在取回她们的天赋功能：做为外显世界和隐含生命、身体和性灵之间的桥梁。因此，此一功能会比男性更自然地来到女性身上。身为一个女性，你当前的要务就是转化痛苦之身，使它不再阻碍着你和你的真我，不再阻碍着你和你的本来面目。当然你也要对治阻碍着你开悟的其他障碍，也就是思考的心智，不过你在对治痛苦之身时所产生的深刻临在，也将会把你从心智的认同里解脱出来。

你第一件要切记的事：只要你由痛苦中制造你的身份，你就无法摆脱痛苦。只要你自我感的一部分，还投注在你的情感痛苦上，你便会无意识地抗拒或破坏你每一个想要疗治这个痛苦的企图。为什么？很简单，因为你想固步自封。还有就是，痛苦已经变成你不可分割的一部分了。这是一个无意识的过程，唯一的致胜之道就是觉知这个过程。

乍见自己正在或曾经执着在自己的痛苦上，是一个相当令人惊悚的体认。你体认到这件事的那一刻，你就打破了这个执着。痛苦之身是一个暂时赁居在你内在空间的能场，一个几可乱真的实体。它是一个受困的生命能，一个已经停滞的能量。痛苦之身之所以存在，当然是因为过往的某些事件。它是活在你里面的过往。如果你认同了它，你就是和过去认同。受害者身份是一个信念，这个信念认为过去比当下更有力量，这当然是一个反真理。这个信念认为别人或他们的做为，应该为你的现在负责，应该为你情感的痛苦，或你无能做你的真我负责。真理是真正的力量，它就在当下这一刻里：它就是你临在的力量。一旦你知道了这一点，你也就体会了应该为你内在空间负责的是你——不是别人——还有，过去必然难敌当下的威力。

~

因此，是认同阻挡了你对治痛苦之身。有些女性已经有了足够的觉知，因而放弃了个人层面的受害者身份，却仍然执着在一个集体的受害者身份上：“男人对女人的待遇。” 她们说的对——同时

她们也错了。说她们对，是因为集体女性痛苦之身的大部分，是归因于数千年来男性所施加于女性的暴力，和对阴性原理的压制。她们的错在于，如果她们还继续从这个事实中汲取自我感，并且把自己囚禁在集体受害者的身份里。如果女性还是执着于愤怒、怨憎、或诅咒，她就仍然执着于她的痛苦之身。这么做也许给予她一个聊堪自慰的身份感，以及和其他女性团结的一体感。可是却把她捆绑在过去的枷锁里，堵死了她取得本质和真正力量的通道。如果女性自外于男性而各自为政的话，就会滋养孤离感，进而巩固了我执。我执越巩固，你与真如本性便渐行渐远。

因此，不要用你的痛苦之身来赋予你一个身份。反而用它做为开悟的手段。把它转化为意识。经期就是最佳时机。我相信以后有许多女性，会在这个时期进入全意识状态里。对许多女性来说，由于受到集体女性痛苦之身的掌控，经期就成了她们的无意识期。可是当你达到了某一个意识层面的时候，你就有能力扭转过程的方向。因此你不但不会陷在无意识里，反而更有意识。基本过程我已经谈过，我们再一起复习一遍。这一次我们要特别着重



在集体女性痛苦之身上面。

当你知道月经潮快要来临的时候，在你感觉到经前张力的第一个征兆之前——集体女性痛苦之身的觉醒你要非常警觉，尽你所能地进驻你的身体。在第一个征兆出现的那一刻，你需要以十足的警觉力，在它掌控你之前就“逮住”它。例如，你的第一个征兆也许是一阵强烈的烦躁、或是一股上冲的怒气、也或许是单纯的生理征候。无论是哪一种情况，都要在它掌控你的思考或行为之前逮住它。这只是意味着用你的专注探照它。如果是一个情感的话，就感觉它之后的那个强大能量。要知道它就是痛苦之身。同时做那一份明白；也就是说觉察你有意识的临在，并且感觉它的力量。你把临在带进去的任何情感都会迅速止息，接着就被转化了。如果只是单纯的生理征候，你给它的关注会阻止它进一步变成一个情感或思想。然后继续保持警觉，把守痛苦之身的下一个征兆。等它出现的时候，依照刚才的方式逮住它。

日后，当痛苦之身从蛰伏的状态中完全觉醒以后，你也许会经历一段内在空间的大混乱期，前后

也许要几天的时间。无论它以任何形式呈现，保持临在。给它完全的关注。观察你内在的混乱。知道它在那里。掌握住这一份明白，做这一份明白。切记：不要让痛苦之身使用你的心智并掌控你的思考。观察它。直接地感觉它在你体内的能量。你已经知道的，全然地关注意谓着全然地接纳。

经由持续的关注和接纳，转化就会到来。痛苦之身会转化成为光明的意识，就像一截木头，置于火里或靠近火边，自己就会转化成为火一样。经期就会变成一个充满喜悦和实现的女性的表现，而且是一段神圣的转化时段，在这个时段里，你生出了一个新的意识。你的真如本性就会以女神的女性层面，和超越男女二分的神圣本体的超越层面而灿然照耀了。

如果你的男伴有足够的意识，他可以照我前面说过的方法，稳住深刻临在的波动，帮助你做这个练习，特别是这个时期。如果他在你无意识地落入痛苦之身的认同的当时，保持临在这种情形在开始的时候，会而且一定会发生——你就能快速地与他在那个状态里再度结合。这句话的意思就是，无论

痛苦之身在月经期或任何其他的时候暂时地掌控你，你的伴侣也不会误认它是你的本来面目。即使痛苦之身攻击他——有可能——他也不会认它为“你”，而做出反应、退缩，或设下任何类型的防卫。他会稳住深刻临在的空间。转化所需的只此一样，别无他物。在其他的时候，你也可以为他做同样的事，或者每当他与心智认同的时候，帮助他把注意力拉回此时此刻，而重新由心智里把意识收回来。

在这种方式之下，你们之间就会发生一个恒常清明的高波能场。在那里面，所有不足你们的幻相、痛苦、和冲突都不存在。所有不是爱的也无法存活。这象征着你们关系中神圣的、超个人目的的实现。它也变成一个吸引其他人的意识涡流。

## 放弃你和自己的关系

一个人完全觉知的时候，他还需要关系吗？男人还会被女人吸引吗？女人少了男人，还会有不完整的感觉吗？

你不是男人就是女人，因此，在形式身份上你是不完整的。这与开悟与否无关。你是半个圆满。这种不完整感在两极能量的互吸中，以男女两性相吸的感受呈现，无论你是多么有意识。可是在内在的运系状态里，你是在生命的表层或外围感受到这股拉力的。任何发生在这个状态里的事件，都会给你类似的感觉。整个世界就像这个深洋表面的波浪或涟漪。你是这个海洋，你也是这个涟漪。不过你是一个已经体认到自己的真实身份就是海洋的涟漪。你也体会到与整个大洋的无量无边相较之下，洋面的波涛和涟漪已经无足轻重了。

这并不表示你不再与他人或伴侣有深沉的运系。事实上，只有当你意识到本体的时候，你才能与人建立深沉的运系。源发自本体的你，更能够让自己的专注超越形式的表层之上。在本体中男性和女性是合一的。你的形相也许继续拥有某些需求，可是本体却一无所求。本体已经是圆满俱足的。如果这些需求得到满足，那自然是一件很美的事。可是满足与否对你深处的内在状态毫无差别。所以一个开悟了的人最可能的情况是，在异性的需求得不

到满足的时候，难免会在本体的外在层面有匮乏感和不完整感，然而却在同时处于内在的圆满自足和平之中。

在求悟的路上，身为一个“同志”是阻力还是助力，或者没有差别？

一个人成年的时候，由于体认到自己“与众不同”，而对性向产生了不确定感。这番体认也许会迫使你从社会制约的思想和行为模式中撤离认同。由于社会中的大多数，都是不加置疑地站在承袭模式的阵营，这个撤离会自动地把你的意识层面，从无意识的多数中提升出来。就这方面来说，身为“同志”是一个助力。做为一个不能“溶入”他人，或者因为各种理由遭受排斥的局外人，会使生命格外艰辛，可是就开悟而言，这也把你摆在一个有利的位置。它几乎是把你逼出了无意识。

另一方面，如果你由自己的同性恋倾向发展出一个身份感，那你就是跳出油锅又入火坑了。你又开始以“同志”的心理形像，扮演角色和玩起游戏

了。你会变成无意识。你会变成不真实。在我执面具之下的你会非常不快乐。如果这种情形发生在你身上，那么“同志”的身份会成为你的阻力。不过机会始终都在。剧烈的不快乐，是一帖最棒的觉醒剂。

一个人与另一个人建立圆融的关系之前，不是需要先爱自己，与自己建立良好的关系吗？

如果你独处的时候无法自在，你就会寻求一份关系来掩饰你的不安。你可以确定的是，原来的不安会在这一份关系里以其他的形式再现。而且你可能会归罪于你的伴侣。

你所需要做的就是全然地接受这一刻。然后你就在此时此刻和你自己自在了。

可是你真的需要和自己建立一份关系吗？你为什么不能只做你自己？当你和自己建立一份关系的时候，你已经把自己一分为二了：“我”和“我自

己”、主体和客体。这个心造的二元对立，是造成你生命中所有不必要的复杂、所有的问题、和所有冲突的根源。在开悟的状态里，你就是你自己——“你”和“你自己”合并为一。你不批判你自己，你不为你自己感到遗憾，你不会为你自己自傲，你不会爱你自己，你也不会恨你自己等等之类的。被自我反射意识所造成的分裂愈合了。它的诅咒被解除了。没有一个需要你保护、防卫、或喂养的“自己”了。当你开悟的时候，只有一个关系是你不再拥有的：你和你自己的关系。一日你放弃了这个关系，所有其他的关系都变成爱的关系了。

