

【生活工具 9：Mahamudra: 学会观察思绪】

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教授笔录 (by Prof John Brady)

1. 欢迎大家来到DCI的第3阶，我们称他为掌控意识，事业家庭双丰收。今天很开和大家分享第9个工具。我们称他为Mahamudra，我个人的冥想经验超过30年。我反观这些年，Mahamudra这个练习对我有比较深的影响。
2. 在做这个冥想的时候，最初我从数息开始，差不多5分钟，如果我做不到，我会再做5分钟，真的会比较平静。同时可以让我观察我的意识是否陷入昏沉，有时我们的意识会真的昏沉。有时我们分心去想过去，不然就是想未来。
3. 今天我们来说，Mahamudra它是什么，如何练习？它可以帮助我们的冥想更加深入。能够去检测我们的意识状态，最后也在冥想也可以有进展。
4. 我们的一些伙伴也许有了基础的冥想，比如说在DCI1阶和2阶的冥想，1阶-呼吸冥想和施与受的冥想，在2阶-我们加入了咖啡冥想的细节，同时有对施与受更深入的解释。如今在3阶，我们会教大家Mahamudra和黄金屋的冥想。黄金屋冥想会涉及一个冥想对象，让我们在冥想垫上待更久。冥想会让我们的意识清晰，明亮，不只是在冥想垫，包括我们离开冥想垫后也是这样的，在生活上延续。
5. 在我们正式讲解Mahamudra之前，我来和大家回顾以下我们做冥想的准备。数息练习，是真正的冥想前的热身，这些练习，比如说数息---让我们进入准备的状态。通常我会说，在你找到一个舒适的坐姿后，坚如磐石的一动也不动。所以我们，接下来的15分钟里，我不会动，就算我的腿有一点痒也不会动。然后我会数呼吸，一呼一吸，专注从1开始数。但知道吗，一开始会很难做到。一旦我们意识到自己已经丢失了，我们就要回到1开始数。在数息中，我们就可观察到我们的意识是什么状态：焦躁还是昏沉。通常你会发现，你丢失了对象，但不要气馁。但我们分神去想的无非就是，过去的，或是未来的。当我们觉察到，就可以回到当下，从新开始。

6. 这个数息冥想，是一个冥想吗？不是的，它只是一个热身，在内心，要持续的回到当下。然后我们的呼气可以比吸气，通常我们更加侧重呼吸点，让呼气长一点。

7. 有一个门卫的意识，我们把我们的意识抽出来，好像一个望远镜一样，专注于我的意识。我称它为我的小意识。格西麦克称它为我们冥想的开始，观察作为意识的主角。做的时候只要放松就好，我们只要允许这些念头开始，然后消失。我通常喜欢这样形容：就像蓝天下的一片云，云会来也会消失。但有一个小小的意识去观察这些念头，而不跟随。我们只是把这个意识聚焦在观察，而不是去管他会怎么样。我们就好像观察电影一样，而不是跟着这个念头。

8. 观察我们的种子如何去开成我们的念头，我们只是纯粹的去观察，就像蓝天下的白云，一旦念头来了，我们不要去掌控它。很有可能，我们会去做其他事了。我们可以回到当下来。当我们越做越好，我们会听到，我到底是过去种了什么种子，让我看到一个这样的事。只是简单的观察念头，我们会去种下种子，去观察我们的意识，我们会意识到，什么会障碍我的源头，我们可以去解决问题，那个种子可以去浇水，咖啡冥想。如果你有这个持续性的话，那么你就达到了Mahamudra的第一层目标。也就是说，培养出能力去观察我们的意识。

9. 观察意识的感觉，这样可以让我们排除误解：意识是一直随意的状态，而不是来自于我过去如何对待他人。这一步，是在观察我们的意识的空性。你观察意识的空性，什么是空性，什么不是空性，这是真正的Mahamudra。

