



# 慧光集

旅途腳印——愛上生命中偶然的遇見

Footprints on the Journey — Enthralled With Life's Chance Encounters



堪欽索達吉／著  
Khenpo Sodargye Rinpoche

## 【序】

二十世紀末的今天，人類以自己的智慧和雙手創造了新的物質文明，解決了生活中遇到的很多困難。但是人類的基本痛苦生、老、病、死是現代科學無法解決的，因此，科學史上所有偉大的科學家如牛頓、愛因斯坦等都在生死老病之前無法不低頭。他們面臨生、老、病、死的時候與普通人毫無差別，所以，現代科學不能滿足人類最終極的心願自由自在的解脫。

解脫是超越生、老、病、死的範圍和一切生命的終點站，也是每個眾生早晚將要回歸的大自然，已經回歸此境界的高僧們的來去是這麼自在、這麼安詳、這麼快樂的。他們沒有煩惱，也沒有痛苦。因獲得了內心的自在，自然也獲得了外境的自在，不受地、水、火、風等四大種的影響。這確實是真正的自由和幸福。是故，人類自我認識和開發自身智慧，是唯一使人們實現最高之理想的方法。

生、老、病、死的來源和它的本質，以及超越它的方法等等諸多人生的重要問題，只有佛法裡才能獲得正確的答覆。所以，社會各界人士應該讀一讀佛法寶典，我們相信每個人都會有一定的收穫。

堪布 慈誠羅珠

一九九八年十一月於成都





# 旅途腳印

## Footprints on the Journey

愛上生命中偶然的遇見  
*Enthralled With Life's Chance Encounters*

堪欽索達吉 著  
Khenpo Sodargye Rinpoche





# 目錄

慧光集 55 旅途腳印

---

愛上生命中偶然的遇見

19	自序	A FOREWORD BY THE AUTHOR
30	放生	LIFE LIBERATION
35	快修	PRACTICE IMMEDIATELY
38	生日	MASTER'S BIRTHDAY
41	護士	THE NURSE
44	上網	INTERNET SURFING
47	閉關	ON RETREAT
50	少眠	SLEEP SPARINGLY
53	看破	BECOMING DISILLUSIONED
56	政教	RELIGIOUS GOVERNMENT
61	業感	KARMIC CONSEQUENCES
64	明天	UNTIL TOMORROW
68	智悲	WISDOM AND COMPASSION
71	精進	BE DILIGENT
74	懺悔	PURIFICATION PRACTICE

- 77 勿貪 NO CRAVING
- 80 內觀 REFLECTING INWARD
- 83 生死 LIFE & DEATH
- 86 恐怖 BEING FEARFUL
- 90 不知 KNOWING NOT
- 93 打我 HIT ME
- 96 教言 MASTERS' TEACHINGS
- 99 善夢 AUSPICIOUS DREAM
- 102 閉口 TIGHT-LIPPED
- 105 女人 ON WOMEN
- 110 斷根 CUTTING THE ROOT
- 114 可憐 HOW PITIFUL
- 117 荷花 LOTUS FLOWER
- 121 關鍵 KEY POINTS
- 124 發心 GENERATING BODHICHITTA
- 126 答難 TOUGH QUESTIONS
- 129 無常 IT'S IMPERMANENT
- 132 功德 MERITORIOUS ACTIVITIES
- 135 大法 PROFOUND PRACTICES

138	母親	MY MOTHER
143	勸勉	ADVICE AND ENCOURAGEMENT
146	光陰	FLEETING TIME
149	深思	DEEP REFLECTIONS
152	意供	MENTAL OFFERINGS
155	價值	REAL VALUE
159	四力	FOUR POWERS
162	安忍	HEROIC PERSEVERANCE
167	長久	SUSTAINED EFFORT
171	可惜	WHAT A SHAME
175	月光	BRIGHT MOONLIGHT
178	無窮	WITHOUT END
181	無求	NO CRAVING
184	記住	BEAR IN MIND
187	法樂	DHARMA BLISS
190	失敗	ON FAILURE
194	轉變	GETTING TRANSFORMED
197	淨觀	PURE VIEW
201	胡思	RANDOM THOUGHTS

204	尋法	SEEKING DHARMA
207	厭世	BECOMING DISENCHANTED
210	解疑	QUESTIONS ANSWERED
213	修女	MISSIONARY NUN
220	珍貴	REAL TREASURE
223	最妙	BEST STRATEGY
226	散亂	DISTRACTED MIND
229	追逐	CRAZY PURSUITS
233	雜感	SOME REFLECTIONS
237	離親	FORSAKING KINSHIPS
241	假相	ILLUSORY APPEARANCES
243	忠告	SINCERE COUNSEL
246	戰爭	ABOUT WARS
249	蓮池	LOTUS POND
252	錢財	ON MONEY
256	歌聲	SOUND OF SINGING
259	頂峰	THE SUMMIT
262	枇杷	LOQUAT FRUIT
265	答疑	QUESTION AND ANSWER

268	按摩	MASSAGE TREATMENT
271	交談	NICE CHATTING
276	離貪	BANISHING LUST
277	訣竅	PITH INSTRUCTION
280	心寶	HEART TREASURE
284	還俗	RESUMING SECULAR LIFE
287	離家	LEAVING HOME
290	看戲	SEEKING ENTERTAINMENT
293	竣工	PROJECT COMPLETED
296	五四	MAY 4TH
299	自利	SELF-CULTIVATION
304	安然	AT EASE
308	蓮藕	LOTUS ROOT
311	永恆	KEEP GOING
314	空難	AIR DISASTER
317	獨立	ON ONE'S OWN
321	積苦	PILING UP MISERIES
324	真樂	TRUE HAPPINESS
326	絕情	BEING DETACHED

- 329 伏藏 HIDDEN TREASURES
- 332 氣球 COLORFUL BALLOONS
- 335 金語 GOLDEN ADVICE
- 339 愛箭 LOVE ARROW
- 342 勿擾 DISTURB NOT
- 345 表演 DANCE PERFORMANCE
- 349 常樂 JOYFUL ALWAYS
- 352 重要 ESSENTIAL POINTS
- 355 謹慎 BE VIGILANT
- 358 鑰匙 THE KEY
- 361 口紅 A LIPSTICK
- 364 建議 MAKING SUGGESTIONS
- 367 烤肉 BARBECUING MEAT
- 370 夢影 DREAM GLIMPSE
- 374 感慨 SAD REFLECTIONS
- 378 二諦 TWO TRUTHS
- 382 離世 BIDDING FAREWELL
- 385 人海 HUMAN OCEAN
- 388 六一 JUNE 1ST

391	弘法	SPREADING DHARMA
394	風燈	FLICKERING CANDLELIGHT
398	遍知	OMNISCIENT KING
401	比賽	ON COMPETITION
404	酸奶	YOGURT TREAT
407	佛法	ASPECTS OF DHARMA
411	木碗	WOODEN BOWL
414	會死	INESCAPABLE DEATH
417	知否	GOT IT?
422	靜住	STAYING PUT
426	尊者	REVERED MASTER
429	忍辱	PRACTICING FORBEARANCE
432	加持	BLESSED OBJECTS
435	麵條	NOODLE SOUP
438	血施	OFFERING BLOOD-MEAL
441	賓館	LUXURY HOTEL
444	侄子	YOUNG NEPHEW
447	離蓉	LEAVING CHENGDU
450	少眠	LIMITING SLEEP

- 453 發願 MAKING VOWS
- 455 上寨 SHANG ZHAI
- 458 謗師 SLANDERING MASTERS
- 461 迎接 HOMECOMING DAY
- 465 痛心 FEELING DISTRESSED
- 468 死時 ON DEATHBED
- 471 廣遊 TRAVELING ABOUT
- 473 神通 SUPERNATURAL POWER
- 477 精華 VITAL ESSENCE
- 480 時代 LIFE'S JUNCTURES
- 483 消息 A MESSAGE
- 485 飛人 HUMAN FLYING
- 488 鞭策 SPURRING ON
- 491 瀕死 NEARING DEATH
- 494 靜思 QUIET CONTEMPLATION
- 497 恆記 REMEMBER ALWAYS
- 500 敬師 VENERATION TO GURU
- 503 夢境 A DREAM
- 506 師教 TEACHER'S ADVICE

509	降魔	SUBJUGATING DEMONS
512	法施	GIVING DHARMA
515	緣分	KARMIC CONNECTIONS
518	收益	HELPFUL TEACHINGS
521	生日	MY BIRTHDAY
524	老人	AN OLD WOMAN
526	健康	STAYING HEALTHY
528	阿姨	AN AUNTIE
531	宗塔	ZONG TA
534	多芒	DHOMANG MONASTERY
537	開光	CONSECRATION CEREMONY
540	為難	A DILEMMA
543	譏笑	BEING RIDICULED
546	無私	CULTIVATING SELFLESSNESS
550	皈依	TAKING REFUGES
553	寂寞	FEELING LONESOME
556	牧童	THE SHEPHERD BOY
559	魅力	MAGIC POWER
563	翱翔	TO SOAR

- 567 老尼 AN OLD NUN
- 571 無悔 WITHOUT REGRET
- 575 法喜 DHARMA BLISS
- 578 注意 WATCH OUT
- 581 樂悲 OPTIMISM VS. PESSIMISM
- 584 獅堡 LION'S FORTRESS
- 588 護法 DHARMA PROTECTORS
- 591 捨我 BANISHING THE SELF
- 594 言行 WORDS AND CONDUCT
- 597 山兔 MOUNTAIN HARE
- 600 掬水 A PALMFUL OF WATER
- 603 噩耗 DEVASTATING NEWS
- 606 二利 TWO BENEFITS
- 609 美觀 GOOD LOOKING
- 612 花祭 FAREWELL FLOWERS
- 615 誘惑 LURES AND TEMPTATIONS
- 618 純金 PURE GOLD
- 622 依靜 IN SOLITUDE
- 625 恭敬 FAITH AND DEVOTION

628	屍骨	CARCASS REMAINS
631	品味	TASTE IT
634	出家	MONASTIC ORDINATION
637	嗡嗡	BUZZ BUZZ
640	見師	BEHOLDING THE GURU
644	天葬	SKY BURIAL
647	捨眾	ABANDONING BEINGS
650	貧富	RICH OR POOR
654	鬥牛	ON BULLFIGHTING
658	眼識	VISUAL PERCEPTION
661	羚羊	TIBETAN ANTELOPE
665	故鄉	SWEET HOMETOWN
668	真賊	REAL BURGLAR
671	蜘蛛	A SPIDER
675	吸奶	IMBIBING THE ESSENCE
677	比較	IN COMPARISON
680	秋感	AUTUMN SENTIMENT
683	關懷	TENDER CARE
687	沉默	ON TACITURNITY

- 690 日程 DAILY SCHEDULE
- 693 燃指 FINGER-BURNING
- 697 嫉妒 ON JEALOUSY
- 700 雞頭 ROOSTER HEAD
- 704 生厭 BECOME DISILLUSIONED
- 707 衛生 TIDY UP
- 710 林棲 DEEP WOODS
- 713 準備 MAKING PREPARATIONS
- 716 慚愧 FEELING ASHAMED
- 720 淚水 SHEDDING TEARS
- 724 報仇 THE AVENGER
- 728 欺騙 TELLING LIES
- 731 慈育 COMPASSIONATE EDUCATION
- 735 阻撓 TO OBSTRUCT
- 739 善言 SINCERE COUNSEL
- 742 佛理 BUDDHIST DOCTRINES
- 747 中秋 MID-AUTUMN
- 750 無奈 NO ALTERNATIVES
- 753 男女 MEN VS. WOMEN

757	黃 葉	YELLOW FOLIAGE
760	供 燈	LAMP OFFERINGS
763	選 擇	MAKING CHOICE
767	拜 師	RELYING ON TEACHERS
770	小 心	BE CAUTIOUS
773	結 語	CONCLUDING REMARKS
777	不 毛	BARREN FIELD
778	齋 戒	FASTING AND PURIFICATION
781	空 白	A BLANK MIND
782	荒 涼	DESOLATE AND BLEAK
783	法 會	DHARMA ASSEMBLY
786	慎 重	BE SCRUPULOUS
790	短 信	A SHORT NOTE
795	吃 素	BECOMING A VEGETARIAN



## 自序 | *A FOREWORD BY THE AUTHOR*

總算是交稿了，我長長地舒了一口氣。

At long last, I have finally completed this manuscript. I can't help letting out a deep sigh of relief.

這本虎頭蛇尾的日記，差一點胎死腹中，能有今天的誕生，真可謂一波三折。今天，這位幽居“深閨”待嫁近兩年的“黃花閨女”，終於邁著“半老徐娘”的姍姍步子，羞羞答答地出來面見“公婆”了。但直到此刻，左右搖擺的念頭還在大腦中盤旋，使我對是否最終付梓仍然猶豫不決。恐怕在若干年後，我真的會為今天的一念之差而後悔。

That this diary now makes its debut is not without twists and turns; after a good initial start it nearly didn't make it. This bride-to-be “young maiden” has been hiding out for almost two years. It is only now that she, after nearly turning into a fading beauty, gingerly and bashfully, steps out to meet her future “parents-in-law”. But even at this moment, my mind is still vacillating. I can't decide if I should have it printed. Many years from now, I am afraid, I may be plagued with regret over a decision made in a moment of weakness.

當初動筆寫這些日記，是因為身居廈門，瑣事鮮少，閒來之餘，偶爾翻閱金叵瓦·羅珠堅參撰寫的《開啟修心門扉》，每每感慨良多：如此之清涼盛宴，如果私自獨吞，實在是不合情理。不如每日從中摘錄一些妙言佳句，與他人共同分享，這樣就可起自他二利兼具的事半功倍之效，何樂而不為？

The genesis of this diary came from my reading of *Opening the Door to the Mind: Training on the Graded Path to Enlightenment* by Gyalwa Lodro Gyaltzen Palzang while I was staying in Xiamen. At that time I was free from trivial responsibilities and had the leisure to read and savor very much this wonderful teaching. But to hoard such a Dharma feast selfishly runs against my sense and sensibility. Why not select a few excellent passages daily from it and share them with others? It would benefit not only myself but also others. That is, one gets twice the results with half the effort. Why not go ahead with it?

日記的雛形就在這樣的情況下形成了。但令人尷尬的是，後來我終於抵不住《門扉》的誘惑，將它徹頭徹尾地翻譯出來了。這樣一來，日記中的很多內容，也就陷入了進退兩難的境地。我曾嘗試著去刪改，但一來精力有限；二來懶惰懈怠，所以一直未能徹底付諸實施。

Thus the rudimentary form of this diary started to take shape. Yet serendipitously, I was so enthralled by *Opening the Door to the Mind* that I could not resist translating it from beginning to end. Having finished that, I ran into an awkward situation as to what to do with the bulk entries in my “diary”. I tried to resolve the dilemma by revising it, but never got the job done due to my indolence and limited vigor.

我為自己找到了一個冠冕堂皇的托詞：我寫日記的目的，主要是為了檢點自己的行為，審視自己的思想，對自己的所作所為進行反思，以促我成長，策我精進，並不是為了博得別人的掌聲和鮮花。既然如此，又何必過分注重形式上的完美呢？更何況，古人也云“溫故而知新”。即



使將這些內容重看一次，也有百利而無一害，又何必勞神費力地把它改得面目全非呢？有了這個自我開脫的藉口，使我一下子輕鬆了許多。

I found some high-sounding justifications for myself: The purpose of my writing a diary is not for winning public applause or bouquets of flowers; rather, it is for reflection on my own conduct, thoughts, and everything I do, such that I could keep my efforts going and make progress. Why put so much emphasis on external perfections? What's more, as the adage says: "Reviewing old material, one gains new insights"; by reviewing the entries once more, there shouldn't be any harm but there could be many benefits. Why worry and toil over changing the diary beyond recognition? Armed with my own rational excuses, all of a sudden, I felt relieved.

雖然一開始，我將這本書命名為日記，但在日記所跨越的這段日子裡，卻並非每一天都能有感而發，有的時候因為太忙而靈感枯竭，就不得不日後還帳。但有時卻心潮澎湃、心緒飛揚，紛紜的念頭如同脫韁的野馬，有限的篇幅根本無法控制住我一瀉千里的思緒，我就趁此良機洋洋灑灑地將幾天的任務一氣呵成。

Although called a "Diary" in the beginning, the entries of this book were not necessarily made on a daily basis. Sometimes I had to make up for a few days' content because of a stagnation of thoughts resulting from being overly busy. At other times my mind would bubble with ideas that rushed over me like pounding waves or the galloping of wild horses, and could not be contained on the pages. My pen, trying to keep up with the torrent of inspiration, would jot down in a flowing and bold style many days' entries in one stretch.

動筆之初，因為時間充裕，幾百字的篇幅根本不在話下，隨心所欲之間便一揮而就，所以也感到躊躇滿志、志在必得。但下半年回到學院後，我就被繁重而瑣碎的雜事所纏繞，想從每天紛亂的頭緒中整理出條理清晰的日記，個中艱辛，實在一筆難述。騎虎難下的我，時常被江郎才盡之感所逼迫。尤其是當我發現在漫長的一年中，居然還有一個閏十月時，驚恐得我幾乎想扔下鍾愛的筆。在道友的鼓勵下，才不得不硬著頭皮，艱難地往前跋涉。我彷彿被債主追得窮途末路的窮鬼，身不由己地四處狼狽逃竄，卻怎麼也逃不掉日日積累的債務。

In the early phase of this work, ample time allowed me to finish articles of a few hundred words quickly with seemingly little effort; this made me very confident and proud of myself. However, after returning to Larung Gar Five Sciences Buddhist Academy in the second half of the year, I was immediately ensnared by many heavy and trifling matters. My thoughts were jumbled; it became almost impossible for me to sort out clear thinking for even one diary entry. I can't describe the frustrations over the feeling that my inspiration had dried up. It was like riding a tiger and I found it hard to dismount. What's more, there was a leap month of October in that year, a realization that almost made me throw away my beloved pens, if not for the encouragement from many Dharma friends. Biting the bullet, I trudged on, but I felt like a destitute person being chased by creditors, running here and there to hide, but finding no way to flee from the ever growing pile of debt.

我沒有精力再應付下去了，只有暫時擱筆。習慣於筆耕不輟的我，終於絞盡腦汁為自己的半途而廢想到一個下臺階：在以後的某個不是很忙的下半年中，將未完成的日記補足，我甚至為將來的作品起好了名字——



《730天中的365天》。但是，要想在我的有生之年中，找到一個不太忙的下半年，恐怕是難上其難的。所以，這個願望也就一直未能實現。這本殘缺的日記書稿，就在我的書櫃底層沉睡了將近兩年的時間。

I was just too exhausted to deal with it, and so had to leave it half done. Yet as someone with a strong affinity for writing, I managed to fabricate an excuse to get out of this embarrassing situation: At some point in the future, when not too busy in the second half of a year, I would catch up with the unfinished part of my diary. I even thought of a perfect title for my diary-to-come—*365 Days Out of 730 Days*. But in truth, finding a not-too-busy half-year in the rest of my life is almost out of the question. So my wish was never realized. This draft of my incomplete diary ended up at the bottom of the drawer, sinking into deep sleep for nearly two years.

直到2004年1月7日的那個寒冷冬日，三界導師、眾生怙主——法王如意寶，忽然在我們措手不及之間離開了人世。每一位弟子，都一下子跌落在遠甚於痛失親人的悲慟之中。異常沉重的打擊使脆弱的我幾乎一蹶不振，無依無靠的失落感一次次地鞭打著我傷痛的心。直至荼毗儀式結束，空蕩蕩的心仍然沒有著落。上師用刻骨銘心的現實，給我們上了一堂生動的無常課，使我更真切地體會到萬法的無常。

Then, on a bitterly cold winter day—January 7th, 2004—the Master of the Three Worlds, the Protector of all beings and our most beloved Guru Wish Fulfilling Jewel, H.H. Jigme Phuntsok Rinpoche, left this world. Totally caught off guard by his sudden departure, every student was stricken with utter sorrow, grieving even more than when losing relatives. My frail body collapsed at this heavy blow, almost unable to recover; the sense of total loss whipped again and again on my already painful heart. Long after the

Cremation Ceremony, I could find nothing to fill my hollow and blank mind. Our teacher chose to show us what impermanence is by this stark reality, which will be forever engraved in our bones and hearts. I was shaken and made keenly aware of the impermanence of all phenomena as never before.

“不能再等待了！”一個聲音不斷在耳邊響起，叩擊著我那顆幾近麻木的心房，使做著長遠打算的我，放棄了期待日記有朝一日能夠完整的念頭。我翻出了塵封已久的殘稿，漫無目的地翻閱著。在這本日記中，也記載了一些上師的教言，在上師離去之後，更顯得彌足珍貴。如果能早日與大家見面，或許能夠幫助大家度過這段冰冷陰沉的日子。在沒有足夠的興趣與心情的情況下，我只是將文字作了一個簡單的校對，就讓胳膊少腿的日記匆匆上路了。它究竟會遇到什麼樣的命運呢？我不禁為它的將來感到擔憂。

“Wait no more!” This calling started ringing in my ear, tapping at my heart that had almost gone numb. It dawned on me that I could not keep on making long-term plans and waiting for one of these days to complete the diary. Retrieving the dust-covered draft and flipping through the pages, I was absent-minded until I caught sight of some teachings from our revered teacher in it. How lucky that I had written them down and how precious these entries seemed, now that our teacher had left us! If I could make the diary available soon, wouldn't it help many of us to struggle through this chilly and dark period? Thus, without much fanfare, I made simple edits to my words and sent it off on the road hurriedly—incomplete as it was in many aspects. What would be the fate awaiting this diary? I cannot but worry about its future.



世間以筆桿為生的人如恆河沙數，這本寒碇的日記，從文字的角度來評價，趕不上普通的漢族，他們語言上的優勢也足以讓我自愧不如，更何況那些令我望塵莫及的大師們？它只能算得上是一名忠誠的記錄者，像登流水帳一樣地記錄了我的心路歷程，每天腦中閃現的一絲絲念頭，與平時生活相關的人和事，反映了一個普通佛教徒真實的思想、生活和感悟，沒有前所未有的高見，沒有深奧晦澀的理論，沒有驚世駭俗的語言。它像一些零碎的音節，組成了一段接近自然但卻並不輝煌的樂章，奏出了我在一年中所經歷的風風雨雨、點點滴滴；它像一隻普通的腳印，記載了我在茫茫無邊的人生沙漠曠野中行進的一個真實片斷。

Assessed from the viewpoint of writing, this humble little diary is nothing when lined up against the works of numerous professional authors in the world. As to the command of Chinese phraseology, I cannot compare with even an ordinary Han Chinese, let alone with those of great masters behind whom I could only be left in the dust. This diary, on all accounts, can only be qualified as a faithful recorder which takes glimpse after glimpse into the adventures of my mind; it faithfully reflects the thinking process, the everyday life, the perceptions, the daily encounters with the world and its people, of an ordinary Buddhist. Lacking any unprecedented idea, profound or complicated theory or shocking proclamation, this diary can only be likened to a plain musical movement. Spontaneously assembled from a few fragmentary pieces, it nonetheless plays out the vicissitudes, bit by bit, of my life throughout the year. Leaving marks on life's vast desert plain, it is like the footprints that trace the actual passage of my time.

雖然我曾一再囑咐他人，不應過分分心於外境，更無須攪入宗派之爭，而應向內觀心。但在這本日記中，除了一些老生常談、鸚鵡學舌之外，

也免不了對他人的評價與批判，事後發現，咄咄逼人的語言太多，自揭其短的內容卻太少。書中所推薦的一些自以為殊勝的教言，雖然自己愛不釋手，別人是否會生起同感也很難保證。

You may find in this diary, besides being commonplace or merely echoing others' words, some of my judgmental views and criticisms of others. They contrast glaringly to my own advice to others, for example, to not become too distracted by the outer world, and to not get involved in sectarianism, turning only inward to the mind, and so on. What's more, I also noticed the over-usage of aggressive statements and little mention of my own faults. Some of the quotes or teachings—my favorites—that I recommended with enthusiasm may not strike a chord in others.

每個修行人，在修行的旅途中都會有一些體悟，只是有的人喜歡將其深埋於心而已。正是別人的不願聲張，卻給不甘寂寞的我，提供了一個王婆賣瓜的絕佳機會。《集學論》云：“譬如甘蔗堅硬皮中少有其味，人食皮已，無復能得甘蔗甜味，是故廣說者如甘蔗皮。伎藝者住戲場中別說功勤自以為得。”我這個“自以為得”的“伎藝者”，卻不聽規勸，自不量力地將這個如同懶女人裹腳般的“甘蔗皮”奉獻了出來。

For each practitioner, various experiences may arise while walking on the spiritual path. Some prefer to keep such experiences to themselves; their silence provides me with the exact opportunity to show off. Unwilling to be neglected, I am here prattling like a melon salesman extolling the sweetness of my fruit. In *Compendium of Trainings*, it says: “In the bark of sugarcane, there's no sweetness, no matter how one chews on it. Should one teach Dharma without going through deep meditation, he is just like the bark of the sugar cane”, and: “It's a fault to babble like an entertainer giving a show,



it does not provide any service as you might have imagined, you may actually diminish your own merit” Here I, the “entertainer,” ignoring advice and overrating myself, present the lazy lady’s foot-wrap, or “sugarcane bark” of mine, as an offering.

還算是有自知之明的是，如果讓我推薦自己的作品，那一定還是《大圓滿前行引導文》或《入行論》。與聖者的智慧相比，凡夫的分別念實在不能與其相提並論。所以，諸位如果對此不感興趣，儘管將其束之高閣，我實在不願擔當浪費別人時間的罪名。

Nonetheless, I do know my limitations. If you ask me to make recommendations about my own work, no doubt the translation and commentary on *The Words of My Perfect Teacher* and the commentary on *The Way of the Bodhisattva (Bodhicaryavatara)* are at the top of the list. But how can the discursive thoughts of an ordinary person be compared to the wisdom of the supreme beings? So, if this diary does not interest you at all, please do not hesitate to leave it on the shelf. I really don’t want to take on the blame of wasting others’ time.

但是，在你修行的閒暇之中，如果能以翻看這本日記作為消遣方式，應該勝過世間那些以貪嗔癡為主題的娛樂形式。當然，如果能因這本書，而令你或你身邊的人對三寶生起恭敬之情，對眾生萌發悲憫之心，哪怕只是一剎那，我的一番心血也算是沒有白費了。

On the other hand, should you like to read something leisurely during breaks of your practice, leafing through the pages of this diary may be more meaningful than spending time on worldly entertainment that caters to desire, hatred, and delusion. Furthermore, if this little book arouses in you or

those around you even only momentarily the respect for the Three Jewels or compassion for sentient beings, all my hard work will have not been in vain.

我默默地發願：如果這本日記是一道光，我不敢奢望這點寒光能與日月爭輝，只希望它能在無月的夜晚，充當一顆不起眼的星星，為照亮幽冥的黑暗作出一絲微弱的貢獻；如果這本日記是一點清涼，我不敢奢望它能成為橫掃炎夏的秋風，只希望它能在酷熱的夏日，充當一棵不知名的小樹，給煩熱難耐的人帶來些許的涼意；如果這本日記是一劑藥，我不敢奢望這副藥能包醫百病，只希望它能在人們心煩意亂的時刻，充當一支鎮靜劑，讓一顆躁動疾馳的心有片刻的停駐。春歸的大雁，請你告訴我，我的願望能實現嗎？

Here I am making these silent prayers:

Manifested as a beam of light this diary may be,  
The wild wish for it to match the brilliance of the sun or the moon I do not have.  
Only, like an inconspicuous little star in one moonless dark night,  
May its feeble light shine in the gloomy darkness!

Manifested as cool comfort this diary may be,  
The wild wish for it to sweep away summer heat as the autumn gale I do not have.  
Only, like a nameless little tree on a sweltering hot day,  
May its shade provide cool shelter for beings tormented by heat!



Manifested as a medicine this diary may be,  
The wild wish for it to be a panacea to cure all diseases I do not have.  
Only, like a soothing palliative for the jittery and the restless,  
May it offer peace and comfort during a time of distraught!

Oh wild geese, high in the sky,  
Flying back north in the spring  
Could you please tell me:  
Will my wishes ever come true?

I dedicate this book to all my Dharma friends who, like me, will forever  
remember our most revered Guru!

甲申年正月初三法王如意寶誕辰之日  
索達吉恭書於喇榮

*Written with reverence at Larung Gar Five Sciences Buddhist Academy*

*On the birthday of H.H. Khenchen Jigme Phuntsok Rinpoche*

*January 3rd, Year of JiaShen*

*Sodargye*

## 放生 | *Life Liberation*

“年歲漸長，體魄日衰，盛年不再，暮境即來。”古羅馬詩人盧克萊修的這句話恰到好處地描繪了我的現狀。歲月之流，即將跨入第 40 個春秋，常言道：“三十而立，四十而不惑。”但作為一名凡夫，要徹底泯滅業惑煩惱，卻絕非一日之寒。人的一生能有多少個 365 天？眼看生命的時日不多，如何抓住稍縱即逝的時光，使之過得豐盈飽滿？前輩的高僧大德們留下了難以計數的教言，時刻觀察自己的心和行為，每天哪怕是以論典中的一個偈子來約束自己，也必定會有所裨益。在這新一年的開端，忽然產生這樣一個念頭，記下每一天的經歷和感受，時刻提醒自己要珍惜這難得的暇滿人生，或許對自己、對道友們會有一些益處。這就是我寫這本日記的初衷。

“Flying by are the years and ever weakening is my body; gone is my prime and looming near is my demise.” This poem by Lucretius of ancient Rome depicts precisely my present state of affairs. I will soon be 40 years old, one of the life stages as defined by Confucius: “At 30, I became established. At 40, I no longer suffered from perplexities.” But for an ordinary person, the eradication of karmic obscuration and confused emotions is not an overnight job: “It takes more than one cold day to freeze the river three feet deep.” How many 365 days can a human have in life? With not too many days left, how can I catch the fleeting time and use it meaningfully? The supreme beings in the past have left numerous teachings; if I can apply even one verse to discipline myself and watch my own mind and actions, it definitely will be beneficial. On this New Year’s Day I had a sudden urge to write down my experiences and feelings every day. It will remind me to treasure



our precious human existence that is hard to come by, and it may bring benefit to others and myself. That's how I have decided to write this diary.



今天是藏曆的大年初一，農曆大年初二，街頭洋溢著濃濃的節日氣氛。很多人都穿著今年最流行的唐裝，到農貿市場買各種鮮活的雞鴨魚兔、蝦蟹蟲鳥回家過年，這幾天也是這些可憐眾生最悲慘的日子。我決定以救護生命作為新一年的開端。

Today is Losar, New Year's Day on the Tibetan calendar. It is also the second day of the Chinese Lunar New Year, and an intensely festive mood pervades the streets and neighborhoods.

Many people put on their most stylish Tang outfits to celebrate, and they go to the marketplace to buy live animals—chickens, ducks, fish, shrimp, birds and so on—as special treats for the New Year. But for these poor animals, this festive period is actually the ultimate doomsday. I resolved to make releasing live beings as my task to commence the New Year.

剛進農貿市場，就看見一幕令人觸目驚心的場面。一位青年男子正在以猙獰的神態從竹籠裡抓出一隻鸚鵡，毫不留情地活活將牠的羽毛拔出，可憐的鳥兒發出啁啾的叫聲，這叫聲是那麼的虛弱而短暫，以至於不能讓屠夫產生絲毫的猶豫。很快，牠的羽毛被扒光，露出粉紅色的身體，一把鋒利的剪刀剖開了牠的腹腔，內臟被掏了出來，頭腳被剪下扔到一

邊，所有程序的完成不到一分鐘，被掏空的身體發出微微的顫動，扔在一邊的頭睜著不屈的眼，彷彿在控訴牠的委屈：“為什麼？為什麼？”

No sooner had I walked into the marketplace than I was presented with a shocking scene. A young man menacingly grabbed a quail in a cage and mercilessly pulled out its feathers while the bird was still alive. The poor bird twittered painfully, yet its wail was too meek and too brief to affect the butcher in the least. Without any hesitation, he cleared out all of its feathers, exposing fully the quail's naked pink body. A sharp knife sliced open its body cavity, the internal organs were thrown out, and its head and feet cut off and cast to one side—all this was done in less than a minute. The quail's body, emptied of its contents, still quivered faintly; its eyes remained open on the discarded head, as if to protest the utterly unfair treatment: “Why? Why?”

我不忍心再看下去，買下了所有剩餘的鵪鶉，共 150 隻，送到郊外的閩南佛學院，使之回歸山林。一邊念著放生儀軌，一邊默默地祈禱：但願當地人能廢除“天上龍肉，地下鵪鶉肉”，“吃了鵪鶉肉，活到九十九”的陋習。也希望我的後半生能為放生多作一些貢獻。

I could not bear to behold this scene any longer. Buying up all the remaining quails, 150 in all, I brought them to the Minnan Buddhist Academy and released them into the woods. Reciting the lifesaving sadhana, I prayed silently: May the local people abolish their bad habit and the misconceptions “dragon meat in heaven, quail meat on earth,” and that “by eating quail meat, one will live to be 99 years old.” I also hope I will be able to make more contributions to release live beings in the latter part of my life.



今天也是學院持明法會召開的第一天，法王如意寶打電話給學院全體僧眾，希望大家好好念咒，他老人家也將與眷屬一起在成都共修。上師的教導帶給大家莫大的鼓勵和安慰，很多人都流下了激動和思念的淚水。Today is also the first day of the Great Prayer Dharma Festival of Vidyadhara (Vidyadhara Puja) at the academy. Our Choeje (King of Dharma) Jigme Phuntsok Rinpoche called from Chengdu to all Sangha members at the academy, advising them to recite mantras diligently and said he himself would do the same practice with others in Chengdu. These words from our revered Guru brought tremendous joy and encouragement to everyone; some could not help starting to cry with tears of gratitude and intense longing.

近一個多月以來，為了聽從醫囑，我不得不離開雪域高原，來到這春色宜人的廈門，獨在異鄉為異客，難免有浪跡天涯，四處飄零之感。回想在學院的美好時光，不由自主地撥通了弟弟的電話，請他把話筒放在喇叭旁，聽筒裡傳出了悠揚的誦經聲，令人心馳神往。我多麼盼望著冰雪消融、春暖花開、草木復蘇的季節能早點到來，美麗的喇榮能春色常在，學院的僧眾們不再遭受嚴寒的襲擊，能在融融春光裡接受佛法甘露的洗禮啊！

Due to medical reasons, I was advised to stay away from the snow-capped high plateau and have been to Xiamen, a southern city with a pleasing spring, for more than a month now. As a lonely visitor to a strange city, I can't help feeling like a rootless wanderer traveling to the far ends of the earth. How fondly do I miss the days at the academy! On impulse, I called my brother there and asked him to place the phone receiver next to the loudspeaker. Soon a melodious chanting came through the receiver, filling

my heart with a deep yearning. How I wish that the snow and ice will melt, and that the warm season for blossoms and green leaves will arrive soon. May the beautiful Larung enjoy spring always and the Sangha members no longer suffer from the bitter winter. May they bask in the warm sunlight of spring and be showered with the Dharma nectar!

希望這一天能早日到來。喇嘛欽！

May such a day arrive soon! Lama chen!

壬午年正月初一

2002年2月13日

*1st of January, Year of RenWu*

*Feb. 13, 2002*

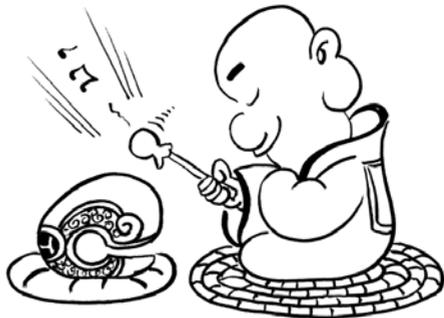


## 快修 | *Practice Immediately*

當今很多在家修行人，時常被各種瑣事所纏繞，父母、兒子、工作、家庭……時刻懸懸在念，始終捨不得放棄；而應當以修行為主業的出家人，雖然披上了袈裟，卻整日忙碌於建道場、塑佛像、攝受弟子……，執著一些名相上的善事，往內觀的時間實在是微乎其微。這些不正常的現象，令人生出無數感慨：作為一名真正的修行人，應放下外緣，內觀心的本性。這也是歷代大成就者成功的要訣。

Many lay practitioners today are often entrapped in trifles—parents, children, job, family; they worry about these things constantly and have never learned to let go. Similarly, robe-clad monks and nuns who should be concentrating on Dharma practice are busying themselves with building Dharma centers, erecting Buddha statues, and caring for disciples. They are concerned about these token good deeds all day long, leaving little or no time for inward reflection. This is not a proper trend and I worry about it. To be a genuine Dharma practitioner, one should give up external affairs and realize the mind's essence. This is also the secret of success from many past great siddhas.

《密勒日巴廣傳》中曾有這樣的一段描述，一次，至尊密勒日巴即將返回家鄉，在與瑪爾巴譯師依依惜別之



際，譯師贈送了一段金玉良言作為精神口糧：“弟子啊！如果沒有捨棄

塵世，將世間瑣事與勝法混為一談，則修法必將荒廢。弟子當思輪迴苦，所謂輪迴之自性，縱吾幻變生百舌，歷經無邊俱胝劫，不能盡數悉宣說，吾演妙法莫糟蹋。”密勒日巴一直牢記上師言教，離開上師後也依教奉行，最終圓證聖者果位。

In the *Life Story of Milarepa*, there is such a passage: Once Jetsun Milarepa was about to leave for his hometown; his teacher Marpa, bidding goodbye reluctantly, imparted to his student the following golden advice as spiritual sustenance:

My heart son! Unless you renounce worldly affairs and never mix the supreme Dharma with mundane trivialities, your practice will be neglected or wasted.

My heart son, you should reflect deeply on the suffering of samsara, which is the so-called nature of samsara.

Even if I grow a hundred tongues with magic, and spend countless kalpas, I cannot completely describe all the sufferings. So don't waste the marvelous Dharma that I have taught you.

Keeping these words firmly in his heart, Milarepa practiced accordingly and finally attained complete enlightenment.

不僅佛教的成就者們有此感慨，包括世間的智者，也深知貪戀榮華富貴，浪費大好時光，終將落得一場空的道理。《菜根譚》中云：“一場閒富貴，狠狠爭來，難得還是失；百歲好光陰，忙忙過了，縱壽也為夭。”生死者，呼吸之間也。



Not only great Buddhist masters feel this way, but also worldly sages who recognize that running after fame and money is a waste of valuable time and ultimately gains nothing. In *Zen of Vegetable Roots (Caigentan)* it says:

Striving hard you seize power and wealth; yet finally you must give it all up, all gains are but losses.

To live to 100 years old is wonderful; yet rushing through it, a long life still meets its final end.

What we call life is something that hinges on this breath and the next, that's it.

學會放下吧！

Just learn to let go of attachment!

壬午年正月初二

2002年2月14日

*2nd of January, Year of RenWu*

*Feb. 14, 2002*

## 生日 | *Master's Birthday*

今天是上師如意寶晉美彭措的誕辰之日，若按藏曆的計歲方式計算，他老人家已是七十高齡了。

Today is our Guru Wish Fulfilling Jewel, H.H. Jigme Phuntsok Rinpoche's birthday. According to the Tibetan way of counting, he has reached the ripe old age of 70 years.

作為弟子，在相續中生起的哪怕是一絲的慈悲和智慧，無不得益於上師的大悲加持。

Any amount of compassion or wisdom that arises in students' minds, even for just an instant, is a blessing bestowed by the teacher's great compassion.

且不論上師多生累劫的無量功德，但於此生，上師就以其無緣大悲度化了難以計數的無邊眾生，利生事業高如須彌。其威名已傳遍東西方，可謂震寰宇、撼三界。上師的無邊功德、無量慈悲、無比恩德，即使窮我一生也難敘其九牛一毛，概括而言即：具足智慧、悲願廣大、戒律清淨、廣轉法輪。但這單薄蒼白的十六個字，又豈能與上師的巍巍厚德相提並論？

Even without mentioning the incalculable merits our Guru has accumulated throughout his past numerous lifetimes, in this life alone he has attracted countless beings onto the Dharma path with his great compassion beyond concept. What he has done to benefit beings is as high as Mount Meru; his mighty name is known throughout the East and West, resounding all over the world and vibrating in the three realms. It would be impossible for me,



even if I were to take my entire life to do it, to describe a mere drop of our Guru's ocean of boundless qualities, immeasurable compassion, and incomparable kindness. To sum up, his qualities are: having perfect wisdom, having vast compassionate aspiration, keeping pure precepts, and turning the Dharma wheel far and wide. But how could these few words match up to our Guru's towering kindness?

“人生七十古來稀”，如今上師在顯現上已進入老年，並身患各種疾病。然而，度化眾生的事業並未因此而停滯，反而日益增上。即使躺在病床上，他仍不顧年老體衰，為各地信眾摸頂加持，盡心盡力地在他眾的心田中播下善根的種子。



“From ancient times, it has been rare for humans to live to the age of 70.” These days our Guru appears to be advancing to senior years and he has been inflicted with various illnesses. Yet his efforts to benefit sentient beings, instead of becoming stagnant, are growing stronger. Ignoring his deteriorating health, he still confers blessings to followers coming from different places, even when confined to the sickbed. He continues to plant virtuous seeds in other beings' minds in all possible ways.

很多地方的弟子都不約而同地在今天大力放生，並祈禱上師長久住世。以上師的加持力，而使無數生靈從寒光凜冽的屠刀下解救出來，如果這些生靈有知，牠們該如何表達對這份救命之恩的感激之情？在牠們聆聽各種心咒與名號的時刻，牠們又該如何傳遞對這份恩情的回報之意？這些信眾們因此而培植的善根，世間又有哪一種語言能貼切地加以描

述？……以我淺陋的智慧實在無力想像這一切。他老人家哪怕住世一刻，利益都是不可思議的啊！

Disciples from all different locations are involved extensively in releasing live beings today, and they all pray that our Guru will remain long in this world. Through his blessings, countless lives are saved from glittering, murderous knives; if these creatures had known the kindness behind saving their lives, how would they express their gratitude? Moreover, upon hearing the holy names of Buddhas and sacred mantras that are recited for them, how would they express their eagerness in repaying the kindness? And what worldly language can adequately describe the merit generated by the disciples through saving lives? All these are unfathomable to my unenlightened mind. The benefits of his living in this world, even for a mere instant are just incomprehensible.

今天，來自美國的醫生正為上師精心治療，我雙手合十，虔誠祈禱，願上師的病體早日痊癒。我們能日日蒙受他老人家的大恩加被。喇嘛欽！  
Today, physicians arriving from the United States are tending to and treating our teacher meticulously. I press my palms together in reverence and pray from the depth of my heart: May our teacher recover swiftly from illness and regain health. May we be blessed with his great kindness each and every day! Lama chen!

壬午年正月初三

2002年2月15日

*3rd of January, Year of RenWu*

*Feb. 15, 2002*



## 護士 | *The Nurse*

那個小護士又板著她那張擠不出一絲笑容的臉進來了，“昨天大便幾次？”

The little nurse who seems incapable of putting even a faint smile on her stiff face just came in. “How many bowel movements did you have yesterday?”

住院一個多月以來，每天除了這句例行公事的話，再也沒有多餘的一句問候。我覺得實在可笑：“你為什麼不問問我的病情如何，只問這些無聊的問題？”她抬起那顆高貴的頭顱，白我一眼，便轉身拂袖而去，令我思緒紛紜：

Since I was hospitalized here more than a month ago, she has asked me the same routine question every day. There has been no other greeting from her, which I feel is quite ridiculous: “You have been asking me only this one boring question all along, why not ask me how I am feeling?” She tilted her dignified head, glared at me, and walked away, leaving me with a mind rushing with thoughts.



這的確是一個五濁興盛的時代，某些醫院不再以救死扶傷為宗旨，市場上充斥著假醫生、假藥，人們對金錢的貪婪已經到了無以復加的程度。

“白衣天使”的形象早已蕩然無存，醫療部門在一些人的心目中已成了醜惡聚集地的代名詞。我曾親眼目睹病入膏肓之人，因不能湊足醫療費而被掃地出門的可憐遭遇。

Oh well, indeed it is a time of the five degenerations. Some hospitals no longer deem saving lives and healing the sick as their main purposes; quacks are found everywhere, so are fake medicines; people's hunger for money is at its extreme. The image of the nurse as an “angel in white” is long gone; to some people, the health sector is a synonym for corruption. I have witnessed the sad situation where some dying patients are denied admission due to insufficient funds to pay for medical fees.

佛陀當年在因地時，曾親自擔當醫生護士的職責，悉心地照料飽受病痛折磨的患者，以解除眾生的疾苦，用自己作病人 12 年積累的藥品布施病人；《入菩薩行論》中寂天菩薩也發願：“乃至眾生疾，尚未療癒前，願為醫與藥，並作看護士。”無數的高僧大德也為利益有情而鞠躬盡瘁，絲毫不顧個人之安危。

In Buddha's previous lives, he assumed the responsibilities of doctors and nurses; he took tender care of patients suffering from long illnesses and relieved them of misery. He offered his own medicine collected over 12 years when he himself was a patient. Shantideva, a Bodhisattva, makes these aspirations in *The Way of the Bodhisattva*: “For all those ailing in the world, until their every sickness has been healed, may I myself become for them the doctor, the nurse, the medicine itself.” Many great Buddhist masters also have devoted themselves totally to benefit beings, without the slightest concern for their own safety or welfare.



不僅僅在佛教界，世間的仁人志士們也有“安得廣廈千萬間，大庇天下寒士俱歡顏。……吾廬獨破受凍死也足”的良好祝福。

Such altruism is not limited to Buddhists only; people with high ideals in the world also have made their wishes such as:

How can I build thousands of big houses with plenty of rooms?

I'll use them to provide shelter to all the poor scholars and make them smile happily...

Even if my thatched hut is the only one destroyed by the elements and I am to die from freezing cold, I am willing.

多麼希望佛陀精神能深入人心，讓世界多一分美好，少一分醜惡啊！

How I wish Buddha's teaching would penetrate the minds of people, such that the world will have one ounce more of goodness and one ounce less of ugliness!

壬午年正月初四

2002年2月16日

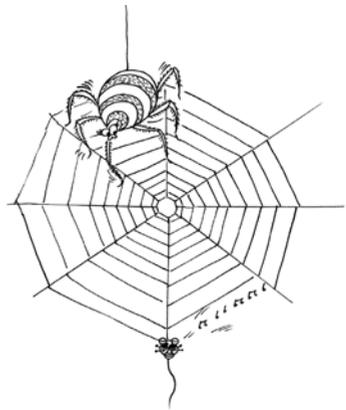
*4th of January, Year of RenWu*

*Feb. 16, 2002*

## 上網 | *Internet Surfing*

隨著科學日新月異的不斷進步，世人的生活發生了翻天覆地的變化。手機、電腦等現代化設備已不再顯得遙不可及，甚至在邊遠的藏地也有了網吧。各種現代手段使時空的距離不復存在，即使遠隔天涯也有了咫尺之感，古今之人也可在網上神交。真可謂“秀才不出門，便知天下事。”很多人通過網路，增長了智慧，也使自己的人格變得高尚起來。

The rapid and continuous advances in scientific fields have brought dramatic changes in human life. Products of modern technology such as cell phones and computers are no longer out of reach to common people: Even in remote Tibetan areas there are Internet bars. The constraints of time and space seem to disappear with new tools—no matter how far away we are from one another, we can feel like we're right next to each another; in cyberspace we connect with people of ancient and modern times. It is exactly like “without even leaving the house, a scholar knows what is happening in the world.” Many people have become more knowledgeable by using the Internet or even have become better people.



一些大德們也紛紛建立了自己的網站、論壇，通過現代工具之方便，將無數飽受煩惱折磨的有情引入了解脫正道。



Many distinguished Dharma teachers have also set up their own websites and discussion forums one after the other. By using convenient modern tools, they lead many tormented souls onto the path to liberation.

然而，其負面的影響也是不容忽視的。因為網上所提供的資訊魚龍混雜，很多青少年整日沉迷於此，並且因為不能善加辨別而增上三毒煩惱，增加社會不安定因素。一些出家人也不問聞思修，而對色情、暴力網站情有獨鍾。科學的果實正在遭到濫用與浪費，十分令人堪憂。

Nonetheless, there are also negative influences of the Internet that cannot be ignored. The information available on line is a mixture of good and bad. Many teenagers, lacking prudent judgment, indulge in surfing the web all day long and pile up the three poisonous emotions, adding destabilizing factors to society. Even some ordained Buddhists favor forbidden sites of violence and sex while neglecting their study, reflection, and meditation on the Dharma. It is really worrisome that the fruits of scientific discoveries are being misused and wasted.

有智慧的人能利用善巧方便自利利他，沒有智慧的人卻只能利用各種方便造作惡業。正如《寶積經》所云：“佛告迦葉，具慧之士依方便得解脫，乏智之人依方便得束縛。”這段佛經也同樣適用於對網路資訊的取捨問題。

A wise person will use skillful means to benefit self and others. A foolish person, on the other hand, will employ handy ways to create non-virtues. This is described exactly in the *Jewel Heap Sutra (Ratnakūṭa Sutra)*: “The Buddha told Kasyapa: The wise use skillful means to attain liberation; the unwise use clever ways to bring about shackles.” This passage applies

perfectly to the issue of adopting and abandoning information posted on the web.

但願人們能謹記這句教言！

May people remember well this particular teaching!

壬午年正月初五

2002年2月17日

*5th of January, Year of RenWu*

*Feb. 17, 2002*



## 閉關 | *On Retreat*

離開喇榮已經 142 天，臨走之前，學院的 360 多位修行人共同發願，在那具有殊勝加持的聖地閉關 142 天修持密法，每天按照閉關教言修習至少 4-6 座。當時我也曾有此願望，但因公務繁雜、病魔纏身，而未能如願。

It's been 142 days since I left Larung Gar. Before my departure, 360 practitioners there vowed in unison that in the supremely blessed land of Larung, they would devote 142 retreat days to Vajrayana practice, following strictly the retreat manual to meditate at least 4 to 6 sessions every day. I had the same aspirations at that time, but alas, my busy administrative duties and illness thwarted my wishes.



幾個月以來，我幾乎是在病床上度過了這段寶貴時光。目睹過眾多病人的痛苦，耳聞過無數患者的慘叫。昨日的病友已被死神喚去，今日的同室也不知有幾人能享明日之春光。若不利用如今的大好時光苦修，在臨死之時，終將不由自主地隨業力流轉，誰也不能救護。

Instead, I have been confined to a hospital bed for almost the entire three months, wasting this precious time period. I have witnessed the suffering of

many patients, and listened enough to the horrible shrieks of the sick. Some fellow patients of yesterday were escorted away by the Lord of Death, and who knows how many of today's roommates will still be able to enjoy the spring day tomorrow? Unless we take advantage of our excellent opportunity to practice, at the time of death we will be propelled by karmic force into the rounds of samsara; there will be no protector whatsoever.

今天，閉關共修已經圓滿，世間的人們時常在毫無意義的日子，大搞各種名目繁多的紀念活動。與他們的主題相比，此事就更應該紀念及慶賀。在此五濁興盛之時，能以內觀心的本性為日程的修行人是十分罕見的。不論他們的修行結果如何，都應該有很大功德。

As of today, the 142-day group retreat is completed; this occasion is indeed a feat to commemorate. Such celebration is far more worthwhile than those elaborate ceremonies carried out on worldly, meaningless days. In this period of five degenerations, there are very few people who meditate daily on the mind's true nature. The retreatants, whatever their actual level of accomplishment may be, must have generated tremendous merit.

“舍利子，何人以守持十戒而聽聞之功德，與此人於彈指間修習真如等持之功德相比，後者更為超勝。”經中所言，真實不虛，世間之人為了財色名食睡尚且“衣帶漸寬終不悔”，更何況為了自他之解脫。如果實修之人能將閉關要訣再進行廣修，那有多好啊！

“Sariputta, one practitioner, listens to Dharma teachings while upholding the 10 precepts; this same person also practices meditation on the mind's true nature one-pointedly, just for one instant. When comparing the merits of these two activities, the latter is far more superior.” This is a saying from the



scripture, an unfailing truism. For earthly wishes—wealth, sex, fame, food, and sleep—worldly people would strive until “pining away without regret”, how much more effort we should exert for the liberation of self and other beings! Wouldn't it be great if practitioners continue to apply the retreat's instructions to broader scopes!

壬午年正月初六

2002年2月18日

*6th of January, Year of RenWu*

*Feb. 18, 2002*

## 少眠 | *Sleep Sparingly*

我們不能睡得太多，不能過分懶惰。否則世出世間之事均不能成功。  
We should not sleep too much, nor should we be too lazy. Otherwise, nothing can be accomplished, worldly or spiritual.

其實睡覺也是一種習慣，有些人就從不睡覺：

In fact, sleep is just a habit. There are some people who never sleep.

佛在因地時轉世為德光王子，為了供養佛陀，多年以來一直遠離睡眠，除了吃飯和大小便，從不休息。

In one of his previous lives, Buddha Shakyamuni was reborn as Prince De Kuang. In order to make offerings to the Buddhas, for many years he did not sleep and took breaks only for eating and going to the bathroom.

金厄瓦格西也從不睡眠，唯一修持善法。上師仲敦巴說：“弟子啊！應當祛除身體的疲勞，否則四大不調，會生病的。”金厄瓦格西說：“身體健康固然好，但一想到暇滿難得，就覺得沒有空閒休息。”他在一生中念了九億遍不動佛心咒。



Geshe Chengawa devoted all his time to Dharma practice; he never slept either. His master Dromtonpa said to him: “You better rest, my son. You’ll



make yourself ill if the four elements become imbalanced.” “Yes, it’s nice to be healthy,” Geshe Chengawa replied. “But when I think how difficult it is to find the freedom and advantages that we have, I have no time to rest.” In his life, he recited the mantra of Akshobhya Buddha 900 million times.

世間的很多成功者，他們也不願將大好的光陰用於臥榻之上的酣睡。 Many successful people in the world also choose not to waste their priceless time snoozing in bed.

法國文學家巴爾札克，每天只睡 4 小時，即晚上 8 點到 12 點，起床後立即利用夜深人靜的機會奮力寫作。他一生中能寫出《人間喜劇》等 96 部膾炙人口的作品，無不得益於他的勤奮。

The French author Balzac slept only four hours a day, from 8 pm to midnight. After he got up, he would write zealously, to make the best use of the quiet hours of the night. With such ongoing diligence, it’s no wonder that he authored 96 masterpieces of universal acclaim, such as *Human Comedy*.

薩迦班智達在《格言寶藏論》中云：“諸人壽短其一半，夜間入眠如死亡，又遭病老等眾苦，餘半也無享樂際。”《入菩薩行論》中也云：“依此人生筏，能渡大苦海，此筏復難得，愚者勿貪眠！”

In *Treasury of Good Advice* Sakya Pandita says: “The human’s life span is short; half of it is spent on quasi-death sleep at night. The remaining half, plagued by miseries such as sickness and old age, is no time to enjoy either.” In *The Way of the Bodhisattva* it says:

Take advantage of this human boat,  
Cross over the mighty river of suffering.  
This vessel will be hard to find again,  
Don't be so foolish as to sleep it away!

作為一名修行人應時刻提醒自己，不要忘記這些前輩們留下的寶貴財富，不應將時間荒廢在昏睡癡眠當中。

As spiritual practitioners, we should remember these rich legacies left by our predecessors and squander no time in drowsiness and sleep.

壬午年正月初七

2002年2月19日

*7th of January, Year of RenWu*

*Feb. 19, 2002*



## 看破 | *Becoming Disillusioned*

這所位於沿海城市近郊的佛學院環境幽雅，氣候宜人。這裡遠離都市之喧囂，小溪潺潺，流過草地和碎石；林木繁茂，長滿翠綠的山坡。攀緣植物與灌木叢中，各種不知名的花朵競相開放、香氣襲人。鳥兒在林間婉轉地鳴叫著，剎時穿過樹梢，飛入雲霄。令人想起藏傳佛教那些偉大的大成就者們修行的聖地。若看破世間、閉關修行之人在此搭建茅棚，實乃愜意之事。

This is a Buddhist Academy located in the suburb of a coastal city, at a good distance from the hustle and bustle of the metropolitan area. It has exquisite surroundings and enjoys nice weather year-round. Among lush trees and vivid green fields, a winding brook babbles through the grass and over pebbles; nameless flowers bloom lavishly on vines and bushes, giving off subtle fragrances. Birds, chirping melodiously in the woods, fly through treetops and in no time reach the clouds. All these remind me of the blessed places where many siddhas of Tibetan Buddhism practiced. Wouldn't it be wonderful if a practitioner who has renounced the world builds his retreat hut right here?

記得阿底峽尊者在印藏弘法事業圓滿，即將示現圓寂之時。弟子中一位叫恰徹卻的瑜伽師啟稟尊者：“上師圓寂後，我將好好修法。”上師並不滿意，回答說：“希望你能放下雜事。”弟子又說：“那講經說法呢？”上師態度也如前。弟子再問：“邊修邊講如何？”上師仍如前面一樣回答。“那麼，弟子應當如何行事？”尊者回答說：“應當捨棄今世一切瑣事。”

When Lord Atisha was about to leave this world after he had completed his Dharma activities both in India and Tibet, a student yogi Cha Tsokche made his pledge: “Master, after you pass into nirvana, I will practice diligently.” The master was not pleased and answered: “I hope you will give up chores.” The student tried again. “Well then, should I teach?” The teacher responded the same way. Again, the student asked: “How about if I practice and teach at the same



time?” The teacher gave the same answer as before. “Then, what should I do?” The master replied: “You should give up all the trivialities of this life.”

恰徹卻將上師教言牢牢記在心間，拋棄塵世間的一切，去往熱振的寂靜山林。那裡山峰逶迤，氣勢雄偉，山頂上是一片積雪，無數條以融雪積成的瀑布從岩石的縫隙中奔騰而下，滋潤了山間的樹木和草地，養育了林間和睦相處的飛禽走獸。

Bearing his teacher’s instruction firmly in his mind, Cha Tsokche cast away all worldly affairs and set off to a quiet wood in Redreng. The place was surrounded by rows of magnificent snow-capped mountains; numerous waterfalls from the melting snow rushed down among the boulders, nourishing the trees and meadows, and sustaining the harmonious birds and animals in the forest.



清晨，太陽越過山頂，將它溫暖的光輝投射下來，照耀著修行者和他的動物夥伴們；夜晚，微風吹拂，萬籟俱寂，修行者和他的動物夥伴們都悄無聲息地籠罩在夜色之中。他飲著甘甜清冽的山泉，吃著鮮美如飴的山果。從不與任何人交往，更不去掛念世間的繁雜事務。窮其一生都是這樣鏗而不捨地精進修持，終於獲得了常人難以企及的成就。

In the morning, the sun sent its warm light from atop the mountains, greeting the practitioner and his animal companions. In the evening, the wind blew gently and they retired into the dark night in profound silence. A cool and sparkling mountain spring provided him sweet drinks; fresh tasty wild fruits sustained him. He made contact with no one, nor did he care about any worldly activities. Persistently, he practiced until the end of his life and finally attained a level unreachable by ordinary people.

壬午年正月初八

2002年2月20日

於閩南佛學院後山靜處

*8th of January, Year of RenWu*

*Feb. 20, 2002*

*Written at the secluded back side of the Minnan Buddhist Academy*

## 政教 | *Religious Government*

作為實修的人本應“兩耳不聞窗外事，一心只為解脫修。”

For practitioners, it is deemed necessary to “shut your ears to affairs outside the window; endeavor only to practice for liberation.”

但偶爾看看新聞，並因此而對眾生的苦難生起悲心，對未來的夢想生起厭離心，也會成為修行助緣的。

But occasional reading of the newspaper could stir in us compassion toward suffering in the world, smother our fantasies about the future, and arouse renunciation; it may thus support our practice also.

翻開報紙，看到國家主席江澤民與美國總統布希的一段對話：“中國有很多公民信教。我不信宗教，但對宗教很感興趣。我看過《聖經》、《可蘭經》、《金剛經》……”看到這裡，頓生許多感慨：

Turning the pages of the newspaper, I read what Premier Jiang Zemin said to the President of the United States George Bush: “Many citizens of China are religious. Although I don’t follow any religion, I am interested in it. I have read *The Holy Bible*, *The Noble Quran*, and *The Diamond Sutra*....” This passage elicited deep thought in me.

《金剛經》云：“須菩提！以要言之，是經有不可思議，不可稱量，無邊功德。如來為發大乘者說，為發最上乘者說。若有人能受持讀誦，廣為人說，如來悉知是人，悉見是人，皆得成就不可量、不可稱、無有邊、不可思議功德。如是人等，即為荷擔如來阿耨多羅三藐三菩提。”由此



可見，上至一國之主，下至庶民百姓，不論何人，讀誦《金剛經》皆可種下善根，獲得不可思議功德。

In *The Diamond Sutra*, the Buddha says:

“Subhuti, unthinkable and incomparable is this discourse on Dharma. The Tathagata has taught it for the weal of beings who have set out in the best, the most excellent vehicle. Those who will take up this discourse on Dharma,

bear it in mind, recite, study, and illuminate it in full detail for others, they are completely known by the Tathagata; they are completely seen by the Tathagata. Such people accomplish immeasurable, inexpressible, boundless, inconceivable merit and virtue and thus sustain the Tathagata’s anuttara-samyak-sambodhi.”



It is clear that for anyone—from the king or a monarch to common people—to recite the *Diamond Sutra* is to plant virtuous seeds that will accumulate inconceivable merits.

在藏漢的歷史上，佛法對於國家的長治久安也起著不可或缺的作用。在無數的史冊中，都留下了數不勝數的君主與高僧大德結下不解之緣的美傳。

In the history of Tibet, Buddhism has played an indispensable role in the country's long-term stability and welfare. There are innumerable beautiful accounts on the lasting bond between patron kings and great Dharma masters in historical annals.

且不論赤松德贊與蓮花生大師、靜命堪布的深厚情誼。僅就元帝忽必烈封八思巴為“皇天之下，大地之上，西天佛子，化身佛陀，創制文字，輔治國政，五明班智達八思巴帝師”之稱，也足見佛法於當時朝廷及民眾之重要，實非凡夫所能度測。

The profound connections of King Trisong Deutsen, Master Padmasambhava, and Abbot Shantarakshita are most famous. But those between Khublai Khan, Emperor of Yuan, and his Dharma Master Phagspa are equally remarkable. Khublai extolled the master this way: “Under the heaven and above the earth, you are the Buddha's heir from the Western Heaven and the emanation of the Buddha. You established the national language and assisted in reigning policies. I now honor you, the Pandita of five sciences, as the Court Priest Phagspa.” Thus the Dharma played inconceivable important roles in the imperial court as well as for the general public during that time period.

一代雄主苻堅為了得到道安法師，不惜發動襄陽之戰，再次證明了佛法價值的彌足珍貴。

The mighty emperor Fu Jian, urged by his strong wish to retain Dharma Master Dao Ang, did not hesitate to wage the war of Xiangyang. This, again, is a proof of the extreme value of the precious Buddhadharma.



唐朝的武則天對佛法更是恭敬有加，曾寫下著名的開經偈：“無上甚深微妙法，百千萬劫難遭遇，我今見聞得受持，願解如來真實意。”該頌流傳至今，並成為眾多修行人誦經之前必不可少的發願文。

Empress Wu Zetian of the Tang Dynasty had more than just great respect toward the Buddha's teachings. She wrote the famous *Verse for Opening a Sutra*:

The unsurpassed, profound, and wonderful Dharma,  
In hundreds of billions of eons is difficult to encounter.  
Now that I've come to see and hear it, receive and uphold it,  
I vow to fathom the Tathagata's true and actual meanings.

This verse has been passed down to the present, and for many practitioners, it is an indispensable aspiration prayer before reciting any sutra.

至於達摩與梁武帝之間的微妙關係，也引起過眾多世間人的誤解，人們都視梁武帝為不懂佛法真諦的笨蛋。其實在我看來，梁武帝的佛學造詣不能說不高，只是眾生的根基及因緣不允許他只接受“不立文字”的禪宗而已。於世俗諦廣積福德資糧，仍不失為一種令民眾積累善根之方便法門，梁武帝能有此超勝於其他君主的遠見，不能不令我讚歎。

The elusive relationship between Master Bodhidharma and Emperor LiangWu has been the subject of many misinterpretations. People regard Emperor LiangWu as a fool who could not comprehend the truth in the Dharma. In my opinion, we can hardly say that Emperor Liang did not have a high level of realization. It is only the circumstances and the acumen of his people that prevented him from subscribing solely to the Zen “beyond any

word.” However, he did make vast offerings in worldly ways and showed his subjects how to accumulate merit in the context of relative truth. His skillfulness and vision surpass those of other sovereigns. I can’t help rejoicing in what he has done.

君主若能做到不是以統治民眾為目的，而是為了民眾今生來世的安樂，從心裡對佛教生起恭敬心，實乃眾生之幸事！

If the ruler of a state has generated heartfelt respect for Buddhism and wishes to bring short and long-term benefits to all citizens, rather than to control them, it indeed is a great fortune for all beings!

壬午年正月初九

2002年2月21日

*9th of January, Year of RenWu*

*Feb. 21, 2002*



## 業感 | *Karmic Consequences*

今天，我去拜訪了一位據說有現代華佗之稱的中醫。在經過一番故弄玄虛的檢查折騰之後，“華佗”給我開了藥。並苦口婆心地再三叮囑，除了他的藥，其他的藥一律不能服用。繼而又以不可一世的神情，對西醫的治療方式和理論進行了全方位的抨擊。

Today I visited a doctor of traditional Chinese medicine reputed to be a modern Huatuo. Having me first go through a deliberately mystifying examination, the “Huatuo” then handed me his prescriptions. He repeatedly cautioned me that I should adhere to his medicines only; any other formulas should absolutely be avoided. He then went on in a brassy manner to denigrate Western medicine in all aspects of theory and treatment modality.

聽著他滔滔不絕的演說，頓生許多感慨：對於同一病症，中西醫常會有不同的說法。《金匱要略》言：“夫人稟五常，因風氣而生長，風氣雖能生萬物，也能害萬物，如水能浮舟，也能覆舟。若五臟元真通暢，人即安和。客氣邪風，中人多死。”由此可見，中醫所認為的疾病之因，多由經絡受邪及九竅壅塞所致。而西醫則認為是人體細胞免疫力下降所致。雖然二者說法不一，



但我們卻應該承認其皆有道理，不能隨意肯定一方而貶斥另一方。As he talked gushingly, many thoughts ran through my mind. Chinese medicine and Western medicine usually interpret the same disease in different ways. In *Synopsis of Golden Chamber* it says: “Human beings with

the five elements are nurtured by external climate chi. The climate chi that sustains the growth of all living things, however, can also turn around to cause harm, just as the water that bears the boat is the same one that swallows it. When positive chi flows smoothly throughout the five major organs of the human body, health and peacefulness follow. When the internal chi is weakened or invaded by external foul chi, then illness or even death ensues.” Thus Chinese medicine regards the blockage of nine vital points and the disturbance to the energy channels as the major causes of illness. Western medicine, on the other hand, holds the weakened cellular immunity of the human body as the culprit. Although these viewpoints are different, we should acknowledge that each has its own merit, and not haphazardly take one side while belittling the other.

這就如同佛教與科學的世界觀有著天壤之別一樣，很多人對這一點始終百思不得其解，最後以其缺智乏慧的分別念，想當然地推導出一個自以為是的結論：因為佛教理論所說的須彌山、四大部洲與科學相違，所以佛教是有悖於真理的。

Similarly, there is a huge difference in the perception of the universe between Buddhism and science. Many people, failing to find a definitive answer after long pondering, eventually resort to their wisdom-less, conceptual thinking. They presumptuously conclude that because the Buddhist's description of Mount Meru and the four continents disagrees with modern scientific findings, Buddhism is contradictory to the truth.

其實這與中醫和西醫的理論不相同的道理一樣，稍微懂一點佛教理論的人都知道，這其中的奧妙與不同人的業力有關，比如同樣是榴槿，有的



人視之為美味，有的人則認為它其臭無比；同樣一個女人，有人認為貌若天仙，有人卻認為無異於無鹽再世。

In fact, such deviations are similar to the differences between theories of Chinese and Western medicine. Anyone with some understanding of the Dharma knows that the profound secret of perception lies in the unique predisposition of each individual. The fruit durian, for instance, is an absolute delicacy to some people, but to others it is totally repugnant; a woman could be seen by some as beautiful as the divine goddess, while to others she might as well be the incarnate of ugly Wu Yan.

作為凡夫，對不清楚的問題應該詳細觀察之後再下結論，不要因妄加誹謗而造下口業，否則後果不堪設想。《百業經》中因造口業，而感於地獄中以舌耕田之苦的公案，我想凡是看過的人，都不會不引起一番思索吧！

As ordinary beings, we should not make hasty conclusions on uncertain issues without prior thorough investigation. Do not slander recklessly. Otherwise, the negative action of speech will result in unimaginable karmic consequences. *The Sutra of One Hundred Stories about Karma* describes many cases of people who, through verbal misdeeds, are reborn in hell and suffer from the horror of their tongues being ploughed as the farmland. Koans like this, I bet, will make the readers do some hard thinking!

壬午年正月初十

2002年2月22日

*10th of January, Year of RenWu*

*Feb. 22, 2002*

## 明天 | *Until Tomorrow*

喇嘛欽！

Lama chen!

如果沒有儘快修行，何時才會有修行的機會啊！

If we do not practice as quickly as possible, when will we get the chance to do it?

明天是否還在世上也很難說，翻開《因緣品》，裡面講到：“明日死誰知，今日當精進。爾死主大軍，豈是汝親戚。”

No one can confidently say that he will still be living tomorrow. Turning the pages of *The Collection of Deliberate Sayings*, I found this passage: “Who is sure he will live until tomorrow? Today is the time to be ready, for the legions of Death are not on our side.”

元朝的石屋清琪禪師長年以岩石為居，清心寡欲，與世無交，其為我們後人留下的山居詩，卻篇篇沁出山野的清香。“岩房終日寂寥寥，世念可曾有一毫？雖著衣裳吃粥飯，恰似死了未曾燒。”表明禪師雖已超越生死之境界，卻勸導世人要放棄世念，而以捨身赴死之心虔誠求道。



Shiwu Qinggong, an ascetic Zen master of Yuan Dynasty, lived in rocky caves for years and had little contact with the outside world. He passed down poems on life at the mountainside; every one of them is imbued with refreshing valley flair:

Tranquil is my cave dwelling all day, could there be one flicker of earthly thought?

Wearing clothes and eating porridge I must be, yet unmoving as dead with no fire burning is my being.

This poem shows that the Zen master has transcended life and death. He advises that one should renounce worldly preoccupations and be willing to sacrifice oneself for the pursuit of truth.

生命如風中之油燈，隨時面臨熄滅的危險。米蘭·昆德拉說：“生活是一棵長滿可能性的樹。”誰也難以斷定，下一步可能面臨什麼。

Life is like an oil lamp wavering in the wind; at every moment it faces the danger of being blown out. Milan Kundera said: “Life is a tree laden with potential.” Nobody is certain what one will encounter at the next moment.

明天能否醒來，誰也難以斷定。龍樹菩薩在《親友書》中言：“壽命害多即無常，猶如水泡為風吹，呼氣吸氣沉睡中，能得覺醒極稀奇。”米滂仁波切的弟子單秋大師在班瑪的多科森林中閉關時，每天晚上不論何時，只要一醒來，就開始修法、磕頭或作轉繞。他說：“難道你知道你明天還在嗎？難道你還要睡嗎？”

Neither can anyone be sure of waking up the next morning. Lord Nagarjuna says in *Letter to a Friend*:

Life flickers in the flurries of a thousand ills, more fragile than a bubble in a stream.

In sleep, each breath departs and is again drawn in; how wondrous that we wake up living still!

Master Damcho was a disciple of Mipham Rinpoche. When he was doing a retreat in the woods at Panma de Duoku, he would prostrate or circumambulate immediately after waking up at night. He says: “Are you so sure that you will live until tomorrow? Do you really want to go back to sleep?”

世間有智慧的人，對壽命無常也有很深的認識。康納勒普說：“今天的事要今天做完，太陽絕不會為你而再升。”清朝的文嘉有在《明日歌》中也說：“明日復明日，明日何其多，我生待明日，萬事成蹉跎。”

Wise people in the world also appreciate acutely the impermanence of life. Konnerup says: “Finish the task today that’s assigned for today. The sun never rises again just for you.” In *The Song of Tomorrow* Master Wen Jia of the Qing Dynasty says: “Tomorrow after tomorrow, too many tomorrows. Waiting always until tomorrow, nothing ever gets accomplished.”

我與和我一樣的假修行人，常常將事情推至明天，在散亂中拋擲了大好時光。看到前輩們的言教，我必須督促自己：放下一切瑣事，去修吧！



Fake practitioners like myself and others always put off things until tomorrow and waste precious life in distractions. Now, having the instructions given by the masters, I must urge myself: Relinquish all the trifling affairs, just practice!

壬午年正月十一日

2002年2月23日

*11th of January, Year of RenWu*

*Feb. 23, 2002*

## 智慧 | *Wisdom and Compassion*

真的修行人不是口頭上說一些漂亮的話，最重要的是在思想上要有真正的遁世修道之心。

To speak impressively does not make one an authentic spiritual practitioner. What really counts is to genuinely turn the mind toward the Dharma while casting away the mundane world.

大梅禪師在馬祖處見性開悟後，到浙江四明山隱居。多年以後，師兄鹽



官齊安得知下落，欣然派人迎請。禪師就寫了兩首偈子以示推辭，“摧殘枯木倚寒林，幾度逢春不變心，樵客過之猶不顧，郢人哪得苦追尋。”以無用之枯木自喻，以婉言謝絕。又寫道“一池荷葉衣無盡，樹樹松花食有

餘，剛被世人知去處，又移茅舍入深居。”表明其出世意念已堅，任你春花秋月，再不為之開花綻葉，洗盡塵世之七情六欲，甘以荷葉為衣，松花為食，超三界，離五蘊，世事對之無可奈何的氣魄，真乃大修行人之所為。實在令我深感慚愧。

The great Zen master Damei, after realizing the nature of the mind as pointed out by his teacher Mazu Daoyi, retreated to Mountain Siming in Zhejiang. Years later, Qi An, a salt trading officer and once his friend, learned of his whereabouts and sent emissaries to cordially invite him out. The Zen master declined the offer with these two verses:



To a ruined dead tree in chilly forest,  
Many seasons of spring have brought no revival.  
Even passing woodcutters heed it not,  
Why do you, the man of Ying County, still pursue me so hard?

By describing himself as a useless dead tree, he declined the offer politely.  
And:

Clothing is plenty from the lotus leaves in the pond,  
Food is abundant among pine berries and flowers.  
My hideout will be moved deeper into the woods,  
As the old one has just been exposed to visitors.

These verses clearly show that he has firmly renounced the secular world; let there be spring flowers or the autumn moon, his heart will not be enticed into blossoming or sprouting. All his seven earthly emotions and the six sensory pleasures have been thoroughly cleansed away. He is content with wearing lotus leaves and eating pine berries. This imposing manner of his—transcending the three realms, free from the five aggregates, and unshakable by mundane affairs—is truly the conduct of a great practitioner. I feel deeply humbled when reflecting upon it.

色達霍西的秋嘉堪布也是這樣，他曾追隨上師的足跡到石渠求道。一生中捨棄一切名聞利養，像前輩噶當派大德一樣，十多年來一直住在霍西一間簡陋的板皮房裡，生活異常艱苦，卻無牽無掛，逍遙自在地堅持修行，直至圓寂。他曾說過一段話：“真的修行人因為有智慧而不貪執一

切，對眾生無勤而生悲心。如果智慧悲心具足，則顯密精要全部統攬；如果不具足，即使在嘴上夸夸其談地談論利眾、閉關等等美妙的言辭，過幾天還是會為一己私利而殫精竭慮地奔波。全知無垢光尊者說過：‘修行人應像衣服穿反了一樣有很大轉變。’”所以，說得再多，如果沒有智慧和悲心，也是枉然。切記！

Khenpo Choja of Sertha Huoxi was exactly like this. Following his teacher's footsteps, he went to Shiqu for Dharma teachings. Just like the great Kadampa masters, all his life he renounced fame, wealth, profit, and power; his dwelling in Huoxi for decades was a shabby room made from wood planks. Although his life was extremely difficult, he was worry-free and carefree; he practiced persistently until his final days. Once he said: “With wisdom, a genuine practitioner clings to nothing and his compassion for sentient beings arises effortlessly. Having wisdom and compassion, all the essence in the sutra and tantra is within reach. Missing them, he will easily revert to scheming for personal gain, even if a few days earlier he has just given big talks on altruism and doing a retreat. Longchenpa the Omniscient also says: ‘Your training should bring a change in you as noticeable as if you had worn your clothes the wrong way.’” Therefore, without wisdom and compassion, no amount of talk means anything. Bear this in mind!

壬午年正月十二日清晨

2002年2月24日

*Early morning, 12th of January, Year of RenWu*

*Feb. 24, 2002*



## 精進 | *Be Diligent*

杯裡的茉莉花茶發出沁人心脾的清香，陽光越過高大喬木的枝葉，暖暖地灑了下來。

Delicate fragrance wafted from the jasmine tea; the sun, through the leaves of the tall arbor tree, beamed down warm shafts of light.

坐在陽臺清香上，手捧《大圓滿心性休息大車疏》，卻難以入神。

Sitting on the balcony in this refreshing scent and with the book *A Treatise on Finding Comfort and Ease in the Nature of Mind* in hand, somehow I found it hard to concentrate.

旁邊是廈門中學，今天開學了。穿著整齊校服的學生湧進美麗的校園，打破了往日的寧靜。也使我這顆易為外境所轉的心開始活躍起來。

The neighboring Xiamen Middle School started its new term today. Students wearing smart uniforms poured onto the beautiful campus. Gone was the serenity of this place; my mind, which is easily distracted by surroundings, also started rushing around.

這是一所現代化設施齊全的中學，有嶄新整齊的教學樓，廣闊平坦的操場，五彩繽紛的花園，和藹親切的師長。集合做操時是那麼的統一和諧；自由娛樂時又是那麼地天真活潑。使我不由自主地想到了我在宗塔中學度過的美好時光。

This middle school is well equipped with modern facilities. It has brand new buildings; big open sports fields, colorful gardens, as well as kind and

capable teachers. Students conduct group physical exercises in harmonious unison, while during recess they play actively and cheerfully. Unknowingly, my mind drifted back to my beloved days at the Zong Ta Middle School.

那時雖然沒有如此優越的條件，衣服也是破舊不堪，但心情卻是一樣地快樂。然而，事過境遷，當時同寢室的七位好友中，華澤、澤比、單比三位都相繼離開人世。雖然我時常在夢中又回到年輕時代，與他們共用青春的恩賜。但一覺醒來後，我不得不清醒地認識到，往日的良辰美景早已煙消雲散。如今也不知他們轉生於何道，但不論如何，我都真誠地希望他們能獲得安樂，“唵嘛呢巴美吽啥！”



Even though such nice facilities were nonexistent at that time and we wore only ragged clothes, we were happy all the same. Alas, things have changed! Three out of my seven roommates and dear friends from those days—Huaze, Zebi, and Danbi—have already passed away in succession. In my dreams, I often revisit those tender years, enjoying our blissful youth together. But upon waking up I have to face the reality that that enchanted time and place are all gone. I have no idea into which realms my friends were reborn. Regardless, how I wish they could have happiness and peacefulness. “Om Mani Padme Hum Hri!”



如今我也是上 40 的人了，即使能活到 60 歲，也只有 20 個冬夏。“人生自有命，但恨生日稀。”英國戲劇家莎士比亞曾說過：“時間無聲的腳步，不會因為你有很多的事要處理而稍停片刻。”時間給勤奮的人留下智慧和力量；給懶惰的人只會留下懊悔和空虛。

I am now a man of 40, even if I can live into my 60s, there are only 20 rounds of seasons left. “Our life comes with an expiration date; sadly the number of days is scarce.” The English playwright Shakespeare said that time silent footsteps, not because we have many things to be addressed and pause briefly. To a diligent person, the passage of time brings wisdom and strength; to the indolent, only regrets and aching void.

今日不精進，更待何時？

If it is not today, when is the time to be diligent?

壬午年正月十三日

2002 年 2 月 25 日

*13th of January, Year of RenWu*

*Feb. 25, 2002*

## 懺悔 | *Purification Practice*

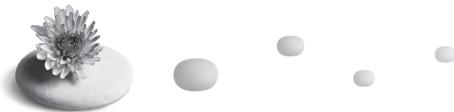
今天是元宵節，也正值藏曆的神變月期間。很多藏地的修行人都在此月修習善法，如持八關齋戒、轉繞、頂禮、放生等等。漢地的人則在今天放鞭炮、點燈籠、舞獅子等，十分熱鬧開心。

Today is the Lantern Festival. It also falls in the Month of Miracles in the Tibetan calendar. Many Tibetan practitioners are performing virtuous deeds this month, such as Nyungne fasting, circumambulation, prostration, releasing live beings, and so on. In Han Chinese, on the other hand, people are enjoying themselves setting off firecrackers, lighting lanterns and performing lion dances in festive ways.

但是，愚癡的人們為了使親朋好友的團聚更加“多姿多彩”，常常不惜以眾生的生命作為代價。無數生靈在今天慘遭塗炭，被無情地判處死刑。牠們慘遭被刀割、油煎、烹煮等等殘酷刑法，使歡慶的背後上演了一幕幕人間煉獄的血腥場景。

However, some fools, in order to make their reunions with friends and relatives “more cheerful”, choose to entertain at the expense of other beings’ lives. Behind the facade of joyful celebration, many beings today are executed mercilessly. The cruel punishment inflicted upon them—shearing with knives, frying in oil, or cooking in boiling water—is the playing out of bloody purgatory right here in the human realm.

“畜生哀痛盡如人，只差有淚不能哭。”讓我們為那些慘遭不幸的眾生，也為那些造作惡業的眾生懺悔吧！



Like humans, animals feel pain when suffering;  
Unlike humans, they can only weep silent tears.

Let us, then, do the purification practice for the woeful slaughtered beings as well as for the evil perpetrators!

恰美仁波切的《善法集》中有一簡單方便的訣竅：“將金剛薩埵觀想於頭頂，自金剛薩埵發出無量金剛薩埵，位於死去的或活著的眾生頭頂。盡力念誦百字明後，自金剛薩埵身體降下甘露，自他一切有情罪障得以清淨，再念 108 遍百字明後，金剛薩埵化光融入自他一切眾生。於懺悔對境、懺悔者無緣之境界中修習空性，於空性中片刻入定。此乃世俗諦和勝義諦懺悔之法。依此，前世無量罪障也可得以清淨。”



In *Collection of Good Deeds*, Chagme Rinpoche imparts a simple pith instruction: “Visualize Vajrasattva at the crown of your head, and from him emanating numerous Vajrasattvas, each sitting on the top of other beings, either alive or dead. Recite the Hundred Syllable Mantra as many times as

you can and visualize that the nectar, flowing down from Vajrasattva's body, cleanses the obscuration of yourself and all others. Recite the mantra another 108 times, and then visualize that Vajrasattva dissolves into light and melts into yourself and all beings. Recognize emptiness while seeing that neither the support for purification nor the one who does the purification has any real existence. Remain unmoved in the state of emptiness momentarily. This is the way for confession in the context of both absolute and relative truths. By this practice, even incalculable downfalls in previous lives can be purified.”

這種修法不僅僅適用於今天，即使在平時，如果能以此修法為家人、為他人所造惡業進行懺悔，不但很有必要，而且也非常方便。

This practice suits well for today's occasion, however, it does not stop here. In everyday life, we should use it to purify the non-virtues of our family members and others. It is not only necessary, but also very convenient.

壬午年正月十四日

2002年2月26日

*14th of January, Year of RenWu*

*Feb. 26, 2002*



## 勿貪 | *No Craving*

利衰、苦樂、稱譏、毀譽，這八種世俗法，世間的人特別貪執。然而，卻是修行人之大障。了達一切如芭蕉般無實，不生貪戀，方為修行人之本分。《入菩薩行論》中云：“故於諸空法，何有得與失？誰人恭敬我？誰復輕蔑我？苦樂由何生？何足憂與喜？若於性中覓，孰為愛所愛？細究此世人，誰將辭此世？孰生孰當生？孰為親與友？如我當受持，一切如虛空。”要達到很高的境界，必須捨棄一切外物，現量證悟二無我，方能不為八風所動。

Gain and loss, pleasure and pain, fame and defamation, praise and blame, these eight worldly concerns are what ordinary people care about most. However, they are huge impediments for spiritual seekers whose job is to see them as essence-less as the banana tree and to give up on them. In *The Way of the Bodhisattva* it says:

When all things are devoid of true existence, what is there to gain, and what to lose? Who can be honored or humiliated by whom?