## 第九章 和平在超越快乐和不快乐的地方超越 好与坏的善

快乐和内在和平之间有差别吗？

有。快乐有赖于被你感知为正面的情状（conditions），内在和平不是。

我们不可能只招引正面的情状到生命里吗？如果我们的态度和思考一概是正面的，我们就只会彰显正面的事件和情境，对吗？

你当真知道正、负面之别吗？你是否拥有整体画面？对很多人来说，以各种形式呈现的局限、失败、失落、疾病、或痛苦，反而变成他们最棒的良师。这些负面事件，教他们学会了放下虚假的自我形象，以及我执所独断的浮面目标和欲望。这些负面事件，给了他们纵深、谦逊、和慈悲。也把他们塑造的更加真实。



每当一个负面事件发生在你身上的时候，它里面就隐藏了一个更深的功课。虽然你在当时也许看不到。即使一场小病或意外，都能向你显示生命中的真实和虚假，什么是生命的究竟要务，什么不是。

从更高的观点来看，所有情状都是正面的。更精确的说法是：它们既非负面也无正面可言。情状就是情状。当你活在完全接纳本然的时候——这是唯一神志清明的生活之道——你的生命中已经没有了“好”或“坏”的分别相了。只有一个更高的善包括“坏”在内。从心智的观点来看，有好坏、善恶、爱恨的分别相。所以说在创世纪里，才有亚当和夏娃“吃了善恶的知识之树”后，便被逐出“乐园”的说法。

这么说我总觉得像是否定和自欺。当我或我亲近的人遭逢钜变的时候——意外、疾病、各种痛苦、或死——我能够假装这不是坏事。可是事实摆在眼前，明明就是坏事，何必否定它呢？

你没有假装什么。你只是容许它以本然的样子存在，如此而已。这个“容许存在”的态度，让你超越了创造正、负两极对立的心智和它的抗拒模式。这是宽恕本质的一面。宽恕现在比宽恕过去更重要。如果你每一刻都在宽恕、容许它以本然存在——那么你就不必累积需要以后来宽恕的懊悔了。

切记我们谈的不是快乐。例如，当你的至亲往生，或者当你感觉无常逼近的时候，你不可能会快乐。这是不可能的事。不过你能够处在和平里。你也许会伤心、会流泪。可是只要你已经弃绝了抗拒，在悲伤底下你就会感到深沉的祥和、宁静、和神性的临在。这就是本体的散发，这就是内在的和平，这就是没有对立的善。

万一是一个我可以有所做为的情境呢？我如何一面容许它存在，一面改变它呢？

做你必须做的事。在努力的同时接受本然。由

于心智和抗拒是同义词，接纳会立刻把你从心智的掌控里解脱出来，然后再把你和本体重新连系起来。结果就是，我执想要“做为”的惯性动机——恐惧、贪婪、控制、防卫、或虚假自我感的喂养——就会停止运作。一个超越心智的无上智取得了掌控，因此一个不同的意识品质就会流入你的作为里。

“接纳发生在你身上，织成你命运经纬的一切事件，除此之外何物更能契合你的需求？”这是两千年前希腊哲学家马卡斯奥里亚斯安东尼能斯 (Marcus Aurelius Antoninus) 写出来的。他不愧是一个举世罕见，兼具世间智和无上智的大智者。

多数人似乎需要经历过大量的受苦之后，才肯弃绝抗拒，拥抱接纳——才肯拥抱宽恕。当他们一开始接纳和宽恕的时候，一个最棒的奇迹就发生了：透过乍看似恶的而达成本体意识的觉醒，受苦转化为内在的和平。世间所有的恶和受苦，它们的终极效用在于迫使人类体现超越名相的本来面目。因此之故，那些在我们有限的感知下所视之为恶的，其实是那个没有对立的高层的善。然而除非透

过宽恕，善对你而言不会成为真实。在宽恕之前，恶就得不到赦免，因此恶者恒恶。

透过了宽恕——它本质上的意思就是认知过去的虚幻不实，容许当下这一刻以它的本然存在——那么转化的奇迹便会同时在内、在外发生。一个深刻临在的宁静空间，也在你的内在和周遭产生。任何进入这个意识场的人和物，都会受到它的影响。影响有时立竿见影，有时发生在一个更深的层面，而在日后以有形的改变出现。透过你的无为——单纯的存在，并稳住深刻临在的波动——你瓦解了不和，疗愈了痛苦，驱逐了无意识。

## 生命剧码的结束

在接纳以及内在和平的状态里，即使你不说它是“坏的”。那么从一般意识的观点来看，被称为“坏的”事还会进入你的生命里吗？

大多数发生在人们生命中所谓的坏事，都来自

无意识。它们都是自创的，或者说是我执创造的。我有时候把这些事件称为“剧码”。当你全然有意识的时候，剧码不会再进入你的生命里了。我再把我执的运作和它创造剧码的方式做个简短的提示。

我执就是当你没有以见证者的意识——观察者——临在的时候，而接管你生命的未受观测的心智。我执自视为敌意的宇宙内一个分离的碎片，与任何其他的存在没有真正的内在连系。它被其他的我执所包围，它若不是视这些我执为潜在的威胁，就是利用它们来达成自己的目的。我执的基本模式，是设计来与它自己根深柢固的恐惧和匮乏感战斗的。它们就是抗拒、控制、权力、贪婪、防卫、和攻击。我执的某些策略相当精明，可是却从未真正地解决过任何问题，只因为我执本身就是问题。

当众多的我执在人际关系或组织、机构里聚合的时候，“坏”事迟早部会发生。也就是以冲突、问题、权力、争斗、情感或肢体暴力等五花八门的剧码出现。其中包括了以战争、种族灭绝、和剥削的集体之恶——全部都肇因于集体的无意识。再者，许多类型的疾病，也是由于我执持续地抗拒所

引发的。它为身体的能量流创造了局限和阻塞。当你与本体连系，并且不再被心智所掌控的时候，你就停止创造这些了。你不再创造或参与剧码的演出。

每当两个以上的我执聚集在一起的时候，就会产生不一而足的剧码。不过即使你完全独居，也可能创造出独角剧码。当你自感遗憾的时候就是剧码。当你感觉愧疚或焦虑的时候就是剧码。当你让过去或未来模糊了现在的时候，就是在创造时间——剧码所需的素材：心理时间。每当你不容许本然存在，而不尊重当下这一时刻的时候，你就在创造剧码。

多数人爱上了他们特定的人生剧码。他们以自己的故事为身份。我执掌控了他们的生命。他们把整个自我感全部投资在上面。即使他们对答案、方案、或治疗的追寻（通常都不成功）也成了其中的一部分。他们最害怕、最抗拒的就是剧终。只要他们还是自己的心智，他们最害怕和抗拒最力的，就是他们的觉醒。

当你活在完全接纳本然的时候，就是你人生所有剧码结束的时候。任何人也无法与你争辩，无论他们如何地用心良苦。你无法和一个意识十足的人争辩。争辩暗示着你认同了心智和心理地位；也暗示了你向对方的立场抗拒和反应。结果就是正反双方都因此获得了能量。这就是无意识的机制。你大可明确而坚定地表明你的立场，可是它的背后没有反作用力，没有防卫或攻击。因此不会变成剧码。当你处于全然的意识中，你的冲突停息了。“一个与自己合一的人根本无法怀有冲突。”《奇迹课程》里这么说。这句话指的不只是和他人的冲突，更根本的是你内在的冲突。当你心智的索求和期望，与本然之间没有对峙的时候，冲突就止息了。

## 无常和生命循环

然而，只要你仍处于身体的向度，并且与集体人类心灵连结的时候，肉体的痛苦就仍然可能。不要把肉体的痛苦与受苦和心理情感的痛苦混为一谈。所有的受苦都由我执创造且源于抗拒。而且只要你还在这个向度里，你就仍然受制于它循环的本

质和无常的律法。不过，你不再把它视为“坏的”——它只是“是”。

透过你容许万物的“是然”，在对立运作的底下，一个更深的向度就会向你显示。它就是一个常驻的临在，一个不变的深沉宁静，一个超越好坏而自生的喜悦。这就是本体的喜悦，神的平安。

在形式的层面，存在着分别相的生和死，创造和毁灭，生成和坏灭。其反映无处不见：一个星体或行星、一具肉体、一棵树、一朵花的生命循环、国家政治体制、文明的兴衰荣枯；个人生命中必然的得失循环。

当事遂其愿、欣欣向荣的时候，就是成功的循环；而当欣荣转为衰枯或分崩瓦解的时候，就进入了失败的循环。这时候你就要放下，才能挪出空间让新的事物或者转化发生。如果你在这个点上有执着和抗拒的话，你拒绝了随着生命之流前进，你就会受苦。



循环的起落，除了心智的判断之外，本身没有好坏之分。成长通常被视为正面的，可是天底下没有长生之物。如果有一种持续不断的成长，它终将变成摧毁力十足的怪物。新的成长要发生，化灭是必须要的。有生有灭，两者缺一不可。

低潮是灵性成就上绝对不可或缺的。你必须要在某一个层面上大败，或者经历沉重的失落、痛苦，才会受到灵性向度的吸引。再不然，就是你的大成就变得空虚毫无意义，反而成为你的失败。失败隐藏在每一个成功里，而失败也埋着成功的种籽。世界——或者说在形相的层面里——的每一个人，迟早都要“失败”。当然每一个成就终究要归零。所有形相都是无常。

你依然可以积极地显化和创造新的形相和环境，并且享受这一切，可是你不会认同它们。你不需要它们赋予你一个自我感。它们不是你的生命——只是你生命的情境。

身体的能量也受制于上下循环（高潮、低潮），它无法一直处于巅峰状态。有高能量的时候，也有低能量的时候。你会有高度的积极和创造期，也会有一切似乎停滞不前，毫无进展，一无所成的时候。一个循环的完成，少则数小时多则数年。在这些大起落里，还包含了一些大、小起落。许多疾病的起源，都来自对低能量循环期的抗拒，这个时期对再生至关重要。一直想要有所做为的驱迫感，和由成就等外在因素汲取自我价值感和身份，就是你与心智认同时势不可免的幻觉。这种幻觉使你很难或者不可能接受低潮期，并容许它们的存在。有机体的智能，在这个时候就会采取自保措施迳行接管，并且创造出疾病，逼迫你中断，好让必要的再生能够进行。

宇宙生生不息的本质，与万物和所有情状的无常有着密不可分的关联。佛陀把无常当做他教诲的重心。所有的情境都是飘忽不定且不断流转的，或者正如他所说的，无常是你生命中的每一个情状、每一个情境的特性。它会改变和消失，或者不能再满足你。无常也是耶稣教诲的重点：“不要为自己积攒财宝在地上，地上有虫子咬，能朽坏，有盗贼

挖窟窿来偷.....”