10. 大家知道我们早上做冥想时，我们的念头到处飞。接下来的很重要，很多问我这个问题，我们去做Mahamudra时，不能评判自己。我们做冥想的时候，只是努力帮助我们做到冥想垫冥想。当我们想去做冥想时，就是种下了巨大的好种子，这里没有所谓的好和坏。

11. 我们来讲讲说我们的意识的本质是什么，比如：回顾过去做的是什么事？通常是做得好的事情，或是做得不好的事情。当我做Mahamudra的时候，我百分之25的时间都是在想过去的事情。所以我们只需要记住，如果我们在做Mahamudra时，我们的意识的确会想到过去，那么那个小意识就会阻止我，不要再想了。

12. 当然，我们过去也是会想到未来的事，我经常想的是，有时候，我喜欢早上4点起来练习，这是一个美好的时间，因为不多人起来冥想。有趣的是，我坐到冥想垫上的时候，我就会想到AAL（亚洲经典图书馆）团队，比方说在2095年，我希望会是怎样，要去种什么种子。被带走的那一刻，我称之为完美的当下。当我们去觉察到，我们可以把自己从未来和过去带回来，就会有比较美好的感受。如果我们在很繁忙的时候，我们就要去冥想。因为我们的练习是需要时间的，理解和明白这是种子的打开，让我们一直在过去和未来之间。我们只能说，这是我们的过去如何对待他人而种出来的。有可能是两周前种的种子。同样，是在久远过去的种子也会影响到我们的冥想。

13. 所以我们要好好去种，我们要谨慎的观察我们如何对待我们亲近的人。还有扩展到那些不熟的人。可能是公司的同事，社交圈的人群，比如说我们的邻居，服务我们的人，甚至工作场合看起来反对我们的人。在内心深处，我们都知道我们身边的人，都是我们种子非常重要的田。但是，尤其是那些人，总是可以踩到我们的那些人，先生，小孩。我可以说如果去打扰到意识，就是会去想过去，想未来，但如果我们可以创造一个健康的冥想状态，可以持续去创造一个好的冥想。

14. 我会建议大家可以做冥想日记，记录多少时间在想过去，多少时间在想未来。那当我开始了解，我的意识是在过去或未来的话，那我就会更好的去回到当下。格西老师也说，什么是让我们有一个美好的冥想状态，说到了一本书，在亚洲经典数据里也是有的，我们有10种不同的方法可以让我们去种下这个好的种子。我很喜欢和大家分享，但我们和他人交谈时，我们必须得体，优雅，有礼，那么我们就可以了解他人。那么对方就会非常放松，那么我们就要学习，尤其是那些陌生人。这些就是那些方式去种下好的冥想。

15. 其中，同时尊重他人的空间，给到已婚的人士一些空间，在超市里给他人空间。包括不要太批判我们的家人，LT7是非常美丽的工具，推荐大家去复习哦。数息，是冥想的热身罢了，之后会专注在非常强大的专注的冥想，黄金屋冥想。

16.同时我们要记得，我们的意识的每一刻都在创造念头和思绪，Mahamudra观察觉察到我们如何分神去做其他事情，或是你会发现，它是如何接入我们思维的模式。或是跟随强力的情绪，或是，想到某一些人，触发一些负面的念头，又或是一些境界让我们有负面的情绪。或是担忧财务状况，健康状况。所以我们开始将笔用到我们的意识里，我们会发现，这些念头创造了一个世界是从我们而来的。我们开始明白是我们创造了我们体验到的

世界，这个时候才是踏上了冥想的世界。通过Mahamudra冥想，我们可以设计我们要的未来。

精华摘要 (by Teacher Sunny)