From where can pain and pleasure arise, what can be liked and what loathed? When examined as to its true nature, who is craving, what is there to crave?

Upon analysis of this world of living beings, who will die in it? Who will come to exist? Who has existed? And who, indeed, are relatives and friends?

May beings like myself realize that everything is just like space!

To attain a high level of realization, one must eliminate clinging to all external objects and realize the emptiness in self and all phenomena. It is only then one becomes firmly unshakable by the eight worldly winds.



一次，色頓山谷的信眾迎請仲敦巴去傳法。他對弟子吉祥自在說：

“你代我去吧，我正在修捨棄世間之法，若去了會對修習捨棄世間不利。”然後就終日穿著一件綴滿補丁的陳舊衣服，將上衣脫下，兩隻袖子搭在雙肩，有時獨自消逝於柏樹林中，有時倚在藤杖上打杵休息，口中念著《親友書》中的句子：“利無利苦樂，稱無稱毀譏，了俗世八法，齊心離斯境。”有時又喃喃自語：

“我是希求解脫者，莫為名聞利養縛。”等全部文字，有時僅念出開頭部分，有時僅念誦了一半，就已經安住。

Once, Dromtonpa's followers at the Serdung Valley sought him out for teachings. He asked his disciple Jixiang Zizai (Auspicious Ease) to go instead: "I am now practicing on renouncing the secular world, should I head out, it would be a disservice to my practice." Staying put, he wore nothing but tattered clothes covered with patches, often he took off the upper garment and threw it over his back, with two sleeves hanging over his shoulders. Sometimes he disappeared into the pinewoods, at other times he leaned against his rattan cane for breaks. Often he recited the verses in *Letter to a Friend*: "Gain and loss, pleasure and pain, fame and defamation,



praise and blame, see them as the eight concerns of the secular world. To pacify your mind, abandon them all.” Sometimes he murmured to himself: “Being the one seeking liberation, I am not bound by fame, power, money, or gain.” He would finish the whole verse, but many times he entered meditative absorption when he was only halfway through or barely at the beginning.

他對弟子的唯一教言就是：“在短暫的人生當中不要希求世間法。”他的大弟子金厄瓦遵照教言，櫛風沐雨，苦苦修習。終於平息了世間八法，達到“雷霆不能駭其念，火焦不能傷其慮”的境界。

His unique instruction to his disciples was: “Chase not after the eight worldly concerns in this brief human life.” His main disciple Chengawa took this teaching to heart and practiced most tenaciously, forbearing adversities and braving the elements. Finally Chengawa subdued the eight worldly concerns and reached the state of “no lightning thunderbolt can shock his concentration; no scorching flame can inflict his mind.”

壬午年正月十五日

2002年2月27日

*15th of January, Year of RenWu*

*Feb. 27, 2002*

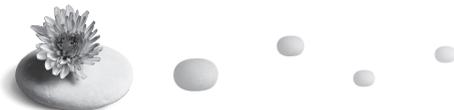
## 內觀 | *Reflecting Inward*

“總之，通達心性光明不變之真如，並證悟諸法僅是假立實則空性後，如果精進修道，則將完全轉依或徹底清淨諸遍計執著心之不淨迷現，從而趨至原有的本性中，圓滿擁有身語意無盡莊嚴輪清淨剎土。此乃一切教法之精華。”三世諸佛之本體，全知無垢光尊者在《大圓滿心性休息大車疏》中，將八萬四千法門歸納為一句話，留與後世有緣者，實為我等之幸事。世間之如意寶也不能相提並論。

Longchenpa, the embodiment of the Buddhas of three times, says in *A Treatise on Finding Comfort and Ease in the Nature of the Mind*:

In brief, one should first realize the luminosity of the mind's nature and its changeless essence, and moreover, see all phenomena are mere provisional concepts and thus empty in nature. Then, by practicing on the path ardently, one can completely transform or purify the impure phenomena arising from the confused mind of false perceptions, thus approach the primordial state, and perfectly accomplish pure land as the mandala of ornament of the inexhaustible body, speech, and mind. This is the crux of all Dharma teachings.

This one instruction, in which the master has subsumed 84,000 teachings for future destined disciples; even the world's best treasure cannot compare. How fortunate that we have now encountered it!



若能心往內觀，時刻安住此境界，則能現前心性之本來光明。否則，因由二取執著，從而顛倒迷惑，“一生二，二生三，三生萬物”，將柴米油鹽、恩恩怨怨、榮辱得失、是非成敗的包袱背在肩上，通往輪迴的通衢大道便會為之洞開。

Turning the mind inward and remaining absorbed in this state constantly, the mind's primordial luminosity will reveal itself. Otherwise, seized by dualistic grasping, one will become perverted and confused, "one produces two; two produces three; three produces all things." Hauling on one's shoulder life's baggage—the toil for food and daily needs, love or hate, honor or disgrace, gain or loss, right or wrong, success or failure—is a sure way to make the gate of samsara's thoroughway wide open.

唐朝怪僧拾得禪師曾說：“一向迷本心，終朝役名利。名利得到身，形容已憔悴。況復不遂者，虛用平生志。”見世間之人不明此理，為一些蠅頭小利，苦苦鑽營，禪師又復道：“悠悠塵裡人，常樂塵中趣，我見塵中人，心多生憫顧。何哉憫此流，念彼塵中苦。”可見禪師悲心之切。只可惜落花有意，流水無心，禪師只能徒喚奈何了！

The unconventional monk of the Tang Dynasty, Zen master Shi De, once said:



Not knowing the mind's true nature, one seeks fame and wealth always.

Having gained fame and wealth, one appears careworn and haggard.

Not to mention those who failed in the game, wasted are their whole lives indeed.

Again the master, seeing that ordinary people are still oblivious to the Doctrines and labor painstakingly for minuscule gains, teaches:

Unmindful are worldly folks, immersed always in sensual pleasures.  
Arising in my heart is compassion, when beholding these beings.  
Worrying about their suffering, how can I not feel sad?

The master's earnest compassion is palpable. But alas, as the saying goes,

Yearning for love, the flower on the bank sheds its petals,  
Yet the heartless brook heeds not and babbles on.

No wonder the Zen master can only sigh deeply in vain!

但願禪師的這番苦心不會被時光的風刮到九霄雲外去了！

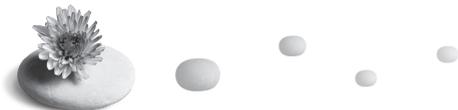
May the master's sincere guidance not dissipate into nothingness as time passes!

壬午年正月十六日

2002年2月28日

*16th of January, Year of RenWu*

*Feb. 28, 2002*



## 生死 | *Life & Death*

生命，在音樂家的樂章裡，是遠處高樓上飄來的渺茫笛聲；在文學家的筆下，是荒漠中的一縷甘甜清泉；在社會學家的眼裡，是奔馳著的欲望列車；……生命，是那麼充滿了詩情畫意，卻又那麼深不可測。隨著地球的轉動，人類創造了絢爛多姿的物質文明。然而，關於生命的問題，卻如同古埃及文明留下的千古之謎一樣，一直成為西方人難以逾越的天塹。

Life, in the music of composers, is the faint melody of flutes drifting from a remote tower; as penned by writers, it is a refreshing spring in the desert; as seen by sociologists, it is a charging train of desires... Life, filled with poetic charm as it may be, remains unfathomable. Humans have made great strides in material civilization as time passes; yet life's enigma, like the eternal riddle from Egypt's ancient culture, remains an impassable chasm for most Westerners.



直到溫慈將藏傳佛教揭示生死之謎的典籍《西藏度亡經》翻譯成文，昭然示眾，才填補了西方關於人類靈魂奧秘之空白。該書引起了西方社會的極大關注，被翻譯成多種文字。從而使藏傳佛教在西方名聲大振。也使人們在茶餘飯後，開始考慮生存和死亡的問題。但這並不像莎士比亞筆下《哈姆雷特》中的王子，每天思索生存和死亡，卻以悲劇而告終。現代的人們將如何面臨死亡作為課題，各種臨終關懷機構應運而生。

The Westerners' comprehension of human consciousness remained a void until Evans-Wentz first translated *The Tibetan Book of the Dead* into English. This book, a classic of Tibetan Buddhism and now published in many languages, reveals the mystery of living and dying and has attracted great attention in the West. Tibetan Buddhism became well-known in the world and people started to ponder the topics of living and dying. But this kind of musing is different from that of the prince in Shakespeare's *Hamlet*, who died a tragic death after mulling over life and death every day. Instead, people nowadays try to deal with the issue of how to face death, and institutions devoted to terminal care have thus come into existence.

那木達司於一九七三年創辦了臨終關懷機構，為癌症、愛滋病晚期患者提供服務。他們視病人如親人，瞭解他們的痛苦，幫助他們在絕望中求得希望。他親自到三藩市為即將死去的布魯斯傳授他從《西藏度亡經》中獲得的教言：“不要逃避痛苦，坦誠你的過錯，學會寧靜和安詳，慢慢地認知心的本來光明。……”在那木達司的引導下，布魯斯因痛苦而扭曲的臉頰逐漸緩和下來，在安詳中緩緩而去。

In 1973 Ram Dass founded a hospice center to provide services for terminal cancer and AIDS patients. Caring for patients and trying to understand their pains, hospice staffs help patients to find hope in a hopeless situation. Ram Dass visited a dying patient named Bruce in San Francisco; he shared with him the teachings in *The Tibetan Book of the Dead*: “Escape not from the pains and confess your mistakes; learn to be calm and at peace. Slowly you will recognize the innate luminosity of your mind....” Guided by Ram Dass, Bruce's twisted, agonized face gradually relaxed, and he made a tranquil and graceful exit.



令西方人跌破眼鏡的是，幾乎每一個老一點的西藏人，都是臨終關懷方面的專家。他們從小就被訓練如何面對死亡，很多修行人依照前輩大德的言教實修，早已將死亡作為脫離肉身、躍往解脫的一種契機。其他人也是將死亡作為生命的一種轉化過程。與西方人臨終之時，手足無措，只能求助於醫生的境況相比，不能不說是一種幸運。

What baffles Westerners most is that nearly every elderly Tibetan can be termed an expert in hospice care. They have been taught since a very young age how to squarely face death, and many practitioners have long followed the teachings of great masters. Their practices make them see death as a turning point, one that leaves the corporeal body behind and allows them to spring into liberation. As death approaches, Tibetan folks regard it as a transformative process of life, while Westerners feel completely lost and can only plead to medical doctors. Comparing these two attitudes, we must say the Tibetans are lucky.

感謝蓮花生大師給西藏人在精神上留下的這筆生死秘訣的寶貴財富！

The teaching on the secret of life and death is the most precious, we are forever grateful to Guru Rinpoche for leaving Tibetans such a rich spiritual legacy!

壬午年正月十七日

2002年3月1日

*17th of January, Year of RenWu*

*March 1, 2002*

## 恐怖 | *Being Fearful*

隨著社會的日益發展，我們享受著科學技術帶給我們的巨大物質財富。但另一方面，現代社會帶來的一堆魚龍混雜、良莠不齊的東西，卻因腐爛發酵而未做清理，正散發著令人作嘔的氣息，攪亂了我們的往日的寧靜。使原有的傳統幾乎受到了毀滅性的打擊。

As society progresses, we are privileged to enjoy tremendous material well being resulting from science and technology. But bad influence is part and parcel of modernization. Once getting jumbled in and staying on, the evil force becomes a putrid, fermenting thing giving off nauseating odors. It demolishes the peacefulness we once knew and delivers destructive blows to old traditions.

“路不拾遺，夜不閉戶”已經成了一個童話，人們隨時隨地都有可能遭到恐怖的襲擊。白天怕小偷，夜晚懼強盜。走在街上，膽戰心驚；坐在家裡，提心吊膽。雖然家家戶戶的陽臺上，都安裝起鳥籠一樣的防護欄，卻並不能抑制人們的恐怖心態。

The Utopian life described as “no one pockets anything found on the road, nor is there a need to lock the door at night” has been reduced to a fairy tale these days. People are subject to horrific attacks at any time and any place. We fear brigands by day and burglars by night. Sitting at home, we are terrified; going out, we are scared. Security fences like birdcages are erected around the balconies of every household for protection, yet they have no power to mitigate people’s fearful mindsets.



911 事件後，世界各國都在盡力採取各種方式，以期對恐怖活動予以致命的打擊，結果卻收效甚微。

After 9 · 11, many countries in the world have attempted various means of fatally cracking down on terrorist activities, but their outcomes are anything but effective.

美國第一暢銷書《恐怖檔案》中透露，為了維護和平，挽救無辜生命，美國政府懸賞 2,500 萬美元尋找賓拉登的下落。並保證為提供線索者的保密身份，並為其家人轉移居住地提供方便等等。儘管待遇優厚，但至今卻毫無下文。

A bestseller in the United States, the book *Profile of a Terrorist Network* revealed that the American government, for the sake of peace keeping and saving innocent lives, had offered a reward of \$25 million for tips regarding Osama Bin Laden's whereabouts. The offer also promised total privacy for the tipster as well as relocation assistance, etc. Regardless of the rich reward, no progress has come about so far.

《入菩薩行論》中云：“頑者如虛空，豈能盡制彼？若息此嗔心，則同滅眾敵。”如果沒有調伏自己的內心，而想將世間的怨敵一一消滅，完全是癡心妄想！

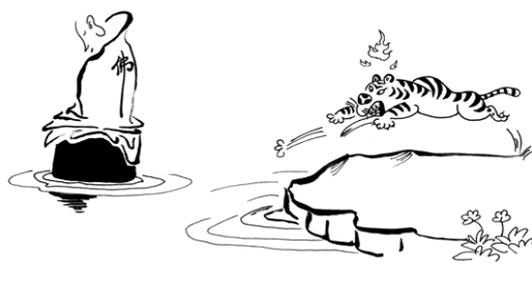
In *The Way of the Bodhisattva*, it says:

Wicked beings are as unending as space; they cannot possibly all be subdued.

But when the mental attitude of anger is slain, slain is every enemy.

Trying to conquer all the enemies in the world without first overcoming one's own mind is nothing but wishful thinking!

釋迦牟尼佛在因地時曾轉世為一婆羅門。一次，他與蛇、鴿子、烏鴉、野獸在一起，野獸說：“恐怖是最大的痛苦。”烏鴉說：“饑餓



是最大的痛苦。”蛇說：“嗔恨是最大的痛苦。”鴿子說：“貪心是最大的痛苦。”婆羅門為了斷除牠們的四大痛苦，而對牠們說：“痛苦的根源是無明，要遠離痛苦，必須持守五戒。”蛇、鴿子、烏鴉、野獸依此法行持，而轉世得人身，並經修持，終獲果位。

In one of his past lives, Buddha Shakyamuni was reborn as a Brahmin. During one of his gatherings with a snake, a pigeon, a crow, and a beast, the beast said: “Horror is the worst suffering.” The crow said: “Hunger is the worst suffering.” The snake said: “Hatred is the worst suffering.” The pigeon said: “Avarice is the worst suffering.” The Brahmin then taught them how to eradicate these four worst sufferings: “The root cause of suffering is ignorance. To be free from suffering, one must uphold the five precepts.” The snake, pigeon, crow, and beast all followed the instruction and were reborn as humans; they eventually attained liberation through practice.

其實，歷代很多修行人生活的山澗、岩洞，都是遠離恐怖的殊勝地。元代的石屋清瑛禪師在岩畔的三間石屋裡苦修，方圓幾十里，荒無人煙，



柴門也是虛設的，從不關閉。因為除了自己沒有其他人出入。故寫下了  
“黃葉任從流水去，白雲曾便入山來，寥寥岩畔三間屋，兩片柴門竟日  
開。”可見其悠閒自在之心情。真是羨煞我也！

In fact, the dwellings of spiritual seekers through the ages, whether set in rocky caves or by mountain streams, were all auspicious locations devoid of terror and fear. The Zen master Shiwu Qing-gong of the Yuan Dynasty retreated to a place where no human had ever set foot for miles around. He practiced unremittingly in three stone huts located near rocky boulders; his twig door was never locked, as there was no one else around. He wrote:

Fallen yellow leaves float away freely in the stream,  
White fluffy clouds sail toward the mountains.  
The plain hut of three stone caves by the cliff is my dwelling,  
Its twig double door is always left open all day long.

How easygoing and carefree was his mind, I am totally envious!

壬午年正月十八日

2002年3月2日

*18th of January, Year of RenWu*

*March 2, 2002*

## 不知 | *Knowing Not*

討厭的背又開始痛了。

Oh no, the bothersome backache is here again.

任你春氣乍寒乍暖，春雲或卷或舒，病痛總是不講情面的。使人無心窗外的美好春色。

Sickness is anything but merciful. Regardless of the weather—warm or chilly, cloudy or cloudless—it pounces on me and renders me in no mood to enjoy the spring splendor beyond the window.

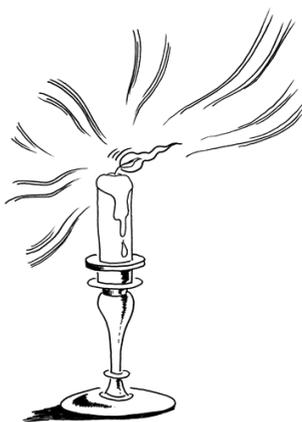
人在生病之時最容易意念死亡。

One becomes most susceptible to the thought of death in illness.

也許今天就會死去吧！不知《釋迦牟尼佛廣傳》是否能翻譯完？也不知《大圓滿心性休息大車疏》能否善始善終？因為沒有時時意念死亡，空耗無數光陰。如今老之將至，難免有日薄西山之感。在所剩不多的時日裡，更應精勤住持正念，不為外塵所轉。

Perhaps I'll die today! Who knows if I'll be able to finish the translation of *The Great Biography of Shakyamuni Buddha*,

the *White Lotus Will A Treatise on Finding Comfort and Ease in the Nature*



*of Mind* end as well as it began? As I have not been mindful about death, I have wasted a huge portion of my life. Now that old age is creeping in, I can't help feeling my days are numbered, just like the sun setting beyond the western hills. In the little time left, I should always maintain the right view, be diligent and unfettered by worldly affairs.

且記一首南宋宏智正覺之語以自勉：

To encourage myself, I am citing here the verse on realization by Hong Zhi of the Southern Song Dynasty:

法喜為食，慈悲為舍，

Dharma bliss is my sustenance, compassion is my dwelling,

信佛是歸，視身如借。

Faith in the Buddha is my final settling place; this body of mine is merely on loan.

住正念以唯勤，趣外塵而無暇。

Being mindful is my sole endeavor; I have no time to spare on earthly affairs.

將法喜作為食物，將慈悲作為房舍，將信佛作為歸宿，將身體視為借物，精勤地住持正念，無有閒暇趨逐塵世。勿涉足名利，勿貪戀外境，時刻視生命如風中之燭。

Take Dharma bliss as sustenance; regard love and compassion as dwelling places. Take faith in Buddhism as the final destiny; understand that the body

is on loan. Always diligently maintain the right view; spare no time in chasing the mundane affairs. Keep off fame and wealth; crave not external attractions. Always see life as a candle flickering in the wind.

能否做到？

Can I accomplish all of this?

難也！

It is tough!

壬午年正月二十日

2002年3月3日

*20th of January, Year of RenWu*

*March 3, 2002*



## 打我 | *Hit Me*

歷史上的有些大成就者，在攝受弟子時除了溫和的教言，也會採取特殊的方法令弟子頓時開悟。

In order to bring about their disciples' sudden revelations, great masters throughout history at times employed some peculiar training methods besides using gentle words.

那諾巴依止帝諾巴時經歷了十二次大苦行、十二次小苦行。最後，有一天，帝諾巴左手抓住那諾巴的喉竅，右手脫掉鞋子，拿起鞋猛擊他的額頭，那諾巴驟然昏迷。蘇醒之時，相續中生起了與上師一樣的功德，證悟了上師的智慧與自己的心無二無別。

Naropa, when following Tilopa, underwent 12 major and 12 minor hardships. Finally, one day Tilopa grabbed Naropa's throat with his left hand and with his right hand he took off his sandal and hit his disciple on the forehead with it. Naropa lost consciousness. When he came to, all the qualities of his teacher had arisen in him. The teacher's wisdom and the



disciple's mind had become one in realization.

宋朝的了義禪師 17 歲時拜見高峰禪師，高峰禪師賜予他“萬法歸一”的參禪訣竅。此時，了義禪師見松樹上落下雪花，便若有所悟地寫出一首偈子呈師，師父不由分說，提起木棒就將其打入深淵。

遍體鱗傷的了義於痛苦中反觀心的本性，終於得以遠離一切方向與戲論，並寫下：“大地山河一片雪，太陽一出便無蹤，自此不疑諸佛祖，更失南北與東西”的佳句。

Zen master Liao Yi of the Song Dynasty at 17 paid a formal visit to Master Gao Feng and was given the pith instruction of meditating on “all phenomena converged to be one”. One day when seeing snowflakes fall from pine branches, Liao Yi was inspired to write a poem which he submitted to his teacher. Giving no chance for explanation, the master lifted a wooden stick and hit the student down into a deep ravine. With painful wounds all over his body, Liao Yi reflected on the nature of the mind and finally reached the stage that is beyond all fixation and conception. He left these beautiful lines:

Gone swiftly is all the snow covering the vast land, once the sun appears.

My doubt in Buddhas and the fixation on east, south, west, or north, likewise, are now all vanished.

黃檗禪師在攝受弟子臨濟時，一共打了 61 棒，造就了曠古絕後的一代宗師，而使叢林裡有“臨濟將軍，曹洞農夫”之說。可見其秉承上師傳統，青出於藍而勝於藍的禪風。

When Zen master Huang Bo took Lin Ji as his disciple, he hit him 61 times with sticks and made him the most outstanding Zen master in generations. There is a saying about Zen schools: “Lin Ji is like a war general, while Cao Dong is like a field farmer.” It’s obvious that Lin Ji, while carrying on the



lineage tradition, also has developed his own unique Zen style that even surpasses his teacher's.

什麼時候上師也能給我當頭一棒啊！

When, if ever, will my Guru give me a hit on the head?

壬午年正月二十一日

2002年3月4日

*21st of January, Year of RenWu*

*March 4, 2002*

## 教言 | *Masters' Teachings*

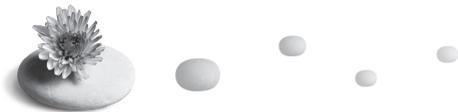
好美的清晨！

What a beautiful morning!

窗外是滿天朝霞，燦然如焚。房屋、樹木、草地、道路……都染上了幾分紅意。使我也樂融融地陶醉其間，而不知身之所在。貢確森確！（供養三寶！）

Outside the window, the whole sky was filled with the sunrise's glow, as rosy as if it were ablaze. Houses, trees, lawns, roadways.... all were tinted with a reddish hue. I drenched myself merrily in this glory as if spellbound. Gong Que Sen Que! (Offering to the Three Jewels!)

隨手翻開書本，恰好翻到藏地大成就者、伏藏大師——智悲光尊者給弟子班瑪桑頓的一段話：“一個人踏入佛門真正想修行時，常常會有魔障出現。此時應該遠離惡友，不隨波逐流，小心翼翼地觀察；不論與誰接觸，都應堅持獨立自主的風範；因為即使說真語，也會增長貪嗔心，所以應當視世人形同陌路，堅持禁語；對因果善加取捨，發菩提心；無論在深山還是城市，都應觀自己的內心；不論快樂還是痛苦，都應斷除



分別念，觀心的本性；時常處於如夢如幻的境界；觀察自心不生不滅的本性，後得之時善根迴向菩提。這就是我最深的教言。”

Flipping through books, I chanced upon this passage that Rigdzin Jigme Lingpa, the great Tibetan siddha and a tertön master, says to his disciple Padma Sangdon:

When one embraces Buddhism and embarks on genuine practice, it's not uncommon for morbid obstructions to surface. One then should stay away from evil friends and be vigilant. Do not drift with the tide. When dealing with people, be sure to uphold your principles and self-reliance, and make your own decisions. Any speech, even words of truth, feeds avarice and aversion, therefore maintain the code of silence firmly, and regard worldly people as strangers. Know what to adopt and what to avoid according to karmic principles, cultivate bodhichitta. Whether traveling to the city or in the mountains, always watch your mind. In happiness or sorrow, always cast off discursive thoughts and observe mind's primal state. Maintain the recognition that appearances are illusory and dreamlike. Look into your mind's essence that is without birth or death. In post-meditation, dedicate all the merits to enlightenment. These are the most profound teachings from me.

寂光大師也說：“獨自一人修佛果，道友二人修善緣，三四以上貪嗔因，故吾獨自而安住。”

Master Repa Shiwa Ö also says:

Buddhahood is within ourselves alone.

Although spiritual companions support our practice,

Having more than three or four together brings up hatred and attachment.

So I for one shall stay alone.

寂靜山林是往昔諸佛菩薩獲得寂滅之處。那裡無有憤鬧、散亂，出離心、菩提心、信心等一切增上生、決定勝之功德皆可無勤而生起，一切行為自然而然會全部轉為善法。

Quiet and solitary mountainsides are the places where Buddhas and Bodhisattvas found peacefulness. There is nothing to make you busy, no distractions; all qualities that increase merit or lead to liberation—renunciation, bodhichitta, faith, and so on—will arise effortlessly. As a result, your whole way of life becomes wholesome spontaneously.

何必遲疑，快到寂靜山林去獨自修心吧！

Why hesitate? Go quickly to a secluded forest and practice in solitude!

壬午年正月二十二日

2002年3月5日

*22nd of January, Year of RenWu*

*March 5, 2002*



## 善夢 | *Auspicious Dream*

一覺醒來，時鐘剛打過 6 點。

When I woke up, the clock had just struck six.

昨晚作了一個好夢。雖然明知夢境本為幻化，但作為一個凡夫，心裡仍然很高興。一直猶豫著是否把夢境寫下來，最終寫下來的念頭還是佔了上風。

I had a good dream last night. As an ordinary person, I couldn't help feeling overjoyed, even knowing that all dreams are but illusory. I wavered on whether to write down the dream. In the end, to do so got the upper hand.

這是我離開成都後，第三次夢見米滂仁波切。

This is the third time that I dreamed of Mipham Rinpoche since I left Chengdu.

第一次是在醫院，在夢中，我得到了《辦法法性論注疏》的傳講。第二次也是在醫院，我獲得了《辨中邊論》、《智者入門》的傳承。醒來之後，生起了大慢心，不可抑制地想將自己所得到的傳承，及時地為別人傳講、翻譯。

The first dream happened when I was in the hospital. In it, I received a transmission to teach the *Commentaries on Distinguishing Dharma and Dharmata*. The second time, which was also during my hospitalization, I was given the transmission of *Distinguishing the Middle and the Extremes* and the *Gateway to Knowledge*. Upon waking up, I was so proud of myself

and could barely hold back my strong urge to immediately translate or teach others the transmissions that I had just received.

昨晚，米滂仁波切連續以三個人的形象出現。在見其中最後一位時，心裡很清楚地感覺到米滂仁波切的幻化。他的形象像一位 40 多歲的康巴在家人，頭髮黝黑發亮，眼睛炯炯發光，眉毛濃黑，臉膛黑裡透紅，牙齒潔白如雪，身穿藍色藏袍，很高興地躺在我床上的左邊……，令我生起強烈的恭敬心，感覺他是諸佛菩薩的智慧身。他看起來平易近人，我也就平時的一些問題向他請教……。醒來之後，仍感覺到他的餘溫，不敢去坐剛才他坐過的地方。



Last night, Mipham Rinpoche appeared as three different persons in turn. When the last one came, I clearly sensed that the emanation must be Mipham Rinpoche. He looked like a Kham layman in his 40s, with hair gleaming black and eyes brimming with vigor. He had thick dark eyebrows and snow-white teeth; his tanned face had a rosy tint. Wearing blue Tibetan brocade, he pleasantly settled to the left side of my bed. A deep sense of reverence arose in my heart and I felt that he is the wisdom embodiment of all the Buddhas and Bodhisattvas. He seemed amicable, and I sought his advice on the questions I always had... When I woke up, I could still feel the warmth of his body, and I dared not touch the place where he had been moments ago.



有人認為把夢講出來不好，前大德智悲光尊者說：“好夢說出以後，就再也不會顯現了。”法王上師也說：“老虎可以跳得很遠，青蛙是不能效仿的。”可見把夢說出來不太好。不過，不管怎樣現在已經說出去了。Some people disapprove of talking about dreams. Rigdzin Jigme Lingpa once said: “A good dream, after being disclosed, will never come back again.” Our revered H.H. Jigme Phuntsok Rinpoche also taught: “A tiger can leap quite far, but a frog just cannot follow suit.” It seems that talking about one’s dreams is not a good idea. Anyway, now I have said it, and that’s it.

但一直困擾著我，使我百思不得其解的是，儘管我多年來一直誠心祈禱，不知無垢光尊者為何始終沒有在我的夢中顯現？

Yet what puzzles me still is that I have prayed most earnestly to the Omniscient Longchen Rabjam for many years, yet he has never appeared in any of my dreams. Why? I have no answer!

以上所提及的，只是我偶爾作的好夢，如果將所有的惡夢都記錄下來的話，那就成了又臭又長的裹腳布了。

Here, I am only describing a good dream that came to me just once in a blue moon. Should I recount all my bad dreams, they would be nothing but long filthy foot wraps.

壬午年正月二十三日凌晨

2002年3月6日

*At dawn, 23rd of January, Year of RenWu*

*March 6, 2002*

## 閉口 | *Tight-Lipped*

作為修行人平時應常觀己過，時刻保持沉默。嘴應用於念誦、讚頌功德等有意義的事，否則會對來世造成很大危害。

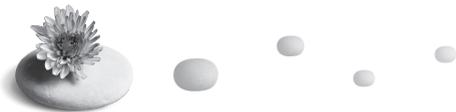
As spiritual practitioners, we should always check up on our own faults and keep silent all the time. The mouth is to be used in meaningful activities such as recitation or extolling virtues; otherwise it may cause grave harm to future lives.

蓮花生大師離開藏地時教育弟子：經常胡言亂語者，容易被別人了知其心，其嬉戲之語有時被理解為真實，其真實語有時又會被誤認為玩笑，容易之事也因此而難以成辦，諸弟子應閉口寡言為妙。藏地大德常用此語教育弟子，使其免造口業。

Master Padmasambhava, when departing Tibet, taught his disciples:

Loquacious people easily betray their thoughts to others. Their jokes sometimes are interpreted as the real thing while true statements are misunderstood as jokes, making even simple tasks difficult to accomplish. Thus all disciples had better keep their mouths shut and say very few words.

Great Tibetan masters often cite this instruction to caution students, lest they commit verbal non-virtues.



偉大的修行者樂索巴格西說：“現在的人喜歡追求大法。整天求此法、求彼法，但將所求之法真正進行實修者卻十分罕見。那些人從不想所求之法是否修成。許多人自詡為三寶弟子，口裡常說：‘我是三寶弟子。’背地裡卻經常誹謗上師、僧眾等。所以我時常在想，我們的口實是在是深墮地獄的因。世上如果有人肯聽我的話，就應當將嘴鎖上，把鑰匙交與他人，直到迫不得已必須吃飯的時候才打開，平時都一直緊鎖著。如果能這樣，那該多好啊！”



The great practitioner Geshe LeSogpa says:

People nowadays like to chase after high teachings; they spend days on end requesting this or that instruction. Yet rarely do they put the requested teachings into actual practice, nor do they care about accomplishing them. Bragging that they are disciples of the Three Jewels, they always babble, ‘I am a follower of the Three Jewels,’ yet they slander their teachers or Sangha members behind them. I always think the mouth can really drag us to the hell realm. If people were to listen to me, they should lock up their mouths and hand the keys to others. The mouth would stay locked all the time, opening only for the necessity of eating. How wonderful if this would actually happen!

宋朝的石門慧開禪師也自稱為“默翁”，他在詩裡寫道：“飽諳世事慵開口，會盡人間只點頭。莫道老來無伎倆，更嫌何處不風流。”從該詩的字裡行間中，也不經意地流露出禪師早已諳熟世事，進入真正風流、

自在、逍遙之境界，既不在乎他人的讚毀，也懶於談論他人是非短長的博大胸懷。

Zen master Shimen Huikai called himself “the silent old fellow.” He wrote this poem:

Been there, done that, I am now too lazy to talk.  
Seen it, known all, I care only to nod to people.  
Declare not that this old guy knows nothing,  
Charming and unconventional is everything but him.

It's clear between the lines that this Zen master has seen it all in this world; he is unconventional, carefree, and unfettered. Being broad-minded, he is unaffected by others' praise or insult, nor does he care to discuss others' personal affairs.

世間也有“沉默是金”、“滿罐水，搖不響；半罐水，響叮噹”的說法。由此可見，閉口是多麼的重要啊！

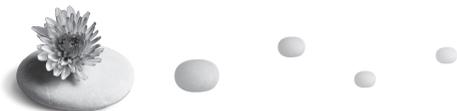
Other adages also say: “Silence is golden,” and “Full of water, a jar makes no sound; half full of water, lots of clattering noise.” It is obvious, then, how important it is to be tight-lipped!

壬午年正月二十四日

2002年3月7日

*24th of January, Year of RenWu*

*March 7, 2002*



## 女人 | *On Women*

今天是三八婦女節，全世界的婦女都在以自己特有的方式，慶祝這一年一度的節日。電視裡、大街上到處都是歡樂的人群。也有一些地方的婦女，選擇在今天為她們在平時受到的不公平待遇而舉行示威遊行活動。 Today is March 8, International Women's Day. All around the world women are celebrating this annual festival in their own unique ways; throngs of cheery people are seen on the streets or TV news. In some areas, women take this occasion to hold rallies to demonstrate against the unfair treatment usually imposed on them.

忽然想起一位女居士問我的問題，為什麼在佛經裡老是把女人說得很低賤？比如《念住經》云：“女人禍害根，毀壞現後世，若欲利己者，當捨一切女。”

A question from a female lay practitioner came to my mind: In Buddhist scriptures, women have always been described as low and degraded. Why is that? For example,

in *Satipatthana Sutra*, it says: “Women are sources of disasters, they ruin this and future lives. Should you want to save yourself, stay away from all women.”



《月燈經》云：“此道無法證菩提，是故切莫依女子，猶如極嗔之毒蛇，一切智者捨棄彼。”

In *The Moon Lamp Sutra* it says: “This is not the way to attain enlightenment, therefore, never place any reliance on women. Like poisonous snakes with extreme venom, they should be avoided by all wise people.”

奉勸別人行持善法、培植善根時也說：“頂禮怙主無量光，聞佛阿彌陀名號，乃至未獲菩提間，不轉女身轉貴族。”

While promoting people to do good deeds and accumulate merits, it is also stated: “I pay homage to the protector Buddha of Infinite Light; by hearing the holy name of Buddha Amitabha, until I reach enlightenment, may I always be reborn in noble bodies rather than in female forms.”

很多佛經裡幾乎對所有剎土的描寫都少不了一句“更無女人及女人名”或“若有女人，聞我名字，得清淨信，發菩提心，厭患女身，願生我國。命終化男子，來我剎土。”

In many sutras, the description of all Buddha's Pure Land include the following: “There are no women per se, or the names of women,” or: “Any woman, having aroused pure faith and bodhichitta upon hearing my name and feeling disgusted with the female body and wishing to be reborn to my Land, will arrive in my Land in a male body when she dies.”

無垢光尊者也一再奉勸後人：“遠離衰損根源之女人。”彷彿女人成了萬惡之源，衰損之根。這種說法是否有點不公平？

Longchenpa has also repeatedly advised future generations: “One should avoid women; they are the sources of decadence.” It sounds like women



have become the sources of all evils as well as the roots of deterioration. Isn't this statement a little unfair?

其實，這都是因為她對佛經瞭解不夠而產生的誤會，經書中的某些教言，只不過是針對女人嫉妒心強等特徵而宣說的。

In fact, these are misunderstandings due to insufficient knowledge of the Buddhist scriptures. Some statements in the sutras are taught specifically for women with a strong propensity for jealousy only.

有關遠離女人的教言，是針對不能消除貪心的男人而言。

The teachings on staying away from women are given specifically to men who are unable to eradicate their covetous minds.

同樣，不能消除貪心的女人，也要遠離衰損根源之男人。

Similarly, for a woman incapable of eliminating her lust, she should also stay away from men who are the roots of deterioration.

《中觀寶鬘論》在羅列女身之不淨後說道：“如於自或他，糞穢起厭惡，自他不淨身，云何不厭惡？如女身不淨，汝自身亦然。”

In *A Great Treatise on Jewel Garland of the Middle Way*, there is a long list of uncleanness of the female body followed by: “If you loathe the excrement and filth from yourself or others, why wouldn't you be repulsed with the grimy body of yours or others? Your own body is just as unclean as the female body so described.”

可見男身與女身是具有同等過患的。

It is obvious, therefore, that the male and female bodies are equal in having the same flaws and shortcomings.

如果一個女人具足信心、慈悲心和智慧，她將遠遠勝過不知取捨因果的男人。

As long as a woman has strong faith and possesses wisdom and compassion, she is much superior to any man who knows not how to act in accordance with the principle of cause and effect.

在藏傳佛教史上，曾湧現過無數的偉大女修行人，如：瑪姬拉准空行母、益西措嘉空行母等等，她們為後世眾生作出了難以估量的貢獻，世間的男子們，又有誰能同她們比肩呢？

In the land of Tibet, there have arisen many great female Buddhist practitioners, such as Dakini Machig Labdron, Dakini Yeshe Sogyal, and others. They have left inconceivable legacies for future generations; how could any ordinary male in the world be on par with them?

《木蘭辭》裡也說：“雄兔腳撲朔，雌兔眼迷離，兩兔傍地走，安能辨我是雄雌？”

In *Ballad of Mulan*, it also says: “The he-hare’s feet go hop and skip, the she-hare’s eyes are muddled and fuddled. Two hares running side by side close to the ground, who can tell if I am a he or a she?”

兔子跑起來時，不能辨別牠的雄雌。

When a rabbit runs, no one can tell if it’s a he or a she.



一個女人真正地發菩提心、精進修行時，她與男修行人所獲得的功德是同樣的。

Any woman who has cultivated genuine bodhichitta and practices the Dharma diligently will attain exactly the same level of quality as a male practitioner does.

壬午年正月二十五日

2002年3月8日

*25th of January, Year of RenWu*

*March 8, 2002*

## 斷根 | *Cutting the Root*

密勒日巴大師曾送弟子寂光一首道歌：“弟子若欲誠修法，應自心坎生信心，切勿瞻顧今生事。爾若欲隨吾修行，應知親友乃魔網，故應掀開此屏障；飲食財物乃魔卒，故應捨棄惡故交；妙欲享受乃魔索，故應遣除此羈絆；知己佳友乃魔女，故應謹防此誘惑；家鄉故土乃魔獄，故應速離此囹圄。死時一切必放棄，不如此時捨最佳。若聽吾教且修持，汝兒即有勝法緣。”

Jetsun Mila once imparted a song of realization to his disciple Repa Shiwa Ö

My son, should you sincerely want to practice the Dharma, arouse strong faith from the depths of your heart, and never cherish the affairs of this life.

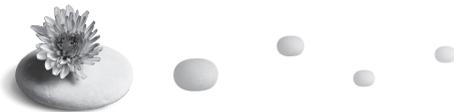
Should you want to follow me to practice, recognize friends and relatives are Mara's net; so you should remove these hindrances.

Food and possessions are Mara's minions; abandon these evil old companions of yours.

Sensual pleasure and enjoyment are Mara's chains; so you should eliminate these fetters.

Intimate buddies and good friends are Mara's daughters; be sure to guard against their temptations.

Native land and hometown are hellish prisons; quickly run away from being incarcerated.



Giving up everything you must at the time of death; now is the best time to leave them behind.

If you listen to me and do the practices, my son, you are connected to the supreme Dharma!

噶當派大德達波仁波切（索南仁欽）修持境界極高，可連續十天一直處於禪定中不動搖，他非常強調修持，說道：“現境有如惡人不恆常，幻身恰似借物速滅失，財物幻化欺誑痛苦因，故鄉如同魔獄束縛源，何人貪執此等漂輪迴，當斷輪迴命脈我執根。”要消除痛苦，遠離魔障，獲得解脫，必須斷除對輪迴的貪著。

The great Kadampa master Dapo Rinpoche (Sonam Rinchen) attained a high level of accomplishment; when in deep Samadhi, he could remain immobile for 10 days straight. He strongly emphasized actual practice and once said: “Appearances are as unreliable as evil-doers; this illusory body, on loan to us, is easily lost. Wealth, flimsy and deceiving, causes suffering;



hometown, a demonic prison, entraps you to no end. Those who enjoy drifting in the rounds of samsara should cut samsara’s lifeblood and root—self-attachment.” To be freed from suffering, to demolish obstacles and attain liberation, the only recourse is to sever the grasping to samsara.

唐代的道林禪師常年在一棵松樹上習禪，被人們稱為“鳥巢禪師”。一日，白居易慕名前去拜訪。見他住在樹上，便說：“禪師住的地方太危險！”“鳥巢禪師”回答說：“我看大人才危險呢！”

Zen master Dao Lin of the Tang Dynasty often practiced meditation up in a pine tree and was known as the “Bird Nest Zen Master.” Poet Bai Juyi once paid him a visit out of admiration. Seeing the master living high up in the tree, he said: “Master, the place where you are living is quite dangerous!” The Bird Nest Zen Master replied: “The way I see it, Sir, it is you who are in danger!”

白居易不解地問：“我身為朝廷命官，何險之有？”

Perplexed, Bai Juyi asked: “I am an official in the royal court, why am I in danger?”

“鳥巢禪師”說：“世俗緣業相煎，冤冤相報，煩惱不息，難道不危險嗎？”

The Bird Nest Zen Master replied: “People in the secular world, driven by karma, harm each other continuously; they take turns avenging one another and breed endless afflictions. Aren’t these situations dangerous?”

一句話，說得白居易啞口無言。

This simple answer rendered Bai Juyi dumbfounded.

是啊！世間之人時時為功名利祿所累，煩惱叢生，難道不是生活在看不見的監獄、魔網中嗎？難道不是很危險嗎？



It's so true! Ordinary people are always toiling for fame and wealth; they are constantly confused and worried. Aren't they living in an invisible prison or in the devil's web? Couldn't it be said that they are in grave danger?

速速逃離此險境吧！

Hurry! Run away from this dangerous place!

壬午年正月二十六日

2002年3月9日

*26th of January, Year of RenWu*

*March 9, 2002*

## 可憐 | *How Pitiful*

當今時代的人早已解決了溫飽，但卻總給人一種“饑不擇食”的感覺，孔雀肉、馬肉、蠍子肉、老鼠肉、狗肉……，甚至還有賣人肉包子的傳說。不管是真是假，如果這些殘忍的惡習繼續下去，總有一天會像斑足國王一樣啖食人肉的。

People nowadays have long managed the basic needs of food and clothing. But the kind of meats some humans consume—that of peacock, horse, scorpion, rat, or dog, you name it—gives the impression of insatiability that “a hungry man will refuse no food.” So much so that buns made of human flesh are rumored to be on the market. Although the allegation is dubious, the propagation of such savage habits is bound to bring about the day of human flesh eating, like that of king Kalmasapada.



偶爾路經一狗肉店，裡面賓客如雲，個個都滿面油光、神采奕奕，他們打著腥臭的飽嗝，忙著與同伴猜拳行令，沒有任何人去注意蹲在門口鐵籠裡的那隻黑狗。

By chance I walked by a packed canine steakhouse. The greasy-faced patrons were erupting with excitement; burping stinky breaths, they preoccupied themselves with a drinkers' wagering game. It's no surprise



that no one paid any attention to the black dog locked up in the cage at the storefront.

牠蜷縮著強壯的身軀，可能因為知道自己即將面臨宰殺的命運吧，眼裡湧著澄澄的淚，以哀怨的神情目視著過往的人群。冷漠的人們都在忙著為衣食而奔波，何有閒暇為一條狗而駐足呢？

The dog, perhaps aware its imminent fate of being slaughtered, curled up its muscular body and, with tearful eyes, stared at passersby with grief and resentment. But crowds were indifferent; they just rushed about for their own survival needs. How could anyone care to spare time to halt for one dog?

這也是前世之因所獲之果啊！經云：“若人不恭敬，疑惑四偈師，將成百世狗，復轉腫瘤者。”在業力面前誰也無能為力，我想這條狗也許就是前世辱罵了自己的上師，故而遭此厄運的。

This can only be the effect of actions in previous lives! The scripture says: “Disrespect and distrust to teachers—even to the one who transmits a four-line Dharma—will cause the student to be reborn as dogs for a hundred lives, followed by being inflicted with tumors.” When facing the consequences of karma, everyone is powerless. I gather this dog must have slandered his teachers in previous lives and is now facing this predicament.

藏地大德米滂仁波切也說：“佛說如若不恭敬，僅賜一句法上師，百世連續轉為狗，復轉生於劣種中。”當然，轉世為狗尚有其他原因，但除了佛菩薩為了度化眾生，而發願轉世為狗以外，其他淪落為狗的遭遇，都是因為身語意所造的惡業而致的。

Mipham Rinpoche, the great luminary of Tibet, also says: “The Buddha teaches that if one lacks respect to the teacher who imparts down to a single Dharma verse, one will be reborn as dogs for a hundred lives consecutively, followed by rebirth in low castes.” Of course, there are other causes for a dog rebirth. For expedient purposes, Buddhas and Bodhisattvas may aspire to be born as dogs to benefit beings. But other than that, the non-virtuous actions of body, speech, and mind are the main causes of downfall as dogs.

無論轉世為狗，還是辱罵上師，都是十分可憐的。

To be reborn as a dog or to slander the teacher, either way, it's quite a pity!

壬午年正月二十七日

2002年3月10日

書於鼓浪嶼

*27th of January, Year of RenWu*

*March 10, 2002*

*Written at Gulangyu*



## 荷花 | *Lotus Flower*

背井離鄉來到這座南方城市，孑然一身、舉目無親之感時常湧上心頭。  
Here I am in this southern city, far away from my hometown. All by myself  
in a strange land, I am often engulfed by a feeling of loneliness, having no  
friend or kin to turn to.

只有每日獨對門前的一泓荷塘，眼見荷葉從才露尖尖角，到如今已是滿  
眼碧綠。荷花嫋嫋娜娜地開著，紫紅、粉紅、乳白……，豔麗的色彩猝  
然躍入視野，令人陶醉、令人癡迷。正當我沉醉於這如詩如畫的景致當  
中時，忽然發現角落有一朵荷花低著頭，顯得那麼憔悴而憂傷，彷彿滿  
眼的春光都與它毫無關聯。

Only the lotus pond facing the front door greets me every day. No sooner  
have I seen the lotus leaves as barely pointed buds than they become a full  
panel of lush green. Lotus flowers of a riot of color—deep red, pink, creamy  
white—all blossom gracefully and shapely, utterly enchanting and  
mesmerizing to the eyes. As I was feasting on this poetic and picturesque  
scenery, I suddenly noticed a lotus flower at one corner. Its head drooped  
low as if overladen by sorrow and weariness, the spectacular spring affected  
her not even a dint.

“小荷花，你為什麼傷心啊？”

“Little lotus flower, why are you so sad?”

“昨天有一顆露珠，與我十分投緣，我非常珍愛它，但它卻被今天的陽光搶走了。一想起我們在一起的幸福時光，將從此一去不復返，就使我陷入痛苦深淵而難以自拔。我多麼憎恨陽光啊！它為什麼搶走我的小露珠？”

“There was a dew drop yesterday, we got along so well and I cherished it very much, but today, the sun snatched my dew drop away. Thinking the blissful occasions we had together are gone forever, I am immediately flung into a pit of suffering and have no way to extricate myself. Oh how I hate the sun! Why should he plunder my little dew drop?”

聽了小荷花的傾訴，我不知能做點什麼。也許米滂仁波切能給它一些加持吧。

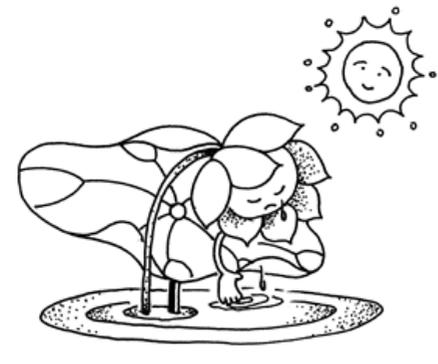
So the little lotus flower bared her soul to me, I was at a loss as to what to offer. Perhaps she could use some of Mipham Rinpoche's blessings.

我給小荷花念誦並講解了我最喜歡的米滂仁波切教言中的一段文字：

“愚者認為諸苦樂，皆從他緣而產生，恆時散於取捨境，貪嗔波濤雜念中。智者了知諸苦樂，悉皆來源於自身，恆時向內觀自心，審視自己不放逸。”

Finding my most favorite passage from Mipham Rinpoche's teachings, I read it and explained the meaning to the little lotus flower: “The fools, thinking that all happiness and suffering are caused by external factors, are forever distracted in wanting and rejecting. Disturbing waves of craving and aversion carry them away. The wise, knowing that the source of all happiness and suffering is the self, always reflect inward and guard against indolence.”





聽完我的講解，小荷花終於釋然。放下了對露珠的貪心，對陽光也不再起嗔念，並且皈依佛門。看著小荷花一天天成熟起來，雖然日見枯萎，即將凋零，卻充實而自信。我看在眼裡，喜在心頭。三寶的加持真是不可思議啊！

After listening to my explanations, the little lotus flower finally felt better. She relinquished her clinging to the dewdrop and no longer held a bitter grudge against the sun. What's more, she took refuge in the Three Jewels of Buddhism and grew inwardly day-by-day. Even though she was drooping and withering, she felt confident and enriched. Witnessing her transformation, I was filled with joy. How inconceivable are the blessings of the Three Jewels!

一天，就在我即將離去之時，小荷花斬釘截鐵地告訴我：“我一定好好修持佛法！”

On the day when I was ready to leave, the little flower declared to me with a firm resolution: “I will definitely study and practice to my best the Buddha's teachings!”

其實，小荷花就是每天給我打針的何醫生，小露珠是她的男朋友，而陽光是她的姐姐。

In reality, the little lotus flower is Dr. He, who gives me injections every day, the dew drop her boyfriend, and the sun her sister.

從這個故事裡，人們能否找到自己的影子呢？

Can people find their own images in this story?

壬午年正月二十八日

2002年3月11日

於廈門174醫院

*28th of January, Year of RenWu*

*March 11, 2002*

*At the Xiamen 174 Hospital*



## 關鍵 | Key Points

很多人在修法時不想修或修不起，問題的關鍵在於對世法放不下。禪宗也講看破紅塵，看破了，成就也就是輕而易舉的事。

When it comes to practicing Dharma, many people either lack enthusiasm or run out of steam. Such obstacles occur because of their inability to relinquish mundane concerns. Zen Buddhism also stresses giving up earthly affairs, as disenchantment to the world arises, accomplishment is reached with ease.

博朵瓦格西說：如果貪執今生的世間法，雖然一開始覺得放鬆，其實卻會被束縛得很緊。修行人應當以智慧之劍斬斷貪執今生的念頭。斷除今生世間法是最好的教言。現在的一些大修行人，整天談論風脈明



點及其他大法，真正分析觀察後看破世間的卻很少。口頭說些一兩天不能修成的大法毫無利益，不如好好滅除貪世之念。如同即將餓死的人，即使讓他看著堆積如山的金銀財寶也無濟於事一樣。

Geshe Potowa says: “Clinging to mundane affairs of this life may seem comforting in the beginning, but eventually it will become a tight binding rope. A spiritual seeker should cut off attachment to this life with the sword of wisdom. The best instruction is the one that teaches renunciation.” Nowadays, some famous practitioners may talk days on end about prana wind, bindo, or other high trainings, but due to a lack of contemplation and

analysis, they scarcely renounce the secular world. Talking about lofty and impractical practices makes no sense; it is better to work sincerely to eradicate clinging to this world. To a person on the brink of dying from hunger, merely showing him piles of gold, silver, and other treasures is of no avail in saving him. It's the same case here.

不管修什麼法，關鍵在於要懂得訣竅。否則，一味地護持親友、對付怨敵、積累財產算不上什麼智慧。博朵瓦格西又說：聞思再好，不懂得修行教言的人，與旁生沒有什麼區別。旁生在盤算生計方面，完全可以與人類一較短長。沙蜥蜴為了對付蛇，懂得設計去反咬蛇的身體；烏鴉與猴子也知道互相報仇雪恥；老鼠在積累財產方面的本領，即使世間的守財奴，也不得不甘拜下風；很多動物都精通於撫養自己的子女。作為人，我們又怎能甘願讓自己與旁生不分高低呢？所以，大家應當懂得修行的秘訣。

The crucial point in doing any practice is to grasp its essence. On the other hand, devoting all one's energy to favoring friends and relatives, to overcoming enemies, or to amassing wealth, is not a bit of wisdom. Geshe Potowa also says: "One who does not put the teaching into actual practice is not different from animals, no matter how well this person might have done in study and reflection." In terms of survival, animals possess skills rivaling those of humans. To deal with snakes, the sand lizard is capable of plotting to bite back at the snake; crows and monkeys also know how to take revenge for insults among themselves. Compared to the skill of mice in amassing possessions, even the scrooges among humans have to take a back seat; many animals are very adept in raising their offspring. Born as human beings, how can we be willing to equate ourselves to animals? Therefore, we should know the keys to practice.



開創淨土宗發祥地之一——東林寺的慧遠法師，就可譽為捨棄世間瑣事之楷模。當一方霸主桓玄欲勸其還俗做官，“迷而知返”，享受榮華富貴之際，禪師回書曰：“一世之榮，劇若電光，聚散致離，何足貪哉！淺見之徒，何其惑哉！可謂下士聞道，大而笑之，真可謂迷而不返也。”其不畏強勢、淡薄名利之高尚氣節，真是令人可讚可歎！

Reverent Master Hui Yuan of Dong Lin Temple, one of the main seats of the Pure Land School, served well as the model of abandoning worldly trifles. A powerful chief Huan Xuan tried to persuade him to give up ordination and advised that he should “realize one’s mistakes and mend one’s ways.” When being enticed with a high government position and the pleasure of fame and wealth, the Zen master wrote to reply: “The glory of this life flashes like lightning, whatever comes together is bound to depart. Are these things worth chasing after? How confused are men of shortsightedness! When these people of lesser acumen hear Dharma teachings, they can only respond with silly laughs. This is exactly the case of ‘not realizing the mistakes nor mending the ways’.” His noble integrity—neither yielding to powerful forces nor caring about prestige and money—is really amazing. It deserves our highest respect!

只可惜世上的聰明人太多，但真正對佛法進行實修的人卻微乎其微！  
Alas, this world is filled with too many smart alecks but way too few genuine practitioners of the Buddhadharmā!

壬午年正月二十九日

2002年3月12日

*29th of January, Year of RenWu*

*March 12, 2002*

## 發心 | *Generating Bodhichitta*

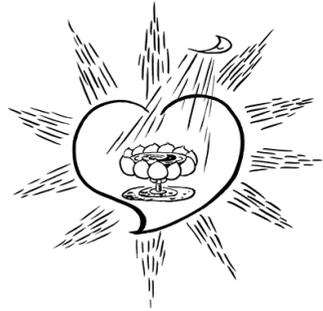
無論做任何事，以菩提心攝持極為重要。

Whatever we do, it is most important that we do it with the bodhichitta intention.

《彌勒請問經》云：“彌勒，流入大海所有之水，縱經數劫難以滅盡。彌勒，若為菩提心所攝之善法，乃至成就無上正等覺菩提之間永不耗盡。”

*The Sutra Requested by Maitreya* says: “Maitreya, the water that flows into the ocean will not dry up even after many kalpas. Maitreya, any positive actions done with the bodhichitta intention will never be exhausted until the attainment of the highest and utmost realization.”

如果我們在相續中真正生起菩提心，哪怕做無記之事，也會增上功德。《華嚴經》云：“發殊勝菩提心之散亂者，彼身所作、語所言、心所思，皆具意義，恆時唯成善法。”並以 250 種比喻恰如其分地描述了菩提心的功德。



If we have genuinely aroused bodhichitta in our mental continuum, even neutral activities bring forth merit. The *Avatamsaka Sutra* says: “Having developed the supreme bodhichitta, even for a distracted person, the activities of body, speech, and mind become



meaningful, they will always be virtuous.” The sutra also lists 250 examples to describe aptly the qualities of bodhichitta.

菩提心是聞思修智慧之甘露乳汁提煉而得之醍醐；是滅除眾生熱惱之清涼月光；是驅除無明癡暗之璀璨杲日；是令有情趨入解脫之無上津樑。Bodhichitta is the sublimated cream of the crop of the wisdom milk flowing from studying, contemplating, and meditating on the Dharma; it is the cool moonlight that dispels the heat of sentient beings’ confusion; it is the brilliant rising sun that drives away the darkness of ignorance; it is the ultimate vehicle that leads beings toward liberation.

具備神通的目犍連也不能滅貧女之油燈，因菩提心所攝持故。

Even Maudgalyayana, with his amazing supernatural power, could not extinguish a lamp that had been offered by a poor woman with bodhichitta.

無著得以親見彌勒菩薩，也因生起菩提心故。菩提心之利益真是數不勝數！

It is also due to the arising of genuine bodhichitta that Asanga was finally blessed with a vision of Bodhisattva Maitreya. Indeed, the benefits of bodhichitta are just too numerous to count!

壬午年正月三十日

2002年3月13日

*30th of January, Year of RenWu*

*March 13, 2002*

## 答難 | *Tough Questions*

藏地寺院辯論之時經常會涉及到這樣的問題：“佛地時有無發心？菩薩戒是否要有一種別解脫戒為基礎？”

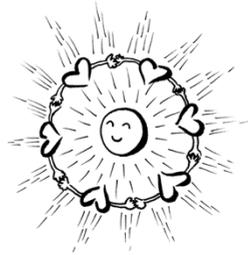
“Is there bodhichitta on the level of Buddhahood? Do the Bodhisattva vows require the Pratimoksha vows as the basis?” These questions have always been raised during the Dharma debate in Tibetan monasteries.

對此問題的回答也是眾說紛紜、各說不一。

The answers to these questions are many and each holds a different viewpoint.

總結寧瑪派無垢光尊者觀點之精華，則為：“佛地時無有從儀軌所得的有學道發心，但具勝義發心。因佛具有得而未失、無緣大悲之發心故。”

According to the superior viewpoint of Nyingma master Longchenpa, they can be summarized as: “On the level of Buddhahood, there is absolute bodhichitta, but not the bodhichitta conferred in rituals while on the path of learning. The Buddha’s compassion is infinite, unconditional and free from concepts; once gained, such bodhichitta will never be lost.”



《中般若經》云：“我以佛眼照見一切眾生，並具發心。赴往東方恆河沙世間之地獄、餓鬼、旁生處為利彼等眾生而說法。”



In the *Middle Prajnaparamita Sutra* it says: “I see all sentient beings with my Buddha-eye and I possess bodhichitta. Traveling to the realms of hell, hungry ghosts and animals of the eastern worlds as numerous as the sands of the Ganges River, I expound Dharma for all the beings there.”

按照唯識宗的觀點，受持菩薩戒須別解脫戒中的任何一種。《菩提道燈論》云：“別解脫戒裡恆具七種人，菩薩戒只對有緣者，其餘不可得。”

According to views of Cittamatra, one must have kept at least one of the Pratimoksha precepts to receive the Bodhisattva vow. In *Lamp on the Path to Enlightenment* it says: “Only those who have kept at least one of the seven categories of the Pratimoksha vows are the fortunate ones to receive Bodhisattva vows. No one else can.”

按照中觀的觀點，任一眾生皆可具菩提心，不一定要求必須獲得人身。《寶積經》云：“爾時說此法門時，諸天、龍、非天、大鵬、大腹行等無數眾生皆發無上真實圓滿菩提心。”

According to Madhyamaka, every sentient being can have bodhichitta and thus possessing a human body is not required. The *Jewel Heap Sutra* says: “When the treatises are thus expounded, numerous beings—gods, nagas, demigods, garudas, big-bellied ones and so on, all generate bodhichitta, the wish for unsurpassable, true, complete enlightenment.”

這兩種觀點並不相違。發真實菩提心後，別解脫戒裡不殺生等戒也必定具足。

Therefore, these two points of view are not contradictory. As long as genuine bodhichitta is generated, the precepts in the Pratimoksha vows such as not taking life become perfect also.

此乃祖傳的無上至寶啊！

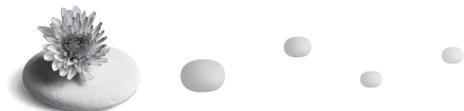
These are really the priceless legacies of our lineage masters!

壬午年二月初一

2002年3月14日

*1st of February, Year of RenWu*

*March 14, 2002*



## 無常 | *It's Impermanent*

此刻，才華橫溢的孫先生坐在我旁邊，看著手裡自己年輕時的照片，淚水像斷線的水晶念珠般灑落下來。

At this moment, the talented and brilliant Mr. Sun is sitting next to me, holding photos of his youthful self. As he looks at them, tears stream down his cheeks like crystal beads falling from a broken mala string.

我知道他是在感慨韶華易失、青春不再，年輕時的美好時光已如長流之水向東而去，再也無法追尋。

I understand he is feeling sad that he has lost his glorious prime and will never be young again. All his jubilant youthful years, like a river rushing forward, were gone beyond recall.

見此情景，不禁想起《紅樓夢》中林黛玉的《葬花詞》：“試看春殘花漸落，便是紅顏老死時，一朝春盡紅顏老，花落人亡兩不知。”我想這也是他此刻心靈的真實寫照吧。

Seeing this, the poem “Burying Flowers” by Lin Daiyu in *The Story of the Stone (A Dream of Red Mansions)* comes to my mind:

Spring is ending and the flowers wilting one by one,  
It is also the time when beauty must grow old and die.  
Once spring is gone and the beauty meets her doom,  
Who will care for the fallen bloom and buried lady?

This poem, I sense, must be a close portrayal of Mr. Sun's mood at this moment.

只可惜他不信佛教，無法用佛教的智慧之劍來斬斷這些痛苦，而使這種悲觀情緒如洶湧之波濤，一浪高過一浪。真是可悲可歎！



Too bad he does not believe in Buddhism and is unable to use the sword of Dharma wisdom to cut off suffering. He can only give rein to gloomy emotions, which like turbulent tidal waves, surge higher and higher. How lamentable!

世間的一切，包括青春、財富、感情甚至生命都是瞬息即逝的，白居易有詩言：“勿歎韶華子，俄成皤叟仙。”雖然想留住青春年華，然而生死的腳步卻一刻也不會停留。若不利用青春年少的大好時期好好修法，真是令人歎息。米滂仁波切說：“韶華瞬逝財富動，生命如住閻羅齒，然諸世人不修法，嗚呼人行真稀奇！”

Everything in the world—youth, wealth, and relationships, even life—is ephemeral. Bai Juyi says in a poem: “No need to envy young fellows, Hoary old gents soon they become.” Try as we may to hold onto youth, yet the paces of life and death never pause for an instant. Should we fail to take advantage of youthful years to study the Dharma, it's quite regrettable. Mipham Rinpoche says:



Youth is momentary and wealth is fickle; life is like being in the jaws of the Lord of Death. Yet many people still ignore Dharma practice. Alas, how disconcerting their behavior is!

也許試著給他講講這些道理，聰明的他會想通的。我決定闔上書本，好好和他談談。

Perhaps I should try to explain this logic to him; he is a smart guy, he will get it. Closing my book, I decide to have a good talk with him.

壬午年二月初二

2002年3月15日

*2nd of February, Year of RenWu*

*March 15, 2002*

## 功德 | *Meritorious Activities*

一提起功德，無論是否信佛，只要心地善良之人都喜歡做。比如，到寺院供香、頂禮，在佛堂供水果、鮮花，為寺院捐款、供養大德、修建希望小學、為貧困山區捐物……。

People with good hearts enjoy doing meritorious acts, regardless of their belief in Buddhism. For instance, they like to burn incense and prostrate in front of the deities at temples, present fresh flowers and fruits in the shrine room, donate funds to monasteries, offer to eminent monks, build “Hope Elementary Schools”, collect goods for poor mountain villagers, and so on.

包括一些做了壞事的人，為了不使自己的良心受到譴責，也會做一些功德以彌補罪過。

Those who have committed non-virtues will also do some good deeds, in order to feel less conscience-stricken and perhaps to make up for their misdeeds.

據說一些地方的寺廟，在大年三十晚上，居然人滿為患，燒香磕頭的人絡繹不絕。公安局、消防車，隨時在為可能發生的火災或擁擠不堪的人群作防範。進門的隊伍綿延了幾條街，門票一漲再漲，仍阻止不了蜂湧而至的人流。

The eve of Chinese Lunar New is usually a time when folks pack local temples to offer incense and prostrations. Police and fire trucks have their watchful eyes on possible fire alarms and overcrowded conditions. People come in a continuous stream and many have to wait in long lines over



several blocks. Even the skyrocketing admission fees do not discourage the arriving throngs.

在隨喜之餘，也令我想到《聖者大涅槃經》中的經文：“若人有生年，以無量七寶，臥具及神饈，供養一切佛，不及一剎那，為眾發願心，功德無有量。”一切功德之中，發菩提心的功德是最大的。哪怕在一剎那間生起願菩提心，功德也是很大的，生起行菩提心的利益就更是無法衡量。



Rejoicing in this, I recall a passage from *Mahaparinirvana Sutra*: “The merit of offering to all the Buddhas in one’s life seven precious substances, beds, and food is great. However, it can’t be compared with the immeasurable merit of generating bodhichitta for all beings just for an instant.” Of all the virtues, the one having the greatest merit is arousing bodhichitta. To generate bodhichitta of intention even just momentarily is great virtue. The benefits of generating bodhichitta of application are even innumerable.

《勝月女經》云：“僅思利他心，利益尚無量，何況行利益？”

*The Sutra of the Maiden Excellent Moon* says: “If the merit of hoping to help others knows no bounds, what need is there to speak of the actual deeds of helping others?”

因此，作為修行人不應求形象上的相似功德。哪怕每天一次，在床上靜下來發起殊勝菩提心，其功德也是無量的。

Therefore, a practitioner should not seek only superficial semblance of merit. Instead, cultivate the supreme bodhichitta. Doing it even just once a day, in bed when settling down, a boundless store of merit is amassed.

壬午年二月初二

2002年3月16日

*2nd of February, Year of RenWu*

*March 16, 2002*



## 大法 | *Profound Practices*

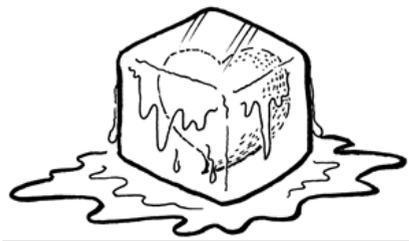
很多修行人都喜歡求大法，大手印、大中觀、大圓滿、大威德……；還喜歡拜見一些大和尚、大活佛、大法師……，這些特別喜歡大法的人以為可以因此而得大證悟。

Many spiritual seekers love to request exalted practices—Mahamudra, Great Madhyamaka, Great Perfection, Yamantaka, and so on. In addition, they are keen on visiting and paying homage to eminent monks, high tulkus, and famous masters.... These fans of grand Dharma feel that by so doing, extraordinary realization will dawn on them accordingly.

其實不然，不論求什麼法，都應與自己的根基相應，自己應具有修此法的基本條件。否則，將一事無成。

Well, this may not be the case. Whatever practices a person requests should match well with that person's capacity. Unless the basic requirements for a practice are met, no accomplishment is possible.

薩迦班智達的大弟子加爾瓦樣功巴，是藏地歷史上有名的大成就者，他說：“人們往往只對高深的法趨之若鶩，低劣的法不能令其滿足。他們對大空性、大無生、高深莫測的大法總是投以關注、



欣喜的目光，從不觀察自己的相續與佛法是否相應。雖然所修的法是大圓滿，但也無濟於事，因為大圓滿的修行者必須是大圓滿的根器。目睹

現在的人口若懸河地談論著像馬一樣價值昂貴的法，而其人的價值卻不如一條狗。已經與法背道而馳，卻不願修習。其實與說唱者扣人心弦的歌聲，鸚鵡巧舌如簧的重複沒有區別。如果已經了知一兩個法，就應當身體力行，實際修持。一旦通達了一兩種法，就應讓其與內心相融。如果心法未能互相交融，那麼，就如同水與粉末未能融合一般，人法之間也相距萬里，而不能真正地互相容納。法就如同肺葉做成的菜湯一樣（肺葉 部漂蕩在湯麵上）僅僅漂浮在口頭，而沒有任何意義。（整日怨天尤人、驕傲自滿，滔滔不絕地抱怨。）這樣，修法的意義也就不能充分體現了。”

One of the main disciples of Sakya Pandita, Gyalwa Yangonpa, is a well-known siddha in Tibetan history. He says: “People usually dash after profound Dharma practices while feeling dissatisfied with lower ones. They behold the grand, unfathomable practices with wonder and attention, but neglect to check if their own minds are ready. Although one could engage in the practice of Great Perfection, it affects nothing at all, because a practitioner of Great Perfection must be a qualified vessel for Great Perfection instructions. I have witnessed that teachings as valuable as a fine steed are babbled by people less worthy than a dog. Behaving against the Doctrine, they have no inclination to study and practice. What they say is no different from the melody of an appealing rapper, or the verbatim repetition of a clever parrot. Having received one or more teachings, we should carry them out by actual effort and practice accordingly. Having understood one or more teachings, we should let them permeate the mind thoroughly. Failing to do so is like pouring an immiscible powder into water, they don’t mix. The mind and the Dharma are a thousand miles apart; the two do not embrace each other in the least. Like lung lobes floating on top of the medicinal soup rather than



dissolving in it, Dharma without practice becomes meaningless, floating words. (One will still blame everybody but oneself, be conceited and complacent, and complain to no end.) The significance of Dharma practice will never manifest.”

無論什麼法，都應該融入自心，並付諸實踐，而不應將其作為一種擺設或向人炫耀的資本。《薩迦格言》也云：“愚者學問掛嘴上，智者學問藏心底，麥秸漂於水面上，寶石沉沒於水底。”

Whatever Dharma you have received, it's necessary to let it suffuse your mind and put it into practice. The Dharma is not to be used as an ornament or an asset to brag about. In *Sakya Lekshe* it says: “The fool shows off knowledge by talking, the wise stores away knowledge in heart. Wheat straw floats on top of the water, a precious jewel sinks to the bottom.”

修行人不應“這山望著那山高”，而應踏踏實實地從頭做起。

Spiritual seekers should not feel that “it's always the other mountain that looks higher,” but instead start the Dharma practice from square one and proceed in a thorough, solid manner.

壬午年二月初三

2002年3月17日

*3rd of February, Year of RenWu*

*March 17, 2002*

## 母親 | *My Mother*

離開喇榮已有 160 天了，這是母親今天在電話裡提醒我的。可見她日日都在掛念著遠方的不孝之子。

You have been away from Larung for 160 days—this was what my mother reminded me on the phone today. So every day, she is concerned with her undutiful son who is now living in a distant place.

如同世上所有的母親一樣，母親對我的成長和修行付出了很大的代價。在艱苦的歲月裡，母親含辛茹苦、忍辱負重，表現出極大的忍耐力和善良的品格。

Like all the mothers in the world, my mom paid dearly for my upbringing and spiritual practice. Throughout the rough years, she endured humiliation and shouldered heavy burdens, fully reflecting her extreme tenacity and kind heart.

我兩歲的時候，一次突患疾病。母親背著高燒不退、奄奄一息的我，深一腳、淺一腳地向幾十公里外的縣城走去。路上不知摔了多少跤，吃了多少苦，馬不停蹄地走了整整兩天兩夜。看到昏迷不醒的我終於從死魔的嘴裡逃脫出來，母親淌滿汗水的臉上才綻開了笑顏。

Once when I was 2 years old, I became ill suddenly. My fever wouldn't drop and I was at the verge of dying. Carrying me on her back, my mom trudged one step after the other toward the county town scores of kilometers away. For two full days and nights, she walked nonstop; the number of times she stumbled and the difficulties she encountered on the road could not be counted. I was unconscious in the grip of the Lord of Death until



finally, I managed to break free from the ordeal. It was only then that a smile appeared upon on my mother's sweltering face.

在我兒時的每天晚飯之後，全家人都會圍著火塘，母親就開始念誦她每日的必修課《極樂願文》，紅紅的爐火映著她年輕如花的臉龐，使我生起一種像面見度母一樣的聖潔感。娓娓的誦經聲彷彿來自於空行剎土，在帳篷



間久久迴蕩……。這種耳濡目染的薰陶，建立了我最初對佛法的認識。直到如今，每當看到或聽到《極樂願文》的頌詞，母親念誦經文的聲音就會在耳邊迴響。我至今尚能完整地背誦《極樂願文》，母親實在是功不可沒。

In my childhood, every night after dinner our whole family would sit around the fire pit and my mom would start her daily must-do homework—reciting *The Aspiration Prayer to Be Born in the Pure Land of Great Bliss*. The fire cast a reddish glow on her blossoming young face; I was struck with a sense of pure awe as if beholding the immaculate Tara in person. Her vivid recitation and chanting were like melodies coming from the Dakini Land, reverberating in our tent on and on.... This subtle influence led to my early understanding of Buddhism. To this day, whenever I hear or read *the Aspiration Prayer to be born in the Pure Land of Great Bliss*, my mother's chanting voice resounds in my ears. I owe it greatly to her that I can still remember the entire prayer to this day.

記得我七、八歲的時候，母親還算年輕，臉色白裡透紅，眼睛像黑色的寶石，牙齒潔白如雪。一天，我與母親在山上放牧，山上的樹木鬱鬱蔥蔥，牧草青翠欲滴，花朵五彩繽紛。我們一起捉起了迷藏，當我從花叢中找到母親時，覺得她像仙女一般美麗。也許這印證了漢地的一句說法：“兒不嫌母醜，狗不嫌家貧。”

I remember when I was around 7 or 8, my mom was still quite young, her white porcelain face had a reddish tint, her eyes were like jet-black jewels, and her teeth were as white as the snow. One day I went herding with her on the mountainside. Up there the trees grew lavishly and the verdant pasture was dotted with colorful flowers. We played hide and seek and, when I spotted her hiding among the flowers, I felt she was just as beautiful as the divine maiden. Perhaps that's what is meant in the Han Chinese proverb: "Never does a son see his own mother as ugly; never does a dog see its own master as poor."

如今，歲月的刀斧已將母親的臉刻得溝壑縱橫，兩腮凹陷、牙齒脫落，腳也一瘸一拐，幾近殘廢，整天只有拿著一根手杖挪動著沉重的身軀。如果我提起她年輕時代的綽約風姿，誰也不會相信。歲月不饒人啊！

These days, the carving knife of time has chiseled deep lines on my mother's face, her cheeks are now sunken, and her teeth have fallen out. With legs almost crippled, she can only move her heavy body jerkily with the aid of a cane. Should I recount her agility and stunning beauty in her youth, no one would believe me. Indeed, time pays no mercy to anyone!

父母的恩德是難以估量的，佛陀在《父母恩重難報經》中宣說了父母的種種恩德。阿底峽尊者也說：孝敬父母與修大悲空性無別。記得曾有一位居士將此話告訴父母，令父母對佛法生起信心，因而皈依了佛門。



The kindness of parents is inconceivable. The Buddha recounts in *The Sutra about the Deep Kindness of Parents and the Difficulty of Repaying It* our parents' many acts of kindness. Master Atisha also teaches that to be filial and respectful to one's parents is no different from practicing emptiness, which has compassion as its very essence. This teaching was once related by a lay practitioner to his parents, which aroused in them great faith in the Dharma and consequently they took refuge in Buddhism.

但藏族有一句話：“母心如水，子心如石。”母親的心如水一般柔軟，兒子的心卻如石頭一般堅硬。當很多人意識到父母的艱難，想孝敬時，父母已撒手人寰。“樹欲靜而風不止，子欲養而親不待。”所以，趁著父母還健在，應該好好地孝敬老人。

A proverb in Tibet goes: “As flowing water is the mother's heart; as a rocky stone is her son's.” A mother's heart is as tender as water, while her son's is as hard as a rock. When people at last appreciate their parents' hardships and want to pay them back and look after them, the parents have already left this world.

To be calm and still is the tree's wish, yet the wind keeps on blowing.

To offer respect and care is the son's wish, but his parents have already gone.

Therefore, we should pay due respect and attention to our parents while they are still living.

“慈母手中線，遊子身上衣，臨行密密縫，意恐遲遲歸，誰言寸草心，報得三春暉。”

A thread moves in a mother's loving hand,  
Making a garment for her traveling son.  
With all of her affection she is sewing and sewing,  
For fear he'll ever be roving and roving.  
Who says the little soul of grass waving  
Could ever repay the warmth of the generous sun?

其實，對母親最大的報答莫過於令其學佛，誠信三寶。令我安慰的是，母親虔信佛法，並已出家，這也算是我略盡的孝道吧。

In fact, there is no greater way to repay a mother's kindness than to lead her to embrace Buddhism and arouse in her faith in the Three Jewels. It's a consolation to me that my mother is a devout Buddhist and she has taken monastic ordination. Perhaps these could be counted as my little accomplishments in my filial duties.

母親，不要牽掛您這個不孝之子。您好好念佛，祈禱三寶，我病好了會儘快回來的。

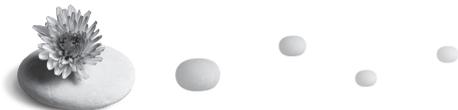
Mom, please do not worry too much about this undutiful son of yours. Just concentrate on your recitation of Buddha's name and praying to the Three Jewels. I'll be back home as soon as I recover from my illness.

壬午年二月初四

2002年3月18日

*4th of February, Year of RenWu*

*March 18, 2002*



## 勸勉 | *Advice and Encouragement*

修行的人不僅要時常觀自己的內心，方便之時也要度化有緣之人，如自己的家人、朋友及同事，令其皈依、學佛甚至出家學道。很多人也曾嘗試過，但因一兩次的努力，效果並不明顯，便“知難而退”。其實，這也是菩提心尚未真正融入自己相續的原因。

As practitioners, besides paying attention to our own minds constantly, we should also lead others to embrace the Dharma at the proper time. For instance, we can encourage our family members, friends, and colleagues to take refuge and study Buddhism, or even to enter a monastic life. Many people have tried to do so but gave up the “difficult task” when seeing no results after one or two attempts. In fact, this is also the reason that we fail to truly merge bodhichitta with our minds.

釋迦牟尼佛在因地時轉世為精進力比丘，為勸勉吉祥寶王子棄惡行善、皈依佛門，用了 84,000 年（那時眾生壽命很長）。期間，他時常坐在王子院子門口的階梯上，受盡了眾人的無端攻擊，嘗夠了王子的傲慢無理。為度化眾生，孜孜不倦、鏗而不捨，終於感動了王子，使之對佛法生起了強烈信心，並皈依佛門。

When Buddha Shakyamuni was Bhikkhu the Power of Diligence in a previous life, it took him 84,000 years (at a time when beings had long life spans) to advise Prince Auspicious Treasure to abandon evil, adopt good, and take refuge in Buddhism. During that period, the Bhikkhu often sat on the steps of the Prince’s garden gate, endured unjustified public insults and learned much about the Prince’s arrogance and insolence. But for the sake of

benefiting beings, he persisted assiduously and never gave up. Eventually the Prince was deeply touched and he embraced Buddhism with strong faith.

《經觀莊嚴論》云：“佛子依勝勤，成熟諸眾生，為生一善心，千萬劫不厭。”無垢光尊者也說：“應當發心乃至僅有一個有情未從輪迴中解脫之前，願為度之而生生世世住於輪迴，日日夜夜無有厭倦地精進。縱然是百俱胝劫中令一個眾生相續中生起一剎那的善心，也應當以最大的勇氣盡力而為。”作為追隨佛陀足跡，擔當如來家業的大乘佛子，我們應該如此而行。



*The Ornament of the Mahayana Sutras* says: “With matchless diligence, the Bodhisattva ripens sentient beings; to kindle merely one altruistic thought in them, the Bodhisattva strives for eons.” The Omniscient Longchenpa also says: “Even if there is merely one being left behind in samsara, be willing to stay in samsara life after life and strive day and night tirelessly to bring that being to liberation. For the sake of kindling one moment’s virtuous thought in one sentient being, be willing to work on it with utmost courage, even for hundreds of thousands of eons.” As followers of Buddha’s footsteps, and as the Mahayana heirs to carry on the Tathagata’s activities, let us do as instructed.



能夠調伏一個眾生令其生起菩提心，功德也是極為可觀的。《中觀四百論》云：“若有建寶塔，高與世間等，調伏使發心，說福勝於彼。”

The merit of causing bodhichitta to arise in one being's mind is tremendous. The *Four Hundred Verses of Madhyamaka* says: "Comparing the merit of building stupas as high as the world with the merit of causing bodhichitta to arise in one being's mind, the latter is far superior."

說著容易做著難，這裡就有幾個剛強難化的醫生，我天天給他們宣講佛法，至今卻一個皈依的也沒有，真令人慚愧。

Well, it's easier said than done. I have right before me a few doctors who are quite unreceptive. Despite my daily preaching to them the Buddhadharma, none of them has taken refuge yet. How embarrassing!

壬午年二月初五

2002年3月19日

*5th of February, Year of RenWu*

*March 19, 2002*

## 光陰 | *Fleeting Time*

世人喜歡以光陰比喻時間，而我更喜歡把它想像成一條一去不復返的河流。

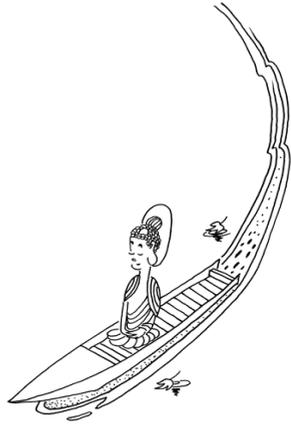
People like to think of time in terms of day and night. For me, I prefer to imagine it as a river of no return.

孔子走到河邊說：“逝者如斯。”

At the bank of a river, Confucius says:  
“The passage of time is just like that.”

哲學家赫拉克利特說：“你不能兩次踏入同一條河流。”

The philosopher Heraclitus says: “No man ever steps in the same river twice.”



一位智者說：“生命在流動，它是一條河流。”

Another wise man says: “Life is on the move; it is a river.”

先哲們都以此強調時光的珍貴。的確，曾經如同河流般消逝的時光，永遠不復回歸。無論它是輝煌還是暗淡，幸福還是憂傷。人的生命在即生中只有一次，以什麼樣的方式度過這段光陰，值得我們深深地思索。

The sages all emphasize the preciousness of time. Indeed, as a rushing river, time will never return once it's gone, no matter whether it has been splendid or obscure, happy or sad. In this life, we humans can live only once; thus it is important to ponder deeply how to spend the time we have.



今天一位驕傲的知識份子問我：“您老是強調要我們背誦經論。但我總覺得修行人應以發菩提心、調伏煩惱、觀修禪定為主。理論上的東西，瞭解其大概就行了，何必一一背誦浪費很多時間呢？”他說的有道理，但我知道他每天“節約”的時光，並不是用來做他所說的重大要事，而是用於散亂、閒聊、癡睡等無義之事。我回答他說：“你說的有道理。如果你的時間真用於發菩提心、修禪定，我當然隨喜。但你是否整天都修禪定而沒有時間背誦呢？不是吧。”一句話彷彿使他恍然大悟。他說：“我明白了。其實我嘴上說的好聽，實際上並沒有好好珍惜時間。從今天起，我要從散亂中至少抽出半個小時背誦。”聽了他的告白，我很感欣慰。不僅僅是他，如果所有的修行人每天哪怕抽出十分鐘，背誦一個偈子，記下一段公案，一定會有所裨益的。

A pompous intellect said to me today: “You always emphasize that we should memorize the sutras and shastras. Yet I think a Dharma practitioner’s main concerns should be cultivating bodhichitta, overcoming confused emotions, as well as practicing concentration and meditation. As to the theoretical aspects, a rough understanding should suffice. Why waste time memorizing them line by line?” He had some points there. But I knew the time he so “saved” had not been used properly on the crucial tasks he mentioned, but rather on worthless activities such as distractions, gossiping, and slumber. I replied: “What you said makes sense. I would rejoice for sure if you were to really use your time in cultivating bodhichitta or sitting in meditation. But is it because you are sitting in meditation all day long that you have no time for recitation and memorization? Not quite so, correct?” Hearing this, he seemed to see the light at once and said: “I understand now. I am just a big talker; in fact, I have not devoted my time to practice. From now on I will save time from distractions to memorize stanzas for at least 30 minutes.” Hearing his confession, I was quite pleased. This case applies not

only to him, but also to all practitioners; it is definitely beneficial to find time every day, even if it's only 10 minutes, to memorize one stanza or note down a koan.