只要是你的心智判断为“好的”情状，无论是一份关系、一份财产、一个社会地位、或是你的肉体，心智就会执着它，和它认同。它让你快乐，让你对自己的感觉好，它也许变成你的本来面目，或者你自以为是的一部分。可是在一个有虫子咬、会朽坏的向度里，没有持久不变之物。它非灭即变，否则就是进行一次极端的转换：同一个情状，昨天或去年还是好好的，突然之间或者逐渐地由好转坏。原先让你快乐的情状，却让你不快乐。今天的繁荣，明天就变成消费至上主义。快乐的婚礼和蜜月，变成了不快乐的离婚或共存。或者是一个情状消失了，它的缺席造成了你的不快乐。当心智已经执着和认同的一个情状或情境改变或消失的时候，心智便无法接受。它会执着在那个正左消失的情状，当它是从身体上撕裂的一个肢体一样抗拒改变。

我们时而听闻一些人因为钱财散尽，或身败名裂而自杀的事件。这些更是极端的例子。还有人每当发生重大的失落时，就会变得非常的不快乐，或

者让自己生病。他们分辨不出生命和生命情境的差异何在。我最近读到一则八十高龄的名演员过世的报导。当她的美貌遭到岁月的摧折而退色时，她变得郁郁寡欢、深居简出。她也是认同了一个情状：她的外貌。这个情状先给了她一个快乐的自我感，接踵而来的便是一个不快乐的自找感。如果她能够与内在无形、无时的生命连系的话，她就会站在一个澄静、和平的地方，观察并容许外貌的消退。更重要的是，她的外在形式，会因为她没有年龄的真如本性的光照而逐渐清明。如此一来，她的美就不会消退，反而会转化成灵性之美。遗憾的是没有人告诉过她这么做是可能的。这个最根本的知识，仍未普获世人所接受。

佛陀的教导说，即使你的快乐也是 dukka——巴利文的意思是“受苦”或“贪想”。两极是一体不分的。意思就是，你的快乐和不快乐实际上是一个。只是时间的幻觉把它们分割了。

这不是消极。这只是要你认知事物的本质，以免你的余生都在追逐一个幻相。也不是说你不应该再欣赏愉悦或美的事件或情状。不过，想透过它们

追求它们所无法提供的——身份、永恒、和成就感——这无异是一帖酿造挫折和受苦的配方。如果人们都悟道，而不再透过事物寻找他们的身份时，整个广告业和消费者社会都会崩溃。你越用这种方式追寻快乐，你越会有求不得之苦。外界的事物，除了短暂和浮面的满足之外，没有一样能真正的满足你。不过你也许需要经历许多次的幻灭之后，才会体会到这个真理。事物和情状给你享乐，也可以给你痛苦。它们可以给你享乐，却不能给你喜悦。喜悦就像法喜一样，是由内而外自生的。它是内在和平状态本质的一部分，也是被称为神的平安的那个状态。它是你的自然状态，不是一个需要你努力或奋斗才能得来的东西。

任何你所做的、所拥有的、或所获取的，其中都没有“救赎”。许多人从来都没有体会到这一点。而那些体会到的人，反而变得厌离俗务、抑郁不已：既然世间得不到真正的成就，还有什么意义值得再努力的？旧约里的先知必定获得了这样的体悟，才会写出这句话来：“太阳之下所做的一切，我已看尽。你看，一切皆是一场虚幻和捕风的徒劳。”当你抵达这一点的时候，你就跨离了绝望一

步——也向开悟迈进了一步。

一位佛教的比丘曾经告诉我：“我二十年的修行所学到的，可以用一句话来概括：我只知道凡生者必有灭。”他的意思当然就是：我

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学会了对本然不做任何抗拒；我学会了容许当下这一刻存在，并且接受了所有事物和情状的无常。因此我找到了和平。

对生命不做抗拒，就是处于恩典、自在、和轻松的状态里。这个状态不再仰赖事物以一定的好或坏的方式存在。这么说几乎是矛盾的，然而，你对形式的内在依赖不见了，生命的整体情状、外在形式，就会趋于长足的改善。你过去认为快乐所需的人、事和情状，现在，会在不经你努力或奋斗的情况下来临。你尽管享受和欣赏这一切——在它们

存在的时候。这一切当然都会化灭，在生灭中循环不息。可是没有了依赖，便没有了失落的恐惧。生命开始轻易地流动了。

从次要来源所汲取的快乐，从来就不会很深。它只是本体喜悦——当你进入了那个不抗拒的状态里，所找到的洋溢的和平——苍白的反映罢了。本体带你超越心智的两极对立之境，把你从形相的依赖中解放了。尽管你周遭的一切崩溃倾塌，你还是会感受到一个在你内在深处的和平核心。你也许不会快乐，可是你一定在和平里。

## 负面情感的运用和戒绝

所有内在抗拒，都会以一种形式的负面情感被经验到。所有的负面情感都是抗拒。在这个脉络里，这两个词可以说是同义词。负面情感的范围，从恼怒或不耐烦到暴怒，从心情沮丧或怀恨在心到自绝。抗拒有时会触发情感的痛苦之身。在这种情况下，即使一个轻微的情境，也许都会产生愤怒、沮丧、或深沉的哀伤等负面情感。

我执相信透过负面情感就可以操纵现实，一逞所愿。它相信透过负面情感就可以招引一个可欲的情状，或者弃除一个不可欲的情状。《奇迹课程》里正确地指出，当你不快乐的时候，你就存有一个无意识的信念，认为不快乐可以“买到”你所要的。如果“你”——心智：不相信不快乐行得通的话，何必要创造它？事实是，负面情感当然是行不通的。它不但不能招引一个可欲的情势，反而会阻止它的发生。它不但不能弃除一个不可欲的情势，反而让它滞留不去。它唯一的一个“有用的”功能是巩固我执，这也最我执之所以喜欢它的原因。

你一旦认同了某一个负面情感形式之后，你就不想放下它。而在一个深层的无意识里，你并不想做正面的改变。改变无异威胁了那个沮丧、生气、或忿忿不平的你。然后你就会忽视、否定，或破坏你生命中的正面情感。这是个常见的现象。也是一种疯狂。

负面情感完全有违自然。它是心灵的污染源，



人类对大自然的毒害和破坏，与集体人类心灵中所累积的负面情感之间有密切的关联。地球上所有的生命形态中，只有人类知道负面情感。正如没有其他生命形态会违害和毒化生养它们的地球一样。你可曾见过一朵不快乐的花、或一棵有压力的橡树？你曾经碰到过一只垂头丧气的海豚、一只自尊心有问题的青蛙、一条无法放松的鱼、或者一只怀恨在心的鸟吗？只有那些和人类朝夕相处的动物，才会与人类的心智和疯狂声气相投，进而偶发类神经质和负面情感的经验。

观察任何植物或动物，让它教导你接纳本然。教导你臣服于当下。让它教导你什么是本体。让它教导你真诚——也就是合一、做你自己、成为真实的。让它教导你如何生、如何死。以及如何不要把生死制造成问题。

我和几位禅师一起生活过：我的禅师都是猫。连鸭子也教过我重要的灵修功课。单只是观察它们就是一种冥想。它们浮游在水面的神态，多么祥和悠闲、多么全然地临在于当下。尊严、完美一如一只无心的动物。虽然偶尔会有两只缠斗的时候——

有时毫无来由，或者是其中一只闯入了另一只的势力范围。通常缠斗为时不过短短的几秒钟，然后就各自分开，猛烈地抖擞几下翅膀，朝反方向游走。神态安详一副若无其事的样子。我头一次观测它们的时候，突然恍然大悟，它们之所以要抖擞翅膀，其实是为了释放多余的能量，以免憋在身体里的能量变成负面情感。这就是大自然的智慧。对它们而言是轻而易举的事，因为它们没有一个让它们不必要地豢养过去，然后再依此而建造出身份的心智。

负面情感会不会也隐藏着一个重要的讯息？比如说，如果我经常有沮丧感，也许就是我的生命出了差错的讯号。也许是要迫使我检视自己的生命情境，并做一些改变。所以我需要倾听情感要告诉我些什么，而不是斥之为负面情感了事。

没错，一再复发的负面情感，的确负载了一个讯息，疾病也一样。不过，你做的任何改变，无论是工作上的、亲密关系上的、或者环境的改变也好，都只是表面工夫罢了，除非改变是来自你的意识层面。就这一层意思来说，它只意味着一件事：变得更临在。当你达到某一程度的临在之后，你就

不需要负面情感来告诉你生命情境需要些什么了。不过你可以趁着负面情感还在的时候善加利用。利用它来提醒你要更加地临在。

我们如何阻止负面情感的生起，生起之后要如何摆脱它？

我说过了，藉着全然的临在就能阻止它发生。不过，你不要因此气馁。世界上能够持续地安守着临在状态的人少之又少。虽然有些人已经几近成就了。我相信人数很快就会增加。

每当你察觉你内在有某种形式的负面情感出来的时候，不要把它当做你的失败，把它看成一个有用的讯号。它在告诉你说：“醒醒吧。走出你的心智。要临在。”

阿道斯赫胥黎在他钟情于灵修的晚年，写过一本叫做《岛》的小说。书里描述一位男子因为船难而落居海岛，从此与世隔绝。小岛有个特殊的文

化。最不寻常的一点就是，岛民有和外界迥然不同的清明神志。这个人一上岛就发觉树枝上的花色鹦鹉，不断地咕啾着：“关注此时此刻。关注此时此刻。”读到后来才知道，岛民为了要鹦鹉提醒他们随时保持临在，才教它们这样说的。