Mahamudra 冥想让我们学会观察我们的思绪。就是观察我们的念头，我们都活在我们的念头当中。多数人会陷入念头，没想到我们想到东西的可以用的真正方法。

数息是准备，MAHAMUDRA是黄金屋冥想前的准备。

我们怎么做MAHANUDRA冥想？从数息开始，如果一直跑掉，没关系，就进入M冥想，让我们的脑抽出小小的意识，放在后脑，或者想一个小小的 SUNNY,三寸的，想大大的 SUNNY,看三种东西：过去（比如几年前），未来（还没发生的事，担忧业绩，等下吃什么），当下（猴子般的意识，腿麻）。我们不批评，没有参与，纯粹观察念头。

一段时间后，可以思考这念头是怎么打开的，比如不能释怀过去的事情，比如三年后，还生气三年前的事情。所有练习 M 一段时间后，可以审查什么种子让我生气，不想再生气，我们可以种什么。这种子产生的念头，所以要注意我们生活中怎么对待他人，这些年的种子都是怎么打开的。

做 M 练习，可以擅长观察到我们的念头，可以想到有什么，捕捉负面情绪/思维，觉得外在事物来自外在，比笔自笔。时常做 MAHAMUDRA,对念头担心的过程有所觉知。比如没有业绩，我们担心，我们就去种业绩的种子。未来取决今天，取决当下，所有 MAHAMUDRA 练习 让我们一碰到问题，不会陷入负面情绪，觉察种子是来自与我，不会再生气，抱怨，计较。不好的意识不会再一直重播，问题不再成为我们的主人，不再牵着我走。不止冥想中可观察，生活中也可。会走出负面情绪中，把担心的当下，把担心的时间拿来种种子，创造未来我所要的。我们将成为问题的主人。把握每个当下，与身边人相处都是美丽的画面。所以要做 MAHAMUDRA 冥想，成为化解问题的主人。

【LifeTool 9: Mahamudra: Learning to Watch Our Thoughts】

*This teaching summary is for reference and does not represent the teaching of the professor.
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Teaching Summary (by Prof John Brady)

Welcome to the DCIG Level Three. We called it Mastering Your Mind for Success at Work and Home. This is John Brandy today to introduce you to LifeTool Number Nine. We called it Mahamudra: We're learning to watch our thoughts.

I've been a meditator for over 30 years now. Over these years, I've reflected on how the practice of Mahamudra has been a true companion of my mine. Mahamudra has been a friend to my meditation practice. It serves me well when it comes to meditation. So, I try to practice every day. I always usually start with counting the breaths, usually about three to a few minutes.

If my mind still feels a bit unsettled, I then do a few more minutes of Mahamudra practice, and it does calm my mind. And then I also gain insight into seeing if I'm experiencing a sleepy mind, a dull mind, even for a mind that's just so busy with distraction. Those distractions come in the form of stories that take me to a past or maybe to a future moment.

Today, I will tell you the story of Mahamudra. What it is and how to practice it, how it can automatically assist us in reaching deeper levels in our meditation practice. If we spend a little time each day doing a few minutes of Mahamudra, we will kind of see an increase in our ability to listen to our minds, to monitor our minds, and finally to improve them.

Those of us may have already learned some basic meditations. In Diamond Cutter Institute Global Level One and Level Two, we did teach about meditation. In Level One, we learned very basic meditation, Breath Meditation and we learned a really special practice called Tonglen meditation. We called that the practice of giving and taking. In DCIG Level two, we added a more detailed coffee meditation for all of us and a deeper level of Tonglen meditation.

So here in level three, we will introduce not only Mahamudra practice and also a special practice called the golden room meditation. The Golden Room meditation combines several important meditation objects. And they're there to help us expand to our full potential on the cushion. Meditation is always about a mind that is aware, a clear mind, a bright mind not just on the cushion but also when we enter our world. So, we don't just leave our practice of meditation after we get off the cushion. It's just the opposite. We

apply the practice to our days of being in the world, wherever we are, whatever we're doing, we keep that practice going.

Before we move into Mahamudra, I'd like to take just a few minutes and briefly review another preliminary practice called counting the breath.

Counting the breath practice and Mahamudra practice are examples of preliminary practices before real meditation, I call it the warmup before you begin your real meditation. These practices help us gauge the state of our minds and very effectively, which just counting our breath.