魯迅先生也說：“我不是什麼天才，只不過是把別人喝咖啡的時間用來  
看書和寫作了而已。”世間的名人懂得對光陰的珍惜，卻不知道用於修  
行；修行的人懂得修行，卻往往不知道珍惜時間。

Mr. Lu Xun said once: “I am no genius; I only make full use of time. When  
people are having coffee, I'd rather be reading or writing.” Famous people  
in the world value time highly but know not to use it on spiritual growth;  
spiritual seekers know Dharma practices but usually do not cherish time.

既然我們無法使時光倒流，如何使人生過得完美，不致臨死之時為虛度  
年華而悔恨，就應當如海綿擠水一樣擠出每一分、每一秒，做有意義的  
事，而不應散亂度日。

So long as we are unable to turn time backward, we should try to live our  
lives perfectly. Otherwise on our deathbed we will be overcome with  
remorse for having wasted our precious time. Let us make use of every  
minute, every second, like squeezing out water from a wet sponge, on  
meaningful activities; let us not squander our time on distractions.

壬午年二月初六

2002年3月20日

*6th of February, Year of RenWu*

*March 20, 2002*



## 深思 | *Deep Reflections*

名副其實的大德們修行時，從不希求名聲、財富及世間妙欲。恆常以身體力行來斷除世間貪欲，希求來世解脫。

Sublime beings who are worthy of their names never seek fame, wealth, or other worldly enjoyment on their spiritual path. Instead, they always practice what they preach in order to cut off mundane desires and attain liberation.

藏傳佛教噶舉派大譯師慈祥（綽迥羅札瓦，1173—1225），曾到印度、尼泊爾依止喀什米爾班智達等大成就者，期間餐風露宿、夜以繼日地精進研學，終得精通顯密教言。回藏地後，廣建寺院、弘揚佛法，使佛法之精妙甘露得以沐浴



四方。他說：“不知身壽似水泡，不念死主已迫近，縱然修善極眾多，仍為此生之武器。不曉名利乃幻化，未棄貢高利牽縛，縱然被奉為聖者，仍為八法之僕役。今生殘體未放棄，縱然勵力勤修善，終將赤手奔來世，前途渺茫真可憐！不懂輪迴之過患，欲妙享樂不知厭，夸夸其談空口言，亦為狡詐偽君子。”

Tsultrim Trophu Lotsawa (1173—1225), a master translator of the Kagyu lineage, went to India and Nepal to study Buddhism under the tutelage of great siddhas such as Pandita Kashmir. During that period, he endured severe hardships of deprivation and hunger, but he never let down his incredible diligence at any time. In the end, he became vastly proficient in the teachings of exoteric and esoteric schools. Upon returning to Tibet, he

founded many monasteries and spread the Dharma, nourishing people in various places with the exquisite nectar of Buddhism. He has taught:

Failing to see that life is just like a bubble, one is oblivious of the imminence of death.

Although one performs numerous good deeds, the intention is to better this life only.

Failing to see fame and wealth as illusions, one covets prestige and is ensnared in profit making.

Being respectfully regarded as supreme, yet one still succumbs to the eight worldly concerns.

Striving to do good deeds without first renouncing the corporeal body, one inevitably heads to future lives empty-handed.

How downright miserable is this bleak prospect!

Unaware of the defects of samsara, one craves worldly enjoyment untiringly.

Prattling hollow words all the time, one is nothing but a deceitful hypocrite.

他的大弟子《布頓佛教史》作者布頓仁波切在《自我教言》中也說：“為了即生親怨之利益，貪嗔積財攝受諸眷屬，死時眷屬受用不跟隨，業果苦痛唯有己承受。梵天帝釋轉輪之王等，所獲輪迴樂果不穩固，死時未必不會墮惡趣，當於輪迴生厭仁親哲（布頓名）！”

His main disciple Buton Rinchen Drub, the author of *The History of Buddhism in India and Tibet*, also says in his *Self-Instructions*:



For the sake of friends and foes in this life, you amass wealth and retinues with avarice and aversion.

None of your subjects will follow you when you die, you must bear the painful karma all by yourself.

Brahmins, Indra, or Universal Monarchs enjoy great pleasures that are unreliable samsaric happiness.

When they die, there is no guarantee to avoid lower realms, so become weary to samsara, Rinchen Drub!

讀到這些言教，聯想到自己一生中雖然表面行善，但仔細觀察，歸根結底往往是為了自己今生的利益。為眾生、為來世的成分究竟有多少，沒有很大把握。前輩大德們的高尚心行真令人羨慕。

Reading these, I reflected carefully on the seemingly good deeds I have done so far. Most of them boiled down to self-serving for this life only; I am not even sure what portion of them has been devoted to others or to future lives. How I admire the high realization and conduct of the accomplished sages!

與其臨淵羨魚，不如退而結網。從現在做起，也許還不是很晚。

The adage goes: “Instead of wasting time longing for the fish by the pond, it’s better to go back and prepare fishing nets.” I may as well take actions from now on; perhaps it’s still not too late!

壬午年二月初七

2002年3月21日

*7th of February, Year of RenWu*

*March 21, 2002*

## 意供 | *Mental Offerings*

有等持及觀想能力的人，依靠意幻供養不僅方便而且功德很大。其具體方法如下：

Making mental offerings generates great merit. It is an easy task for those skilled in concentration and visualization. The following provides specific steps:

以等持觀想各種供品持於手中，供養釋迦牟尼佛或其他佛菩薩。若觀想能力成熟，可觀想盡法界、盡虛空界，遍滿諸傳承上師、十方三世一切佛，種種菩薩、修行僧眾海會圍繞。《寶篋



經》云：“掌中觀想諸供品，供養一尊佛陀前，供養諸佛亦復然，仙人等境仍如是。”《華嚴經》中也有相同描述。

With a steady mind, imagine many excellent substances in your hands and offer them to Buddha Shakyamuni or other Buddhas and Bodhisattvas. If you are good at visualization, think throughout space and reaching the end of the universe there gather the objects of veneration like cloud banks—lineage lamas, Buddhas of the ten directions and three times, as well as Bodhisattvas, sages, and noble Sanghas. *The Sutra of Jewel Chest* says: “Visualize many offering substances in your hands, offer them to the Buddha in front of you and to many other Buddhas throughout the universe. Offer in the same way to all sublime beings.” Similar descriptions are also found in the *Avatamsaka Sutra*.



再觀想自己與六道之無量眾生以勝妙之供養：上妙珍饈、輪王七寶、華雲、天音樂雲、天傘蓋雲，天衣服雲，天種種香：塗香、燒香、末香，如是等雲，一一量如須彌山王。燃種種燈：酥燈、油燈、諸香油燈。一一燈柱，如須彌山；一一燈油，如大海水……。以如是等諸供養具而為供養。

Then imagine yourself and limitless beings of the six realms presenting the most excellent gifts: sumptuous nourishment, the seven jewels of the universal monarch, clouds of flowers, heavenly music, celestial parasols, angelic garment, all kinds of sublime perfumes—scented balms, aromatic incense, fragrant powders, and so on. Each of these cloud offerings is equal in quantity to Mt. Meru. Also present lamps of various kinds—butter lamps, oil lamps, and lamps of sweet perfumes, the wick of each lamp the size of Mt. Meru, the burning oil the amount of ocean water. Ceaselessly offer such gifts in veneration.

米滂仁波切云：“等持意供者，以信心與恭敬心為基，由等持幻變無邊之供雲，以智慧了知彼無自性者也。”

Mipham Rinpoche teaches: “When making mental offerings, first establish faith and devotion, then in a state of concentration imagine limitless offerings as cloud banks; at the same time, realize with wisdom that none of them has any real essence.”

由此可見，與其為供養上師、佛陀而以欺騙手段造作惡業，還不如以清淨心意幻供養為妙。

Hence, in honoring spiritual masters and the Buddhas, it would be better to make mental offerings with a pure mind, rather than to make material offerings through trickery or deception.

供養乃為令諸佛菩薩歡喜之法，“上報四重恩，下濟三途苦”是每位佛子之本分。但如果為供養佛菩薩而傷害其他眾生，實為捨本逐末之顛倒行為。

Making offerings is a skillful means to please the Buddhas and Bodhisattvas. Every follower of Buddhism should advocate, “repaying the four great kindnesses and easing the sufferings of the three realms.” But should we harm other living beings in the name of offerings to the Buddhas and Bodhisattvas, it would be a perverted act that barter the trunk for branches.

如果每天利用片刻時間，以觀想自性清淨力之緣起，而修持意幻供養，定會獲得無邊功德。

Every day, take just a few minutes to practice mental offering with a mind arising from innate purity. By doing so, we are sure to accumulate boundless merit.

眾生能依靠如此之多的方便法積累二資，真是令人歡喜。

There are many skillful means like this for us to accumulate the two merits of wisdom and compassion. How wonderful!

壬午年二月初八

2002年3月22日

*8th of February, Year of RenWu*

*March 22, 2002*



## 價值 | *Real Value*

哈哈！

Haha!

曾有一個人五年中在上師前聽聞了如海一般的顯密佛法。離開上師一年後，就把所聽聞的一切教言忘得乾乾淨淨，只是牢牢記得供養給上師的五百元錢。

There was once a man who in five years received numerous exoteric and esoteric teachings from his master. After he left his teacher, however, in a matter of only one year he forgot completely all the instructions he had heard. The only thing he kept firmly in his mind was the 500-yuan he had offered to his master.

其實這種現象比較普遍。很多人都不明白，在具德上師前聽聞佛法時供養的功德，凡夫是無法衡量的。為聽聞佛法作再大的供養也是值得的。

It is quite common to hear stories like this. But ordinary people do not know the vast merit of offerings to an authentic spiritual teacher from whom one is receiving the Dharma. Actually, no amount of gift is too big to offer for the sake of learning the Dharma.



我等大師釋迦牟尼佛在因地轉世為月亮王子時，為聽聞四句偈子的佛法，供養了四千兩黃金。父王得知後說：“你為法捨棄的財物太多了吧！”月亮王子說：“佛法是十分

珍貴的，就是捨棄王位及國家所有的財產也值得，更何況四千兩黃金！”

Lord Buddha Shakyamuni, when once incarnated as Prince Moonlight, offered 4,000 taels of pure gold in order to receive a four-verse Dharma. Upon hearing this, his father king said: “Aren’t you giving away too much for the Dharma?” Prince Moonlight replied: “The Dharma is most precious, even giving up the throne and all the fortune in the kingdom would be well worth it, let alone 4,000 taels of gold!”

月亮王子所求的只是顯宗的一般法門，若在具德上師前得灌頂、密法，其恩德更是金錢所難以衡量和報答的。在《賢愚經》中也有佛陀為聽聞四句偈子的佛法，曾在身上點千燈的公案。

The teachings Prince Moonlight requested were only the common ones in Sutrayana. Should empowerment or pith instructions in Vajrayana from an authentic master have been involved; the kindness bestowed on him would have been beyond measure and reciprocation. In the *Sutra of the Wise and the Foolish*, there is a story of how the Buddha, in order to receive a four-verse Dharma, lit one thousand lights in his own body as offerings.

即使是世間的智慧，也是以金錢難以衡量的。

Even worldly wisdom is beyond appraisal by money.

曾有一位叫盡見的大臣，國王給了他五百兩黃金，委派他去購買別國最好的東西。他走了很多國家，一直沒有買到。

Once a king entrusted 500 taels of gold to his minister Jin Jian and asked him to procure the most valuable thing from other kingdoms. The minister traveled to many countries but found nothing worth buying.



一天，他遇見一位老人在街上喊著：“賣智慧了！誰要買智慧？”

One day he heard an old man calling out from the street: “Wisdom for sale! Who want to buy wisdom?”

大臣心想，這個東西我們國家沒有，就問道：“怎麼賣？”

The minister thought to himself, that’s what we need in our country. He asked: “How much is it?”

“五百兩黃金，要先付款。”

“500 taels of gold, but you must pay in advance.”

大臣交出黃金後，老人字正腔圓地說道：“這可是真正的人生智慧，一共 12 個字，你務必記住：‘緩一緩，再生氣。想一想，再行動。’”大臣聽後心裡直喊冤枉，後悔不迭，認為五百兩黃金可惜了。

The minister handed out the gold, and henceforth the old man articulated clearly and deliberately: “Listen: what I am going to say is the infallible wisdom of life. There are 12 words in it. You must remember them perfectly. Here: ‘Hold one minute, then get angry. Think once more, then take action.’” Hearing this, the minister thought he had been tricked unjustly; seized with intense remorse, he was sure he had squandered the 500 taels of gold.

回到家裡，已是深夜。進到臥室，見妻子身旁躺著一個人，不由得心想：“這個水性楊花的女人，居然敢紅杏出牆，背著我與人通姦！”想到這裡，就氣不打一處來，立即抽出寶劍向妻子刺去。忽然，他想起了那 12 個字，就一邊唸一邊仔細察看，才發現那人竟然是自己的母親。原來，今天妻子生病了，母親是特意來照料她的。

When he got home, it was very late at night. He went to his bedroom and there was someone sleeping next to his wife. He couldn't help but think: "This unfaithful bitch dares to carry on an affair, sleeping with someone behind my back!" Enraged, he pulled out his sword and was about to slay his wife. Suddenly, he recalled the 12 words, so he repeated them while taking another closer look. He discovered that the person lying next to his wife was actually his own mother. It turned out that his wife was ill today, and his mother had made a special trip to come help her.

大臣這才醒悟過來，這句話的確是真正的智慧啊！五百兩黃金豈能與妻子和母親的性命相比！

It dawned on the minister then and there that these words did embody true wisdom! How can 500 taels of gold be compared to the lives of his wife and mother!

世間很多令人後悔之事的發生，都是因為缺乏智慧的緣故，可見不論是世間還是出世間，智慧都是無比珍貴的。

In this world, it is exactly the lack of wisdom that causes many regrettable things to happen. Therefore, wisdom is supremely precious, in Dharma or in mundane life.

壬午年二月初九

2002年3月23日

*9th of February, Year of RenWu*

*March 23, 2002*

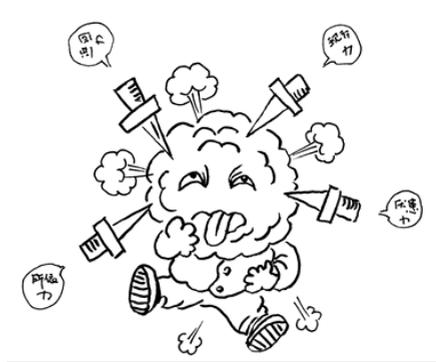


## 四力 | *Four Powers*

我們知道藏傳佛教無論格魯派、還是寧瑪派等其他教派，懺悔時都依四對治力。修習漢傳佛教的有些人卻以為這是藏地修法，沒有必要採用，這種見解實為井蛙之見。

It is well known that in Gelugpa, Nyingmapa, or other schools of Tibetan Buddhism, every purification practice relies on the four powers of antidote. Some Han Buddhist practitioners, however, consider it a mere Tibetan tradition and hence neglect it. Such a viewpoint misses the big picture.

其實，這也是藏傳佛教將佛經訣竅靈活應用於修法的具體體現。四對治力在《大藏經》的經論中多有記載。如《宣說四法經》云：“彌勒，菩薩若具四法，則能壓制所造所積之一切罪。何為四法？厭患對治力、現行對治力、返回對治力、所依對治力。



厭患對治力即若行不善業則多生悔心；現行對治力即雖作不善業但也極為精勤行善；返回對治力即真實受戒後獲得不再就犯之戒；所依對治力即皈依佛、法、僧三寶與不捨菩提心。”

In fact, this practice epitomizes how Tibetan Buddhism aptly applies Buddha's pith instructions. In the Chinese Buddhist canon *Tripitaka*, there are many accounts of the four powers in sutras and shastras. For instance, the *Sutra Teaching the Four Dharmas* says: “Maitreya, if a Bodhisattva

possesses these four Dharmas, all the evil deeds which have been performed and accumulated will be overcome. What are these four? They are: the power of regret, the power of action, the power of resolution, and the power of support. As for the power of regret, if we have done negative actions, we repent them strongly. As for the power of action, it is the remediation of our evil deeds; we strive to do wholesome actions. As for the power of resolution, we make genuine vows never to repeat the same evil deeds again. As for the power of support, we go for refuge in the Buddha, Dharma, and Sangha, and always uphold bodhichitta.”

不僅僅是四對治力，包括金剛薩埵心咒，也不是藏傳佛教特有的懺悔咒，在《三猛厲調伏經》中對此也有詳細記載。

Thus the four powers of antidote are not exclusively found in Tibetan Buddhism. Moreover, the recitation of the Vajrasattva mantra has been described in detail in the *Sutra of Three Wrathful Ways of Taming* as well.

現在的眾生往往只知道造作惡業，具足智慧而厲行懺悔的人卻微乎其微。《彌勒獅吼請問經》云：“愚人造惡業，不知懺悔罪，智者懺悔罪，不與業同住。”

People these days are committing non-virtues all the time and hardly anyone bothers to repent sincerely with wisdom. The *Sutra of the Great Lion's Roar Requested by Maitreya* says: “The fool commits evil karmas and knows not to confess faults. The wise person purifies faults and dissociates from negative karmas.”



所以不論是藏傳佛教還是漢傳佛教，若依四對治力懺悔，即能遣除無量罪障。如果因前世習氣難以更改，不能完全斷除殺生、妄語等惡習，但如果能每天誠心念誦金剛薩埵心咒，也會有不可思議功德。

Therefore, either Tibetan Buddhism or Han Buddhism contains the practice of confession with four antidotes that, if followed properly, will purify innumerable non-virtues. However, someone with recalcitrant habits from past lives may find it difficult to renounce completely bad tendencies such as taking lives or telling lies. In this case, by reciting sincerely the Vajrasattva mantra every day, one can still accrue incredible merits.

但願人們在散亂之餘，不要忘了懺悔。

I hope people will not forget the purification practice besides tending to other distractive activities!

壬午年二月初十

2002年3月24日

*10th of February, Year of RenWu*

*March 24, 2002*

## 安忍 | *Heroic Perseverance*

多部經論都認為安忍是六度中最難修持圓滿的。《入菩薩行論》云：“罪惡莫過嗔，難行莫勝忍，故應以眾理，努力修安忍。”在世間也有“忍字頭上一把刀”的說法。尤其面對無緣無故的侮辱，無中生有的誹謗，很多的修行人都難以做到如如不動，視若虹霓。

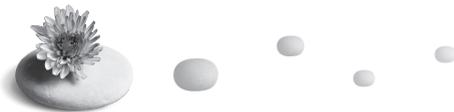
Scores of sutras and shastras state that patience, or heroic perseverance, is the most difficult to accomplish among the Six Transcendent Perfections. Thus *The Way of the Bodhisattva* says:

There is no evil similar to anger and no austerity equal to forbearance.

Thus I should strive in all ways to develop forbearance, with great effort.

It's also common to say: “The Chinese ideogram ‘patience’ is epitomized by having a knife dangling over your head.” When being insulted unjustifiably or slandered for no reason, hardly anyone, many spiritual practitioners included, can remain undisturbed while seeing the attacks as insubstantial rainbows.

本師釋迦牟尼佛曾轉世為一外道仙人，名忍力，他發願永遠不對任何眾生生嗔恨心。當時有一惡意魔王為摧毀忍力的安忍之法，就幻化出專門毀壞別人安忍功德之一千人，用咒語詛咒忍力，用妄語肆意對忍力橫加誹謗，還在大庭廣眾之中用常人難以啟齒之言詞羞辱他。這些人還於忍



力行、住、坐、臥之時加害於他，如此等非理之行竟持續長達八萬四千年之久。

Buddha Shakyamuni was once reborn as a rishi named Patience Power who had vowed never to get angry at any beings. Mara, intending to destroy the quality Patience Power had attained, manifested one thousand beings who knew exactly how to demolish the perseverance quality of others. They cursed him with malicious mantras, defamed him recklessly with false accusations, and humiliated him in public with unspeakable sordid words. They inflicted harm on him in all his activities of walking, sitting, standing, and sleeping; these kinds of horrendous attacks continued for 84,000 years.

當仙人前往城市之時，這些惡性眾生竟用不淨糞澆灑在仙人頭上、所捧鉢盂中以及衣服上，還用掃帚猛擊其頭部，但他根本沒有生起絲毫的嗔恨心與報復之意。不管別人如何待他，他從未想過以牙還牙，從未怒目相向，從未惡口相加，甚至諸如“我到底做錯何事”之類言詞都未曾說過。並且心中暗自發願：“為難以調伏之眾生利益，我誓修無上菩提，一定要首先度化此等眾生。”



When rishi Patience Power went to town, these unruly assailants sprayed putrid feces over his head, into his begging bowl, and onto his clothes, and even hit his head forcefully with brooms. But Patience Power never had a trace of anger arise in him, nor did he have the slightest intention of revenge. No matter what assault was afflicted upon him, he never thought of

avenging an eye for an eye, nor did he cast furious glares or use harsh words. Questions such as: “What have I done wrong?” were not heard from him either. Instead, he made his wishes silently: “For benefiting these recalcitrant beings, I vow to practice the Dharma to attain supreme enlightenment. Thereafter, my top priority will be to lead these beings to Buddhahood.”

日本的白隱禪師也以修安忍而著稱於世。曾經有位姑娘與一男子有染而生下一子，姑娘怕虔信佛法的父母譴責，就告知父母乃白隱禪師所為。因其父母對白隱禪師一直尊敬有加，以為此法可免父母責難。這可害苦了白隱禪師，不明真相的父母聽信女兒讒言，抱著剛生下的嬰兒，扔給白隱禪師並說道：“你這個敗壞佛門清規戒律的假和尚，以前我們沒有看清你的醜惡面目，蒙受你的欺騙。沒想到你竟然做出如此禽獸不如的勾當，這是你的兒子，你拿去吧！”白隱禪師淡淡地說了聲：“是這樣嗎？”就默默地接過孩子。姑娘的父母更以為沒有冤枉白隱禪師，便將此事到處傳播。人們瞬間都知道了白隱禪師的“醜惡行徑”，紛紛白眼相視。

Zen Master Bai Yin of Japan is noted for his accomplishment in patience. There was once a young maiden who gave birth to a baby sired by her boyfriend. To avoid being punished by her parents who were devout Buddhists, she lied to them that the baby's father was the Zen master. As her parents had high respect for the master, the maiden thought she could be vindicated. Little did she know that her account brought tremendous hardship for Master Bai Yin. Her parents, ignorant of the facts and believing their daughter, brought the newborn infant to the master and said, “You fake monk, you have transgressed the precepts of the Buddha; we had been blind to your ugliness and were deceived by you. You are worse than a beast to



commit such a dirty deal. Here is your son, take him!” The master responded gently: “Ah, is that so!” and received the baby without saying another word. The parents took his silence as a justification to their accusation, and scattered the news all around. Everyone came to know of Master Bai Yin’s “repulsive behavior”, and they all looked down on him.

白隱禪師抱著虛弱的嬰兒，到剛生過孩子的人家乞求奶水，那些人家都說：“哼！要不是看在可憐孩子的份上，才不會給你呢！”

Holding the feeble infant, Master Bai Yin trudged to households where newborns lived with their families and begged for milk. They said scornfully: “Humph, were it not for the sake of the poor baby, we would not give anything to you!”

時間一天天過去了，姑娘的良心倍受痛苦的煎熬，她不能再看到人們對白隱禪師的不公平待遇，終於向父母坦白了一切。當姑娘父母萬分羞愧地來到白隱禪師面前懺悔時，他仍然是那句話：“是這樣嗎？”

As time passed, the young maiden’s conscience was tortured severely; she no longer could bear to see the unjust public treatment of Master Bai Yin and confessed to her parents. Master Bai Yin, when receiving the extremely repentant parents begging for forgiveness, responded gently in the same way: “Ah, is that so!”

這是多麼普通的一句話啊！但要能以平常心說出這句話，絕不是“未經一番寒徹骨”之凡夫所能為之的。這些先輩們高義薄雲之安忍品德，什麼時候能真正融入我的相續？

What a plain sentence is this one! However, to say it calmly is not possible for any ordinary person who has not been tempered through thick and thin. The extraordinary quality of forbearance as demonstrated by the sages of the past is truly remarkable. When will it truly permeate my mind?

壬午年二月十一日

2002年3月25日

*11th of February, Year of RenWu*

*March 25, 2002*



## 長久 | *Sustained Effort*

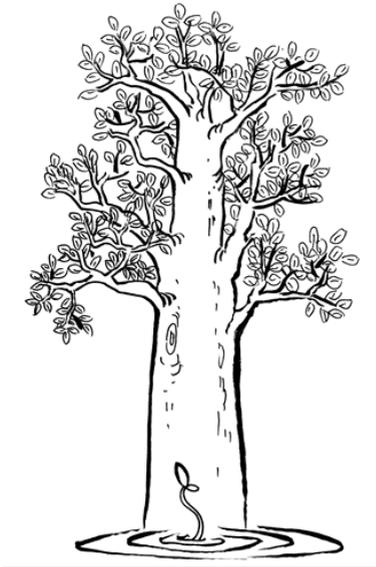
修行是一項曠日持久的艱苦過程。無垢光尊者說：“修行不能僅靠幾天的努力，需要長期的奮鬥。”如果能長期堅持不懈地精勤，既可磨練意志，又可積攢資糧。

Spiritual practice is a challenging process that takes time and endurance. Longchen Rabjam says: “Spiritual practice is not a few days’ effort only; it is a long struggle.” By practicing diligently and persistently for a long period, not only we can sharpen our willpower but also accumulate vast merit.

記得小時候有一位叫札拉的阿姨，不僅年輕美麗，而且誠信佛法。她曾跟隨村裡人一起到拉薩朝聖。30年前，她曾在上師前發願，每天磕頭100個，念誦極樂願文1遍，金剛薩埵心咒10,000遍。當時尚處於宗教受到嚴重摧毀的恐怖時期，念經誦咒尚可默默完成，但磕頭就有很大困難。除了在家裡，她常在放牧時偷偷到一山洞裡磕頭，並叮囑我為其放哨。常常趁沒人之時，我就提醒她：“你該磕頭了！”

I remember when I was a child, there was a beautiful young aunt called Drala. As a devout Buddhist, she made a pilgrimage to Lhasa with local villagers and pledged to her teacher that every day, she would perform 100 prostrations, read once the *Aspiration Prayer to Be Born in the Pure Land of Great Bliss*, and recite 10,000 times the Vajrasattva mantra. That was 30 years ago when religions were being destroyed ruthlessly. In that horrific period, one might manage to recite mantras or read sutras silently without getting caught; but prostrations presented a bigger problem. Besides doing it at home, she also tried the accumulation in mountain caves when herding,

and would always ask me to stand guard for her. When no one was around, I would always remind her: “It’s time for you to do prostrations!”



時光荏苒，30年時光匆匆流逝。其間我經歷了讀書、出家等一系列變故。去年7月，我在老家碰見她，她的臉上已刻滿了歷經滄桑的痕跡。想起當年磕頭的經歷，連忙問她：“您還在繼續磕頭念咒嗎？”她回答我：“從來沒間斷過，即使生了大病，病後仍然補上。現在時間更多了，可以念更多的咒子。”

“那這麼多年您一共磕了多少頭？念了多少咒？”“沒統計過，我想只要好好修持就行了，沒有去統計什麼數量。”

Time elapsed quickly; 30 years had slipped by before I met her in my hometown last July. During this period I had gone through stages of schooling and become a monk. For her, the experience of life’s ups and downs had chiseled her face. Reminiscing about the old days, I quickly asked her: “Are you still continuing prostrations and recitations?” She answered: “Certainly. I’ve never stopped. Even if I missed them during my episodes of severe illness, I always managed to make them up after recovery. Now, with more free time on hand, I can recite even more mantras.” I asked, “Then, through all these years, how many prostrations and mantra recitations have you done in total?” She replied, “I have not really kept track



of them. I feel practicing alone is good enough and have never cared to count the numbers.”

我在心裡為其保守地算了一下。這 30 年她至少磕頭 1,095,000 個，念誦極樂願文 10,950 遍，金剛薩埵心咒 109,500,000 遍。這對於很多人來說不啻為天文數字。札拉是藏族中極其普通的一位教徒，既沒有名聲，也不算最精進。但她能 30 年如一日地以磨杵成針的毅力鏗而不捨地修行，實為難能可貴。

I made a mental calculation. Conservatively, in the past 30 years, she could have done at least 1,095,000 prostrations, read the *Aspiration Prayer to Be Born in the Pure Land of Great Bliss* 10,950 times, and recited the Vajrasattva mantra 109,500,000 times. For many people, these figures may seem astronomical. Drala is all but an average practitioner commonly seen among Tibetans, little known, nor extraordinarily diligent. Nonetheless, that she has kept her practice throughout 30 years with the perseverance of “grinding an iron pestle down to a needle” is truly praiseworthy.

現在有的人修完一遍 50 萬加行，就四處炫耀，唯恐他人不知。札拉卻能默默無聞，從不間斷，的確令人嘆服。反觀自己，雖然在上師前發了願，卻沒有如法行持，雖然被別人稱為法師，卻不如一個普通人，真令我汗顏。

These days there are practitioners who can't wait to flaunt around their completion of one cycle of 500,000 preliminaries, lest someone would miss their accomplishment. Drala, on the other hand, cares not for recognition but only to practice persistently; she is indeed admirable. Checking my own progress, I had made pledges before my master, but I have not practiced

authentically; I have been addressed as a spiritual teacher, but I am no better than common people. Shouldn't I blush with shame?

古人云：“騏驥一躍，不能十步，駑馬十駕，功在不捨。”如果每個修行人都能有此精神，有一分付出，就一定會有一分收穫的。

The ancient saying goes:

One gallop of a noble steed remains one gallop of distance, not 10 gallops.

Ten days of effort of pulling a cart by an inferior horse, on the other hand, would cover 10 days' distance.

Success comes from doing the task persistently.

Every practitioner should embrace such an enduring spirit. With every ounce of effort put in, there is bound to be an ounce of reward.

壬午年二月十二日

2002年3月26日

*12th of February, Year of RenWu*

*March 26, 2002*



## 可惜 | *What a Shame*

現在的人們往往無法面對生活中遇到的各種痛苦，一旦丟失錢財，名譽受損，便如喪考妣一般。只有修行獲得一定境界的人，方可斷除貪欲。真是可惜啊！

People nowadays do not know how to deal with the miseries they encounter in life. Upon losing wealth or reputation, for instance, they immediately become grief-stricken as if bereft of their loved ones. Only those who have attained a certain level of spiritual practice are able to cut through attachment. What a shame that most people are not there yet!

藏傳佛教竹巴噶舉派的大成就者臧巴加惹瓦（1161—1211），被人們譽為智慧金剛。他在 24 歲時依止善知識，孜孜不倦地精進修學。學成後於後藏江孜地區修建龍多寺、日隆寺等許多寺院，並精勤不懈地廣轉法輪。當地的人們為其薰染，紛紛修習竹巴噶舉之修法，並捨棄世間財富，視祈禱、觀修為財，最後都得到了不同層次的果位。故當地有“人半竹巴，竹半乞丐，丐半證師”之美傳。竹巴噶舉在當地形成了空前絕後的盛況，成就者的美名也家喻戶曉。



Tsangpa Gyare (1161-1211), known as Yeshe Dorje, is a great siddha of Drukpa Kagyu in Tibetan Buddhism. When he was 24, he started his tenacious practice under the guidance of his spiritual masters. After completing his studies, he founded many monasteries such as Longduo and Rilong in the Jiangzi areas of Tibet and turned the Dharma wheel tirelessly. Local people were drawn to him and they embraced the Drukpa Kagyu practice one after another. They learned to renounce worldly possessions and regard prayer and meditation as true wealth. Many of them eventually attained accomplishment of various degrees, winning the admiration that “Half of the Jiangzi residents are Drukpa practitioners, half of the Drukpas are beggars, and half of the beggars are siddhas.” He brought a time of unprecedented glory to Drukpa Kagyu in that region, and many splendid siddhas became household names.

他留給後人最殊勝的教言是：“具修證者之門房，幸福快樂已困躺，饕餮之徒難尋訪；對治士夫之門房，看破塵世已困躺，具貪嗔者難尋訪；斷根源者之門房，舒心愉悅已困躺，具希憂者難尋訪；知饜足者之門房，富貴榮華已困躺，具貪念者難尋訪。”意思就是說，在具有修證的人眼前，幸福快樂早已經具足，只可惜貪圖吃喝的人卻沒發現；依靠智慧來對治煩惱的人，看破紅塵早已如運諸掌，只可惜具有貪嗔之念的人卻沒有發現；捨棄世間法的人與快樂時刻相隨，只可惜心存希憂之人卻沒有發現；知足少欲的人財富常伴左右，只可惜欲火中燒的人卻始終難以發現。

Among the teachings he left behind, the following verses are most supreme:



Right at the house front of a realized being, there rests plenty of joy and happiness, but the hedonist knows not to visit.

Right at the house front of someone adept at taming confused emotions, there is the way of seeing through the mortal world, but the greedy and hateful know not to visit.

Right at the house front of a renouncer of the mundane world, there are enjoyment and leisure, but those engulfed in hope and fear know not to visit.

Right at the house front of a contented person, there are fame, wealth, and glory within reach, but the covetous folks know not to visit.

The meaning of these is: Realized practitioners have everything they need to attain happiness and joy; but those craving only eating and drinking will never know it. For those who have tamed their negative emotions with wisdom, to renounce mundane affairs is as easy as turning the palm; but those steeped in covetousness and hatred will never know it. For those who have renounced worldly preoccupations, joy is their constant companion; but those engulfed in hope and fear will never know it. For those who are content with whatever they already have, true wealth accompanies them always; but those inflamed with desire will never know it.

現在的人們為聲色犬馬、功名利祿所誘。整日為一簞食、一瓢飲而忙忙碌碌、殫精竭慮，卻常令自己深陷痛苦憂慮之境地，不能不令人深感可惜。

Nowadays people are lured by sensual pleasures, prestige, wealth, and power. For the sake of satisfying their mere hunger and thirst, people are

forever busy and forever scheming. In the end they are only entrapped in extra anguish and more suffering. What a shame it really is!

捨棄世間吧，歡樂將與你長相廝守！

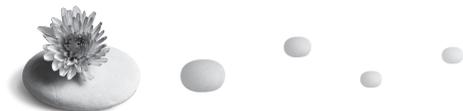
Learn to renounce the world; happiness will forever be with you!

壬午年二月十四日

2002年3月27日

*14th of February, Year of RenWu*

*March 27, 2002*



## 月光 | *Bright Moonlight*

夕陽收盡了西邊的最後一抹餘暉。四下沉寂，我等待著“林竹翳如”的夜幕降臨，使我得以在黑暗中獨享南方春夜的悠然。然而，我徒勞了。一輪皓月懸掛虛空，清幽的月色給房屋、樹林、花園，鍍上了一層銀白。真是“千江有水千江月，萬里無雲萬里天。”

The last twilight in the western sky vanished with the setting sun. With silence all around, I waited for the evening curtain to roll out so that I could enjoy by myself a peaceful night in spring. This, it turned out,



was just my wishful thinking. Suspended in the high void was a bright full moon that sprinkled a fine layer of silver dust over houses, trees, and the garden. It was exactly as described in the poem:

So long as there is water in the rivers,  
Even if there are thousands of them,  
The moon will be reflected in each.  
So long as the sky is unobstructed by clouds,  
No matter how many thousands of miles it spans,  
It is all clear sky.

池塘中、臉盆裡、甚至下雨積下的水坑中，都無一例外地盛著那圓圓的、光亮的臉，彷彿撈之可得。難怪世人有“猴子撈月”的傳說了。

In the pond, washbasin, or even puddles from the rain, there appeared this round bright face, as if screaming to be picked up. No wonder the folklore of “Moon-Capturing by the Monkeys” came into existence.

的確，無論地上有多少水器，只要水面平靜，水質清淨，皆能顯現皎潔月影。同樣，無論多少人，若能以淨心觀想佛陀，佛也會立即來至彼前，為其加持，排其苦惱，令其安樂。

Indeed, regardless of how many water containers there are on the ground, all will reflect the same beautiful moon as long as the water surfaces are clean and calm. Similarly, regardless of how many people there are on earth, as long as they visualize the Buddha with a pure mind, the Buddha will appear in front of them to bestow blessing, dispel suffering, and bring happiness.

《寶積經》云：“何人作意佛，能仁住彼前，恆時賜加持，解脫一切罪。”可見如此作法有很大功德。《三摩地王經》曰：“散步安住站立臥，何人意念能仁尊，本師恆時住彼前，彼者將獲廣大果。”也許有人會疑惑，為何佛陀會在轉瞬之間來至我們面前呢？其原因是因為自己的心無絲毫垢染，加上智悲尊者的大悲力顯現而致。《大圓滿心性休息》云：“觀想彼臨極應理，此為自性清淨力，智悲尊者大悲力，佛說如意成所願。”  
The *Jewel Heap Sutra* says: “Should anyone think of the Buddha with faith, the Buddha is there, right in front of them, constantly granting his blessings and freedom from all harm.” Hence to think of the Buddha is very meritorious. *The King of Samadhi Sutra* also says: “Whoever recollects the Buddha while walking, standing, sitting, or sleeping will always be in



Buddha's presence, and will attain vast accomplishment." People may wonder: How could the Buddha come to us the moment we think about him? Such manifestation is made possible by our minds being absolutely pure and by the power of Buddha's great compassion. *A Treatise on Finding Comfort and Ease in the Nature of Mind* says: "Due to the power of our innate purity and the power of Buddha's great compassion, the Buddha will approach us and grant whatever is desired just as we visualize him."

如果一個佛教徒，每天一次也不觀想釋迦牟尼佛，應該感到慚愧。我們應思維經典中的金剛語，這樣對我們消除魔障、獲得信心、增加智慧，均有無邊利益。當然，如果信心的器皿倒扣，則永遠也不會顯現佛光月影。

As Buddhists, if we let a day go by without thinking of at least once of Buddha Shakyamuni, we should feel ashamed. We should constantly reflect on the adamant words of the scriptures, which will bring us vast benefit in dispelling obstacles, establishing faith, and enhancing wisdom. On the other hand, if the vessels of our faith were turned upside down, then neither the moon reflection nor any form of the Buddha would ever appear to us.

壬午年二月十五日

2002年3月28日

*15th of February, Year of RenWu*

*March 28, 2002*

## 無窮 | *Without End*

有些人認為，佛教中說一切眾生皆作過自己父母之理，既不現實也不可能，且不論是否有前世；即使有，但世間眾生如此之多，如此之喻如何得以窮盡？

The Buddha says all sentient beings have previously been our own mothers and fathers. Many people find this teaching improbable and impossible. Putting aside the argument about the existence of past lives, even if it were true, how could we ever exhaust all sentient beings, as their number is simply innumerable?

然而，以一般世間人的眼、耳、鼻、舌、身、意來衡量之結果並非正量。《三摩地王經》云：“眼耳鼻非量，舌身意亦非，若彼等為量，聖道復益誰？”只有究竟之智慧，方可照見世間萬事萬物之本性。若未依甚深佛智，僅依凡夫之分別念，實難徹見紛紜繁雜的現有表相之本質。

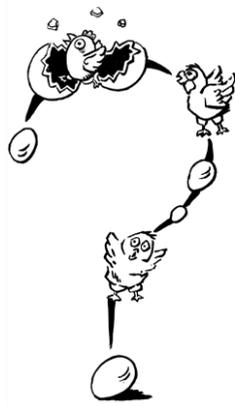
However, the conclusions reached by the ordinary sense faculties—our eye, ear, nose, tongue, body, and consciousness—are not valid in the ultimate sense. *The King of Samadhi Sutra* says:

Eyes, ears, and nose are not valid instruments of discernment,  
Nor are tongue, body, and consciousness reliable.  
Should their perceptions be true,  
Whom should the holy Doctrines benefit?



It is only with supreme wisdom that the true nature of all phenomena will be revealed. Without relying on Buddha's profound insight, no amount of ordinary conceptual thinking is able to discern the essence of myriad appearances.

無始的概念，一般凡夫的六根是很難揣度的。《親友書》云：“過去一一生身骨，輾轉積若妙高山，地土丸為酸棗核，數已形軀豈盡邊。”無始以來，每一眾生流轉輪迴的次數，世間的數字是無法表示的。為業力所轉而互為親怨的數字也同樣難計其數。《聖者涅槃經》中云：“此大地土搏成豌豆許丸，用以衡量一有情為自父母之數，則可數盡，然一有情為自父母之數卻不可勝數。”



Likewise, the notion of time without beginning is difficult to grasp using the six faculties of ordinary being. In *Letter to a Friend*, The sublime Nagarjuna says: “Should the bones we had through our past lives be piled up, they would be as high as Mt. Meru. Should we try to count our bodies with balls of clay the size of juniper berries, we would run out of earth to count.” Since beginning-less time we have had incalculable lives throughout samsara, the number of times that we had relations of affection, enmity, or indifference with every other being is also countless. *The Sages' Nirvana Sutra* says: “Were this great earth made into little pellets as big as a pea to count the number of times someone had been my father and mother, the whole earth would be used up before I could finish counting.”

所以，在未對佛經進行精讀、思維前，切不可對佛教之說法妄加評論。  
對經論進行精研以後再下結論乃為智者之所為。

Hence, until we have thoroughly studied and reflected upon the Buddha's teachings, we should definitely refrain from making reckless remarks. A wise man will choose not to draw any conclusion until he has carefully reviewed the sutras and shastras.

壬午年二月十六日

2002年3月29日

*16th of February, Year of RenWu*

*March 29, 2002*



## 無求 | *No Craving*

夏吾巴格西(班瑪香秋)是噶當派的三大弟子之一。他一生捨棄世間法，精進修持，終於獲得大成就。示現圓寂時身體化為舍利，留與後人，在佛教史上寫下了光輝的一頁。

Geshe Shaupa (Padma Changchub) is one of the three great disciples in the Kadampa lineage. All his life he gave up the mundane world and practiced the Dharma assiduously. He finally attained supreme realization. Upon his nirvana, his body turned into many precious relics for future generations to treasure. His legacy marks a glorious chapter in the history of Buddhism.

他在對弟子的教言中說道：“如果相信我的話，立時就可獲得安樂。實際上，即使相信我，也沒有其他的高招，沒有其他的訣竅，就是令其捨棄今生。”又說，“使我們今生來世蒙受痛苦的一切根源，就是對今生的貪執，所以必須削減對今生的貪執，如果喪心病狂地追求今世的安樂，其心就絕對不會快樂，即使忙忙碌碌、東奔西跑、疲憊不堪也於事無補。甚至痛苦、罪業、惡言也會不約而同地降臨。因此，應當將泛濫成災的貪欲之念驅之門外，如果能將貪念趕盡殺絕的話，幸福安樂的生活將從此拉開帷幕。因此，若想讓今生來世都獲得快樂，至少應從心底生起什麼也不貪求、什麼也不蓄積的心念。不欲獲得是最殊勝的獲得，不念名聲是最殊勝的名聲，不趨讚譽是最殊勝的讚譽，不求眷屬是最殊勝的眷屬。如果誠心想修法，就必須讓心依於貧窮，貧窮乃至死亡。一旦生出此種念頭，則無論天、魔、人都不能侵犯，如果不遺餘力地算計今生，則只能自取其辱，不但自己品嚐自己釀成的苦酒，還要承受他人的譏諷，來世還須奔赴惡趣去感受無邊無際的痛苦。”

In his instructions to disciples he says: “Should you take my words, happiness is immediately within reach. In fact, even if you trust me, I have neither better shortcuts nor other brilliant ideas. The salient point is just to renounce this life.” And again: “The root cause of all our sufferings in this and future lives is the attachment to the present life. Therefore, we must cut down this clinging. Chasing frantically after your enjoyment of this life, happiness will elude you. No amount of sweating or rushing about to the point of total exhaustion is of any use. Instead, misery, harm, and bickering may befall you simultaneously. Hence, be sure to drive off the avaricious mind that runs rampant. If you can extinguish all the cravings and spare none of them, a life of happiness and joy will play out for you. If one wants happiness in this and future lives, one should, at the minimum, cultivate a non-grasping mind and an attitude of amassing nothing. The best gain is to garner nothing; the best reputation is to forsake fame; the best praise is to shun from applause; the best retinue is to give up followers. To practice Dharma sincerely, your ambition in life should be poverty, and to be willing to remain poor until the end of life. If you have this attitude, no god, demon, or human being will ever be able to make difficulties for you. But if all you care about is to gain satisfaction in this life, you will bring disgrace upon yourself. You’ll have to bear not only the consequences of your own doing but also scorn from others, and rush to lower realms of endless tortures in future lives.”

基確巴（名森丹華，潘地加札法王的弟子，精通教法，證悟圓滿，創建果莫亞寺，度生事業廣大無邊，培養造就了雅得班欽等一大批名聲卓著的大弟子，被人們尊



稱為基確法王。)云：“若以風掃此生念，即可稱為厭離者，何亦不需念頭生，美名廣傳遍大地，為修法故捨身壽，和風吹送稱讚語。”

Gyjapa or Seng Denhua by name was a disciple of H.H. Pande Gyaltzen. With proficiency in all the teachings and perfect realization, he founded the Gou Moya Monastery. He caused numerous beings to embrace Buddhism and trained a large number of outstanding disciples such as Yade Benchen. He is honored as His Holiness Gyija. He says:

Having cast the worries of this life to the wind, one deserves the name of an ascetic.

Even though such a person has no desire for fame, yet his good reputation is known all over.

The wind, admiring his will of giving up life and limb for the Dharma, sends breezes of compliments all over.

一個修行人如果沒有調伏自己的心，希求太多，只能為希求所累。所以，要想成就大事業，無欲無求極為重要。

Unless a practitioner has tamed his own mind, he'll still have unending desires and be burdened by them. Therefore, to attain great spiritual accomplishment, it is of utmost importance to relinquish all greediness and cravings.

壬午年二月十七日

2002年3月30日

*17th of February, Year of RenWu*

*March 30, 2002*

## 記住 | *Bear in Mind*

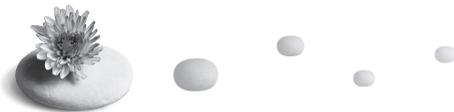
藏地近代的依科金剛上師(秋央讓卓)，是公認的證悟大圓滿的瑜伽師。據說他是貝瑪拉密札的化身。他平時對弟子要求十分嚴格，常常示現威嚴身相。想拜見他也十分困難，除非特殊開許。法王如意寶晉美彭措曾在 15 歲時見過他。

Choyang Rongdrok, or Vajra Master Yekho of contemporary Tibet, is widely recognized as a realized yogi of the Great Perfection. It is believed that he is the reincarnation of Master Vamilamitra. He usually assumed a wrathful appearance and trained his disciples strictly with high demands. He rarely granted audiences, except for special cases. Our beloved Choeje (King of Dharma) Jigme Phuntsok Rinpoche had the fortune to meet him at age 15.

晚年時，他在色達的翁達鎮附近的山上修建閉關房，並為 100 多位閉關者宣講佛法。弟子圓寂時都相繼示現了不同程度的成就之相。

During his later years, Choyang Rongdrok built retreat huts on the mountains near Wenda County in Sertha and gave Dharma teachings to 100 or so retreatants. Many of his disciples attained accomplishment and displayed various signs when they were entering into nirvana.

一次，弟子索朗彭措曾向他求最殊勝的法，他說：“將吾等大恩上師觀於頭頂，時刻祈禱並受四灌頂，將心與智慧融為一體。平時將外面一切色相觀為上師的身體，一切聲音了知為上師的語言，一切分別念抉擇為上師的智慧。總之，一切器情之顯現皆為上師相。吃飯的時候，將上師



觀於喉間，進行飲食甘露供養，可遣除罪障，令飲食之舉成為薈供；睡眠的時候，將上師觀於心間，上師身體所發之光明周遍一切世界，自己化光融入上師；臨死的時候，不要焦急萬分，手忙腳亂，而應平靜地將上師智慧與自己的心觀想為無二無別而安住。這是一切往生法的根本。即使你們依止我一百年，我也沒有更殊勝的教言了。希望你們能牢記！”



His disciple Sonam Phuntsok once requested an incomparable instruction of him. The master taught: “Visualize the supremely kind master on the crown of your head, pray to him constantly and receive the four empowerments from him, merge your mind with wisdom. Perceive all appearances as the body of the master’s, all sounds as the speech of the master’s, and all discursive thoughts as the display of the master’s wisdom. In brief, all phenomena, animate or inanimate, are entirely the manifestation of the master. While eating, visualize the master at your throat, and offer him the food as amrita. This will dispel defilements and transform ordinary food into a tsog offering. As you go to sleep, visualize the master at the center of your heart, radiating light that reaches all realms. You then melt into light and become one with him. When death approaches, do not become frightened or act with total confusion. Calm down, imagine that your mind merges inseparably with the master’s wisdom, and remain in that state. This is the essential transference of consciousness for the dying. Even if you were to study with me for a hundred years, I would not have any better teachings than these. I hope you will remember them well!”

這個教言真是很珍貴，世間的如意寶也難以比擬。任何人聽了這段凝聚著智慧精華的語言，都應該有新的感悟。如果沒有，則此人心中可能有“心結石”。

The master's teaching is indeed very precious, surpassing even the wish-granting jewel of the world. Anyone reading these words, the very embodiment of sublime wisdom, cannot but experience a refreshing insight. If this is not the case, that particular person may be suffering from a case of “heart stones.”

壬午年二月十八日晚

2002年3月31日

*Evening of the 18th of February, Year of RenWu*

*March 31, 2002*



## 法樂 | *Dharma Bliss*

世上最可靠、最穩固的安樂是通過修學佛法而獲得的大樂。它與世間安樂有很大的差別。藏地的無著菩薩，是《佛子行三十七頌》與《入行論釋》的作者。任何人只要讀誦他的著作，相續中都會自然而然地生起無偽的菩提心。

The most reliable and enduring happiness in the world is the great bliss derived from studying Buddhadharma. This kind of bliss is very different from any earthly happiness. Bodhisattva Thogme Zangpo of Tibet is the author of *The 37 Practices of a Bodhisattva* and *The Commentary on the Bodhicaryavatara*. Anyone who comes into contact with his teachings will spontaneously arouse genuine bodhichitta in the mind.

他在對弟子的言教中，曾將世間安樂與法樂進行了一番深入透徹的比較：“以智慧而生存所能感受之勝法妙用，以享受飲食、女人、歌舞所獲之樂受無法與之相提並論。”為什麼是這樣呢？“因為享受飲食等所獲之樂受，不能周遍全身；需要依外緣而獲得；不能恆時隨心所欲而得，只是暫時性地偶爾獲之；並非遍佈三界；其後不能獲得聖財；享受之後即消耗殆盡；怨敵等能從中作梗；不能攜往來世；依之不能究竟滿足；並且滋長今生來世之一切痛苦；猶如癲瘋病人搔癢之樂一般，僅僅是將息



滅痛苦冠以快樂之名而已。由此衍生貪欲等各種煩惱，造作殺生等種種惡行。而享受妙法所獲之樂受，可以周遍全身；可以隨時獲得；遍佈三界；其後能獲得聖財；享受之後不但不會窮盡，反而日益增上；怨敵等不能從中作梗；可以攜往來世；依之能究竟滿足；並且不會滋長今生來世之一切痛苦；並非僅僅冠以快樂之名。且能摧毀一切煩惱及惡行。由此可見，佛法是極為殊勝善妙的。”

In his instructions to disciples, he made a detailed comparison between worldly happiness and Dharma bliss: “The pleasure of enjoying good food, women, and entertainment is in no way equivalent to the bliss of realizing the supreme Dharma with wisdom.” Why is that so? “It is because the pleasure coming from food and so on does not permeate the whole body; it is obtainable only through external factors; it is not available at all times at will, but only once in a while; it does not prevail in the three realms; it will not bring the wealth of supreme beings. It is exhaustible after the enjoyment; it is susceptible to enemies’ interference; it is not portable to lives after; it is not a reliance for ultimate contentment; it propagates sufferings of this and future lives; it is called a pleasure simply through its palliative effect akin to that of leprosy patients when they scratch. It feeds confused emotions such as covetousness; it leads to evil actions such as taking lives. On the other hand, the pleasure of Dharma bliss will permeate the entire body; it is available at all times; it pervades the three realms; it begets noble riches; it does not become exhausted after enjoyment but rather increases every day; no enemies can create any obstacles to it; it is portable to future lives; it is a reliance for perfect contentment; it does not multiply suffering of this or future lives; it is not happiness in name only. It has the power to destroy all



afflictions and non-virtues. Therefore, the Dharma is immaculate and the utmost supreme.”

由此可知，法樂乃為安樂之上品。經云：“如若貪諸欲，欲念反將棄，若捨諸貪念，將獲勝妙樂。”斷除貪欲，是獲得極至安樂之唯一途徑。

Hence, we can see that Dharma bliss is the ultimate happiness. The scripture says:

Chasing after desires, one is destroyed by desires;

Letting go of desires, one attains supreme bliss.

The only way to attain the utmost happiness is to cut off covetousness.

壬午年二月十九日

2002年4月1日

*19th of February, Year of RenWu*

*April 1, 2002*

## 失敗 | *On Failure*

世間的人，不管是市井白丁還是朝廷命官，人人都希望為一己之利而拼搏。凡事務求一帆風順，經不起半點挫折。其實，失敗也未必一無是處。有一句古訓說得好：“禍兮福所依，福兮禍所伏”。

People in the world, be they illiterate hillbillies or government luminaries, all eagerly strive to fulfill their own interests. When doing anything, they want nothing but smooth sailing and cannot bear the tiniest setbacks. But in fact, failure is not necessarily without merit. There is this adage:

Misfortune, that is where happiness depends;

Happiness, that is where misfortune underlies.

漢地近代高僧弘一法師，是集詩、詞、書畫、篆刻、音樂、戲劇、文學於一身的才子，先後培養出了名畫家豐子愷、音樂家劉質平等一些文化名人。真可謂風流倜儻，才華蓋世。出家後苦心向佛，過午不食，精研律學，被佛門弟子奉為律宗第十一代祖師。他為世人留下了咀嚼不盡的精神財富，是中國絢麗至極而歸於平淡的典型人物。

The contemporary eminent Chinese Buddhist monk Hong Yi was extremely gifted in poetry, ci (verse), painting, calligraphy, seal cutting, music, drama, and literature. He has also mentored a number of celebrated artists such as Feng Zikai and the musician Liu Zhiping. Master Hong Yi had a carefree and elegant bearing and his achievement in arts and letters was unsurpassed in his time. After he chose to be ordained as a monk, he studied unremittingly Buddha's teachings and abided the sparing fare of no food after midday. He



dedicated himself particularly to Vinaya pitaka and is revered as the 11th lineage holder of the Vinaya School. He has left a rich spiritual legacy for future generations; in China, he stood out as a model figure whose life underwent a transformation from utter glory to utmost humbleness.

他在《閩南十年之夢影》中說道：“我的心情是很特別的，我只希望我的事情失敗。因為事情失敗和不完滿，這才使我發大慚愧，能夠曉得自己的德行欠缺，自己的修養不足。那我才可努力用功，努力改過遷善。無論什麼事情，總希望它失敗。失敗才會發大慚愧。倘若因成功而得意，那就不得了啦！”我特別喜歡背誦這段文字，這種有悖常人的思維，正說明了法師的謙遜與大智大悟。



He wrote in *Dreams of 10 Years in Minnan*: “I have a rather peculiar mindset these days: I only wish for failure in the things I do. It is because failure and imperfection can make me feel humble and abashed. Only then will I see my own inadequacies and lack of qualities, and strive to correct myself for the better. Whatever I do, I invariably hope I will fail; failure teaches me humility. Should I become successful, I might be puffed up with arrogance, which would be disastrous!” This passage is my favorite to memorize, as the master’s unconventional way of thinking reveals his extraordinary realization and modesty.

無垢光尊者在《竅訣寶藏論》中的最深要訣之一即是：“滅除我執恆自取失敗。”朗日塘巴尊者也有“虧損失敗我取受，勝利利益奉獻他”的遺訓，與弘一法師的話相比，實有異曲同工之妙。不怕失敗，敢於失敗，真為大丈夫之膽識。

One of the most profound teachings of the Omniscient Longchenpa in *The Precious Treasury of Pith Instructions* is: “One must cut off self-clinging and choose failure always.” Langri Tangpa also left the teaching:

May I take upon myself the defeat  
And offer to others the victory.

These teachings are fortunate coincidences with what Master Hong Yi had to say. The prowess of a truly brave man, after all, lies in his capacity to be unafraid of failure and willingly embrace failure.

關於如何面對失敗，世間也積累了不少以辨證的眼光看問題的格言，如“塞翁失馬，焉知非福”、“生於憂患，死於安樂”。而且，有不少的世間人，也懂得迂迴的路必有其收穫。作家羅蘭曾說過：“在人生途中，你每走一步，就必定會得一步的經驗。不管這一步是對還是錯，‘對’有對的收穫，‘錯’有錯的教訓。繞遠路，走錯路的結果，你就恰如迷路走入深山，別人為你的危險焦急惋惜之際，你卻採集了一些珍奇的花果，獲得了一些罕見的鳥獸。而且你多認了一段路，多鍛鍊出一分堅強與膽量。”

There are many proverbs in the world on how to face failure squarely. Many are the fruition of valid analyses, such as: “When the old man lost his mare, who could have guessed it was a blessing in disguise? A loss may well turn



out to be a gain,” and, “In adversity, we thrive; in comfort, we perish.” Many people also appreciate that a convoluted path is bound to provide some kind of reward. Writer Ruo Lan once said: “In life, every step we take brings the experience of that one step. This has nothing to do with whether the step is right or wrong. The ‘right’ one yields the right reward. The ‘wrong’ one presents lessons from being wrong. Taking the longer route or walking on the wrong path is just like being lost in the deep mountains. While people are worrying and bemoaning your safety, you hit the opportunity to collect rare flowers and berries, and you spot exceptional birds and animals. In addition, having to cover the extra distance, you have cultivated extra courage and tenacity.”

若能勇敢地面對失敗，則將嘗到其中的甘甜滋味。

If we face failure bravely, we shall come to enjoy its sweet taste.

壬午年二月二十日

2002年4月2日

*20th of February, Year of RenWu*

*April 2, 2002*

## 轉變 | *Getting Transformed*

誠心向佛的修行人，其心態與行為往往會與以前的世俗生活判若兩人。因為具有佛法之智慧寶劍，一切世俗煩惱之桎梏、紅塵牽掛之羈絆，均可迎刃而解。

Once a person turns his mind wholeheartedly toward the Dharma, his attitude and behavior will no longer be his old worldly self. With the sword of Dharma wisdom in hand, many knotty problems, fetters, and worries in the secular world are cut through smoothly.

奔公甲大師（慈誠加瓦）是藏地以對治煩惱而著稱的大修行人。他曾以強盜行徑為生，性格粗暴，不拘小節。後來幡然醒悟，並與土匪生涯一刀兩斷。毅然出家後，採用各種對治方法，捨棄一切惡行，嚴於律己，常觀己過，終於令自相續生起了極大的歡悅。



Ben Kungyal (Tsultrim Galwa) is a great Tibetan siddha noted for his skillful way of overcoming negative emotions. He used to be a bandit by living, and was crude, brutal, and impetuous. When he suddenly realized his own mistakes, he quickly made a clean break with his outlaw life. Resolutely, he took ordination and parted with all non-virtuous activities by employing various antidotes. Disciplining himself rigorously and being watchful of his own faults always, he eventually aroused great bliss in his mental stream.



博朵瓦曾意味深長地說：“修行人在今生中也應與其他人截然不同。我是在家人的時候，曾三次去挖金，結果一所無得，現在每一天都有許多兩黃金的進項。雍瓦谷的堪龍巴所擁有的幸福、快樂和名望，世間無人可出其右。龍修的金厄瓦也是快樂無比。這一切都來源於如法修持的結果啊！”

Potowa once said meaningfully: “Even in this life, a spiritual practitioner and ordinary being must be poles apart. When I was a layperson, I had gone gold mining three times without finding anything. But now there are tael of gold coming to me every day. The happiness, joy, and fame enjoyed by Kham Longpa of Yongwa Valley are unsurpassable in the world. Chengawa of Lungshu also enjoys boundless happiness. All these are the consequences of having practiced the Dharma properly!”

作為修行人，一旦通過精勤修持，讓佛法在相續中生根發芽，就會因洞徹了宇宙人生的真相，而徹底打破以往固有的世界觀與人生觀，並與往昔的世俗生涯逐漸背離。

By dint of diligent practice, a spiritual seeker will come to realize the truth of the universe and human life. As the Dharma seed sprouts and takes root in one's mind, all the old perceptions of the world and life are shattered to pieces; one will gradually steer away from the old ways of living a mundane life.

如果自己的思想不再繼續封閉在追求今生的狹窄思路中，被世間八法所束縛，並將以前所追求的豐衣美食的物質享受視如敝屣。就會打開一片開闊的視野，目睹到芸芸眾生的艱辛困苦，瞻矚到廣袤法界的清澄蔚藍。

Breaking away from the narrow confines of pursuing this life, we'll be free from the bondage of the eight worldly concerns. The material comfort we used to run after, like fine food and luxury clothing, seem now as worthless as beat-up shoes. All of a sudden we are open to a huge vista and see the suffering and drudgery of all beings. Eventually we will come to perceive dharmatatu that is as boundless as the blue sky.

只要具備信心與毅力，即使對塵世的貪戀之心已經根深蒂固，佛法也猶如一柄鋒利的鐵鏟，能夠以所向披靡的氣勢刨開功名利祿的泥土，將世俗牽纏連根剷除。

Even for someone with a deep-rooted attachment to secular affairs, all it takes is faith and perseverance to break free. The Buddha's teaching, like a sharp iron shovel, will invincibly shave off the mud of fame and fortune, and uproot all worldly clinging.

作為一名修行人，我是否也有了很大轉變呢？

As a spiritual practitioner, have I achieved any significant transformation yet?

壬午年二月二十一日

2002年4月3日

*21st of February, Year of RenWu*

*April 3, 2002*



## 淨觀 | *Pure View*

很多佛教徒，常常有自己超勝於其他眾生之念。尤其是見到那些行為顛倒、見解錯亂、煩惱增盛、種姓低劣的眾生，就更容易生起此念。

It is not uncommon for many Buddhists to feel a sense of superiority over other beings. Such a notion tends to crop up when they see people who engage in unethical conduct, have perverted views or disturbing emotions, or are of a lower social standing.

很多獨自修行的人，在稍微生起一些覺受，或是根本連覺受也沒有，只是像雪豬一樣獨自待了一段時間，就生起強烈的我慢，以為自己已是當代的密勒日巴了。對周圍的人不屑一顧，認為他們都是追求世間八法的愚人，或是修顯宗的鈍根，唯有自己才是修金剛乘的利根。殊不知，這種想法已讓他陷入了罪惡的深淵。

People who practice by themselves easily become quite conceited as soon as they obtain any sign of accomplishment. Worse, even without signs of accomplishment, they claim themselves as a contemporary Milarepa just because they have done a little solitary retreat like a hibernating marmot. They turn their noses up, thinking others are either fools chasing the eight worldly preoccupations or having a lower acumen suitable only to Sutrayana. They believe they alone have the sharp faculties to command the secret Vajrayana. Unbeknownst to them, holding such an attitude has already cast them into the pit of evils.

諸部經論中都曾宣說過，諸佛菩薩為度化眾生，而顯現各種形象。《涅槃經》等諸契經中記載：“佛在地獄以地獄形象利眾；在餓鬼界以餓鬼形象度生；在旁生道以人熊、鴿子、蛇、犛牛、龍、大鵬、烏龜等形象行菩薩道；佛在人間以屠夫、殺狗



宰雞者、漁夫、魔法師、外道、令人增上貪、嗔、癡之對境，不信因果、不孝父母、不敬長老、嫉妒、吝嗇等煩惱深重者等各種形象度化有情。”看到這些，實在令我們這些薄地凡夫難以置信。在《釋迦牟尼佛廣傳·白蓮花論》中也記載了很多佛陀在因地時，以這些形象利益眾生的事蹟。《富樓那請問經》也云：我變僕人為端屎、倒尿、掃地、割草。所以，即使見到掃地的，也不可輕慢，而應生尊敬之心。

It has been said in the scriptures that Buddhas and Bodhisattvas manifest in various bodies in order to benefit beings. The *Nirvana Sutra* says: “In the hell realm, the Buddha appears as hell beings to benefit beings there; in the preta realm, the Buddha assumes the form of a hungry ghost to benefit beings; in the animal realm, the Buddha takes the body of a bear, pigeon, snake, yak, naga, guruda, or tortoise, to carry out Bodhisattva deeds. In the human realm, the Buddha appears as a butcher, slaughterer of dogs and fowl; fisherman; magician; heretic; or as a person to arouse avarice, aversion, or ignorance; or as someone having no faith in the karmic law, undutiful to parents, disrespectful to the elderly, or as one filled with jealousy, stinginess or other negative emotions. In all these various forms, the Buddha tames



beings accordingly.” These accounts just seem inconceivable for us ordinary beings. *The Great Biography of Shakyamuni Buddha*, the *White Lotus* there are many stories describing how the Buddha in his previous lives benefited beings in these various manifestations. The *Sutra Requested by Purna* says: “I manifested as servants serving people by carrying urine, removing feces, sweeping the floors, and cutting the grass.” Therefore, if we see someone sweeping and cleaning, we should not look down on him or her, but instead we should be respectful.

《妙法蓮華經·常不輕菩薩品》中也寫道：“爾時有一菩薩比丘，名常不輕。是比丘凡有所見，皆悉禮拜讚歎，而作是言。我深敬汝等，不敢輕慢。而是比丘，不專讀誦經典，但行禮拜。如此經歷多年，常被罵詈，不生嗔恚。常作是言，汝當作佛，說是語時，眾人或以杖木瓦石而打擲之。避走遠住，猶高聲唱言，我不敢輕於汝等，汝等皆當作佛。”

In *The Lotus Sutra*, the “*Chapter of Bodhisattva Never Disparaging*” describes: “At this time there was a Bodhisattva monk named Never Disparaging. This monk, whomever he happened to meet, would bow in obeisance to them and speak words of praise, saying, ‘I have profound reverence for you; I would never dare treat you disparagingly or with arrogance.’ This monk did not devote his time to reading or reciting the scriptures, but simply went about bowing to people. Many years passed in this way, during which this monk was constantly subjected to curses and abuse. He did not give way to anger, however, but each time spoke the same words, ‘You are certain to attain Buddhahood.’ When he spoke in this manner, some among the group would take sticks of wood or tiles and stones to beat and pelt him. But even as he ran away and took up a stance at

a distance, he continued to call out in a loud voice, ‘I would never dare disparage you, for you are all certain to attain Buddhahood!’”

《發起菩薩殊勝志樂經》中也說：“不應見人過，自謂最尊勝，驕恣放逸本，莫輕下劣人。”

In the *Sutra of Arousing the Supreme Motivation of the Bodhisattvas*, it says:

Do not regard yourself as the grandest and find fault with others.

Arrogance causes one to slack, never look down on inferior beings.

因此，即使我們不能做到見誰都禮拜讚歎，但如果在見到他人造作惡業而無法制止之時，應生起也許是佛菩薩化現的念頭，繼而內觀自心，則絕對於己有利無損。

Therefore, we should train ourselves to see whatever persons we happen to meet as worthy of our praise and respect. Before reaching that stage, however, if we witness someone committing non-virtues and are powerless to stop it, we should think that person is probably the manifestation of the Buddhas and Bodhisattvas. We then remain watchful of our own minds. This way, it can do nothing but good to others and ourselves.

壬午年二月二十二日

2002年4月4日

22nd of February, Year of RenWu

April 4, 2002



## 胡思 | *Random Thoughts*

一說到清明節，便會想起那首婦孺皆知的歌謠：“清明時節雨紛紛，路上行人欲斷魂，借問酒家何處有，牧童遙指杏花村。”

For many people, at the mention of Qingming Day (Tomb-Sweeping Day), the following popular song inevitably comes to mind:

It is drizzling and showering on spring memorial day,  
The mourners travel with hearts lost in sadness.  
When asked where to find a tavern to stop by,  
A shepherd boy points at an apricot blossom village far away.

今天是清明節，是漢族傳統祭拜祖先，撫慰英烈的日子。街上的人們手捧鮮花，攜家帶眷，絡繹不絕地出城為祖先和先烈掃墓。

It is Qingming Day, the traditional “Memorial Day” in Han China designated for paying homage to ancestors and fallen heroes. On the street, many families head to the outskirts of the city in a steady stream; with fresh flowers in hand; they are ready to sweep the tombs of their predecessors and martyrs.

而我卻獨自一人，在醫院排隊等候檢查身體。無情的病魔侵擾著我，在我不堪一擊的體內大行燒殺擄掠之惡行，令我焦急難耐。但無論是誰，得病也只能自己承受，別人是代替不了的。沒生病的時候沒有切身的體會，生了病方知生老病死的苦楚。

Yet I found myself all alone queuing for physical exams in a hospital. The demons of disease have been raging horrendous wars in my feeble body, leaving me anxious and helpless. But whoever we may be, we have to bear the miseries of illness all alone. It is only in illness that we experience firsthand the sufferings of birth, sickness, aging, and death, which otherwise seem vague when we are healthy.

在繳費處熬了一個多小時，終於輪到我了。單驗血一項就需 260 元，看著周圍很多衣衫破舊的人，心想：他們如何負擔得起這些昂貴的醫療費用啊！難怪西方有一種說法：“是窮人就不要生病，否則醫院的門檻是很高的。”沒錢治病，只能眼睜睜地等死。唉！這些可憐的眾生。

Finally it's my turn after waiting for more than an hour at the billing department. It cost 260 yuan for a blood test alone. Seeing many patients wearing ragged clothes, I wondered how they could manage to pay such high fees for medical care! No wonder it is said in the West: "If you are

poor, try not to get sick. The threshold of the hospital is too high to cross." For people unable to pay medical bills, the only alternative is to wait to die helplessly. How miserable are they!



為了等待檢查結果，我坐在一棵據說有 150 年樹齡的榕樹下休憩。實在難以想像，它的年齡居然超過了我的高祖父。但高祖父早已

棄我們而去，而這棵樹卻巍然依舊。人的壽命竟然不如一棵樹，即使沒病也活不了多久，無常真是可怕啊！



As I had to wait for the lab report, I rested under a ficus tree reputed to be 150 years old, an age that beats my great grandfather's. How amazing. My great grandfather has been long gone while this tree still towers majestically. We humans are just no match to trees in terms of lifespan—even if we manage to be disease-free, our days are numbered. Impermanence is indeed frightening!

得到檢查結果，坐車回家的路上，看見一座巨大的建築物，聽說其產權歸屬於一耄耋之年的老人。想到不久於人世的老人，與堅固依然的大樓，實在為那些作著長期打算的人們痛心。

On the ride home after getting my report, I saw a huge building supposedly owned by someone quite advanced in age. Musing over the old man toward the end of his life and the big building that would remain strong, I felt sorry for those who're still making long-term plans.

整整一個上午，就這樣胡思亂想。既未看書，也沒念經。

All morning, I was preoccupied with these random thoughts, having neither read books nor recited scriptures.

壬午年二月二十三日

2002年4月5日

清明午時於陽臺

*23rd of February, Year of RenWu*

*April 5, 2002*

*On the balcony, at noon on Qingming Day*

## 尋法 | *Seeking Dharma*

作為一個修行人，為了尋求正法，而捨棄一切，持頭陀行，是理所當然的。

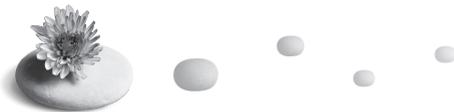
It goes without saying that for the sake of pursuing the Dharma, a spiritual seeker should let go of all things and abide by an austere life style.

釋迦牟尼佛在因地時曾轉世為喜法婆羅門，為了獲得一個偈子的佛法，毫不顧惜自己的身命，縱身躍入火坑。那個佛陀以“拋頭顱、灑熱血”的沉重代價換來的偈子就是——“恆苦行布施，常守清淨戒，盡力持善行，以智修勝法。”

Buddha Shakyamuni was once reborn as the Brahmin named Dharma Loving. For the sake of obtaining a one-verse Dharma he did not hesitate to give up his life by leaping into a flaming pit. The verse he paid for so dearly, by “risking life and limb without a care for flesh and blood,” is: “Always strive ardently to practice generosity and never commit transgressions of the pure precepts. Perform good deeds to the best of your ability and practice the supreme Dharma with wisdom.”

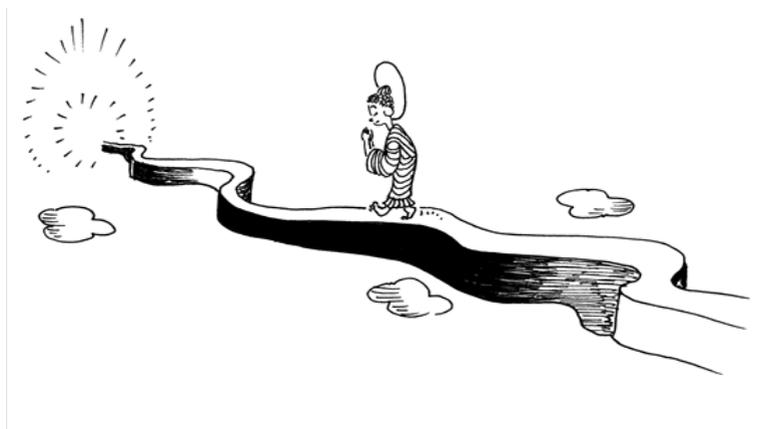
佛陀還曾轉世為一婆羅門，那時正值遇無佛出世之際。婆羅門在一帝釋天化身的羅剎前，聽聞了八個字的法後，將偈子寫於岩石、牆壁、樹木之上，留與後人。為報答帝釋天化現的羅剎賜法之恩德，毅然從樹上跳下，以身殉道。以其求法的清淨心，圓滿了十二大劫的資糧。那八個佛陀以鮮血和生命換來的字就是——“生後滅盡，寂滅即樂。”

Another time the Buddha was incarnated as a Brahmin during a period devoid of Buddha's doctrines. From a raksas disguised by the god Indra, he



received a few words' teaching and immediately wrote it down on rocks, walls, and tree trunks in order to benefit future beings. He then leaped from a tree to his death to repay the raksas's kindness of conferring the Dharma. In that instant, his pure intention of seeking the Dharma allowed him to accumulate vast merits that otherwise would take 12 great kalpas to accomplish. The teaching he paid dearly for with the price of his blood and life is:

When both becoming and cessation cease to operate,  
Cessation of change with its bliss of perfect rest arises.



這些佛陀以“捨身忘死求正法”之發心求得的偈子，凝聚了先輩的廣大悲心，包含了三世十方諸佛的加持。哪怕是片言隻語，我們也應該認真地受持讀誦，並為眾生傳授。

These Dharma verses, obtained by the Buddha with his zealous quest of “giving up body and life for the Dharma,” are the quintessence of the vast compassion from past great masters; they are fully imbued with the blessings of the Buddhas of ten directions and three times. We should study

these treasures, even down to a single word or phrase, with veneration and make them known to others as well.

記得法王如意寶在傳講《釋迦牟尼佛廣傳·白蓮花論》時，講到這些事蹟，禁不住老淚縱橫，用哽咽的聲音告誡我們：“釋迦牟尼佛為了濁世眾生，不惜捨棄生命尋求正法。如果我們不好好修持，真是可悲可歎！”

I remember when our Guru H.H. Jigme Phuntsok Rinpoche recounted these stories during the transmission of *The Great Biography of Shakyamuni Buddha*, the *White Lotus* he often became so moved that tears streamed down his cheeks and his voice choked up. He advised us: “For the sake of beings in the degenerate times, Buddha Shakyamuni sacrificed his own life to search for the Dharma. If we are indolent in our practice, it’s absolutely sad and lamentable!”

如今我們值遇了與佛陀無別的大恩上師，並為我們傳授了如海般的精妙佛法。若不珍惜，真是“枉來世間走一遭”了！

We have now met the supremely kind teacher who is indistinguishable from the Buddha and who has transmitted to us the ocean-like sublime Dharma. If we do not cherish this opportunity to the utmost, our trip to this world would be a total waste!

壬午年二月二十四日

2002年4月6日

*24th of February, Year of RenWu*

*April 6, 2002*



## 厭世 | *Becoming Disenchanted*

真正的修行人應一心向佛，厭棄世法。否則，要想成功簡直是白日作夢。 Genuine spiritual seekers should turn their mind wholeheartedly to the Dharma and renounce secular affairs. Otherwise, wishing to be successful in spiritual practice is just daydreaming.

無著菩薩長期在寂地閉關，很多人想拜見或向他求教，總是吃閉門羹。他在關房門外寫著：“勝法以及今生



計，二者無法同時成，若能共成則必定，自我欺騙無懷疑。與我會晤無他言，期望各自勤修善。”

Bodhisattva Thogme Zangpo maintained his long-term retreat in an isolated hermitage; many visitors seeking his audience or teachings found themselves on the wrong side of the door. He posted a note outside his retreat hut that read: “Between the sublime path and the secular world, there is no way to accommodate both; should one claim it is doable, it is for certain a self-deception. Even if we meet face to face, there are no other words I could impart to you. May we all strive diligently to practice the Dharma!”

薩迦班智達也說：“一個人一邊成辦即生興盛事業，一邊求永久安樂，是愚癡鹵莽的行為。我們應當捨棄世間法。”《發起菩薩殊勝志樂經》中也云：“彌勒，我不說言，愛言說者為心一住，好營世務於法無損。”

Sakya Pandita says: “If one strives for success and prosperity of this life and at the same time wishes to attain the ultimate happiness, one is foolish and reckless. We should abandon secular affairs.” In *The Sutra of Arousing the Supreme Motivation of the Bodhisattvas* it says: “Maitreya, I will never agree that vociferous people can effectively focus their minds, nor do I approve of the saying that no harm is done to the Doctrines by getting involved in secular matters.”

《修行入門》中也描述過宗喀巴大師親見文殊菩薩，文殊菩薩贈送的一段至理名言：“如果開初沒有對輪迴產生出離的厭惡心，縱然孜孜不倦地聞思修行，也完全不會超越輪迴及惡趣的因。應當將生圓次第等高深的法暫時束之高閣，精勤修持出離心，直至生起出離心為止。”

The *Gateway to Practice* describes how Master Tsongkhapa once had a vision of Bodhisattva Manjusri, who imparted to him a golden instruction: “Unless one has developed an utter disgust toward samsara in the first place, all his efforts in listening, reflection, and meditation will not free him from samsara and the lower realms. Therefore, one should put away the profound practices, such as those on generation and completion phases, on high shelves for the moment. Instead, work intensely on cultivating disenchantment until it has arisen fully in the mind.”

有的人會想，不是說：“佛法在世間，不離世間覺，離世覓菩提，恰如求兔角”嗎？佛法和世間法應該是不矛盾的啊？其實，這種說法有兩層密意：一是為了調柔剛入佛門的世間眾生，迎合他們不願拋棄世間之念的一種權巧說法；二是針對已證悟的成就者的無二境界或利眾事業而言。作為凡夫，只能腳踏實地地捨棄憤鬧，如經所說：“當捨於懈怠，遠離諸憤鬧，寂靜常知足，是人當解脫。”



Some may wonder: Isn't there a famous saying like the following:

The Kingdom of Buddha is in this world, within which enlightenment is to be sought.

To seek enlightenment beyond this world is as absurd as to search for a rabbit's horn.

Buddhists' practice shouldn't be in conflict with worldly activities, should it? In fact, this saying has two levels of meaning. On one level, it is an expedient way to guide those new to Buddhism, to suit their unwillingness to let go of this world. On the other level, it speaks directly of the non-dual minds or the activities of realized sages. As ordinary beings, we should keep our feet firmly on the ground and stay away from distractions. The scripture says: "Whoever overcomes indolence, keeps away from distractions and always feels contented in solitude will attain liberation."

浮名浮利過於酒，醉得人心死不醒。不要中了酒神狄俄尼索斯的詭計，迷醉於世間名利，好好把握住自己吧！

Illusory fame and flimsy prosperity are as seductive as wine but even more potent. They make the mind dead drunk, becoming incapable of awakening. Do not be tricked by the wine god Dionysus and intoxicated with worldly renown and wealth. Hold onto your own principles!

壬午年二月二十五日

2002年4月7日

*25th of February, Year of RenWu*

*April 7, 2002*

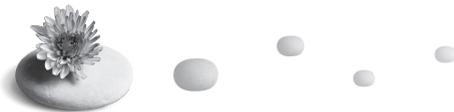
## 解疑 | *Questions Answered*

在《賢愚經》或《本師傳》等經論中，時常有描述帝釋天為了考察釋迦牟尼佛的發心，在其行布施時作大違緣的情節。有人對此表示疑惑，為何帝釋天要如此為難釋迦牟尼佛呢？

In *The Sutra of the Wise and the Fool*, the *Jataka Tales*, or other scriptures, there are many stories about how the god Indra, in order to test the sincerity of Buddha's aspiration, purposely created havoc while the Buddha was practicing the paramita of generosity. It puzzles many people: Why should Indra make so much trouble for the Buddha?

其實，這是因帝釋天的發願力所致，在釋迦牟尼佛初行菩薩道時，為了釋迦牟尼佛能迅速圓滿資糧，帝釋天與提婆達多一樣發願成為佛陀布施忍辱的殊勝對境。因布施其他東西相對而言比較容易做到，但布施身體的卻寥若晨星。如果不如此示現，世人也難以了知佛陀的偉大之處。

As a matter of fact, this came about as a result of Indra's power of aspiration. When the Buddha was on the Bodhisattva path, Indra, like Devadatta, made vows to help the Buddha accumulate merits swiftly. To do so they manifested in various forms toward which the Buddha would practice his patience or make body offerings. The deed of offering one's own body, unlike a material offering that is relatively easy, has been achieved only as rarely as one sees stars in the daytime. However, without such a dramatic offering on the part of the Buddha, worldly people would not come to appreciate his extraordinary qualities.



又有人提出，為何佛陀時常在行布施時，為了圓滿資糧，而將妻子、兒女布施與吃人羅刹，這樣是否危害了其他眾生呢？

Others raise the question: The Buddha often offered his own wife and children to flesh-eating rakshas in order to perfect the accumulation of merit. Aren't such acts harmful to other beings?



首先，佛陀的這一作法，只會圓滿妻子、兒女的資糧，而不會對其造成傷害；其次，這一作法的發心非為自利，而是為了早日成佛，挽救處於水深火熱之中的廣大有情。沒有絲毫的自私自利心。《入菩薩行論》中說：“經說行施時，可捨微細戒。”又說：“勿因小失大，大處思利他。”在具有殊勝發心的前提下，可以開許身語之不善業。《觀察三增上品》中云：“於大菩薩開許七種不善。”《大密方便經》中也有類似教證。To begin with, the Buddha's activity could only bring tremendous merit to his wife and children; there was no harm to them. Furthermore, his motivation was not in self-interest. It was wishing for swift enlightenment in order to liberate multitudes of beings from dire suffering. There was neither a single trace of selfishness nor the tiniest bit of self-serving. *The Way of the Bodhisattva* says: "For it is taught that in practicing generosity, the rules of discipline may be suspended," and: "The great should not be supplanted by the less, and it is others' good that is the highest goal." Hence there are times a Bodhisattva is permitted to actually commit harmful acts of body

and speech, provided the intention is pure bodhichitta. The *Chapter on the Three Increasing Activities* says: “The great Bodhisattvas are permitted to commit the seven harmful actions.” Similar teachings can be found in *The Sutra of Great Secret Skills*.

為了更多眾生的利益，大悲商主為令其從無邊輪迴中得解脫，可殺短矛黑人；樂行童子為避免他人因貪己而死，可行不淨行。所以，發心極其重要。如果沒有清淨的發心，表面行持善法，恰如緣木求魚。

The story of Captain Great Compassionate Heart tells how the Captain killed the Black Spearman in order to save him from incalculable sufferings in samsara and, at the same time, to benefit many other beings. Brahmin Lover of the Stars, to save a maiden madly in love with him from killing herself, broke his vow of chastity. Therefore, the most crucial point is the motivation. Doing good deeds superficially without pure motivation is like climbing a tree to catch a fish.