因此每当你感觉内在有一个负面情感生起的时候，无论是由一个外在的因素或者是一个念头，甚至一个你觉察不出的因素。把它当做一个跟你呼唤“专注此时此刻。醒醒吧。”的耳提面命。即使是一个最轻微的恼怒也具有意义，需要你加以承认和检视；否则未经观测的反应势必要累聚成结了。正如我在前面说过的，一旦而体会出你不要这个一无是处的能场在你里面的时候，你就能无所顾忌地把它丢掉了。不过你务必要丢得彻底。如果你做不到，不如照我之前说的方式，干脆接纳它的存在，把你的专注导入这个情感上面。

丢掉一个负面反应的权便之计，就是观想你自己变成透明，来面对那个引发你反应的外界肇因，而让它消失。我推荐你先从小事、甚至于小节起步。假设你安静地坐在家里。突然对街传来一声刺

耳的喇叭声。恼怒之情生起来了。这个恼怒的目的何在？毫无目的。你何苦创造它？不是你。是心智创造的。它是完全自动、完全无意识的。心智为什么创造它？因为它抱持了一个无意识的信念，认为抗拒——你以负面情感或某种形式的不快乐所经验到的——总有办法瓦解这个不可欲的情状。这个信念当然是个幻觉了。它所创造出来的抗拒——就是本例中的恼怒或愤怒——比起它企图要瓦解的原肇因，更加令人困扰。

这些都可以被我们转化成灵修。感觉你自己像之前一样变成透明的，你没有一个固体的肉身。现在再容许噪音、或者任何造成一个负面反应的肇因穿透你。它便无法再冲击你内在那道实心“墙”了。依照我说的，从小处着手。车子的喇叭声、狗叫声、小孩的尖叫声、和塞车。你不再竖立一道抗拒的内墙，让自己饱受那些“不应该”发生的事件不断地痛击，反而让一切事件穿透你而去。

有人对你口出恶言、或者说了存心伤害你的话，你不再掉入攻击、防卫、或退缩的无意识反应

和负面的情感里。你反而会让它穿透你。你不采取抗拒，就好像你里面已经没有了可以被伤害的人了。这就是宽恕。你用这种方式让自己变得五毒不侵。如果你选择要这么做的话，你还可以告诉对方你无法接受这种行为。可是这个人已经没有控制你内在状态的力量了。于是你有了自主权——而不再受制于他人，也不再被心智所掌控。不管是汽车的喇叭声、一个粗暴无礼的人、一场水灾、一次地震、或者是倾家荡产，都是同样的抗拒机制。

我一直都在做冥想，也参加工作坊，灵修的书也读了不少。我试着处于无抗拒的状态，可是，如果你问我有没有找到真正而持续的内在和平，我会老实的回答你“没有”。我为什么还找不到？我还能做些什么？

你还在向外求驰，你还跳不出求觅的模式。也许下一个工作坊有我的答案，也许那个新法门管用。我要奉劝你的话是：不要找和平。不要找寻你当下之外的任何状态；否则你只会给自己树立内在的冲突和无意识的抗拒。原谅你自己没有处在和平里。你完全接受自己不和平的一刻，你的不和平就

被转型成和平了。你全然地接纳什么，就会让你到达什么，就会带你进入和平里。这就是臣服的奇迹。

你也许听过两千年前一位悟道的导师用过的一句话“转你另一边的脸颊让人打。”他试图使用象征的方式，传递不抗拒、不反应的秘密。他所有的教诲，包括上面这个陈述在内，所关切的只是你内在的实相，而不是你生命中的外在行为。

你知道熊泽蕃山禅师的典故吗？他成为伟大的禅师之前，以多年的时间求悟，可是开悟总是与他擦身而过。然后有一天他经过市场的肉铺，无意间听到肉商和客人的一段对话：“把你铺子里最好的一块肉给我。”客人这么说。“我这里卖的全是上肉，没有一块不是最好的。”熊泽蕃山一听到这句话就开悟了。

我看得出你还在等我的解释。当你接纳本然的时候——每一刻——都是上肉。这就是开悟。

## 慈悲的本质

超越心智的对立之后，你就变成了一个很深的湖。生命中的外境，和任何发生的事件都是湖面。湖面会因应循环和气节的变化，时而风平浪静时而狂风骤雨。然而湖底却始终纹风不动。你就是这个湖。你不只是湖面。你和你如如不动的内在深处联系着。你不会因为对任何情境的贪爱而抗拒改变。你内在的平安并不依赖它。你安住在本体里——不变、无时、不灭。你不再依附外境中起伏不定的形式寻求实现或快乐。你可以享受这些嬉戏，你可以做乐，你可以创造新的形式，你可以欣赏它们的美。可是却没有执着它们的需要了。

当你出离到这种地步的时候，不就意味着离群索居了吗？

正好相反。如果你不觉知到自己的本体，你就见不到人类的实相，因为你还没有找到自己的实相。你的心智就会对他们的形式产生喜、恶，爱、



憎之别。其中除了他们的身体之外，还包括了他们的心智。只有对本体觉知的时候，真正的关系才有可能。当你发自于本体的时候，你就会以原状来感知他人的身体和心智，也就是感知成一个屏幕。而你就好像对自己一样，在屏幕之后感觉到他们真正的实相。因此当你面对别人的受苦或无意识的行为时，你会留守在临在里与你的本体连系。进而能超越形相，透过你自己的本体，感觉对方光明清静的本体。在本体的层面上，一切受苦都被你认知成幻相。受苦来自形相认同。疗愈的奇迹往往透过这个体认而触发，也就是，当对方准备好了的时候，借由唤醒他们本体的意识让奇迹发生。

这就是所谓的慈悲吗？

是的。慈悲就是觉知你和众生之间有一个深层的连结。不过慈悲，或这个连结，具有两个面向。一方面是你以肉身的形式存在，所以也和每一个人类和每一个众生一样，受制于形相的成住坏空。下一次你冲口说出“我和这个人没有共同点。”这句话的时候，切记你们有一大堆的共同点：几年之后——少则两年，多则七十年，就没有多大的差别了

——你们两个都变成了一堆尸骨，继则黄土一杯，随即灰飞烟灭。这一番体认让人扼腕自谦，不留任何自傲的余地。这算是消极思想吗？不是，这是个事实。为什么不敢正视它？在这个意义上，你和众生是完全平等的。

白骨观是最具威力的一个灵修法门。我们叫做先身体之死而死。深入地观想它。观想你的肉身正在分解，它没有了。接着观想所有的心智形式或思想也跟着死亡。然而你还在那里——你是的神性临在。光明且全然地觉知。凡真实的必不死，死的只是名字、形式、和幻相。

体认这个不灭的向度——你的真如本性，就是慈悲的另一面。你现在在一个深层的感觉层面，你不仅认知到自己的不朽，你也透过自己的不朽，体认了众生的不朽。在形式的层面，你们共同在生死和无常里存在。在本体的层面，你们分享着光明的永生。这就是慈悲的两个层面。那乍似对立的悲伤和喜悦感在慈悲里合而为一，然后被转化成深沉的内在和平。这是神的平安。它是人类能发展的最高贵情操，它拥有伟大的治疗和转化威力。不过我所

描述的真慈悲实属罕见。对另一个存在的受苦怀有深度的同理心，的确需要高度的意识，不过这也仅代表慈悲的一个面向而已。它并不完整。真正的慈悲超越了同理心或同情心。在悲伤和喜悦——超越形相的本体喜悦、永生的喜悦——融合之前，它不会发生。

## 迈向实相的不同序列

我不赞同肉体需要死亡。我坚信人可以达致肉体的不朽。我们之所以会死是因为我们相信死亡。

身体不是因为你相信死亡它才会死的。肉体会存在，或者似乎存在，是因为你相信死亡。肉身和死亡都是由我执的意识模式所创造的同一个幻相。这个幻相对生命的源头没有觉知，并且以孤离和饱受威胁的幻相看待自己。因而创造了你是一具身体的幻相：一个持续地处于威胁之下的有密度、有实体的载具。

以一个有成住坏空的身体来感知自己——这是个幻相。身体和死亡：同一个幻相。两者缺一不可。你想保留幻相的一个面，祛除另一个面，这是不可能的事。两者相应而生，不是共存就是全舍。

然而你既无法逃避身体，也没有逃避它的必要。身体是你对真如本性不可思议的错误知觉。可是你的本性就隐藏在这个幻相里面，而非在外，因此身体仍然是你唯一的一个路径点。

如果你把眼前的天使误认为一座石雕，你势必要调整你的视力，然后再把“石雕”看个端详，而不是转移视线。然后你就会发现根本就没有石雕在。

如果死亡的信念创造了身体，为什么动物有身体？动物既没有我执，又不相信死亡……可是它还是会死，或者说似乎会死。

切记，你对世界的感知是你意识状态的反映。

你并没有和世界分离，并没有一个客体的世界。你的意识无时无刻不在创造你所栖身的这个世界。现代物理学最了不起的一个洞见，就是观测者和被观者的合一：进行实验的人——观测的意识——无法自被观测的现象里分离出来。而且不同方式的看，也会造成被观现象不同的行为。如果你在更深的层面里相信孤离，相信人必须奋斗以求存的话，那么你就会看到这个信念反应在你的周遭。你的感知便受到恐惧的掌控。你所栖居的就是一个有死亡、有肉搏、有杀伐和弱肉强食的世界。

没有一件事是它的表象所现。你透过我执的心智所创造和看见的世界也许不尽完美，甚至是个泪眼婆娑的渊薮。可是你所感所知的只是一个象征，类似你梦中所见的图像。你的意识便是用这种方式对宇宙的分子能进行诠释和互动的。这个分子能就是所谓的实体实相的素材。你用身体、生死、或奋斗求存的角度来看待实相。无限个完全不同的诠释和截然不同的世界最可能而且存在的——全部决定于感知的意识。每一个存在都是一个意识的焦点，每一个焦点都创造了自己的世界，虽然这些世界是相互联结的。有人类的世界、有蚂蚁的世界、