I always remind my students to commit, not to move after they found the most comfortable sitting position. We then decide to sit like a stone, never moving, just stay there. So, we all have to get used to saying to ourselves, now for the next 15 minutes, no matter what. Even if I have an itch somewhere, or I'm having a little pain in my leg, I'm not going to move any part of my body.

We begin our breath practice with an exhale and then inhale, and that's considered breath one. Count each exhale and inhale as a complete breath. The goal is to see if you can go up to 10 breaths without getting interrupted. It's going to be virtually impossible at first. In my own experience, my stories will invade my thinking and they will take me off the object of counting my breath. It's the moment that we realize we've lost the breath count is when we come back to the present moment, and we start back counting at 1. Sometimes you keep counting in your breaths to number 23 or 24 or even some mornings I lose the counted three. And we can identify our states of agitation and dullness during breath counting, we can feel it, we can sense that we're a little busy in our minds, so it's a way of checking in, are we dull this morning? Are we sleepy? Am I agitated? And there will be stories that our mind takes us on and we lose breath counting, it's just don't get discouraged. The stories are always about something we did in the past or about a future concern we may have. At that moment you realize you stopped counting your breath, you have entered back into the beautiful present moment, and then you start back again, and do that for maybe four, or five rounds. And we have to ask ourselves, is this a real meditation? It's not, it's simply a preliminary, it's a warm-up, it's like going to the gym. Keep the mind at the heart here, in this breath practice, try to keep it at the heart. And remember that our out-breath is slightly longer than our inhale, we emphasize on exhale like we are always long elongated.

Let's now go into Mahamudra, so we call it the watchman or the watchwoman. We're taking a part of our conscious mind like a little mini telescope and we're simply focusing it on our main mind. I like to call it, my mini-me watching the mind, watching the mind. We are going to take a part of our mind and applied as the watcher of this main mind, very important. Geshe Michael says that we are the star of our meditation. We take a

part of our mind and use it to observe our main mind. You are simply relaxed, there's nothing really that we have to do, it's very relaxing. We're allowing each thought to arise and then dissolve, without attaching ourselves to this thought or the story. It's like the clouds appearing in a blue sky and then you're just sitting there watching it rise to create itself and then slowly it dissolves right into the blue sky. And don't forget there's always a feeling related to this mini-me, who's watching the thoughts. We're not trying to control the mind; we're just simply observing the thoughts without attaching ourselves to them. We could also say that we glue our minds to only observing the main mind where it takes us. we get good at developing the skill of just like a movie not allowing ourselves to grab on to whatever is rising thoughts or stories, we come back to this mini-me who is only observing. It's through the process of observation, maybe even for a minute or two, that we try to catch our mind, our seeds, which open as thoughts and feelings. These seeds that we did create by how we have treated others in the not-so-distant past. And we just stay there and it, and enjoy watching them rise, evaporate like the blue sky and we're never trying to control the thoughts that arise. Like the breath meditation, we could be swept away by a wonderful string of thoughts or a story, come back to the mini-me, The Watchers mind, and start again.

When we start getting good at Mahamudra, we start to hear the thoughts in our minds and then we try to sync. What kinds of seeds did we plant that produced this thought?" By simply watching our thoughts, we can figure out which seeds are our biggest obstacles. We then can begin to take steps to eradicate these seeds. We can also figure out what seeds we need to water more with Coffee Meditation.

When you have developed consistency, and the capacity to take your minds as the meditation object, you have achieved the first great goal of Mahamudra meditation. It's a very beautiful control of having developed a facility for observing our minds. And the next step we go into watching the seeds begin to open inside the mind and it takes us to cancel the idea that the mind is just occurring randomly and not through the seeds planted by how we treated others last week.

This is observing the emptiness of our mind is right there. It's observing the emptiness of the mind or what is not.