壬午年二月二十六日

2002年4月8日

*26th of February, Year of RenWu*

*April 8, 2002*



## 修女 | *Missionary Nun*

看到這個題目，也許有些人會感到不解。作為一名佛教徒，怎麼忽然間對外道感起興趣來了呢？但今天我讚美的這位修女，絕不能用單純的宗教來界定她的信仰。在我的心目中，她就是活生生的佛菩薩。她，就是馳名全球的修女——德蕾莎。

Upon seeing this title, some of you may wonder: As a Buddhist, why am I suddenly interested in affairs of non-Buddhists? But the object of my



admiration and respect today, a Catholic nun, is beyond the simple definition of religious faith. In my heart, she is the living Buddha or a Bodhisattva. This person, incidentally, is none other than the renowned missionary nun—Mother Teresa.

她出身於一個具有良好教養的南斯拉夫家庭，從小受到天主教的教育，18 歲前往印度的加爾各答，在一所擁有漂亮花園的修道院內，過著安定而舒適的歐洲式生活。

Mother Teresa was born into a well-educated family from Yugoslavia and had attended Catholic schools since childhood. At the age of 18, she went to

Calcutta, India, where she initially enjoyed an easy and comfortable European lifestyle in a monastery complete with beautiful gardens.

當她有一天發現修道院高牆之外人們的淒慘遭遇時，她再也不願安於往日平靜的生活，面對一雙雙渴望關懷的眼睛卻熟視無睹了。一種強烈的使命感驅使著她，使她不顧周圍人的極力反對，單槍匹馬地走入貧民窟，勇敢地將世人的悲慘背在自己身上。用一雙柔弱的雙肩，挑起了拯救貧民的重任。

One day, she discovered the utter misery of people living outside the tall walls of the monastery, and she could no longer live her peaceful daily life. When faced with scores of eyes desperately in want of care, she could no longer shut her own eyes. Driven by a strong sense of purpose and against the strong opposition of people around her, she ventured into the slum all alone. Bravely, she carried on her back the pains and sorrows of beings in the world; with her frail shoulders, she assumed the heavy burden of rescuing the destitute from the slums.

當一個從沒有人關心過、沒有人知道他死活的老人，孤寂地躺在床上等待著死神造訪的時候，德蕾莎走進了他的房間；當一個被人毆傷的酗酒者醉臥街頭、無人問津的時候，德蕾莎挺身而出將他救起，並送到她所創辦的憐憫之家；當渾身蛆蟲的傷者遭到路人的厭惡和唾棄的時候，德蕾莎精心地為他包紮傷口，並用溫暖的懷抱去迎接那顆瀕臨絕望的心……。她的足跡穿越了大半個地球，加爾各答、葉門、倫敦、墨爾本、紐約，甚至包括中國。她先後成立了一百多個替窮人服務的處所，在僅僅 6 年的時間裡，就收留了 61,273 個棄嬰。



An utterly lonely old man was lying on a bed. No one had ever cared for him, nor did anyone ever heed whether he was still breathing. When the only visitor he could ever expect was the Lord of Death, Mother Teresa walked into his room. A drunk stretched out on the street, brutally beaten, and severely injured. When he could await nothing but indifference, Mother Teresa appeared and helped him up, escorting him to the “House of the Pure Heart” she had established. A tramp curved up on the roadside, his body covered with oozing sores and maggots. When he was receiving nothing but spiteful looks and revulsion from passersby, Mother Teresa came and bound up his wounds tenderly; she embraced his heart of total despair and gave it warmth.... Her footprints covered more than half of the earth—Calcutta, Yemen, London, Melbourne, New York, even China. She founded more than a hundred charity agencies to serve the lowly poor. She took in 61,273 abandoned babies in a period of merely six years.

她的不懈努力終於得到了世人的認同。1979年，她獲得了舉世矚目的“諾貝爾和平獎”，也使她在一夜之間成為家喻戶曉的人物。她除了將所有的獎金都用於慈善事業以外，還特別請求諾貝爾委員會，取消例行的授獎宴會。委員會為她的精神所感動，將準備用於開支宴席費用的7,100美元，贈送給了她所創辦的“仁愛傳教修女會”。

Her untiring efforts finally gained the recognition of the world. In 1979, she was awarded the prestigious Nobel Peace Prize. Overnight she became a household name. But she donated all her prize money to charity. In addition, she specifically requested the Nobel Committee to forgo the traditional banquet in honor of the Peace Prize winner. The committee was impressed

by her spirit and contributed the \$7,100 that would otherwise have been spent on the banquet to the Missionary of Charity that she founded.

儘管她已成為名人，卻仍然過著拮据寒磣的生活。她只有三套衣服，不穿襪子，只穿涼鞋。在電腦等先進電器極為普遍的時代，她的住處除了電燈以外，唯一的電器用具就是一部電話。她將教皇贈送給她的一部林肯轎車拍賣，並用所得款項開辦了一家癩瘋病院。

Although she had become a celebrity, she still maintained an extremely frugal and sparing life. She owned only three sets of clothes; she wore no socks, only sandals. In an age of advanced electronics pervaded with computers and so forth, the only electrical equipment's in her place were a few lamps and a telephone. She sold a Lincoln Continental limousine, a gift from the Pope, at an auction and used the money to open a leprosy hospital.

雖然德蕾莎修女是天主教修女，卻絕對尊重別人的宗教，每一位病人去世以後，都會遵照他的宗教信仰舉行安葬儀式。

Although she was a Catholic nun, Mother Teresa had absolute respect for others' religion. Every patient's funeral is held according to that person's religious faith.

她用平易近人的語氣，向世人娓娓道來：“人活著，除了需要口糧外，也渴求人的愛、仁慈和體恤。今天，就是因為缺乏相愛、仁慈和體恤的心，所以人們的內心才會極度痛苦。”

She touched the hearts of world with her friendly words in an easygoing and simple manner: “There is hunger for ordinary bread, and there is hunger for



love, for kindness, for thoughtfulness; and this is the great poverty that makes people suffer so much.”

“饑餓的人所渴求的，不單是食物；赤身的人所要求的，不單是衣服；露宿者所渴望的，不單是牢固的房子。就算是那些物質豐裕的人，都在熱切尋求愛、關心、接納及認同。”

“Hungry not only for bread—but hungry for love. Naked not only for lack of clothing—but naked for lack of human dignity and respect. Homeless not only for want of a room of bricks—but homeless because of rejection. Even the rich are hungry for love, for being cared for, for being wanted, for having someone to call their own.”

“在今天的世界中，肺結核或麻瘋病不是可怕的疾病，心靈上的貧乏才是最嚴重的病症。”

“The biggest disease today is not leprosy or tuberculosis, but rather the feeling of being unwanted.”

“我上天堂不為別的，我是為了大眾而上天堂，因為大眾淨化了我的心。”

“I don't go to heaven for anything else, I will be going to heaven for all the traveling with all the publicity, because it has purified me and sacrificed me and made me really ready to go to heaven.”

“從細微的小事中體現博大的愛。我們要以挪威為中心，將愛傳播到整個世界，讓戰爭遠離我們。如此，那些待出生的嬰兒就會歡叫著來到人

間。我們把自己變成傳播世界和平的火種，挪威的諾貝爾和平獎將會真正是獻給和平的厚禮。”

“We have an opportunity to love others as he loves us, not in big things, but in small things with great love, so Norway becomes a nest of love. And how beautiful it will be that from here a center for peace from war has been given. That from here the joy of life of the unborn child comes out. If you become a burning light of peace in the world, then really the Nobel Peace Prize is a gift of the Norwegian people.”

“我們感到所做的只不過是汪洋中的一滴水，但若欠缺了那一滴水，這汪洋總是少了一滴水。我不贊同做大事，在我看來，從個人做起才是重要的。”

“We ourselves feel that what we are doing is just a drop in the ocean. But the ocean would be less because of that one missing drop. I do not agree with the big way of doing things. To us what matters is an individual effort.”

一滴水雖然微不足道，但只有若干個一滴水，才能匯成一股涓涓細流，給乾渴的人送去一絲濕潤；

Although a tiny water droplet may not be worth mentioning, the gathering of a few droplets becomes a trickling rivulet, bringing some relief to those parched with thirst.

一支紗雖然微不足道，但只有若干個一支紗，才能織成一片布，給身處寒冷的人送去一份溫暖；

Although a single yarn is insignificant, the combination of several yarns can be used to weave cloth, bringing warmth to those shivering in the cold.



一粒米雖然微不足道，但只有若干個一粒米，才能煮成一碗薄粥，給飽受饑餓的人增加一些能量。

Although one grain of rice is hardly worth noticing, it is only by combining many grains of rice that there may be a bowl of porridge, bringing strength to those suffering from harsh starvation.

讓我們像德蕾莎修女一樣，放棄那些驚天動地的偉大創舉，以“俯首甘為孺子牛”的精神，從一點一滴開始做起吧！

Let us follow Mother Teresa's example. With a humble and willing spirit, we will give up the ambition of doing earthshaking undertakings, but start serving mankind bit by bit.

壬午年二月二十七日

2002年4月9日

*27th of February, Year of RenWu*

*April 9, 2002*

## 珍貴 | *Real Treasure*

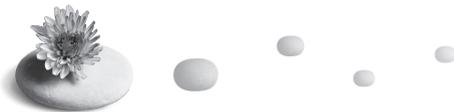
古代的很多皇帝，在富貴榮華圓滿之後，都會想方設法尋找長生不老的靈丹妙藥。結果雖然是竹籃打水一場空，然而後人並不會汲取教訓，仍然執迷不悟地步其後塵。因為對於世間人而言，壽命實在是太珍貴了！世間的任何財產都不能與之相提並論。

Many ancient emperors, after having reached the pinnacle of their power and glory, would search at any cost for an elixir that could endow them with everlasting life. Their efforts, as we all come to know, were as futile as drawing water with a bamboo basket. Even so, later generations still refuse to learn the lesson and obstinately follow suit. Because, for worldly beings, life is just too precious! Not a single possession in the world can be compared to it.

然而，作為修行人，為了佛法而捨棄生命也應在所不惜。《教王經》云：“我為護身捨財產，為護生命捨身財，為護正法可捨棄，財產身體與壽命。”

However, a spiritual seeker should have no qualms about sacrificing life for the sake of Dharma. *The Adamantine Pinnacle Sutra* says: “For my body, I will give up my wealth. For my life, I will give up my body. For the Dharma, I will give up all of my wealth, my body, and my life.”

釋迦牟尼佛在因地時轉世為淨梵施主，為了聽受一個偈子的佛法，不惜捨棄十二年積累的金銀財寶。他說：“我於十二年積累了如此之多的財



寶，卻從沒有得到過善說法寶。辛辛苦苦積聚此等石頭有何意義？善說才是真正的財寶，捨棄生命用來交換也值得。”

Buddha Shakyamuni was once reborn as a Brahmin patron. For the sake of receiving a one-verse Dharma, he readily gave up all the treasures of gold, silver, and other treasures he had amassed over 12 years. He said: “I have spent 12 years to collect these gems, yet never have I had a chance to hear the sublime Dharma. What is the use of my striving to gather these rocks and minerals? The real treasure is the Dharma teaching, even if it means trading my life for it, it is well worth it!”



世尊還曾轉世為噶寫勒波，在身上挖千孔，點千燈。終於得到那句“積際必盡，高際必墮，聚際必散，生際必死”的教言，至今仍是我們修習無常的經典教證。

Lord Buddha has also been born as Kashod Legpo, who gouged his own body to light one thousand candles as offerings. Finally, the following teaching was conferred to him:

Whatever is stored up is impermanent and is bound to run out.

Whatever rises up is impermanent and is bound to fall down.

Whatever comes together is impermanent and is bound to come apart.

Whatever is born is impermanent and is bound to die.

To this day, this verse still is the quintessential teaching for the study on impermanence.

不僅佛教徒，中國著名的孔子也曰：“朝聞道，夕死可矣。”為了令自他解脫於輪迴的精妙佛法，捨棄生命又何足惜！

Buddhists aside, the Chinese sage Confucius also states in the same vein: “One can die without remorse in the evening, provided one has heard the teachings on Truth during the day.” Therefore, for the sake of Dharma that liberates the self and others, what regret is there to sacrifice one’s life!

壬午年二月二十八日

2002年4月10日

*28th of February, Year of RenWu*

*April 10, 2002*



## 最妙 | *Best Strategy*

人生天地之間，如白駒過隙。若不好好把握，空耗暇滿，實在可惜。時刻珍惜前輩大德留下的珍貴遺產，將之融入心相續，檢點自己的行為，增上自己的見解，始為佛子之正道。

Living between Heaven and Earth, the time we have as humans flashes by as swiftly as “a white steed flits past a crack.” It would be a shame to waste our human life with its freedoms and endowments and to squander away our opportunities. As Buddha’s heirs, we must walk on the Dharma path unerringly, that is, to cherish the rich legacies of lineage masters and suffuse our minds with them, to be careful about our conduct and establish right views.

無著菩薩諄諄教誨弟子：“使心調柔與法相融是最好的積資；意念死亡不定是最好的智慧；斷惡行善是最好的才智；頂戴眾生是最好的地位；知足少欲是最好的富裕；心無貪執是最好的快樂。”

The Venerable Thogme Zangpo taught his disciples earnestly:

The best way to accumulate merit is to tame the mind until it becomes one with the Dharma. The highest wisdom is to be aware of the uncertainty of the time of death. The sharpest wit is to know how to eliminate non-virtues and adopt virtues. The best rank is to have sentient beings honored above our heads. The superb wealth is to be content with few desires. The greatest happiness is to be free from covetousness.

臧巴加惹也告誡後人：“捨棄今生必須具備十一種誓言：不隨順他人而獨處；背井離鄉、拋捨故土；厭棄一切妙欲；恆處卑位；不護他人情面；恆時糾察以行對治；不在意他人說三道四，而認為一切理當如此；即使珍愛之物被風吹散，也不生絲毫痛苦；猶如乞丐死亡一般捨棄今生的苦痛；猛厲不斷地念叨‘一切都不需要！’；自己掌握自己的牽鼻繩。如此這樣，美妙的修行功德就會如雲般聚集。”我們應將這十一個準則牢記於心。否則，即使再有智慧，也成為佛教油子之因。



Tsangpa Gyare also admonished future generations:

To truly renounce this life one should uphold these eleven vows: to live alone in seclusion without conforming to others; to give up home and set forth to a place away from one's native land; to relinquish all sensual pleasures; to assume a humble position always; to spare not others' feelings; to be vigilant and apply antidotes constantly; to be unaffected by others' irresponsible remarks, never think they have some points; to feel no pain at all even having lost one's most cherished possession; to let go of the suffering of this life as when a beggar dies; to always repeat the following ardently: 'None of these is necessary!'; and to steer one's own course of life. If these vows are kept, one will gather excellent spiritual qualities as immense as cloudbanks.



Let us keep these eleven points firmly in our minds. Otherwise, whatever amount of knowledge we have will only render us impervious to the Dharma.

壬午年二月二十九日

2002年4月11日

*29th of February, Year of RenWu*

*April 11, 2002*

## 散亂 | *Distracted Mind*

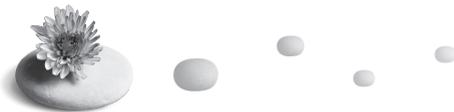
無垢光尊者有一句教言令我推崇備至，雖然自己因惡劣習氣所驅，並沒有時刻遵從，但也不妨說出來與道友分享。

There is one saying of Longchenpa that I really admire. Although my obscurity has prevented me from abiding in it all the time, I'd like to quote it here to share with Dharma friends.

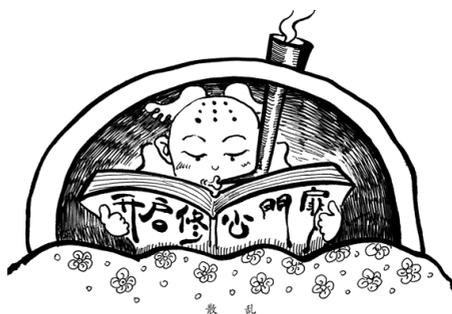
那句至理名言就是：“時時刻刻應觀察自心，若實在無法避免散亂，則應精勤於頂禮、轉繞等與善法相應的散亂，切莫造作惡業。若居靜處時，應當修持禪定等勝義善法，不能於渾渾噩噩當中度日。”也就是說，不要讓毫無意義的散亂佔據了自己的寶貴時光。任何心情、任何環境下，都應與佛法相應。

This golden saying is: “On all occasions, be vigilant about your own mind. If distraction is absolutely unavoidable, then strive to engage in virtuous deeds that can be done in a distracting setting, such as doing prostration or circumambulation; never commit any evil deeds. If there is time for solitude, then practice excellent virtues such as samadhi meditation; do not waste time muddle-headed.” In other words, we should not let meaningless diversions take hold of our precious time. Under any circumstances and in any kind of mood, we should behave in accordance to the Dharma.

一些好的修行人，即使居於鬧市，也能把握自己。表面上看來很懈怠，常睡懶覺。其實卻躲在被子裡看書、念經、修行、甚至修習夢光明，像



駿馬一樣遠遠超勝於整天忙於吹噓自己的人。更登群佩於印度時翻譯的一些零散佛經中也說道：“放逸之中未放逸，睡夢之中已覺醒，猶如駿馬之智者，遠遠超離平凡眾。”



A good practitioner, even living in a bustling city, can still stick to his own principles. He may seem lazy outwardly, always sleeping in. Yet secretly he is reading books under the bed covers, reciting scriptures, meditating, or even practicing luminary dream yoga. He is like a fine steed, far better than those who brag about self-accomplishment all the time. Gendün Chöphel has this saying in his miscellaneous translations done in India:

A wise man is like a fine steed:  
Being ever mindful even when relaxing,  
Being wakeful while appearing to sleep.  
Far superior to common folks he is.

晉代文學家陶淵明也說過：“結廬在人境，而無車馬喧，問君何能爾？心遠地自偏。”即使把家安於鬧市，卻沒有車馬的喧囂，為什麼能這樣呢？因為，一旦心靜下來，環境自然會隨之而安靜。身體所在的環境，往往會隨因緣而變更。心若調伏了，周遭的環境自然不會對自己有所侵害。哪怕是身居喧嘩，也能如如不動。心遠了，“地”自然就偏了。

The scholar Tao Yuanming of Jin Dynasty says in a poem:

In people's haunt I build my cot;  
Wheel and hoof noises disturb me not.  
How can it leave on me no trace?  
Secluded heart makes secluded place.

Even if one makes a home in a bustling city, one hears not the noise coming from cars or carriages. How could that be? It is because one's environment will automatically calm down when the mind is calm. Our physical circumstance can be modulated by various factors. A peaceful mind will render the environment incapable of making disturbances to it. Our minds remain unruffled even when we find ourselves in the hubbub of the world. A secluded mind naturally transports us to a secluded place.

壬午年二月三十日

2002年4月12日

*30th of February, Year of RenWu*

*April 12, 2002*



## 追逐 | *Crazy Pursuits*

站在都市五光十色的街頭，我看見世間八法的彩虹。

Standing at the corner of a dazzling city street, what appears in front of me is the rainbow of the eight worldly preoccupations.

透過紅燈綠酒，映出人們的一臉倦容。為了五花八門的目標，熙熙攘攘的大街上，人潮洶湧的股市上，推杯換盞的酒桌上，爾虞我詐的生意場上，……到處都是尋求的身影。世人對金錢和妙欲享受的追逐，已到了難以控制的程度。



The glaring lights of the high life expose everyone's weary looks. Chasing after their desires, the seekers rove everywhere—the hustling and bustling streets, the stock exchange floor, parties with wining and dining, cutthroat business dealings, etc. People's pursuit of money and pleasure has been so fervent that it is almost out of control.

騎自行車的嚮往摩托車，有摩托車的渴望汽車，然後是沙漠王子( TOYOTA 吉普車 )、賓士……；住一室一廳的想換五室二廳，住五室二廳的又野心勃勃地為別墅而奔波；擁有別墅的，更夢想著——春天，推開窗戶就能欣賞東京街頭千樹萬樹櫻花開的盛景；夏天，足不出戶就能享受阿爾卑斯山的習習涼風；秋天，在自家的花園裡，便能觀賞日內瓦湖的清涼月影；冬天，走出房門便能踩在夏威夷海灘細軟的金沙上面……；對金錢的貪婪也到了無以復加的地步，有一萬想十萬，然後是一億，反正是多多益善……

A person who owns a bicycle dreams of a motorcycle, while one who owns a motorcycle desires an automobile. Then the car has to be upgraded to a Land Cruiser, a Benz... A one-bedroom, one-living room apartment has to be replaced by a five-bedroom, two-living room condo. Having lived in the five-bedroom, two-living-room place, one gets busy to add a villa. In addition to the villa, one keeps on dreaming: In spring, I shall open my window to the spectacular cherry blossoms in Tokyo; in summer, I could enjoy the cool breezes from the Alps right at my doorstep; in autumn, I shall marvel at the moon's reflection in Lake Zurich leisurely in my own backyard; in winter, I easily walk out from my patio onto a Hawaiian beach of fine sand... The greed for money, likewise, is just at its extreme—owning \$10,000 makes one want to have \$100,000, and then to \$100,000,000 and so on. Anyway, “the more, the better” can never be wrong.

追求的方向令人眼花撩亂，追求的對境也是令人難以企及。然而，卻從未有人考慮過貪欲的副作用，不知道這一切完全是作繭自縛。要知道，欲望的溝壑永遠也無法填平，只能令自己為之所困。忙忙碌碌，徒增煩



惱。然而，不論如何苦心經營，風光一世，到頭來也不過“一杯淨土掩風流”而已。

The courses of pursuit make one dazed while the goals get harder for one to reach. Yet, few have thought through the untoward effects of craving; people don't see that they are becoming ensnared in a web of their own spinning. It should be understood that the pit of desire could never be filled to the top; it only buries oneself. Endless toil and drudgery only pile up defilement. No matter how painstakingly one has schemed or how glorious one's life has been, in the end there is nothing left but a pile of earth over ashes of splendor.

《聖經》中也記載，亞當因為有了欲望而不得不離開伊甸園，以辛勤勞作維持生計；

夏娃不得不付出生孩子的痛苦代價。可見痛苦是人們咎由自取的結果，沒有欲望也就沒有痛苦。

*The Bible* tells the story of how Adam was forced to leave the Garden of Eden after he became desirous. He then had to make a living with hard labor. Eve had to pay the price by going through the pain of childbirth. Hence suffering is no one's fault but one's own. If there were no desire, there would be no suffering.

心寬何需室大，智淵何求財多？千百年來，為了追逐享受，人們付出了沉重的代價，實在應該記取這一慘痛教訓。

Who needs a big house when one's mind is spacious? Who needs a lot of money when one is rich in wisdom? Since time immemorial, humans have

paid dearly for chasing after pleasure. Isn't it about time that we take lessons from bitter experiences?

無垢光尊者在六百多年前就知道人們的這一病患，留下了《大圓滿心性休息》，希望精疲力竭的人們能依此而得以休憩。前輩大德凝聚著智慧精華的教言，如何不被我們白白浪費，的確是值得深思的問題。

Longchen Rabjam, a sage living 600 years ago, clearly saw this affliction of humans. He left us *Finding Comfort and Ease in the Nature of Mind*; hoping that our weary and exhausted souls could find some respite therein. A teaching like this condenses all the wisdom and compassion of sublime masters. We need to think carefully about how not to squander this precious treasure.

壬午年三月初一

2002年4月13日

書於一落英繽紛之櫻花樹下

*1st of February, Year of RenWu*

*April 13, 2002*

*Under a cherry tree with falling flower petals flying around*



## 雜感 | *Some Reflections*

為了配合治療，也為了更安靜地翻譯，我到廈門居住已經 110 多天了。 To receive proper treatment for my ailment and also to find a quiet place for my translation work, I have been living in Xiamen for more than 110 days.

一直都很悠閒自在，沒有大量的公務要處理，也沒有成群的信眾要接待。直到幾天前，忽然在街上被人認出。又不得不恢復堪布的頭銜。 It has been an easy and tranquil life for me—no massive office work to manage, nor packs of Buddhists to receive. It was not until a few days ago that I had to resume the title of Khenpo, when someone spotted me down the street.

今天有人邀請前往南普陀素餐館吃午飯。很久無人問津，也許是耐不住寂寞吧，非常爽快地就答應了。路上看見很多即將被宰殺的蛇、飛禽，也買下一起帶上，算是不枉此行。



An invitation was extended to me for lunch today at the Nanputuo Vegetarian Restaurant. I accepted it readily, as I haven't had any visitors for a while and perhaps was feeling kind of lonely. On my way I saw caged snakes and birds that I bought and brought along. Having the opportunity to save these once-doomed creatures, I felt it was worth the trip.

將蛇與飛禽放之山林後，便趕往南普陀素餐館。餐館裡環境幽雅，令人身心舒暢。這裡聽不到眾生被宰殺的淒厲慘叫；聞不到血肉混合的血腥氣息；看不到如母有情的無言掙扎……。廚師和服務員臉上都洋溢著真誠的笑容；五顏六色的菜品引誘著人們的食欲；就餐的人們也沒有因貪食血肉而呈現的猙獰面孔，表情平和，神態輕鬆。整個餐廳瀰漫著一種祥和的氣息。

After releasing the snakes and birds in the woods on the mountainside, I went to the Nanputuo Vegetarian Restaurant. It had an elegant and serene decor, making one relaxed both physically and mentally. There were no heart-rending shrills from creatures being slaughtered to hear, no pungent odor from blood and carcasses to smell, no silent struggles of motherly beings to witness... The chefs and attendants were all beaming with warm, sincere smiles; dishes embellished with color and flavor whetted our appetite. The faces sitting around the table were devoid of the ferocious countenance of meat eaters; instead, they all looked peaceful and easygoing. The whole restaurant was suffused with an air of auspiciousness and harmony.

有一廈門大學的教授同桌共餐，他感慨道：“以《大圓滿前行引導文》為指導，打好修行基礎特別重要。巴珠仁波切在上師前都聽過 25 遍，更何況我們？現在我看了 5、6 遍，對於消除煩惱，對治日常生活的矛盾十分有力。以前總是想到處求灌頂、求大法，分別念十分厚重，找不到修行次第。現在才知道，沒有比這個更高深的大法了，依此次第修行，一定會得成就……”



Sitting with us was a professor from Xiamen University. He said thoughtfully: “It is most important that we use *The Words of My Perfect Teacher* as a guide to build a strong foundation of spiritual practice. Considering that the great masters like Patrul Rinpoche even learned oral teachings on it for 25 times from his master, what needs to be said about us ordinary people? I have read it five or six times by now. It has helped me tremendously in subduing my negative emotions and in dealing with difficult situations of daily life. In the past, I have always sought empowerment or so-called profound practices; I was steeped deeply in conceptual thinking and unaware of the graduated path of practice. It dawns on me only now that there are no other higher teachings than this. If one faithfully follows its steps, achievement will come for certain....”

聽了他的話，心裡十分高興。並不是因為他對我一再讚歎，而是因為沒有去過學院的漢地眾生也能因《大圓滿前行引導文》而得益。而且能有很高的見解，十分難得。在藏地寺院，常常以《大圓滿前行引導文》作為每年必講之課程，對此非常重視。如此傳統能深入漢地，實在可喜可賀。

Hearing what he had to say, I felt rather delighted. My joy did not come from his profuse praise to me, but rather, from the fact that a Han Chinese was keen about *The Words of My Perfect Teacher*, even though he had not been to Larung Gar personally. It was even unusual that he had quite an astute and profound insight. In Tibetan monasteries, *The Words of My Perfect Teacher* is a required course in the annual curriculum with very high priority. Such a tradition is now being adopted into Han China; it's something worth rejoicing and to be happy about.

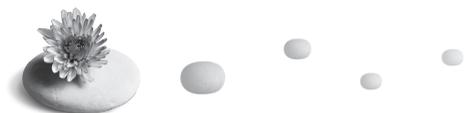
看來，這個居士不僅具有世間學問，而且具有出世間之大智慧。  
As it seems, this lay practitioner not only is learned in worldly knowledge,  
but also possesses great spiritual wisdom.

壬午年三月初二

2002年4月14日

*2nd of February, Year of RenWu*

*April 14, 2002*



## 離親 | *Forsaking Kinships*

既想獲得不退轉之菩提果位，又希望能常伴親友，很多人都打著這種兩全其美的如意算盤。

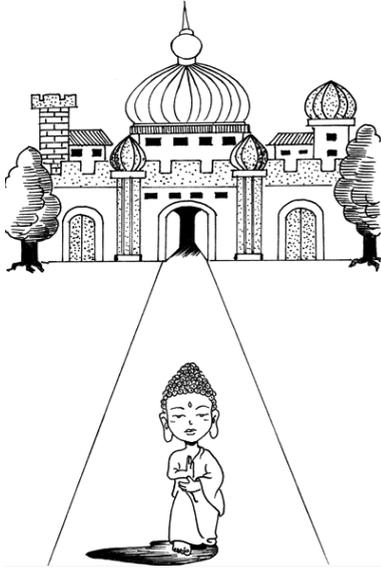
Nowadays many practitioners entertain a win-win wish of attaining perfect enlightenment and at the same time enjoying the company of friends and relatives.

然而，從古至今，坐在自己家中，尚能獲得成就者，恰如鳳毛麟角。我等凡夫若想達此目的，更是異想天開。

But from time immemorial, people who are successful in Dharma practice while maintaining a family life are almost nonexistent. For us ordinary people, wishing to attain the same goal is nothing but indulging in flights of fantasy.

若居於家中，則時時有各種因緣困擾。今天嬸嬸家出事，明天舅舅家需要幫助，後天姑姑又下崗……日復一日，年復一年，日子就這樣悄悄地從身旁溜走。修行之事也就這樣一再拖延。

Staying at home, one is likely to be enmeshed in all sorts of activities. One day, your paternal aunt's family has an accident; the next day, your maternal uncle needs some help, the day after that, your father's sister gets laid off... Day after day, year after year, time slips by just like that, while Dharma practice gets delayed and put off indefinitely.



《修行入門》中講道：“雖然在行為上棄離親友，心裡卻不能捨棄眾生，而應當對他們生慈悲心，但必須斷絕身體、受用的牽連。否則，修法就會一敗塗地。要斬斷牽連，若能得到父母的欣然應允最好不過。即便他們百般加以阻撓，大發雷霆、大失所望、怨氣沖天，自己也不能退縮。自往昔的釋迦佛開始，所有的修行人都是在親友們的依依不捨、淚雨滂沱中拋下一切的，這是一種特定的緣起規律。”

*The Gateway to Practice* says: “Outwardly, you appear to abandon friends and relatives, inwardly, you never give up on them. In truth, you always hold great compassion toward them, but you must sever ties in body and physical environment. Were it otherwise, your practice would be bound to fail miserably. If your parents gladly support your wish of cutting off secular ties, that is most ideal. But even if they try to stop you with all sorts of tactics—to become furious, to show utter disappointment, to fly off in resentment, and so on—you should not recoil. From the time since Buddha Shakyamuni, all spiritual seekers practically have to cast off all concerns amidst the torrents of tears and long goodbyes of their loved ones. This has something special to do with the law of causality.”

無著菩薩也說：“親友等以愛心相敦促：操持今生圓滿當勤苦。本欲利益反成損害行，彼即逐今生利之愚夫。為解脫故當看破今生，精進修習



深廣之妙道，為彼勝義今生皆放棄，前往靜處勤修極關要。富貴之時匿遁亦追逼，衰落之日投靠卻逃逸。兒子尚會弑殺親生父，至愛親眷何者可賴依？當面喜笑顏開和氣狀，背後種種惡語相中傷。利濟反以損害相回報，凡愚伴侶縱親定相欺。盛時媚笑阿諛且諂曲，權施巧計令自財物離；頹時鬻鬻爭鬥無毫利，護養親友悉皆為魯迷。眾親與盛聯合摧他眾，各自分離內部起貪嗔。緊要關頭弟兄相殘殺，親友能成利樂實罕稀！”

Bodhisattva Thogme Zangpo says:

Out of warm intention, your loved ones advise you to work diligently to assure a happy life.

But their intent of help brings harm instead, as chasing after this life is all but a fool's endeavor.

To attain liberation, you must see through the vanity of the mundane world and practice diligently the vast and profound Dharma.

For the ultimate truth, renounce this life and go to a solitary place to practice ardently. These are the crucial points.

When you are famous and wealthy, people pursue you even if you try to hide.

While being down and out, people run away from you when you beg them for help.

A son could even slay his own father, what is there to say about any loved ones to rely on?

People in your face are all smiling and cordial, yet behind your back they slander and bite you.

Your benevolence and hospitality are returned with strife and hostility, deluded companions turn against each other even within families.

When you are riding high, people creep and crawl all over you,  
skillfully they manage to appropriate all your possessions.

When you hit bottom, you meet forlorn faces, bickering and fighting.

How utterly foolish it is to care for and protect so-called friends and  
relatives!

In good times members of the clan are united to destroy outsiders,  
when dispersed, with avarice and hatred they fight within.

Blood brothers murder each other when personal interest is at stake,  
how rare it is for loved ones to bring you any benefit!

前輩大德們已為我們列舉了親友的諸多過患，速速從此羈絆中逃離，已  
成為濁世修行人的當務之急。

The sages from the past have thus listed the many evils of friends and  
relatives. For a practitioner in this degenerate time, it is absolutely urgent to  
run away from any entanglement with them.

壬午年三月初三

2002年4月15日

*3rd of February, Year of RenWu*

*April 15, 2002*



## 假相 | *Illusory Appearances*

世間的所謂圓滿之事，雖然表面看起來美滿無缺，但詳細觀察卻常常是痛苦的因。

Many so-called perfect things in the world may seem entirely satisfactory on the surface. But upon careful investigation, they usually turn out to be the causes of suffering.

龍猛菩薩曾說：“佛說世上圓滿事，難信如同木鱉果。”也就是說世間的事情，表面看起來像木鱉果一樣色彩鮮豔欲滴，令人聯想到其果肉也一定如同甘飴。吃後方知是毒藥，但已悔之晚矣。

Nagarjuna says: “The Buddha teaches that all the satisfactory matters in this world are just as untrustworthy as the poisonous fruit mubeigou.” In other words, many affairs in the world appear as colorful and enticing as the mubeigou fruit; people conclude that their pulp must likewise be delicious. It is only after eating that they realize the fruit’s poisonous nature. But alas the regret comes too late.

世間的事情常常是這樣——最鮮豔的蛇往往是毒蛇；最絢麗的蘑菇常常是毒蕈；最美麗的女人大多是禍水。傾國傾城的海倫導致了特洛伊戰爭；沉魚落雁的陳圓圓，令吳三桂衝冠一怒為紅顏。因為美麗的女人，而引發綿延不斷的爭鬥，導致無數人深受其害。

可見，一切表面美好的東西，都不要為之迷惑，要透過現象看其本質。



It's the same with things in the world. The snake with the brightest skin is usually poisonous. The most gorgeous mushroom tends to be deadly. The fairest woman frequently is a "fountain of disasters." Helen's ravishing beauty ignited the Trojan War, and the unparalleled demeanor of Chen Yuanyuan caused General Wu Sangui to fly into a rage for war. For the sake of exquisite beauties, battles were fought and dragged on, causing tremendous misery to all affected. Therefore, we should not be fooled by anything of pleasing appearance alone, be sure to penetrate the superficial and find the truth inside.

藏地大德更登群佩也說：“若詳細觀察，世上的一切所為都是痛苦的事，能熄滅其因的唯有佛法。深深地思維，人人都能感受其中的滋味。”因此，了知佛法對治痛苦的方法十分重要。

The great Tibetan sage Gendün Chöphel says: "By careful investigation, it is obvious that all worldly undertakings incur nothing but suffering. Only with the Dharma can their root causes be eliminated. By reflecting deeply, everyone will come to appreciate this truth." Hence, it is essential that we learn how to apply the Buddhadharma to deal with suffering.

壬午年三月初四

2002年4月16日

*4th of March, Year of RenWu*

*April 16, 2002*



## 忠告 | *Sincere Counsel*

如果有些修行人，在寂靜山林中修行，我們應盡量提供方便、幫助和安慰，使之千萬不要離開。這樣不僅功德很大，而且很有必要。供養修勝義善法之人的功德，一般的凡夫難以衡量。但若製造違緣，後果也不堪設想。

If we happen to know someone is doing spiritual practices in deep mountain woods, we should try our best to offer provisions, help, and encouragement, such that the practitioner doesn't ever think to cut short the retreat. This kind of support is not only in great need but also most meritorious. The virtue of offering to practitioners is unfathomable to ordinary minds. On the other hand, the consequences of creating obstacles to them are equally unimaginable.

很久以前，在一座山裡住著一隻山兔和一位修行人。一次，很久沒下雨了。修行人為之所困，不得不準備離開，到城市去。山兔得知後，再三勸阻，卻不能打動他。最後不得不跳入火坑，為其講述靜處的功德、城市的過患。終令修行人為之感動而留了下來，並最終獲得成就。



Once there were a mountain hare and a practitioner in the high mountains. At one time a drought befell the area for a long period; parched, the practitioner was forced to prepare to leave his retreat and head for the village. Learning this, the mountain hare tried very hard to stop the practitioner, but to no

avail whatsoever. In the end, the hare resorted to jumping into a flaming pit, declaring to him the advantages of a place of solitude versus the drawbacks of the village. The practitioner was so moved by the hare that he decided to stay put. Eventually, he attained accomplishment.

世間的人們卻往往不如一隻山兔，真是令人慚愧。所以，即使我們不能為那些修行人提供順緣，但也千萬不要製造障礙。

Compared with this mountain hare, ordinary people are usually nowhere close. Isn't it embarrassing! Even if we are unable to offer the necessary provisions for practitioners, we should, by all means, not create any obstacles.

作為修行人也應明白，只要真心修行，再大的困難也能克服。博朵瓦曾說：“即使紛紛揚揚下了九天九夜的大雪，雲雀也能尋覓到棲身之地。同樣，即使整個國土動盪不安，正法衰落隱沒，如果孜孜不倦地策勵修習，也必能找到隱藏容身並促進修行之勝地。”

As for practitioners, it should be understood that by dint of concerted effort, difficulties could be overcome, no matter how great they may prove to be. Geshe Potowa has taught:

After a nine-day snow blizzard, the skylarks can still find a place to hide for safety. Likewise, even when the whole country is in turmoil and the Dharma is degenerating, by tenacious study and striving, one is bound to find a niche conducive to spiritual practice.



違緣往往是成就的先兆，不要埋怨外境，應向內觀。

Obstacles usually are the presages of accomplishment. Do not blame outward circumstances; reflect inward instead.

壬午年三月初五

2002年4月17日

*5th of March, Year of RenWu*

*April 17, 2002*

## 戰爭 | *About Wars*

沒有智慧的人，妄想通過戰爭而獲得快樂與平安。但自古以來無數的慘痛教訓，都足以證明這種念頭是荒唐的。

Due to lack of wisdom, some people covet to attain peace and happiness by means of waging war. Yet numerous harsh lessons from time immemorial only prove the absurdity of this notion.

的確，如果戰爭僅僅是口頭的談資，或電視上的消遣新聞，人們是不會有切身感受的。但是，如果親身飽嘗了戰爭之苦的人，一想起戰爭，就會為之戰慄。悲心強烈的人，更會有切膚之感。

Indeed, if one relates to war only at the level of talking or watching the news on TV as entertainment, one will never have any feeling that hits close to home. On the other hand, one who has suffered the miseries of war personally and fully will shudder at any recollection of it. In addition, people who have a strong compassion will also experience a keenly felt pain.

戰爭，給每個人的心靈，留下了難以癒合的創傷；給美麗的河山，留下了無法彌補的痕跡；給歷史的白紙，留下了猩紅的篇章……

War inflicts trauma that is beyond healing in the hearts of many; war causes damage that is beyond repair to beautiful landscapes; war smears bloody chapters over the white sheets of history....



戰爭使無辜百姓長期忍耐不得安寧的生活，遭受家破人亡的巨大痛苦。巴以戰爭已持續了二十三年，四千萬難民無家可歸；阿富汗戰火紛飛，致使無數人流離失所；抗戰八年，無以計數的家庭妻離子散……。這一切只不過是為了滿足一些人掠奪財富、爭奪地盤、獲取地位的目的。

Because of war, innocent people have to endure living in long-term commotion and unrest, and suffer the tremendous pain of losing houses and families. The war between Israelis and the Palestinians has dragged on for more than 20 years; 40 million refugees are without homes. Flames of war have been raging everywhere in Afghanistan, millions are forced to leave their homes and become destitute. In China, during the eight years of the War of Resistance, countless families were crumbled and loved ones scattered apart.... All of this was brought about because a few people craved to satisfy their ambitions of plundering possessions, of appropriating land, or of seizing power.

愚癡的人妄圖通過戰爭獲得暴利，殊不知可怕的果報即將降臨。

Some fools even contrive to make big bucks through dealings in war; they are totally ignorant of the dire consequences that will soon befall them.

大至國家之間的衝突，小到家庭成員之間的爭論，都是智慧匱乏的表現。尤其是修行人，應遠離爭執。拉喇曲智仁波切在無垢光尊者傳記裡引用佛經說道：“何處有爭執，離此百由旬。”因此，我們應當遠離一切戰爭及爭執，到寂靜的地方，為世界和平而祈禱。

All kinds of conflicts, from the major ones between countries to the trivial ones among family members, are but manifestations of lacking wisdom. Spiritual practitioners, in particular, should stay away from conflicts. Lhala

Chodri Rinpoche, in his biography of the Omniscient Longchen Rabjam, cites this scripture: “Wherever there is dispute, you should stay one hundred yojanas away from it.” Therefore, we must keep wars and conflicts away; let’s settle into a secluded place and pray for world peace.

壬午年三月初六

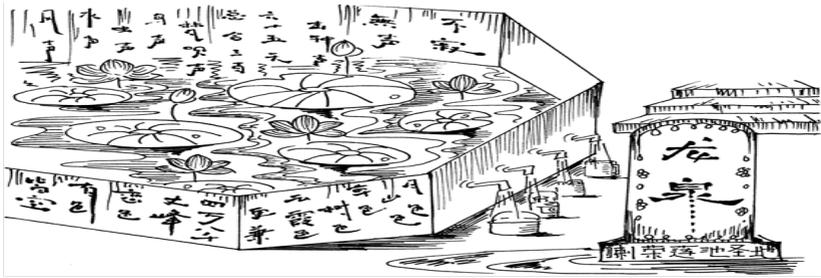
2002年4月18日

*6th of March, Year of RenWu*

*April 18, 2002*



## 蓮池 | Lotus Pond



閩南佛學院大殿前有一泓寬闊的蓮池，晚春臨近，池中的荷花也相繼開放。一場春雨過後，霽日從雲層裡露出笑顏，照著花瓣和葉子上凝聚著的晶瑩雨滴，使之散發出五彩的光芒，將白色的花兒映得分外妖嬈。翠綠的荷葉，如凝脂般地透出雍容華貴的氣質，將蓮池妝點得生機盎然。蜻蜓、點水鳥穿梭其間，肆無忌憚地享受著花葉的芬芳；放生的魚兒遨遊淺底，向蓮莖訴說著自由的舒暢；岸邊的樹木新綠蕩漾，為歸燕譜寫出春的樂章；往來的僧眾步履悠閒，是否已體會到“春在枝頭已十分”的境界？

Right in front of the main hall of the Minnan Buddhist Academy, there is a large lotus pond; late in the spring, lotus flowers start to blossom one after the other. When the sun comes out smiling from behind the clouds after a shower, crystalline water droplets on leaves and blossoms sparkle brilliantly. They reflect a riot of colors and make the white flowers notably charming to the eye. Verdant lotus leaves, ever elegant and poised, give the pond exuberant vigor; dragonflies and birds glide smoothly over the pond, taking in the flowers' fragrance to their hearts' delight. Fish whose lives have been saved are now swimming at will in the pond, chitchatting to the flowers of the

marvel of freedom. The trees around the bank are bedecked with green baby buds, as if composing a spring symphony to welcome the returning swallows. Monks promenade leisurely and meditatively; have they felt in the air that “spring is making a full display of itself over the treetops”?

這令人陶醉的春色莫非是佛菩薩的化現？身臨其間，不僅身心通泰，更令我體會到“青青翠竹，無非般若；鬱鬱黃花，盡是法身”的深刻含義。This spring scenery is utterly enchanting; could it be anything but the display of the Buddhas and Bodhisattvas? As I immerse myself fully in it, not only do I feel refreshed mentally and physically, but also am inspired to realize the profundity of this Zen poem:

Bamboos, all green and vibrant, are nothing but the display of wisdom  
Flowers, all yellow and lush, are entirely the expression of Dharmakaya.

修建蓮池的法師，可謂具有真知灼見，在修建蓮池之初，即在四周建造了圍牆，使這裡遠離了世間的喧囂，為修行人提供了一個寂靜的場所。難怪連一牆之隔的廈門大學的學子，也喜歡到此溫習功課，享受這佛門獨具的幽靜。

The layout of this pond was well conceived by the monks who built it. Having a wall built around it, the pond is isolated from the noise and busyness of the city and provides a quiet retreat for practitioners. No wonder even students from next-door neighbor Xiamen University also like to visit here, to enjoy the unique seclusion of the monastery while doing their homework.



想起曾見過的一副對聯：“風聲、水聲、蟲聲、鳥聲、梵唄聲，總合三百六十五天擊鐘聲，無聲不寂；月色、山色、草色、樹色、雲霞色，更兼四萬八千丈峰巒色，有色皆空。”若能將之題於大殿，也許也能給人以一些啟迪吧？！

An antithetical couplet comes to my mind:

The sounds of wind, water, insects, birds, and chanting, all together with those of gongs of 365 days—there is no sound that is not silence.

The forms of moon, mountain, grass, tree, and sunset, as well as those of 48,000 mountains—all forms are nothing but emptiness.

This couplet, if posted inside the main hall, may invoke some inspiration in people who read it.

在如此的環境裡修行，真是令人愜意的事。我多麼希望喇榮聖地也能有這樣的一汪蓮池啊！

To do one's spiritual practice in such a setting is quite a blessing. How I wish we could have a lotus pond just like this at Larung Gar!

壬午年三月初七

2002年4月19日

書於蓮池畔

*7th of March, Year of RenWu*

*April 19, 2002*

*By the Lotus Pond*

## 錢財 | *On Money*

城市裡的人們，臉上都掛著疲倦和痛苦的表情。究竟為什麼會這樣呢？經過我的詳細觀察，發現大多是因為錢財。

City dwellers usually wear a look of weariness and worry. Why is that so? After my careful observation, I find money issues are largely to blame.

眾生賴以生存的這副臭皮囊，如果不幸降臨於都市，就時刻需要錢財的支撐，否則就會轟然坍塌。也許有的人會說：“不可能吧？”但在都市裡，你會處處感覺到錢財的重要性。無論吃飯、穿衣、看病、睡覺，甚至上廁所，也離不開錢。真的應了那句話：“錢不是萬能的，但沒有錢是萬萬不能的。”

This sack of flesh and bones that we humans survive in, if it fatefully lands in a city, will need the constant support of money. Otherwise, it will fall with a thump. Some of you may argue: “That’s not quite possible!” But in the city, one is forced to be keenly aware of the power of money. Any activity—be it eating, buying clothes, and seeing the doctor, sleeping, even going to the toilet—calls for money. It is exactly how the saying goes: “Money is not almighty, but without money nothing can be done.”



沒有錢，都市人的一切生生活動都不得不停滯。為了五蘊所構建的這部機器能正常運轉，人不得不像奴僕一樣，為這部機器的能源——錢財而



搏鬥。我時常在想，如果人能像蚯蚓一樣吃土也能生存該多好啊！但現實無情地告訴我，城市人要尋求生存的因是異常困難的。

With no money, all living activities in the city have to come to a halt. In order to have our body, a machine composed of five aggregates, to function normally, we have to struggle like slaves to garner the source of its fuel—money. I often think, wouldn't it be wonderful if humans could survive just by imbibing soil like the earthworm! But cruel reality tells me otherwise: for people living in the city, the provisions to survive are by no means easy to come by.

所以，城市的人只有忙忙碌碌。不論他是誰，都會感受為錢財奔波而帶來的痛苦。以前以為城市人過著天人一般的日子，現在方知，他們更是倍受煎熬啊！這一切，令我想起山裡的修行人。在山裡，除了食物，不需要為更多的事操心，生存的因自然具足。同樣是 1,000 元，在山裡，就是腰板挺直的大富翁；然而在城市裡，卻有捉襟見肘、相形見絀的感覺。

Consequently, city folks are reduced to being always on the run. The anguish of having to work hard for money is felt by practically everyone. Previously I had the illusion that people in the city live like celestial beings; only now do I come to see the extra agony they have to endure. This reminds me of those spiritual seekers deep in the mountains where the environment is naturally conducive to survival. Other than food, there are not too many things to worry about, and a person with 1,000 yuan can stand tall and be considered a rich person. While in the city, the same amount of money won't go too far; one is unable to make ends meet and will feel a sense of inferiority.

作為修行人，就應當以積累聖者七財為榮，積累世間錢財為恥，視清貧為最好的伴侶。噶當派大德們最推崇的教言就是：“心依於法，法依於貧，貧依於死，死依於壑。”富貴榮華足以使人癡迷，而貧賤卻足以使人睿智。

A spiritual seeker should be defined as one who is proud of accruing the seven noble riches, who is ashamed of amassing worldly possessions, and who regards poverty as a dear companion. The most celebrated teaching among the Kadampa masters is:

Base your mind on the Dharma,  
Base your Dharma on a humble life,  
Base your humble life on the thought of death,  
Base your death on a lonely cave.

Wealth and power make one obsessive and indulgent, while poverty and humility impart to one vision and wisdom.

漢地也有“一等和尚輕飄飄，二等和尚一大包，三等和尚壓彎了腰”的說法。一位藏地的大德，在英國作學者期間，每月發工資前，就將上月的節餘全部布施，自己卻穿著破舊的衣衫。很多慕名而去拜見他的人，都難以將眼前這個外表寒磣的人，與修證圓滿、學富五車的藏地著名大成就者的名稱聯繫在一起。這種行為，實在令人讚歎。

There is also a saying in the Han area: “The monk of the highest caliber is light and at ease, the monk of the second rank holds a big sack, the monk of the third rank stoops with weight.” Some time ago, an erudite Tibetan went to England as a visiting scholar. Each month before payday, he would offer



all the money he saved from the previous month to charity, keeping for himself only old ragged clothes. When visitors sought him out with admiration, they found it hard to match the humble, scrubby person they saw with the famous Tibetan siddha of perfect learning and accomplishment. His conduct deserves our highest praise.

無數的大德們都為我們做出了表率，我們實應心無旁騖地依止於貧窮。Innumerable sages have shown us perfect examples; we should abide in poverty without the slightest second thought.

壬午年三月初八

2002年4月20日

*8th of March, Year of RenWu*

*April 20, 2002*

## 歌聲 | *Sound of Singing*

很久以前，有一位美麗絕倫的舞蹈師，叫無喻姆。她的舞蹈曼妙輕盈，她的歌聲恰似天籟。給人們帶來了美妙的享受。

A long time ago, there was a dancer of ravishing beauty named Incomparable Lady (Wu Yumu). Her dances were most fluid and graceful; her singing voice was as pristine as the celestial music. Both her dancing and singing brought tremendous enjoyment to many people.

她的一首歌詞，更引起了人們的深思：“自心常依正法者，誰願造孽趨惡道，驅遣暗夜明燈亮，再入歧途誠可惜！”聽了這段歌詞，散亂的人們陷入了沉思；欲殺國王的大臣抑制了惡念；苦行的出家人斷除了還俗的欲望；痛苦不堪的眾生消除了煩惱……。她的歌聲，令國王和國民都生起了極大的歡喜心。

The lyrics of one of her songs especially evoked in people deep contemplation:

With the mind abiding in the Dharma always,  
One will not engage in non-virtue and stray into the lower realms.  
As the Dharma light shines bright to drive away the darkness of night,  
What a shame if one still wanders onto the wrong path!

Hearing this song, people with a distracted mind found themselves deep in thought; the ministers plotting to end the king's life subdued their vicious intention; the ordained mendicant wishing to leave the order and resume



secular life dropped his plan; beings steeped in immense suffering became free from afflicting emotions.... Through her beautiful singing, everyone in the country, from the king to the common citizen, was suffused with incomparable bliss.

這一切並非編造，是確鑿的事實。當時的人們業障淺薄，即使是簡單的歌詞，也能警醒世人。然而，現在的人們整日為一些無意義的事所纏繞，即使是殊勝的訣竅，也充耳不聞。對這些忠告，更棄如敝屣。眾生的根基千差萬別，解脫之法也是五花八門。對一些看似膚淺的言教，千萬不要輕視，哪怕是看來淺顯的法門，若認真思維，專注法義，即使一個頌詞，也能斷除煩惱。



This is a true story, not a parable. During that time period, people had less karmic defilement and could be awakened easily even with simple lyrics. However, the situation nowadays has worsened so that even the highest pith instruction is met with deaf ears, since people are deeply ensnared in meaningless activities. Knowing not how precious the spiritual teachings are, they treat them like worn-out, useless shoes. As beings vary vastly in their capacities, there are many varieties of teachings to suit each individual. Some teachings may seem easy and simple on the surface, but they deserve more than to be taken lightly. Even one simple verse, if pondered deeply and practiced earnestly, has the power to eliminate afflicted emotions.

如今，我們值遇了難得的具德上師，聞聽了通往解脫之路的甚深之法。如果於此光明之處，尚誤入歧途的話，實在可惜！

Now that we have met a rare, authentic master and have received profound teachings leading to the path of liberation, should we still stray onto the wrong track in this well-lit place, it would be an incredible loss!

現在的人們貪戀撩撥情欲的歌舞，認為那才是美妙的享受。其實，在這古老的歌聲中，才包涵了豐富的養分，能從中汲取精華，方為智者之所為。

People rave about modern-day licentious songs and discos, regarding them as fantastic enjoyments. In truth, rich spiritual nourishment is contained in the ancient melodies; to dig in and extract the nectar from them is what a wise person would do.

壬午年三月初九

2002年4月21日

*9th of March, Year of RenWu*

*April 21, 2002*



## 頂峰 | *The Summit*

人生的道路坎坷跌宕，解脫的津樑蜿蜒崎嶇。

The passage of human life is rough and bumpy; the path to liberation is winding and rugged.

怯懦的人，畏懼困難，永遠不敢仰視高山；堅強的人，身披精進鎧甲，向著修行的高峰勇往直前。

A timid person, dreading difficulties, never dares look up at the towering mountain. A tough person, armored with diligence, charges courageously toward the summit of spiritual attainment.

山上的遊客心態各異，穿著五顏六色，來自天南地北，走向四面八方。然而，只有抵達頂峰的人，才是真正的勇士。

People coming from various places and wearing different attire all gather at this mountain, they pick their path according to their own inclination. Yet the real champion will be the one who scales the summit.



攀登解脫高峰的勇士，如果具有堅定不移的發心，百折不撓的勇氣，一定不會因半路的險阻而退卻，也

不會被親朋的懸崖峭壁所隔阻，更不會被邊緣障礙的荊棘所嚇倒。一定會沿著此路，毫不猶豫，毫不動搖地一直往前闖。最終，也必將會到達嚮往已久的頂峰。將山上山下美麗的風景盡收眼底。方可領略“一覽眾山小”的美好境界。

To reach the high peak of liberation, one must first have unshakable determination and unbeatable courage. Thus armored, the warriors will not shrink when facing great obstacles on the road, nor be halted by sheer cliffs and overhanging rocks formed by friends and relatives. Thistles of unfavorable conditions cannot deter them. Without any hesitation, they persistently and unwaveringly tread the path straight on. Eventually, they will reach the summit of their long aspiration. There, the breathtaking vistas are at their feet, and they will fully appreciate the wonderful feeling of seeing “all distant mountains appear shrinking before the eyes.”

在爬山的過程當中，有的人（邪見者）會迷失方向，前往茂密的森林；有的人（失信心者）會退失信心，掉頭退回原地；有的人（小乘行人）因疲勞懈怠，半途停滯不前；有的人（求世間法者）為湖光山色所引誘，去往別的地方；有的人（修密宗者）乘坐纜車，輕而易舉地抵達……

During the course of climbing the mountain, some (those with the wrong views) may get lost and stray into the deep woods; some (those with failing faith) may lose confidence and turn back to the starting point; some (the Hinayana practitioners) could stall halfway due to fatigue and indolence; some (those seeking worldly gains) may be lured by beautiful scenery and take a detour; and still some (the Vajrayana practitioners) just take the trolley and arrive at the destination with ease....



無限風光在險峰。

Panoramic vistas are to be found only at the perilous peak.

然而，險峰是屬於勇於進取的人。絕不會讓缺乏信心資糧、好逸惡勞的人輕易抵達。

However, this steep summit is reserved only for the undaunted and the courageous. It is by no means easy to reach for those who lack faith and merit, or who shun labor and indulge in ease.

壬午年三月初十

2002年4月22日

於廈門五老山

*10th of March, Year of RenWu*

*April 22, 2002*

*At Lau Wu Mountain, Xiamen*

## 枇杷 | *Loquat Fruit*

聖嬰現象使仲春的天氣如同盛夏，天氣異常悶熱。

Due to the El Niño effect, the spring weather has turned out to be very hot and humid, almost like midsummer.

忽見街上一人肩負竹簍，裡面裝滿金黃的果實，在幾片葉子的襯托下，晶瑩飽滿，令人垂涎欲滴。從未見過如此之物，向人討教，方知是枇杷。剝開一顆，放入嘴裡，清涼鮮美的汁液溢滿口腔。如此美妙之果莫非是天人享



用之物？一番討價還價之後，以不菲的價格換得幾十餘顆。趕快捧回家，作為佐書之“菜”。

On the street, I caught sight of a vendor carrying a basketful of golden fruit. Embellished with green leaves, the fruit looked so juicy and fresh, making one's mouth water. I had never seen anything like it, and learned after inquiring that they are called loquats. I peeled one open and put it in my mouth. A refreshing and delicious juice filled my mouth—yum! Such tasty fruit must be the treat of the god realm! After a little bargaining, I brought dozens at quite a steep price and hurried home with them, thinking to savor them with my readings.



翻開《釋迦牟尼佛廣傳·白蓮花論》，書中曰：“世上有誰能永享快樂？又有誰會永遠受苦？未曾感受痛苦的人有多少？得到快樂永遠享受的又有幾人？”的確，在漫長的人生道路中，既會有快樂，也不乏痛苦。無論何種身份，皆會嘗盡酸甜苦辣。只有勝不驕，敗不餒，坦然面對人生百味，方為具智之人。法國哲學家拉羅申福科說過：“幸福後面是災禍，災禍後面是幸福。”古代也有“福兮禍所倚，禍兮福所伏”的說法。可見一切都是相對，一切都是無常的。

Turning the pages of *The Great Biography of Shakyamuni Buddha, the White Lotus*, I read this: “How many people in the world will enjoy everlasting happiness? How many people in the world will suffer endless miseries? How many have never experienced suffering? After attaining happiness, how many have enjoyed it forever?” Indeed, throughout the journey of life, there will be happiness, but suffering will be there as well. Whatever one’s identity is, one is bound to taste the assorted bitter sweetness of life. A person of wisdom therefore must meet life’s vicissitudes calmly: neither becoming arrogant with success nor discouraged by failure. The French philosopher La Rochefoucauld says that the happiness and misery of men depend no less on temper than fortune, mirroring this ancient saying:

Misfortune, that is where happiness depends;

Happiness, that is where misfortune underlies.

We can see that all things are but relative. Everything is impermanent.

無論快樂還是痛苦，當產生強烈的苦樂感時，都應觀其本面。這是最有力、最關鍵的修行方法。

Therefore, whenever we are seized with intense emotion of pleasure or pain in a happy or sad moment, we should look squarely at its essence. This is the most crucial, most powerful way of practice.

想著想著，不知不覺忘了吃枇杷的事。但我在書裡嘗到了比枇杷更鮮美的滋味。這才是世上最鮮美的枇杷，且經久不腐，即使歷經百年、千年，也可永久享用。

While entertaining these thoughts, I forgot completely my plan to enjoy the loquats. Yet from a book I have tasted something more delicious than the exquisite fruit. The teaching is the most delectable loquat in the world, it will never rot, and it is ready to be savored even a hundred or a thousand years later.

壬午年三月十一日

2002年4月23日

*11th of March, Year of RenWu*

*April 23, 2002*



## 答疑 | *Question and Answer*

閩南佛學院的法師今天問我：“佛陀成佛後能否見眾生？”這是學佛之人常有的疑惑。有人說，佛陀成佛後已無我相、眾生相，自然不能見眾生。又有人說，不能見眾生又如何度化眾生呢？



A Dharma Teacher in Minnan Buddhist Academy asked me today: “Does the Buddha still perceive sentient beings after having attained Buddhahood?” This is a question many Buddhists often raise. Some people say: “An enlightened Buddha has eliminated all perceptions of self and of beings; therefore, to him there are no sentient beings to be seen.” Still others wonder: “How can the Buddha tame sentient beings if he does not perceive them?”

對此問題應如此回答，佛陀成佛後於如所有智前，一切平等無礙，無相、無眾生；而於盡所有智前，能照見一切眾生之起心動念，但無迷亂相，無有執著。

The answer to these questions can be stated as follows: To the enlightened Buddha, in his wisdom that knows the nature of all phenomena, all appearances are indistinguishably equal; to him there are neither forms nor beings. In his wisdom that knows the multiplicity of all phenomena, the Buddha knows every thought and idea of all sentient beings; however, to him there is neither confusion nor clinging.

近代藏地著名大德沃巴活佛，曾得彌勒菩薩攝受，法王如意寶曾於其前聽聞過佛法。他於《辨宗派見解論》中引用榮素班智達的教義舉例說：如同兩人於一房中，其中一人作夢，另一人具他心通，而得知其夢境，但因知其為夢，而不生執著。若此時作夢之人，因夢中遭遇惡境而生大苦惱，清醒之人可用神通入其夢境，令其消除恐怖直至蘇醒。同樣，佛陀也了知眾生之境現及分別念，但無相執；卻能以方便法，令各種根器眾生逐漸趨入解脫道。

Tulku Botrul Dongak Tenpai Nyima once cared for by Lord Maitreya, is a renowned contemporary Tibetan siddha from whom our Choeje (King of Dharma) Jigme Phuntsok Rinpoche had received teachings. In the shastra *Discerning the Views of Sects*, the Tulku cites teachings from Pandita Rangjung as examples: There are two persons in a room; the first person is dreaming while the second one, who has the psychic power of knowing other minds, is awake. The second person sees the first one's dream with no clinging because he clearly knows it is a dream. Should the dreamer have a nightmare and suffer tremendously, the second person can through his miraculous power enter the dream, dispel the horror, and wake up the dreamer. In the same way, the Buddha knows sentient beings' conceptual thoughts and their perceived phenomena. The Buddha has no attachment and, with his skillful means that suit each individual, leads all beings gradually onto the path of liberation.

如來的智慧、功德，即使得地菩薩也不能如實了知，凡夫之分別念就更難以揣度。法稱論師云：“如來智慧不可思。”

Even Bodhisattvas who have advanced to the level of bhumis cannot fathom thoroughly the wisdom and qualities of the Tathagata, what needs to be said



of ordinary people with conceptual minds? Master Dharmakirti says it well:  
“The wisdom of the Tathagata is just inconceivable.”

對於如來之究竟智慧，應以信心與教證了知，絕非以分別念思維推理所  
能決斷。

Only through strong faith and scriptural evidence can one comprehend the  
ultimate wisdom of the Tathagata. It can never be resolved by the thinking  
and reasoning of a conceptual mind.

壬午年三月十二日

2002年4月24日

*12th of March, Year of RenWu*

*April 24, 2002*

## 按摩 | *Massage Treatment*

遵照醫囑，我必須每天接受按摩。

According to my doctor's advice, I should get a massage treatment daily.

由於每天接觸，這個按摩師已和我混得很熟。他不但手藝高超，而且十分健談。

As we see each other every day, the masseur and I have become well acquainted. He is quite deft in his profession and is also a good conversationalist.



我剛一躺下，他就開始滔滔不絕的講演：“你們學佛的都說因果報應，我觀

察了很多，真的是不爽啊！你看美國，整天欺負別人，結果世貿大樓就被人炸了；阿富汗塔利班去年毀滅佛教，打碎不少佛像，結果也遭到報復。看來，因果這東西叫人不得不信。我隔壁的主人孝敬父母，結果老婆跟人跑了。我也不知前世造了什麼惡業，今生變成瞎子；但也不知造了什麼善業，讓我擁有這份手藝，可以衣食無憂……”

Soon after I lay down, he let out a flood of words: “You Buddhists always talk about karmic retribution. I could see it indeed is infallible through my many years' observation. Look at the United States, bullying others and its World Trade Center towers were blown to ashes. The Taliban of Afghanistan, destroying the Buddhist religion a year ago and smashing many holy statues, now they end up meeting revenge. Apparently, karma is something we'd better believe in. My next-door neighbor has been impious to his parents,



and he sees his wife run off with someone else. For myself, I must have committed some evil actions in my past lives and as a result, I was born blind this life. On the other hand, I must also have done unknown good deeds so that I could learn my trade and support myself....”

他的話讓我沉思良久，世間身體健全的人往往不如一個盲人。他們不知因果，造作惡業。遭遇厄運時，怨天尤人。殊不知：“欲知前世因，今生受者是；欲知來世果，今生作者是。”一切善惡因果，皆是自己所為。如果人人都能像這個按摩師一樣相信因果，我想世界也會因此而多一些美好，少一些醜惡。

His words left me pondering for a while. It's a shame that many able-bodied people often cannot do better than a blind person. They are ignorant of the principle of cause and effect and indulge in negative actions; when encountering misfortune, they only resent fate and blame others. They reckon not the following adage:

If you want to know what you have done in your past lives,  
Just observe what this life of yours has been like.  
If you want to know how your future lives are likely to be,  
Just observe what you have been doing in this life.

All of our fate, good or bad, results from our own deeds. If everyone could have faith in causality as my masseur does, I believe the world will have one measure more of decency and one measure less of hostility.

想著想著，忽然感到背上被人狠狠地打了一下，痛得我叫了起來：“你可不要亂摸啊！”按摩師連忙說：“對不起！對不起！我把您當成美國人了。不過，天下都已經大亂了，我又為什麼不能亂摸、亂說、亂想呢？”

一句話，說得我哈哈大笑：“在藏傳佛教裡，有位十分了不起的大成就者米滂仁波切說：‘雖此大地滿惡人，然自當持高尚行。’你雖不是佛教徒，但這句話對你也會有益的。你可要作出淤泥而不染的蓮花啊！”

“謝謝您的忠告，我一定照此行持。”

While deep in thought, all of a sudden I felt a heavy blow on my back that made me cry out with pain: “Ouch! Do spare your brute force!” The masseur apologized quickly: “I am sorry, I am very sorry; somehow I was imagining you as an American. Anyway, the world is already in chaos, why is it that I cannot fumble about at will? Why can’t I speak at liberty, or indulge in fancies?” I chuckled heartily and said: “In Tibetan Buddhism, there is a great master called Mipham Rinpoche. He once said, ‘Even if the whole world is filled with evil beings, one should still maintain one’s noble conduct’; although you are not a Buddhist, I believe this saying will benefit you. You should always be like the lotus flower which emerges out of mud without being sullied.” He replied: “Thank you so much for your advice, I shall follow it faithfully.”

今天我挨這一下，也是因果顯現。若能因此而讓他明白一些道理，那也是值得的。

Well, the heavy pounding landing on me today may well be the result of my own karma. But if this episode can bring my masseur some understanding of the truth, my pain is all worthwhile.

壬午年三月十三日

2002年4月25日

*13th of March, Year of RenWu*

*April 25, 2002*



## 交談 | *Nice Chatting*

閩南佛學院後面有一座小山，其高度雖不能與雪域的名山相提並論，但於此地也可算是登高望遠之絕佳勝地，當地人稱之為五老山。登上山巔，整個廈門市區一覽無餘。令人頓生“登五老而小閩”之感。

A small hill called Wu Lau Mountain by the locals rises behind Minnan Buddhist Academy. Though lacking the imposing height of those in the Tibetan snow land, it nonetheless is considered a great local spot to hike in order to enjoy a panoramic view of the area surrounding it. Once at the peak and seeing the whole of Xiamen city, it's easy to feel that “up on the Wu Lau, the Min Province is shrunken.”

山上樹林繁茂、綠草叢生、鳥兒啁啾、春蟲呢喃，真乃一修行之好去處。This hill is lush with dense trees, green with grass, and vibrant with the twittering of birds as well as the chirping of insects. It's an excellent place to do spiritual practice.

半山腰有一“那蘭若處”，為當地人時常拜望之勝地。我與濟群法師的交談處就選擇於此。濟群法師培養了大批僧才，其培養的僧尼與知識份子已遍佈各地。為廣弘佛法所做之努力，也受到同道的認同。與之交談，深感愜意。

Halfway to the mountaintop is the Arinya Place, a sanctuary visited often by local residents. It is also where Dharma Teacher Jiqun and I have planned to meet and chat with each other. Dharma Teacher Jiqun has long endeavored in spreading the Buddhadharma and is well-respected in Buddhist circles for

his accomplishment. He has trained many monks, nuns, and lay professionals who are now carrying out Dharma activities in many places. It's a great pleasure to have a chance to talk with him.



一邊品著閩南人最喜歡的“功夫茶”，一邊交流心得。我談到了藏地依止上師的方式、傳統以及前輩大德依止上師的感人事蹟。感人之處，不免令其讚歎不已。我又談到了聞

思修行不可偏廢的重要意義。他感慨道，在五濁興盛之今世，通過聞思修行建立正知正見，消除煩惱非常重要。他的觀點令我有“伯牙子期”之感。的確，佛法的真正目的是為了消除煩惱，若不能將佛法運用於實際生活，融入自己的相續，其他一切形象上的建道場、造佛像都是空談。只可惜人們往往不明其理，真是令人歎息。

Sipping “Kungfu Tea”, the chosen beverage of Min people, we exchanged our thoughts and experiences. I mentioned the traditions of Tibetan Buddhism, its way of following spiritual teachers, and the many heart-rending stories of past great masters in this regard. We paused to admire some of the most inspiring ones. I also stated the central role of listening to, pondering, and meditation on the teachings; none of them can be spared. He agreed with a sigh that, indeed in this time of five



degenerations, it's crucial for people to work on these three wisdom tools in order to establish the right view and uproot afflictive emotions. His words lent me the feeling akin to Boya meeting his soul mate Ziqi. Certainly, the real purpose of Buddhism is to empower people to overcome confused emotions. Unless Buddha's teachings are infused into one's own minds and applied to daily activities, all other feats such as building temples and erecting statues are but superficial and meaningless. Regrettably, very few people grasp this truth. It's a shame!

不知不覺，日已偏西。我不得不起身告辭，但願此生我們還能有緣再次促膝長談。只怕世事無常，此願難遂了！

Without us noticing it, the sun was already setting in the west. It's time for me to take leave and to wish for another heart-to-heart talk while we are still around. But with impermanence pervading all places, I am afraid this wish may not come true!

壬午年三月十四日

2002年4月26日

*14th of March, Year of RenWu*

*April 26, 2002*

## 離貪 | *Banishing Lust*

欲界眾生除了聖者以外，都有難以對治的貪欲。世上無論男女對異性的身體都十分執著。

All beings of the Desire Realm, with the exception of sages, are afflicted with untamable lust. Regardless of whether they are men or women, people in the world are quite attracted to the bodies of the opposite sex.



世尊在因地時，為度化眾生而化現為一嫖客。第一天，他賜予妓女價值昂貴的珍寶。第二天，他給了妓女黃金作成的飾品。第三天，卻賞給妓女白銀作成的飾品。妓女不服，告到國王處。世尊說：“她所出賣的身體，本為充滿過失之物。所謂的嬌軀時刻都在變質，價值當然一跌再跌。如同陳舊凋謝的鮮花，蜜蜂也會捨棄，世間眾生的感情也會變質。清晨韶華之時，肉體可作性欲工具；衰敗老朽後，自然也會廢棄。眾生哪個不是喜新厭舊？一切有為法均為剎那生滅。年少翩翩，最終也會被衰老磨蝕。而壽命終會被死亡日日侵奪。萬法說到底竟皆無常。那些不知老



病死等痛苦，毀壞自己肉身之愚者，所迷戀之女人身軀，無非筋絡下面的一堆骨架而已。對此等骨肉生貪，癡迷不拔，豈非太過愚癡？有智之人，哪個不知貪戀女人身體有諸多過失？”聽了這番話，國王讚歎不已，妓女從此也停止了賣笑生涯。

The Buddha, in order to tame certain beings, was once reincarnated as a brothel visitor. On the first day, he rewarded the prostitute with valuable precious jewelry. The second day, he offered her ornaments made of gold. The third day, he gave silver accessories instead. The prostitute expressed discontent and appealed to the king. The Buddha's incarnate responded: "The body she runs her business with is filled with filth. The so-called charming body is decaying every moment; its worth, of course, has to come down accordingly. It is similar to how a withered flower is deserted by the bees. Love and attraction between worldly beings likewise deteriorate. At its prime, the body can be employed as a tool to satisfy sexual desires. As the body ages and decays, of course it will be dumped. Who can be immune to craving for the new and rejecting the old? All composite matters are momentarily arising and disappearing. An exuberant youth is destined to become senile and decrepit; the Lord of Death robs one's lifespan each day. To say it explicitly, impermanence rules all phenomena. The body, be it of the indulgent fool oblivious of aging, illness, and death, or of the woman he craves, is nothing but sinews and vessels wrapped over a skeleton frame. Isn't it utterly foolish to be helplessly infatuated with such a collection of bones and flesh? Who can claim himself as wise if he fails to see the ills of being obsessed with the female body?" Hearing these words, the king was greatly impressed, and the prostitute also decided to give up her brothel life.

如今世上也有許多貪欲旺盛之人，若深深思維這些話的涵義，也會有很大利益的。

In this world, there are many people who are plagued by severe sexual impulses. If they take time to ponder the meaning of these words, they will be helped greatly.

不論男人還是女人。其身體都無非是一堆不淨物。其感情也是倏忽變化，飄搖不定的。沉湎其中，實在愚蠢之至。

Male or female, all their bodies are but heaps of filthy components; all their love relationships are flimsy and unreliable. It is really foolish to lust after and indulge in them.

壬午年三月十五日

2002年4月27日

*15th of March, Year of RenWu*

*April 27, 2002*



## 訣竅 | *Pith Instruction*

全知米滂仁波切的大弟子，晉美單比尼瑪是青海班瑪縣人。他在 8 歲時就能將《入行論》講得十分精彩。他時常手拿與身體高矮不相上下的書夾（藏地以竹、木所製，用於攤放經書之夾板，長的約 2 市尺），為別人傳講。令多年聞思之人也嘖嘖稱奇。

Jikme Tenpe Nyima of Pema, Qinghai, was the chief disciple of the great Ju Mipham Rinpoche.

When he was barely 8 years old, he was able to give excellent teachings on *The Way of the Bodhisattva*. On such occasions he usually held a text holder (the Tibetan traditional text holders are made of silk brocade reinforced with bamboo, about 2-chi long) of almost the same length as his height, a sight that made people, even those with years of Dharma practice, marvel and lavish him with praise.

巴珠仁波切對此感慨說：“多珠仁波切（晉美單比尼瑪的別名）8 歲為人宣講佛法，看來寧瑪巴的教法正值輝煌時期，前途無量啊！”

To this, Patrul Rinpoche was pleased to comment: “Now that Dodrup Rinpoche (another name of Jikme Tenpe Nyima) teaches the Dharma at the age of 8, it shows that the Nyingma tradition is rising high and the future is great!”



晉美單比尼瑪為後人留下了大量詩歌，以及大圓滿、大幻化網等方面有如如意寶般的典籍寶庫。今天我從中採擷一束，與大家共勉：“平時喜歡觀察的尋伺者，想了達自然本智有一定障礙。因此應當常時恭敬祈禱上師，精進修持，才能證悟心的本面。自己通達之後，不離觀心性的同時，翻閱《七寶藏》等經論，自己的覺相、妙觀察智會越發增上，必將有很大收穫。”

Jikme Tenpe Nyima left future generations many poems and jewel-like treatises on the Great Perfection and the Magical Net. Here are some selections as food for thought: “The profound truth of primordial wisdom is difficult to grasp by people who are inclined to analysis and logic. It is only through constant praying to the lama with devotion and faith, coupled with diligent practice that we come to see the true face of the mind. As we get better, we can maintain this recognition of the mind even as we are reading scriptures such as the *Seven Treasures*. Our insight and the wisdom of discernment will gradually increase, bringing us great benefit.”

因此，如果能夠一邊觀心性一邊看書，或一邊念咒一邊看書都非常殊勝。江直仁波切說：“邊看書邊念咒有很大功德。初學者不能同時施行，到一定境界後就可以了。”

Therefore combining the task of reading text with the practice of seeing the mind's nature or with the recitation of mantras is most wonderful. Gyangze Rinpoche says: “To recite a mantra and to read scripture at the same time is very meritorious. This multitasking could be difficult for a beginner, but the time will come when he reaches a certain level of practice.”



學院的許多堪布都是這樣，通過這種方法，多年來完成了數目驚人的念咒數量。

Many khenpos at our academy are adept at this practice; this is how they manage to accumulate astonishing numbers of mantra recitations over the years.

然而有的人卻自視高明，既不看書，也不念咒，將寶貴的歲月白白荒廢，真是枉為修行人了！

Nonetheless, there are people with high opinions of themselves who neither bother to read books nor recite mantras. They waste their precious lives meaninglessly and do not deserve the name of practitioners!

壬午年三月十六日

2002年4月28日

*16th of March, Year of RenWu*

*April 28, 2002*

## 心寶 | *Heart Treasure*

寧瑪巴的很多成就者們留與後代的世間財產，雖然不能與所謂的富翁同日而語，但他們以智慧精華凝聚而成的智慧寶庫，卻豐富多彩、琳琅滿目，令世間富翁們望塵莫及。只要有信心的鑰匙，在此寶庫中都能找到令自己欣喜若狂的珍寶。

Nyingmapa masters have not left much worldly inheritances to their successors when compared with those wealthy tycoons. But the masters have far surpassed the worldly riches in leaving their followers the wisdom legacy, treasure troves filled with dazzling arrays of sublimated wisdom and compassion. Anyone equipped with the key of faith will discover in the vault gems that bring boundless joy.

今天，我到拉喇曲智仁波切的寶庫裡逛了逛。裡面的寶物不可勝數，讓貪婪的我一陣陣狂喜。但因力氣有限，難以全部背負而出。只有選擇一段認識心性的教言，忍不住想翻譯過來，分享與人。希望沒灌大圓滿頂的道友不要偷看，否則護法會懲罰的。

Today, I made a trip to Lhala Chodri Rinpoche's treasure chamber and toured around. Innumerable jewels and gems filled the place to the brim and made me, who always craves more Dharma, ecstatic to no end. But with my limited strength, I was unable to bring out all the treasures I saw. I could not resist, however, translating one passage on recognizing the nature of the mind. While I'd love to share it with Dharma friends, those who have not received the transmission on Great Perfection should refrain from reading it. Otherwise, a reprimand from the Dharma Protectors is sure to come.



“略說直指之心寶：一切萬法依心而顯現，觀察起心動念之心，卻無有所得。觀察自己之心，其顏色形狀皆不可得。無始之心乃為分別念所假立。真正尋覓‘我’與‘我心’，皆為空性。除此之外，毫無實質，這是中觀的見解。自己的心無有尋覓，自然安住於空性與顯現不滅，自明自知的境界，這就是大圓滿的境界。於此境界中不隨外境



而散亂，不被細微分別念所染污，以正知正念護持明然了了之心。如河流之相續般長期修持，極為重要。此外，以修皈依、發心、上師瑜伽，斷惡行善等世間善法為助緣。我寧瑪老人索郎欽則（拉喇曲智仁波切的名字）平時所修持的唯有這些。願其成為有緣者之心寶。”

“Briefly, the heart treasure of direct pointing out is as follows: All phenomena appear because of the mind. When one investigates the mind that is having the thought, one finds nothing. Looking for one’s mind, there are no shapes or colors of it to be found. The thing we called mind since beginning-less time is only an imputation of conceptual thinking. A thorough investigation of the ‘I’ and ‘my mind’ yields only emptiness. Other than that, there is nothing substantial; this is the view of Madhyamaka. Our mind, when no longer searching around, naturally abides in emptiness and the unceasing display of phenomena. Such a state of self-knowing and clarity is the realm of Great Perfection. Remaining thus undistracted by external objects and unsullied by subtle discursive thoughts, one maintains a luminous and knowing mind with the right view and mindfulness. It’s important to

practice continuously, like a great unremitting stream. Besides, one also must maintain supportive practices such as taking refuge, generating bodhichitta, practicing guru yoga, as well as observing worldly virtues of doing good deeds and abandoning evils. For me, the old yogi of Nyingmapa, Sonan Lanchen, there are no other daily practices besides these. May beings with fortunate karma also come to know this heart treasure!”

如今，我們得到了如此珍貴的心寶，實在應當珍惜。

At this moment, we've received such a precious heart treasure, shouldn't we cherish it dearly?

也有一些人，自以為是大圓滿的根基，不修皈依、發心、上師瑜伽，斷惡行善等世間善法，認為那是下等根基的行為。難道他的根基超過了傳承祖師？

Of course there are people who regard themselves as possessing sharp faculties for Great Perfection. They regard taking refuge, doing guru yoga, arousing bodhichitta, adopting worldly virtues and abandoning evils as practices for dull people only and choose to ignore them. Do they really think their aptitudes surpass those of our lineage masters?

前輩大德們交付與後學者的教言心寶，已經毫無保留地呈現在我們面前，只有逐字逐句地思維，並融入自己的相續，認識心的本性，並長期修持，才能無愧於上師三寶的大恩加被。

The heart treasures left by our past masters have now been fully revealed to us without any reservation. We should reflect upon them deeply word by word, to permeate our mind with them and recognize the nature of the mind,



and continue the practice for a long period of time. Only by so doing can we prove ourselves worthy of the kind blessings from our masters and the Three Jewels.

壬午年三月十八日

2002年4月29日

*18th of March, Year of RenWu*

*April 29, 2002*

## 還俗 | *Resuming Secular Life*

十分不想寫下這個標題！但在這個五欲增盛的濁世，還俗已成為不得不面對的殘酷現實。與其避重就輕地逃避這個題目，不如勇敢地正視它。How reluctant am I to touch upon this subject! But “to leave the monastic order” presents a cruel reality we must face in the current time of five degenerations. Instead of dodging the issue, I may as well look at it squarely and bravely.

今天，聽到一位出家十幾年的人，為煩惱所纏，已還俗好幾個月了。聽到這個消息，心裡像吃了一隻蒼蠅般不是滋味。記得在他出家初期，也可算得上是聞思精進，戒律清淨，智慧日益增上的典範。他曾說過：“我只要活一天，絕不還俗。讓我還俗，還不如死掉。”這樣一位下了很大決心的人，卻食言還俗，十分令人痛心。

A few months ago a monk, beset by afflictions, declared to renounce his monastic life of more than 10 years. When I heard this news today, I got quite upset as if I had swallowed a fly. I recall early on, his ordained peers had regarded him as a model by his diligent study and keeping pure precepts. Once he asserted: “As long as I am alive, I will never leave the monastic order even for one day. For me, returning to the worldly life is worse than dying.” A person who proclaimed his faith with such strong determination still ended up eating his own words and repealed his vow. How can I not feel sick at heart!



他在電話中閉口不談佛法，卻無休止地言及他的生意。當問到他生意如何時，他像飽含了一大堆苦水，忙不迭地向我傾倒：

“如今的生意太難做了！每天八小時，卻掙不到十元錢。想起以前出家時無憂無慮的生活，真像在天堂一樣啊！唉！！”聽了他的苦惱，我真不知該如何應答。



Over the phone, he veered away from discussing the Dharma, but instead tattled endlessly about his business. When I asked how it was going, he started to pour out to me his pent-up miseries: “You know, it’s so difficult to do business these days! My hard labor of eight hours daily earns me less than 10 yuan. The ordained life at the monastery, as I recall now, was so peaceful and worry-free, almost like living in heaven! Alas!!” Hearing his complaints, I have no idea how to respond.