有海豚的世界等不一而足。因为很多不同形式的存在（众生），他们的意识频率和你的不同，所以你无察于他们的存在，反之亦然。高层意识的存在体（beings）能够觉察到自己的源头和彼此之间联系，他们就好像生活在天堂般。然而，所有的世界终极是合而为一的。

集体人类世界大部分是透过我们称为心智的意识层所创生。即使在集体人类世界里也存在着悬殊各异的许多“次元世界”，分别由不同世界的感知者或创造者决定。由于所有的世界彼此相互联结，因此集体人类意识转型的时候，自然界和动物界便加以回应。所以圣经才会对下一个世纪做出如下的陈述：“狮子将与羊共卧。”这句陈述指出了一个是截然不同于实相序列的可能性。

我们眼前的世界，我已说过，大部分是我执心智的反映。恐惧是我执幻相的必然结果，这是一个由恐惧所主控的世界。它就像是梦中的图像一样，是内在状态和情感的象征。这么看来，我们的集体实相也大部分是恐惧和集体人类心灵层层裹覆的负面情感的象征。我们并不是和这个世界分离而互不

相属的。因此当大多数的人类摆脱了我执的幻相之后，众生万物也将受到这个内在改变的影响。你简直就是居住在一个新的世界。这是一个星球意识的转换。佛教徒有一个奇怪的说法是，每一棵树、每一片树叶终究都要开悟，而殊途同归地指向同一个真理。照圣保禄的说法是，所有众生都翘首企盼人类的开悟。这是我对圣保禄的话所做的诠释。他说，“创生的宇宙殷殷企盼神子的天启。”他接着又说，所有众生都将因为：“至今为止.....整个宇宙犹如临盆的阵痛一般，发出集体的呻吟。”而得到赦免。

而即将诞生的是一个崭新的意识，和新意识所势必反映出来的新世界。新约的启示录里，也做了同样的预示：“然后我看见了一个新天和一个新地。因为第一个天和第一个地已经消逝。”

不过你不要倒因为果。你的当务之急不是透过创造一个更美好的世界寻求救赎，而是从形式的认同里觉醒。然后你就不再囿限于这个世界：这个层面的实相。你能感觉到你扎在隐含生命里的根，因此摆脱了对外显世界的执着。你仍然能够享受世间

攸乎即逝的享乐，可是失落的恐惧已经没有了，因此你不需要对享乐有所攀缘。虽然你享受感官之乐，却没有了感官经验的渴欲。你透过心理的满足感和我执的喂养，而对实现的求驰之心也止息了。你与一个超越享乐，超越外显事物的无限量取得了连系。

然后你再也不需要这个世界。甚至于不需要它有所改观。

只有从这一个点开始，你才能对再创新世界，和新秩序的实相提供实质的贡献。只有在这一个点上，你才能感觉到真正的慈悲，并且在因的层面利益众生。只有那些超越俗世的人，才能引发出一个新的世界。

也许你还记得我们谈过真正慈悲的二元性——就是对众生所共有的会生灭和不朽的觉知。在这个更深的层面上，慈悲展开了它全面性的治疗。在这个状态里你治疗的影响力，不再以你的做为为主，而在于你的存在。你接触到的每一个人，都会被你



的临在触及，都会受到你散发的和平所感染，无论他们是否意识得到。当你全然临在的时候，你对周遭的人所显示的无意识行为，不会感觉有加以反应的需要，因此也就不会赋予它任何实相了。你的和平广阔深邃，任何不和平的都会在那里面消失无踪，仿佛不曾存在过。行为和反应的业力循环断了。动物、花草、树木都会感受到你的和平而有所回应。你透过你的存在施教，透过神的平安施教。你变成了“世界的光”、纯意识的散发，进而从因的层面断绝了苦根。你驱逐了世间的无意识。

这并不表示你也许不会透过你的做为施教——例如指出如何撤离心智的认同，如何认知个人内在无意识模式的方法等。不过你的本来面目比诸你的言教，是更至关重要的教法，也是对世界更具威力的转化剂，同时也比你的身教更形基本。更重要的是，体认本体才是要务，进而从因的层面下工夫，但也不排除藉着化解受苦，让慈悲在做为和果的层面同步彰显的可能性。碰到一个挨饿的人向你讨食，把你所有的给出。你给出的时候，虽然只是短暂的互动，真正重要的却是共享本体的那一刻。而面包只是一个象征罢了。在互动里，一个深沉的治

疗发生了。在那一刻里既没有给者，也没有受者。

可是饥饿和饥馑本来就不该有。如果不先对饥饿和暴力这一类的恶做一番缠斗，如何创造一个更好的世界？

所有的恶都是无意识的果。你可以减轻无意识的果，可是除非你消灭它的因，你便无法消灭它的果。真正的改变发自内在，而不是外在。

如果你自觉受到召唤，要为减轻世间的受苦而努力，这是一件高贵的事。不过你要切记，不要一味地专注于外界；否则你会遭到挫败和绝望。人类的意识如不经一次深沉的改变，世界的受苦就是个无底的深渊。因此不要只偏重于单方面的慈悲。对他人的痛苦或匮乏感同身受，和想施加援手的渴望，需要以一份深层的体认来平衡，也就是体认到所有生命永恒的本质，和所有痛苦的究竟幻相。然后再让你的和平流入你的做为里。如此一来，你就在因和果的层面同步下工夫了。

如果你正在支持一个以制止深度无意识人类的自毁、互残、破坏地球、或者持续对其他有觉众生暴行虐施为宗旨的运动，这个方法也同样适用。切记：“对抗无意识和对抗黑暗”一样徒劳。如果你试图这么做，相对的那一极就会因此强化而据地为营。你就会因为认同其中的一极而树“敌”，反而让自己被拖进无意识里面。籍着资讯的散播来提升觉知度，或者顶多只行使消极的抗拒。不过你的内在千万不要怀有任何抗拒、仇恨、和负面情感。“爱你的仇敌，”耶稣这么说，这句话也有“不要树敌”的意思。

一旦你在果的层面下工夫之后，就很容易让自己迷失在里面。你要保持警觉。你要非常非常地临在。你仍需以因的层面为首要的焦点，以开悟的教化为主要目的，以和平为你给予世界最珍贵的一份礼物。

## 第十章 臣服的意义

### 接纳当下

你屡次提到“臣服”。我不喜欢这个理念。它给人宿命的感觉。如果我们老是接受现状，就不会做任何改善的努力了。我总觉得个人生活和集体的进步不在于接受现状的局限，而是凭着奋斗超越它们，进而创造出更好的。人类若非如此，如今还会住在山顶洞里。我们要如何在臣服和改善之间取得折衷而有所做为？

对某些人来说，臣服也许有负面的涵义。它暗示了失败、放弃、未能面对生命的挑战、变得灰心丧志等等。然而真正的臣服却截然不同。它不是要你对于你身处的情境做被动的忍受而无所做为。它也不意味着要你不做计划或不采取积极的行动。

臣服就是以随顺生命之流代替逆流而上，这个

简单又深奥的智慧。当下是你唯一一个能体验生命之流的地方。因此，臣服就是无条件且毫无保留地接受当下这一刻。臣服就是弃绝对本然（what is）的内在抗拒。内在抗拒就是透过心理批判和情感否定对本然说“不。”当事情“出错了”，也就是心智的索求或严苛的期望与本然之间产生差距的时候，便特别会振振有词地喊出“不”。这就是痛苦差距。如果你有了足够的人生阅历，你就会知道事情时常是“出错”的。如果你想要断绝生命中的苦和悲，这正是你需要修习臣服之道的时机。接纳本然立刻把你从心智的认同里释放出来，进而重新与本体取得连系。抗拒是心智（头脑）。

臣服是纯粹的内心现象。它并不意味着你不能从外面的层面采取行动和改变情境。其实你臣服的时候，不需要对整体情境照单全收，你要接纳的仅仅只是那个叫做当下的微小片段而已。

举例来说，假设你身陷泥沼之中，你不会说：“算了，我甘心陷在这里。”认命不叫臣服。你不需要接受一个不愉快的或恼人的生命情境。你也不需要自欺欺人地说，身陷泥沼没有什么不对。

不对。你全然地体认到自己想要脱困，然后就把你的专注缩小到当下这一刻，但是不用任何方式来给它贴上心理标签。这意谓着对当下没有批判，因而没有抗拒、没有情感否定。你接受了这一刻的“是然”（isness），随即采取行动，尽一切所能让自己从泥泞里脱身。我称这样的行动为积极行动。它比发自愤怒、绝望、或挫败的行动更具威力。你要拒绝为当下贴上任何标签，持续修练臣服之道，直到你达成你所期望的结果为止。

我用一个观想式的比喻来阐述我主张的论点。你晚上走在一条小路上，浓雾伸手不见五指。不过你拿了一只强力的手电筒，在你前面切出一道狭窄、清楚的空间。浓雾就是包括你未来和过去的生命情境；手电筒是你有意识的临在；清楚的空间是当下。

不臣服硬化了你的心理形式——我执的甲壳，因而创造了一个强力的孤离感。你周遭的世界，特别是人，因而被你感知成具有威胁性。想要透过批判摧毁他人的无意识驱力，和竞争、掌控的需求就升起了。甚至于大自然都变成了你的敌人。你的感

知和诠释也遭到恐惧的掌控。我们称为妄想症的心理疾病，只是这种正常却失能的意识状态略微严重的形式罢了。

除了你的心理形式之外，连你的肉体形式——身体——都透过抗拒而变得僵硬了。张力在你身上不同的部位升起，你整个身体开始收缩。对身体健康至关重要的生命能因此大受局限，而无法自由流畅。身体理疗或某种形式的心理治疗，虽有助于生命能的恢复，可是除非你在生活中就修习臣服之道，否则这些身心疗法也只能带来一时的缓解。因为它的病源——抗拒模式——尚未根除。