Always remember there is no such thing as a bad preliminary or meditation session. We're like warriors. It takes courage and effort to sit on the meditation cushion and see beyond the surface of the mind. Proper meditation will only plant new seeds for a happy, brighter future. Please not be hard on yourselves, we need to be easy on ourselves.

It's true sometimes. Right? We feel. You know my meditation is so not there, it's just not doing what I wanted to do, it's so bad. You have to explore the reasons why the seeds are making it appear so bad.

So, let's talk about how the nature of our mind appears to be jumping around. As we said, it can be a story that reviews past events in our life. Hopefully, it's a positive review of something nice that happened to you. But you know it's also usually some kind of negative event and the feeling around the story in our mind that you start retelling in your mind.

I tent it well in the past, I figure about 25% of my meditation Mahamudra practice is memory, we must always remember the past memory is always come thought in Mahamudra system, but the little guy with the telescope is saying, stop you don't need to do that. And of course, to the future all the time as well right I do I figure about 30% of my Mahamudra practice is in the future stories, I think about the future of the organization that I am the director of the Asian Legacy Library(ALL). Sometimes I like to meditate really early in the morning, like 4 AM. It's such a beautiful time through everybody's asleep and there are no sounds of noise outside, but it's funny, I sit on my cushion and I begin a Mahamudra and I think immediately about the Asian Legacy Library(ALL). For example, what are the overseas staff need you? What's going on over there? I have to make some kind of an effort to communicate with my staff better in the Sedona office and then you know I got more into the distant future about the Asian Legacy Library (ALL). what kind of seeds do I need to plant for the long life of the Asian Legacy Library (ALL) to be around... for 3 to 5 minutes a lot is going on in my Mahamudra meditation practice. In both cases, the past, and the future, the main thing is that we always realize at some point that we're not in the present moment. I call it the perfect present moment When your mind catches you, realizing that Your story took you away. The real effort that we put into Mahamudra Meditation shortens the past and future, it brings you beautifully into the present moment with a very pleasant feeling.

Don't worry too much because our minds get little crazy thoughts sometimes but don't take them too seriously, you and I live very busy lives and we are always interacting in so many ways in the world now. So, when you create an environment to get quiet and then start doing meditation, you will be shocked at what happens to you. Monkey mind, we're past's past, future's future, future's past and so don't get discouraged please don't get disappointed, it's a practice, it takes time. And trust me, we're all in the same situation, we just need to understand the seeds that are ripening and how they keep going back and forth from the past to the future.

We see the seeds were created or originate from we have treated others in the immediate past. We're all different about how seeds ripen through us, we're very different and unique in that way. But we planted seeds maybe two weeks ago that

started to impact our Mahamudra. And it's certainly about the distant past that we may have done seed planting in a way that is also impacting what we did today on the cushion. We need to plant "being-in-the-present-moment seeds", and we to be carefully watching ourselves and how we treat others; especially those who are close to us, but also those we may not know so well. Examples are people who may work in our company, our neighbors, people who assist us in the stores where we shop, and even people who may appear to be against us in the workplace. Our family is probably the most important people with whom we plant seeds for our practice. We should keep them close to us. Our partners, especially, our spouses or husbands and wives, our kids.

And so, we basically can say that if we disturb other people's minds, it can create seeds that when we try to meditate, our minds will not focus, and then we were back in the past and the future most of our time on the cushion. And if we create these inner seeds for good meditation, we can have a healthy, ongoing, good meditation regularly.

And one thing I used to do a lot more when I would do my meditation retreat is keeping a meditation journal. In LT#6, we recommend keeping a log, a journal of our meditations. Can you track how much time we're in the past, how much time in the future, or how much time in the present. This really can help us begin to acknowledge to ourselves that you know this is going to help if I realize how much time I spend in these two places, I can start focusing on the present moment.