不過令我慶幸的是，他的見解至今尚未改變，對三寶的信心也沒有退減，懺悔心恆時不離左右。雖忙於生意，卻不離念誦。

But there is some consolation for me: He is still holding onto his views and his faith in the Three Jewels has not waned. He takes every opportunity to do the purification practice and also remembers to recite mantras while busy with his shop.

拉喇曲智仁波切曾有一位很有名的弟子因故還俗，但別人毀謗他時，仁波切卻說：“毀謗別人是錯誤的，他的身體雖然還俗了，心卻沒有還俗。”

Once, one of Lhala Chodri Rinpoche's main disciples left the monastic order for some reason. When others condemned him, Rinpoche said: "It's not right to speak badly about others. Although his body has resumed a worldly life, he has not done so in his heart."

佛經云：“寧可毀尸羅，切莫壞正見。”《中觀四百論》中也說：“寧毀犯尸羅，不損壞正見。”如果見解毀壞，不行懺悔，反而責怪上師三寶，即使身體沒有還俗，其內心卻已無可救藥了。

It is stated in the scripture: "Better to break the precepts than to damage the right view." In the *Four Hundred Verses of Madhyamaka*, it says: "One would rather transgress edicts than abandon the right view." If a person has ruined his right view but, instead of confessing sincerely, he points the finger at the guru or the Three Jewels, then this person's mind is incurably corrupt, even though his body has not returned to the secular world.

壬午年三月十九日

2002年4月30日

*19th of March, Year of RenWu*

*April 30, 2002*



## 離家 | *Leaving Home*

作為一個修行人，如果在家修持，極易為貪嗔癡的外境所轉。即使自己想安住，也會因親朋的打攪而生煩惱。所以，離家修行是上上之舉。

If a spiritual seeker tries to do his practices at home, he is likely to be influenced by situations of craving, hatred, and delusion. Even if he has every intention of concentrating on his studies, friends and relatives easily stir up his emotion. Hence, the smartest thing to do is to stay away from home to practice.

佛經云：“何處生煩惱，須臾不得住。”

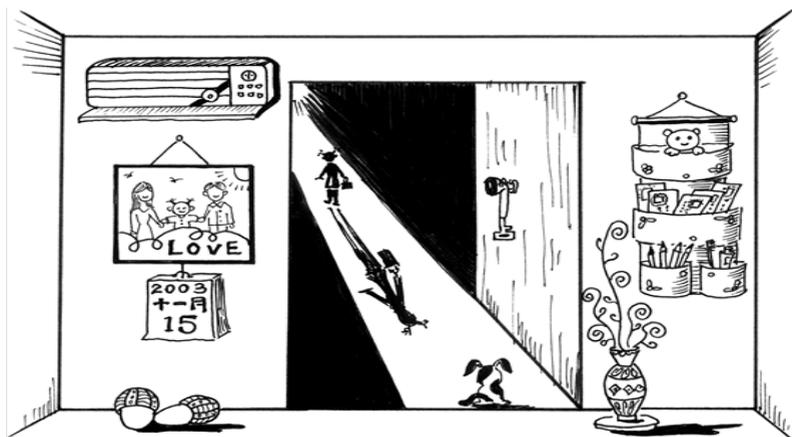
The scripture says: “A place that incites afflictive emotions is a place not to stay even for an instant.”

博朵瓦也說：“遠離故鄉與親友，如理作意棄散亂，此等之人趨解脫。”

Geshe Potowa also says: “Leave behind your hometown, relatives, and friends. Give up distractions and steer your mind according to the teachings. By doing so, you will attain liberation.”

臧巴加惹的修行語錄中也有這樣一段話：“煩惱因外境而生，不捨棄故鄉真是愚癡；修行需對治煩惱，不依對治者真是愚癡；聽聞佛經依因緣而得，不籌備因緣真是愚癡。若遠離故土，即使謠言四起，也不後悔；心依止上師，即使饑餓而死，也不後悔；若通達心性，即使短暫依師，也不後悔。若遠離家鄉，即有了對治煩惱的好緣起；不貪圖樂果，即已產生正信的好緣起；捨棄世間法，是發布施的好緣起。不捨棄故鄉，貪

嗔是不會間斷的。因此，首先離家極重要。世間瑣事不能捨棄，就無時間修持；世間財物不能放下，就不能斬斷親友的牽連。”



The following quote is found in Tsangpa Gyare's teachings on practice: "External circumstances trigger afflictive emotions, clinging to one's homeland is indeed foolish. Spiritual practice is meant to subdue disturbing emotions, knowing not to apply antidotes is indeed foolish. The opportunity to hear the Dharma results from causes and conditions; not knowing to create favorable causes and conditions is indeed foolish. Having left the homeland far behind for practice, you have no regret whatsoever even if rumors abound. Having resolved to follow a spiritual teacher, you have no regret even if you die from starvation. Having realized the nature of the mind, you have no regret even if your time with the teacher was brief. To leave the homeland is a favorable condition for overcoming afflictions. To give up the craving for pleasure is a favorable condition for establishing right views. To banish worldly affairs is a favorable condition for making



offerings. So long as you are attached to your homeland, you cannot rid yourself of greed and avarice. Henceforth, the first crucial step is to bid farewell to your home. If you cannot give up worldly engagements, you will never have the time to practice. If you cannot relinquish your worldly possessions, you will never sever entanglements with friends and relatives.”

看來，故土家園的過患確實無窮。大智者應難捨能捨，難行能行。

In all, it seems the ills of staying in one's homeland are indeed endless. A truly wise person should let go of what is difficult to give up and carry out what is difficult to do.

遠離家鄉和財務的糾纏，依止靜處時，才能深切感受到諸大德教言的勝妙之處。

Only when we have settled in a secluded place, free from tangles of money and homeland, shall we come to appreciate deeply the sublime meaning of the masters' teachings.

壬午年三月二十日

2002年5月1日

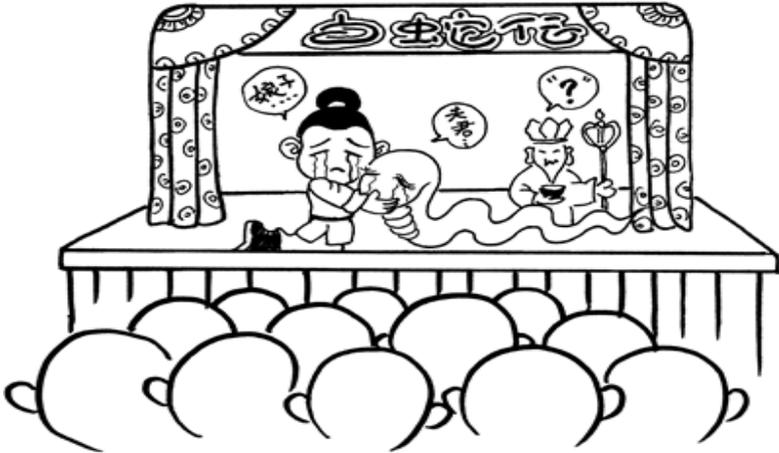
*20th of March, Year of RenWu*

*May 1, 2002*

## 看戲 | *Seeking Entertainment*

在這個人心陷溺、物欲橫流的世上，只要有點時間和金錢，人們就喜歡到娛樂場所看戲、聽音樂，美其名曰藝術薰陶。沉醉其中卻沒有絲毫的反省和猶豫，彷彿忘了死之將至。

These days, human morality is sinking low and materialism is gaining the upper hand. People with any available time and money would go to a show or music event, and term it refining one's cultural taste. Totally mesmerized by the entertainment, it never occurs to them that they ought to reflect inwardly or to think twice about what they are doing. As to the issue of death, it's something far too remote to think about.



世尊在因地的時候曾轉世為鐵室王子，在過水蓮節的時候，人們為他舉行了盛大的歌舞表演活動。看到周遭的人們喜笑顏開，王子深感悲切地說：“嗚呼！世間煩惱眾，不穩無喜樂，然此水蓮節，反覺樂穩固，此



等凡夫眾，無懼真稀有。死主遮生路，無慮貪歡樂，老病死怨敵，時時橫眼前，定趨來世道，智者誰歡喜？”

In one of his previous lives, the Buddha was reborn as the Prince of Iron Chamber. On the occasion of the Water Lotus Festival, his subjects prepared extravagant shows of dancing and singing to please him. On seeing the jubilant crowds all around him, the Prince instead was saddened and lamented deeply: “Alas! For beings rife with negative emotions, there is not a scrap of stability or happiness. At the Water Lotus Festival, they feel their joy is everlasting. Not having any worry or fear, such ignorance of theirs is indeed startling. The Lord of Death blocks the path of life. Just as one recklessly enjoys happiness, the nemeses—sickness, old age, and death—wait always around the corner. How could a wise person be joyful when facing the rounds of rebirth?”

劉備在臨終之際，為使自己歷經千辛萬苦而創下的蜀漢家業，不至於功虧一簣，諄諄告誡兒子劉禪：“莫以惡小而為之，莫以善小而不為。”

先父走後，劉禪早已將忠告拋之腦後，整日尋歡作樂，企圖在前人栽種的樹蔭下乘涼，最終遭致大好河山被人掠奪的結局。當他被軟禁於他國之時，仍不知好歹地一邊看著宮女的表演，一邊厚顏無恥地說道：“此間樂，不思蜀。”絲毫不知亡國之恨，真是令人感慨萬分。

Liu Bei, the founding father of the Shu Han Dynasty, established his kingdom through innumerable hardships. To make sure his family lineage would last and not fail him, he earnestly left his son Liu Chan these last words: “Never commit any evil deed however minor it may be; never miss doing any good deed however tiny it may seem.” Liu Chan sadly did not heed the advice in the least. After his father’s death, he cared only to enjoy

his ancestor's fruits of labor, indulging himself in sensual pleasures day and night and eventually, he lost the once-mighty kingdom to enemies. Worse, as he was detained in other states, he still took delight in watching the chambermaids' dancing and gloated shamelessly: "I'm too delighted to be homesick!" In him there was not the slightest remorse or anguish that his Shu Kingdom had been conquered. What a wretch, it's utterly lamentable!

有的修行人也一樣，終日沉迷於歌舞昇平的生活，毫不察覺死主將臨，實在與劉禪無異。

Many so-called practitioners, regaling themselves in pleasure all the time, are also entirely oblivious to the imminent arrival of the Lord of Death. They do not fare any better than Liu Chan.

你在台下看戲，殊不知自己也正在人生的大舞臺上扮演著自己的角色。如何使之更加豐美、更加完善，是值得我們思考的大問題。

While watching a show, we consider ourselves spectators. But do we recognize that on the larger stage of life, we all are actors performing our own dramas? How to make our own show richer and better to the best of our abilities—isn't it a big issue worthy of deep pondering!

壬午年三月二十一日

2002年5月2日

*21st of March, Year of RenWu*

*May 2, 2002*



## 竣工 | *Project Completed*

今天對我來說，十分值得紀念。我自認為一生中比較大的工程——《釋迦牟尼佛廣傳·白蓮花論》的翻譯完成了。動筆之初是在 2001 年 12 月 25 日，當天，全廈門的人都在以各種方式歡度耶誕節，我也自我安慰地將外面的喜慶場面，當作該翻譯工程的奠基大典。

To me personally, today is a day worthy of every commemoration. A major project of my life—the translation of *The Great Biography of Shakyamuni Buddha*, the *White Lotus*—has just been completed. This project was commenced on Christmas Day 2001 when the people of Xiamen celebrated it in various ways. On that day, I took the liberty of assuming the festive mood in the city as cheers for my foundation-laying ceremony of the translation.

作為佛教教主，釋迦牟尼佛從因地初發心直至最終示現成佛，行持六度萬行的事蹟可謂感人至深。每當閱讀之時都為其打動，多次發願將之翻譯與道友們共同分享。今天總算是如願以償了。

Buddha Shakyamuni, the founder of Buddhism, performed innumerable activities of the Six Transcendent Perfections from his initial aspiration to final enlightenment. His deeds are incredibly moving stories, which touched me deeply every time I read them. I have been aspiring to translate the biography so that others could appreciate it too; today I am happy to see my wish is finally fulfilled.

翻譯之初，恰值住房對面一幢高樓奠基動工，動工之時，人頭鑽動，彩旗飛揚，聽說僅設計費就用了幾十萬，建築工人也上百名，再加上現代化的機器設備，十分風光。而我們的工程除了校對打字的以外，沒有強大的人力物力作為後盾，與其比較，顯得寒碇之至。然而我們所具有的卻是令他們自愧不如的，對佛祖至深至誠的信心。僅憑這點，就足以使我們成為精神上所向無敵的貴族。

The launching of my translation project coincided with the building of a high-rise across from my residence. Its groundbreaking ceremony was attended by throngs of cheering crowds and decorated with colorful banners. The building started with a blueprint that reportedly cost hundreds of thousands of yuan and its construction has been carried out by hundreds of workers equipped with modern engineering tools. Compared with their grandiose style, our translation project seems extremely shabby. We have neither a huge amount of manpower nor hefty funds as support, only a proofreader of the typescript. Nonetheless, we do have unshakable deep faith in the Buddha, something so special that outshines mundane construction. This and this alone, is enough to lift us in spirit to the rank of the indomitable nobles.

歷經 100 多天，如今大樓已經斷水，即將竣工。我的工程也圓滿結束，開發商一定認為自己對社會、對人類做了一件有意義的事，我覺得我的工程也許更有意義。相信幾百年之後，由水泥磚瓦修建的高樓將蕩然無



存，而作為精神財富的釋迦牟尼佛廣傳記，卻不會被飛逝的時間和地理版圖所囿，仍將繼續利益百千萬代、五湖四海的後人。使其因此而對佛陀生起信心，並逐漸趨至解脫正道。

With more than 100 days of work behind it, this building is in the stage of water supply and will soon be completed; my project, likewise, has reached the finishing line. While the developers must feel good about their significant accomplishment, my project, I believe, could be more meaningful. A few hundred years from now, buildings made from cement, brick, and tile will be gone with no trace left; on the contrary, the spiritual wealth of the Buddha's life story will still continue to benefit hundreds and thousands of future generations. Unaffected by the confines of time and space, it will arouse faith in its readers all over and lead them steadily onto the path of liberation.

留給後人最好的遺產，不是高樓大廈，不是金銀財寶，而是遮蔽無明風雨的精神大廈。

The best inheritance to leave for future generations is not the high-rise building, or gold, silver, or jewels; rather, it is the towering spiritual mansion that will provide protection from the thunderstorms of delusion.

壬午年三月二十二日

2002年5月3日

*22nd of March, Year of RenWu*

*May 3, 2002*

## 五四 | *May 4th*

今天是青年節，從 1919 年五四運動至今已經歷了近百年的歷史。隨著時代的變遷，青年們早已不必再為反封建、反壓迫而戰，他們以各種形式慶祝著這一節日。



Today is Youth Day; it was more than a hundred years ago when the May 4th Movement shook the nation in 1919. As time goes by, however, young people these days no longer emphasize fighting feudalism or oppression as their earlier peers did. Instead, they choose to celebrate their day in various ways.

我也加入了一幫有很多青年人組成的行列，舉行了一次大規模的放生活動。三艘船承載著飽受死亡恐懼的海底居民，浩浩蕩蕩地駛往深海，除了廈門本地的信眾，來自各地寺院、佛學院的出家人、福州、臺灣、香港等地的居士約 200 名道友，都參加了這次放生活動，出家人的紅黃僧衣，在家人五彩繽紛的各式服裝，在藍色大海的襯托下，形成了一道道靚麗的風景。

I found myself in the company of young people to carry out large-scale life liberation. Three ships loaded with many sea creatures whose lives were once at grave stake sailed off the coast in an impressive formation. The 200 or so participants included local Buddhists from Xiamen, monks and nuns from nearby monasteries and Buddhist Academies, as well as lay practitioners



from Fuzhou, Taiwan, and Hong Kong. Against the blue sea, the maroon and yellow monastic robes and laities' attire of various colors stood out vividly and brightly. It was quite a beautiful sight to behold.

在我身居其中的四個月期間，每當午餐和晚餐之時，窗戶外面時常會飄來宰殺海鮮的血腥氣息，使這座沿海城市純淨的空氣受到了玷污，更使來自藏地的我和同伴食不下嚥，將這些可憐的魚蝦從屠刀下解救出來，一直是我們未了的心願。雖然今天解救的生靈與整個城市的殺生數量難以相比，但也能讓我們稍感欣慰。

During my four-month stay in this coastal city, at lunch or dinner time the stench of seafood being prepared often wafted through the open window, polluting the fresh air of the shore, and making my friend, also from Tibet, and me lose our appetites. We have long wished to save the poor fish, shrimp, and so forth from meeting their ends at the knife, it is only today that we have come to fulfill it. Even though the number of lives we are saving is incomparable with that of being killed in the whole city, we are still grateful for the opportunity.

記得曾有一縣令名曰潘公，在他上任期間，制定縣規命令百姓不得入江湖漁捕，犯者加罪。當他後來去任時，水中發出號呼之聲，如喪考妣。當地人聽到後，莫不歎異。不知道什麼時候廈門也能有這樣的好縣令，也能使這些生靈免受刀俎之苦。不過，此地的放生之風還算比較盛行，聽說是一位居士發心印了一萬冊《放生功德文》，廣為結緣，才使此風日益興盛，繼而流傳下來的。

There was once a county magistrate name Poon Gong who forbade his subjects from catching any live fish by instigating severe punishments for

perpetrators. Years later when he was about to leave his official post, a wailing sound as grief-stricken as if one's parents had been lost was heard from the waters, filling people's hearts with sadness and amazement. I often wonder when such a benevolent county magistrate will appear again in Xiamen such that many beings will be saved from going under the knife. Nonetheless, the practice of lifesaving has been well accepted here, due largely to, I was told, the free distribution of 10,000 booklets of *The Merit of Releasing Live Beings* by an aspiring layperson. The tradition thus has gradually flourished and come down to this day.

據說這是當地近年來規模最大的一次放生。不管規模大小，至少，這也是我們為這些生靈反對壓迫而舉行的一次抗議。善無大小，唯貴久長，日日增之，月月累之，但願百年以後，生靈塗炭的悲劇不會再上演了。Today's lifesaving activity reportedly is the largest one in recent years in the area. Regardless of whether the magnitude is large or small, at least we have made a revolt against oppression on behalf of these sea creatures. The value of good deeds depends not so much on their scale but more on their consistency. When virtues are practiced daily and enhanced monthly, we hope that one hundred years from now, the tragedy of taking other beings' lives will no longer exist.

壬午年三月二十三日

2002年5月4日

*23th of March, Year of RenWu*

*May 4, 2002*



## 自利 | *Self-Cultivation*

實修的人先應調伏自己的煩惱，獲得一定境界，不為環境所轉後，方能到人群當中行利他行為。這是佛教的必然規律。

Before walking into a crowd to bring forth benefit, any spiritual practitioner must first tame his or her own afflictive emotions and gain a realization unshakable by circumstance. Such is the inexorable order in Buddhism.

如果自己煩惱未調，自己還處於“泥菩薩過江，自身難保”的階段，又何談利他呢？如果以利他為藉口，心裡卻是希求財產、名聲，即使表面看來是利眾，實際上卻毫無意義。發心不純正，即使是講經說法也不開許。

When negative emotion is still rampant, one is like “a clay statue of Buddha attempting to cross the river.” When one can hardly save oneself, what is there to say of liberating others? Furthermore, selfish greed for fame and money can hide under the guise of benefiting others; such superficial activity is totally meaningless. In fact, without pure motivation, teaching the Dharma is not allowed.

無垢光尊者在《竅訣寶藏論》中云：“雖勤利眾若為私欲縛，終成騙子危險當謹慎。”又說：“無有神通利益他眾難。”

The Omniscient Longchenpa says in *The Precious Treasury of Pith Instructions*:

If one is ensnared by selfish desires while trying to benefit beings,  
One is liable to turn into a charlatan, beware of this pitfall!

And again:

Without having attained clairvoyance in the first place, performing the  
task of benefiting beings is tough.

卓袞巴大師也說：“對修行人而言，應當身著綴滿補丁的衣衫，手持訶子（藏青果）念珠，門口印滿清晰的鳥跡（形容足不出戶）。在修行之時，無論是誰為懈怠懶散之人講經說法，都絕對沒有利益。格西是不會歡喜的，我也會將此人視為精神癡狂者。”

Master Drogompa comments: “Spiritual practitioners must wear patched-up garments and constantly hold a mala in hand. The fronts of their retreat huts are covered with distinct footprints of birds (meaning they do not go out). While one is still at the stage of learning and practicing, it is utterly useless to teach the Dharma to indolent students. I doubt our Geshe will be pleased; likewise I’ll regard this person as frenzied.”

臧巴加惹也告誡後人：“沒有春天的播種，而希冀獲得秋天的果實是餓鬼〔的癡心妄想〕；時機沒有成熟，而企圖度化眾生實在是徒勞無益。”  
Tsangpa Gaye also left this advice: “Hoping to harvest crops in the fall without having sowed in springtime is nothing but the wishful thinking of hungry ghosts. Trying to tame beings without the coming together of ripening conditions is nothing but a senseless endeavor.”



博朵瓦也叮囑我們：“修行人應當勵力調伏自相續，首要之舉就是如此。以他利為主的行為並沒有開許。只須在心裡想著利益他眾，除此之外，身語不一定親自而為。”

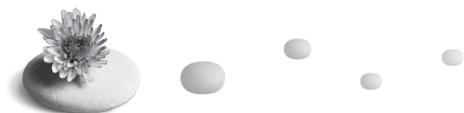
Geshe Potowa also urged us: “When one starts spiritual practice, the most important task is to direct effort toward training one’s own mind. Other activities centered on helping others are not permitted. One needs only to generate in the heart the aspiration of benefiting others; other than this, it is not absolutely necessary to take actions in body or speech.”



布頓大師也諄諄教誨弟子說：“過去眾多佛陀未調化，所有大力菩薩亦未調。苛責懷恨稱讚生驕慢，於強生嫉均者相比拼，傲視低卑執持粗暴心，縱宣法語亦作貪嗔行。如此凡夫愚眾於現今，吾無力化故當調自心。利他乃法根本之密意，當觀所調化者之根器，知其隨眠多寡前後際，不貪自利能調方調禦。已尚追尋名利及樂讚，不具神通若欲行他利，猶如無翅妄想遨藍天，他利未成自利衰敗因。縱言講聞乃為持勝法，必依淨戒無偽出離心，應為公正求義聰睿者，智士方宣勝藏乃密意。雖聚追逐

今生名利眷，無信無欲縱演殊妙法，亦不實修徒生貪嗔因，此類聽聞實乃輪迴繩。”

The great master Buton Rinpoche has also taught earnestly and tirelessly the following: “Multitudes of Buddhas of the past have not saved many confused beings of this world, nor have the compassionate great Bodhisattvas tamed them. They harbor resentment of criticism and become conceited when praised, are jealous of superiors and competitive with equals, despicable of inferiors and ruthless in bearing. They do not give up covetousness and hatred even though they have received Dharma teachings. Having no skillful means to tame such beings yet, we should train ourselves first. The ultimate essence of the Dharma is to benefit beings. However, it should be applied according to the need of each individual. Become aware of their afflictive emotions, their past and future tendencies, then teach only when you are capable and have no more self-interest. If you still chase after fame, wealth, pleasure, and praise, if you possess no clairvoyance but want to help others, it will be like wishing to fly freely in the blue sky with no wings. Not only will you fail helping others but also you’ll ruin yourself. Although teaching and learning the Dharma are extremely important, the teacher must have kept pure precepts and genuinely renounced earthly strife. And the students must be earnest, intelligent, have unbiased views and yearn for the Dharma. To teach the supreme Dharma only to worthy ones is the secret. Having a large retinue who chase fame and wealth of this life, having delivered wonderful teachings but lacking faith and aspiration, neglecting actual practices and having a mind full of avarice and hatred, these kinds of teachers and students will be tightly bound by the ropes of samsara.”



當然，如果因為可憐眾生，並沒有自利之心，即使沒有調伏相續，而向人宣說佛法，也只有功德，沒有危害。

Of course, if a person is free from self-interest and feels compassion for miserable beings, he or she is permitted to convey the Dharma even before having tamed the mind. This kind of teaching is meritorious, and will not be harmful.

壬午年三月二十四日

2002年5月5日

於廈門五老山

*24th of March, Year of RenWu*

*May 5, 2002*

*At Wu Lau Mountain, Xiamen*

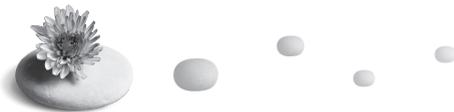
## 安然 | *At Ease*

不管是王孫公子，還是平民百姓，不論身份高低貴賤，生活在世上的人們，在未得究竟境界之前，都會有時歡樂有時痛苦，時而無緣無故地生起悔恨、疲勞、痛苦、憎恨、厭倦等各種煩惱，彷彿全世界都成了生起煩惱的因；時而又歡欣鼓舞，精神煥發，喜不自勝，無憂無慮，渾身洋溢著幸福，彷彿太陽也是為自己而生存的。無法掌握自心的人們，就這樣被輪番交替的酸甜苦辣所驅使。

People living in the world—be they nobles or commoners, rich or poor, powerful or lowly—are all subject to mood swings of happiness and sadness unless they have attained the ultimate realization. All kinds of mental afflictions—remorse, fatigue, pain, hatred and apathy—can pop up for no reason at all. Suddenly, the whole world seems to array against oneself. At other times, a person's whole being is filled with bliss; one feels upbeat, energetic, joyful, and carefree, as if even the sun exists solely at one's service. In this way, anyone incapable of taking the helm of the mind is at the mercy of the roller-coaster torture of bitterness and sweetness.

作為修行人，應知道這一切都不過是顛倒夢想而已。“萬法本閒，唯人自鬧”，面對世間的變幻，應保持如如不動的心態。每天的心情不應變化太大。

As spiritual practitioners, we should recognize that all these are nothing but confused, phantom displays of the mind, as it is said: “Calm and peace are the nature of things, busyness and disorder are the fabrications of humans.”



When confronted with the ups and downs of this world, we should maintain an imperturbable mind and save ourselves from extreme mood swings.

學院堪布羅桑群培，在此方面堪稱典範。家裡的陳設十幾年前與現在幾乎沒有變化。小鋼爐、轉經輪、經書、佛像，數得清的幾件用品，整潔地一一擺放，令人不禁油然而生敬意。他時常正襟危坐於床上，不是看書就是修法念經。任世間風雲變幻，永遠以從容的姿態對待。



Khenpo Losang Chophel at the Larung Gar is an excellent example in this respect. The furnishings at his place have remained almost the same for over 10 years. His prayer wheels, scriptures, statues, portable furnace, and few articles of everyday use are all arranged neatly and nicely, pleasing to the eye and inspiring to the mind. He often sits up properly on the bed, either reading or practicing. However the world is changing turbulently around him, he is ready to deal with it with equanimity.

而像我這種人，從剛到學院向別人借房子，然後修草皮房、板皮房、再到原木的兩間房，消耗無數精力於毫無意義的事情上。為這副臭皮囊所累，為暫時寄居的客棧，進行著無休止的裝修。我時常在反躬自問，何時自己能安心於小小的木板房，端坐於臥榻之上，沉浸在修法的快樂之中呢？

What about people like me? Soon after my arrival at the academy, I rented a place first, and then I built a straw house, a sawmill slab house and all the way to a two-room home of solid wood. I spent a lot of energy on these frivolous activities. Burdened by my sack of flesh and bone, and for providing a temporary lodging for it, I kept on remodeling. Quite often, I asked myself: When will I learn to be content with a little plank hut, where I can just sit on the bed to immerse myself in Dharma bliss?

世間的人們常常是今天與白衣人唱歌，明天與黑衣人跳舞，後天又與紅衣人泡吧……；今天到寺院打禪七；明天去念阿彌陀佛；後天又想灌大圓滿的頂……。美其名曰“禪淨密三修”，結果一事無成。

People busy themselves constantly—today it is singing songs with someone in white, tomorrow, dancing with someone in black, and the day after, hitting the bar with someone in red. Or today, doing a seven-day Zen meditation; tomorrow, chanting Buddha Amitabha's holy name; and the day after, requesting an empowerment on Great Perfection.... Although an impressive label can be given to this kind of approach, for instance, “combining the three practices of Zen, Pure Land, and the Secret Mantra all together,” yet in the end, nothing can be accomplished.



真正的修行人應當面對世俗繁華，視若過眼雲煙。如《菜根譚》中所云：“寵辱不驚，閑看庭前花開花落；去留無意，漫隨天外雲卷雲舒。”即使身居人聲鼎沸的鬧市，也能保持如入無人之境的心情。

A genuinely spiritual person sees the vanities of the world as transient as fleeting clouds. It says aptly in *Zen of Vegetable Roots (Caigentan)*:

Unmoved either by gain or loss,  
Leisurely he watches the flowers in the garden bloom and fade.  
Uncaring about either coming or going,  
Freely the clouds in the sky roll out or fold in.

Thus abided, even if one lives in a hustling and bustling marketplace, one can still maintain a tranquil mind as if no one is around.

壬午年三月二十五日

2002年5月6日

*25th of March, Year of RenWu*

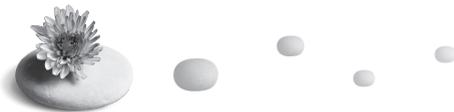
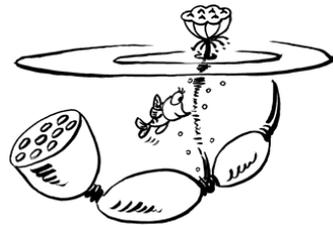
*May 6, 2002*

## 蓮藕 | Lotus Root

同伴買回幾節白嫩的蓮藕，放在桌上，勾引著我的食欲。見我很感興趣，他便將蓮藕生長的因緣、功效一一向我傳授。聽後方知藕具有很高的藥用價值，生食能清熱潤肺，涼血行瘀；熟食可健脾開胃，止瀉益血，安神健腦，具有延年益壽之功效。和這種見多識廣的人在一起，真的很愉快。孔子曰：“三人行，必有我師。”從他那裡的確學到不少知識。

My friend bought several lotus roots and left them on the table. These whitish roots looked tender and appetizing. To satisfy my curiosity, my friend told me about the growth conditions and usage of lotus root. I learned only after listening to him that the root has remarkable medicinal value. Eaten raw, it clears heat and nourishes the lung, cools the blood and promotes circulation; eaten cooked, it tones the spleen and stimulates appetite, it is antidiarrheal as well as blood-enriching, mood-calming, and brain-invigorating; finally, it can promote a long, healthy life. I am happy to be in the company of such a knowledgeable friend. Confucius says: “We can learn something from anyone.” I did learn a lot from him.

藕生於淤泥而一塵不染，中通外直，不蔓不枝，“中通”代表其謙遜的品德；“外直”代表其正直的個性；“不蔓不枝”說明其不具分別念，不向外攀緣的特點。所以，自古就深受人們的喜愛。世間的很多名流都很喜愛



它，詩人韓愈曾有“冷比霜雪甘比蜜，一片入口沉痾痊”之讚。漢代司馬相如的《上林賦》中也有“與波搖盪，奄薄水渚，唼喋青藻，嘴嚼菱藕”的記載。

The lotus root grows in the mud but is unsullied; it is hollow and straight and has no lateral branches or tendrils. The hollow center signifies its virtue of humility; its straightness symbolizes its upright and firm personality; its lack of lateral branches and tendrils illustrates it has no discursive thoughts or outward clinging. The lotus root has been well appreciated since ancient times and it is very popular among famous personages. Poet Hanyu praised it in this way: “Cool as frost and sweet as honey, imbibe one piece and all ailments are gone.” Sima Xiangru of the Han Dynasty had this description in his the *Ode to Imperial Garden* (Shanglin): “Flocks of water birds alight on the surface of the river and drift gently with the tide, some other birds perch on the sandy islets thick with weeds. They twitter and chirp while pecking at algae and water grass, or enjoy chewing water chestnuts and lotus roots.”

同時，蓮藕也是前輩許多修行人苦修時的食物。

In addition, the lotus root was the food that had sustained many ancient practitioners through their ascetic discipline.

《釋迦牟尼佛廣傳·白蓮花論》中曾記載，釋迦牟尼佛在因地時，曾轉世為一婆羅門，當他在山上苦修時，主要的食物就是蓮藕。

*The Great Biography of Shakyamuni Buddha, the White Lotus* tells that when the Buddha was a Brahmin ascetic practicing in the mountains, his main source of sustenance was the lotus root.

蓮藕真是好東西，具有不可思議的加持力。吃它，對身體有幫助；學習它的精神，對心有幫助，可謂一舉兩得。世上還有什麼食物比它更好呢？今後，我要多吃蓮藕，因為它是佛陀曾加持過的食物。

Indeed the lotus root is an amazing thing endowed with magical potency. Eaten as a food, it is a healthy diet; emulating its spirit, we are uplifted. What other food is superior to it, conferring two benefits in one? From now on I'll eat more lotus root, as it is a food blessed by the Buddha.

壬午年三月二十六日

2002年5月7日

*26th of March, Year of RenWu*

*May 7, 2002*



## 永恆 | *Keep Going*

在我從少年到成年的記憶裡，最佩服的人就是依羅喇嘛。

In my memory from early youth to adulthood, the person I respected most is Lama Yulo.

他身材魁梧，永遠手持念珠，口誦經咒。他的臉上有一道疤痕，是因年輕時走路去拉薩，途中遭遇強盜所致。這不但沒有影響他的形象，反而使他顯得更加可愛。

He was a man of strong build. His hand perpetually moved the mala beads and his mouth constantly recited mantras. On his face there was a scar left by robbers he encountered when as a young man he was making a trip on foot to Lhasa. This facial mark, instead of being a blemish, in a way made him even more likable.

讀小學期間，我一直住在他家。每天天還沒亮，他就開始起床，一邊念咒，一邊磕頭。飯後，就開始看書和念誦一天的功課，下午坐禪，晚上念經。十幾年來，周而復始，從不間斷。

I took room and board at his house when I was attending elementary school. Every day before dawn, he would get up and start to do prostrations and at the same time recite prayers. After breakfast, he would read books and go over his daily Dharma practices. He sat in meditation in the afternoon and recited scriptures in the evening. For over 10 years he kept the same schedule over and over again without interruption.



當時我以為，作為修行人本來就應當這樣，所以不足為奇。如今，當我意識到我和我周圍的人大多是三天打魚，兩天曬網，心情好的時候就精進，心情不好的時候就散亂的情形，才知道他的毅力的確值得讚歎。

At that time I took it for granted that all practitioners should behave as he did, and felt nothing special

about him. But now I see myself and others only doing spiritual practices in fits and starts. We get serious only when we are in good spirits but as soon as our mood falls, we become distracted and lag behind in practice. The glaring contrast makes his perseverance all the more admirable.

到 87 年他去世，已念了五億多心咒。真是不算不知道，一算嚇一跳。和他的精進相比，實在令我慚愧。

At the time of his passing at age 87, he had accumulated 500 million mantras, an astonishing number that could remain unrecognized without adding it all up. Comparing my meager diligence with his, I really feel ashamed.

《大乘阿毗達磨經》云：“諸資糧道修行人應精進聞思，諸根調柔，飲食適當，上、下半夜不入眠（意為只睡中夜）。”

In *Mahayana Abhidharma Sangiti Shastra* it says: “Practitioners on the path of accumulation should endeavor in studying, contemplating, and meditating on the Dharma; to tame the six senses, eat appropriately, and avoid sleeping



in the early or late part of the night (that is, to sleep only in the middle section of the night).”

“不積跬步，無以至千里；不積小流，無以成江海。”

Without adding up many little steps, a journey of a thousand miles cannot be accomplished.

Without the pouring together of many tiny streams, there will be no big oceans.

一時的勤奮不算什麼，一生的勤奮才是最重要的。

An on-and-off diligence amounts to nothing; only the diligence over a lifetime is what counts.

壬午年三月二十六日

2002年5月8日

書於春光明媚之清晨

*26th of March, Year of RenWu*

*May8, 2002*

*Written on a lovely spring morning*

## 空難 | *Air Disaster*

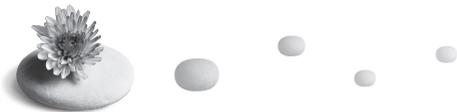
在廈門度過了幽閒而有意義的四個月，這裡秀美的風景、宜人的氣候，為我和同伴提供了一個寬鬆的環境，使我得以完成《釋迦牟尼佛廣傳·白蓮花論》的翻譯工程。今天，我戀戀不捨地告別椰風蕩漾的鼓浪嶼、告別寧靜的五老山，離開廈門回到成都。

I have spent a carefree and noteworthy four-month period in Xiamen. Thanks to the pleasant environment this city provides for me and my friend—fine scenery and superb weather, for instance—I was able to finish my translation of *The Great Biography of Shakyamuni Buddha, the White Lotus*. Now it's time for me, with reluctance, to say goodbye to Gulangyu with its coconut grove breeze and bid farewell to the tranquil setting of Wu Lau Mountain. Today I am on my way back to Chengdu, leaving Xiamen behind.

前天，一架從北京飛往大連的航班於大連附近的海域不幸失事，一百多位男女老幼在此次空難中喪生。這一消息驚動了全世界的人，也使我和我周圍的人感到不安。

Just two days ago, an airplane flying from Beijing to Dalian crashed in the sea near Dalian. More than 100 people, old and young, male and female, all perished in the disaster. This news shook the world and made me and those around me feel quite uneasy.

機場顯得格外冷清，人們都儘可能地取消了出行計畫，彷彿這樣可以避免死神的牽制。飛機上也顯得憂心忡忡，彷彿事到如今，才明白自己的命脈攥在死神的手裡。



The airport appeared unusually deserted because many passengers had chosen to cancel their impending flights, in an attempt to outsmart the Lord of Death. Those having boarded the airplane seemed beset with anxiety, as if they realized the situation at this point was hopeless and their lives were at the mercy of the Lord of Death.

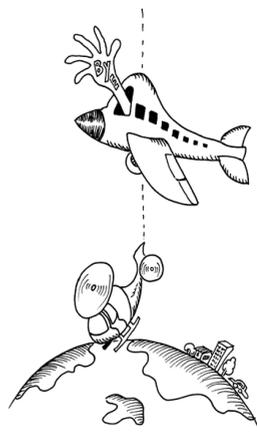
其實，不論在天上還是地下，人的生命都非常脆弱，隨時面臨死亡的威脅。一個鮮活的生命，可能在剎那間化為碎片。

In reality, human life is extremely fragile and Death hangs over our heads all of the time, whether on the ground or in the air. A bouncing, vibrant being can be shattered into many pieces in a mere instant.

佛經云：“老少賢愚等，各各向前行，向死威力境，各有死在前。或空或在海，或在山谷中，皆不能避死，死無處不侵。”如同這次遇難的人一樣，他們來自不同的國家，生活於不同的環境，性別年齡各異，卻因為相同的業力而同時喪命於太平洋上空。看來，太平洋上也不太平啊！

The scripture says:

Human beings, young or old, wise or foolish,  
All are propelled to march forward  
Into the domain of formidable Death,  
Each will breathe their last.  
In the air, at sea, or in the valley  
Nowhere is there a safe place to hide,



As there is nowhere Death does not butt in.

The victims of this disaster came from different countries and varied in age and sex; all had been living their own lives until they met the same fate and died at the same instant in the air over the Pacific Ocean. It seems, sadly, that there is no guarantee of anything “pacific” above the Pacific Ocean.

當大限來到之時，即使你擁有南瞻部洲所有的財富，卻買不通鐵面無私的獄卒；即使你構築了銅牆鐵壁，指令重兵把守，卻逃不脫死神的魔掌。As the great departure approaches, even if you own all of the wealth of Jambudvipa (the southern continent where we live) you can't bribe the minions of Death. Even if you seal yourself inside an impenetrable chamber guarded by hundreds of thousands of strong men, you can't escape the claws of Death.

我們這些僥倖活在世間的人，看著別人面臨死亡威脅時的種種無奈，是否應該考慮一下，如何為必將到來的死亡做點什麼？

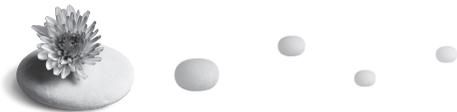
When confronted with Death, most people can do nothing but feel utterly hopeless. Shouldn't we, who are also living on borrowed time, give serious thought to preparing ourselves for the inexorable last moment?

壬午年三月二十七日

2002年5月9日

*27th of March, Year of RenWu*

*May 9, 2002*



## 獨立 | *On One's Own*

城市裡的人時常會對出家人提出這樣一個問題：“你們能結婚嗎？不結婚怎麼行呢？不孤獨寂寞嗎？”彷彿世間的一切安樂都必須通過結婚方能領略。

People in the city often raise these questions to those who have taken the monastic ordination: “Are you allowed to marry? How will you get on without being married? Won't you be lonely and feel lonesome?” These questions infer that all the pleasures in the world cannot be experienced unless one lives a married life.

記得一位在家人曾向我傾訴婚姻生活的種種苦惱：人人都知道婚姻是愛情的墳墓，一旦結婚，戀愛時僅存的一點浪漫也灰飛煙滅，只剩下無止境的責任和矛盾。首先是生子，如果不生，別人會認為你身體或心理有問題；一旦生下來，就要為他的成長發育操勞；等他讀了書，就要為他的學習操心；然後是他的工作、家庭、兒子，從此彷彿套在一副永遠不能卸下的纖繩上，直至離開人世。



However, a layman once confided to me the troubles of a married life as follows: It is known to all that marriage is the tomb of love. When lovers get married, any little sentiment of romance vanishes, leaving behind only endless responsibilities and conflicts. First there is the baby. Without

procreating people suspect you have problems, either physically or mentally. Once the baby is born, we must make ourselves subservient to his growth and development. When he goes to school, we are concerned about his studies. This is followed by worries over his job, family, children, and on and on without a break, as if we are tethered to a rope that can never be undone, until we die.

是啊！人人都自以為這樣才是在為社會盡責，但歷史的車輪卻永遠也不會因你的婚姻生活而停滯。細想起來，婚姻生活又有何用呢？

It is so true! Everyone believes that this is how one fulfills his duty to society. However, the wheels of history will never stop moving because of your marital status. Come to think of it, what on earth is a married life good for?

其實，出家的生活才是最瀟灑、自在、快樂的。安樂不一定要在人群當中獲得。天上的月亮，因為具有獨立的品德而傲視群星；山澗的松樹，因為具有不撓的精神而參天屹立；洞裡的行者，因為具有快樂的源泉而獲得大安樂。

In fact, the ordained life is a life most unrestrained, carefree, and pleasant. Happiness does not have to come from being in a crowd. High up in the sky, the moon outshines all the stars, thanks to its sublime qualities. Near the mountain brooks, pine trees stand tall and reach to the sky, thanks to their indomitable spirit. In the meditation cave, the recluse attains great bliss, because he has tapped into the fountain of happiness.



博朵瓦說過：“現在的人將大量的時間用於籌畫未來，他們不懂得，一個修行人要耐得住寂寞，獨立自主很重要。”臧巴加惹也說：“如果想幸福快樂，就應選擇獨處。食物豐盛的時候，就可以盡情饕餮，無須與人分享；如果〔食物〕匱乏，也怡然自得，不必擔憂有誰需要養活，當然快樂無比。即使受凍挨餓，也由獨自承擔，所以十分幸福。”

Geshe Potowa says: “Nowadays people invest a huge amount of time to plan for the future. But they are unaware that for a practitioner to withstand loneliness, it is important to become self-reliant first.” Tsangpa Gyare also says: “If you want happiness, choose to live by yourself. When food is abundant, enjoy it to your heart’s desire; there’s no need to share with others. If food is scarce, you still feel at ease because there is no worry to feed others, and you are happy. Even during perils like cold and starvation, you can endure them all by yourself. This kind of life is a pleasant one.”

卡巴格西也說：“頑冥粗暴易怒自利者，增長有漏眷僕無則妙。吾之眷屬乃智慧精進，成辦一切所需無疲厭。”

Geshe Khapa says: “Worldly people are rude, brutal, irascible, and selfish, I am better off without having them as my retainers. The subjects I keep are diligence and wisdom; they never tire me and can fulfill all that I need.”

最後，再將巴瓦的一段言教贈與大家“具有財富名望之時，唯命是從隨聲附和；無力損害利益之時，以恩護養也相輕凌。惡時眷屬極難有利，獨自烹調世人皆知，不離親眷乃自妙手，無須欺誑詐現威儀。獨自享樂悠閒舒暢，苦行飲食無窮無盡。獨自生計何處皆覓，獨自衣衫怎樣皆暖。絕地妙火熾熱十分，獨自安住何等亦勝，無我茅棚逸然溫馨。”

Lastly, I offer everyone a teaching from Geshe Bawa:

When you possess great wealth and fame, people are obedient and submissive to you.

When you become powerless to exert any favor or damage, you are humiliated, even by those who have been cared for by you.

In degenerate times, it's difficult to benefit or care for followers. Prepare your own meals and do not order people around.

The best and most reliable attendant is our own pair of hands; there is no need to put on a pretense for them.

Enjoying good things by oneself is relaxing and delightful.

For an ascetic the food supply never exhausts, sustenance for one person is easy to find everywhere.

Clothes for one readily give enough warmth; practicing Tummo Yoga brings excellent heat.

The pleasure of living by oneself is indeed great, cozy and sweet is my thatched hut, toward which I hold no clinging.

壬午年三月二十八日

2002年5月10日

*28th of March, Year of RenWu*

*May 10, 2002*



## 積苦 | *Piling up Miseries*

世間的人往往以聚積財富為樂。像辛勤的蜜蜂和螞蟻一樣整日忙忙碌碌地勞作，永遠沒有終日。最終，蜜蜂積聚的蜂蜜會被人取走，螞蟻建造的蟻窩也會遭水沖刷。“人為財死，鳥為食亡。”積聚的結果只能帶來無邊的痛苦。

People in this world always enjoy accumulating wealth. Day in and day out, they toil like diligent bees and ants with no end in sight. But eventually, the honey collected by bees is plundered by humans and the formicaries built by ants are washed away by downpours. The adage goes: “Humans will die for wealth, as birds for food.” The result of amassing belongings is nothing but immeasurable suffering.



無著菩薩曾說：“利養是束縛的因，應斷除妙欲；名聲毫無實義，應斷除貪執。如果沒有知足少欲的心，聚積財富只會增上苦惱。安樂和善法增上的訣竅是知足，依之恆時獲得快樂。因此，徹底捨棄希求今生名聞利養之心，恆常精進無散修持，才是對死亡真正有利的正法。”

Bodhisattva Thogme Zangpo once said: “Fame and fortune are the sources of fetters, cut off your cravings. A good reputation is utterly meaningless, cut off your covetousness. Unable to be content with less, amassing wealth will only intensify anguish. The recipe for happiness and greater virtues is to

cultivate contentment. If you follow this instruction, joy will always be with you. Therefore, abandon completely your craving for fame and fortune in this life; practice the Dharma unwaveringly and diligently at all times. This is the Dharma that will truly benefit you at the time of death.”

基確巴云：“若於幻財不知足，精勤積攢終遺留，獨自積累他人享，此乃心語當牢記。”

Chijapa says: “Money is illusory but you insatiably crave it still; all of the things you have amassed so diligently must be left behind. You work yourself to death only to have others enjoy the fruits of your labor. Remember them well, my advice from the heart!”

至尊仁達瓦也云：“除三法衣以及鉢盂等，自己生存必須資具外，黃金珠寶等等其他物，芝麻毫許自己亦莫持。”

The most Venerable Rendawa also says: “Your possessions should be no more than the three monk’s robes, an alms bowl, and other minimal living necessities. Do not keep any gold, jewelry, or any other items, even as tiny as a sesame seed.”

智者旬呢哲云：“身語矯詐生長邪命因，過享信財善行減退緣，應當根除美味之貪欲，衣食棄置牆角豈非理？”

The learned master Xunnezhe has taught: “Telling lies and acting untruthfully causes your life to become perverted. Using donated funds carelessly diminishes your virtues. You must uproot cravings for delicious cuisine. To regard food and clothing as useless stuff discarded to the corner wall is the right attitude.”



不要再為積聚而辛苦了！自在地生活吧！

Stop working so hard in order to hoard belongings! Just live an easy and carefree life!

壬午年三月二十九日

2002年5月11日

*29th of March, Year of RenWu*

*May 11, 2002*

## 真樂 | *True Happiness*

什麼是真正的快樂？對於這個問題，不同的人有不同的詮釋。貪財的人認為財富是真正的快樂；逐譽的人認為名聲是真正的快樂；戀欲的人認為情愛是真正的快樂；有智的人認為修行是真正的快樂……。真可謂五花八門，各說不一。

What is true happiness? To this question, different people have different answers. To those who love money, being rich is true happiness; to those who desire glory, becoming famous is true happiness; to those who seek love, finding love is true happiness; to a wise person, pursuing a spiritual path is true happiness... and so on. Indeed, these kaleidoscopic definitions show that everyone has his or her own interpretation of happiness.

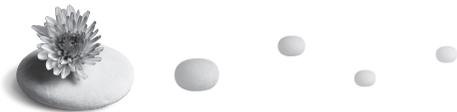
其實，如果善加分析，以世間名利妙欲為目標的人，是永遠也得不到真正的快樂的。

Yet upon closer examination, those who run after worldly fame and pleasure will never experience true happiness.

米滂仁波切說：“被分別念波濤沖捲的人，修行得不到快樂的機會。

Mipham Rinpoche says: “A person whose mind is pounded by the waves of discursive thoughts will never experience happiness in spiritual practice.”

一位僑居美國的仁波切也告誡西方人：“你們西方人財富如同天人一般，其實就像睡在荊棘上面，無論如何翻身，也始終沒有快樂。內心煩惱沒有熄滅的人，是毫無快樂可言的。”



A Tibetan Rinpoche residing in the US also advises Westerners: “The wealth and abundance enjoyed by you Westerners rival those of the celestial realm. Yet, like sleeping on a bed of thorns, no matter how you toss about, happiness still eludes you. Unless you are free from negative emotions, you will never gain any true happiness.”



世間的所謂快樂，不過是輪迴的因。對這種如幻之樂越貪執，只會被輪迴漩渦裹得越緊。

So-called happiness in the mundane world is nothing but the cause of samsara. The stronger you grasp onto this illusory happiness, the tighter you will be ensnared in the swirl of samsara.

只有徹底放下我執，方能獲得永恆之真樂！

Only when one completely lets go of one's self-obsession will one obtain everlasting, true happiness!

壬午年三月三十日

2002年5月12日

*30th of March, Year of RenWu*

*May 12, 2002*

## 絕情 | *Being Detached*

從世間的角度來講，絕情是不合常理的。有言曰：“非親有意應可敬，是友無情不可交。”然而，真正看破紅塵的修行人，不顧及情面，遠離惡濁之薰染，是非常有利的。

From the perspective of the secular world, to be a detached person doesn't seem quite proper. An adage says: "Respect those who care about you, even if they are not your relatives; dissociate from those who forsake you, even if they are your friends." However, for a seeker who feels disillusionment with samsara, it is advisable to stay away from corrupting influences, even if it may seem inconsiderate to others' feelings.

普穹瓦 (1031–1109)，曾依止仲敦巴 11 年，是噶當派三大格西之一，也是噶當派口訣系的開山祖師，他曾說過：“如果孜孜不倦地實修，則如同鎧甲上的鱗片，一旦掉落下來，就再也不能拼合復原。同樣，真正修持正法的人，也不可能再與貪婪今世之凡夫俗子同流合污了。如果對迎合曲從之行深惡痛絕，就會與世間那些為魔所牽引的人格格不入。他們不高興、不滿意，是他們自己的事。即使他們誹謗譏諷，也絕不低眉逢迎。哪怕除了一星半點的口糧之外，別無所剩，在此期間也應安閒從容地修持善法。如果善法增上，自然可利益他眾。”所以，我們平時沒有必要看別人的臉色，對別人唯命是從。要有自己的主見，小範圍暫時的顧及情面，只會影響究竟的修法。如果“撿了芝麻，丟了西瓜”，那就不划算了。

Phuchungwa (1031–1109) studied with Dromtonpa for 11 years, he was one of the three great geshes of Kadampa and the founder of its pith lineage. He



once taught: “The scales on a shield, once they fall off, cannot be pasted back on to where they were. Likewise, by practicing genuine Dharma assiduously, you can cast off completely your ties with greedy worldly people. You come to detest any act that caters to others’ wants, and you can no longer live in agreement with those controlled by negative forces. Do not be bothered by their displeasure or complaints of you. That’s their business. Decide that you’ll never yield just to please others no matter how severely they slander or criticize you. Practice the Dharma consistently with grace and ease, even when sustenance is running out save for a few mouthfuls of food. When your positive qualities become dominant, you will benefit others spontaneously.” There is no need, therefore, to submit always to others’ whims and be a yes-man. Stick to your principles. Trying to spare others’ feelings for short term minor issues will obstruct your ultimate pursuit on the Dharma path. Does it pay to be “pennywise but pound foolish?”

親友、眷屬、財物、威望，這些世間人苦苦追求的目標，究其本源，都是痛苦的虛假幻象。臧巴加惹說過：“貪嗔的根源是故鄉；痛苦的根源是家庭；貪欲的根源是財物；散亂的根源是顧情，這一切均應捨棄。”克怎巴針對眷屬之過患曾感慨道：“侍者、廚師都是令善法散亂的因，今生不應交往其他人，顧及情面的牆應徹底坍塌。”巴瓦也說過：“威望越大苦越多，敬上護下事不斷，關愛平等積財富，接送痛苦無了時。萬物具備難得樂，以厭離心依靜處。”



All the things people pursue so tirelessly—relationships, friendship, wealth, and fame—are in essence nothing but phantoms of suffering. Tsangpa Gyare says: “The root of greed and anger is your homeland; the root of suffering is your family; the root of avarice is money; the root of distraction is emotional attachment. Therefore, renounce all of them.” Khetsun Bartsen once lamented the faults of keeping subjects: “Your attendants and cooks all distract you from true Dharma. Sever your associations with worldly folks. Make no more acquaintances in this life; let the wall of fastidiousness to affection fall.” Pawo expressed the same sentiment: “The more famous you become, the more trouble you have; serving the chief and managing subordinates involve numerous activities; you have to distribute allowance and attention without bias to all your subjects, otherwise their coming and going will pester you to no end; having it all will not bring you happiness. Therefore, seek a place of solitude with genuine renunciation.”

作一個“絕情”的人，即使親朋好友想不通，也只會對他們有利，而不會對他們有害的。

As you are becoming a “detached person”, your friends and relatives may be baffled. Even so, this will only do them good; no harm will come to them whatsoever.

壬午年四月初一

2002年5月13日

*1st of April, Year of RenWu*

*May 13, 2002*



## 伏藏 | *Hidden Treasures*

一說到伏藏品，很多學佛的人都認為是寧瑪巴特有的，這種想法完全是孤陋寡聞的標誌。

At the mention of the hidden treasures, “terma,” most Buddhists immediately assume that it is something special for the Nyingma lineage of Tibetan Buddhism. But to hold such a viewpoint is a sign of being ill informed.

佛陀在顯宗的《現行等持經》中云：“一旦吾趨入滅盡，遺體法寶留於世，諸佛菩薩受持後，繕寫裝入寶篋中，藏入佛塔地與岩，交付天龍等眾生，此等經典恆不滅，如同天人之淨戒，未來因緣成熟時，無論種姓之大師，依佛菩薩言開取，如願利益諸有情。”《正法攝持經》也云：“阿難，何人為正法長久住世，將法書於紙上，隱藏而供養，能獲得四利。何四？得佛眼……”可見佛陀早已明示伏藏之由來，只是我們翻閱的經論太少，才会有此誤解。



In one scripture of the Sutrayana, *The Sutra of Abiding in Samadhi*, Buddha says: “As I pass into nirvana, my body relic and the Dharma will remain in the world. Buddhas and Bodhisattvas, having meditated on the Doctrines, will codify and store them in treasure chests, conceal them inside stupas, under the earth, or in the rocks; they then bid gods, nagas, and demigods as

the protectors. Just like the divine realm's pure precepts, these Dharma treasures cannot ever be destroyed. In the future at the destined time, great masters of different lineages, cued by the Buddhas and Bodhisattvas, will reveal the treasures, decipher them, and bring benefits to all sentient beings.” In *The Sutra of Practicing the Authentic Dharma* it also says: “Ananda, those who codify Dharma teachings and conceal them so that fresh, unimpaired Dharma will long remain in this world are making great offerings. They will be endowed with four huge fortunes. What are these four? They are: to attain Buddha's divine eyes and....” Obviously, the Buddha from early on has described clearly the origin of the hidden treasures. Our misunderstanding comes from not having read enough scriptures.

不論怎樣，伏藏品在末法時期的利益實在無法估量。伏藏大師貝瑪林巴說過：“此法度化濁世多數眾，甚深無缺無障義廣大，僅依部分教言也解脫，是故蘇醒佛性有緣者，意念死亡精修伏藏法，一生必將獲得解脫道，濁世伏藏法有信心者，曾經已見蓮師並發願，皆為有緣善根者當喜。”

Regardless, the benefits of hidden treasures in this degenerate time are unfathomable. One of the great revealers of the hidden treasure, Tertön Padma Langpa, says: “Terma—the profound, complete, faultless, and immense treasure—will guide numerous beings in degenerate times. Liberation may be achieved even by practicing some of it. Whosoever with karmic connections, therefore, awaken your Buddha nature and devote yourself to terma practice, spurred on always by the thought of impermanence. You can be sure to attain liberation in this very life. Whoever has faith in terma during a degenerate time must have met the Great Master of Oddiyana,



Guru Rinpoche, previously and pledged in front of him. Rejoice, all of you virtuous beings destined to this practice!”

關於伏藏的功德、道理、辯論等解疑，在貝瑪林巴撰著的《伏藏大史》中有詳解，有興趣者不妨一讀。

If you want to know more about the hidden treasures, such as their quality, principle, debate on logic reasoning, and so forth, I would recommend you to read the detailed description in *The Comprehensive History of Terma* by Padma Langpa.

壬午年四月初二

2002年5月14日

*2nd of April, Year of RenWu*

*May 14, 2002*

## 氣球 | *Colorful Balloons*

澄淨的藍天上，時常漂浮著各式各樣的氣球。它們色彩斑斕、形態各異、大小不等。小的若粉拳，初生之嬰兒即可把玩；大的若房屋，可以承載若干彪形大漢。有的是為了欣賞，如節日喜慶等活動；有的是出於商業目的，如懸掛廣告標語之類。但不論如何千變萬化，有智之人均知其內在實質——只不過是一團虛空而已，一旦遭遇不利外緣，即當下破滅。Up in the clear blue sky, there often float colorful balloons of various shapes and sizes. Some are tiny and soft that a newborn baby can play with, while others are as large as a house that a few husky fellows could fit into. Some balloons are up there to celebrate festivals or holidays, while others are for commercial promotions with slogans. Regardless of their ever-changing varieties, a wise man knows what is really inside them: nothing but empty space. The balloons will pop once they meet up with unfavorable conditions.



同樣道理，如果一個人名聲再大，財富再圓滿，眷屬再多，除了諸佛菩薩應世化現以外，均與氣球無異。當居於高位之時，眾人趨之若鶩；潦倒之時，則如樹倒猢猻散。世人說：“貓兒得勢雄勝虎，鳳凰落魄不如雞。”名利實在是虛無縹緲的東西。卡巴格西說：“名聲是魔王的誘餌；利養是束縛的繩索；福報是善法的違緣，不應將這些毒品當成藥。”

In this world, the Buddhas and Bodhisattvas use many expedient ways to benefit sentient beings. Other than those, any manifestation of an ordinary person's fortune—being very famous, having tons of money, and being



surrounded by loved ones and attendants—is no different than the balloon. When you hold a high position, people flock around; when you are hit by hard times, fair-weather friends disappear. A Chinese proverb goes: “When the tree falls, the monkeys scatter.” And again: “When in power, a cat could be mightier than a tiger; when down and out, a phoenix could be plainer than a crow.” Prestige and wealth are insubstantial and ephemeral. Geshe Khapa said: “Fame is the lure set up by the demon; wealth is the rope that binds you; good fortune works against your virtue. All these are poisons; do not take them as medicines.”

《釋迦牟尼佛廣傳 · 白蓮花論》裡描述一群修行人互相詛咒時就說：“願他具有大福報。”或“願他成為國王。”可見，具有所謂福報的人，反而會有解脫之障。

According to the descriptions in *The Great Biography of Shakyamuni Buddha*, the *White Lotus*, some practitioners would curse each other by saying: “May good fortune befall unto him” or “May he become a king.” Thus, a person with so-called good fortune is actually bearing obstacles to liberation instead.

丹巴桑吉的大弟子丹巴剛噶曾在上師前祈求五個悉地：“願我成為無家可歸的人；願我成為無有財物飲食之人；願我成為沒有親友的孤寡之人；願我成為何人也見不到之人；願我不要再有芝麻許的世間福報。”發願之後，就前往寂地精進不懈地修持，終獲不共之等持。

Dampa Gangkhar, one of the foremost disciples of Dampa Sangye, once entreated his teacher for five accomplishments: “May I own no home to go back to; may I be impoverished as to have no food or drink; may I be a recluse cared for by no friends or relatives; may I be so secluded that no one

could find me; may I enjoy no worldly fortune even if it were as tiny as one sesame grain.” After making these aspirations, he set off to a lonely hermitage to practice vigilantly and finally attained incomparable accomplishment.

《富樓那請問經》云：“自身不謀諸資財，即使獲得也捨棄，今起唯求深佛法，護持清淨之戒律。”真正的智者應唾棄名利，崇尚佛法與淨戒。如果一個修行人僅僅具有世間名利，那即與氣球一般，無有絲毫實質。世事幻象不過是鏡花水月，“功名一枕黃粱，佳人一堆白骨。”只能成為流轉的因。

In *The Sutra Requested by Purna* it says: “Strive not for amassing possessions; abandon them even if they come to you. From now on seek only the profound Dharma and keep pure precepts.” A truly wise man should abandon fame and money like so much spit in the dust and regard the Dharma and pure precepts as supreme. If a practitioner ended up having nothing left but worldly wealth and fame, then he is without substance, like a balloon. One saying goes: “Wealth and high position are but a fool’s dreams; stunning beauty turns into a heap of bones.” All appearances of the world are as illusory as flowers in the mirror or the moon reflected in water; they are only the causes for endless cyclic existence.

壬午年四月初三

2002年5月15日

*3rd of April, Year of RenWu*

*May 15, 2002*



## 金語 | *Golden Advice*

聽說紅原的根敦堪布不顧年老體衰，專程從幾百公里以外趕至成都，前來看望法王如意寶，我連忙趕到他下榻的農機招待所 407 房。

In order to request an audience with H.H. Jigme Phuntsok Rinpoche, Khenpo Gendun from Hongyuan made a special trip covering hundreds of miles to Chengdu, in spite of his old age and frail health. When I heard this, I quickly went to visit him at the Agricultural Machinery Guest House.

那是一間十分簡陋的雙人房，除了兩張陳舊的木床，一張搖搖欲墜的木桌以外，房間內別無長物。儘管如此，他老人家卻滿臉洋溢著如處天境般的笑容，雖然年屆七十，腳不方便，卻顯得紅光滿面、精神矍鑠。

Room 407, where he's staying, is a shabby and humble double room, sparsely furnished with only two antiquated wooden beds and a wobbly wooden table that seems about to fall apart. Yet Khenpo's beaming face broadcasts his ease as if he were in the realm of God. Although he is over 70 years old and has difficulty walking, he is still hale and hearty with his glowing ruddy cheeks exuding energy.



我曾在學院於其座前聆聽了《寶性論》、《中觀莊嚴論》等十三

部大論，他對我恩德至深，我永遠也忘不了他手拿長長書夾的瘦小身影。

It was at the Larung Gar Five Sciences Buddhist Academy that I received teachings from him on 13 major commentaries such as the *Buddha Nature (Uttaratantra Shastra)* and *The Adornment of the Middle Way (Madhyamakalankara)*, etc. How much I owe him for his kindness and tutelage! I will never forget the image of his diminutive figure holding the long, narrow texts.

他年輕時曾在各地求學參訪，精通顯密經論，但並不以此為足。他當時在學院的住房離我的木屋不遠，時常在深夜兩三點，當我一覺醒來時，他的窗戶已透出了昏黃的燈光。每次我蹣手蹣腳走近偷看，他都是在全神貫注地鑽研經論。記得那年上師從新龍回學院，熙熙攘攘的迎接人流中，唯獨他仍手捧經書沉浸於書的海洋之中，顯得那麼卓然獨立。他的精神影響著我，使我在很長一段時間內，時時以他為榜樣而不敢懈怠。When Khenpo was young, his thirst for Dharma drove him to many places to receive teachings from great masters, and he has become well versed in the scriptures and commentaries in sutras and tantras. But he never thought he had learned enough and always continued to study. At Larung Gar, he lived not far from my wooden cottage. When I happened to wake up at two or three in the morning, there was already a dim light coming from his residence. At times I would sneak up to take a look, and I could see him diligently concentrating on reading and studying. I remember one year when our beloved Guru Jigme Phuntsok Rinpoche came back from Xinnong, the whole academy was filled with excited well-wishers and bustling activities. Still all the hustle and bustle did not distract him from immersing himself deeply in the ocean of scriptures, which made him even more remarkable



and distinguished. His behavior made a strong impression on me. For a long time, I took him as a role model and would not give in to laziness.

我們傾心交談了很久，他一直用和藹的目光看著我，使我感到一種深切的溫暖。他說他現在一直假裝生病，對一切外事不聞不問。整天待在家裡，一心一意只管念咒，十分悠閒。侍者告訴我說，上師自去年到北京高級佛學院傳授寧瑪教法回來，直至前幾天，一直閉關止語。他在門口寫著：“我病得非常嚴重，請勿打擾。”他們準備明天上山，後天又開始閉關。雖然我不知道他修什麼法，但估計應該是無上大圓滿。

On this day, we have a heart-to-heart talk for a quite a while. He looks at me with such tender and loving eyes that I feel a surge of warmth swelling up in me. He says he is now faking sickness and shutting his eyes to all outside affairs. Leading a quiet life at his place, he devotes himself wholly to mantra recitation. His attendant tells me that since finishing a teaching on Nyingma tradition at the Beijing Buddhist College last year up until a few days ago, his master has been in a completely silent retreat, with this sign posted on the door: “I am seriously ill. No visitors please.” They are going back to the mountain hermitage tomorrow and will start the retreat again the day after arriving. I don't know what he is practicing, but my guess is the supreme Great Perfection.

他的現狀令我異常羨慕。如今的我常常不得受制於外界環境，但雖然身在城市，心卻時常馳往寂地；雖然口中胡言亂語，心裡卻渴望著止語；雖然內心恆時起心動念，卻嚮往安住的境界。不知晚年能否遂願，可以像他那樣靜心修持。

How marvelous and desirable is his current situation! For me now, I still cannot but subject myself to external factors. Deep in my heart I yearn to go to the places of solitude, even when I am living in the city; I yearn for total silence, though I have to talk a lot of nonsense; I yearn for unwavering awareness, though my mind always rushes here and there. I wonder if all these wishes can be realized in my later years, that I could settle down and practice just like him.

其實我們每個人都應該這樣，精力充沛時應博學多聞，一旦法融入心以後，就應像他那樣實修。如果一直停留在表面修善的分別妄念中，何時才能安住呢？

We really should emulate him—to study a great deal when we have the energy, and to practice thoroughly once the Dharma has penetrated the heart. If we keep following the discursive thoughts of superficial virtue, when can we rest in the nature of the mind?

壬午年四月初四

2002年5月16日

*4th of April, Year of RenWu*

*May 16, 2002*



## 愛箭 | *Love Arrow*

藏族有句諺語：“草地上中了箭，很容易拔除；心中了愛箭，就難以自拔了。”

A Tibetan proverb goes like this: “An arrow lodged in the earth is easy to pull out, while a love arrow hit in the heart is by no means easy to remove.”

愛欲，是會給人帶來痛苦的利箭。佛在《出曜經》中云：“猶如自造箭，還自傷其身，內箭亦如是，愛箭傷眾生。”

Love and lust are sharp arrows that bring suffering. The Buddha says in Dhammapada:

“The arrow you create may return to hurt you yourself. The same is true for the arrow in your heart. Love arrows bring suffering to beings.”



難怪西方人也將愛情比喻為丘比特的箭，雖然無數文人用美文嘉言讚歎褒頌過它，但只要是箭都會有危害的。《本師傳》云：“從愛生憂患，從愛生怖畏。離愛無憂患，離愛無怖畏。”愛不重不生娑婆，愛戀是產生痛苦的根源。且不論愛別離苦，即使形影不離的戀人，也會因彼此執著而引生無窮痛苦。美色如霞轉瞬空，弦歌似水彈指滅。世間情感如同朝露，轉瞬即逝。深陷愛河而難以自拔，只會徒增煩惱的牽絆。

No wonder Westerners also use the metaphor of “Cupid’s Arrow” to describe love. Love, although glorified and embraced by many poignant writings, poems, and lyrics, is nonetheless an arrow: Its nature is to harm. In the *Jataka Tales* it says: “From love comes worry, from love comes fear.

Disengaging from love frees you from worry, disengaging from love frees you from fear.” Love and lust are the causes of pain and suffering. If we were not weighed down by strong emotions of love, we would not have taken rebirths in samsara again and again. Separation from loved ones is indeed an unbearable sorrow. But even lovers who never separate for a single day are not immune to tremendous anguish over mutual attachment. Like a gorgeous sunset, beauty fades in no time; like a running brook, music is gone in a snap of the fingers; like the morning dew, worldly love evaporates in a blink. To fall in love intensely without knowing how to extricate oneself will only add layer upon layer of troubles and worries.

如何才能得以逃脫呢？佛經中的一段公案將此答案告訴了我們：曾有一馴象人將千辛萬苦馴服的大象獻予國王，當他與國王騎著大象到森林裡時，大象因嗅出母象氣息而狂奔不已。國王責怪馴象者，他回答說：“牠的貪心增長，鐵鉤及繩索皆無能為力，我只能調伏牠的身體，卻不能調伏牠的心。” “那麼此等眾生的身心何人皆能調伏呢？” “唯有佛陀！”

How can we be free from it all? The answer can be found in a story told by the Buddha: A king was offered an elephant tamed meticulously by an elephant specialist. One day during an excursion with the king in the forest, this elephant suddenly became crazed when he sniffed the scent of a female elephant. It could not help but run wildly, to the horrific alarm of the king who subsequently admonished the trainer. This was the trainer’s reply: “When lust flares up, no lasso nor iron hook will work. As a trainer, I can only tame the elephant’s body, but not its mind.” “Then who can tame such beings’ body and mind?” “Only the Buddha can!”



的確，牽纏俗緣溺愛河，唯有佛陀拯救之。《楞嚴經》也有“入大愛河，令汝解脫”之說。要逃離愛河，免中愛箭，解除怖畏，唯有修習佛陀的教言。

Indeed, relying on the Buddha is the only way to save us from drowning in the torrents of love or from being entangled in secular relationships. To fall into the great river of love and lust is to drift around in samsara. The *Surangama Sutra* says: “Until the river of lust and love is dried up, there is no liberation.” For us to run away from the flood of lust, to dodge the love arrow and to be relieved from sorrow and fear, the only recourse is to practice the Buddha’s teachings.

蘇軾也有詩云：“欲平苦海浪，先乾愛河水。”欲救眾生於輪迴之苦海，必須先斬斷兒女情長之束縛。

A poem written by Su Shih says: “To pacify the pounding waves of the suffering ocean, first let its feeding water of love and lust run dry.” To be rescued from the ocean of samsaric suffering, sentient beings must first cut their Gordian knot of all consuming love.

在漫長的人生中，遭受愛箭痛苦的人有多少呢？

In the long journey of life, how many people have been inflicted with the painful arrow of love?

壬午年四月初五

2002年5月17日

*5th of April, Year of RenWu*

*May 17, 2002*

## 勿擾 | *Disturb Not*

“年矢每催，曦暉朗曜。”時光飛逝如電，一去而不復返。從獲得暇滿人身，至命歸黃泉，匆匆幾十年，轉瞬即逝。世人也有“尺璧非寶，寸陰是金”的說法。對於修行人而言，愛惜時光更是極為重要。 “As time passes, old age creeps up on us. What remains unchanging is only the bright sunshine.” Time flies as swiftly as a flash of



lightning; once gone, it can never be recovered. From the first day of obtaining this precious body to the last day of surrendering it, we have merely scores of years, and they rush away in a wink. One proverb says: “An exquisite jade, even a foot in diameter, is nothing to be treasured. Only our time is most precious; every second of it is to be cherished dearly.” For spiritual practitioners, it is all the more important to recognize the great value of time.

釋迦牟尼佛在因地時，曾轉生為一婆羅門，在一靜處修煉，帝釋天為其所感，欲賜悉地，婆羅門回答說：“我沒有其他願望，如果您要賜，就賜予我您不來的悉地吧，否則我會因您來而導致散亂。”由此可見，對於真正的修行人來說，不打擾他是對他最大的恩賜。

In one of his previous lives, Buddha Shakyamuni was reborn as a Brahmin who studiously practiced in solitude. The god Indra, deeply impressed,



appeared in person intending to bestow accomplishment upon the future Buddha. The Brahmin said: “I really don’t have a lot of wishes. But should you grant me one, let it be the siddhi that you will no longer visit me, lest I be distracted by trying to receive you.” It is clear, then, that the best thing you can do for an authentic Dharma practitioner is to refrain from disturbing him.

有位居士也曾告訴我，他最怕別人上門或打電話，特別耽誤時間。A practitioner once told me that visitors or phone calls bother him most, as these would take up a good chunk of his time.

學院的一位堪布也說：“為了怕別人趁上門辦事之際，談論沒完沒了的話題，我寧可走很遠的路到別人家裡，辦完即歸，不致耽誤時間。”

One Khenpo at the academy also says: “If a visitor comes to my house to handle some affairs, chances are he’ll stay and chatter on and on. To avoid such a situation, I would rather walk a long way to their place instead; that way I can depart as soon as things get done. Time won’t be wasted.”

真是這樣，對時間無所謂的人，感覺與人交談是一種享受。真正了知生命無常，暇滿難得的人，卻寧可捨棄財富也不願空耗時光。

That is so true. Those who care less or are insensitive to time deem talking or gossiping an enjoyment. Yet one who is keenly aware of the impermanence of life and the preciousness of human existence will rather give up wealth than waste time.

那公巴大師說過：“人們與其談論許多似是而非的大道理，不如拜讀諸佛菩薩的傳記，瞭解彼等從當初直至後來是如何實踐的。只有這樣，才是極為善妙，不會被誑騙的啊！”

Master Nagongpa once said: “Instead of discussing ambiguous or grandiose opinions, it would be better to read with respect the life stories of the Buddhas and Bodhisattvas, to learn how they advance from initial aspiration to ultimate accomplishment. This is one skillful way of learning that will never fail you!”

世間的文學家魯迅在《門外文談》中也說：“時間就是生命，無端空耗別人的時間，豈不是無異於謀財害命？”所以，即使你不能自己修行，也千萬不要謀害其他修行人的生命財產！

Lu Xun, the famous writer, says in his *Essays of an Outsider (Main Wai Wen Tan)*: “Time is life. If you senselessly waste another’s time, how different is that from taking his life or stealing his money?” Therefore, even if you yourself are not engaging in Dharma practice, never plot against a practitioner’s life wealth!

壬午年四月初六

2002年5月18日

*6th of April, Year of RenWu*

*May 18, 2002*



## 表演 | *Dance Performance*

在人生的舞臺上，每個人都是一個舞蹈者。他們的舞蹈有的精彩非凡，扣人心弦；有的卻平淡無奇，索然寡味。什麼是最優美的舞姿，世間與出世間的人可謂仁者見仁，智者見智。

On the stage of human life, everyone is a dancer. Some dance performances can be thrillingly spectacular, gripping everyone's attention; while others are just jejune, flat, and dull. If asked to name the most elegant and graceful dance, secular people and spiritual practitioners have different ideas, as the saying goes: "The benevolent see benevolence and the wise see wisdom".

巴勒斯坦領袖阿拉法特在國際舞臺上可謂輝煌一時，他曾建立了自己的國家，並在聯合國一手持槍，一手持橄欖果為和平而宣誓。雖然世人對他的舉止眾說紛紜，莫衷一是，但他也算得上是風雲一時的人物了。

The Palestinian leader Arafat dominated the international stage during his time; he established his government and once audaciously pledged for peace at the United Nations by holding a machine gun in one hand and an olive branch in the other. Although public opinions on his conduct vary widely, he was once a big name on the world scene.

如今 72 歲的他，雖然已經被關押在戰火飛揚，瀕臨倒塌的房屋裡。仍然十分珍惜時間，十年來一直堅持晚睡早起，每天只休息 4 個小時，其



餘的時間都在為他的“和平”而戰。甚至不願意為刮鬍子而耽誤時間。他說：“每天用 15 分鐘刮鬍子，一個月就是 7 個鐘頭啊！”且不論他的努力是否有價值，他的觀點是否正確，但這種精神是值得我們借鑒的。Now, at the age of 72 and living under house arrest in a war-torn, run-down hut, he still does not waste any time. For the past 10 years he has adhered strictly to four hours' rest per day, going to bed late and getting up early, to devote all his waking hours to fight for his “peace movement”, even to the point of neglecting to shave in order to save a few minutes. He said: “Fifteen minutes per day spent on shaving consumes seven whole hours a month!” Putting aside the issue of whether his effort is worthwhile or if his view is correct, it is worthwhile for us to take note of his vigilance on time.

現在的人，白天忙忙碌碌地在人群中打滾；晚上迷迷糊糊地在被子裡昏沉；中間囉囉嗦嗦地在閒談中度過。一天有多少時光用於修行？若能每天早起 1 個小時，晚睡 1 個小時，一個月就節約了 60 個小時，舞蹈者為了跳出動人的舞姿，都不惜勤學苦練，一個修行人沒有珍惜時間的概念就太不合理了。

What is life like for most people these days? During the day it is hurriedly and busily roving among people; at night, it is blearily drifting to sleep in bed; in the middle, it is killing time in endless idle gossip. What portion of the whole day, if any, is committed to spiritual practice? If every day we get up one hour earlier and go to bed one hour later, we will manage to save 60 hours in merely a month. A dancer, wishing to perfect elegant dancing poses, would not hesitate to study persistently and practice painstakingly. A seeker for spiritual liberation, then, should all the more know how to value time; otherwise, it doesn't make sense.



修行人也應慎重選擇自己的角色，不要做表面的修行人。仁達瓦說：“通過精進聞思並斷除今生貪執而修，除此之外，再沒有令諸佛菩薩歡喜之事了。”

When you decide to be a spiritual practitioner, consider seriously what kind of role you want to play—do not choose the one that is beautiful outside but hollow within. Rendawa says: “Nothing pleases the Buddhas and Bodhisattvas more than your Dharma practice, that is, to listen to and contemplate the Dharma and to meditate diligently in order to cut off attachment to this life.”

生、旦、淨、末、丑，不僅僅囊括了世間之人，也包含了各色各樣的修行者。表面行善，實無修持的人，只能成為徒增笑料的丑角，甚至不如丑角，至少丑角可以給人帶來愉快，而這些人不但於己無利，也禍及於人。

Shen, Dan, Jing, Mo, Chou\*, the five characters (in traditional Chinese opera) are said to include all different types of characters in the ordinary world. But these five types are also applicable to the varieties of practitioners. Some practitioners who only assume perfunctory virtuous acts but do not cultivate internal qualities could be called “chou”—jesters, the laughingstock. But it could be worse. A jester in a play can at least bring laughter to the audience; the jesters among practitioners, however, bring no benefit but ruin to themselves and others.

在扮演一個修行者的角色之時，是表演外在千姿百態、嘩眾取寵而內容空虛的舞姿，還是內在實修實證但外表卻平淡無奇的舞姿？實在值得我們深思！

How to perform your part as a spiritual practitioner—to play to the audience with hundreds of fancy movements and postures, or to be guileless but solid in practice and realization? Shouldn't we ponder these issues deeply?

壬午年四月初七

2002年5月19日

*7th of April, Year of RenWu*

*May 19, 2002*

---

***Translator's note:***

*\*Characters in In Chinese Opera:*

*Shen - a young male lead,*

*Dan - the female leads,*

*Jing - a fierce or supporting male lead,*

*Mo - an older male supporting lead*

*Chou - the jester.*



## 常樂 | *Joyful Always*

如果一個人的修行到了一定境界，痛苦自然可以轉化。遭遇任何違緣和障礙時，讓心放鬆是得快樂的秘訣。臧巴加惹說：“心若精進地去執著，痛苦和貪嗔永無間斷，若了知令自心放鬆的方法，快樂將永不分離。”

Suffering can be naturally transformed when one's practice reaches a certain level. The secret to remaining joyful when encountering any obstacle or misfortune is to relax the mind. Tsangpa Gyare says: “A mind steeped in grasping can never be free from avarice, hatred, and pain; learning to let the mind go of clinging and relax, happiness will never depart from you.”

恰爾卡·益西多吉大師是藏地有名的大修行人，他精通顯密，相續中生起了無偽的菩提心，創建了恰爾卡，並攝受了 900 多位僧人，住世 75 年，他曾對弟子告誡道：“恆常令心快樂，時時刻刻觀修心，一切禍害的根源就是我執，對一切眾生有報恩之感，這就是修

行的殊勝訣竅。”修行人應隨時隨刻都保持一顆安詳的心，行住坐臥都應觀心的本性，遇到痛苦不怨天尤人，遣除我執，修習四無量心。即使作了噩夢，也應觀修空性，沒有必要想方設法遣除，對一切都應不執著。

There was a great yogi in Tibet, Chekhawa Yeshe Dorje, who mastered sutras and tantras and possessed genuine bodhichitta. Over the course of his life of 75 years, he founded Chekha Monastery and took 900 disciples under his care. He gave this instruction to his followers: “Maintain always a joyful



spirit and guard your mind at every moment. To grasp oneself as truly existing is the cause of all troubles; instead, think always to repay the kindness of all sentient beings. These are the supreme pith instructions to practice.” As practitioners, we should remain peaceful at any minute and look into the nature of the mind in all of our activities of sitting, standing, sleeping, or moving about. When difficulty and suffering arise, do not put the blame on fate or others. Dispel self-cherishing and practice the Four Immeasurable Qualities. Even when we have nightmares, we should practice the view on emptiness rather than trying hard to get rid of them. Thus, we remain unattached in all circumstances.

卡巴格西說：“若不知取捨，所作所為永無快樂之時；了知取捨的智者，遭遇違緣也會成為助緣。”所以，要獲得快樂，必須要有正知正念，要了知取捨。若不知取捨，一切皆是徒勞，不但得不到快樂，反而增上苦惱。

Geshe Khapa said: “Unless one knows what to adopt and what to abandon, no activity will bring happiness; for the wise who have established the proper conduct of adoption and rejection, adverse conditions can be transformed into beneficial ones.” Therefore, the way to happiness is to have a correct view and to be mindful, as well as to be clear in renouncing evil and taking up good. Otherwise, all activities will be futile; not only will they fail to bring any happiness but also they will instead pile up more suffering.

朗日塘巴格西說：“在寂地樸素無華地生活即可，放棄徒勞無益的積資；晝夜行持善法即可，放棄徒勞無益的尋找親友；在臥榻之上調伏自心即可，放棄徒勞無益的隨順他人；令師生喜以修行供養即可，放棄徒



勞無益的尋求利養；以布施的方式保護即可，放棄徒勞無益的念誦猛咒。”

Geshe Langri Tangpa says:

Just live a simple and humble life in a solitary place, give up amassing possessions meaninglessly.

Just devote yourself to virtue day and night, give up the futile search for relationships.

Just stay put in your room and tame your own mind, give up following people aimlessly.

Just please your teacher by practicing the Dharma as an offering, give up chasing hollow fame and fortune.

Just protect others by offering assistance, give up reciting useless wrathful mantras.

心動神疲，知足常樂。如果具足正念，即可在有生之年的活動半徑裡，散播出快樂的心雨；製造出安詳的氛圍；閃耀出璀璨的光芒。

A restless mind is exhausting while contentment brings happiness. When a person's mind is imbued with positive attitude, a brilliant surge of light will be shining forth from within. Wherever one goes about in life, there will always be showers of happiness and a sense of ease following behind.

壬午年四月初八

2002年5月20日

*8th of April, Year of RenWu*

*May 20, 2002*

## 重要 | *Essential Points*

所有的大恩上師，無論是集體開示、還是單獨傳授時，都非常重視並再三強調增長善根的唯一訣竅——三殊勝。

The Three Supreme Methods, the very pith instruction to enhance the source of merit, is taught emphatically by all the great masters. Its importance has always been extensively exhorted, whether at general teachings addressing a large group or at a one-to-one transmission.