你内在有个部分，是不会受到组成你生命情境的阶段性的环境所影响的。你也只有透过臣服，才能打通这条督脉。它就是你的生命，你的本体——它就是永存于无时的当下之境。找到这个生命，就是耶稣所说的“必要的那件事”。

如果你不满意自己的生命情境，甚或忍无可忍，唯有先透过臣服之后，你才能打破那个使情境

## 永续的无意识抗拒模式。

臣服和采取行动促成改变或达成目标是并行而不悖的。不过在臣服的状态里，一道完全不同的能量，一个截然不同的品质，流进了你的做为里。臣服让你重新连系起本体源头的能量。如果你的做为里注入了本体的能量和品质，它就会变成你生命能里一场喜悦的欢庆，并且导引你更深入当下。透过不抗拒，你的意识品质，连带着你所做或创造之事的品质，都获得了可观的提升。而其成果便会如水到渠成一般，反映出这样的品质。我们可以把它叫做“臣服后的行动”。它不再是我们沿袭自几千年来所惯称的工作。随着觉醒人类的增加，工作这个字将从我们的字典里消失，届时或许会有一个新创的字汇取而代之。

你会经验什么样的未来，主要决定于你这一刻的意识品质。这么看来，臣服是引发正面改变最重要的一件事。你采取的任何行动都是次要的。真正的正面行动不会发自于一个不臣服的意识状态。



我能明白，置身于一个不愉快或不满意的情境里，只要完全接受这一刻的本然，就没有受苦或不快乐，这样我就会从情境里提升出来。不过有一点我还是不太明白，如果没有某种程度的不满，那么行动或改变的能量或动机将从何而来？

在臣服的状态下，你 very 清楚地看到需要做的是什麼，然后采取行动，一次只做一件事，只专注在一件事上。受教于大自然：看万物如何成就；看生命如何在没有不满和不快乐的情况下展现奇迹。这就是耶稣之所以会说：“看那野地的百合，它们不耕不纺却长在地上。”这句话的原因。

如果你的整体情境令你不满意或者不快乐，立刻加以区隔，向本然臣服。这就是你手上切割浓雾的手电筒。然后你的意识状态就不受外境的控制了。你也不再从自动化反应和抗拒来做为了。

然后再逐项地检视情境。问自己，“我能做什么来改变或改善情境，或离开这个情境的？”如果有，就采取适当的行动。不要把注意力投注在未来

要做，或也许要做的一百件事上，而是专注在你当下能做的一件事上。这不表示你不应该做任何规划。规划极可能就是你目前所能做的那一件事。不过千万不要播放心理电影，把自己投射到未来，因而失落了当下。你采取的任何行动也许不能立竿见影。在你见到成效之前——不要抗拒本然。如果你对情境既无能为力又无法脱身，那么就利用情境让你更深入臣服、更深入当下、更深入本体。当你进入当下这个无时间的向度里的时候，改变经常在不需要你费力做为的情况下，以奇异的方式来临。生命变成了你的助力而与你合作。如果恐惧、愧疚、或死沉之类的内在因素，阻止了你采取行动，它们就会在你意识的临在之光下瓦解。

不要把臣服和“管它的”或“我不在乎”的心态混为一谈。如果你细察的话，你会发觉这种心态感染了以怀怨为形式的负面情感，因此它根本不算臣服，而是伪装的臣服。所以，在臣服的同时，把你的专注向内导引，检查一下是否还有抗拒的残留。这么做的时候你要非常地警觉；否则，你可能错过藏匿在黑暗角落那些以思想或未被觉知到的情感为形式的抗拒。

## 从心智能量到灵性能量

放下抗拒知易行难。我对如何放下还是不太清楚。如果你的答案是臣服，那么我的问题仍然是“如何做？”

先从承认有抗拒开始。当抗拒发生，抗拒生起的时候与它同在。观测你的心智是如何创造它，如何给情境、给自己、或别人贴上标签。观照涉及其中的思想过程。感觉情感的能量。藉着对抗拒的见证，你会明白它的一无是处。借着把所有的关注集中在当下，无意识的抗拒就被你化为意识，这就是它的末路。你无法既有意识又不快乐；既有意识又处在负面情感里。任何形式的负面情感、不快乐、或受苦都意味着抗拒，而抗拒总是无意识的。

我当然能意识到不快乐的感觉了？

你会选择不快乐吗？如果你没有选择它，它怎么会生起的？它的目的何在？谁在豢养它？你说你意识到自己不快乐的感觉，可是事实是你和它认同，你还透过驱迫性思考维系了这个过程。这些全是无意识。如果你有意识的话，也就是说全然地临在当下，所有的负面情感几乎会在顷刻之间瓦解。它无法在你的临在下存活。只有在你缺席的时候它才能苟活。就算痛苦之身，也无法在你的临在下苟延续命。你把时间给了不快乐，让它保住了命。时间是它的鲜血。你透过对当下这一刻深刻的觉知把时间撤除，它便一命呜呼。可是你想要它死吗？你是不是真的受够了？没了它你又是谁？

在你落实修习臣服之道以前，灵性的向度只是你阅读、谈论、为之兴奋、写书论著、深思熟虑、或信以为真、或是不相信的题材。除非你臣服，它才会变成你生命中的实相。否则它对你毫无差异。当你臣服的时候，你所散发的能量就会接管你的生命。而这个能量比那个掌控我们世界，创造文明里现存的社会、政治、和经济结构，并且透过教育体系和传媒自我延续的心智能量，拥有更高的能场。灵性能量透过臣服而进入这个世界。它不会为你自

己、为其他人类、或地球上的任何生命形态创造受苦。与心智能量不同的是，它不会污染地球。它也不受制于以正反相成、善恶相生为定律的两极对立法则。那些占世界绝大多数人口，仍然以心智能运作的人，尚未觉察灵性能的存在。这股灵性能属于一个迥然不同的实相序列。当足够的人口进入了臣服的状态，而完全免于负面情感的时候，就会创造出一个崭新的世界。如果地球要存活，这就是地球的栖居者所该具有的能量。

耶稣在登山宝训中发表他震古烁今的预言时，指的就是这种能量。他说“温良的人有福了；因为世界将为他们所有。” 瓦解无意识心智模式的，正是那个宁静却深刻的临在。心智模式也许会活跃一时，不过却不能再掌控你的生命了。曾经受到抗拒的情状，也会透过臣服而快速地转换或崩溃瓦解。对情境和人来说，这是一个力道十足的转化剂。如果情状并未因此而即时转换，你对当下的接纳就会让你超越它们。任何一种方式之下，你都自由了。

人际关系中的臣服

对那些想利用我、操纵我、或控制我的人怎么办？我还是要向他们臣服吗？

他们断绝了本体，所以才会无意识地谋取你的能量和权力。只有一个无意识的人，才会试图利用或操纵别人，这是实情。不过也只有一个无意识的人，才会被别人利用和操纵，这也是实情。如果你抗拒或反击别人无意识的行为，你也变成了无意识。不过臣服并不表示你容许自己被无意识的人利用。完全不是。你处于内在完全不抗拒状态下的同时，又坚决而明确地向对方说“不”，或者离开这个情境，这是完全可能的事。当你对人或情境说“不”的时候，让这个“不”来自你的洞见，而不是来自你的反应，来自你对那一刻是非对错的清楚体认。让它成为一个非反应式的“不”，一个高品质的“不”，一个免于所有的负面情感，因而不会创造进一步受苦的“不”。

我处在一个不愉快的工作环境。我曾经试着臣服于它，可是我发觉我做不到。大量的抗拒不断地冒出来。

无法臣服就即时行动。表明自己或者有所行动来促成情境的改变，再不然就把自己撤离。为你的生命负起责任。切勿用负面情感污染你美丽光明的内在本体和地球。不要容许不快乐在你的内在有任何落脚之地。

如果你无法采取行动，例如服刑中，那么你只剩下两个抉择：抗拒或臣服。接受外境的枷锁或者争取内在的自由。承受痛苦或者长养内在的和平。

不抗拒也可以落实于外在的行为上吗？比如不抗拒暴力，或者它只关系着我们的内在生命？

你需要的只是关切内在的面向。这才是首要之务。这当然也会转化你外在生命的举止、你的关系等等。

你的关系会因为臣服而产生深沉的转变。如果

你永远不能接受本然，它的含义就是你不能接纳任何人的现状。你会批判、评论、标示、排斥、或者企图改变他们。更甚者，如果你一味地把当下做为你通往未来的手段，你也会顺带地把你周遭或牵扯到的每一个人当成手段。关系——人类——对你而言变成了次要的或毫不重要。你把关系里的所取所得列为首要。无论是物质的获取、权力感、肉体的享乐、或者某种形式的我执满足。

让我就臣服在关系中的运作做个详述。当你涉入了一场争执或冲突的情境时，对方或许是你的伴侣或者是亲朋好友，当你的立场遭到攻击的时候，先观测你如何防卫，或者在你攻击对方的立场时，感觉你的攻击力。观测你对自己的观点和见解的执着。感觉你在抹黑对方和合理化自己背后的那股心理情感能量。这就是我执的心智能量。透过你的认知和尽可能全然地感觉，而把它变成意识。然后有一天，当你再陷入一场争执的时候，你会恍然大悟，原来你有选择，你也许决定丢掉你的反应——只为了静观其变。你臣服了。我指的不是嘴上讲，“好吧，你说的对。”脸上却写着，“我才不屑于这种幼稚的无意识之举。”这种口是心非式的



丢掉反应，无异把抗拒误置于我执心智势力范围内另一个层面，同时高唱优越权。我指的是放下整个争权夺势的心理情感的内在能场。

我执非常的机伶狡诈，所以你势必要非常机警、非常临在，并且对自己完全地坦诚才能看清自己是否真的拔除了你与心理地位认同的根，继而摆脱了你的心智。如果你突然有一种轻快、明畅、和深度的和平感，这就是你真正臣服后万无一失的象征。然后再观测对方在你不用抗拒给他蓄能之后的心理地位（mental position）。当心理地位的认同让路之后，真正的沟通就展开了。