LifeTool 7 said that this, that the seed co the seeds for causing a good meditation. It's also based on this very ancient text. There are 10 kinds of ways we can plant beautiful seeds for meditation practice and I want to just share a few of them because I love the ideas put forth by this wonderful master. He says that we should be elegant in how we talk to other people, and how we interact with each other. We should do it with Elegance, with a way of acknowledging. I'll let the other person, especially What does she live-action, Usually, they feel relaxed and friendly after that connection we make with them. So, we have to learn this in our interactions with even strangers that we may see in the store when we go food shopping. this is a good way to plant seeds for our future meditation practice.

Respecting other people's things around us is very important and also respecting other people's space is very beautiful, giving married couples their space, giving people in line at the store, their space.

And so, you know, it's this idea also that our friends and our family, we shouldn't be too critical of them. It's a beautiful LifeTool. And I encourage you to review it again.

So finally, Mahamudra is a means it's not an end. It is a primary preliminary practice.

Uh, so why don't you give me.

Just counting the breath, it's a warmup to real meditation. We start with a few minutes with a Mahamudra practice and then we move to a much more powerful object we mentioned the Golden Room meditation. It's a great example of a higher object for meditation, we have to remember that every moment of our mind produces a thought. Mahamudra will show us how our minds get distracted.

we're exposing certain patterns of thinking, for the first time, maybe.

and sometimes we really can catch the emotional experience attached to those thoughts systems as well. We can see that a trigger may be emotionally causing a series of negative thoughts focused on maybe one person that we have in our life. Or even a circumstance that we're involved in, can bring up these negative emotions.

And then there's the sense that we have sometimes in meditation, where we start to worry about maybe a financial situation or a health condition We have, or. Somebody else has.

So we begin to apply the pen to our thoughts. And we realized these thoughts are creating a world.

we can't be creating this world. It's impossible.

It's that moment that we are beginning to understand that everything that we think, speak, And act on, Creates everything that we realize in our world.

And that's the moment where we're truly on the path to meditation.

It's because we begin to realize at that moment that our thoughts especially create our world and we move through it.

And that you and I can design ourselves the future We would like to walk into with the help of this wonderful practice called Mahamudra.

Summary of Essence (by Teacher Sunny)

What is Mahamudra Meditation? Is a meditation that can observe our own thoughts at the moment. A lot of time we can listen to a sound, the sound is from our thought. A lot of time we just follow the sound from the thought but we did not review our goals & need & just fall into thoughts trap.

The beginning using breathing count from 1 to 10 times, if we can not complete 10 count still can go into Mahamudra Meditation. Mahamudra Meditation start with “Small Me” bring a “small me” to the back of your big thought what movie is playing.

Just enjoy the movie there. Focus on 3 times, past you, future you and present moment you (how you feel on your body?). we did not need to comment what happen & don't involve in what u see. When start have thought we need ask why have this thought from which seeds? Example we angry in the thought we need to know which seeds open. The seeds may be from 3 years ago, angry of my boss who mis-understand me. So mean we did planted the “mis-understand” seed before so we face boss mis-understand me.

Along the way we need to aware how can we planted better seeds in our daily life, so we can have a better flower open in meditation moment. We need to aware what type of feeling trigger us in Meditation moment. Especially bad feeling & bad understanding, we need to aware why this feeling come into meditation. Continue practices Mahamudra we can have higher awareness in life, as we can feel our feeling very fast & we can link the feeling to seed required. We are clear on our goals, we knew we need to plant seeds now to have a better future.

Mahamudra Meditation let us stay more awareness & focus on Present Moment & we can highly aware planting seeds now, so sure we have better future. A lot of time when we did not know about all this we had been control by our thoughts fall into trap. This Mahamudra Practices is not only on the meditation sofa, actually is full day in life with high awareness & help us walk out from any bad feeling. If I have bad feeling now, I need to be in Present moment & start plant seeds to move us from bad into good future. We don't allow problem leading us, we control the problem & solve the problem by planting seeds. So we can create our own future.

Can we have all what we need? Yes, can ... should be start practices Mahamudra Meditation now.