巴珠仁波切曾諄諄告誡弟子：“修持善根無論大小，若以方便攝持，稱為加行發心殊勝；善根不被他緣毀壞，稱為正行無緣殊勝；能令此善根日日增長，稱為結行迴向殊勝。一切善法以這三種殊勝攝持是必不可少的。”

Patrul Rinpoche has repeatedly admonished his disciples: “Whenever you do something positive, no matter how great or small, it is important to enhance it with the Three Supreme Methods. In the beginning, arouse bodhichitta as a skillful means to make sure that the action becomes a source of good for the future. While carrying out the action, avoid getting involved in any conceptualization, so that the merit cannot be destroyed by circumstances. At the end, seal the action properly by dedicating the merit, which ensures that it continually grows ever greater.”



全知無垢光尊者在《竅訣寶藏論》中也曾叮嚀後人：“加行發菩提心離小乘；正行滅實執知無自性；後行道用三輪淨迴向。”《大圓滿心性休息大車疏》中也說：“無論做任何善事都應以加行菩提心殊勝、正行無緣無相智慧殊勝、後行如夢如幻迴向殊勝攝持，應當了知若與三殊勝相聯，即是所謂的隨解脫分善，成為佛道之因；相反，若未以三殊勝攝持，則是所謂的隨福德分善，獲得一次各自之善果後便會窮盡。”

The Omniscient Dharma King Longchenpa in *The Precious Treasury of Pith Instructions* also left this teaching: “Beginning with the motivation of bodhichitta, you go beyond the Basic Vehicle; practicing without attachment, you realize the nature of emptiness; concluding by dedicating the merit free from three concepts, you transform all activities onto the path.” And in *A Treatise on Finding Comfort and Ease in the Nature of Mind in Great Perfection* he says: “Always perform any meritorious act by arousing bodhichitta in the beginning, staying in non-conceptual wisdom while doing it, and at the end, dedicating the dreamlike merit. Understand that any positive action done with the Three Supreme Methods is called the virtue that leads to liberation and is the cause for complete enlightenment. On the other hand, any positive action done without the Three Supreme Methods is called the virtue that leads to temporary happiness. Its merit will be exhausted after bearing fruit only once.”

所以，如果想獲得佛果，平時在行持善法，如：念誦、供養、看書、放生、頂禮等以及行持哪怕是看起來微不足道的善法，也應當以三殊勝攝持，此善根將如同滴水匯入大海，乃至菩提，永不枯竭。迴向菩提，十分重要。《中般若經》云：“須菩提，此善根唯為成佛而作迴向，莫為獲聲聞、緣覺果及其他果而作迴向。”

Therefore, if our goal is to attain perfect Buddhahood, all our positive actions—reciting mantras, making offerings, reading books, liberating live beings, prostration, and any other seemingly insignificant ones—should always be accompanied by the Three Supreme Methods. Like a drop of water falling into the ocean, merit that is dedicated to enlightenment will never dry up until its goal is reached. In the *Middle Prajnaparamita Sutra* the Buddha says: “Sariputra, dedicate the merit solely toward total enlightenment, do not dedicate it to anything less, such as attaining the level of Sravaka, Pratyekabuddha, or others.”

可惜雖然我常常這樣給別人講，但自己在行持時卻常常忘記。真是很慚愧。喇嘛欽！

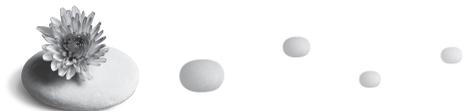
Although I always preach these instructions, I myself have failed many times to execute them in my own conduct. How embarrassing! Lama chen!

壬午年四月初九

2002年5月21日

*9th of April, Year of RenWu*

*May 21, 2002*



## 謹慎 | *Be Vigilant*

在密宗修法裡，恭敬上師，對上師有信心是十分重要的。

In Vajrayana practice, it is of utmost importance to respect and have faith in our masters.

第八世噶瑪巴是藏地政教合一的大領袖，也是修行圓滿的大上師。他曾說道：“不管什麼樣的上師，即使沒有信心，也不要觀他的過失，更不能說他的過失。如果別人說的時候，也最好不要聽。即使聽了也不要認為是真實的，哪怕真是這樣，也要想這是上師的密意。並且隨喜上師的一切所作所為，增上信心。”又說：



“平時應觀察自己的相續，若無悲心和證悟空性的見解，即使是上師要求自己造惡業等非法行，如果暫時放棄，也未違背上師教言。一些人說只要依止一位上師即可，不需其他任何上師，這種說法是被著魔的顛倒非理所染污的表現。歷史證明，無數的大德依靠多位善知識，以種種供養、承侍、積資的方式而成就。此種事例不勝枚舉。”

H.H. the 8th Karmapa, a great leader in Tibet's religious government and an accomplished master of the Great Perfection, says: "No matter what kind of teacher you may have, do not find fault with him even if you lack faith, and especially do not criticize his fault. If someone is talking about such things, it's best to avoid listening. If you happen to hear it, do not take it as true. Even if it were true, you should regard it as having secret meaning; rejoice

in all your teacher's activities and strengthen your faith." And again: "Examine your own mind all the time. Until compassion has arisen in you and you have established a view on emptiness, you may temporarily forgo your teacher's instructions should they involve performing harmful or negative activities. You do not violate his teaching at this stage. To say that relying only on one master is sufficient and that there is no need for other teachers is incorrect; it is a mark of having been contaminated by negative forces. In past history, it is evident that great masters have relied on more than just one teacher. By making multitudes of offerings, servicing the teachers, and accumulating merit, they attained accomplishment. There are numerous examples like this."

薩迦班智達也說：“如果沒有依照佛法，即使上師的話也可以不與理睬。”宗喀巴大師在《事師五十頌釋》中也有類似說法。

Sakya Pandita says: "Any instruction that is not in accordance with the Buddha's teaching, even if it comes from your teacher, can be ignored." A similar passage can be found in *Explanation on the 50 Rules to Serve the Teacher* by Master Tsongkhapa.

不過我們也應提醒自己，上師的密意無法揣測，所做之事是造惡業還是利眾實在難以斷定。認真思維，方可抉擇。千萬不要輕易捨棄上師，因為上師是嚴厲對境的緣故。捨棄上師，必然遭致金剛地獄的嚴懲。謹慎為妙啊！

Nevertheless, we should remind ourselves that we could never fathom a teacher's realization. Only after thorough examination can we establish if



his particular activity is harmful or beneficial to sentient beings. By all means, never leave your teacher too hastily, because the teacher, as the support of all our activities, carries grave weight. The repercussion of abandoning a master is the inevitable rebirth to the most horrific vajra hells. It's best to exercise vigilance!

壬午年四月十一日

2002年5月22日

*11th of April, Year of RenWu*

*May 22, 2002*

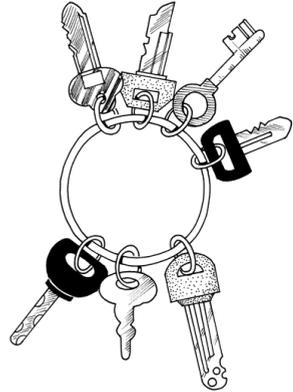
## 鑰匙 | *The Key*

不論開啟任何寶庫的大門，都需要鑰匙。

To open the gate of any treasure chamber, we always need the right key.

開啟佛的語言大寶藏，也需要智慧的金鑰匙。否則，不論你如何念：“芝麻芝麻開門！”寶庫的門也絕不會為你洞開。

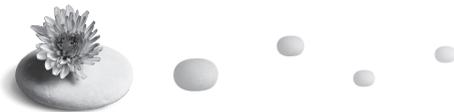
Even more so, to access the great treasure of the Buddha's teachings requires the golden key of wisdom. Simply saying “Open Sesame!” no matter how ardently, will never grant you entrance to the treasure chamber.



大慈大悲的佛陀，無論說什麼話，都有內、外、密，直接、間接等不同層次的含義。各種意樂根基的眾生，都會有不同的收穫。

The sublime Conqueror, with his infinite love and compassion, endows whatever he says with various levels of meanings—outer, inner, secret, direct, or indirect—so that sentient beings of different capacity will understand and fulfill their aspirations accordingly.

這種特異的語言表達能力唯佛具足。其他的人，不論你是智慧淵博的學者，學富五車的專家，聞名遐邇的智者，甚至斷除煩惱的阿羅漢，也不可能具有如此通徹萬物的語言。



Only the Buddha possesses such amazing ability of verbal expression. No one else—be it an erudite scholar, a most knowledgeable expert, a world-famous intellect, or even the Arhat who has eradicated all negative emotions—could have known this all-encompassing language.

因此，佛陀針對無邊無量的眾生，也會有開許和遮止，一說多、多說一，決定非決定，顯現與空性等看似矛盾的多種說法。有智慧的人詳細分析，不但不矛盾，而且有很深的意義。《讚佛語頌》云：“開許或遮止，汝說一或多，有時說決定，有時說不定，相互皆無違。”了知此義後，便會用智慧抉擇佛的金剛語，抉擇了義不了義，四種意趣和四種秘密。It should be understood, then, the seeming contradictions in Buddhism—such as to say one as many, many as one, certainty as non-certainty, or appearance vs. emptiness—are all Buddha’s teachings to suit infinite beings at apparent or hidden level. With detailed analysis, a wise person can see that these teachings do not contradict each other; rather, they are imbued with profound meanings. In *Praises to Buddha’s Speech* it says: “Yea or nay, one or many, certain at one time, uncertain at the other time, none of these are at odds with one another.” Hence it is only with wisdom that we can comprehend the adamant words of the Buddha and come to establish true meaning or expedient meaning, the four intentions and the four secrets.

開啟佛語寶藏的鑰匙，就藏在遍知無垢光尊者的《大圓滿心性休息大車疏》第八品的字裡行間。

Where is this key to opening the speech treasure of the Buddha? The Omniscient Longchenpa hides it in the lines and words of the eighth chapter

*of A Treatise on Finding Comfort and Ease in the Nature of Mind in Great Perfection.*

只怕現在的人們事情太多，沒有時間去尋找。

But alas, I'm afraid people are too busy these days so there is simply no time left to look for the key.

壬午年四月十二日

2002年5月23日

*12th of April, Year of RenWu*

*May 23, 2002*



## 口紅 | *A Lipstick*

偶爾在雜誌上讀到一篇文章，敘述一女工每月工資 500 元，卻用 300 元買回一支名牌口紅，令我感慨不已。且不論她本月開銷如何支付，以如此高價買如此之物實在可惜。

An article in a magazine says: A woman worker spent 300 yuan out of her 500 yuan monthly income just to buy a brand-name lipstick. When I chanced upon this news, I sighed deeply. Leaving aside the issue of how she will manage her other expenses for the month, to pay such an exorbitant price for this kind of item is senseless.

對於濃裝豔抹，我向來不以為然。世間也有“清水出芙蓉，天然去雕飾”、“曾識姮娥真體態，素面原無粉黛”之說。為區區一隻口紅，花費 300 元，真不如用來放生、供養或者買書，要知道，世間粉妝玉琢的一切，終將煙消雲散。無論你如何將自己粉飾得“雲髻峨峨，修眉聯娟，丹唇外朗，皓齒內鮮”，終將隨著時光的流逝，而使紅潤的容顏轉為枯槁面容，烏黑的頭髮變為星星白髮，如歐陽修在《秋聲賦》中所云：“渥然丹者為槁木，黟然黑者為星星。”到頭來，僅落下一堆白骨。

I have never appreciated the wearing of heavy makeup or fancy outfits, as has been said: “As from clear limpid water emerges the impeccable lotus flower, a natural beauty does not need any polishing,” and: “No scented ointments overlaying it, no coat of leaden powder applied. Such is the true face of a real beauty.” If 300 yuan can be squandered on a mere lipstick,



wouldn't it be better to spend it on, say, releasing live beings, Dharma offerings, or even buying books? Remember: Perfectly sculpted faces or polished jade in this world are all destined to disintegrate. No matter how you make yourself the fairest beauty of all—cloud-bank coiffure rising steeply, long eyebrows delicately arched, red lips appearing so lustrously, white teeth gleaming within—all will erode as time goes by. There is no avoiding that rosy cheeks will turn into a dry and wrinkled face and the once-ebony hair into a frosty mess. Ouyang Xiu in the “Ode to the Autumn Sound” laments: “Rosy facial features become faded and black hair turns hoary.” In the very end, nothing will be left except a pile of gristle and bone.

任何一個具智之人也不能使自己成為“金玉其外，敗絮其中”的繡花枕頭，唯有增長自己的智慧，修正自己的品德，才是世上最莊嚴之飾品。將時間和金錢用於修飾外表不如聞思修行，誰不對舉止閑雅的僧尼生起敬重之感？誰會覺得雞皮鶴髮、慈眉善目的老者有礙觀瞻？如果通過修行發現自心的本來面目，才是令人視而不厭的美。不辨真正的美醜，實為當今世人之悲哀。我多想告訴世人：“應當放棄毫無意義的修飾，尋找真正的美。”

Anyone with wisdom should avoid turning oneself into “gold and jade on the outside, rot and decay on the inside”—that is, an elaborately embroidered pillowcase only. The grandest ornament comes only from cultivating one's virtuous qualities and gaining wisdom. Devoting oneself to the study, reflection, and meditation on Dharma is better than wasting time and money on outward refinements. Who wouldn't feel a sense of reverence toward monks or nuns whose every act demonstrates elegance and appropriateness? Who would think a loving and kind elderly person with wrinkled skin and



white hair an eyesore? The only unfailing beauty is the one that emerges from realizing the true nature through Dharma practice. It is so sad that people in this world still can't distinguish real beauty from the fake; how I would like to tell them: "Give up meaningless embellishments, seek only true beauty!"

壬午年四月十三日

2002年5月24日

*13th of April, Year of RenWu*

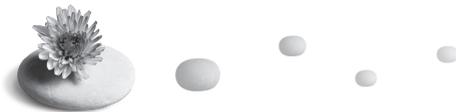
*May 24, 2002*

## 建議 | *Making Suggestions*

如今，許多高僧大德們在漢地建立了許多佛學院。無論是兩年預科，還是四年本科，甚至研修班等，都建立了一整套完善的教學體系。這些學院戒律清淨，教學有序，教學內容涵蓋面很廣，涉及顯宗的各大經論。為各地寺院培育了大量高素質僧才，實在值得隨喜、讚歎。

These days, many eminent monks and learned dignitaries have built Buddhist Academies in the Han Chinese region. These institutions provide an integrated education system, with two- and four-year programs, or even advanced study and training. Their curricula cover extensively the major scriptures and commentaries of Sutrayana; students are expected to advance in a progressive manner and to observe pure precepts. These academies have become a rich source of highly qualified monks and nuns for monasteries in various areas; it is truly a feat for all to rejoice and admire.

但美中不足的是，在教學當中往往將世間的自然科學與社會科學，作為學習的主要課程。實在令人遺憾。的確，為了度化不同根器的眾生，應該學習世間理論。藏地佛學院也有大小五明學科。但如果將世間知識放在首位，實在是本末倒置的行為。而且，很多教學都只講理論，不談實修，許多出家多年的僧人，尚不知如何調伏煩惱，更遑論調心。這不能說不是一個弊端。



But regrettably the curricula often list worldly social science and natural science as the main courses—a blemish on an otherwise excellent system. To be sure, understanding worldly theories is needed in order to guide people who have different capacities. Even in a Tibetan Buddhist academy, the curriculum includes Major and Minor Five Sciences. Yet giving mundane knowledge a premier spot in the curriculum is putting the cart before the horse. Furthermore, many programs only teach theoretical aspects while no actual practice is emphasized. Monks and nuns trained in this way, even after many years of schooling, will not know how to conquer their own negative emotions, let alone how to tame the mind. It's definitely a big drawback.

另外，很多佛學院都聘請在家人擔任法師。使我不得不看到在家人坐在高高的講臺上，出家人恭敬地坐於下端的情形。讓分別念厚重，執著心很強的我，心裡十分不是滋味。當然，有許多在家人知識淵博，修證很高。維摩詰就是以在家人形象度化眾生的。但為什麼不能培養一批出家人勝任此擔呢？這也更符合佛教的歷史傳統。我想，即使改革創新，也沒有必要拋棄這一規矩，漢地也不至於人才匱乏到如此地步吧！

Moreover, many such Buddhist Academies retain lay practitioners as Dharma teachers. It has become common to see a layperson sitting high up on the podium while monks or nuns sit below respectfully. With my conceptual and grasping mind, I can't help feeling quite disturbed when this happens. Of course, among the laity there are many learned and highly realized practitioners. Vimalakirti, for one, appeared as a layperson to benefit beings. But why can't the religious community train its monks and nuns to assume the responsibility for Dharma teaching? This will conform

well to the Buddhist historical tradition. I think reform and innovation can be done without abandoning this set of rules. The Han Chinese area should not be so desperately in short supply of qualified talent!

今天於此胡言亂語一通，有否價值還望有智者思維。

Well, perhaps my talk today is quite worthless. But, does it make any sense?

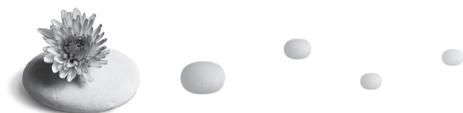
I welcome you to ponder over it.

壬午年四月十四日

2002年5月25日

*14th of April, Year of RenWu*

*May 25, 2002*



## 烤肉 | *Barbecuing Meat*

偶爾聽得一新鮮吃法，實在令我瞠目結舌，據說此為日本人發明的“烤肉”。先將待斃之牛捆嚴，再以一木板狠擊其臀部，直至其腫脹至每一毛細血管均充滿血漿。取其臀部之肉，用於燒烤，其味鮮美無比。說此之人津津樂道，唾沫飛揚，彷彿已聞到牛肉之“芬芳”。我想，那些在享受烤肉的人們也一定紅光滿面，神采飛揚。何曾想到牛之慘狀？

I once heard about a new way of cooking meat that completely dumbfounded me. This special way of grilling meat, allegedly invented by some Japanese, involved first securely tying the condemned animal so that it could not move, and then smacking its butt forcefully with a wooden plank until the butt became swollen and red from expanded capillaries. The plasma-rich meat was then sliced for barbecuing, guaranteed to be extremely tender and juicy with no comparison. The person describing this got all excited and dwelled upon it with great relish, as if he had sniffed the sweet odor wafting from the grill. I could imagine those epicures wolfing down the roasted meat with great gusto, their faces blazed with satiation and high spirit. But had they considered the plight of the poor animal?

“誰道群生性命微，一般骨肉一般皮，勸君莫打枝頭鳥，子在巢中望母歸。”不知白居易的這首詩能否喚醒一些麻木的心靈。即使世人看來低賤的動物，也同樣具有感覺器官，同樣擁有妻室兒女。為何這些人竟沒有一絲惻隱之心？而且，因果報應不虛，是亙古不變的真理，不顧死後即將面臨之下場，實乃愚夫所為。

“Who can say other creatures’ lives are low or worthless? They too have flesh, bones, and feelings. I exhort you to refrain from killing birds in nests in trees. The baby birds there are waiting for their mother to come home.” Will this poem, written by Bai Juyi, awaken the numbed, unfeeling hearts? All creatures, even those regarded as inferior by humans, have sense organs, mates, offspring, and loved ones. How can these people lack the slightest sympathy? And be aware that the principle of cause and effect, a truism since ancient times, is always infallible. People just act without giving any thought to the consequences they’ll soon face upon death. Aren’t they foolish!

我實在無意貶低日本人，但如此發明實在令人遺憾，為何人類的歷史總揮不開干戈的陰影？為何互相殘殺的悲劇總是周而復始地上演？“欲知世上刀兵劫，但聽屠門夜半聲。”這也是眾生之共業



所致。如果前世沒有虧欠，也不致遭如此果報，自食其果，實在無法抱怨。但冤冤相報何時了啊！我奮筆疾書，望世人能明鑒此理。

I absolutely don't mean to put down the Japanese who thought of the barbecuing method. But this kind of invention is regrettable, to say the least. Why are humans constantly at war with each other throughout history? Why does the tragedy of killing one another have to repeat itself? The saying goes: “Should you seek the clue for catastrophes of human bloodshed, just listen to the wails coming out from the slaughterhouse at midnight.” What we are experiencing now is nothing but the combined effects of all our past actions.



There is no foul consequence without past misdeeds in previous lives. One reaps only what one has sown; therefore no one has the right to complain about fate. But alas, when will these vicious cycles of seeking revenge on each other ever end? I feel so affected by these issues that I have to write them down even if hurriedly here. May people in the world come to a clear understanding of these principles!

壬午年四月十五日

2002年5月26日

*15th of April, Year of RenWu*

*May 26, 2002*

## 夢影 | *Dream Glimpse*

身居荒僻山野的人，嚮往城市的車水馬龍。

而久居城市的我，卻懷念山間的清淨生涯。

Those who live on a desolate mountainside yearn for the big city with its incessant stream of people, cars, and activities. While I myself, having been in the city for a long time, miss the quiet and peaceful life in the mountains.

日有所思，夜有所夢。關掉檯燈，閉上眼睛，不一會兒就進入了夢鄉。

What you dream at night is what you think during the day. Turning off the desk lamp, I closed my eyes, soon I fell fast asleep.

在夢境中，我住在一個寂靜山洞裡。洞內簡樸整潔，洞外花繁樹茂。飛鷹在空中翱翔，微風在山間吹拂，松鼠在林間竄動，溪流在叢林歡騰……。格桑花在陽光的照耀下，綻放著動人的色彩；樹葉在朦朧的霧中，淌滴著晶瑩的露珠；我像無憂無慮的孩童，了無牽掛地生活著。日子一天天地飛走。一天，一隻小猴出現在我面前。我趕緊拿出最好的食品，款待這唯一的來賓。吃完後，牠卻怎麼也不願離開。也許，是和媽媽走散了；也許，牠媽媽被獵人捕獲了……。總之，我不得不收養這隻可憐的小東西。

In my dream I was living in a quiet mountain cave that was simple and tidy inside. Outside the cave, there were big trees and beautiful flowers; eagles soared in the sky along with the gentle breezes; squirrels scurried around as if playing with the running brooks; gesang flowers brimmed with colors in bright sunlight and the crystalline dew drops dripped from the tips of tree



leaves in morning mist... Here I led a carefree life, like an innocent child. Days passed by quickly and quietly. One day, a little monkey appeared in front of me. I quickly took out my best food to treat it, my only guest. After the meal, the monkey somehow was unwilling to leave. Perhaps it had been separated from its mother, or a hunter had captured its mother.... Anyway, I had no other choice but to adopt this poor little fellow.

在我不厭其煩地調教下，牠學會了磕頭、供水、供香……。每當我看書、念經時，牠就在一旁玩耍，從不搗亂。偶爾不聽話時，只要我一嚇唬，牠便老老實實地去頂禮。我們吃著同一口鍋煮熟的飯，在同一塊石板上休憩。無論我到哪裡，牠都形影不離。牠給我的修行生活平添了許多樂趣，從未擾亂過我的心。

Taking a lot of patience, I trained it how to prostrate, make offerings of water, burn incense, and so on. When I was reading books, reciting sutra or chanting, it played quietly nearby and did not make trouble. On rare occasions when it acted up and I shooed it away, it would behave itself immediately and start prostration. We ate the rice cooked from the same pot and lay on the same big flat rock during breaks. Wherever I went, we were always together. The monkey brought a lot of joy to my life as a practitioner and it never disturbed my peaceful mind.

一天，我到山下去搗糧食，命令牠看守我們那並不需要看守的家。牠可憐巴巴地蹲在門口的石板上。當我走了很遠，回頭眺望，仍能看見牠孤獨的身影……。

One day, I had to walk down to the foot of the mountain to bring back food. I ordered the monkey to stay behind to watch the little hermitage, which

really did not need to be watched after. It looked at me gloomily and settled reluctantly on the stone slab by the door. As I walked some distance away I looked back, its lonely tiny figure was still there...



忽然，夢醒了。山洞、小猴都不見蹤影。因為擔心無人照管的小猴，也因為懷念山洞的清淨生活。我努力想再睡著，回到夢中，但怎麼也無法入夢。

All of a sudden, I woke up. Everything was gone. Nowhere was the cave or the little monkey. Worrying about the poor little monkey in need of care and missing the tranquil life in the cave, I tried hard to journey back to my dream, but to no avail whatsoever.

《釋迦牟尼佛廣傳·白蓮花論》裡曾有一公案，講的是一寂地修行人，養了一隻大象，遭到帝釋天嚴厲苛責。看來修行人是不能養寵物的。但



不知為什麼，我還是十分懷念那隻夢中小猴，牠可能正在耐心地等待我呢！

*The Great Biography of Shakyamuni Buddha, the White Lotus* tells a story: Someone kept an elephant while doing practices in a secluded place. The God Indra was displeased and reprimanded him sternly for that. Therefore, it seems inappropriate for spiritual practitioners to keep pets. But somehow I still miss the monkey in my dream intensely. Perhaps it is still waiting for me earnestly!

壬午年四月十六日

2002年5月27日

*16th of April, Year of RenWu*

*May 27, 2002*

## 感概 | *Sad Reflections*

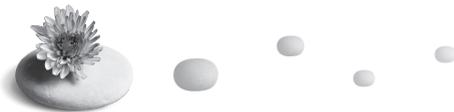
不管是出世間的大成就者們，還是世間的大智者們，往往在生前會遭遇無人理睬的尷尬。彷彿他們的功德在臨死之前並不存在似的。

Many great beings, either accomplished spiritual masters or extraordinary worldly intellects often had to endure uneasy hardships of gaining no recognition during their lifetime. It's as if their qualities were nonexistent before their death.

一次，智慧光尊者在山上靜修，在見到無垢光尊者的幻化身時，不解地問道：“全知大尊者，我多年來一直祈禱，為何您今天才現前呢？”尊者回答說：“你們現在都說我是全知，我在世的時候不要說是全知，連基本的吃穿也很困難啊！”

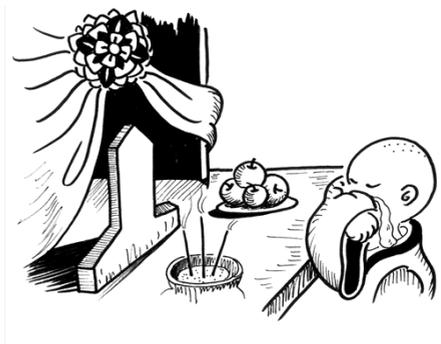
Once Rigdzin Jigme Lingpa, in deep meditation at the mountain hermitage, had a vision of Longchenpa, and he asked: “Oh Omniscient Great Master, I have been praying to you so earnestly all these years, but why do you make your appearance to me only now?” Longchenpa answered: “It is only now that you all address me as the Omniscient One, yet when I was alive; I could not even sustain my own basic needs for food and clothing, let alone be called omniscient!”

的確是這樣，一個具德上師生前常常默默無聞，無人問津。在攝受弟子時，弟子也並不知曉上師的功德；一旦上師辭世，方意念起上師的偉大，但卻再也見不到上師的身影，只留下無窮的追憶與悔恨。



Indeed, that's how things go. An authentic teacher usually lives in low profile, without much fanfare and attracting no attention. Even if he receives disciples, they do not fully realize their master's qualities; it is only after the death of the teacher that the disciples recall the teacher's greatness. But by then it's too late, nowhere can they find their teacher again and they are overcome with great remorse and lasting longing.

大恩上師如意寶晉美彭措也曾說過：“我死了以後，你們對我的信心會增上。不僅僅是我，許多人都是同樣。”



Our kindest Guru Jigme Phuntsok Rinpoche once said: “Only after I die, will your faith toward me increase. Such things have happened to many others before; I am no exception.”

世間也是這樣，常言說：“良馬易得，伯樂難求。”在智者尚未被人發現之前，其生活狀況都是異常窘困的。

It is the same in worldly affairs, as the saying goes: “There are plenty of fine steeds around, but fine talent scouts like Bole are hard to come by.” Gifted individuals often have to suffer from poverty and extreme hardships before being recognized.

貝多芬，這位連接古典和浪漫樂派的音樂巨匠，生前卻遭受了諸多不幸，疾病纏身，經濟困難，以致於寫下《一文錢隨想曲》，其手稿上寫

有：“為丟掉一文錢而憤怒，以隨想曲的形式發洩”的字跡，可見其當時困頓交加的狀況。舒曼曾為此感歎，而寫下了一篇精美的散文。

Beethoven, the great composer who merged the music styles of the classical and romantic eras, experienced many adversities in his life—serious illness, utter poverty, and so forth. He became so outraged when once he lost a mere penny that he poured out his emotions on the piano piece “*Rage over a Lost Penny*.” How destitute and hapless he must have been! Schumann, deeply moved upon hearing this, wrote an elegant article to commemorate it.

寫下千古名著《紅樓夢》的曹雪芹，生前也是過著“劃羹為食”的窮酸生活。

Cao Xueqin, who penned the legendary masterpiece *The Story of the Stone (A Dream of Red Mansions)*, had endured impoverishment by living only on weak broth.

古往今來，能像劉備那樣求賢若渴，三顧茅廬的又有幾人？無數的英雄們都留下了懷才不遇的哀鳴。

Emperor Liu Bei of the Shu Kingdom made three visits to the thatched cottage of Zhuge Liang to request his assistance. His eagerness in seeking talent like a thirsty person for water is scantily seen in the world, now or in the past. Many unsung heroes could only lament that their genius remains unrecognized and their dreams never fulfilled.

生前不予重視，死後即使大肆渲染其豐功偉績又有何用？

If not acknowledged during life, what's the use of glorious posthumous recognition to a dead person?



尤其是修行人，更應當在上師在世之時，意識到上師的珍貴。

To spiritual seekers, it is even more important to appreciate the teacher's excellence while the teacher is still alive.

壬午年四月十七日

2002年5月28日

*17th of April, Year of RenWu*

*May 28, 2002*

## 二諦 | *Two Truths*

很多對佛教一知半解或一竅不通的人，都喜歡搖頭晃腦地說：“色不異空，空不異色。”當問他什麼叫空，什麼叫色時，卻一問三不知。最多以為色就是顏色或者女色，空就是什麼也沒有。

“Form is not other than emptiness and emptiness is not other than form.”

This verse is often quoted, usually with much relish and an air of self-approbation, by people who know nothing or very little about the Dharma. When asked what's meant by emptiness or form, they are entirely ignorant, or at best think “form” is related to color or a woman's charm, while emptiness is a complete void.



掌握“色空不異”的道理十分重要，不論聲聞、唯識、中觀還是密法，都離不開二諦正見。

It is of paramount importance to comprehend the true meaning of “form and emptiness are not different”; having the correct view on the two truths is indispensable at any level on the Dharma path, be it of the Sravaka, Pratyekabuddha, Cittamatra (Mind only), Madhyamaka (Middle Way), or Vajrayana School.

《中觀根本慧論》曰：“正見是勝義，世俗是虛妄。”法界基的本性是覺空雙運，什麼皆不成立當中，什麼都可顯現。眾生因無明障垢，徒生



戲論，而致流轉生死。若能對明空雙運法界本性，生起真實信解，獲得甚深安忍，則會現前清淨的大光明境界。

In *Fundamental Wisdom of the Middle Way (Mulamadhyamakakarika)* it says: “Right view is absolute, worldly view is illusory.” The nature of fundamental absolute space is the union of awareness and emptiness. From the nonexistence of anything, myriad phenomena arise. Sentient beings, due to ignorance and obscuration, generate wrong views and are propelled to cycle in samsara endlessly. If one has attained confidence in the indivisibility of clarity and emptiness that is the absolute space and abide in it deeply, pure inner radiance will manifest in its entirety.

藏傳佛教對此非常重視。辯論的課題也大多圍繞此論點而展開，對勝義世俗二諦的分析也十分透徹，寧瑪巴的大德們在認識二諦方面，留下了大量殊勝的教言。

The notion of absolute and relative truths is the cardinal point in Tibetan Buddhism and as such, is the main topic for thorough analysis in debate and logical reasoning. Many great masters in the Nyingma tradition left large volumes of peerless teaching on the realization of the two truths.

龍欽巴在《大圓滿心性休息大車疏》中說：二諦並非如同牛的兩角般分開存在，見到世俗諦實相時，猶如水中所現月影，月影顯現為世俗，月亮無實有為勝義，此顯現與空性無二，稱為二諦雙運。

Longchenpa the Dharma King says in *The Great Chariot: Finding Comfort and Ease in the Nature of Mind on the Great Perfection*: “The two truths do not exist separately as the two horns of the bull. When seeing the moon reflected in the water, we perceive the truth in relative truth. That the moon

appears is relative; that the moon has no inherent existence is absolute. Appearances are none other than emptiness; this is the union of the two truths.”

不僅中觀，無上大圓滿的本來清淨與任運自成也是對二諦雙運的進一步闡述。《勝乘寶藏論》云：“從世俗顯現分稱為任運頓超，從空性勝義分稱為本來清淨。所謂二諦，並非異體，是同一本性，不同反體的關係，如同一人既是婆羅門，也是具戒者。”榮素班智達也說：“證悟二諦無二，能了達法與法性無別，此人可稱為具大圓滿見行者。”龍欽巴與榮素班智達這兩大車軌的大圓滿祖師的訣竅，相信對於具備信心與智慧的人來講，是十分珍貴的。

Not only in Madhyamaka, but also in the highest Great Perfection there are further elaborations of the two truths, namely, the primordial purity and spontaneous presence. In *The Treasury of the Supreme Vehicle* it says: “On relative appearance, it is called thogal based on spontaneous presence; on the absolute level of emptiness, it is called the radiance of primal purity. The so-called two truths are not separate entities; rather, they are indivisible, but relating to different aspects—just as someone is a Brahmin and at the same time is also a precept holder.” Rangjung Pandita also said: “One who has realized the non-duality of the two truths sees no difference in things and the natural state of things, he is called a practitioner of the Great Perfection mastered in view and action.” These pith instructions from the founders of the Great Perfection, Longchenpa and Rangjung Pandita, are most precious to those with deep faith and wisdom.



智慧是成就的因，善法是成就的助緣，修道時，於勝義諦中修持般若智慧，世俗諦中勤積如海善法，福慧二資不得偏廢，須互相攝持，方能成就無上之菩提。

Wisdom is the direct cause of accomplishment, while virtuous activities provide its supporting condition. On the Dharma path, we develop prajna wisdom in absolute truth and diligently accumulate merit in relative truth through numerous positive activities. Wisdom and merit enhance each other; neither of them can be neglected. This is the way to perfect enlightenment.

壬午年四月十八日

2002年5月29日

*18th of April, Year of RenWu*

*May 29, 2002*

## 離世 | *Bidding Farewell*

窗外肆無忌憚地燦爛了一個春天的花朵開始凋零，滿地落英繽紛，被車輪輾作泥、行人踩為塵。世間一切美好的東西都是那麼短暫，一瞬、一剎那、一眨眼間就飛逝而去。春花萎落、秋葉飄零，示現了宇宙的無常；紅顏易衰、青絲成雪，示現了人生的無常。

The gorgeous flowers outside the window, having unabashedly showed off in spring, are now withering. Fallen petals, scattering and flying around like snowflakes, are reduced to mud under the wheels or crushed to dust when stepped on. So ephemeral are all the beauties in this world, fleeting ever so swiftly; in a wink, an instant or a flash—they are gone. Just as the withering of spring blossoms or the falling of autumn foliage betrays the impermanence of the universe, so the fading of a pretty face or the blanching of black hair tells the tale of the impermanence of human life.

如果我們不能從大自然所昭示的真諦中預知死亡的無常，在如露如電的人生中，空耗暇滿，為無明繩索所縛，貪執世間財物及親友，對死亡毫無準備，一旦死亡來臨，就會有千變萬化的醜態上演。如同《儒林外史》中的嚴監生，《歐也妮·葛朗台》中的葛朗台，因執著於多點了一盞燈而死不瞑目。



If we fail to see the impermanence of our own death through the truth that Mother Nature reveals, we are likely to squander our precious human



existence, which is as ephemeral as a dewdrop or a flash of lightning. Bound by the rope of delusion, we hoard wealth, possession, friends, and relatives, while making no preparation for death whatsoever. When suddenly confronted with the final moment, we are likely to make fools of ourselves in all sorts of ludicrous ways. Two good examples are Jiansheng Yan in *The Scholars (Rulin Waishi)* and Grandet in *Eugenie Grandet*, the former of which died with everlasting regret of having lit one too many oil lamps.

如何安度人生、迎接死亡，佛陀為我們開示了八萬四千法門。只要擇其一而不懈，條條道路通羅馬。

The Buddha has shown us 84,000 ways how to make the best use of our life and how to die prepared. As all roads lead to Rome, we need only to pick one and practice it consistently and diligently.

若能通達生死涅槃本自平等，諸佛不生不滅，心佛無二無別，念念安住實相，心心契合佛意，以佛知見，觀自心性，則能越諸瀑流，永斷無明，究竟解脫。

Life and death, samsara and nirvana are all equal. Buddhas are not produced and do not perish, and beings' minds are no different from the Buddha. If one can realize this and remain unmoved in the absolute reality, have every thought complying with the Dharma, and observe the nature of the mind in thusness, then, one can overcome the torrents of cyclic existence, completely eradicate delusion, and attain ultimate liberation.

對於沒有修持至如上境界的薄地凡夫，米滂仁波切為我們留下了深刻的教言：“如沒有以上境界，僅依隨念釋迦佛一次，也能往生極樂剎土。”

所以，無論釋迦牟尼佛還是阿彌陀佛，只要有信心，臨死之前強烈祈禱，就一定會往生。但是，如果強烈地貪戀世間的財物、親人，即使你多年持咒，也將功虧一簣。

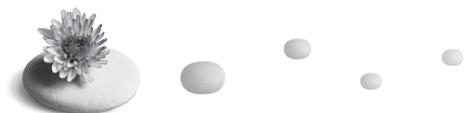
The meditation level mentioned above may not be within the reach of ordinary people. For them, Mipham Rinpoche left a profound instruction: “For those who have not yet attained a high state of meditation, simply by thinking of Buddha Shakyamuni once, they will also be reborn to the Pure Land of Great Bliss.” Therefore, at the time of death, praying to Buddha Shakyamuni or Amitabha Buddha with unwavering faith can ensure you a rebirth to the Pure Land. However, strong clinging to possessions or loved ones will make you fall short of success at the last stage, despite years of mantra recitation.

壬午年四月十九日

2002年5月30日

*19th of April, Year of RenWu*

*May 30, 2002*



## 人海 | *Human Ocean*

擁有各種膚色、言說各種語言的人，彙集成了無邊無涯的海洋。有的人熟知水性，成為風口浪尖的弄潮兒；有的人隨波逐流，成為淘汰的沉澱。看人海波濤洶湧、潮起潮落；觀世間幾度沉浮、無終無盡。總是在不停地忙碌奔波，隨業流轉。令我不禁望洋興嘆：唉！可憐的世人！

This is an immense ocean populated by people of different colors and languages. Huge tides of this human ocean rise and fall unceasingly, generating continuous roaring waves pounding ashore. Those good at surfing are riding high and having fun; the less skillful are carried adrift by tides or wiped out, turned into sediment. Such are worldly affairs with their ebb and flow that never end; driven by karma, people are forever busy running here and there. I cannot but let out a deep sigh, how miserable are human beings!

大善知識桑莫瓦大師是修習《那諾六法》的成就者，他精通顯密，具有神奇莫測之神變神通。並創建拉普寺，培養了大量傳人。可謂心德流播於天下，法雨沐浴於四方。他說：“世間八法對於我們世間眾生而言是極為普遍的。其中，對快樂的追逐更是普天率土之眾生的共同行為。於此大地之上，所有的眾生都在為自己所希冀的快樂而東奔西跑、晝夜顛簸。其實，一切快樂的根源都潛伏著痛苦。所以，我們不應該面對快樂就欣悅開懷，值遇痛苦就灰心喪氣。如果為了今生的快樂，而花費大量心思，甚至不擇手段，勢必埋葬自己的來世。如果像這樣貪圖快樂幸福，則無論是修法還是做世間的任何事務，都是追求今生、沉溺於世間八法的鼠目寸光之徒啊！大家應當深思！後人也應以此為借鑒，審慎思維，避免自己重蹈覆轍！”

Tsang Mowa, a great scholar with miraculous clairvoyance and a master of the *Six Yogas of Naropa*, was well-versed in all sutras and tantras. During his lifetime he built the Lha Phu Monastery and taught many outstanding disciples who spread his spiritual legacies far and wide. He says: “The eight worldly concerns occupy our human minds; the pursuit of happiness especially has become the common denominator of all living beings. There’s no one in the world who does not chase after the objects of their desire, busily running around and toiling day and night. Yet in truth, behind all sources of happiness lurks inevitable suffering, hence there’s no need to feel joyful when happiness comes, or dismayed when suffering befalls. We invest huge amounts of energy or resort to unscrupulous means to satisfy our cravings in this life, only to ruin our future lives for sure. Coveting so



much pleasure and enjoyment, we do anything—Dharma or non-Dharma—for this life only; we are shortsighted people trapped in eight worldly concerns! Everyone should reflect deeply on this! Future generations should also value this warning. Be cautious; do not make the same old mistakes!”

勞碌身心所追求的一切，卻如水紋般稍縱即逝，克怎巴云：“若未究竟捨離貪欲念，此生瑣事則如水波紋，一波方平諸浪又興起，身口之行寡少非理乎？”薩迦班智達也云：“心思繁雜則令散亂眾，事務接踵而至恆忙碌，諸等皆需漸次受誘惑，如此虛耗人生可知曉？”

Like ripples on the water, everything we chase after so tirelessly and wholeheartedly will vanish in no time. Kha Zhangpa says: “Without



renouncing completely the avaricious mind, trivial affairs of this life arrive without end—just as the next ripple comes up as soon as the previous one disappears. Wouldn't it be wise to cut down our activities and chattering?" And Sakya Pantida says: "Unless you let go of all your worries and concerns, all sorts of affairs will arise and keep you constantly busy and distracted. Becoming engrossed in trivia deeper and deeper, when will you realize you are throwing your life to the wind?"

可見，不論你在人海之驚濤駭浪中如何搏擊，終將被擊得體無完膚。一個明智的人應遠離事務的束縛，如《虛空藏》所云：“拋棄家庭與依靠，逐利瑣事極寡鮮，行於寂靜之深山，儼若野獸般生存。”

It is clear then, no matter how we struggle in the turbulent and frightful billowing of the human ocean, we never come out intact without being bruised or injured all over. A wise man, therefore, should choose to free himself from the bondage of worldly affairs. As stated in the *Treasure of the Void*: "Give up home and possessions; cut off chasing money and meaningless activities. Set out to secluded hermitages deep in the mountain and live your life like a wild animal."

不要希求在茫茫人海中作一朵耀眼的浪花，速速逃離才是明智的。Wish not to become a spectacular wave in the vast human ocean; to escape from it hurriedly is the only wise choice.

壬午年四月二十日

2002年5月31日

*20th of April, Year of RenWu*

*May 31, 2002*

## 六一 | *June 1st*

今天是六一兒童節，看著街上天真活潑的兒童們，令我想起我曾度過的兒童節。

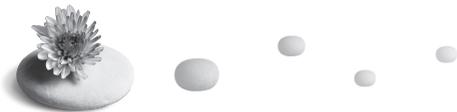
Today is June 1st, Children's Day, many children are out on the street playing. Seeing their innocent and smiling faces reminds me of my own experience of this particular day.

在十五歲之前，因為沒有接受過任何的正規教育，從沒有人告訴過孤陋寡聞的我世上還有兒童的節日，直至我十五歲上了小學。

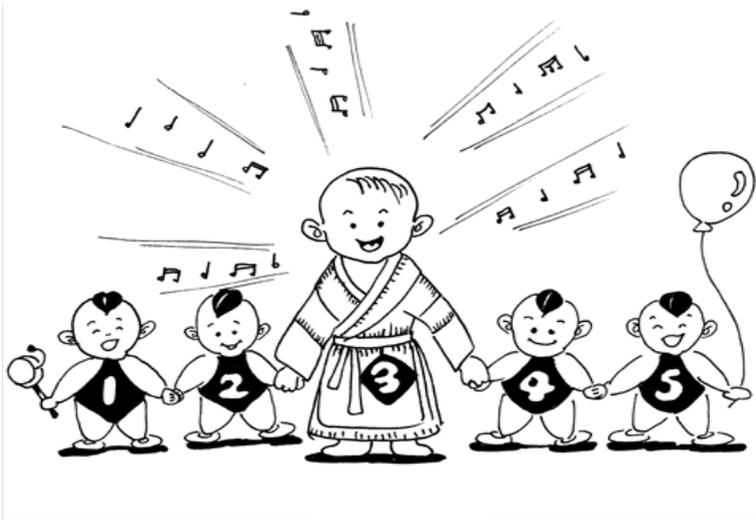
Before the age of 15, I did not receive any formal education and was oblivious to what was going on out in the world. I had never heard about the so-called Children's Day, nor did I know of its existence until I went to elementary school at age 15.

記得那天的天氣格外晴朗，我這個已經稱不上是兒童的“兒童”，混跡於一群真正的兒童當中，唱著歌，等待著附近的牧民送來我們渴望的酸奶。因為我的年齡太大，我的個頭幾乎和老師不相上下，卻不得不裝出“兒童”的模樣。現在想起來仍覺得滑稽。後來，我轉入了宗塔中學，也意味著我“兒童”時期的結束。

I remember it was a particularly bright and sunny day. While not technically a “child” at my age, I managed to mingle with a group of authentic children; we sang songs together and waited for herdsman nearby to give us our long-craved yogurt. Being much older, I was almost as tall as the teacher, yet I had to pretend to act like a child. Now as I recall what I went through



that day, I still think it's amusing. Later, I moved on to Zong Ta Middle School, a moment that signified the end of my "childhood" period.



如今，我已邁入不惑之年，了無牽掛、無憂無慮的赤子生涯已成了一個遙遠的夢。令我慶幸的是，我已跨入佛門，並得遇良師，使我在有生之年能時時沐浴佛法的甘露。

Today, I'm already in my 40s; the life of a child free from worries, sorrow, or burdens has long become a vague and remote dream. However, what makes me feel most grateful is that I have become a Buddhist and have luckily met many revered teachers, which enable me to be immersed in the Dharma nectar unceasingly for the rest of my life.

不知兒時的夥伴如今怎麼樣？他們是否也如我一般幸福？眼前的這些孩子們又有幾個能享受佛法的甘甜？答案一定不會盡如人意。很多兒童因缺乏正確的引導，終如其父輩一般，為業惑煩惱所牽，空耗暇滿。

How are my childhood friends doing these days? Sometimes I wonder. Are they as fortunate as I have been? As to the children I saw today, how many of them will be able to enjoy the sweetness of Dharma? The answer may not be entirely satisfactory. Many children, due to a lack of proper guidance, are likely to end up in the same rut as their parents—being dominated by negative emotions and deluded actions—and waste their precious human existence.

我永遠不會忘懷自己曾在一個佛教國家度過的一次兒童節，那些無論在家庭，還是在學校，都能蒙受佛法甘露薰陶的兒童們，在舞臺上用自己所學到的佛教理念演繹著佛教故事和佛教常識，儘管稚嫩，卻給他們幼小的心靈種下了善根，使他們不至於邁上通往惡趣的生活軌跡。如果這種過兒童節的傳統能發揚光大，傳遍全球，那該多好啊！

How fondly I remember the one Children's Day that I enjoyed in a Buddhist domain where children were nourished by the Dharma nectar both at home and in school! On their special day they played on a little stage Buddhist stories and teachings. Their performances, though naive and simple, were nonetheless planting virtuous seeds in their minds and would prevent them from veering onto an unwholesome path in life. If this tradition of celebrating Children's Day can be promulgated around the world, how wonderful it would be!

壬午年四月二十一日

2002年6月1日

*21st of April, Year of RenWu*

*June 1, 2002*



## 弘法 | *Spreading Dharma*

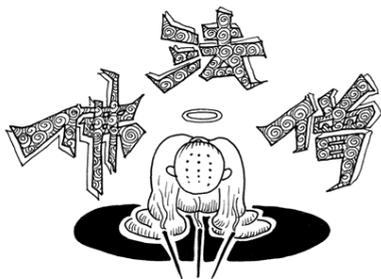
在當今時代，能夠弘揚佛法並具有實修、實證的高僧大德十分匱乏，一些沒有弘法能力的人卻摩拳擦掌、躍躍欲試，希望自己能投入到弘法利生的事業中去。其實，弘法也並非像自己所想像的那樣簡單，必須在具有前世的發願，自己的修證已經獲得成就等種種因緣具足的條件下，方可利益眾生。

These days there is a shortage of highly realized and learned teachers who can assume the load of turning the Dharma wheel. On the other hand, some people lacking the ability to spread the Dharma are itching to give it a try, hoping to devote themselves to Dharma activities and benefit beings. Actually, spreading the Dharma is not as easy as one may imagine. It requires the pulling together of many supporting factors—having made aspirations in previous lives, having attained unmistakable signs of accomplishment, and so on—before one can truly benefit other beings.

最近聽一法師說，在他所住持的寺廟，很多修行人都因別人的挑撥而離去，心裡十分傷心。聽了他惋惜的感歎，我多想告訴他，弘法也要隨緣。如果具備能力，擁有道場及所化眾生，在外因內緣具足的情況下，當然應該盡心盡力以智慧明燈驅散無明黑暗，延續佛陀慧命，宣講如來教法。如果因緣暫時不具備，則獨善其身，向內觀極其重要，不一定要強求什麼表面上的弘法利生。

The head monk of a monastery told me recently that he is feeling quite sad because he has lost followers due to the discord sowed by others. When I heard his lamentation, I really wanted to tell him that while carrying out

Dharma activities, one should go easy and follow the flow of how things evolve. Should the inner and outer necessary conditions—your own ability, a Dharma center, and those who would come to you—have come together, then try your best in raising the torch of wisdom to dispel the darkness of ignorance, to expound the Tathagata’s teachings, and carry on the Buddha’s wisdom lineage. On the other hand, should some factors be missing, there is no need to insist on Dharma activities superficially; it is more important to reflect inward and cultivate one’s own quality.



當然，在這物欲橫流、正法凋零的時代，作為荷擔如來家業的佛弟子，敷演大乘佛法是我們義不容辭的責任。有人認為需有一定成就的人才能弘法，薄地凡夫是沒有資格弘法的。其實不然，只要對某種傳

承或某部經論，比如《俱舍論》很精通，有一定感悟，契合佛意，即使在其他方面沒有修證，在斷除自利心的前提下，也可以為別人將自己所知所解的顯宗教言灌輸於人。而且，大成就者也不一定顯現成就相，也許，在你我的周圍，一些看似平凡的眾生，正是大菩薩乘願而來。在善財童子參訪的善知識中，不是也有示現為下劣種姓的嗎？

In the current degenerate time when materialistic pursuit runs rampant and the Doctrine is decaying, it is particularly urgent to spread the Mahayana teachings. This is an unshakable duty for all Buddhists who are responsible for carrying on the Buddha’s legacy. Many people think spreading the Dharma is reserved for someone with realization while ordinary people are not qualified. But this is not the case. If one has become adept in a certain



lineage or a particular scripture in Sutrayana, for instance, knowing *Abhidharma-kosa Shastra* very well and having obtained signs of accomplishment as specified by the Buddha, then even without realization in other areas, one can teach what he has understood to others, as long as he has cut off self-interest. Moreover, many great siddhas do not necessarily display their accomplishment. Some seemingly ordinary folks around us could be the intentional emanations of great Bodhisattvas. Don't we know that among the teachers sought after by the Sudhana Kumāra, there were those who appeared as members of the lowest caste?

“未成菩提先度人，此乃菩薩初發心。”弘揚佛法也不一定要建道場，並坐在高高的法座上。在日常生活中，用自己的一言一行，去感化有緣的人，令其相續中對佛法生起哪怕一絲一毫的信心，其利益也是無量的。“Once having aroused bodhichitta, practitioners on the path will start to help sentient beings even before attaining enlightenment.” Spreading the Dharma does not necessarily involve erecting a Dharma center or sitting on a high throne. Rather, it is to use our every word and every conduct to influence those having connections with us in daily life. If we can make one person generate even the tiniest bit of faith toward the Dharma, we are already creating immense benefit.

壬午年四月二十二日

2002年6月2日

*22nd of April, Year of RenWu*

*June 2, 2002*

## 風燈 | *Flickering Candlelight*

見解不穩固的修行人，對三寶的信心，猶如風中之燈，隨時都會熄滅。在遭遇違緣時，往往會退失見修，甚至生起邪見，頻造惡業。所以在修行之初，依止善知識，通過聞思，生起八風吹不倒的穩固正見堪為當務之急。當然，能在此基礎上進行實修，以殊勝智慧斷除分別念，安住真如境界的修行者，更是稀有難得，值得稱道。

A candlelight flickering in the wind is likely to die out at any moment. This simile applies to the fickle faith of some practitioners toward the Three Jewels when encountering adverse situations. Lacking a solid foundation, they are likely to lose faith, even to the point of generating wrong views and committing non-virtuous activities. It is of the utmost importance, therefore, to start one's Dharma practice by relying on an authentic teacher and through listening and reflection, to establish a solid and strong faith that cannot be blown away by the wind. It is seldom seen and more admirable if, on this base, one engages in actual practice and reaches the state of abiding in absolute reality where all concepts cease and supreme wisdom dawns.

德巴堪布是我初入佛門的導師，他傳給我的前行修法，是我進入修行大海之明燈；他傳給我的大圓滿法，是從無垢光尊者、米滂仁波切等前輩祖師處傳下來的無上至寶。每當看到他那瘦弱的身軀，總是讓我信心倍增，他從小依止善知識，精進聞思修行，不僅精通五部大論及甚深密續，而且通曉音律、擅長工巧。

Khenpo Depa is my kind teacher who initiated me onto the Dharma path. The preliminary practice I received from him has been the bright light



guiding me in the big ocean of Dharma practice. The Great Perfection he transmitted to me is a priceless jewel coming down through an unbroken lineage from Longchenpa, Mipham Rinpoche, and many great masters of the past. The mere sight of his slight and frail figure would always arouse in me ever-deeper faith. From an early age, he has relied on many teachers and has been working strenuously in study, reflection, and meditation on the Dharma. Not only has he mastered the *Five Major Treatises* and the profound tantras, but also he is well versed in the science of using music in communication, fine arts, and crafts.

在他 28 歲至 40 歲時，正值動亂期間，他雖然被迫放牧和做木匠活，甚至被關進監獄，仍然不間斷地聞思修行。放牧期間，他的腰間總是藏著經書，一到寂靜地，就展卷苦讀；做木工期間，他白天辛苦勞作，夜晚緊閉門窗，於燈下攻讀至深夜。

From 28 to 40 years of age, he was deported to herding and woodworking, and even incarcerated in that politically chaotic period. In spite of all these trials, he still managed to continue study, reflection, and mediation. While herding, he would hide the Dharma leaflets around his waist and study hard whenever he chanced upon a secluded moment. When he was on woodworking duty, he labored painfully during the day; at night, with doors and windows shut tightly, he read until midnight under dim light.

我 12 歲時第一次見到他，當時他穿著灰色的衣服，他告訴我說，在此形勢下，作為佛弟子，心裡對三寶的嚮往不能捨棄。若想在狂風暴雨中也能護持正念，使信心之燈不致熄滅，必須一心祈禱上師三寶。說完此話，一縷金色的陽光透過窗戶灑了進來，照在他紅潤光滑，沒有一絲皺

紋的臉上。使我感到一種發自內心的溫暖。現在想起來，當時的情景仍然歷歷在目，記憶猶新。



I was age 12 when I first met him. At that time he was wearing a gray outfit and told me that in the current situation, a Buddhist should never forgo reliance on the Three Jewels. The way to guard our mindfulness and the flame of faith amidst the furious storm is to pray wholeheartedly to our teacher and the Three Jewels. As he was saying this, a ray of golden sunshine streamed through the window and reflected on his rosy and wrinkle-less cheeks. I was struck with a warm feeling aroused from the bottom of my heart. As I look back, scenes of that day still leap before my eyes, as vivid as ever.

83 年政策緩和以後，智慧淵博、慈心廣大的德巴堪布，就利用他在上羅科瑪鎮的木工房，開始為大家傳法，我的五加行也是在此期間圓滿



的，並最終在他和日嘎喇嘛座前，披上了出家衣，踏上了一條通往解脫的義無反顧之路。

In 1983 the turmoil of the political situation abated. The learned and compassionate Khenpo Depa began teaching Dharma at his woodworking shop in the town of Upper Luokouma and that's when I completed the five preliminaries of the Great Perfection. Finally, in front of him and Lama Ruga, I donned the monk's robe and began my journey of no return toward liberation.

作為修行人，我能否也像德巴堪布那樣，在任何艱難歲月，都能護持佛法之燈長明不滅呢？

As a Dharma practitioner, will I be able to emulate Khenpo Depa—to uphold and protect the torch of Dharma from dying out under all adverse circumstances?

壬午年四月二十三日

2002年6月3日

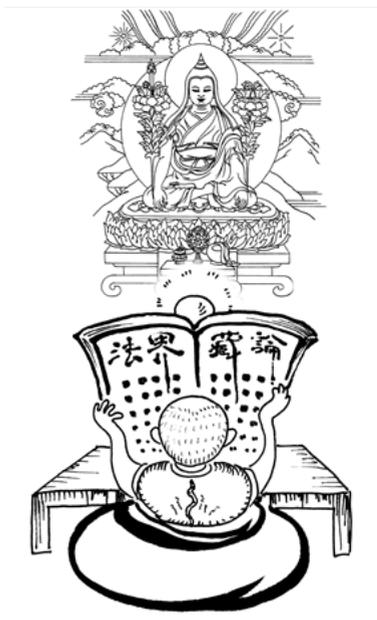
*23rd of April, Year of RenWu*

*June 3, 2002*

## 遍知 | *Omniscient King*

遍知無垢光尊者是普賢王如來的化身，他的教言字字千金，有緣見聞者實為無量劫所修福德所感，應當生起大歡喜心。

The Omniscient Sovereign of Dharma, Longchenpa, is a manifestation of the primal Buddha Samantabhadra. Every single word of his teachings carries the weight of pure gold. Having the connection to read or hear his teachings is a result of one's merits accumulated throughout countless eons; it is a feat to be rejoiced immensely.



將揚羅珠江措曾說：“在印度、西藏，雖然有很多智者高僧，但所造論典絕沒有超勝於無垢光尊者的。”無垢光尊者本人也說過：“我所講教言實在難得，從中很容易得到廣深成就法門。”

Jamyang Lodro Thaye says: “In India and Tibet, there have been many great scholars and highly realized beings. But definitely none of their works and commentaries could surpass those of the Omniscient Longchen Rabjam.” Longchenpa himself also says: “The teachings I expounded on are really difficult to encounter; instructions for profound realization are easily accessible from them.”



巴珠仁波切也殷殷教誨道：“其他分別念所造論典，越看越增上分別念；而無有造作，超越意識的論典，即使聽聞一句，也會無勤生起等持。具尋思分別的論典，學了也是徒勞。無垢光尊者的言教如同如意寶，使人永得平安快樂。所以，他的言教即使是聽聞、受持、修持一句，也與如來的言教具有同等的緣分與功德。奇哉！奇哉！感謝三傳承上師，見之有緣、修之有福。所謂本自具佛，實在真實不虛。”

Patrul Rinpoche also gives this advice ardently: “The more you read other commentaries written with conceptual thinking, the more concepts you will generate. On the other hand, merely listening to one sentence of the self-arising commentaries that go beyond any mental activities will bring you meditative concentration effortlessly. To study the concept-bound commentaries is all in vain. The teachings from Longchenpa, however, are like the wish-fulfilling jewel that grants people lasting joy and peace. They are imbued with the same blessings as those from the Buddha; the merit generated by hearing, reflecting or meditating on them is just as great. How marvelous! How amazing! I pay sincere gratitude to the masters of the three lineages of transmission; by seeing we establish connections, by practicing we create vast merit. Buddha nature is within every sentient being, how true it is.”

現在很多人整日沉迷於分別念所造的、增長三毒的書籍，為何不多用一些時間，到龍欽巴以其出世間之勝義智慧所開採的智慧寶藏中去瀏覽瀏覽呢？

Many people nowadays are immersing themselves all day long in books written with discursive thoughts that only exacerbate the ills of three poisons.

Why not spend more time to browse the treasure trove of Longchenpa that is the manifestation of his supreme, absolute wisdom?

壬午年四月二十四日

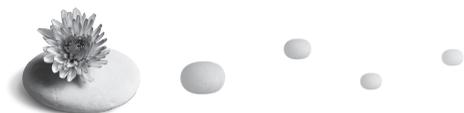
2002年6月4日

書於翻閱《法界寶藏論》時

*24th of April, Year of RenWu*

*June 4, 2002*

*Written while reading Commentaries on the Treasure of Dharma Realm*



## 比賽 | *On Competition*

世間的人們總喜歡參與各種各樣的比賽，從國家的經濟繁榮、政治穩定，到體壇的世界盃、奧運會，再到個人的榮辱得失，無論是扭轉乾坤的大事，還是雞毛蒜皮的小事，都習慣性地與對方較勁。雖然沒有真槍實彈，卻處處瀰漫著硝煙的氣息。名義上是比賽，實質與戰爭無異。



Humans love to compete. In all kinds of activities—from national economics and prosperity, government stability, sports such as the World Cup or the Olympics, to personal honor or disgrace, gain or lose—we like to find out who is better. It doesn't matter if the competition concerns radical transformation or the most trivial matter; people just habitually plunge into it. In all these contests, no real ammunition or artillery is used, yet the smoke of gunpowder is pervasive in all; they are real wars masqueraded as competitions in name.

為業力所牽的人們，整日為競爭而奔波，不但搞得自己疲憊不堪，而且常常因此而將目標定得遙不可及，預定的目標難以企及，從而陷入一種難以自拔的痛苦當中。當看到周圍的人升遷、發財、出國，甚至買一件衣服，都會生起難以名狀的失落感，並千方百計超過對方以滿足自己的攀比心理。引發經濟犯罪率不斷上升，增加社會不安定因素。實在是得不償失。

Driven by the force of karma, many people are propelled into competitive activities all day long. Engrossed until total exhaustion, they cannot disengage themselves from suffering and the worry that they will never reach their unrealistic goals. Whenever they see others around them making money, getting promoted, taking foreign trips, or even buying a new outfit, they are seized with an indefinable sense of loss. To satiate the thirst of feeling superior, they will try every possible way to get the better of their opponents, resulting inevitably in the rise of economic crime. By adding more destabilization factors to society, they are doing more harm than good.

最近聽一位去拉薩朝聖的人講，在桑耶附近的亞瑪龍，有一位叫雷工的修行人，他已唸了一億蓮師心咒，他告訴去看他的人說，這裡山青水美，山洞裡冬暖夏涼、山泉清澈甘甜、吃糌粑也能品出甘露的味道。真是無憂無慮、悠閒自在。想起那些忙忙碌碌的世間人，為五斗米而折腰，整日勞作卻煩惱增盛，真是可憐。

A person who came back from his pilgrimage to Lhasa told me recently about a practitioner by the name of Lei Gong who has recited the Vajra Guru mantra for a hundred million times. Lei Gong told his visitors that his cave is in Yamalong near Samye. Surrounded by mountains and limpid streams, it is warm in the winter and cool in the summer. A sparkling mountain spring provides him with a sweet drink and ordinary tsampa tastes like ambrosia to him. His life is calm and unfettered, free from attachment and worries. In comparison, worldly people are always running around and will compromise integrity for scanty material gains. Their hard work all day long brings nothing but many more negative emotions. How miserable they are indeed!



其實，一些名相上的修行人也喜歡觀看和參與比賽，承受比賽所帶來的痛苦，卻不喜歡獨自修行的快樂。常常奔波於一些表面的所謂善法，內心卻為名利所誘而躁動不安。

In fact, practitioners with a pretense also like to watch or participate in competitions. They willingly bear the anxiety coming from contest but cannot appreciate the happiness of practicing in solitude. They are always rushing about tending to superficial virtuous activities, and their minds are restless from being tempted by power and money.

作為修行人，我能否也像雷工一樣，捨棄世間名利，安住法樂。任世界萬千變幻，永保一顆如如不動的心呢？

As a Dharma practitioner, can I be just like Lei Gong—renouncing worldly fame and wealth, and abiding only in the bliss derived from Dharma? Will I always be able to stay calm and unwavering in this ever-changing world?

壬午年四月二十五日

2002年6月5日

*25th of April, Year of RenWu*

*June 5, 2002*

## 酸奶 | *Yogurt Treat*

一到夏天，酸奶就成了草原上最美的佳餚。家鄉人常愛說一句話：“如果夏天沒有酸奶喝，草原上的美景都彷彿缺了顏色。”誰家因為沒有犛牛而喝不到酸奶，將是令人沮喪的事。

With the approach of summer, yogurt comes to embody the best delicacy in the Tibetan pastureland. There is a saying in my hometown: “A summer without yogurt is akin to a field devoid of beautiful colors.” Indeed, should “no yak, no yogurt” happen to any household, it is regarded as a lamentable situation.

如同所有牧場上的人一樣，我對酸奶也情有獨鍾。因為遠離家鄉，來到漢地，前幾天還心想：這個夏天可能喝不到酸奶了吧？沒想到，今天一位居士給我送來了漢地製作的酸奶，居然味道和草原上的酸奶不相上下，有的還在裡面加上了水果，更是別有一番滋味。不由得想起曾經與上師一起吃酸奶的情景。

Like anyone growing up next to a grazing field, I have a special affection for yogurt. This summer, I am staying in the Han Chinese area, a good distance from my hometown; I thought I would be missing the yogurt treat this time around. Thus I was pleasantly surprised today when a lay friend brought me yogurt made in the Han area. It was almost as delicious as that from the high pastureland; moreover, some had fruits mixed in it, rendering a unique flavor. Enjoying it, my mind flew back to the time when I had yogurt with my revered Guru.



那是在 2000 年 6 月 28 日，當時法王如意寶正在南山閉關，並為部分藏族喇嘛傳講大圓滿。我帶領一群來自美國、新加坡和大陸的四眾弟子前去拜見法王。當我們的車沿著崎嶇的山路跋涉到南山頂時，滿車的人都不由自主地發出驚歎：“太美了！”的確，上師的小木屋在滿目的繽紛花朵和藍天的襯托下，無論從哪個角度欣賞，都是一幅絕佳的風景圖。

It was on June 28, 2000. During that time H.H. Jigme Phuntsok Rinpoche was doing a retreat at South Mountain (Nan San) and had been giving teachings on the Great Perfection to Tibetan lamas. I led a group of monks and nuns as well as lay people from the United States, Singapore, and Mainland China to pay a formal visit to him. Our car made long treks through the rough and rugged mountain passages. Upon reaching the top of Nan San, we saw our Guru's little cottage surrounded by a dazzling array of colorful flowers; with the vast blue sky as a backdrop, it was a perfect scene from any angle. Indeed, everyone could not help exclaiming: "Oh my, it's so beautiful!"

我們就在這如詩如畫的景致中拜見了上師。那天上師也顯得格外高興，他讓人拿出酸奶，在我們每人手上分了一份，他自己也分了一份在手上，並告訴我們說：

“這是我年輕求學時最好的食物，今天也分給你們嘗嘗，這裡沒有碗，但作為修行人，要不怕艱苦，我們以手為碗，一樣可嘗出酸奶的美味來。”說完，他就帶頭津津有味地吃著手裡的酸奶。我一邊吃著酸奶，一種發自內心的幸福如湧泉般噴薄而出。



It was in this picturesque setting that we all paid homage to our teacher who also appeared to be in a very good spirit that day. He had each one of us served with yogurt onto our hands and he himself took some on his hands too. He said: “Yogurt was the best food sustaining me during my schooling when I was young; I am offering you to partake of it today. Although there are no serving bowls here, as practitioners we should not shrink from hardships. We can still enjoy the delicious yogurt from the bowls of our hands.” And then he started to eat the yogurt from his hand with much savoring. As I was taking mine, happiness gushed from the depth of my heart like a sprinkling fountain.

至今，那天的情景仍像昨天的事情一般清晰。我期待著有一天，能再跟上師一起坐在草原上品嘗酸奶的美味。

Today I still remember the scenes of that day as if it had happened yesterday. I yearn for the day that I will be with our Guru again, sitting on the pastureland and enjoying the tasty yogurt.

壬午年四月二十六日

2002年6月6日

*26th of April, Year of RenWu*

*June 6, 2002*



## 佛法 | *Aspects of Dharma*

如今，能夠真正瞭解佛法並如理行持的人實在寥若晨星。有些所謂的修行人，對佛法不但沒有系統的認識，連一些基本常識都不具備，卻口口聲聲宣稱自己在行持佛法，豈不貽笑大方？

An authentic practitioner should understand Buddha's teaching and put it into real practice. But these days such people are as rare as stars in the morning sky. Some alleged practitioners, lacking not only systemic studies but also foundational knowledge, still proclaim themselves as Dharma practitioners. Aren't they making a laughingstock out of themselves?

在佛教歷史上被稱為第二佛陀的世親論師在《俱舍論》中曰：“佛之妙法有二種，教法證法之體性，持教法者唯講經，持證法者唯修行。”也就是說，以聽聞講說的方式獲取教法，以修持的方式攝取證法，教法與證法，涵蓋了佛法的一切內涵。

Master Vasubandhu, who is revered as the second Buddha in Buddhist history, says in *Abhidharma-kosa Shastra*: “There are two aspects in Buddhism: the Dharma of transmission and the Dharma of realization. The Dharma of transmission relies on language while the Dharma of realization requires practice.” In other words, the Dharma of transmission is made possible by teaching and listening, while the Dharma of realization is attained through actual practice. These two Dharmas, transmission and realization, include everything in Buddhism.



為了佛法能長住於世，必須借助於經論。《天子如意持請問經》中云：“諸法經論兩種攝，善說乃其密意釋，以之於此世界中，佛法能得長久住。”無數的前輩為受持弘揚佛法，剝皮為紙、析骨為筆、刺血為墨，為我們留下了無數珍貴的三藏教法，使我們得以聞聽佛性之義，而得了悟：眾生因由一念無明，障蔽心源，不知六塵境界，當體本空，以致由惑造業，因業受苦。

For the Dharma to long remain in this world, we must rely on sutras and shastras. In *The Sutra Requested by Deva Ruyi* it says: “The Dharma is held by sutras and shastras that are respectively the wonderful teachings from the Buddha and the commentaries on their implicit meanings. Through such means the Dharma can long remain in this world.” Numerous sublime beings in the past, in order to hold the Dharma and to spread it, strived in peeling their skins for paper, using bones as pens, dripping blood for ink, and so on, to pass down to us the precious *Tripitakas*. These teachings reveal to us the meaning of the Buddha nature and help us to realize that due to a flicker of ignorance, all sentient beings have had their original minds obscured. Unable to recognize that the phenomena perceived by the six senses are empty by nature; sentient beings commit negative actions through delusion and suffer as a consequence of their actions.



如果沒有教法的指引，則如同沒有日月燈光作為航標，使我們只能無休止地輾轉於輪迴生死苦海之中；也使我們如同沒有嚮導的盲人，只能在三有的荒漠中徘徊，即使精疲力竭，也永無出期。

Without the guidance of the Dharma, it's like setting off on the road without the sun, the moon, or other light to navigate our course; as a result we will forever cycle in the suffering torrent of samsara's death and rebirth. We will be like a blind person without escort, forever wandering in the barren desert of the three worlds. Try as we may to the point of total exhaustion, there is still no escape whatsoever.

當了悟輪迴緣由之後，就應當實修實證，令戒、定、慧三種證法與心相融，以之消除惑業，增長福慧。

Once we comprehend the root cause of samsara, we should study and practice the Dharma in authentic ways. Melding the Threefold Training—virtue, concentration, and wisdom—in our being, our obscurations and confusion will be eradicated, and our merit and wisdom will grow remarkably.

佛性雖然本具，卻如同礦石中的黃金，木柴中的火焰，稻穀中的稻芽，如果不經過一番冶煉、鑄磨與種植，則永遠不能獲得其成果。如果了知其理而不實修，終如說食數寶，不能得其受用。於長劫輪迴苦海中，輕易地將千載難逢的解脫大舟放棄，始終不得解脫。

The buddha nature is innate to us. Yet it is like the gold in the ore, the flame in the unlighted match, or the seedling in the rice grain; without the process of smelting, striking, or planting, no outcome is ever attainable. Without practicing what we know intellectually, we are like someone who describes delicious food without personally partaking of it, or who counts others'

money without owning any himself. There is no real benefit at all. Having been cycling in the suffering ocean of samsara for countless eons, this boat of liberation we have now is utterly rare and extremely difficult to obtain. Should we bargain it away lightly, we will never be liberated.

教法與證法，二者不得偏廢，通過教法獲得正見，並在此基礎上實修證法，才是真正的行持佛法。

We should neglect neither the Dharma of transmission nor the Dharma of realization. Through transmission we establish the right view, and on this basis we engage in practices to attain realization. This, then, is the authentic way to abide in the Buddhadharmā.

壬午年四月二十七日

2002年6月7日

*27th of April, Year of RenWu*

*June 7, 2002*



## 木碗 | *Wooden Bowl*

諾爾巴堪布在廈門植物園的木碗專賣店，買了一個木碗送給我作為禮物。木碗本來就具有一種天然的木質紋理，在表面刷了一層本色清漆之後，更顯出一種古樸意趣。我特別喜歡它，一直用它吃飯，好像什麼東西盛在裡面就成了甘露一般。隨著貪執木碗之念的日益增盛，令我想起巴珠仁波切的一段故事。

Khenpo Ngorpa offered me a gift of a wooden bowl that he bought at a specialty store at Xiamen Botanical Garden. The bowl, coated in a clear varnish with its natural wood grain showing, looks simple and unsophisticated. I really like it and use it to eat my everyday meal; it seems to me that any food, once placed inside the bowl, turns into something nectar-like. As my affection to this bowl grows stronger, I recall a story about Patrul Rinpoche.

將揚欽哲仁波切在德格的時候，巴珠仁波切正以乞討的方式四處雲遊。他有一個木碗，伴隨他同甘共苦，浪跡天涯，走遍了多康的山山水水，因此，巴珠仁波切也十分喜愛它。

When Jamyan Khyentse Rinpoche was in Derga, Patrul Rinpoche was wandering from place to place in the guise of a beggar. He carried a wooden bowl with him over the mountains and valleys of the Kham area as well as to many remote places. The bowl, having kept company with Patrul Rinpoche through the ups and downs of his life as a vagabond, had become his favorite.

當他去拜見欽哲仁波切時，見到上師的周圍眷屬雲集，房間富麗堂皇，宛如宮殿，裡面裝滿了各種金銀財寶，心裡想著：原來上師也很喜歡財

物，這滿屋的珍寶他也一定很執著吧！欽哲仁波切以神通照見了他的心思，便一語中的地高喝道：“巴珠，你不要想得太多！我對這室內室外財寶的執著，遠遠不如你對你那木碗的執著！”一句話使巴珠仁波切心中豁然開朗，他恍然大悟：修行人並不一定要過苦行僧般的生活，最重要的是要放下執著。



When he paid a formal visit to Khyentse Rinpoche, he saw the master was surrounded by a large number of entourages and the house was ornamented like a palace with magnificent decorations and piles of gold, silver, and jewels. Patrul Rinpoche thought to himself: “It turns out the master also cares about money and material goods. He must be quite attached to this houseful of treasures.” Khyentse Rinpoche, by his clairvoyance, saw what had gone through Patrul Rinpoche’s mind, and hitting the nail on the head, he scolded: “Patrul, don’t imagine things! My clinging to all the treasures in and out of here is far less than yours toward your wooden bowl!” This single sentence suddenly opened Patrul Rinpoche’s mind. The truth finally dawned on him that living ascetically does not make one a spiritual practitioner; what really counts is to give up any grasping in the mind.

作為我們這些普通的修行人，更應拋棄對娑婆塵世一切名利的貪執。前人曾教誡云：“不結良因與善緣，苦貪名利自憂煎，豈知住世金銀寶，借汝權看數十年。”如果不結下與佛法的善妙因緣，只是因苦苦地貪戀世間名利，而枉自擔憂，備受煎熬。殊不知，一切自己所擁有的金銀財



寶，不過是讓你暫且看守幾十年而已，又何必執著呢？薩拉哈巴也說：即使芝麻許的貪執，也是輪迴的因。

For us ordinary practitioners, it's even more pressing to renounce our cravings toward wealth and fame of the secular Saha world. An old adage says: "You never care to create virtuous causes and auspicious connections, but pursue fame and money insatiably, bringing upon yourself anxiety and suffering. Don't you know that your gold, silver, and treasures are on loan to you, for you to hold onto only for a number of decades?" Instead of trying to plant virtuous seeds or making auspicious connections with the Dharma, we covet worldly money and power, and are constantly tormented by tremendous anxiety and futile worries. Little do we know that we are only temporary caretakers of our possessions of gold, silver, and jewels for scores of years. Why cling to them? Saraha says: "Any clinging, even as tiny as that toward a sesame seed, is the cause of cyclic existence."

所以，我們應以如出囹圄、如棄枷鎖般的厭離心，拋棄一切貪執。否則，不論你如何精進，終將徒勞身心。

Therefore, we should ditch all our attachments with an intense disgust as we would when trying to break free from jail or from shackles. Otherwise, no matter how diligent we are, in the end we are just making fruitless labor that exhausts our body and mind.

壬午年四月二十八日

2002年6月8日

*28th of April, Year of RenWu*

*June 8, 2002*

## 會死 | *Inescapable Death*

無等塔波仁波切的首座大弟子秋雍，是藏地公認的大成就者。一位康巴的修行人聽聞其美名，特地前來拜見，他向成就者供養了布匹後，便乞求傳法，成就者什麼也沒傳。經過再三的請求，成就者拉著他的手誠懇地說：“我也會死，你也會死！我也會死，你也會死！！



我也會死，你也會死！！！”就這樣重複了三遍，並告訴修行人：“上師的教言沒有別的，我也發誓沒有比這更殊勝的訣竅了。”康巴人聽完後，依此教言精進修持，終獲成就。

Choyon, a foremost disciple of the peerless Dagpo Rinpoche, is recognized throughout Tibet as a great siddha. A practitioner from Kham, upon hearing so much about Choyon, made a special trip to request his audience. After offering fine linens and fabrics to the siddha, the visitor besought teachings. But the siddha remained silent. The visitor continued to implore until finally, the siddha reached out to hold the visitor's hands, and poignantly he exclaimed: "I am certain to die, you too are certain to die! I am certain to die, you too are certain to die! I am certain to die, you too are certain to die!" Thus he repeated, and continued: "There are no other teachings than this from my teacher. And I swear neither do I have any better pith instructions than this" The man from Kham took the siddha's words to heart, practiced accordingly, and attained accomplishment.



作為修行人，應時常意念死亡，印光大師在他的禪堂裡，掛著一副很大的“死”字中堂，並時時告誡後人：“人命無常，速如電光。” “光陰短促，人命幾何，一氣不來，即屬後世。”可見這些成就者們對死亡的重視。

As spiritual practitioners, we should always keep death in mind. The great Dharma master Yin Kuang hung a central scroll with a super-sized “DEATH” written on it in his shrine room. He left this advice: “Human life is impermanent; it passes as swiftly as the lightning.” And: “Short and brief is the time we have. How long is this human life? By merely missing one breath, immediately it becomes the next life.” Indeed, all these accomplished masters have taken death seriously.

前輩的成就者們，為生死之大事，歷盡千辛萬苦，以堅固的信心、勇猛的精進心，朝如斯、夕如斯，方得明心見性。

The certainty of death is a matter of paramount importance. Keenly aware of this, masters of the past strived vigorously in their spiritual pursuits with unshakable faith. Working day and night and enduring enormous hardships, they finally realized the nature of the mind and became enlightened.

只可惜現在的人，對世間的一切事無不斤斤計較、絞盡腦汁，對死亡之大事卻置之不理，彷彿以為死神已將自己忘卻，這實在是掩耳盜鈴的自欺之舉。我等無始以來，因由二取執著，而迷失本來面目，原有光明被妄想覆蓋、塵勞縛著，以致長期流轉生死苦海。人生若不悟禪道，難越生老病死關。如果想重見光明，永脫生死，必須下一番功夫，“寶劍鋒從磨礪出，梅花香自苦寒來。”只有放下一切，時刻意念死亡，苦苦修習，方能嗅出本有的菩提芬芳。

Regrettably, people these days care only about profane affairs for which they don't mind racking their brains or haggling over every detail. As to the truly major issue of death, they would rather brush it aside, imagining that the Lord of Death might have forgotten them—a self-deceiving behavior just like burying one's head in the sand. Since time without beginning, our dualistic grasping has obscured our true nature and its clarity. Ensnared by mundane issues, we have been revolving in the suffering ocean of life and death endlessly. Unless we awaken to the truth and attain realization, there is no escape from the abyss of birth, aging, sickness, and death. If we want to see the light again and be freed from cyclic existence, we must make great efforts. “Only by strenuous milling on the whetstone can swords be sharpened; only through the bitterly cold winter will the plum blossoms emit their sweet scent.” Only by unrelenting practice with total renunciation and constant reflection on death, will we come to perceive the fragrance of our innate Bodhi.

壬午年四月二十九日

2002年6月9日

*29th of April, Year of RenWu*

*June 9, 2002*



## 知否 | *Got It?*

德巴堪布的著作已整理完畢，一共有四函。其中的教言囊括了修行的各個次第，今天我想把其中的十三個“知道嗎？”翻譯出來與漢族道友分享：

The writings of Khenpo Depa have been all sorted out; there are four volumes altogether. The teachings in them cover every stage of the spiritual practice; today I would like to share with Han Dharma friends my translation of his 13 “Did you know?” questionnaires.

“我為曾經所造的業力相同，如今之迷亂顯現相同的朋友講述此教言，無論是誰，只要有信心，都可以聽聞：

“I am sharing these teachings with all beings who, through similar past karma, are now perceiving similar confused appearances like me; whoever has faith may listen to them:

1 · 茫茫輪迴大海，利用短暫一生即能超越的是珍寶人生，但人年老之後會滿臉皺紋，您知道嗎？

1 · To cross the vast ocean of samsara in our short life span, the only thing we can rely on is this precious human existence; but when we get old, our whole face will be covered with wrinkles. Did you know that?

2 · 器世間與情世間、官員與隨從、上師與弟子、城市與寺院，這一切都是無常的老師，不會停駐很久，您知道嗎？

2. Everything in the universe—the inanimate world and the animate beings, high officials and their retinues, gurus and their disciples, cities and monasteries, etc.—will not remain for long. They all are teachers of impermanence. Did you know that?

3 · 上半生為人宣講佛法，守持清淨戒律，下半生身在俗家，被自己所生養的孩子所圍繞，如果沒有捨棄今生，即會顯現內在真相，您知道嗎？

3. A person who has kept pure precepts and taught the Dharma in the early part of his life could end up later as a secular person surrounded by children of his own. Without genuine renunciation of this world, one's real self will show up. Did you know that?

4 · 口中宣講大乘佛法如獅子吼，內心卻著了自私的魔，尚未圓滿菩提心力而高聲空吼，如同老狗的狂吠，您知道嗎？

4. One preaches the Mahayana doctrine as the lion's roar while the mind is plagued by the demon of self-interest. One proclaims loudly the perfect bodhichitta while the mind is devoid of it. These are like the furious yelping of an old dog. Did you know that?

5 · 無論是否認識都依止為上師，無論是否熟悉的上師前，都接受密法，卻未修無偏清淨心，終會成為地獄的因，您知道嗎？

5 · Without knowing someone, you call him a teacher and place trust in him. Without knowing well the qualities of the teacher, you blindly receive empowerment from him. What's more, you do not cultivate an unbiased pure view. All these cause rebirth in the hell realm. Did you know that?



6 · 口中時常念叨這是魔法時代，自己行持著濁世的惡劣行徑，即使當地國法森嚴，因果也不能改變，您知道嗎？

6 · You keep on mentioning that this is a period pervaded by demonic influences, yet you engage in hideous behavior that suits the degenerate time. National laws, even enforced severely, do not have any power to change the law of karma. Did you know that?

7 · 有人說一切皆為空性，從而輕視因果。輪涅雖空，緣起顯現卻真切不虛，您知道嗎？

7 · Saying that everything is emptiness, you go on to ignore the consequences of right and wrong. Although the nature of samsara and nirvana is empty, yet phenomena arise when causes and conditions come together. It is infallible. Did you know that?