面对暴力、攻击之类的不抗拒又是如何呢？

不抗拒不见得就是无所做为的意思。它的意思是，任何“做为”都变成了“非反应做为”。切记东方武术中奥秘的智慧：因势利导，以柔克刚。

我们一直谈论的“无所做为”，就是处于深刻

的临在状态里，那么你就是对情境和人的一帖最强效的转化剂和疗方。道家有一个名词叫做无为，通常被译做“无为而为”或“处静无为”的意思。中国古代把这个境界视为最高的成就或德行。它与一般意识或无意识状态下的死气沉沉有天壤之别。这种死沉的根源是恐惧、死寂、或优柔寡断。真正的“无所做为”暗示了内在的不抗拒和深刻的警觉度。

从另一方面来看，如果情境所需，你的行动不再是对制约了的心智所做的反应，而是从你有意识的临在对情境所做的回应。你的心智在这种状态下摆脱了概念，包括非暴力的概念在内。如此一来，谁能预料你下一步的行动？

我执以为在抗拒之下才是你的力量之源。而事实上，抗拒反而断绝了你和唯一的真力之源——本体的连系。抗拒是披戴了力量面具的软弱和恐惧。我执把你纯净、天真和力量的本体视为软弱。我执视软弱为力量。因此我执便持续地存在于抗拒模式，大玩分身的角色游戏来掩饰其实是你力量的“软弱”。

在臣服之前，无意识的角色扮演，构成了人类互动的大部分。在臣服里，你再也不需要我执的防卫和虚假的面具。你反而变得非常简单、非常真实。“这么做太危险了。”我执提出警告，“你会受伤，你会变得脆弱不堪。”而不为我执所知的事实却是，只有透过放下抗拒，透过变成“脆弱不堪”，你才能发现你真正的、本质的“无懈可击”。

## 转疾病为开悟

如果有人患了重病，而且完全接受病情，向疾病臣服，他们不就是放弃了复原的意志吗？想与病魔对抗的毅力就不在了。对吗？

臣服就是毫不保留地对本然做内在的接纳。我们现在谈的是你的生命这个当下——不是你生命的情状或环境，不是我所说的生命情境。这方面我们已经谈过了。

针对疾病来说，这就是它的意思。疾病是你生命情境的一部分。因此，它就有过去和未来。过去和未来构成了一个不间断的连续体。除非当下透过你有意识的临在，启动它救赎的力量。你已知的是组合了你生命不同情状——存在于时间里——的底层有一个更深层、更根本的：你的生命，你在无时间的当下里的本体。

由于当下里没有问题，当下里也没有疾病。你由他人对你的情状所贴的标签而产生的信念，给情状定了位，也赋予它能量。因而把一时的失衡制造成一个似实如真的实相。它除了给了它实相和实体之外，也给了它一个前所未有的时间连续体。藉着对当下这一刻的专注，藉着戒绝心理标示，疾病便被你化约成下述几个因素：身体的疼痛、虚弱、不适、或官能的障碍。这就是你要臣服的对象——当下。你不是向“疾病”这个想法臣服。容许受苦迫使你进入当下这一刻，进入一个深刻的临在状态里。运用它达成开悟。

臣服不会转化本然，至少不能直接转化。臣服转化的是你。当你转化的时候，整个世界都跟着转化了，因为世界只是一个反映。这方面之前谈过了。

如果你揽镜自照却不喜歡鏡中所見，你或許會飆起來攻擊鏡子里的影像。這正是你處在不接納的狀態下的所做所為。而且你攻擊鏡中影的時候，它當然也會反擊你。如果你如实地接受鏡中影，以友善的態度相待，那麼它無法不对你友善。這就是你改變世界的方式。

疾病不是問題。你才是問題，只要我執的心智仍處於掌控的地位。當你生病或者殘障的時候，不要自覺這是你某方面的失敗，不要感覺愧疚。不要埋怨生命待你不公，不過也不要自責。這些都是抗拒。如果你患了重病，運用它讓自己開悟。發生在你生命中的任何“壞”事——都用它來開悟。把疾病里的時間撤除。不要給它任何過去或未來。让它迫使你進入當下深刻的覺知里——再靜觀其變。

做一个把贱金属转化成黄金，把痛苦转化成意识，把灾难转化成开悟的炼金师。

你是否因为患了重病而对我这一番话忿忿不平？那么这就清楚地表示疾病已经变成了你自我感的一部分，而你正在袒护你的身份——也在保护着你的疾病。被贴上“疾病”的情状和你的真我完全无关。

## 大难临头

至于占世界人口大多数，依然执迷于无意识的人来说，只有一个临界的极限情境才具有粉碎我执的硬壳，并逼使他们进入臣服，继而进入觉醒状态的潜力。当个人遭逢巨变、剧烈的混乱、深层的失落、或者受苦时，导致整个世界崩溃，生命的意义荡然无存的时候，就是极限情境应运而生的时机。这就是你与死神面面相亲的时候——无论是身体的或心理的死。我执、心智：——世界的创造者，因此分崩瓦解。在旧世界的废墟里，一个新世界于焉诞生。

极限情境能否成功虽然无法担保，不过它的潜力却停而不失。有些人对本然的抗拒，顽固到了一个宁入地狱而义无反顾的地步。也有些人也许做出局部的臣服，即便如此，这都会带给他们前所未有的深度和祥和。我执剥落了几片甲壳，容许了心智下层散发出微量的光明和和平。

极限情境产生过许多奇迹。曾经有静候枪决的杀人犯，在生命的最后几个小时内经验了无我的状态，和伴随而来的深度喜悦和和平。他们对处身的情境所产生的至深且钜的内在抗拒，为他们招致了不堪负荷的受苦，使他们无处可逃、无技可施。即便是一个可供投射的未来也没有了。因此迫使他们对于不可承受的东西做出了全然的接纳。他们被逼入了臣服。他们在这种方式下，得以进入伴随着救赎而来的恩典状态：彻底自过去里解脱。当然为恩典和救赎开路，而让它们能够进驻的并不是极限情境，而是臣服这个动作。

因此，每当灾祸临头的时候，或者是事情严重

地出“错”了，疾病、残障、家破、财尽、或社会定义的身份丧失、亲密关系的绝裂、爱人的死亡或受苦、或者你自己指日可待的死亡，你就要知道这一切还有它的另外一面。不可思议的炼金之旅与你只是寸步之遥：痛苦和受苦的贱金属彻底炼化成黄金。这一小步就叫做臣服。

我的本意不是说你处身这个情境会变得快乐。你不会。不过恐惧和痛苦却会转化成来自一个极深之处隐含生命本身——的内在和平以及祥和。这是“超越一切理解的神的平安。”快乐和这个比较之下，只能算是地中之物。在光明的和平里产生了一份体悟，这不是来自心智层面，而是你本体的深处。你体悟了你的不灭和不朽。这不是一个信念。而是不需二手资料提供他证的绝对必然。

### 转受苦为和平

我读过一位古希腊斯多葛派哲人的轶事，他听说爱子死于非命的噩耗时，回道，“我早知道他不是不朽的。”这算臣服吗？如果算的话，我不要。



有些情境里的臣服似乎违反自然和人性。

绝情绝义不是臣服。至于他当时说话时处于什么样的内在状态，我们不得而知。在某些极端的情境里，接纳当下仍然是不可能的。不过你随时都有第二次臣服的机会。

你的第一个机会是：臣服于每一刻的实相。知道什么是不可挽回的——因为它已经是了——你对“是”说yes，或者接受”不是”。然后就按情境所需，尽力而为。如果你进驻在这个接纳的状态里，你就不会再创造负面情感，不再创造受苦和不快乐了。然后你就会活在不抗拒、恩典、轻松，和免于挣扎的状态里了。

每当你做不到或者错失机会的时候——若不是因为你无法产生足够的临在，以预阻习惯性和无意识的抗拒模式于未发，就是情状太过极端让你断然无法接纳——接着你就创造某种形式的痛苦和受苦。乍看之下是情境创造了受苦，其实不然：是你的抗拒创造的。

现在再谈你的第二个机会：如果你无法接纳外界的本然，那就接纳内在的本然。如果你无法接纳外境，那就接纳内境。意思就是：不抗拒痛苦。容许它在那里。向悲伤、绝望、恐惧、孤单、或受苦所采取的任何形式臣服。见证它，却不在心理上标示它。拥抱它。然后再静观臣服的奇迹，如何把深沉的受苦转化成深沉的和平。这是你的受难。让它成为你的复活和升天。

我不明白个人何以能向受苦臣服。正如你自己也指出的，受苦是不臣服。你如何向不臣服臣服？

暂时把臣服搁在一边。当你饱受创痛的时候，所有臣服的长篇大论都是徒费唇舌、了无意义的事。当你的痛既深且钜的时候，你可能会有一股逃之夭夭的强烈驱力，而不会向它伏首称臣。你不要感觉你觉受到的，人之常情非此莫属。不过此路不通，你没有出口。冒牌的出口倒有几个：工作、喝酒、酗酒、发怒、投射、压抑等等——可是它们不会把你从痛苦中解脱出来。你把受苦变成无意识，

并不会稍减于它的强度。你否定情感的痛苦时，你的所做所为再加上你的关系，都会受到它的污染。说你用散发出来的能量来传播它也不为过。别人会在潜意识里接收得到。如果对方无意识的话，也许会迫不及待地以某种方式攻击或伤害你。再者就是你在无意识地投射痛苦的时候伤害了别人。你招引并且显化任何与你内在状态相呼应的人事物。

出口虽然没有，却不乏一条通道。因此不要弃痛苦于不顾。面对它。充分地感觉它。感受它——不要思考它！必要时表达它，不过切勿在你的心智里以它为主题编造剧情。把你所有的注意力交给感觉，而不要交给那些似乎是肇因的人、事或情境。不让你的心智利用痛苦为你自己打造出一个受害者的身份。伤怀自叹或者跟别人讲自己的故事，会把你卡在受苦里。既然远离感觉已不可能，进入它就成了唯一一个改变的可能性；否则便毫无转换的余地。因此把你完全的关注交给你的所感所觉，并且摒绝心理的标示。当你进入感觉里的时候，要处于深刻的警觉里。也许你一开始好像闯进了一个幽黑恐怖的地方。想调头而去的冲动一上来就观测它，不过不要莽撞行事。继续把你的注意力贯注在痛苦