8 · 在沒有證得等淨無二境界之前，若以密法為藉口，輕易違越戒律，自己極易墜入深淵，您知道嗎？

8 · Without having realized the unity of equality and emptiness, you take tantric ritual as an excuse to transgress precepts heedlessly. This definitely will make you plunge into the dark abyss. Did you know that?

9 · 自己尚未證悟境界，卻肆意享用信財、亡財。在閻羅殿裡，就必將會用自己的血肉償還，您知道嗎？

9 · Without having attained any accomplishment, you freely use the funds donated to the Sangha and offerings for the dead. In the chamber of the Lord of Death, you will have to make repayment with your own flesh and blood. Did you know that?

10 · 可憐的人死後，濁世毫無境界的修行人整日籌畫著超度儀式，這樣的超度實為毀壞自他的象徵，真正的超度是需要具足智慧和方便的，您知道嗎？

10 · In this degenerate age, charlatans devoid of any accomplishment busy themselves with death rituals for the departed poor souls. Such meaningless rites only bring ruin to oneself and others. A practitioner must have realized both wisdom and skillful means before he or she can perform any authentic transference ritual. Did you know that?

11 · 有人口口聲聲地宣稱：我現在已皈依佛法，並自認為超勝他人。但是，在傲慢的鐵球上，是不可能萌生功德果實的，您知道嗎？

11 · Someone keeps on proclaiming that he has taken refuge in Buddhism and perceives himself as superior. But fruits of excellent quality will never grow on an iron ball of conceit. Did you know that?

12 · 我們是具相上師攝受的道友，輪迴中所感受的痛苦快樂，必須在自己所了悟的境界中平等行持對待，您知道嗎？

12 · We are spiritual brothers and sisters under the care of authentic teachers. We must take all our happiness and suffering in samsara with the equanimity corresponding to our own level of realization. Did you know that?



13 · 以上所說的問題並非觀察別人過失的眼睛，而是照見自己善惡的鏡子，您知道嗎？”

13 · All of the above questions are to be used as mirrors to check on our own virtue and non-virtue. They are not meant to be judgmental eyes to pick on others' faults. Did you know that?

壬午年四月三十日

2002年6月10日

*30th of April, Year of RenWu*

*June 10, 2002*

## 靜住 | *Staying Put*

現今科學領域的迅猛發展，給人們的生活帶來了日新月異的變化。人們在盡情享受現代化所賜予的各種方便的同時，卻從未抽出一絲閒暇，思考如何讓自己如狂象般飛馳的心得以休憩。人們的希求越來越高，總是為永不滿足的欲望而奔波於仕途經濟。許許多多的修行人，也為外境所轉，為了自我安慰、自我陶醉，整日忙於一些毫無意義的散亂之事。

The rapid development in all fields of science has brought ever-changing new amenities to human daily life. While taking full advantage of what modern technology has to offer, people do not spare a moment's leisure to reflect on how to rest their minds that are running wild like crazed elephants. In order to satisfy their never-ending, ever-stronger desires, they are totally engrossed in chasing higher positions or piling up more wealth. Many practitioners, sadly, are likewise dominated by external affairs, gleefully spending all their days in meaningless distraction, and feeling rather proud of their own prowess.

作為修行人，應甘於寂寞，遠離喧嘩場所，調柔三門，時常安住一處。As spiritual practitioners, however, we should accept loneliness willingly and feel at ease being alone. Staying away from places bustling with disturbing activities and noises, we should settle down to a quiet place and concentrate on taming our body, speech, and mind.

記得阿底峽尊者曾說：“如今五濁之惡世，非為裝模作樣時，乃為策勵精進時；非為尋求高位時，乃為置於卑位時；非為攝受眷僕時，乃為依



止靜處時；非為調化弟子時，乃為調伏自心時；非為隨持詞句時，乃為思維意義時；非為到處遊逛時，乃為安住一處時。”意為在五濁猖獗之今日，那些自心尚未調伏，僅僅背誦了一些事相名詞，根本沒有理解其深刻含義，為了尋求高位，卻裝模作樣，打著度化眾生的旗號，到處遊逛、攝受弟子、眷僕的行為必須捨棄。



I remember Master Atisha once said:

This degenerate time is no time to make a pretense; it is a time to work diligently;

This is no time for seeking high positions; it is a time for keeping a humble profile;

This is no time for amassing servants and retainues; it is a time for abiding in solitude;

This is no time for taking care of disciples; it is a time for taming your own mind;

This is no time for reciting words; it is a time for pondering the meaning of those words;

This is no time for being out and about; it is a time for staying put in one place.

What he meant is that in degenerate times, there are impostors who memorize a few stanzas or some Dharma phrases but have neither tamed their minds nor realized the profound meaning of the Dharma. For the sake of seeking high positions, they make a pretense traveling about in the name of benefiting beings, accepting students, as well as keeping an entourage of servants. All such activities are wrong and must be cast off.

《楞嚴經》指出：“末法時代，邪師說法，如恆河沙。”我們不應做這樣的邪師，而應當如噶當派前輩大德一樣不依外緣，依止靜處，策勵精進，自視低微，反覆思維佛法的深刻含義，一心一意調伏自心。只有這樣，才能使正法真正融入自相續。

It has been pointed out in *The Surangama Sutra*: “At the time of degeneration, charlatans preaching the Dharma will be as many as the grains of sand in the Ganges River.” We should not become one of them but follow the old-time great masters of Kadampa—staying in places of solitude, cutting off external contact, practicing with tenacity, taking a low place, meditating again and again on the profound meaning of the Dharma, and concentrating only on taming the mind. Through these actions, and only these, can the Dharma truly infuse the mind.



在許多人樂於棲身的城市，到處充滿了蠱惑的能量。若沒有修持到一定境界，就應到曠野無人之境，“身體恆時應有心，床榻恆時應有身”，直至證得真如境界。如果身為一名修行人，卻樂於在人山人海的大城市中毫無意義地閒逛，那就完蛋了！

Big cities that attract many people to come to stay are filled with poisonous, swaying energies. If our practice has not reached a high enough state, it is best to go to a barren and solitary place. Until we attain the level of perfect realization, we should “always link mind and body together, and let the body stay put at home or on the meditation cushion.” If one calls oneself a spiritual practitioner, yet still finds great pleasure in wandering senselessly in big cities with huge crowds, then he is all done for!

壬午年五月初一

2002年6月11日

*1st of May, Year of RenWu*

*June 11, 2002*

## 尊者 | *Revered Master*

上師如意寶晉美彭措法王，在成都 363 醫院內科 13 床住院已一個多月了。今天，來自錫金的多珠千仁波切前來看望上師。

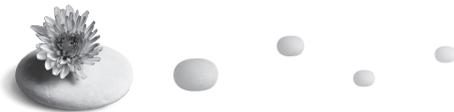
It has been more than a month since our Choeje (King of Dharma) Jigme Phuntsok Rinpoche was hospitalized, in Room 13, Internal Medicine, at 363 Chengdu Hospital. Today, Dudropchen Rinpoche, coming all the way from Sikkim, is paying a visit to our Guru.

仁波切未到之前，上師特意囑咐，一定要給仁波切安排法座。

Before his arrival, our Guru specifically told us to prepare a nice seat for our guest.

不一會兒，在一位侍者的陪同下，八十多歲的仁波切步履蹣跚地走了進來。他婉辭了為他預備的法座，只坐在一張小凳子上，便與上師拉開了家常。他首先祈禱上師長久住世，又談到了印度、中國的佛教發展狀況。天南地北、教內教外，談話的主題不斷翻新，他們卻始終興趣盎然，不見疲憊之相。

Presently Dudropchen Rinpoche, an elder in his 80s walking with an unsteady gait, came in with an attendant. He declined to sit on the special seat prepared for him, but instead sat on a small stool, made a prayer for the long life of our Guru, and went on to describe the development of Buddhism in India and China. They then started chatting about all kinds of things, religious and not, shifting from one topic to the other constantly. So animatedly were they engaged in talking that they showed no signs of fatigue.





上師問仁波切從國外回來帶了多少侍者，仁波切回答說：“一個也沒帶，我單獨一人回來的。”“那太簡單了，一路上誰照顧您呢？”“走時有人送，到了有人接，人多太麻煩，

別看我年紀不輕，照顧自己還是足夠了。”看到這位藏地公認的大德如此地不講排場，與一些沒有修證，卻侍者眷屬如雲的所謂“成就者”形成了鮮明的對比。

Our Guru asked Rinpoche how many attendants he had on his way back from his foreign travels. Rinpoche replied: “None. I traveled back all by myself.” “That’s it? But who took care of you all the way?” “I have people meeting me on arrival and sending me off on departure. It’s a hassle to have someone accompanying me. Please don’t be fooled by my age; I am still well enough to take care of myself.” It’s amazing to see that this highly renowned master of Tibet prefers to keep a low profile, which contrasts glaringly with so-called masters who lack realization but surround themselves with massive entourages.

兩位偉大的精神導師進行了傾心的交談，並發願住世度眾。離開時，仁波切為我們一一加持，然後由我陪同他回到了蜀都大廈賓館 26 層的房間，裡面已經有很多來自各地的眷屬在恭候他。

Thus these two great spiritual masters enjoyed their heart-to-heart talk, and they made aspirations together to remain in the world to benefit sentient beings. Rinpoche also bestowed his blessings on each one of us before heading to his lodging at Shudu Mansion Hotel. By the time we arrived at his room on the 26th floor, there were already many followers from various regions waiting respectfully for him.

即將分手時，他特意入定片刻並囑咐我，為祈禱上師長久住世，消除上師弟子們的違緣障礙，應念“十八羅漢祈請文”一萬遍、“四面佛母心咒”一億遍、“無垢懺悔續”十萬遍。我將他的話牢牢地記了下來，希望與道友們共同努力，為上師及各位成就者長久住世，消除各種違緣障礙而認真祈禱。

At the moment we parted, Rinpoche purposely entered a short meditation and exhorted me to do the following practices in order to pray for our Guru's long life and to remove hindrances of guru and disciples. These practices are: 10,000 recitations of the *Prayer to the 18 Arhats*; 100,000,000 recitations of the *Heart Mantra of the Four-Faced Buddha Mother*; and 100,000 recitations of *The Tantra of Stainless Purification*. I take to heart what he said and hope we all work sincerely and earnestly for the long life of our Guru, as well as for all accomplished beings. May all obstacles and unfavorable conditions be dispelled!

壬午年五月初二

2002年6月12日

*2nd of May, Year of RenWu*

*June 12, 2002*



## 忍辱 | *Practicing Forbearance*

今天在一家星級賓館看到了一幕令人難忘的情景。一位顧客暴跳如雷、怒髮衝冠，硬硬的拳頭幾乎揮到了女服務員的身上，但女服務員卻始終保持著職業性的微笑，令我欽佩不已。

I witnessed an impressive scene today at an all-star hotel. A patron got upset and with fuming rage and bristling hair, he almost punched a female hotel employee. Throughout the rampage, however, the attendant retained her graceful professional smile. Her composure was really admirable.



在六度中最難守持的即是忍辱，作為佛教徒時時薰習的也是要對一切眾生修習安忍。佛經云：“持戒及修定，安忍為主因，一切諸善法，因安忍增長。”然而，包括我在內的很多佛教徒卻比不上這位服務員。世間的服務員為了前途和飯碗可以將忍辱修到如此地步；作為大乘佛子，為了自他的究竟安樂，為什麼在修持忍辱方面反而不如一位服務員呢？這不能不令我生大慚愧。

Among the Six Transcendent Perfections, the most difficult one to uphold is patience, or forbearance. To exercise patience when dealing with all kinds of sentient beings is every Buddhist's never-ending practice. The scripture says: "The foundation of keeping pure precepts and attaining quiescence is patience. The growth of all good qualities relies on patience." However, many Buddhists, myself included, cannot compare with this female attendant. An

ordinary hotel employee is able to display such a level of patience for the sake of her paycheck and career. Why does a Mahayana practitioner, who is supposed to work for the temporary and ultimate happiness of self and others, lag behind her in the practice of patience? Shouldn't I feel quite ashamed?

從理論上我們都知道，眾生因各自業力而感受苦樂，遭遇嗔恨對境，應歸咎於往昔之惡業，而不應抱怨外境。無垢光尊者曾講：“眾生感受各自之業力，為了父母等親友、眷屬不應生嗔，甚至為了堪布、阿闍黎、上師、三寶等也不應嗔恨他眾。如果有受害的宿債，是無法避免的；如果沒有宿債，則不會受害。並且，僅由他人的讚毀，也不能造成重大利害。”

On a theoretical level, we all know that what causes us to experience happiness or suffering is the good and bad actions that we ourselves have accumulated. When confronted with an outraged person, we should not blame anything else but our own past evil deeds. Longchen Rabjam says:

All sentient beings have to experience their own karma.

We should not get angry for the sake of our parents, loved ones, friends, or retinues.

Nor should we hate others in defending our khenpos, masters, spiritual friends, or the Three Jewels.

If there is a karmic debt to be repaid, no one can escape its retribution.

If there is no karmic debt, one will not suffer its consequences.

Praise or slander from others carries little weight in benefiting or harming us.



對於打罵我們的人，我們不應像世間人一樣視其為冤家，而應將彼視為善知識，世間的人不明因果，但依眼前是非，而為恩怨友敵。這位服務員能將安忍修到如此境界，實在難能可貴，將來也一定能感受安忍所帶來的樂果。

When we are punched or scolded by someone, instead of seeing that person as an enemy, as most people would do, we should instead regard the person as a spiritual friend. Worldly beings, ignorant of the effect of actions, often hastily make demarcations between friends and foes according to immediate circumstances. That this attendant has attained such a remarkable quality of forbearance is quite something. She is certain to be rewarded in the future with happiness resulting from her patience.

佛經云：“安忍能斷除，一切諸惡根，亦名能斷除，責難諍訟者。”若能在菩提心的攝持下修持安忍，將打罵視為消除宿債的良方，就一定能徹底根除惡根，得到究竟安樂。

The scripture says: “Patience cuts off all evils at their roots; it also pacifies all those who are quick to reproach.” If we can practice patience with bodhichitta and understand that forbearing abuses is an excellent means to clear our debts, we will definitely uproot our past evils and attain ultimate bliss.

壬午年五月初三

2002年6月13日

*3rd of May, Year of RenWu*

*June 13, 2002*

## 加持 | *Blessed Objects*

和很多人一樣，我比較執著於加持品，也有幾件十分珍愛的寶貝時常帶在身上，如果不是十分親密的好友，絕不輕易示人。

Like many people, I care very much about objects that have been blessed. Some of my most cherished ones I wear always and have rarely shown to others, except my closest friends.



有人認為這種執著大可不必，萬法皆如夢幻泡影，何為如此塵勞牽絆？的

確，從究竟實相來說，一切皆為平等清淨，但從緣起顯現而言，加持品的力量也是不可思議的。

Some people feel this kind of attachment is totally unwarranted; because all phenomena are like a dream, an illusion, a bubble, or a shadow, why make such a fuss about them? Indeed, from the point of view of absolute truth, everything is pure and equal. From the point of dependent arising of phenomena, however, the power of blessed objects is just unfathomable.

記得 90 年在不丹拜見頂果欽哲仁波切，當時天氣異常悶熱。仁波切雖然赤裸著上身，卻帶著嘎烏盒和一些加持品，顯得特別引人注目。他將嘎烏盒示於我們，並告訴我們在這個嘎烏盒裡裝著的文殊菩薩像，就是當年米滂仁波切造論時，時常放光融入尊者心間的文殊像，說完就用嘎烏盒為我們一一加持，使在場的人和我都感到無上榮幸。



I remember when we paid a formal visit to Dilgo Khyentse Rinpoche in Bhutan in the '90s; it was an extremely hot and humid day. Rinpoche was bare-chested, making a gau box and other amulets he was wearing on the neck especially conspicuous. He opened the gau to show us the sacred image of Bodhisattva Manjusri in it, telling us it was the very Manjusri that often emitted light and melted in the heart of Mipham Rinpoche when he was composing shastras. Rinpoche then blessed each of us with the gau amulet, filling us with tremendous joy and gratitude.

法王如意寶也是一樣，他那裝滿寶物的嘎烏盒總是不離身，即使在沐浴時暫時取下，沐浴完畢也會立即帶上。另外，像黑帽噶舉派的那頂著名的黑帽，也成為萬人敬仰的無價之寶。連不著相的禪宗也有一件祖師傳下的法衣。

It is the same with our beloved Guru Jigme Phuntsok Rinpoche, who has never let his treasured-filled gau separate from his body; he only takes it off during bathing but puts it right back on when finished. In the Kagyu lineage, the black hat of the Karmapa is also a priceless treasure respected by thousands of people. The Zen sect of Buddhism, renowned for its doctrine of “no clinging whatsoever,” still has its sacred “Dharma Gown” passed down from one lineage holder to the next.

既然這些成就者們都要向我們示現加持品的珍貴，可見加持品的不可思議緣起力，絕非我們普通凡夫所能了達。

All these great masters have placed extreme value on blessed objects. Therefore such treasured relics must have incredible power to make things

happen, which is absolutely beyond the comprehension of our ordinary minds.

佛陀在示現涅槃時，也為我們留下了佛像、舍利等加持品，令我們頂禮供奉。許多佛經中也有將加持品、佛像、佛經帶於身上，邪魔外道不能侵害的記載。所以，在沒有證得等淨無二境界之前，千萬不要輕視加持品的力量。

The Buddha after his nirvana left us many blessed objects such as sacred images and body relics for us to worship and pay homage to. Many scriptures also state that one will be protected from evil beings and negative forces if one wears blessed ornaments, sacred images, or scriptures on the body. Therefore, until we realize the ultimate unity of purity and equality, it is prudent not to slight the power of blessed objects.

壬午年五月初四

2002年6月14日

*4th of May, Year of RenWu*

*June 14, 2002*



## 麵條 | *Noodle Soup*

今天與一位十分投緣的朋友一起聊天，從佛法到人生，從分前別後到大江南北，可謂包羅萬象、無所不談。不知不覺，午飯的時間到了，服務員送來了麵條。一看湯色，便令人垂涎欲滴，一品味道，更令人叫絕。世人說：“酒逢知己千杯少”，沒想到，遇到好朋友，連麵條也變得可口起來。心的力量真是不可思議。

I met a very agreeable friend today and we had a great time chatting. We talked about Buddhism and human life, about the days we were together or separated, touching on almost every topic here and there. Totally engrossed, we did not realize it was time for lunch already. The waitress brought each of us a bowl of noodles. A look at the steaming soup was enough to make us drool, and one bite of it pleased the palate to no end. The saying goes: “When meeting heart to heart, a thousand toasts are far too few.” Little did I know that in the company of a good friend, even noodles would become tastier. The power of the mind is just inconceivable.

記得在我幾歲時，一次父親帶我去爐霍，途經真都小鎮，在鎮上一間破爛不堪的小麵館，吃了一碗麵。哎呀！實在是太好吃了！



When I was a child, I went out once with my father to Luhuo County and on our way passed by Zindo village. We stopped at a debilitated tiny noodle

stand in town and had a bowl of noodles there. Oh my, it was absolutely yummy!

如今幾十年過去了，在那以後，我品嚐了許多人們所公認的世間美味，卻再也品不到那碗麵的滋味了。其實我也清楚，一碗小鎮上的麵，不可能有什麼與眾不同的味道。一切皆由心情所致。當時也許是因為難得出門，興致很高，或者是因為在那個年代實在沒有什麼美味可嘗。同小時候的那碗麵一樣，今天的這碗麵，也會成為我終身難忘的記憶。

Scores of years have passed, and since then I have had many popular delicacies in the world. But somehow I have never savored again the exquisite taste of that bowl of noodles. I am well aware that a bowl of noodles in a tiny village is unlikely to carry any extraordinary flavor. Everything comes from the mind. Perhaps I was so excited about the trip since I seldom went places, or perhaps good foods were indeed rare during those years. Whatever, that bowl of noodles I had at a young age left an indelible impression on my mind, and the one I enjoyed today, I believe, will do likewise.

記得古代的一位皇帝，在流亡途中，偶而嘗得一種豆腐，感覺如天界甘露。流亡完畢回到皇宮，令御廚仿製，卻怎麼也做不出當時的美味。僅僅因為對豆腐美味的強烈貪執，便促使他令眾多廚師平白蒙冤、身首異處。如果那位皇帝知道境由心造的道理，也不至於屠殺無辜了。然而，世間又有幾人能明白此理呢？

There was once a deposed emperor who chanced upon a dish of tofu during his exile and felt it rivaled the heavenly ambrosia. Upon his return to the palace at the end of his exile, he ordered court chefs to create the same tofu dish, but none was successful in duplicating it. Due to the emperor's



excessive craving for the tofu delicacy in his memory, many chefs were unjustly accused and decapitated. If the emperor had understood that circumstances are but the creation of the mind, the chefs' heads could have been spared. But alas, how many people in the secular world could have known this truth?

壬午年五月初五

2002年6月15日

*5th of May, Year of RenWu*

*June 15, 2002*

## 血施 | *Offering Blood-Meal*

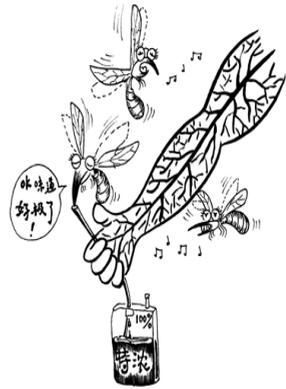
站在視窗，望著往來的人流，看著他們忙碌的身影，不禁思緒紛紜。  
Standing by the window, I saw many people out there. As they rushed about here and there, my mind started to wander too.

一陣“嗡嗡”的聲音打斷了我的思緒。一隻花白的蚊子落在我的手臂上，原來是你這個傢伙！

All of a sudden, a buzzing sound cut short my thought. A brown-white mosquito alighted on my arm. So, it's you, the noisy one!

只見牠伸出吸管，插入了我的手臂。我一邊念著觀音心咒，希望牠能早日解脫，一邊欣賞牠吸血的憨態。可能是怕一不留神丟失了這份難得的食物，牠始終目不斜視並紋絲不動。不一會兒，細細的肚子變得滾圓。牠滿意地抽出吸管，可能是吃得太多的緣故吧，笨重的牠飛飛停停，在我身上駐留了好幾次，才顛顛巍巍地離開了，空氣中又響起了“嗡嗡”的聲音，與剛才不同的是，歡樂的成分更重了。沒想到，心情快樂的時候，連蚊子也能奏出美妙的音樂。

Presently it drew its proboscis and pierced my arm. I began reciting Avalokitesvara's heart mantra wishing its swift liberation, and at the same



time entertained myself with its cute way of feeding. The mosquito, perhaps fearing to lose its rare feast in a slip, appeared completely absorbed and cast no side-glances. Soon its slender abdomen rounded up, only then did it decide to withdraw its mouthpiece, ever so satiated. Perhaps getting too full and heavy, it wiggled up and down on my body a few times before managing to take off with a wobble. The humming resumed, but unlike the earlier one, it now vibrated with a happy overtone. Strange to say, even a mosquito is able to make pleasing music when in a good mood.

我趕緊將釋迦牟尼佛在因地布施血肉時所誦的偈子背誦出來以作迴向：“此福願獲遍知果，摧毀作害之怨敵，救度眾生皆擺脫，生老病死三有海。”當然，布施一隻蚊子微不足道的血，與世尊的功德實在不能同日而語。但“滴水雖微小，漸次滿大器”，作為凡夫，能從一點一滴的小事做起，相信總有一天，就能達到與佛陀無異的境界。

I immediately made a dedication prayer by reciting the verse from Buddha Shakyamuni when he offered his flesh and blood to evil spirits in his previous life:

By this merit may all beings attain omniscience.

May it defeat the enemies of wrongdoing.

From the stormy waves of birth, old age, sickness, and death,

May we free all beings from the ocean of samsara.

Certainly, my offering of meniscus blood to a mosquito is in no way comparable with the great deeds of the Buddha. The saying goes: “Although

water droplets are tiny, gradually they fill a vast huge container.” Although an ordinary person can only accomplish tiny virtuous deeds, by accumulating them drop-by-drop, the day will surely come when he eventually reaches the same level as that of the Buddha.

壬午年五月初六

2002年6月16日

*6th of May, Year of RenWu*

*June 16, 2002*



## 賓館 | *Luxury Hotel*

一位居士告訴我說，我去世界各地，都住在最豪華的賓館裡。今天，我一定要請您享受一下五星級賓館的待遇。

A layperson told me that when he travels around world, he always stays at the most deluxe hotels. Wanting me to get a taste of luxury amenities, he insisted on treating me to a stay at a five-star hotel.

就這樣，我被安排進了成都最豪華的錦江賓館。剛下出租車，從服務生為我開門到取行李，已能深深地體會到五星級賓館無微不至的服務，走進賓館，豪華的大廳更



是令人耳目一新。走進房間，那價值昂貴的傢俱，寬敞柔軟的床鋪，潔淨舒適的衛生間，無不令人愜意。

Thus I was booked into the top hotel in Chengdu, the Jin Jiang Hotel. From the moment the cab pulled up, I saw the very meticulous and individual services of a five-star hotel—opening the door, helping with the luggage, and so on. Stepping inside the lobby, the glittering decor was eye-catching; in the guest room, the extravagant furniture, roomy comfortable bed, and spotless bathrooms all promised to offer a most pleasant getaway.

走進餐廳，琳琅滿目的中外各式食物應有盡有，挑逗著人們的食欲。在舒緩輕柔的音樂聲中，我度過了一段美好的時光。我想，世間人所公認的最美妙的享受，恐怕也莫過於此了吧！

In the restaurant, there were full spreads of sumptuous foods, be they Chinese delicacies or other exotic cuisines, whetting everyone's appetite. I had a great time enjoying the feast in soft melodious music and imagined that this experience must border on the topmost pleasures by popular standards of the world.

但我也不由得偷偷計算了一下，我今天的消費相當於幾萬條泥鰍的生命，如果能將這筆錢用於放生，那該多好啊！

However, I couldn't help but guess how the expenses of my stay could be equated to the lives of tens of thousands of eels. Wouldn't it be wonderful if this money were used to release live beings instead!

躺在奢華的床鋪上，想起馮夢龍的《喻世名言》中的一個故事，有個富翁白天吃著山珍海味，晚上躺在豪華的床上，卻作著身處地獄的噩夢，令他痛苦不堪。他家的牧童，白天吃著豬狗般的食物，晚上躺在草墊上，卻在夢中享受著天人般的快樂。富翁為了與牧童交換夢境，不惜白日做工，吃豬狗食，就為等待一個晚上的歡樂。

Lying on the lush bed, I recalled a story in Feng Menglong's collection "*Stories Old and New*": A certain wealthy man in the daytime feasts on the nicest dishes of every kind, but at night he is plagued by nightmares of being thrown into hell and suffering tremendous torture. His shepherd boy, on the other hand, always has blissful dreams in which he enjoys celestial happiness, even though during the day he eats rotten food and at night sleeps on a pile of hay. The rich man offers to trade dreams with the herd boy. Then the rich



man thinks nothing of doing hard labor and eating only putrid food in daytime, as blissful dreams will be waiting for him at night.

最後，當牧童發現雖然白天可以肆意享樂，但晚上飽受痛苦的滋味實在難以堪忍時，也最終作回了自己的牧童。所以，躺在美妙的床上，不一定能做出美妙的夢來；躺在露天的草地上，說不定真能做出什麼新版本的“黃粱美夢”。

The shepherd boy at first indulges himself in all the lavish enjoyments during the day. But then he grows weary of the nightly tortures. When it becomes too much to bear he chooses to return to his shepherd life. Therefore, a luxurious bed will not guarantee a good dream. On the other hand, a makeshift bed on the open meadow may be conducive for a modern version of “golden millet dream.”

想著想著，不知不覺地睡著了。醒來後發現，雖然沒作噩夢，但柔軟的席夢思著實讓我不爭氣的背痛了好半天。

Drifting in my thoughts, I fell asleep. Upon waking up, I discovered that although I did not have bad dreams, the fancy soft bed made my poor back hurt for quite a while.

壬午年五月初七半夜

2002年6月17日

強忍著背痛書於錦江賓館地毯之上

*At midnight, 7th of May, Year of RenWu*

*June 17, 2002*

*Written while fighting back pains, on the carpet in the Jian Jiang Hotel*

## 侄子 | *Young Nephew*

本來不想在日記裡提到自己的親友，但今天聽到的消息使我實在難以抑制，忍不住將它寫了出來。

I have been making a point of not mentioning my relatives in this diary. But the news I heard today was just too much for me to contain, thus I am giving in and writing it down here.

侄子仁增諾沃今年十歲，在我的記憶中，他是十分吝嗇的。我每月給他一些零花錢，他從捨不得花，看到夥伴們買零食、飲料，他也只是在一邊看著，寧可偷偷地嚙口水，也不願為零食花一個銅板。一些生活必需品，也是八方乞討、四處借貸，真是一隻一毛不拔的“鐵公雞”。

My nephew Rigzen Norwo is 10 years old and, as I recall, quite a frugal person. I have been giving him a little pocket money each month and he always holds onto it tightly. When his peers are buying snacks or soft drinks, he chooses to be a bystander. Even if he is drooling and swallowing saliva quietly, he still resists spending any of his money on snack food. He also tries to borrow or beg for his daily necessities from all possible sources; in fact, he is a real scrooge.



今天卻聽弟弟告訴我，他將很久以來苦心積攢的 600 元零花錢，全部交給慈誠羅珠堪布用於放生，自己一文不剩，令我十分感動。

Yet today my brother told me that my nephew offered all his money he had so painstakingly saved over a long period, 600 yuan in total, to Khenpo Tsultrim Lodro for releasing live beings. He kept not a single penny for himself. I was deeply touched.

他歷來善根深厚，十分喜愛放生。記得一次他被拖拉機撞倒，傷勢不輕，為了安慰他，我告訴他說：“也許是因為你喜歡放生的緣故，才沒有撞得更厲害。”他回答我說：“我也是這樣想，真是感謝三寶的加持。”

Rigzen Norwo has a propensity for kindness and loves to release live beings. Once he was severely injured by a tractor. To console him I said: “You know, had it not been for your constant practice of releasing live beings, you could have been hurt more seriously.” He agreed and said: “I thought so too, I am very grateful for the blessings of the Three Jewels.”

雖然，他失去了一些品嚐零食的快樂，但他的收穫卻是難以衡量的。想到世間很多與他同齡的兒童，早已薰染了世間的惡濁之氣，為一己之利，不惜傷害其他眾生。如果遭遇違緣，也隻知怨天尤人、哭天喊地。他能做到這樣，無不歸功於上師三寶的加持。

Although my nephew has deprived himself of the pleasure of savoring snacks, his gains are immeasurable. Many of his young peers, having already been conditioned to worldly perverted ways, do not hesitate to harm other beings for self-interest. When they encounter bad luck, they become deeply distressed and place the blame on fate or other people. My nephew's

otherwise sensible conduct must be credited to the blessings of the teachers and the Three Jewels.

我多麼希望所有與他同齡的孩子，都能像他一樣，時時浸潤在佛法的陽光雨露中，不再遭遇世俗的狂風暴雨，不再重蹈前輩的覆轍。我不知道他的未來將會如何，但他今天的行為的確令我隨喜。

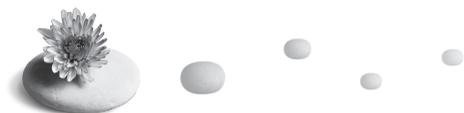
I sincerely wish my nephew's peers would have the same fortune as he so that the sunlight and shower of Buddha's teachings would always nourish them. May they be spared from the violent storms of mundane existence and may they not repeat the same mistakes of their predecessors. As to my nephew, I can't foretell what his future will be like, but at least for today, his act has brought me immense rejoicing.

壬午年五月初八

2002年6月18日

*8th of May, Year of RenWu*

*June 18, 2002*



## 離蓉 | *Leaving Chengdu*



法王如意寶離開喇榮，在成都養病已經八個多月了。雖然《寶性論》等經論中云：“聖者遠離老病苦。”但為了示現輪迴無常、生老病死，培植眾生的福報，解救眾生於無明魔障的壓榨之下，上師仍顯現龍鍾老態、病魔纏身的境況。

It has been eight months since our beloved H.H. Jigme Phuntsok Rinpoche left Larung Gar to Chengdu City for medical reasons. Although it says in scriptures like the *Buddha Nature (Uttaratantra Shastra)* that “Sublime beings are free from the suffering of aging and illness,” great masters nonetheless still show signs of senility and ailing. They do so to demonstrate impermanence as well as the sufferings of birth, sickness, aging, and death; to cultivate sentient beings’ merits; and to free beings from the demonic grip of ignorance.

幾天前上師若有所思地說道：“如今色達的幾千弟子，一直苦苦地期盼著我的歸去，我無論如何也應滿他們的心願，回去吧！”

A few days ago, Rinpoche mused: “Thousands of my students in Sertha have been waiting for my return earnestly. I must fulfill their wishes, no matter what. Let’s go back!”

早上 7 點，我們一行十幾人悄然離開蓉城，返回嚮往已久的喇榮溝。

Thus at seven this morning, a dozen of us left Chengdu quietly, heading toward the home we’ve long been yearning for, the Larung Valley.

但由於上師身體欠佳，出發不久就開始嘔吐，行至汶川，已難以控制，不得不下車，坐在空地鋪開的毛毯上，繼續嘔吐。儘管一行人心急如焚，卻仍然無濟於事。

But Rinpoche, still in poor health, started to throw up shortly after departing. By the time we reached Wenchuan County, the situation so worsened that we had to pull off the road. On a rug spread over a field, our master’s vomiting continued. Even though our hearts ached with painful anxiety; we were powerless to ease the ordeal.

對面的山陡峭地矗立著，彷彿一道天然的屏障，擋住了我們歸家的路。滔滔江水洶湧澎湃，恰似我焦急難耐的心情。傷心的淚在心中流淌著，化為一首憂傷的哀歌：“青山聳兮入雲霄，江流湍兮掀波濤，疾猖狂兮師不調，弟子心兮受煎熬。”

Across the field sheer cliffs rose up towards the sky, like a fated barricade to block our way home; the river nearby rolled on in immense surges, as



turbulent as my agonizing soul. Woeful tears welled up in my heart, and they flowed into a sad melody:

The green mountain shoots high up into the clouds,  
The raging river keeps raising turbulent waves.  
As our dear teacher suffers from unrelenting illness,  
How we disciples feel unbearable agony and pain!

如果學院的四眾弟子得知現狀，他們一定會不惜以生命為代價，換取上師的康復。望著顯現上精神疲憊的上師，近在身邊的我卻無所適從。原打算住理縣，但因目前的情況只能放棄，我只有先行一步到汶川，為上師安排下舒適的房間。

Should the four groups of disciples at the academy know of our Guru's current condition, many of them would not hesitate to sacrifice their own lives in exchange for his health. But while bearing witness to our Guru's haggard appearance, I was at a loss as to what to do. For now, we had to forgo our earlier plan to stay at Li County. I was left with the option of arriving in Wenchuan a little earlier to find a comfortable lodging for him.

壬午年五月初九於汶川

2002年6月19日

*9th of May, Year of RenWu, at Wenchuan*

*June 19, 2002*

## 少眠 | *Limiting Sleep*

偶爾偷得閒暇，得以翻閱別人送我的《頂果欽哲法王傳》，其中一段描述道：“仁波切每天總是在4點半就起床。用好幾個小時禪定和祈禱。然後一連串的活動就開始一直到深夜。仁波切每天都得完成極其繁重的工作量。”看到這裡，令我慚愧萬分。

By chance I had a little spare time that allowed me to browse through a book given to me, *The Biography of His Holiness Dilgo Khyentse Rinpoche*. A passage in it says: “Dilgo Rinpoche gets up every day at 4:30 a.m. He then dedicates a few hours to meditation and prayers. This is followed by a series of activities all day long until midnight. Rinpoche has a tremendous workload to finish every day.” Reading it, I was overcome with embarrassment.

最近幾個月，常常以身體為藉口，捨棄了以前早起的習慣。有時日上三竿，仍在被窩裡打滾。看到仁波切幾十年如一日，從不給自己任何藉口，始終保持少睡的習慣，真是令我汗顏。

These past few months I have forsaken my habit of early rising on the grounds of health. Sometimes I still lingered in bed when it was already late in the morning. The fact that Dilgo Rinpoche managed to maintain his habit of sleeping very little over decades, never giving in to any excuse, really makes me feel deeply ashamed.

作為一名發願利眾的修行人，我必須珍惜時光，減少睡眠，精勤修習自利利他之善法。



As a practitioner who has vowed to serve all beings, I must value time, limit my sleep, and diligently practice the path that brings true benefit both to myself and to others.



佛經云：“勤者不多睡，而常習醒法，棄惰諂悅戲，色欲及飾身。” “他人放逸時，賢者不放逸，他睡自己醒，如良馬超劣。” 也就是要減少睡眠及一切無義之事，常行警醒覺悟之法。當他人昏睡時，唯有賢者獨醒。宛如良馬奔馳，能遠遠地超勝劣馬一般，毫不懈怠，常保清醒的賢者，也能首先達到目的地。

The scripture says: “Great sages sleep less and constantly engage in ways of awakening, they give up indolence, entertainment, earthly desires, and physical adornment.” And: “While others are indulging in pleasures, the wise remains diligent. Staying awake while others are slumbering, the wise like a fine steed overtakes those who are inferior.” In other words, we should cut down on sleep, eliminate meaningless pursuits, and practice vigilantly toward the unsurpassed Awakening. While others are in oblivious slumber, the wise are wide-awake. Like a fine steed galloping way ahead of lesser horses, a practitioner who never slacks off and always stays fresh will be the first one to reach the finish line.

世間云：“一切事情即模仿，模仿之中能生巧。”雖然我是一介凡夫，賢者的其他勝績我不能模仿，但少睡的精神應該是可以效法的。我不應該丟棄少眠的習慣。

It is commonly said: “Everything is imitation; he who does best imitates best.” As an ordinary person, although I am unable to emulate the many other sublime activities of the sages, but at least I can follow their example of sleeping less. I shouldn’t drop my habit of sleeping sparingly.

壬午年五月初十於米亞羅

2002年6月20日

*10th of May, Year of RenWu, at Miyaluo*

*June 20, 2002*



## 發願 | Making Vows

我們應該時刻發清淨誓願，尤其是生生世世不離正法的誓願。《吉祥鬘天女獅吼經》云：“吉祥鬘天女於世尊前發三大願，何為三願？‘世尊，以我真諦加持力利益無邊眾生所積之善根，世尊，願我生生世世獲得佛法之證悟。世尊，此乃我之第一大願。世尊，我獲得佛法證悟後，不顧勞累、不生厭煩而為眾生宣說佛法。世尊，此乃我之第二大願。世尊，我宣說佛法後，不顧自己身體生命而護持、受持正法。世尊，此乃我之第三大願。世尊，我已發此三大願。’世尊於吉祥鬘天女所發之願作此授記：‘天女，如同所有之色法均可容納於虛空，天女，如此恆河沙諸菩薩之願亦均可包括於此三大願中，此三大願行境極為廣大。’吉祥鬘天女白世尊言：‘世尊，發此願乃如來之加持力所致。’世尊曰：‘天女，如是。’吉祥鬘天女曰：‘世尊，恆河沙數所有之願均可包括於受持妙法之大願中，世尊，受持佛法之行境如此廣大。’”



We ought to make pure vows at all times, especially the vows to never be separated from the Dharma in all of our lives. It says in *The Sutra on Lion's Roar of Queen Srimala*: “Then Queen Srimala in the presence of the Lord formed three great aspirations. What are the three aspirations? ‘Lord, by the merit I have accumulated from benefiting limitless beings through the blessings of the power of Truth, may I comprehend the Illustrious Doctrine in all my lives. Lord, this is my first vow. Lord, having obtained the comprehension of the Illustrious Doctrine, may I teach the Doctrine to

sentient beings ever tirelessly and patiently. This is my second great aspiration. Lord, while teaching the Illustrious Doctrine, then, without regard to my body, life force, or possessions, may I seek to protect and uphold the Illustrious Doctrine. This is my third great aspiration.’ Then the Lord elucidated the great scope of Queen Srimala’s three great aspirations and prophesied: ‘Queen, for example, if all forms were to be collected together in the realm of space, it would hold them all and extend beyond. In the same way, when the aspirations of all the Bodhisattvas as numerous as the sands of the Ganges are taken together within the three great aspirations, those three great aspirations include them and extend beyond. The scope of these three vows is vast indeed.’ Queen Srimala replied: ‘It is due to the Tathagatha’s blessings that the aspirations come into existence.’ The Lord said: ‘Queen, just so.’ Queen Srimala said: ‘Lord, the aspirations as numerous as the sands of the Ganges are all collected and included in one great aspiration, namely, to embrace all the Illustrious Doctrine. Thus the scope of embracing Dharma is immensely great.’”

如果想發大願的人，都能認真思維佛經的意義該多好啊！但願我能生生世世受持佛法。

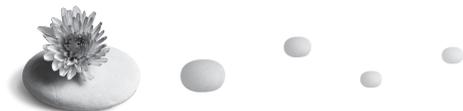
Anyone who wishes to make extraordinary aspirations should ponder deeply the meaning of Buddhist scriptures. It would be wonderful indeed. May I also uphold the Illustrious Doctrine in all my lives, come what may.

壬午年五月十一日於紅旗橋側

2002年6月21日

*11th of May, Year of RenWu, by the Red Flag Bridge*

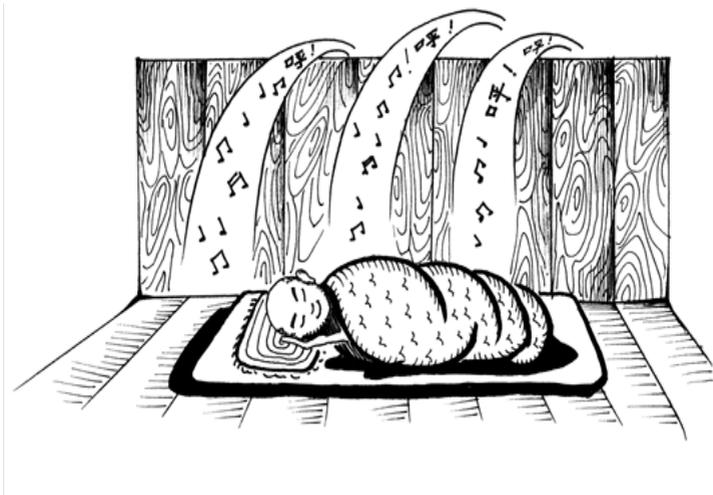
*June 21, 2002*



## 上寨 | Shang Zhai

得知上師回學院的消息，益西彭措和慈誠羅珠早已在上寨等候，益西彭措已為上師安排了上寨最好的房間。雖說是最好的，但其“豪華程度”也實在不敢恭維。

Upon learning the imminent return of our Guru to the academy, Yeshe Phuntsok and Tsultrim Lodro wasted no time in getting to Shan Zhai to wait there. Yeshe Phuntsok arranged a lodge for our Guru that supposedly was the best in the area. Although proclaimed to be the “top accommodation,” the facilities at this place were really quite awful.



慈誠羅珠、哲和我擠在一個房間裡，這是一間未經打掃的屋子，滿地煙頭、垃圾，枕頭、被單污穢不堪，但因為上師的情況有所好轉，再加上久別的友人得以重逢，我的心情格外快活，絕不亞於幾天前待在五星級飯店的感覺。安排的晚餐也十分可口，心的力量真是能超越一切。

Tsultrim Lodro, Zhe, and I squeezed into a room that had not been cleaned, the floor was scattered with cigarette butts and garbage, and the pillows and sheets were absolutely filthy. Yet the pleasure of reuniting with long-separated old friends and of seeing our Guru getting better made this stay no less enjoyable than the one at five-star hotel a few days ago. The prepared dinner also turned out to be quite delicious; indeed, the power of the mind transcends all things.

飯後，我們一起去散步，途經一家新建的住房，這裡曾是當地殺牛的場所。慈誠羅珠感慨道：“人真是可怕的動物，對其他動物的生命毫不在乎，如果這裡是殺人的地方，人們是絕不會在這裡安家落戶的！”這裡一定聚集著許多犛牛的冤魂，我們為牠們念誦了迴向偈。但願牠們能有一個好的去處。對面山上印著觀音心咒的經幡迎風搖曳，附和著我的祝願。

While taking a stroll together after dinner, we passed by a new residence built over a lot where the locals used to slaughter yaks. Tsultrim Lodro said with a sigh: “Isn’t the human an awful creature! Had this place been an execution ground of people, no one would imagine building a house on it and calling it home, yet they care not the least for animals’ lives.” Feeling that many unhappy souls of slaughtered yaks must be lingering around, we recited mantras for them and dedicated the merit for their rebirth to higher realms. On a hilltop facing the building, many prayer flags printed with Avalokitesvara’s mantra were flapping against the wind, as if echoing my prayers.



夕陽在山巔灑下最後一抹金黃後，迅速地消失於地平線，上寨迎來了新一輪的黑暗，回到房間，既沒有水，也沒有臉盆，隔壁嘹亮的鼾聲透過薄薄的木板清晰地傳了過來，敲打著我的耳鼓膜，如同一首安詳的催眠曲，將我趕入了甜蜜的夢鄉。

The sun set over the hill, in the last golden glow it faded in the horizon promptly, and night fell in Shang Zhai. Back at the lodge, there was no water or basin. A loud snoring, clearly audible through the thin walls, beat on my eardrums like a melodious lullaby; it quickly sent me to the realm of sweet dreams.

壬午年五月十二日

2002年6月22日

*12th of May, Year of RenWu*

*June 22, 2002*

## 謗師 | *Slandering Masters*

破顯宗四根本戒，造五無間罪等罪業，通過密宗的灌頂、懺悔後，仍有即生成佛的機會。但如果從內心毀謗上師，則絕無即生成就的機會，並且會長劫於地獄中遭受難以忍受的痛苦。

Transgression of the precepts in Sutrayana, such as committing the four root downfalls and the five crimes of immediate retribution, can be repaired by pertinent methods in Vajrayana practice. For example, through empowerment and purification of these violations, it is still possible to attain Buddhahood in one lifetime. On the other hand, outright calumny to spiritual teachers will absolutely rule out any chance of accomplishment in this life, and eons of torture in hell is inevitable as a consequence.

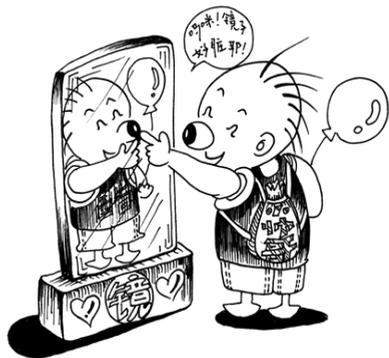
《密集金剛續》云：“眾生造五無間等罪，浩如煙海金剛乘，依之即可得成就，誠心毀謗上師者，修持也不可成就。”其注解《明燈釋》中也云：“不僅毀謗上師者不得成就，與之接觸的道友也不得成就，毀謗上師、違反誓言的人不可與之長期交談、交往。否則，對成就有極大影響。”所以，我們平時在接觸道友的時候，應首先觀察其對上師的信心和恭敬心。若有人毀謗上師，應予以制止，若不能制止，則應遠離，否則，會玷污自相續。

The *Condensed Collection of Vajra Tantra* states: “Sentient beings can rely on the ocean-like means in Vajrayana to purify downfalls such as the five crimes of immediate retribution and still attain accomplishment. However, defamation of the spiritual teachers from the heart will render any practice ineffective in achieving results.” The explanation in the *Beacon Commentary*



says: “Those who slander their gurus ruin not only their own achievement but also of those associated with them. Therefore, avoid long-term association with people who break vows and denigrate spiritual masters. Do not talk to them too much. Otherwise, your accomplishment is at stake.” When we come into contact with practitioners, we should first observe their faith in and devotion to their gurus. When someone slanders spiritual teachers, we should try to put an end to it. If that is not possible, we should choose to leave, to save our minds from being corrupted.

其實，對於上師的看法，皆是自己內心的映照。飛錫法師云：“鼻有墨點，對鏡惡墨，但揩於鏡，其可得耶？好惡是非，對之前境，不了自心，但尤於境，其可得耶？”如果在鏡子中發現鼻子上有了墨點，卻企圖通過拭擦鏡子去消除墨點，顯然是愚蠢之舉。同樣，在眼見耳聞外境之時，若有喜好厭惡的念頭，包括對上師是非過失的評價，也只能歸咎於自心，而不能怪罪、埋怨於外境。



In fact, our perceptions of the teacher are all reflections of our own minds. Dharma master Feixi says: “When you look into the mirror, you see a dirty spot on your nose. Displeased, you try to clean it by wiping the mirror, will that work? Life’s situations— good or bad, likes or dislikes—are reflections of the mind. If you try to change situations without first changing the mind, will it work?” If looking in the mirror we see our nose is dirty, wouldn’t it be silly to wipe the mirror to get rid of the dirty spot? When encountering

external circumstances through the senses of hearing and seeing, we experience attachment or aversion; we see faults in the teacher and make judgments. The burden of having these perceptions lies in our own minds; external appearances are not to blame.

如果內心不清淨，即使值遇真佛，也不能見其功德，如同善星比丘一般，終將毀壞自己。我們應當清洗掉對待鼻墨般的分別念，視師如佛，方可證達萬境咸真之境界。

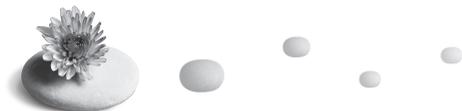
Without a pure mind, one will be blind to Buddha's qualities even in the presence of a real Buddha. Such a person is destined to self-destruction, as in the case of monk Sunaksatra. Hence, we should first wash clean our conceptual thinking, just as we should wash our nose to remove a dirty spot. Only by perceiving the teacher as the real Buddha will we reach the stage of all-pervading Truth.

壬午年五月十四日於色爾壩

2002年6月23日

*14th of May, Year of RenWu, at Serba*

*June 23, 2002*



## 迎接 | *Homecoming Day*



一大早，我就被即將回家的興奮催醒。推開窗戶，一片生機蕩漾，又到了“日長蝴蝶飛”的季節。天出奇地藍，沒有一絲雲彩。所有的樹木都吐出了新綠。太陽從東方躍出，驅散了朦朧的晨霧，給大地鍍上一層金黃。我們浩浩蕩蕩的隊伍離開色爾壩，開始向學院出發。

Very early in the morning, I was woken by the excitement that we would be home soon. Flinging the window open, everything looked fresh and bursting with vitality, promising the season of “long daylight and dancing butterflies.” The sky was amazingly blue with no trace of clouds. All the trees were bedecked with budding greens. The rising sun in the east dissipated hazy mists and sprinkled a layer of golden dust on the ground. Basking in this morning glory, we left Serba and begin our way back to the academy in an impressive procession.

沿途的寺廟和村落都聽到上師回家的喜訊，他們手捧哈達，在路的兩旁恭候著上師的車輛，當上師搖下車窗玻璃，向他們揮手致意時，所有的人眼裡噙著淚水。一年來對上師無盡的思念，都化為了陣陣桑煙，嫋嫋地飛往藍天。

People in the villages and monasteries along the way all have heard the good news of H.H. Jigme Phuntsok Rinpoche's return; people holding katags lined up at the sides of the road, waiting respectfully. All their eyes were moist with tears when our Guru rolled down the car window to wave to them. The intense yearning for Rinpoche for a whole year finally dissolved into misty puffs, spiraling gently up into the blue sky.

車到霍西，30多輛摩托車行走在隊伍的最前方，之後是100多匹由健壯漢駕駛的馬隊組成的開路大軍。上師的車行走在前方，聲勢浩大的隊伍一眼望不到邊，聽說有100多輛車加入了迎接的行列。真是寶馬香車喜滿路，迎接的隊伍走到哪兒，那裡就成了一片歡樂的海洋。

Arriving at Huoxi, 30 motorcades joined the head of procession, followed by a cavalry of 100 stallions ridden by strong athletic young men. With the master's car leading, the imposing parade with more than a hundred cars went as far as the eye could see. It was a stream of joy with adorned steeds and ornamented cars, bringing overflowing waves of happiness wherever it arrived.

當車到達諾若的時候，迎接的氛圍達到了高潮。來自學院的僧眾身穿統一的黃色袈裟排成兩列，彷彿天人的飄帶一般飛舞飄蕩，一直延伸到要壩子的地方，整個山坡上人頭鑽動，黃色的僧衣使青色的山巒被染上了一層流動的金黃。



The parade reached its high point when the cars arrived at Nuoro. Monks from the academy donned in uniform yellow robes formed two lines on the road which, undulating like celestial ribbons, stretched all the way to the carnival ground. The hill slopes were packed with people and the green mountains were dotted with the flowing golden color of the monks' robes.

多少個日日夜夜，他們翹首期盼，凝望著上師歸來的路。如今，當這一夢想成為現實的時候，他們已經不知道用什麼樣的方式，表達自己內心的幸福。千言萬語化為了興奮的尖叫、無聲的哭泣。

With intense yearning day and night, everyone has been waiting earnestly, gazing out over the road where our Guru would be returning. Now it was the moment of realizing such a dream, but people found themselves at a loss as to how to express their heartfelt joy. Thousands of words welled up in their hearts were let out as exciting screams or as soundless weeping.

雖然上師因為疲勞，沒有給大家說話，但他的歸來已經足夠。如同嬰兒回到母親懷抱一般，每個人都感受到上師在身邊的踏實。

Being tired, our Guru delivered no specific speeches, but nothing more was needed than his return. Everyone felt the warmth and security of the Guru's presence, just like when a baby returns to the cozy embrace of his mother.

夕陽西沉，銀漢斜挑，繁星點綴的夜幕籠罩著大地，儘管草原的夜晚仍是寒冷依舊，但我相信帳篷裡的每個人都同樣做著甜甜的夢，因為他們的心是溫暖的。

The setting sun ushered in the Milky Way; the evening veil with millions of stars closed on the field. Although the night was still bitterly cold on the

prairie, I believed everyone in the tents must have been dreaming the same sweet dreams, as their hearts had all been warmed.

壬午年五月十五日

2002年6月24日

*15th of May, Year of RenWu*

*June 24, 2002*



## 痛心 | *Feeling Distressed*

四大不調時，會遭受身心的煎熬，有時看到別人的言行，也會感到痛心。When the four elements that make up our body become unbalanced, we are troubled physically and mentally. When we witness the inappropriate conduct of others, we also feel distressed.

有的人曾經虔誠地依止上師，並且得受過傳承，現在卻妄想過河拆橋，公然宣稱：“他從此以後不再是我的上師，我不再依止他。”這種行為雖然很愚蠢，但卻並非個別現象，我們時常都能在自己的周遭耳聞目睹。There is this person who once followed his spiritual teacher devotedly and had been given lineage transmissions. Regrettably, he is now burning bridges and publicly denouncing his guru, proclaiming that they no longer have any teacher-student relationship. Such an act is ludicrous, yet it is not an isolated case. Stories like this are commonly seen or heard around us.

心情好的時候，將其視為上師，處處小心翼翼、恭敬備至。失去信心的時候，卻將上師拋之腦後，恣意毀謗侮辱，這種行為十分令人痛心。這一切，都是因為不懂佛教教義所致。

When his mood is agreeable, a person can take on someone as his guru, displaying utter reverence and paying attention to all details. Yet when faith deteriorates, the same person could harshly leave the teacher behind, flinging mud at him. It pains my heart tremendously to see this kind of behavior; all of this results from an improper understanding of the Dharma.

上師並非以想像安立，只要以依止之心，於其前得一句以上的法，均為自己的上師。

A teacher is not designated in a manner of conceiving. When you receive down to a single sentence of the Dharma with a willing mind, you should regard the person imparting that teaching as your spiritual teacher.

藏地著名的阿旺彭措格西，於《菩提道次第筆錄》中云：“是上師與非上師，界限並非以想像而定，而是自己以想依止之心，於其前聽受一句以上的法，均安立為上師。”佛經云：“聞受一偈法，若不思為師，轉世百次狗，復為疥瘡者。”噶當派的祖師大德們也發人深省地教誨後人：若不恭敬上師，精通三藏也無利。



A renowned Tibetan master, Geshe Ngawang Phuntsok, wrote in *Notes on the Stages of the Path of Enlightenment*: “The demarcation between teacher and non-teacher is not established by imagination. Rather, it starts from one’s desire to learn and to listen to the teachings. Anyone who imparts down to one sentence of the Dharma should be respected as a teacher.” The scripture says: “Having received one verse of teaching but failing to respect



the teacher, one will be reborn as a dog for hundreds of lives, followed by suffering the disorder of scabies.” The masters of Kadampa have also left this illuminating admonition: “Unless one is respectful to one’s guru, being well-versed in all the Tripitika means nothing.”

尤其因對上師生嗔而捨棄，過患更是不堪設想。《時輪金剛》曰：“於師生嗔剎那數，摧毀此數劫善根，且於此數劫時中，感受地獄猛烈苦。”因此，不管如何都不應捨棄上師。一看到某些人對上師的滿不在乎，叫我不得不深感痛心。

Abandoning one’s guru out of animosity brings consequences that are too ghastly to contemplate. It says in *The Kalachakra Tantra*: “However many split seconds one harbors hatred toward his teacher, that many eons’ virtues will be destroyed, and he will be suffering unbearable pain in hell for that many eons’ time.” Therefore, we should never desert our spiritual teachers, no matter what. That is why my heart aches so terribly whenever I witness people behaving indifferently toward their teachers.

壬午年五月十六日

2002年6月25日

*16th of May, Year of RenWu*

*June 25, 2002*

## 死時 | *On Deathbed*

天氣有點發悶，西邊籠罩著朵朵黑雲，可能又要下雨了。

The weather was getting muggy; black clouds hang oppressively in the west.  
It seemed that it's going to rain.



看到路邊停放著的很多屍體，心情也像天氣一般沉悶起來。“無物能牢，何況蠢茲皮袋？”世上沒有什麼東西是牢固穩定的，更何況這副愚蠢的臭皮囊呢？無論何人也免不了一死，自己不久也會像他們一樣奔赴黃泉，到時候有什麼把握呢？

Seeing quite a few corpses lying by the side of the road does not help. My mood darkens just like the gloomy sky. The saying goes:

“Nothing is everlasting, let alone this sack of mortal flesh.” There is nothing permanent or stable in the world, what needs to be said about our dull sack of flesh and bones? We are all mortal; sooner or later I will be in the company of these corpses, rushing toward the netherworld. Am I sure what to do when that moment comes?

雖然獲得人生、跨入佛門並值遇大恩上師。但卻常常被世間瑣事牽絆，沒有認真修持。看盡了人間的悲歡離合、風風雨雨，方知“世味渾如嚼臘，年光疾於跳丸。”應為生死大事作準備了。



I am fortunate to have this human existence, have met the Dharma and our incomparable guru. Nonetheless, my involvement in many worldly trivialities has often prevented me from doing spiritual practices seriously. Having witnessed enough human dramas of sorrow and joy, and experienced time and again the vicissitudes of life, now I fully appreciate that: “Earthly vanities are like insipid foods, time passes more quickly than a ball bounces back.” It is high time for me to make preparations for my final departure.

無始以來，因無明愚癡，我等所造惡業，難以計數。僅憑自己之力，想了脫生死，難於上青天。所以，如果臨死之時，沒有其他把握，意念上師一定是最好的。上師是一切三寶的總集，意念上師也即意念三世十方諸佛。《妙臂請問經》云：“何人死亡時，剎那意念師，為最勝往生，此人定成佛。”所以，不管自己的罪業有多深，臨死時能意念根本上師，即能往生清淨剎土並獲得佛果。

From time without beginning, we have committed innumerable non-virtues due to ignorance and stupidity. If we rely on our own power alone to gain liberation from the rounds of deaths, it will prove next to impossible. Uncertain of what to do when dying, the best bet is to remember one's guru. Spiritual teachers embody the Three Jewels; to think of them is to think all of the Buddhas throughout space and time. It says in *The Sutra Requested by Miao Bi*: “As death approaches, remembering the guru even for a mere second is the best way to die. One is sure to be reborn in the Pure Land and attain liberation.” Thus no matter how severe our sins may be, remembering our root guru at the moment of death will bring our rebirth to the Pure Land, as well as the eventual attainment of Buddhahood.

如同一粒沙子，入水即沉。縱有數千萬斤頑石，若能裝於大船，即可不沉而抵達彼岸一樣。臨死之時，如果能意念釋迦牟尼佛、阿彌陀佛、根本上師，就是通往極樂世界最好的往生大船。

A grain of sand, when placed on top of the water, will sink down. On the other hand, boulders weighing thousands of tons, when loaded on a giant cargo vessel, will not sink and can be shipped to the other shore. Likewise, by recalling Buddha Shakyamuni, Buddha Amitabha, or our root lama at the moment of death, we will be boarding the best ship that sails directly to the Pure Land of Great Bliss.

不知我臨死時能否意念，喇嘛欽！

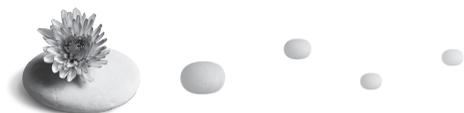
Can I be mindful like this on my deathbed? Lama chen!

壬午年五月十七日

2002年6月26日

*17th of May, Year of RenWu*

*June 26, 2002*



## 廣遊 | *Traveling About*

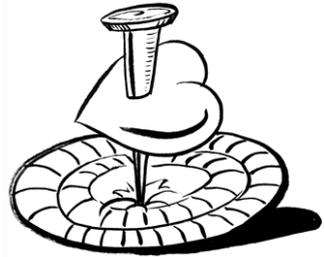
“踏破鞋子不如坐破墊子。”這是我時常自勉的一句話。很多修行人，都以當行腳僧為樂，為了參學、為了朝聖，今天到這個寺廟掛單，明天到那個聖山拜訪，忙得不亦樂乎。對此舉動，我實在不以為然。

“To wear out cushions by sitting on them is better than to wear out shoes by traveling about.” This is the adage I always employ to encourage myself. Many practitioners take pride in being roaming spiritual seekers. They happily busy themselves over pilgrimages or visiting Dharma centers. One day they pull up to a temple for a short stay overnight and the next day they are on a pilgrimage to a certain sacred mountain. But to such behaviors, I do have my reasons for disapproval.

巴珠仁波切說過一段話：為了旅遊而朝拜神山，為了快樂而去往寂地，表面上看來是修行，其實不然。

Patrul Rinpoche reminded us once: “For the purpose of sightseeing, one visits the sacred mountains; for gaining pleasure, one goes to see the sage’s place of solitude. On the surface, one seems to be doing something spiritual, but in reality that’s not the case.”

身為修行人，在未通達真如境界前，應以修心為己任，不要像浮萍一樣四處飄蕩。日日被境風所吹，心隨外境而四處晃蕩，將寶貴的大好光陰白白空過，一旦老病忽至，後悔已經晚亦。



Before reaching the stage of true realization, we practitioners should maintain training the mind as the top priority and avoid drifting around like rootless weeds. If we give in to distracted minds and roam about, we are certain to waste the most precious life. Suddenly aging and illness butt in uninvited, but it's too late to cry over spilled milk.

即使想廣遊，也宜神遊而不必勞身。書中自有三千乾坤，一部華嚴，權作遊訪旅程，身在方丈之中，遍遊華藏世界。無邊剎海，任心馳騁，遠勝過徒勞身心的奔波。還可避免勞命傷財、頂風冒雨，偶爾還會遭遇山石塌方、強盜野獸襲擊，甚至喪失生命等危險。您不妨試試。

To satisfy the wish of going places, it is more advantageous to do it mentally rather than physically. All three thousand worlds are hidden in book pages. *The Avatamsaka Sutra*, for instance, is a complete tour guide of the cosmos. While staying put, one's imagination journeys at will to the infinite Avatamsaka Cosmology; it is far better than taking trips that tire the body and the mind. Armchair traveling in books saves one from encountering bad weather, landslides, earthquakes, bandits, wild beasts, even the danger of losing one's life or possessions and so on. I urge you to check it out.

真心修行的人們，可否思考一下我的忠言？

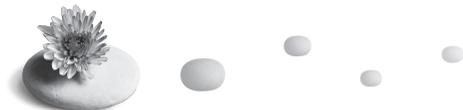
True spiritual seekers, will you think over my suggestions?

壬午年五月十八日

2002年6月27日

*18th of May, Year of RenWu*

*June 27, 2002*



## 神通 | *Supernatural Power*

很多對佛教真諦尚不瞭解的所謂修行人，非常執著天眼、天耳、天上飛行，或者開中脈、見幻象等神通。經常聽見有人講某人又開天眼了，某人又見到觀音菩薩……等等消息。

There are many self-proclaimed practitioners who, due to a lack of authentic understanding of the Dharma, are quite obsessed with the development of clairvoyance—divine eyes, subtle ears, the ability of levitation and opening the central channel, or having visions. Quite often, people are eager to pass the news that so and so has gained divine eyes or so and so has had a vision of Avalokitesvara, and the like.

所以，不少的人為追求這些特異功能而學佛。這樣不但達不到學佛的真正目的，反而很可能會走火入魔。

In fact, quite a few people have entered the Buddhist path with a wish to attain these kinds of extraordinary abilities. Such a mindset will not only obstruct them from realizing the ultimate goal in Buddhism, but will also endanger them to the possibility of running amok.

神通是修行過程當中自然而然的奇妙成就。若執著於此，只會對修行造成障礙。

Attaining supernatural power is an amazing consequence that comes naturally while doing spiritual practices. But to become attached to it only creates obstacles to authentic advancement.

如果僅僅是追求神通，世間的許多特異功能、雜技、魔術都能顯示許多常人難以置信的現象。隨著科學日益發達，上天入地早已不是神話。所謂的神通除了欺世盜名，又有何用呢？

If a person pursues merely clairvoyance, he may as well join the ranks of paranormal psychics, acrobats, and sorcerers in the world—many of them are capable of displaying inconceivable maneuvers. With the fast development of science and technology, going up in the sky or tunneling into the earth are no longer fairy tales. For a person to show off supernatural powers, it serves no purpose other than trying to fish for undeserved fame.



佛教對神通也並不持讚賞態度，佛經云：“魔鬼、非人也具足神變。”

The Buddhist's tradition has long held a conservative disapproval toward clairvoyance. It says in the scriptures: “Demons and non-human spirits also possess supernatural powers.”

恰美仁波切說：“守持清淨戒律才是最大的神通。”



Chagme Rinpoche says: “The greatest clairvoyance is none other than to keep pure precepts.”

從前，仲敦巴格西與四位瑜伽士前往熱振。一天，已到驕陽當頭，應當食用午餐的時候，他們的食物卻一無所剩。一行人饑餓難耐，正商量如何應對之際。袞巴瓦卻胸有成竹地說：“我將會吃到那個從山嘴往上攀登的人所帶來的食物。”當他示現神通的話音剛落，一位施主便攜帶著豐盛的齋食即時而至。他們終於得以飽餐一頓。仲敦巴格西向來喜歡隱藏功德，所以對袞巴瓦顯示神通的行為極為不快，聲色俱厲地訓斥道：“袞巴瓦，你不要妄自尊大！”

Once, Geshe Dromtonpa and four yogis were on their way to Radreng. One day beneath the blazing sun they discovered they scarcely had any food left for lunch. As they were trying to figure out what to do with their pressing hunger, Gönpawa already had an answer and said: “I will be enjoying the food that someone is bringing up to the mountain.” No sooner had he finished the sentence than a person showed up with an ample offering of food, which they feasted on heartily. Geshe Dromtonpa, however, was quite displeased with Gönpawa’s flaunting of his supernatural ability, as the Geshe never had the inclination for such display. He reprimanded sternly: “Gönpawa! Stop being so pompous and pretentious!”

噶當派的大德們從來就是這樣以隱藏功德為榮，他們有一種說法：“隱藏功德者，邪魔不能害。”

Likewise, the great masters of the Kadampa lineage take pride in concealing their abilities. This is what they say: “He who hides his accomplishment is immune to the attacks of demons.”

現在世間的人卻沒有神通也到處炫耀自己的鬼通、魔通。他們不知，若身處五彩繽紛的世間，卻不為外境所轉，恆持正見，增上出離心、菩提心才是最大的神通。

Worldly folks nowadays, however, tend to flash around their dervish spells or wizardly ways even if they possess no real clairvoyance. Ultimately, what are the grandest supernatural powers? They are: to resist the spells of the alluring world, to uphold right views, to strengthen renunciation, and to generate bodhichitta. That's it. Alas, little do people know this truth!

壬午年五月十九日

2002年6月28日

*19th of May, Year of RenWu*

*June 28, 2002*



## 精華 | *Vital Essence*

“諸法從緣起，如來說是因，彼法因緣盡，是大沙門說。諸惡莫作，眾善奉行，自淨其意，是諸佛教。”一切顯宗的精要均可囊括於此偈中。作為修行人，若能時常念誦，迴向放生生靈或施主，加持於人或為人宣說，功德很大。

All phenomena arise from causes,  
Those causes have been taught by the Tathagata.  
And also that which puts a stop to these causes—  
This too has been proclaimed by the Great Shramana.  
Abandon evil doing.  
Practice virtue well.  
Master your mind.  
This is the Buddha's teaching.

This verse encompasses all the essential points in Sutrayana Buddhism. Practitioners will bring great benefit to all concerned by explaining its meanings to others, using this verse in dedicating merit to released live beings or sponsors, or for conferring blessings.



“諸惡莫作”，包含了小乘的一切法要，也就是獨善其身，不能做惱害眾生之事；“眾善奉行”，則包含了菩薩乘的所有要旨，也就是要兼濟天下，廣行利眾，救人之難、濟人之急、憫人之孤、容人之過；“自淨其意”，則是要淨除自心的污垢，剷除一切惡念。作為佛弟子，若能

依教奉行，則“永無惡曜加臨，常有吉神擁護。”“百福駢臻，千祥雲集。”一切所求之除生死、斷煩惱、得菩提之大願，皆唾手可得。

“Abandon evil-doing” surmises the core of Hinayana practices that one must maintain one’s own integrity and do nothing to harm other beings. “Practice virtue well” embodies the essence of the Bodhisattva path; that is, to embrace all beings in the world and practice beneficial activities—relieving beings from suffering, helping those in need, caring for the lonely, and being tolerant of others’ faults. “Master your mind” refers to purifying the mind’s obscurations and eliminating all harmful thoughts. To practice according to these Dharma teachings, beneficent gods will always protect the practitioners and no evil things will happen to them. Many happy and auspicious conditions will spontaneously come together. Our great aspirations—to pacify afflictive emotions, to escape the rounds of rebirth, and to attain enlightenment—become easily within reach.

白居易曾問鳥巢禪師：“禪師，何為佛法之要旨？”“諸惡莫作，眾善奉行。”“此話三歲孩童也解得啊！”“三歲孩童可解，八十歲老翁不可行啊！”世上的事向來如此，說著容易做著難。要想依照此偈行持，非得花一番寒徹骨的功夫不可。

Bai Juyi once implored the Bird’s Nest Zen Master:

“Master, what is the essence of Buddhism?”

“Abandon evil-doing, practice virtue well.” the Master answered.

“That’s it? But even a 3-year-old knows this.”

“A 3-year-old might have known it, but an 80-year-old can’t really do it.”



That is how things usually go in the world: It is easier said than done. To put this teaching into daily practice, we need to redouble all of our efforts.

在世尊的諸傳記中，時常有佛陀及諸比丘在接受供養後，念誦此偈為施主迴向的記載；往昔藏地的僧眾在接受供養後，也常常念誦此偈為施主迴向；99 年我去泰國時，發現當地的僧眾也是念誦此偈為施主迴向。但不知為何如今此風並不盛行，很多僧眾在接受供養後，往往一擦嘴，最多說聲謝謝，就算了事。這種由佛陀時代一脈相傳，沿襲下來的良好風氣，不應該斷送在我們這一代的手裡，我們應重拾此傳家寶，使之不致丟失。

It has been described in the life stories of the Buddha that upon receiving offerings, Buddha and his disciples often recited this verse to dedicate merits to benefactors. In the past, it was customary for Tibetan monks to do the same. Thai monks also recite this verse to dedicate merit to donors, as I found out during my trip there in 1999. For some reason, such a tradition is falling out of fashion. Many monks will at the most say thanks, if nothing more than just wipe their faces, after partaking of food offerings. As this tradition has come down from the time of the Buddha, we should not let it die out in our hand. Let us restore this fine practice, to save it from becoming lost.

壬午年五月二十日

2002 年 6 月 29 日

*20th of May, Year of RenWu*

*June 29, 2002*

## 時代 | *Life's Junctures*

哎喲，別偷懶了，還是翻譯吧！

Oh dear, stop being lazy, shape up  
and do the translation!

泡上一杯香茶，翻開經書，提筆  
翻譯。腦海裡卻如同銀幕般浮現  
了我此生的一幕幕場景。



Making myself a cup of jasmine tea, I picked up a pen and turned the pages of the scripture. However, instead of translating, my mind began to play out scenes of my life one by one.

牧童時代：藍天中點綴著幾朵白雲，無憂無慮的我，光著腳丫奔跑於草原上，與其他牧童一起哼唱著歡樂的歌，幾百頭犛牛都是我們親密的夥伴，我們一起在無垠的曠野中盡情地撒野。

The time as a shepherd boy: With white clouds sailing in the blue sky over stretches of green field, I ran around barefooted with other boys, singing happily. We had hundreds of yaks as our close friends and we enjoyed ourselves to our heart's content, rolling over the vast undulating terrain.

學生時代：如同阿里巴巴打開了四十大盜的寶藏，背上書包走入校門的我和同學一起，在知識的寶庫裡盡情地採集著無窮的珍寶。

The time as a schoolboy: I was like Ali Baba who stumbled upon the secret cave where 40 bandits had been hiding their treasures. Carrying my book



pack, I walked into school with my classmates and collected heartily many jewels in the chamber of knowledge.

聞思時代：披上袈裟，與成百上千的道友一起，依止上師，聞思經論，遨遊在佛法的海洋中，滌蕩著身心的障垢。

The time as a monk studying and contemplating: Donned in a monk's robe and in the company of thousands of spiritual friends, I came under the care of our Guru. We studied and contemplated sutras and shastras ; we surfed in the vast ocean of sacred Dharma, purifying the obscurations of our bodies and minds.

翻譯時代：與漢地的眾生結上特殊的因緣後，深感藏地佛法精髓的不可多得，拿起筆、翻開書，在冥思苦想中度過了許多時日。

The time as a translator: As fate would have it, opportune connections were made with many Han people. Keenly wishing to share with them the precious treasures of Tibetan Buddhist teachings, I determined to translate its essence into Chinese. With pen in hand I buried myself in the scriptures, spending numerous days and nights delving deeply into my thoughts and racking my brain.

現在應該進入修行時代了，記得阿底峽尊者入藏時，曾詢問仁欽熱沃譯師能否幫助翻譯，譯師回答說：“我的頭髮都已經白了，不應再翻譯，應該修行了。”尊者贊同地說：“的確應該修行了！”如今，我的頭髮已白了許多，卻每天停留在詞句的表面，並未將所了知的進行實修，使法融入相續。如果再這樣下去，馬上就進入死亡時代，並最終成為歷史時代了。

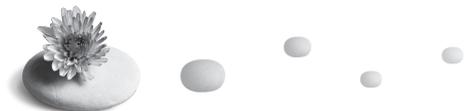
Now it should be my time to enter into the practice phase. When Master Atisha arrived in Tibet, he asked Rinchen Riwo's help to translate. The veteran translator replied: "Can't you see my hair is turning grey? I should not spend time on translation any more, I must do my practice." The Master agreed admiringly: "Indeed it's about time for you to practice." These days, my hair is also turning grey rapidly. Lacking authentic practice, what I know still remains on the superficial level without melding into my mind. If I do nothing about it, I'll soon be propelled into the phase of death and become history.

壬午年五月二十一日

2002年6月30日

*21st of May, Year of RenWu*

*June 30, 2002*



## 消息 | *A Message*

今天，青海來的僧人告訴我了一個消息：一個月之前，多登喇嘛圓寂了。  
Today a monk from Qinghai told me a piece of news: Lama Tokden passed away a month ago.

他是卓千堪布袞則的弟子，曾於山中息交絕遊實修 21 年，其間於監獄度過了一段時光，但仍然修行不輟。並以其證悟境界造出了《大圓滿離雲虛空》（我也曾有幸拜讀此論），時常示現成就瑞相，並培養了許多弟子。

He was a disciple of Dzogchen Khenpo Kunze and had done solitary retreat in secluded mountains for 21 years. Even when he was incarcerated for some period, he did not let go of his practice. With his profound realization he wrote *The Great Perfection: Cloudless Spacious Sky* (which I am privileged to have read). On many occasions he displayed auspicious signs of accomplishment and has trained scores of outstanding disciples.

他在圓寂前病得十分嚴重，圓寂的那天他告訴身邊的人：“願意聽我話的有緣弟子，在我走後，應精進修持菩提心。”說完，隆重地穿上法衣，以金剛跏趺坐安詳示現圓寂。



He was quite ill toward the end ; on the day he died he told people around him: “All the students connected to me, here is my advice if you will listen: You must practice bodhichitta diligently when I am gone.” Thus said, he put

on his formal gowns ceremoniously, sat in the vajra posture, and serenely passed away.

修習密法的人都明白，事先了知死亡，死時安然自在的密乘修行人實在不可勝數。得到大圓滿灌頂與竅訣的人，只要信心不退，並嚴守密乘戒，即使精進不足，今生未獲成就。但以聽聞加持力，來世也可值遇密法，並獲成就。

In the Vajrayana circles, there are numerous tantric practitioners who are able to foresee the time of their own death and make an elegant exit. On the other hand, there are people who have received empowerment and pith instruction on the Great Perfection but fail realization in this life due to insufficient effort. Such people, as long as they have held unflinching faith and strictly observed tantric vows, will meet Vajrayana in their future life and reach attainment as blessed by the power of listening to the Dharma.

如今，我們值遇了如此殊勝的法，應以百倍的信心、發無上的菩提心，為廣度愚昧眾生而精進修持。

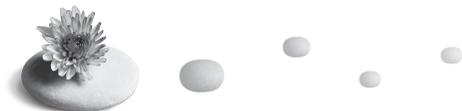
Now that we have encountered this sublime Dharma, we should generate the supreme bodhichitta with highly intensified devotion, and practice assiduously in order to deliver all deluded sentient beings to liberation.

壬午年五月二十一日

2002年7月1日

*21st of May, Year of RenWu*

*July 1, 2002*



## 飛人 | *Human Flying*



鳥有了翅膀，可以在天際翱翔。“鯤鵬展翅九萬里”描述了飛鳥的自由自在，也表達了仁人志士對崇高理想的追求。自古以來，搏擊長空一直是人們嚮往的目標，面對世間的風刀霜劍，林黛玉發出了：“願儂脅下生雙翼，隨花飛到天盡頭”的吶喊。

“廣開兮天門，紛吾乘兮玄雲，令飄風兮先驅，使涑雨兮灑塵。”無數的傳說，傳遞了世人對飛翔的渴求。

With a pair of wings, birds fly in the vast sky. The legend that “the fabulous roc soars for thousands of miles” depicts the carefree flying of the mystic bird. It also reflects the yearning for an immaculate state by men and women with high ideals. From ancient times onward, humans have been dreaming to make headway against the immense skies. Maiden Lin Daiyu, weary of the bitter and biting world, cries out in *The Story of the Stone*: “May a pair of wings grow under my arms, may I fly with flower petals to the end of the sky.” A prayer in an ancient rite says: “Opening the gate of heaven, I ride on heavy black clouds, with whirls of wind leading my way and rainstorms cleaning the road ahead of me.” Numerous folktales again speak loudly to man’s longing to fly.

很多人看到敦煌壁畫中關於飛天的描繪，聽到嫦娥奔月、七仙女下凡的故事時，都會認為這不過寄託了世人的良好願望而已，若不借助於飛機、氣球之類的托載物，人是不可能上天的。

There are figures of flying deities in Dunhuang frescos; ancient legends also depict Chang-Er flying to the moon and the seven fairies descending to the human world. Most people regard these stories as nothing more than tales of human's fantasy, and that it is impossible for humans to fly without any support such as an airplane or a balloon.

然而，能飛翔的人卻不僅僅是傳說，在密宗的歷史上，以肉身飛行於天空的事卻是真實不虛的。敦珠仁波切所著的《西藏古代佛教史》中，記載了覺姆滿莫與兩位弟子於薈供後，不捨肉身飛往烏金蓮師剎土，看到這一情景的牧人在食用薈供品後均得到殊勝等持境界的歷史。另外，在距今不久的 50 年代，澤旺仁增堪布也於即將批鬥他的前夕，在眾目睽睽之下飛往剎土。

However, human flying is not just a fairytale. In the history of Vajrayana, there are many authentic accounts of flying in a human corporeal body. According to *Ancient Buddhist History of Tibet* written by Dudjom Rinpoche, there was once a nun called Manmo who after a tsog offering rose together with her two disciples to the sky and flew toward the Pure Land of Guru Rinpoche in their flesh and bones. Nearby shepherds witnessed the unusual sight and, after partaking in the tsog offerings, all attained unsurpassable Samadhi. As recently as in the 1950s, Khenpo Tsewang Rigzin in broad public view levitated and flew to the Pure Land, right on the day before his political persecution.

學院耍壩子即將結束之際，慈誠羅珠為了證實當年的這一傳說，晝夜兼程、翻山越嶺，穿越了幾百公里的路程，趕到青海玉樹，對當年的這一傳聞進行實地採訪。他找到了當年參與批鬥的領導，他們向他重述了當



年親眼目睹騎在犛牛上的堪布飛走的情景。在場的所有人都證實了這一奇觀。

Near the end of the Tibetan's Harvest Festival at the academy, Tsultrim Lodro took off and traveled around the clock in order to find witnesses to authenticate this tale. After hundreds of miles tramping across mountain ridges, he met at Yushu, Qinghai the old leading members of persecution at the time of Khenpo Tsewang Rigzin. At the interviews, they repeated to him what they had seen with their own eyes: the sight of Khenpo's raising from the yak he was riding. All those on the scene witnessed this extraordinary spectacle.

今天，他向我講述了此次採訪的經歷，詳細的情節堪布正在整理，相信不久就會與大家見面，不論是對人的飛翔抱有疑問的人，還是研究密宗的人，看了這次採訪記錄，一定會對密宗成就生起信心。記住，千萬不要錯過這篇文章！

Today Tsultrim Lodro told me about his interviews. These accounts are being compiled in detail and the article should be out soon. Whosoever read it—either those skeptical to human flying or those studying Vajrayana—will no doubt arouse faith toward the achievements afforded by Vajrayana. Remember, don't miss this article!

壬午年五月二十二日

2002年7月2日

*22nd of May, Year of RenWu*

*July 2, 2002*

## 鞭策 | *Spurring On*

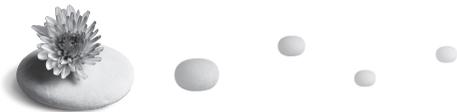
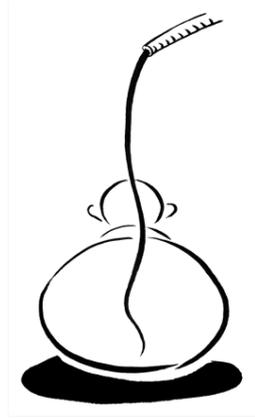
一位剛從印度歸來的堪布，向我講起了他在印度哲蚌寺四年的修學生涯及體會。

A khenpo who has just returned from India told me about the life and experiences of his four years' study at the Drepung Loseling Monastery there.

在那裡，聚集了三千多名僧眾，每天凌晨五點，起床的鐘聲就把他們從美夢中驚醒，一天繁重的功課從此開始。除了短暫的休息，直至晚上十一點，一直處於高強度的學習中，若有想偷睡懶覺或不聽從管教者，無情的皮鞭就會抽打在身上。

Drepung has about three thousands monks. Every morning at five they are roused from sleep by the wakeup bell, and the day is followed by a heavily packed schedule until 11 at night, with very few breaks in between. They work intensely around the clock; unforgiving whips will surely reprimand anyone who dozes off or acts against the rules.

所有的僧眾都接受著非常嚴格而有序的教育，第一年學習因明基礎《心類學》及《因類學》，然後是《現觀莊嚴論》七年，《中觀》三年，《俱舍論》及戒律共四年，《釋量論》則貫穿於整個修學課程。其間每年都



必須背誦 60 篇以上的長頌詞，若不能完成，則取消參學資格。在所有的顯宗課程結束後，經過嚴格的考評，方可進入密宗的修習。

All students are subject to a very strict and progressive education program. The first-year curriculum includes basic *Buddhist Logic (Hetuvidya)*, studying the knowledge gained by means of the senses and the knowledge gained by means of inference. This is followed by a seven-year study of *Ornament of Clear Realization*, three years on *Madhyamaka*, four years on *Abhidharma-kosa Shastra* and *Vinaya*, while *Compendium of Valid Cognition* runs through the entire program. Everyone is expected to learn by heart 60 prose chapters or more, and failing to do that means expulsion. Only after a student finishes all these curricula in Sutrayana and passes strict examination and evaluation can he embark on the secret Mantrayana studies.