上，继续感觉悲伤、恐惧、害怕、孤单或任何感觉上。保持警觉，保持临在和你整个本体，和你身体的每一个细胞临在。这么做的同时，你就把一道光带入了这个黑暗里。这就是你意识的火焰。

到了这个阶段，你便不需要再担心臣服的问题了。臣服已经发生了。怎么会？全然的专注就是全然的接纳，就是臣服。你藉着给出全然的关注，便汲用了当下的力量，也就是你临在的力量。任何隐匿的抗拒都不能在这里面存活。临在撤除了时间。没有了时间，受苦、负面情感就无法存活。

接纳受苦就是迈向一趟死亡之旅。面对剧痛。容许它存在，带着你的专注进入它，就是有意识地进入死亡。经历过这一次的死亡之后，你就会体会到没有死亡——也没有可畏惧之物。死去的只是我执。想像一道遗忘了自己是与太阳整体不分的光束，因此以幻为真地为了求存而战，再为自己另创了一个自外于太阳的身份，然后紧抓着不放。这回幻相的死亡算不算是一次不可思议的解脱？

你想要死得自在吗？你宁可在没有痛苦和挣扎之下死吗？那么就无时无刻地不死于过去。让你的临在之光驱走那个沉重且受时间囿限的自己，驱走那个你自认为是“你”的自己。

## 受难之路

许多描述人们透过深沉的受苦而找到神的记载。基督徒也有“受难之路”的说法。我猜想指的是同一回事吧。

这正是我们所探讨的主题。

严格来说，他们不是透过受苦才找到神的，因为受苦暗示了抗拒。他们找到神是透过臣服和对本然的全然接纳，而臣服和接纳则是透过强烈的受苦所逼入的。他们必然是在某一个层面上，领悟了痛苦是自创的道理。

## 你如何把臣服和找到神相提并论？

由于抗拒和心智是密不可分的，所以抛弃抗拒——臣服——就是结束了做为你主宰的心智，结束了假装是“你”的冒牌假神。所有的批判和负面情感瓦解了。被心智遮蔽的本体领域因而敞开。你的内在顿时升起一股巨大的静默、一股不可蠡测的和平。和平之内有大量的喜悦。喜悦里有爱。而最内在的核心就是神性的、无量的、不可名状的那个（That）。

我不用找到神这样的说法是因为你岂能找到那存而未失，且原本就是你的生命？神是一个圈限的文字相，这不仅导因于几千年来错误的知觉和滥用，也因为暗示了一个自外于你的实体。神就是本体本身，神不是一个存在。这其中没有主、客体的关系、没有一个你和神的二元性。体现神是存在里最自然的一件事。一个令人诧异且难以理解的事实，不是你能够变成意识到神，而是你没有意识到神。

你所提的受难之路是一个开悟的旧法门。不过直到晚近，它还是唯一的一个法门。不要驳斥或低估了它的效应。它还是管用。

受难之路是全盘的逆转。它意味着你生命中的最噩——你的十字架会否极泰来转而成为你有生以来的最喜。也就是迫使你进入臣服、进入“死亡”、迫使你成为无物、成为神，因为神也是无物。

观诸当前，对大多数无意识的人类来说，受难之路仍然是唯一的道路。他们只有透过进一步的受苦才会觉醒。而以一个集体现象出现的开悟，也将在意料之中历经重重钜变之后接踵而来。这个过程反映了主导意识成长的某些宇宙律的运作模式，也因此被诸先知所预见。这个过程的描述，散见各经典之中，然而圣经里的天启之书或启示录，却以隐晦和时而难解的象征法加以遮掩。人类的受苦并非神的施惩，而是人类自施或互施于彼此的，同时还有来自于地球的自保措施——地球是一个有生命、有智能的有机体，它势必要进行自保，以免沦为人类疯狂屠杀之下的牺牲品。

然而那些意识已充分地进化到不再需要受苦就体现开悟的现存人类，正在逐渐地累增。你也许就是其中的一份子。

透过受苦的开悟——受难之路——意味着在推拒嚎叫之下被逼进了天国。你在吃尽了苦头之后终于臣服了。不过在你臣服之前痛苦还有你受的。在意识下选择的开悟，意思是抛弃你对过去和未来的执着，而把当下当做你生命的焦聚。它的意思就是舍时间而选择进驻临在。它的意思是对本然说yes。你再也不需要痛苦了。你认为还要给你多久的时间，你才肯冲口说出，“我不再创造痛苦，我不再受苦了。”这句话？你还需要多久的时间，才能做出这个决定？

如果你认为还需要更多的时间，你就会得到更多的时间——还附带更多的痛苦。时间和痛苦是一体不分的。



## 选择的力量

对于那些似乎是执意要受苦的人呢？我一个朋友的伴侣对她施虐，而她之前的关系也是同样的情形。她为什么选择这种男人？又为什么拒绝走出这个情境？为什么有这么多人执意要选择痛苦？

我知道选择是新时代偏爱的用词。不过在这个脉络里，它不是十分精确。说一个人在他或她的生命中“选择”了一个失能的关系，或者选择了任何负面的情境是一种误导。选择暗示了意识——一个高度的意识。没有意识就没有所谓的选择。选择开始于你撤离心智认同和撤离心智制约模式的那一刻。选择开始于你变成临在的那一刻。在你抵达这一点之前，就灵性而言，你是无意识的。意思就是你是在心智制约的驱使下，按照一定的方式思考、感觉、和行为。这也是耶稣之所以会说，“宽恕他们，因为他们不知所为。”这与传统意义上的智力不相干。我遇过许多具有高智力和受过高教育的人士，却完全无意识。也就是说完全与他们的心智认同。事实上，如果心理的成长和知识的累增，没有以相对应的意识成长来平衡的话，不快乐和灾祸便

## 如危机四伏。

你的朋友卡在一个施虐伴侣的关系里，而且已经不是第一次了。为什么？没有选择。受过去制约的心智随时在找机会重温它所知道和所熟悉的旧模式。只要是熟悉的就算痛苦也在所不计。心智亦步亦趋地攀附着已知，而未知则危机四伏，因为心智无法掌控它。这也是为什么心智看当下不顺眼，而且对它视若无睹的原因。当下这一刻不仅在心智流里创造一道间隙，它连过去未来的连续体也不放过。任何真正的创新和真正的创意，如果不是来自这道间隙，不是来自这个蕴含无限可能性的清明空间，便不可能诞生于这个世界。

所以你的朋友在心智的认同下，也许在重创一个习染自过去的模式。这个模式以亲密关系和虐待是环环相扣的方式运作。另一个可能是，她在执行一个由童年所习得的心智模式。这个模式告诉她，她不值得，活该被罚。她也可能透过痛苦之身活出她大部分的生命，而痛苦之身对于痛苦是饥不择食的。她的伴侣也有他的无意识模式，双方的模式正好互补。她的情境当然是自我创造的，可是这

个从事创造的自我究竟是谁，或者究竟是什么？说穿了就是一个来自于过去的心理情感模式罢了。那么又何苦用它来编造出一个自我？如果你告诉她，是她自己选择了她的情状或情境，你无异在巩固她的心智认同状态。可是她的心智认同是她的本来面目吗？是她的自我吗？她真正的身份是否汲取自过去？你不妨示范如何做思想和情感背后那个观测的临在给你朋友看。告诉她有关痛苦之身和如何摆脱它的事。教她修习内在身体觉知的艺术。向她示范临在的意义。当她能够汲取当下的力量，进而由过去的制约里破茧而出的时刻，她必定会拥有选择。

凡是人绝对不会选择失能、冲突、和痛苦。凡是人绝对不会选择丧心病狂。它们之所以会发生，是因为你里面没有足以瓦解过去的临在，没有足以驱散黑暗的光。你没有充分地在这里。你还没有很清醒。当你不在这里，当你还没清醒的时候，受制约的心智就操控着你的生命。

同样的道理，如果你也是许许多多和父母有过节的一份子，如果你也对他们所做或未做的事怀有

憎怨，那么你就仍然相信以为他们当初拥有选择——信以为他们当初大可有不同的做法。乍看起来人们拥有选择，不过这是一个幻相。只要你的心智挟持着它制约了的模式，对你的生命发号司令的一天，只要你依然是你的心智的一天，你能有什么选择？一无所有。你甚至不在那里。心智认同的状态是膏肓式的失能。它是一个丧心病狂的形式。几乎每一个人都以不同的程度罹患了这个病症。你体会到这一点的那一刻，你的憎怨便消失一空。你岂会对他人的疾病怀有怨憎？而慈悲就是你唯一一个最贴适的回应。

照你这么说，谁也不必为自己的所做所为负责咯？我不喜欢这个想法。

如果你在心智的掌控之下，你除了没有选择之外，还要继续承受无意识的果，而且你还会创造更多的痛苦。你要背起恐惧、冲突、问题、和痛苦的重担。到头来，这一切所创造出来的受苦，就会把你逼出无意识的状态。

依我的猜想，你对选择的说法也适用在宽恕上吧。你首先需要充分的意识和臣服才能宽恕别人。

“宽恕”这个词，被人们沿用了两千年了，不过多数人对它的意义却抱持着一个极其有限的观点。只要你还在从过去汲取你的自我感，你便无法真正地宽恕自己或别人。你只有汲取当下的力量——你的真力——才能有真正的宽恕。这一来，过去便失去了权位。你也因而体悟出你过去的所做所为，或他人所施加于你的，根本无法触及你本来面目的光明本质于毫发了。然后宽恕的整套概念就变成了多余。

我如何才能达到那个体悟点上？

当你向本然臣服，而因此变得充分地临在时，过去就失去了力量。你不再需要它了。临在是你的体悟之钥。当下是你的体悟之钥。

我怎么知道我什么时候臣服了？

当你不再需要发问的时候。