桃李不言，下自成蹊。由於這種幾近苛刻的管理，致使該寺聚集了各路精英，培養了一大批出類拔萃的僧才。

As the saying goes, a man of true worth naturally attracts admiration. The monastery's strict and nearly oppressive administration has attracted elites and brains from all over the world, and it in turn has graduated many preeminent monks.

聽了他的講述，令我對該寺的管理體制欽佩不已，多年以來，由於缺乏外力的鞭策，致使我的惰性與日俱增，想看的書、想做的事，常常因為懈怠與散亂而放棄。對於我這種缺乏自制力的人，實在需要外力的鞭打，使我精進、令我警醒、促我進步。

His description stirs in me great respect for the administrative system of the monastery. For many years I have grown lazier due to the lack of external push. My sloth and distraction have killed many of my plans to read certain books or undertake tasks. For a person lacking self-discipline, I really could use a strong, external lash to incite in me diligence, rattle me up, and force me to make progress.

壬午年五月二十三日

2002年7月3日

*23rd of May, Year of RenWu*

*July 3, 2002*



## 瀕死 | *Nearing Death*

兒時的夥伴尤諾得了一種奇怪的病，一半的臉莫名其妙地腫脹，不僅影響日常生活，更因壓迫神經而危及生命。經多方治療，終不見效，如今已回天乏力，不得不離開膝下的一群兒女，離開生長多年的家鄉，被家人送至學院，等待死魔的判決。

My childhood friend Yuno has been stricken by a strange disease, half of his face started to swell up inexplicably. The ailment not only affects his daily life but also has become life threatening, as the nerves are compressed. Many treatments have all proven ineffective and his situation is now beyond medical intervention. Having no other choice but to leave behind his children and hometown, he comes to the academy with his family, to wait for the final verdict from the Lord of Death.

今天我去看他，令我難以置信的是，從他扭曲的臉上怎麼也搜尋不到他年輕時英俊的痕跡。對於我的安慰和祝福，他報以牽強的笑容，使他的臉顯得越發怪異。讓我無論如何也不能將眼前的尤諾與我心中那個快樂的牧童尤諾聯繫在一起。

I paid him a visit today and was shocked to see his twisted face, which revealed not a single trace of his handsome and youthful years. On hearing my consolation and good wishes, he forced a smile, which made his face even more gruesome. It's



almost impossible for me to associate the Yuno in front of me with the Yuno in my memory as a happy shepherd boy.

想起曾經在一起的放牧生涯，我們總是那麼無憂無慮。清晨，陽光與清霧伴隨著我們出遊；傍晚，山歌與彩雲陪同著我們歸家。尤諾是夥伴中最英俊、最快樂的。如今，美好的日子已如流水一般飄逝。兒時的夥伴相見，竟然恍如隔世。

We were so merry and carefree back then, herding animals together on the pastures. Early in the day, we set out in the morning sun and misty fog; late in the day, we went home under the rosy clouds while singing folk songs. Yuno had been the most handsome and the liveliest among the bunch of us. Yet time and tide have washed away the beautiful days; now coming face to face with my childhood buddy, it just seemed so long ago.

人生總是這樣悲歡無常，歡笑過後常常伴隨著哀痛，短暫的晴朗就會迎來數日淒風苦雨，若不知以佛法拯救自己，終將被業力的赤風推動，被動地迎接漫漫中陰路，淒迷地等待未知的來世。

Life's happiness and sorrow are always fickle. Joy is inevitably followed by misery, just like nice brisk days are followed by windy rainy ones. Unless one finds Dharma as the saving grace, one will eventually be blown about by the unrelenting karmic wind helplessly, landing in the treacherous intermediate state to wait miserably for the unknown future.

不幸之中的萬幸，在他最艱難的時候，他知道求助於佛法，僅憑這點信心，他也會走得較好。古人云：“天堂人樂成佛難，閻浮人苦成佛易。”



因為天界的人太快樂，過於放縱，終將樂盡苦來，成佛無門；閻浮提的人固然痛苦，但卻因痛苦而生懲戒之心，並可依此而最終成佛。

Yet it is a great consolation that out of this calamity, Yuno chooses to make Buddhism his refuge. Simply by the faith he has now, he'll have an easier departure. It has been said: "Extreme happiness in the god realm prevents celestial beings from attaining enlightenment. Miserable sufferings in the human realm facilitate humans to attain Buddhahood." Heavenly beings indulge themselves in extravagant pleasures and exhaust their merits, resulting in ultimate downfall and cutting off of Buddhahood. Conversely, the sufferings in the human world, though painful to endure, act as spurs and warnings that lead humans onto the path of liberation.

如果善加利用，病痛反而會成為成佛的良方，違緣也會轉為順緣。我祝福尤諾，希望他能明白這個道理。

With skillful methods, diseases can be transformed into prescriptions of liberation and unfavorable conditions into auspicious ones. I wish Yuno all the best and pray that he will understand these teachings.

壬午年五月二十四日

2002年7月4日

*24th of May, Year of RenWu*

*July 4, 2002*

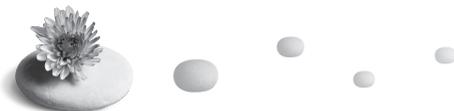
## 靜思 | *Quiet Contemplation*

一場雨染綠了芳草，庭前院後的花兒肆意地開放著。坐在院中，翻開《寶篋經》，上面寫著：“初學者為令自心寂靜調順，應居於靜處。”確實如此，在修行未證得境心無二前，我們應當遠離散亂。

A shower enlivened the grass, making it look as if it had been sprinkled with a green dye. Flowers on the front porch and in the back yard bloomed lavishly. Sitting in the yard, I turned the pages of *Sutra of Jewel Chest* and read this passage: “In order to attain a peaceful and supple mind, a beginner should train in a solitary place.” Indeed, until we have merged appearances and mind, we should stay away from distracting surroundings.

無垢光尊者也說：“自己未得境界前，易受慣鬧干擾，應依止靜處。”很多人喜歡弘法利生，如果自心能與訣竅融為一體，則無論行住坐臥皆是修道，佛法以外本無世間法。宇宙山河，森羅萬象，十方國土，皎然清淨。能達到如此境界，則如何行事都無所謂。

Longchen Rabjam also states: “Before attaining realization, a person’s mind is easily influenced by external distractions. Therefore, one should stay put in a tranquil place first.” This advice is particularly apt for those who aspire to teach the Dharma and benefit beings. By initially practicing in solitude, one melds the master’s pith instructions into the mind. One sees that apart from the Dharma essence, there are no worldly appearances and all activities of walking, sitting, standing, or sleeping are none other than practices. When one perceives all things in nature and all cosmos in 10 directions as clear,



pure appearances, one will be able to accomplish any undertaking effortlessly.

夏瓊寺大格西夏爾東在《菩提道次第論》中云：“若外境對自心無有危害，法心合一，去到北京、天津等大城市弘法，則值得隨喜。但尚未證達此境者，需獨自修行。弘法好，獨修更好。”

The great Geshe Shardong of Shyachung Monastery says in *Essays on the Stages of the Path to Enlightenment*: “If one has become immune to external ills and has melded the Dharma with the mind, then his spreading the Dharma in big cities such as Beijing or Tianjin is a feat worth rejoicing. However, before attaining such realization, one should practice by oneself. It is great to teach the Dharma, but it is even better to practice solitarily.”



豎耳傾聽，除了一兩隻鳥兒偶爾劃過上空，發出翅膀煽動的撲拉聲，萬籟俱寂。舉目環顧，除了院子裡的花燦爛地張揚著，滿目清涼。

Listening with all ears, I only heard the flapping wings of birds gliding over the sky now and then. Silence reigned everywhere. Looking around, the surroundings were cool and subdued, but for the flowers in the yard showing off unabashedly.

雖然這裡是幾千人彙集的道場，因為上師三寶不可思議加持力所致，人人以調伏自心為己任，即使是已證悟的成就者，也是韜光養晦，不露鋒芒，使喇榮溝成為人丁興旺的寂地。此生能在此寂地成為一員，真乃三生幸事！

Larung Gar is the home of thousands of Dharma aspirants. Through the inconceivable blessings of our beloved Guru and the Three Jewels, people here are committed to the task of taming their own minds. Realized practitioners will still hide their accomplishment and keep a low profile, making Larung Valley an alcove attracting many spiritual seekers. I feel utterly fortunate that I am at this serene land and can be a member of this community!

壬午年五月二十五日

2002年7月5日

*25th of May, Year of RenWu*

*July 5, 2002*



## 恆記 | *Remember Always*

多芒寺伏藏大師德欽朗巴（大樂主）生於十九世紀末，其生前曾親見蓮師，色身常往來於人世與蓮師刹土之間。其流傳於世的伏藏與論著一共十三函，今天於一寂靜地有幸得見他給弟子烏金的一段教言：“頂禮上師！願我們能在寂地修持！道友是最好的年輕僧人（意指烏金）。五濁興盛之時，身處靜謐山谷的多，實修的卻寥寥無幾。時常散亂懈怠是修行的大違緣，無稽之談是毀壞自他的因，應儘量止語；無有閒暇是缺乏安樂的因，



應斷除瑣事；貪財吝嗇是通往惡趣的因，應知足少欲；裝模作樣欺騙他人終將毀壞自己，應常處卑位；若隨意享用三寶財產，將感受嚴厲果報，應恆常修持；行為粗暴毫無意義，應寂靜調柔。恆常如此行持，定得上師加持，不久即能成就蓮師刹土的果位，與此結緣者必得解脫。”可惜，這些具有真知灼見的告誡卻並未引起後人的警覺，大量的修行人自甘墮落，下喬入幽、與俗為伍。奔走於增長三毒之事，頻頻造作深墮阿鼻地獄之罪孽。實在令人扼腕。

Dechen Lingpa (The Lord of Great Bliss) of Dhomang Monastery is a great tertön of the late 19th century. In his lifetime he had many visions of Guru Rinpoche and often traveled freely between this world and Guru Rinpoche's Pure Land. He left 13 volumes of shastras and termas. This is an instruction he gave to his disciple Urygen that I happened to read today in a quiet corner:

Homage to the Guru! May we have the opportunity to practice in a tranquil place! Urgyen, you are the best among the young Sangha members. Listen, in the age of five degenerations many practitioners may choose to stay in secluded valleys, but very few practice authentically. Being slothful and distracted is the biggest obstacle to practice, and meaningless talk is the cause for the downfall of oneself and others. So try to hold your tongue. With no leisure time, you cannot enjoy peace and joy, so cut off trivial involvement. Craving and stinginess are the thruways leading to lower realms; therefore, subdue your desires and be contented. Showing off and deceiving others will bring ruin to yourself; therefore, constantly maintain a humble profile. Helping yourself freely with the properties of the Three Jewels begets severe retribution; therefore, be mindful of your conduct at all times. Imprudent and rude acts accomplish nothing; therefore, behave in a smooth and gracious manner. Urgyen, if you practice always as such, the guru's blessing will come to you. You will attain accomplishment of Guru Rinpoche's Pure Land in no time. Anyone who has encountered these teachings will no doubt be liberated.

Regrettably, this incisive advice with deep insight has not incited vigilance in later generations. Many practitioners instead give themselves over to vice. Like a bird falling from tall trees to a dark abyss, their views are reduced to earthly vulgarity. Driven by the three poisons, they constantly commit evils that are the millstones to the Hell of Ultimate Torment. Isn't it bitterly disappointing and lamentable!



但願這些教言，能給世人一些啟迪。

I hope these teachings are enlightening and inspiring to many people!

壬午年五月二十六日

2002年7月6日

*26th of May, Year of RenWu*

*July 6, 2002*

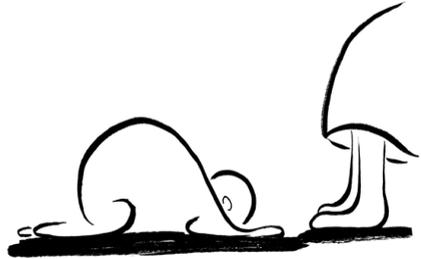
## 敬師 | *Veneration to Guru*

今天有幸得以拜讀大智者夏嘎措知讓珠撰寫的上師略傳，夏嘎巴對上師的信心是無與倫比的，他寫的每一首金剛歌，都以歌頌讚歎上師為主題。Today I had the privilege of reading a concise biography by the great wisdom being Shakab Tsozhi Rangzhu on his spiritual master. Every vajra song composed by Shakabpa is in praise of his master, revealing his incomparable devotion toward his guru.

他的上師語自在法王是蒙古國王，他第一次見上師，是在一次金剛娛樂法會期間，上師正與王妃一起坐在草地上欣賞節目，拜見上師後，得師攝受並從菩提道次第起修，後

來得密法灌頂，並聞聽《七寶藏》，獲得殊勝教言。當他準備到寂地修持時，上師告訴他：我們相聚的時間不長，不要離去。他聽從師教，並與上師一起到一寂靜地方修煉。在那段與上師共處的日子裡，他每天轉繞上師的帳篷。承蒙恩師加被，他的信心也與日俱增。

His guru His Holiness Lekshey Wangpo was a Mongolian monarch whom he met for the first time at a Vajra Festival. The master was sitting on the lawn with his consort, enjoying the carnival shows. Shakabpa paid homage to the master and was accepted as a disciple. He then embarked on practice, first studying the stages of the path to enlightenment, followed by receiving empowerment on the secret Mantrayana and transmissions on the supreme *Seven Treasures*. When he was contemplating a solitary retreat, his master



advised: “Our days together are numbered, do not go away.” He listened and followed his guru to a secluded place to practice together. During that period, he made circumambulations of the guru’s tent every day. With the teacher’s blessings, his faith grew stronger day by day.

後來，經過上師開許，他去到青海湖心修煉，他將自己修行的山洞用土石封住出口，夜以繼日地專心苦修。一天，他在夢中夢見一名騎著藍色駿馬的人告訴他說：“你的上師去了別處，你想見他嗎？”他不假思索地連忙跟隨此人返回上師駐地。

Later the teacher gave him permission to go to Qinghai Huxin for practice. There he sealed his retreat cave with boulders and mud, locking himself up, and practiced with unyielding effort. One day he dreamed of a man riding a blue steed. In the dream the man told him: “Your master is going to another land, do you want to see him?” Without a second thought, he joined the man to go to his teacher’s seat.

當回到上師原來的住處時，上師已不見蹤影。他問騎藍馬的人：“上師去哪兒了？”“自由空行剎土。”騎馬人一邊回答，一邊快馬加鞭地往前飛馳。

By the time they reached their destination, the teacher was nowhere to be found. He asked the man on the blue horse: “Where is my teacher?” “He is now in the Dakini Land of Freedom,” the horseman answered as he whipped the horse and galloped on with tremendous speed.

又走了很遠，看見成千上萬的人手持寶幢、寶傘、鑼鼓在迎接上師，見到朝思夢想的上師，他含淚執意祈求道：“上師可否帶我一起走？”上

師說：“不行，你要回去好好修持，並盡力弘法利生。”給他作加持後，便向前開拔。此時，天邊湧出無數天人、天女前來恭候上師，他一直凝望著上師等人的身影，直至消失無蹤。當他醒來後，枕頭已被淚水浸濕。後來他得知，上師的確已在那天示現圓寂。

After a long ride, he saw tens of thousands of people holding precious parasols, jeweled umbrellas, gongs, and drums, in a procession welcoming his master. Bowing to the master of his endless yearning, he implored with tear-filled eyes: “Master, please take me with you!” His guru said: “Not now. You have to go back and practice. You should strive to benefit beings.” The master then blessed him and went on his way. Presently, inconceivable numbers of gods and goddesses streamed out from the sky, respectfully greeting his guru. He kept his eyes on his master until the huge entourage disappeared from sight. When he woke up, his pillow was wet with tears. He learned later that indeed his master had passed away on exactly the same day.

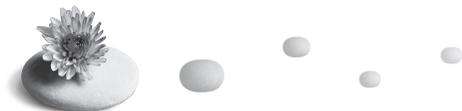
意傳加持是多麼的了不起！願我也能生起像夏嘎巴對上師一樣的信心。How marvelous are mind-to-mind blessings! May I arouse the same strong faith as that of Shakabpa to his guru!

壬午年五月二十七日

2002年7月7日

*27th of May, Year of RenWu*

*July 7, 2002*



## 夢境 | *A Dream*

在夢中，我來到了以前放牧的加嘎地方，與來自印度的觀世音菩薩的化身共度了七晝夜的美好時光。在快樂的短暫時日裡，我每天恭敬承侍，恆常不離左右。

In my dream, I was back in the Jiagar land of my old herding days. For seven wonderful days and nights, I was in the presence of a great master, the emanation of Avalokitesvara from India. In this short happy moment, I served the master with reverence, always staying right next to him.

他穿著平常的衣服，舉手投足都顯得那麼和藹可親，無一不顯露出他是真正的善知識，使我時時刻刻都沉浸在無法言表的幸福之中。

He was wearing his regular outfit; every gesture of his was imbued with kindness and warmth, revealing fully his quality as an authentic spiritual friend. I couldn't but feel drenched in wordless happiness at every moment.

七天的時光眨眼即逝。

Seven days went by in a blink.

最後一天，他告訴我說要留下一些教言給我。我欣喜若狂，本來一直盼望有此幸運，但一來覺得自己福德淺薄；二來也怕沾染世間八法的垢障，所以一直未敢祈請。能夠如願以償，豈不讓我喜出望外？

On the last day, he told me he would like to leave me a few teachings. I was beyond elated. I had been secretly hoping for such good luck but was too afraid to ask, knowing well my lack of merit and the possible sully by my

eight worldly stains. Now that my wish would be granted, how could I not be overjoyed?

我取出一隻藍色的筆，恭敬呈上，只見他在信箋上寫道：“見解以中觀為根本，行為以利他為依託……”。將一切教法提綱挈領，歸納為兩頁半的文字。前面寫得很潦草，後面逐漸工整，書寫完畢後交與我並讓我頂禮，他將經書放在我頭頂，我祈求念經加持，他念誦了一段《竅訣寶藏論》中的發願詞：“願我乃至生生世世中，獲得具足七德之善趣；願我出生立即遇正法，具有如理修持之自由；願我……”一

開始，聲音非常洪亮清晰，後面聲音逐漸消失，顯得隱隱約約。當時的場景歷歷在目，如同身受。我記得當我目光下垂時，很清楚地看見他的紅色皮鞋發出柔和的光，顯得很美。

I handed the master humbly a blue pen and saw him writing on the pad: “Build your view on Madhyamaka, direct your activities to benefiting others...” He summed up the most essential points of all the doctrines in two and a half pages. He wrote at first with scribbles and then more neatly. After finishing, he handed it to me and let me pay homage to it. When he placed the scriptures on my head, I besought his blessings, and he recited the aspiration prayer in *The Precious Treasury of Pith Instructions*: “In all my lives, may I be born in higher realms and possess the seven noble qualities. May I encounter the Dharma the moment I am born. May I enjoy the freedom to practice the authentic Dharma. May I...” His voice was sonorous



and clear in the beginning, and then grew faint and indistinct. Even now the surroundings in the dream remain vivid in my mind, as fresh as I am still experiencing it. I remember when I bowed down, my downcast eyes met the soft glow from his reddish-brown shoes, which was beautiful to behold.

巧合的是，第二天，謝布堪布在幫我收拾屋子時找到了已經丟失很久，他以前送我的一件禮物。

Fortuitously, the next day when Khenpo Shebul was helping me straighten up my place, he found a gift given to me by the master that had long been lost.

以上所說，只是為了與人分享快樂，絕非妄語，更不是為了炫耀，信不信隨你。

I have told this story with the only intention of sharing my happiness. I am only speaking the truth, without the slightest desire to brag. Please take it for what it is worth.

壬午年五月二十八日

2002年7月8日

*28th of May, Year of RenWu*

*July 8, 2002*

## 師教 | *Teacher's Advice*

佛教徒常常以“依法不依人”來否定別人的見解，但在上師的問題上卻應另當別論。

While trying to refute another's viewpoint, some Buddhists often put forth the quote: “Do not rely upon the person, but upon the Dharma.” But when the issue is that of spiritual teachers, there is an exception to the rule.

學習世間的學問，尚需要對師長的恭敬仰慕之情。修行想得成就，則完全仰仗對上師的恭敬心。記得阿難曾說過：弟子的成就絕大部分依靠上師。世尊糾正道：弟子的成就完全依靠上師。顯宗尚有此言，更何況密法？



In acquiring worldly education, students are expected to have respect and trust toward their teachers. In spiritual practice, moreover, accomplishment is totally dependent upon students' faith and devotion toward their masters. Ananda once said: “A disciple's attainment is mostly dependent on his spiritual teacher.” The Buddha was quick to correct him: “A disciple's accomplishment is *entirely* dependent on his spiritual teacher.” If such a principle applies to the Sutrayana, what needs to be said of the secret Mantrayana?

八世噶瑪巴不動金剛曾說過：即使上師令你去殺父親，你也應遵照執行。紅帽法王也說過：上師將帽子說成是鞋子，或者將鞋子說成是帽子，



你也應當謹聽遵命。這是對修習密法的人的基本要求。所謂根器差別，全在弟子的信心，上等根器也就是上等信心；中等根器也就是中等信心；下等根器也就是下等信心，這是一條顛撲不破的真理。如果能從心底裡視師為佛，那他與成就也僅一步之遙。

The Eighth Gyalwa Karmapa Mikyö Dorje says: “Even if your guru orders you to kill your father, you should follow his instruction to the letter.” Shamarpa, Holder of the Red Crown, also teaches: “Even if your guru calls a hat a shoe, or a shoe a hat, you should still take his word.” This kind of attitude is the basic prerequisite for anyone who seeks the secret Mantrayana. What sets disciples apart is nothing but the strength of their devotion. High acumen means immense devotion; mediocre ability equates to moderate devotion. Inferior capability comes from little devotion. This is an incontrovertible truism. If a person regards his teacher as a real Buddha from the bottom of his heart, then accomplishment for this person is merely one step away.

當帝諾巴強迫那諾巴從樓上跳下時；當瑪爾巴命令密勒日巴搗石造房時，正是因為對上師堅定不移的無偽信心，才使那諾巴和密勒日巴毫不猶豫地謹尊師教，瞬間圓滿了無數資糧，造就了兩代空前絕後的宗師，也為我們後人留下了在尊師重教方面彌足珍貴的行為榜樣。

Milarepa and Naropa followed instructions from their gurus without the slightest hesitation: Naropa jumped from high towers when forced by Tilopa, and Milarepa hauled boulders to build houses when ordered by Marpa. They did so out of unshakable devotion to their gurus and as a result were able to accumulate innumerable merit in an instant, and went on to become the two

unsurpassable masters in history. They have left us the best examples of how to follow a spiritual teacher.

不論你是修學哪一個宗派，如果違背師教，自救尚不可能，又怎麼能言及其他呢？

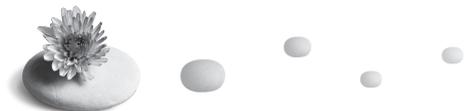
In any lineage practice, whenever a breach is made against the teacher, not even self-liberation is possible. If this is the case, how can any other achievement be bragged about?

壬午年五月二十九日

2002年7月9日

*29th of May, Year of RenWu*

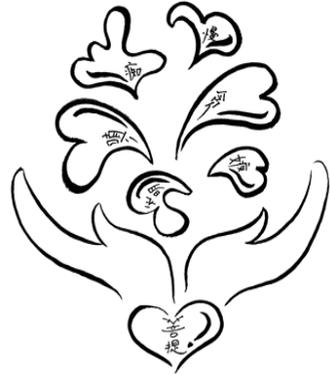
*July 9, 2002*



## 降魔 | *Subjugating Demons*

很多人都懼怕魔鬼，世間人發明了很多降魔除害的方法，包括一些佛教徒也視魔為害，以嗔心念誦猛咒以行降伏，殊不知此作法已與佛教本質大相徑庭。

Many people are frightened of demons. In order to drive away negative forces or subjugate devils, humans have come up with various methods, including the wrathful incantations recited by some Buddhists. But regarding demons as evildoers and vanquishing them with animosity run completely against the Buddhist's basic philosophy.



佛教是以慈悲為根本，喪失根本之行為均非正法，烏鴉且知反哺，羔羊尚能跪乳，作為已發殊勝菩提心的大乘佛子，豈能坐視往昔父母痛苦於不顧，而一味施行誅法？對一些造作惡業的天魔外道，雖然密宗對獲得成就的密法師，開許以降伏法將其神識超拔於淨土，但作為無此能力的異生凡夫，從無有此開許。況且，一切降伏門，均以菩提心為前提，若喪失菩提心，只會令外魔越伏越多。

The foundation of Buddhism is love and compassion; anything that deviates from this basis is non-Dharma. In the animal kingdom, crows are known to repay parents' kindness by bringing food to them, and lambs take mother's milk on bent knees. How could we Mahayana practitioners who should have generated the precious bodhichitta, indulge in subjugating enemies and

turning a blind eye to the sufferings of our parents of the past? In the secret Mantrayana there are special ways to subdue heretics or demons that commit pernicious acts. However, only accomplished masters can legitimately practice subjugation and transfer the “liberated” consciousness to the Pure Land. No permission has ever been given to common people who lack such capabilities. Moreover, the prerequisite of all subjugation practices is bodhichitta; lacking it, one is likely to call in more and more malevolent gods and demons.

若能常行布施，發菩提心，則一切魔障不會侵害。《說甘露經》云：“何人具五種法，邪魔外道不能害，長壽且速得佛果，何五？不間斷法布施；於眾生無畏布施；修慈悲喜捨；常修葺舊佛塔；恆常對眾生發菩提心。若具此五種法，非但魔王不能害，包括魔王眷屬也不得親近。”

Performing acts of generosity and arousing bodhichitta will render one immune to the harms inflicted by all kinds of demons. The *Sutra on Amrita Deliberation* states: “Anyone having engaged in the five conducts will be protected from the ills caused by demons or heretics enjoy a long life, and attain Buddhahood. What are these five? They are: having continuously given Dharma; having offered protection from fear to beings; having practiced love, compassion, joy, and equanimity; having mended worn-out stupas, and having always aroused bodhichitta toward beings. By possessing these five qualities one will be impervious not only to a demon’s attack but also to those from the demon’s accomplice.”

於此眾生貪欲增上之惡世，如果因常作惡夢、受用損耗、瘟疫流行、煩惱叢生而認為是著魔，或者被魔附體，被魔加害之時，切不可嗔怨外境，



應恆時於諸所緣眾生起猛厲悲心，依經中所說而修，佛金剛語絕無欺惑。一定能消除違緣、增上順緣、息滅惡夢、遠離魔障，最終圓滿二資、成就二利。

In this degenerate period when beings' greed is raging, people tend to regard misfortunes—having nightmares, losing possessions, being ravaged by epidemics or troubles—as harms inflicted by demons or as a result of being possessed by them. At this critical juncture, we must not engender enmity against external objects, but rather always arouse strong compassion toward all beings involved. If we practice as prescribed in the scriptures, the Buddha's adamant words will never fail us. Negative conditions will certainly be pacified while favorable ones arise; nightmares and demonic influences will also disappear. In the end, we will accomplish the two accumulations and attain the two benefits.

只可惜現在依佛經修持的越來越少，而聽信邪說的卻越來越多。

But nowadays, fewer and fewer people are willing to perform authentic Dharma practices while more and more are drawn into the fold of perverted views. What a shame it is indeed!

壬午年五月三十日

2002年7月10日

*30th of May, Year of RenWu*

*July 10, 2002*

## 法施 | Giving Dharma

法布施即是為其他眾生講經說法，如果發心純正，則其功德很大。《人非人冬波請問經》云：“佛白阿難曰：‘法布施可滅煩惱，財布施得身體堅固。欲滅煩惱之人行法布施，具息滅貪、嗔、癡，增上智慧等三十二功德。’”

Giving Dharma means helping others on the spiritual path by explaining the Dharma, transmitting the texts, and so forth. If done with pure intention, it is extremely meritorious, as it says in *The Sutra Requested by Kimnara Tongpor*: “The Buddha told Ananda: ‘By giving Dharma, one pacifies afflictive emotion; by offering material goods, one begets strong physique. Those who aspire to subdue their negative emotions should practice giving Dharma, an act that confers 32 good qualities—conquering lust, animosity and ignorance, gaining wisdom and so on.’”

時常為人講經說法，是大布施。甚至對一兩個人宣講一偈，功德也不可思議。《彌勒請問經》云：“佛告彌勒：‘若人以七寶遍滿恆河沙數三千大千世界，供養十方諸如來，又若人以慈悲心宣講一偈，前者之功德不及後者千百萬分之一。’”可見法布施利益之深遠。

To explain Dharma to others often is an act of great generosity. Even explaining a single verse to one or two persons will generate inconceivable merit. *The Sutra Requested by Maitreya* says: “The Buddha said to Maitreya, ‘Suppose someone had filled as many world systems as there are grains of sand in the Ganges with seven precious jewels and offered them as a gift to the Tathagatas of 10 directions; and suppose someone else with a compassionate



heart had elucidated but one Dharma stanza to others. Then the heap of merit begotten by the former does not approach a billionth part of that of the latter.” It is obvious, then, that giving Dharma creates immense benefit.

在漢地，宣說佛法成了法師的專利，其他人都礙口識羞，彷彿宣說佛法也成了丟人現眼的事，真是榮辱不分的邪見。《無垢稱經》云：“佛告梵天曰：‘此法門中宣說一偈，乃大布施。’”《般若八千頌》云：“無論善男子、善女人，令人閱讀、意念、受持，功德不可思議。”且不論為人宣講佛法，即使勸說別人翻閱經書，其功德也不可衡量。



In Han China, expounding the Dharma has become the exclusive domain of Dharma teachers; others tend to feel embarrassed and keep their mouths shut, as if teaching the Dharma would make a spectacle of themselves. This is a wrong view that fails to distinguish honor from disgrace. As the *Sutra of Stainless Praise* puts it: “The Buddha told the Brahma: ‘To take from my teachings but one stanza and illuminate it to others is a great giving.’” In *Perfection of Wisdom in 8,000 Lines (Aṣṭasāhasrikā Prajñāpāramitā Sutra)* the Buddha says: “Suppose a son or daughter of a spiritual heritage had caused others to read Dharma discourse, bear it in mind, or practice it, it would on the strength of that act beget a great heap of merit, immeasurable and incalculable.” Explaining the Dharma to others or not, even advising others to read or browse the scriptures alone will also incur immeasurable merit.

世間的孝敬，以身語奉養父母為先；釋迦佛子，則以成道利生為無上之報恩。為人宣講佛法，度脫六道有情，使其永出苦難，即可報答無始以來生生世世無量父母生養教化之宏恩。

Worldly tradition deems serving devotedly one's own parents with body and speech the foremost filial piety. The Buddha, on the other hand, performed the supreme piety to his parents by attaining enlightenment and benefiting beings. Therefore, we should also strive to spread the Dharma such that all beings in the six realms are freed from suffering once and for all. In this way we can repay the vast kindness of our innumerable parents of our countless past lives for giving us life and raising us.

為了普天下的有情，承擔起續佛慧命的重擔，是我們不可推卸的責任。  
In order to benefit beings of limitless worlds, let's shoulder the task of propagating the Dharma wisdom; it is a responsibility none of us should shirk.

壬午年六月初一

2002年7月11日

*1st of June, Year of RenWu*

*July 11, 2002*



## 緣分 | *Karmic Connections*

一位廈門的居士今天來看望我，一見到我就殷殷地說：“上師啊！您一定要加持我，我的解脫就全靠您老人家了！”

A lay practitioner from Xiamen paid me a visit today. Upon seeing me, he pleaded earnestly: “Dear Lama! You have to grant me your blessings. My liberation is totally dependent on you, my venerable master!”

時常，我會聽到類似的話語。且不論我一介凡夫是否具此能力，即使是真正的具德上師或佛陀親自現前，也不可能如同扔石子一樣地將你我扔到極樂世界。如果以佛陀的大悲心即能將你我度化，娑婆世界的無邊眾生早已應該度盡，輪迴痛苦早已應該消失，何至於等到現在？

This kind of pleading is often made to me. Irrespective of my ability to do so as an ordinary being, even a fully accomplished master or the Buddha appearing in person is not a catapult that can shoot us up to the level of Pure Land. Were it the case, the Buddha, with his immense compassion, would have liberated all of us already. No one would have been left behind in this Saha world, and samsaric sufferings should have all been eliminated. But why are we all still here?

如果自己不精進，解脫是絕無希望的。《毗奈耶經》云：“吾為汝說解脫法，解脫依己當精進。”可見解脫與否，完全掌握在自己手裡。如今，我們這些前世無量佛未能度化的、業障深重的惡世眾生，值遇了恩德勝佛的根本上師，聞了解脫的無上法門，應當珍惜這難得的暇滿人身，並猛厲修持正法。

Without expending any effort on our part, there is absolutely no hope for our own liberation. *The Sutra of the Discipline (Vinaya Sutra)* says, “I have already shown you the way to liberation, but your liberation depends on you, so exert effort.” It is clear that we ourselves hold the key to our liberation. Inconceivable numbers of Buddhas have already come, but their compassion has not been enough to save us and we are completely in the clutches of our negative actions. Now that we have met our root guru whose kindness to us surpasses that of the Buddhas and who has taught us the supreme way of liberation, we should cherish this precious opportunity and practice the Dharma with unrelenting resolve.



如果不以強烈的信心與精進修持，如同倒扣的水器不能顯現月影一般，自己也不會與法相應，三寶的加持也不可能得到。《華嚴經》云：“如月縱出升，非器不顯現，佛陀大悲月，亦不照無緣。”如果緣分不具足，佛陀也無能為力，精進修持才是最好的緣分。

A water container turned upside down will reflect no moon image. Likewise, a practice devoid of diligent effort and intense devotion will make no



connection with the Dharma or the blessings of the Three Jewels. As it says in *The Avatamsaka Sutra*:

High up in the sky the moon is shining  
Yet no reflections appear in unsuitable vessels.  
The moonbeam of Buddha's great compassion, likewise,  
Will not reach those lacking karmic connections.

Without the coming together of favorable conditions, even the Buddha is powerless to exert any effect. The best way to gather favorable conditions, as it turns out, is none other than to practice the Dharma assiduously.

壬午年六月初二

2002年7月12日

*2nd of June, Year of RenWu*

*July 12, 2002*

## 受益 | *Helpful Teachings*

吃完中飯，關上院門，在佛堂前點上香、供上燈，一切收拾妥當，即坐下來開始我最喜歡的工作——看書。

After lunch, I closed the gate and made offerings of incense and butter lamps at the shrine. When everything was in order, I sat down and began my favorite thing to do—reading.

心情如同今天的天氣一般，既不陰也不晴，窗外鳥雀的嘰喳聲、花間蜜蜂的嗡嗡聲、桌上鬧鐘的滴答聲，更襯托了四周的寂靜。

The sky was neither cloudy nor sunny, mirroring my mood of the day. The chirping of birds outside the window, the buzzing of bees among flowers, and the tick-tock of the desk clock accentuated the quietness of my surroundings.

翻開《勇施等持經》，一段話映入了我的眼簾：“我應於一切眾生作本師想。何故？因我不知誰之相續成熟，誰之相續不成熟故。”的確如此，作為具縛凡夫，我們沒有辨別相續成熟的大成就者與凡夫的能力，但很多佛菩薩卻是顯現出各種身形來度化眾生的，在不具備辨別能力之前，我們應將一切眾生若佛看待，對其恭敬承侍。

Turning a page of *The Sutra of Fearless Offering Samadhi*, a passage caught my eye:



I should regard every being as the Supreme Teacher. Why? It is because I have no knowledge as to who among them has successfully mastered his or her mind or who has not done so.

Indeed, as ordinary beings we are incapable of telling a realized great siddha from a common being. Many Buddhas and Bodhisattvas, in order to tame sentient beings, often manifest in many forms. Therefore, until we gain that ability of discerning who they really are, we should regard all beings as Buddhas and treat them with respect.

《寶積經》也云：“迦葉，吾與同吾者可了知法與補特伽羅，凡夫不了知法與補特伽羅。否則，會墮落之故。”作為凡夫，我們無法了知法與補特伽羅，故應對一切眾生起真佛想。

The *Jewel Heap Sutra* states: “Kasyapa, only I and others of the same caliber can really comprehend phenomena and sentient beings. Ordinary people are incapable of doing so. Acting on false assumptions will cause their downfall.” As we are but commonplace people who comprehend neither phenomena nor living beings, we therefore should regard all beings as real Buddhas.

更何況，一切眾生，皆具佛性，只因迷悟迥異，才有天淵之別。但終有破開迷霧，徹見曉月之機。對這些未來佛，我實應恭敬禮待。

Moreover, all sentient beings are endowed with the Buddha nature; it is due to the degree of confusion that their appearances vary greatly. Nonetheless, clouds of confusion will eventually be dispelled and the wisdom moon will

emerge in full view. For this reason, we ought to treat all future Buddhas with respect and kindness.

短短的一句話，讓我受益無窮。不知我以後能否時時按此行持，反正我今天已發此願。

This short passage benefits me tremendously. Will I be able to conduct myself according to it from now on? At the very least, I have made my aspiration to do so today.

一陣敲門聲打破了剛才的寂靜，我又不得不出去辦事了。

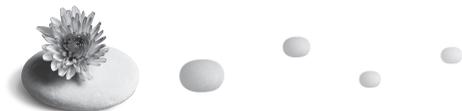
A knock on the door broke the silence of moments ago. Well, it's time for me to go out and take care of business.

壬午年六月初三

2002年7月13日

*3rd of June, Year of RenWu*

*July 13, 2002*



## 生日 | *My Birthday*

四十年前的今天，我於草場上的一頂帳篷裡呱呱墜地，如今，四十年光陰如同風馳電掣般飛逝，嗷嗷待哺的嬰兒時代，天真爛漫的少年時代，血氣方剛的青年時代，如同遙遠的夢幻一般離去。我永遠也忘不了父母的生養之恩，更忘不了大恩上師的諄諄教導，使我能從心底裡對三寶生起堅如磐石般的信念。

Forty years ago today in a yurt overlooking a prairie, I arrived in this world with a cry. Now four decades have sped away like a gusting wind or a bolt of lightning: My days as an infant who had to be fed, the naive and carefree boyhood, and the days as a vigorous young man all have disappeared like a hazy dream, an illusion. What remains indelibly in my mind is the kindness from my parents of giving me life and raising me. Moreover, I am fully in debt to my most precious Guru who, with loving tutelage, has cemented in me an unshakable heartfelt faith toward the Three Jewels.

今天，最令我欣慰的是，全國各地的道友，都為我的生日舉行了規模不小的放生活動，蒙古、北京等地都放生幾萬元以上。能令無數的生靈得救，即使別人認為虛張聲勢也是值得的。

What makes me especially pleased today is that as a celebration for my birthday, many Dharma friends all over the country are carrying out releasing live beings on a considerable scale. In



Mongolia, Beijing and other places, tens of thousands of yuan have been pooled together to save various creatures. Numerous lives are thus snatched to safety from the jaws of death; it is a worthy effort, even though some may consider it just a showy gesture.

世間的愚昧眾生，為滿足自己的饕餮之欲，以自之強，凌彼之弱，塗炭生靈。豈不知水陸飛禽之物，如同你我一樣，皆有覺知之心，雖然口不能言，但求生之情與我等無異。戕殺無辜，與禽獸有何區別？如今我們因前世善根而幸得人身，雖因前世業障習氣，不能完全戒葷茹素，但也應當厲行戒殺放生之善行。

For the purpose of satiating their palates, deluded humans with mighty power recklessly kill weaker species and plunge them into the abyss of misery. Yet all living creatures—those in the air, on land, or in the water—without exception have feelings and senses, just like you and me. Their desire to live is no different from yours or mine, even though they are incapable of speaking out. Humans who rashly kill other innocent beings are behaving like beasts—is there any difference? Now that we have this precious human existence through our past virtuous deeds, even if we are unable to abstain from meat, we must at least perform the good deed of lifesaving.

如果在將來，誰能見聞我所著、所譯的法本，並因此而生起信心，想表達自己感激之意的話，再沒有比放生更能令九泉之下的我深感快慰之事了。這也是我一直想致力於此，但卻因個人能力有限而無法成辦的心願。



In the future, should anyone arouse faith after reading my Dharma writings or my translations and wish to express gratitude to me, there is no better way than to release live beings to please my departed soul. This task has always been my earnest aspiration, yet it is still a wish unfulfilled due to my own limited capability.

壬午年六月初四

2002年7月14日

*4th of June, Year of RenWu*

*July 14, 2002*

## 老人 | *An Old Woman*

到扶貧醫院打針，途經商店門口，一位衣衫襤褸的老人，手中攥著兩元錢，以求助的目光望著來往的人群。她的臉因風吹日曬、食不果腹而顯得暗淡無光，在厚重灰塵的覆蓋下，一雙饑餓的眼睛無神地四處張望著。 On my way to get a shot at the Hospital for Aiding the Poor, I saw in front of a store an old woman clad in rags. She looked pleadingly at passersby while holding tightly two-yuan bills in her hand. Her face, beaten up by the bitter elements and stricken by an empty stomach, was pale and ashen; her eyes, covered with heavy layers of dust, hungrily searched here and there.

這是一個風和日暖的好天氣，人們都忙著採辦自己的物品，掛念自己的修行，老人的存在早已消失於他們的境界之中。他們從老人滿是污垢的裙子上踏過，連瞅她一眼的念頭也沒有在心中劃過。

The day was sunny and pleasant; people were preoccupied by their own lists of shopping or things to do. They were completely oblivious to the existence of this old woman and trampled mindlessly over her already filthy skirt. No one cast a single eye toward her.



一個小時後，當我打完針再次經過這裡，剛才的場景仍然持續地上演著，我掏出身上僅有的十元錢，放在她手裡，我分明看到溼溼的淚光在她眼中閃爍。我不忍與她對視，逃也似地走開，留下雙手合十、口中喃喃有詞的老人。



In another hour when I was done at the hospital, I walked by the same spot and saw that the same drama continued on. I took out the only 10 yuan bill I had and placed it in her hand. Her eyes began to fill with tears, but I could not bear to look into them and fled hurriedly, leaving behind me an old figure murmuring something with palms pressed together.

看著周圍漫不經心的人們，我多想說一句：善待這位老人吧！若干年以後，我們終將邁入風燭殘年，何不現在就多做一些換位思考呢？

Seeing the insensitive crowds passing around, how I wished I could say a few words to them: “Be nice to this old lady! Don’t you know that in a number of years, we will also become old and drag out our remaining years in misery? Why not try to put ourselves in her shoes now?”

回到家中，背越發疼痛，不知剛才那位老人現在怎樣？她明天的三餐又將如何應付呢？唉！

Returning home, my back pain worsened. I thought about the old lady: What is happening to her now? How is she going to manage her meals tomorrow? Alas!

壬午年六月初五

2002年7月15日

*5th of June, Year of RenWu*

*July 15, 2002*

## 健康 | *Staying Healthy*

最近時常聽到的一句話就是：“您要好好保重身體！”我的身體好像成了天底下至關重要的東西。自己也常常以“身安而後道隆”提醒自己注意日常保健，以免使不健康的身體成為修行障礙。

“Do take good care of your health!” These days, people always greet me with this bidding, as if my health has become the weightiest issue on earth. In fact, I often remind myself of the axiom: “Sound body first, then great achievement,” and I have kept up my daily health care, lest poor health should become an obstacle on the spiritual path.

今天看到一篇報導，聯合國世界衛生組織對健康的定義是這樣的：

“健康不僅僅是沒有疾病，而且是身體上、心理上和社會上的完好狀態或完全安寧。”我一下子感到釋然，原來與很多人相比，我都算是比較健康的人。至少，我沒有那麼

多的不協調、不平衡、不適應、不安寧。雖然身體對人的影響是不言而喻的，但心理因素對生理的主導作用更是毋庸置疑的。雖然我的一些皮肉血骨或內部器官時常與我過不去，但與很多人心靈上的病痛相比，這肉體上的區區病痛，實在不足掛齒。

A report I read today states the World Health Organization’s definition of health: “Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity.” Having read this, I immediately felt kind of relieved. So it turns out that I can be counted as quite healthy when compared with many others. At the very least, I have not been troubled by a lack of coordination, mental imbalance, ill adjustment, or



restlessness. It goes without saying that the body will affect the mind, but unmistakably, mental factors also exert major effects on the body. For myself, ailments in my body's components—bones, flesh, blood, or internal organs—have often plagued me, but these minor physical miseries are nothing when compared with the mental agonies suffered by many others.

我們時常因為過分重視肉體，為了這個肉身能舒適地存在，在世間的競技場上苦心鑽營、斤斤計較而導致心神不寧、情緒煩亂。作為修行人，因執著肉體而放棄精進聞思修，去追求名聞利養，更會成為修行大障。形骸非親，萬物皆幻，放下對身體形骸的執著，抵制煩惱對我們心理健康的侵蝕，才是一個真正健康的人。

Normally, we tend to attach excessive value to our physical bodies. Striving for its comfort, we fight with great pains in the worldly arena and scheme for gains down to the last detail, until we are beset with a restless mind and confused emotions. In spiritual practice, excessive clinging to the body could drive a person to pursue wealth and fame instead of to endeavor on the study, contemplation, and meditation on the Dharma, thus creating huge obstacles on the path. But our bones and flesh do not really belong to us; all the phenomena in the world are but illusory. Only by letting go our attachment to the physical body and by protecting our minds from the erosion of destructive emotions can we claim ourselves to be truly healthy.

壬午年六月初七

2002年7月16日

*7th of June, Year of RenWu*

*July 16, 2002*

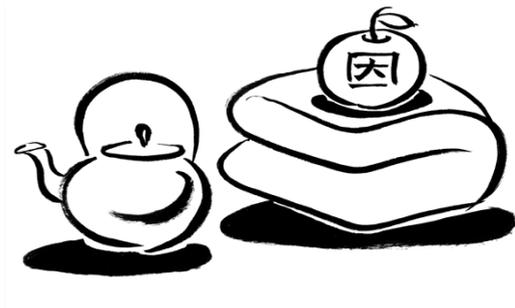
## 阿姨 | *An Auntie*

為了放生，今天去了爐霍。本打算利用放生之餘，抽空耍耍壩子，可惜天公不作美，一直淅淅瀝瀝地下著雨，看來我們的帳篷、飲料、食品算是白帶了。

We went to Luhuo today to release live beings and were hoping to take some time to hold a little fair. But our plans were thwarted by the weather; the rain fell continuously. It seemed we had wasted effort in bringing tents, drinks, and food with us.

聽說一位小時候對我很好的阿姨病了，我連忙去看看她。

One of my aunts who had been very kind to me when I was little is ill. Upon hearing the news, I hastened to pay her a visit.



她住在一間簡陋得難以想像的屋子裡，屋裡除了一床骯髒破舊的被子、一把黑糊糊的茶壺，幾乎找不到一件像樣的傢飾。

She is living in an unthinkable shabby place; other than a dirty blanket on the bed and a blackened teapot, there is hardly any other furniture in the room.



記得在我上小學的時候，她家顯得比較殷實。常常在課間，我會偷跑到離學校不遠的她家，因為在那裡我總是能找到糰粿、酥油之類的食物，以填充我那彷彿永遠也填不滿的胃。她總是那麼大方地拿出最好的東西，從無慳吝之心。

I recall her house was not too far from the elementary school I attended. At that time her family was relatively well off and I would often sneak out in between classes to her house. There I could always find the best food, like tsampa and butter, to fill my ever-hungry stomach, and she had always been generous to offer me her best, never acting stingy.

如今，91 歲的她雖然住在簡陋的破屋裡，由 50 多歲的兒子照料，但心情仍是那麼開朗，滔滔不絕地向我講述她從各處聽來的逸聞趣事，逗得我們開懷大笑。最後，她說：“不知我前世造了什麼惡業，得了這樣的病，看來只有好好祈禱三寶，才能減輕我的罪業。”

Now at 91, she has as her caretaker her son, who is in his 50s. Although her dwelling is dilapidated and miserable, she still maintains a cheerful disposition. She spouted funny tales she had heard from different sources and we could not stop laughing. Lastly, she said: “I must have committed some evil deeds in my past lives that I suffer this illness now. I can only pray to the Three Jewels faithfully to lighten my karmic retributions.”

一聽她的話，我就知道她之所以心情開朗的原因，由於誠信因果，在遭遇病痛艱難時，就不會怨天尤人，只會一心一意祈禱三寶，懺悔業障，才會感得如此心境。

Hearing her remarks, I saw clearly the reason for her cheerful mindset. Her belief in the effects of positive and negative actions is firm enough that even

when stricken with severe illness she bears no grudges toward fate or others. Instead she prays to the Three Jewels wholeheartedly and performs the purification practice sincerely. No wonder she is able to remain composed.

如果每個人都能誠信因果，那麼，即使他身處困境，都能保持愉悅的心情。

Indeed, anyone who has confidence in the principle of cause and effect will always maintain a sunny outlook, even amidst the most difficult circumstances.

壬午年六月初八

2002年7月17日

*8th of June, Year of RenWu*

*July 17, 2002*



## 宗塔 | *Zong Ta*

暴雨一夜的肆虐終於偃旗息鼓，太陽從雲層中探出了笑顏，經過雨的沖刷，空氣變得格外透明，草場也綠得令人心醉。白色和金黃色的天鵝在天空中優雅地滑翔，淙淙溪水緩慢地滋潤著宗塔草原，白色的野花繁星般地撲滿視野，蜜蜂蝴蝶在花間輕快地暢遊著，青蛙在草叢裡歡快地跳躍著，青山環繞，森林茂密。

The thunderstorm raging all night finally stopped. The sun came out smiling from behind the clouds. In the washed, transparent air, the green fields were simply enchanting. White and golden swans glided gracefully in the sky while the brooks ran gently, nourishing the Zong Ta prairie that is surrounded by verdant mountains and dense forests. Bees and butterflies danced merrily among the sprawling white wildflowers and frogs leaped playfully in tall grasses.

我來到了過去的母校宗塔中學的原址，如今這裡已改建為一所小學，過去的教室已破敗不堪，以前住過的宿舍已不復存在，原址上新修了一棟平房。

Here I was revisiting the place where my alma mater, Zong Ta Middle School, used to be. The old classrooms were in ruins and had been replaced by an elementary school. The old dormitory where I used to stay was gone, a newly built bungalow now stood there.

朝氣蓬勃的中學時光，如同電影般一幕幕地在腦海中閃現。那時，我們是那麼地充滿活力，彷彿有使不完的精力。如今，青春已棄我而去，空

餘一把老朽的身骨。過去的師長大多撒手人寰，同窗的好友紛紛與世長辭。栽植於校園旁的樹木早已枝繁葉茂、參天林立，當年參與植樹的同學卻音訊杳無、難覓蹤跡。站在學校對面的山上，回首俯視曾經生活的故跡，人事皆非，生起感慨萬千。無常真是毫無情面的裁判，吞噬了過去的一切，也使人不敢留戀現在的擁有。更使人曉知幻化的山川、假合的身體都不離無常的實質。



My lively middle school days flashed through my mind like scenes in a movie. In those days, we were bubbling over with life as if loaded with inexhaustible energy. Nowadays, my youth is gone, leaving behind only a sack of worn flesh and bones. The majority of my old teachers have passed away, as have many of my schoolmates. The saplings we planted around the campus are now towering trees adorned with luxuriant leaves, but the classmates who planted them are heard from no more or are nowhere to be found. Standing on the hill overlooking my old school, I was choked with emotion; as things change, so do humans, only worse. Impermanence, like an iron-faced umpire, swallows up all there was in the past. It allows us no clinging to what we have now. It forces us to see the fleeting nature of the illusory landscape and the composite human body.



略感欣慰的是，一位當年的同窗拉布，現已出家，在對面山上有四、五十人的寺廟裡擔任住持，每天為他們宣講佛法。使我在滿目的無常中感受到一絲永恆的光芒。

But there is also something to be happy about. My classmate Lhapu has taken the Buddhist ordination and is now the head monk of a monastery on a facing mountain, teaching Dharma to 40 to 50 monks every day. Thinking of him made me catch a glimpse of the everlasting beacon amidst the rumbles of impermanence.

壬午年六月初九

2002年7月18日

*9th of June, Year of RenWu*

*July 18, 2002*

## 多芒 | *Dhomang Monastery*

應多芒寺眾多人的邀請，我今天也鸚鵡學舌，為該寺的僧人談了一點自己的體會：多芒寺歷來由戒律清淨的大德住持，因為德巴堪布年歲已高，本寺雖然目前比較興盛，且擁有一些堪布大德，但真正能主持工作的大德仍然匱乏，寺院面臨新老交替青黃不接的局面。

Having been invited by a number of monks to visit Dhomang Monastery, I went there today to give a talk. At the risk of saying nothing new, I nonetheless shared with the Sanghas my personal concerns: Dhomang Monastery has always been run by eminent masters who have upheld pure precepts, such as Khenpo Depa who is now a ripe old age. Although the monastery is thriving and has trained many learned khenpos, there is a gap between the old and young generations. It is in want of young able leaders who can really take over the administration.

作為寺院的一員，我們肩負著寺院生死存亡之重擔，不能隨波逐流，應有開闊的心胸、遠大的抱負，不能貪圖眼前的溫飽，不應在穿著、住房上相比，而應比慈悲、比智慧。格魯派一位大德講過：“如果沒有看破世間，形象上的聞思修毫無意義。”

As members of the monastic order, we have on our shoulders the important mission of ensuring its survival and transmission. We must maintain a great



aspiration and an open mind, steering our own course steadily without being swept away. The comfort of this life is not what we are after. We should rival each other on the possession of wisdom and compassion, rather than that of wardrobes or mansions. A Gelug master once said: “Without renouncing the mundane world, all the study, contemplation, and meditation are but semblances of the real thing. They are entirely meaningless.”

我將札嘎活佛寫的《山法寶鬘論》發給他們每人一本，希望他們能追隨前輩的足跡，在聞思的基礎上尋求內心的安樂。

As a gift, I left each one of them a copy of *Jewel Garland from a Mountain Hermitage* by Tulku Zagar. It is my sincere wish that in following the footsteps of our predecessors, they would all find inner peace and joy based on learning and meditation.

雖然在座的很多人從未與我正面交流，但同為棄離塵世，尋道求度的出家人，我們的心靈是相通的，我非常樂於將自己在尋求解脫道路上的感悟和教訓與人共勉。一位真正的修行人，要甘於寂寞，不能為世間瑣事而囿，閻浮提苦事無窮，醉生夢死於逸樂之中，欲求出離，南柯一夢而已。自不能度，何談度人？再不要被貪嗔癡所拘了！三思！三思！！

Even though I did not talk in person to many of the Sangha members, I felt a kindred spirit with them, as we are all monks who have renounced the world to seek liberation. I am more than happy to share my experiences gained while trudging along the spiritual path. An authentic practitioner must accept loneliness willingly and be free from worldly trappings, as there is no end to samsaric involvement. Without giving up indulgences in sensual pleasures, how can one talk about renouncing the earthly life? That person is

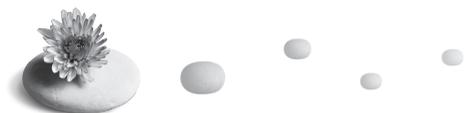
only dreaming. When one has not yet liberated oneself, what can be said about liberating others? Do not be ensnared by lust, hatred, and delusion anymore! Think thrice! Think thrice!

壬午年六月初十

2002年7月19日

*10th of June, Year of RenWu*

*July 19, 2002*



## 開光 | *Consecration Ceremony*

今天，多芒寺新築成的釋迦牟尼佛塔舉行開光典禮。恰逢藏曆六月十一日。今天和十三日，也是一年一度供護法的日子，來自上下羅科馬鄉九個村的幾千信眾，身穿節日的盛裝，駕馭著驃悍的駿馬，聚集在左當草原上。

Dhomang Monastery held a consecration ceremony today for its newly finished Stupa of Shakyamuni Buddha. The date happened to be June 11 in the Tibetan calendar, which along with the 13th marks the annual Offering Day to Dharma Protectors. Dressed up in festival outfits and riding their strong horses, people from the nine villages of greater Luokema Village congregated on the prairie of Zuo Dang.

方圓兩公里的草原上紮滿了各色帳篷，柯洛河在陽光的照射下，波光粼粼，折射出寶石般的耀眼光芒；四周的山巒青翠欲滴，宛如錦緞織出的帷幕；山雀在林中婉轉地歌唱，彷彿天界傳來的音樂。這如同仙境般的土地也是吸引我四十年前探出母體，迫不及待地來到人間的地方。



A variety of tents were set up two miles around the prairie. Under the full sun, ripples from the Ke Luo River sparkled brilliantly like shining jewels; the lush greens of the surrounding mountains resembled brocade draperies. Birds chirped in the woods, their melodious tones were like celestial music. Forty years ago, it was exactly

such an exquisite, heavenly surrounding that attracted me, when I could hardly wait to emerge from my mother's womb to arrive in this world.

熏燒柏樹枝的桑煙嫋嫋升騰，漢子們手持護法旗，一邊轉繞，一邊將龍達凌空拋灑。不一會兒，整個草原就成了龍達的海洋。

As the offerings proceeded, pine braches were burned and its smoke spiraled up into the sky. Men holding flags of Dharma protectors performed circumambulation while tossing the prayer flags (lungtas) toward the sky. Shortly after, the whole prairie turned into an ocean of lungtas.

在一頂可容納上千人的大帳篷裡，男眾們再次發願戒酒、不殺生，去年他們都如此發願，起到了很好的效果。在過去的一年裡，幾乎沒有發生過濫殺無辜的情況，大家都以飲酒殺生為恥，使這個以前以出產犛牛聞名的地方減少了不少惡業。

In a huge tent that could accommodate up to a thousand people, many men took oath once again to refrain from drinking and killing. Similar vow taking was done last year and it has brought impressive results, as there were hardly any cases of indiscriminate killing of the innocent in the past year. People have come to see drinking and taking lives as shameful conducts; now in this place once infamous for yak meat production, there are fewer offenses.

空氣中減少了血腥的氣息，顯得更加澄淨；河水中不再流淌著牛羊的鮮血，顯得更加清冽；美麗的草原上不再傳來牲畜的哀鳴，顯得更加寧靜。如果，我此時尚在娘胎，一定會再次選定這個地方作為我的出生地，因為我深深地眷戀著這片聚集著善良人們的地方。



As the bloody atmosphere of the past has abated, the air seems more refreshing and pristine; the river, no longer running with the blood of sheep or yaks, appears more limpid and cool; the pretty field, free from the distant wails of animals, feels more peaceful. Were I still in my mother's womb I, for one, would certainly pick this place again as my birthplace, as I am deeply in love with this land full of people blessed with kind and tender hearts.

壬午年六月十一日

2002年7月20日

*11th of June, Year of RenWu*

*July 20, 2002*

## 為難 | *A Dilemma*

世上每個人，不論他們的智慧如何深廣，總會遇到不能兩全其美的事，更何況像我這樣的淺慧之人。今天發生的一件事，就使我左右為難。

People in the world, even the most knowledgeable and learned, will unavoidably encounter some dilemmas in life. What need I say about a person of shallow wisdom like me? For instance, I was thrown into a quandary by the incident that happened today.

幾天前，一位從東北千里迢迢趕來的居士告訴我說：“我最近看了您翻譯的《釋迦牟尼佛廣傳·白蓮花論》，我被佛陀在因地時深廣的發心和行為強烈地震撼著。我多麼想像他一樣拋棄一切，行菩提行。看到學院幾千出家人清淨而又自由自在的生活，我真想加入他們的行列。如果留在世間，我只有渾渾噩噩地虛耗此生，毫無意義。希望您能成全我。”

A few days ago, a lay practitioner came to see me after having traveled a great distance from the northeastern part of the country. He entreated me: “Lama, these days I have been reading your translation of *The Great Biography of Shakyamuni Buddha, the White Lotus*. The stories of Buddha’s aspiration and practices when he was on the Bodhisattva path struck me to the core. I yearn strongly to follow his example to renounce all worldly affairs and practice the way of enlightenment. Here I see thousands of Sangha members of the academy living a wholesome and unfettered life; how I wish to join them! If I remain in the mundane world, I will end up drifting, wasting my life meaninglessly. Venerable Lama, please do grant me my wishes!”





聽了他的話，我十分讚賞，當即同意他出家。不料，他的妻子剛才給我打來電話：

“堪布啊！我也是十分虔誠的佛教徒，也嚮往出家的清淨生活。但如今我們的兒子只有七個月，母親在醫院已沉痾難起，我又沒有工作。如果他走了，剩下我們孤兒寡母該如何生存？作為大乘佛子，難道就應該置生病的老母、年幼的兒子、無助的妻子於不顧，到深山去發菩提心嗎？”

His candor touched me deeply and I gave him my blessings for him to become a monk. Yet out of the blue I just received a

call from his wife, who pleaded over the phone: “Venerable Khenpo! I myself am a devoted Buddhist and I also wish for an ordained life free from worldly strife. But in our household, we have a son of merely 7 months old, a bedridden mother in the hospital, and I myself am without a job. Should my husband leave us, how does he expect his widow and orphaned son to survive? Is it proper for a Mahayana practitioner to abandon his ailing old mother, his infant son, and his helpless wife? Can he disregard their welfare and hide among deep mountains to arouse bodhichitta?”

聽了她的話，我深感為難，想起六世達賴喇嘛倉央嘉措的那首詩：“曾慮多情損梵行，入山又恐別傾城，世間安得雙全法，不負如來不負卿？”

After hearing her side of story, I was at a loss. The situation reminded me a poem by His Holiness the 6th Dalai Lama Tsangyang Gyatso:

I worried that being romantic would ruin my pure conduct,  
Yet up in the mountains I vexed over losing my pretty lady.  
Why can't I have the best of both worlds  
That would please both the Tathagata and my sweetheart?

既想令孤立無援的她得到救護，又能成全她丈夫出家的宏願，如何才能找到皆大歡喜的良方呢？

How can I find a perfect solution that will make everybody happy—in one way to find support for the lonely and desperate wife, and in another way to fulfill her husband's wish of becoming a monk?

壬午年六月十二日

2002年7月21日

*12th of June, Year of RenWu*

*July 21, 2002*



## 譏笑 | *Being Ridiculed*

很多修行人捨棄故鄉到山裡修行時，總會引起世間人的不解和譏笑。但我們應該明白，世人的譏諷、侮辱是成就修行的順緣。一切違緣都是成就的徵兆。

The decision of a practitioner to leave his hometown for the mountains to do spiritual retreat is often greeted with suspicion and mockery from worldly folks. But we should take this kind of derision and humiliation as supportive factors for spiritual attainment. All obstacles are but presages of accomplishment.

藏地的格西尤龍巴在寂地閉關時，一位弟子拉著他的衣服，一定要求他傳一個殊勝的教言。他語重心長地說道：“你雖然從小出家，但應明白看破世間非常重要。食能果腹、衣能穿暖即可，應身處卑位。對待上師教言，應當像饑渴的人飲用甘甜的泉水一樣。即使別人譏笑，也義無反顧。將一切拋置於腦後，精進不懈地修行，只要這樣，就一定會成就。”

When Tibetan Geshe Yulungpa was going into a solitary retreat, one of his disciples tugged his robe and requested insistently for an ultimate instruction. The Geshe replied in all earnestness: “Young man, although you have been a monk since an early age, it is still very important for you to see through the vanities of the world. Always be humble and be content with just enough food to eat and just enough clothes to keep warm. Take in your teacher’s instruction like a parched person gets to drink the sweet spring water. Never turn back on the path even if others ridicule you. Put all trivialities out of

your mind and endeavor on practice persistently. By so doing, you cannot help but achieve success.”

博朵瓦格西也說：“如果別人對自己生起悲心，應感到欣慰。”也就是說要放下面子、遠離虛榮，當別人覺得自己很可憐，而自己的內心卻快樂無比時，你就可以體會到修行的樂趣，所謂外境也奈你莫何了。

Geshe Potowa also says: “When others start feeling sorry for you, you should feel happy.” In other words, when you have learned to swallow your pride and shun vanity, you will feel quite joyful when being pitied by others. By the time you have personally experienced the bliss of practice, all external affairs lose their strong hold on you.



密勒日巴在山中修行，面對幾位女郎的譏笑與憐憫，唱道：“罪業多集小女子，一味貪著自家圓，愛美戀身如火熾，我歎眾生真可憐……汝等美麗小女子，與我貢通窮密勒，相顧彼此兩可憐，爾憐我兮我憐汝，比料一場看誰勝，我知汝等說夢囈，密勒示汝勝口訣，得我碧玉換頑石，飲我美酒棄白水。”由此可見，愚昧和邪見才是值得同情和可憐的，別人無知的譏笑，

只能讓我們生起大悲心，又怎能動搖我們修行的決心呢？

When Jetsun Mila was doing ascetic practices in a cave, a number of young women dropped in and could not help making pitying and sneering remarks. To them, Milarepa sang a song:



Unfortunate girls, you have faith only in ordinary life.  
Your self-esteem and wrong perceptions burn like fire.  
I feel pity for such immature beings.

.....

You proud, pretty young girls and  
I, Milarepa of Gungthang,  
We see each other as pitiful:  
You feel sorry for me and I for you.  
Let us compare and see who's going to win.  
To those ignorant ones indulging in idle talk  
Milarepa replies by teaching the Dharma.  
He returns rare jade for hard stone,  
He returns fine wine for plain water.

Hence, people are most pitiful when they don't have the right view and are ignorant. How could others' foolish taunting shake our conviction in Dharma practice? It instead arouses our great compassion for them, to say the least.

壬午年六月十三日

2002年7月22日

*13th of June, Year of RenWu*

*July 22, 2002*

## 無私 | *Cultivating Selflessness*

同在一片藍天下的人們，都有維持生存的欲望。但生存的目標卻千差萬別。心靈高尚的人，活著是為了利益更多的人；平常的凡夫，活著是為了自己、親友和家人；心胸狹隘的人，卻一味為了自己的利益而孜孜不倦、廢寢忘食。

The urge to survive is a universal wish of all humans living under the same blue sky. The purpose of surviving, however, varies tremendously from person to person. For someone of high morals, to live means to benefit many other people; for common folks, it is for caring for themselves as well as their circles of family and friends; while for a small-minded person, he cherishes only self-interest and will spare no pain working day and night to achieve it.

即使是博覽群書、智慧超群，即使是滿腹經綸、學富五車，即使是受過無數賢人聖哲的教育，讓他放下自私之心，也難於上青天。無始以來，我們都為了自身的利益而活著，要放下這難以割捨的習氣，只有以滴水穿石的精神，從點點滴滴開始。

Normally, for anyone to relinquish the selfish mind is a task next to impossible. This applies to people who are well learned, the smartest, the most knowledgeable, or even those who have studied extensively with many sages. From time without beginning, we have been living for our own interest only. This intractable habitual pattern can only be cast off by extreme tenacious effort on our part. That is, we have to start working in bits and pieces and persist onward with a resolve akin to wearing down a rock with drops of water.



《大師在喜瑪拉雅山》中講述了這樣一個故事：小喇嘛尊哲與上師在一起修行。每天他們只有一頓午餐可以享用，午餐也成了一天中最快樂的時光。

The collection of *Great Masters in the Himalaya Mountains* tells a story: Little lama Tsonдру practiced with his master. They ate only one meal a day at lunch, so lunchtime became his happiest hour of the day.

一天，上師告訴他：“今天來了一個老和尚，你要將自己的食物讓給他。”

One day, his master told him: “We have an eminent old monk visiting us today; you should offer your own food to him.”

“不行！我也很餓，就算出家人，也不能剝奪我吃飯的權利，我今天只有這一點食物。”

“I can’t do it! I get hungry too. Even if the visitor is a monk, he should not deprive me of my right to eat, and this tiny amount of food is the only meal I have for today.”

“你不會餓死的，應該把食物讓給他！”

“You are not going to die from starving, let him have your food!”

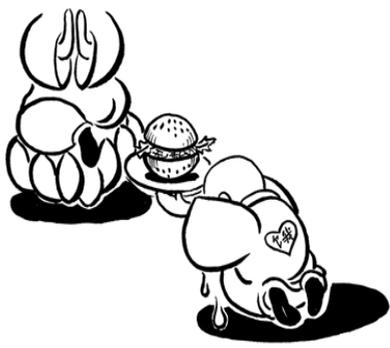
“可是我也很餓！”

“But I am very hungry myself!”

“你必須給！”

“You must!”

就這樣，尊哲心愛的午餐屬於了別人。但從此以後，他卻學會了忘我，無論多麼珍愛的東西，他都能輕而易舉地布施。此時，他才體會到上師讓他捨棄食物的一片苦心。放下自己執愛的東西，可以換來一片無私的天地。



As it turned out, the young lama's most-relished lunch became an enjoyment for someone else. But from then on, he learned to be unselfish and the practice of offering became an easy task for him, even if it meant giving away his much-cherished belongings. He finally came to see the thoughtfulness of his master in urging him to surrender his food. In giving up the possessions he clung to, he gained entry to the vast arena of selflessness.

釋迦牟尼佛當時在遇到一位只會說“給我”的乞兒時，也是先讓他說“我不要”，種下一顆無私的種子，才將食物布施於他。要清除自私的深厚積習，就要遵從“莫以善小而不為”的古訓，從一分錢、一碗飯、一尺布做起。

Once, Buddha Shakyamuni met a little beggar who only said “I want it, I want it” all the time. The Buddha made the beggar say the words: “I do not want it, I do not want it” repeatedly and then rewarded him with food. In this way, the Buddha planted the seed of generosity in the beggar's mind. For us, we should follow the old adage of “Do not fail to do any good deeds, no matter how insignificant they may seem.” Starting by letting go of one



penny, one bowl of rice, or one yard of fabric, we will eventually be successful in eliminating our deep-rooted habit of selfishness.

壬午年六月十四日

2002年7月23日

*14th of June, Year of RenWu*

*July 23, 2002*

## 皈依 | *Taking Refuge*

世上皈依三寶的人為數不少，皈依的目的也是千差萬別。佛教的門內如同一個應有盡有的超市，進來的人各從其志、各得其所，有的人是為了自己的人天福報，有的人是因為畏懼惡趣，有的人是為了自己脫離輪迴，有的人卻是為了救度眾生。



Many people have taken refuge in the Three Jewels, yet their motivation for doing so varies enormously. Entering the gate of Buddhism is like walking into a huge supermarket fully stocked with all kinds of goods to satisfy everyone's needs and likes. Some take refuge in the idea of obtaining the happiness of gods and men; others are motivated by the fear of the lower realms. Some take refuge in the Three Jewels with the aim of attaining freedom from samsaric sufferings; others do so with the wish of liberating all sentient beings.

前幾種發心屬於中小士道發心，而後一種卻是殊勝之發心。僅僅為了自身的利益而皈依，如同以摩尼寶換得一顆糖吃，實乃鼠目寸光之舉。如果不考慮自身，僅僅為了眾生的利益，則如同種水稻不但可以獲得穀子，也能夠同時獲得稻草一樣，即使將自身的解脫置之度外，也會水到渠成，不求自得。



The first three attitudes are those of lesser and middling beings; only the last one is the supreme motivation of great beings. To take refuge solely for selfish desire is like trading a wish-fulfilling jewel for a piece of candy—very shortsighted indeed. When farmers grow rice, they expect to reap grains of rice, but at the same time hay will automatically become available to them too. Likewise, if a person works wholeheartedly for other sentient beings without any selfish concern, his own liberation will come naturally, even without his asking for it.

我們應該捫心自問，皈依的目的是否真是如同每天所說的那樣，為度化一切眾生而皈依。如果自己都對此有懷疑的話，那麼應該重新調整自己的發心，在三寶前，真實無偽地為眾生的解脫而再次皈依。

Let's search our hearts to see if we truly mean what we proclaim every day, that we are taking refuge in order to benefit all sentient beings. If the answer is not a resolute yes, then we should readjust our motivation and, in the presence of the Three Jewels, once again take refuge genuinely for the purpose of liberating beings.

無垢光尊者有一個皈依的簡單儀軌：於三寶所依前供養、懺悔，觀想前方虛空中佛陀等三寶如密雲般降臨，供養外內密等遍滿虛空的供品，誠心念誦：“我某某從即日起乃至菩提間為一切眾生而皈依上師、皈依佛、皈依法、皈依僧”三遍，通過表示（上師彈指或自己觀想）而獲得皈依戒。

The Omniscient Longchenpa has left a concise sadhana for refuge taking: In front of Three Jewels' representations, we make offerings and confessions. Visualize the Buddha, Dharma, Sanghas, and other deities filling the sky

before you. Make cloud-like outer, inner, and secret offerings to them, and say the following: “From this time until attaining the essence of enlightenment, I [say your name], for the sake of all sentient beings, take refuge in the Buddha. I take refuge in the Dharma. I take refuge in the Sangha.” Say this three times from the depths of your heart and with the help of symbols (the teacher snapping his fingers or we ourselves imagining), the refuge vow is attained.

這個儀軌簡單而有意義，如果諸法師過去沒有依照儀軌，僅僅是依憑想像而舉行皈依儀式的話，從今也可按此儀軌為他人作皈依儀式。我過去也有不按儀軌的情況，今後一定嚴格照此執行。

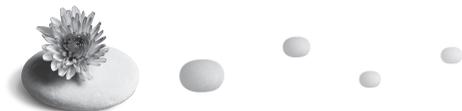
This ritual is simple and significant. Some Dharma instructors among you may have held refuge taking in the past by visualization only, without following a sadhana. From now on, you could consider using this text for the ritual of refuge taking, which I will also follow strictly as I have occasionally been slacking in this respect.

壬午年六月十五日

2002年7月24日

*15th of June, Year of RenWu*

*July 24, 2002*



## 寂寞 | *Feeling Lonesome*

吃過午飯，我一如既往地去關閉房門。隔壁的喇嘛不解地問道：“你每天下午將自己關在屋裡，難道不寂寞嗎？”“不但不寂寞，還其樂無窮！”

After lunch, I went off to close my door as usual. Seeing this, the lama next door asked me quizzically: “You always lock yourself up in your own room every afternoon. Don’t you ever feel lonesome?” “Not at all, instead, I find great pleasure in it!”

我說的是實話，每天通過書本，和諸位大德聖哲心貼心地交流；通過內觀，與內在的智慧朋友平等地相處，遠勝過空耗時光的談天說地，勞而無功的遊山玩水。如果不辨取捨，與世間增長貪嗔癡的狐朋狗友在一起為非作歹，那就更是愚蠢之至了。

I was telling the truth. Each day, through reading books, I communicate intimately with many sages and great masters; through insight meditation, I get along well with friends of innate wisdom. It is much better than idling time away in chatter or sightseeing fruitlessly. What’s more, if I were not careful as to what to adopt and what to avoid, I might hang out with some scoundrels who incite greediness, hatred, and delusion. Wouldn’t I be a raving fool should I commit evil acts as a result of my foolish choice?

“與君子遊，如日之長，加益不自知也；與小人遊，如履薄冰，幾何而不行陷乎？”與高尚的人相處，時間一長，不自覺地都會受其薰染；而與卑劣的人同行，就像行走於薄冰之上，怎麼可能不陷於污水之中，而受其污染呢？前輩的大德們，就是世間早已難以尋覓、如同摩尼寶般的

朋友，我怎能錯過學習他們的機會呢？即使有這樣品德智慧俱全的高尚之士，你又怎麼忍心每天前去打擾，而浪費他的寶貴時光呢？通過獨處，我深深體會到其中的無限風光。

The adage goes:

Associating with a man of noble character, you will be influenced positively over time, without knowing it yourself.

Associating with a man of mean character is like walking on thin ice, how can you avoid falling into misery?

To associate ourselves with a noble-minded person, we can't help being influenced in a positive way over time. On the other hand, keeping company with an evil person is like being led onto thin ice; we will find ourselves falling into dangerous icy water and becoming defiled. Great sages appearing in this world are few and far between; they are our jewel-like best counsels. How can I let slip a chance to learn things from them? Even if such noble characters with perfect wisdom were living today, how could we have the heart to disturb them every day and waste their precious time? By being alone, I come to appreciate profoundly the immense beauty of it.

每天關上房門，拉上窗簾，裝出一付不在家的樣子，與前輩偉人們傾心交談，與覺性朋友促膝相知，是每天最快樂的一段經歷。

For me, it is my happiest hour of the day when I can talk heart-to-heart with great sages of the past behind closed doors and drawn curtains. In the guise of being away from home, I have intimate chats with friends of awareness.



如果因為懼怕寂寞，而去尋找世間友人，或是到處遊逛。其結果只是徒勞。一位修行人曾告訴過我他的感覺：如果你的心是寂寞的，即使你身處眾人當中，寂寞仍然難以排遣；如果你的心不寂寞，即使你在山洞中獨自度過一生，你也是快樂的。因為寂寞來自於內心！



If I could not stand being lonely and instead searched for worldly companions or traveled about, would that be helpful at all? A practitioner once told me his feeling: If you are lonely in your heart, even mingling with a big crowd will not help to dispel your lonesomeness. If you do not feel lonely in your heart, even spending your whole life in solitude on a mountain you are happy, because loneliness comes solely from the mind!

對此，《竅訣寶藏論》中也有十分精闢的見解。如果明白了寂寞都是咎由自取的結果，不能通過調整外境來改變的道理，你還會走出戶外去消除寂寞嗎？

In *The Precious Treasury of Pith Instructions* we also find many insightful teachings on this topic. We have only ourselves to thank for our feelings of loneliness: manipulating external conditions can't change the feelings that our mind has created. If you understand this, would you still consider going places away to rid yourself of loneliness?

壬午年六月十六日

2002年7月25日

*16th of June, Year of RenWu*

*July 25, 2002*

## 牧童 | *The Shepherd Boy*

每天清晨，草尖上已掛著厚重的白霜，呵氣成冰的季節已悄然向我們走來。青草已逐漸失去了水分，顯得乾燥而枯黃。走出房門，迎面碰見一個十五六歲的牧童，他手拿念珠，衣著陳舊，赤裸著雙腳，與二十多年前的我如出一轍。



In the morning these days, the tips of grass blades are laden with thick frost. The freezing season when our breath becomes visible like a fog has arrived quietly. As grass starts to lose moisture, the lawns become brittle brown and parched. When I was about to leave the house, I came across a shepherd boy of about 15 or 16 years old clad in worn-out clothes; he was walking barefoot and holding a mala in one hand. This image is strikingly similar to that of mine some 20 years ago.

雖然牆上的日曆早已跨入了二十一世紀，在這個偏僻的角落，彷彿時間的腳步已經停滯了一般，如今的牧童仍然沒有屬於他們的鞋子。

Although the calendar on the wall indicates the world is now in the 21st century, yet the march of time seems to have stalled in this remote highland region, as the shepherd boy today still does not own a pair of shoes.

我感受過走在秋天乾草上雙腳針刺一般的感覺，每當這個時候，我多麼盼望能擁有一雙鞋啊！記得有一次，父親終於給我買了一雙新膠鞋，但



因為我福報不夠的原因，鞋的尺碼太小，穿在裡面，雙腳受刑一般難受。但為了不失去夢寐以求的新鞋子，我強忍著疼痛，只有到了無人的地方，才能脫下鞋子，撫慰一下我那委屈的腳。

I knew exactly the painful stings one feels when walking barefoot on brittle autumn grasses. At that time, how I wished I could own a pair of shoes! I remember once my father finally got me a pair of new rubber shoes. However, perhaps due to my lack of merit, the shoes were too small, and wearing them was an awful torture for my feet. But for fear of losing the new shoes that I had yearned for so long, I bore the agonizing pain and only dared to take them off when no one was around, to relieve briefly my poor sore feet.

雖然那時的我們不能擁有物質上的財富，但卻擁有精神上最珍貴的東西——愛心。每當看到小螞蟻被水淹沒；每當看到蚯蚓被烈日曝曬；每當看到魚池的水即將乾枯，我們都會如同身受般解救牠們於危難之中。

We were so poor during those years in terms of worldly wealth, yet we were rich in having the most valuable thing spiritually—loving-kindness. When seeing the sufferings of other creatures—little ants on the brink of being drowned, earthworms exposed to the scorching sun, fish in a pond running dry of water—we would feel the same pain as they did and try to relieve them of their dangers.

能擁有這樣的童年，難道不是比那些尾隨穿金戴銀的父母，身穿名牌服裝，坐著高檔轎車，居於豪華洋房，口啖生猛海鮮，天然的慈悲憐憫之心，已經因為父輩的扼殺而泯滅的兒童幸運千萬倍嗎？

Isn't it extremely lucky to have such a childhood? Other children may well be sheltered by their parents adorned in gold and silver; they may wear name-brand outfits and be chauffeured in deluxe cars; they live in fancy houses and feast on live seafood dishes. But their innate compassion and loving-kindness are smothered by what they have learned from their parents. Now, compared with them, am I not luckier a thousand times over and beyond?

看到眼前這位手拿念珠的牧童，他一定也如同我童年時期的夥伴一樣，擁有一顆金子般的愛心。我把他叫到屋裡，給了他許多水果和糖果，雖然沒有合適的鞋子可以給他，但他眼中流露出的興奮已是難以言表的了。他高興地向我告退，向著已經走遠的犛牛飛奔而去。

Seeing this shepherd boy with mala in hand, I have no doubt that his heart must be bejeweled with kindness just like my boyhood friends. I invited him to come inside my place and offered him candies and fruits. Although I did not have a suitable pair of shoes for him, I could see he was already quite happy from the look of his eyes. He bid goodbye to me happily, while running fast to catch his yak that was already quite a distance away.

壬午年六月十七日

2002年7月26日

*17th of June, Year of RenWu*

*July 26, 2002*



## 魅力 | *Magic Power*

一位修行人向我講述了他最近的一些感受：

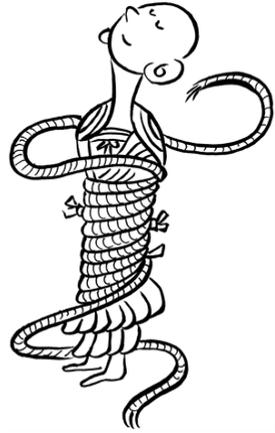
A Dharma practitioner confided to me his recent experiences:

因為自己修行不夠、障垢深厚，在面對紛至  
還來的各種外境時，被強烈的我執所控制，  
明知自己是作繭自縛，卻難以自拔。前段時  
間煩惱深重到難以自制的程度，我甚至想到  
了死。

A while ago I was deeply besieged by all  
kinds of problems. With my insufficient  
training and heavy burden of obscurations, I  
responded with strong self-attachment. Even

knowing well I was falling into a pit of my own digging, I had no way to  
extricate myself. My troubled emotions went haywire to the extent that I  
even contemplated committing suicide.

當然，作為一個佛教徒，我不會選擇這條無異於深淵的道路，密勒日巴  
在面對困境準備自殺時，俄巴喇嘛的一段話令我至今記憶猶新：“自身  
的蘊、界、處就是佛陀，在壽命未終的時候，即使行轉識法，都有殺佛  
之罪。”更何況，心性本自清淨，只因見境思境，才會產生迷亂，才會  
引發痛苦。我怎能對眼前的迷幻產生實執呢？我反覆地“開導”自己，  
但在業障現前卻不能排遣時，那種痛徹心肺的疼痛卻是永生難忘的。



As a Buddhist, of course I knew too well that I should steer away from this track that leads nowhere but to an immense crevasse. I recall clearly that when Milarepa was about to kill himself, Lama Ngokpa restrained him and said: “The faculties and the senses of each of us are innately divine. If you die before your time, even by the transference of consciousness, you commit the sin of killing a Buddha.” Moreover, our mind is primordially pure; it is only the confused emotions prompted by external circumstances that cause us to suffer. How can I take the hallucinating appearance as real and true? Again and again, I tried to persuade myself. Yet as evil karma played out in an unstoppable way, the piercing pain that crushed me will never be forgotten.

一天，我邁著沉重的步伐，走到窗口。望著街頭熙熙攘攘的人群，看著他們為衣食、為名利而奔波的忙碌身影，我忽然意識到自己是多麼的幸福。當他們因為無明愚癡而為自己開闢了通往惡趣的通衢大道，自己卻渾然不覺時，我卻掌握了即生解脫的至尊法寶。雖然我還沒有擺脫痛苦，但通過所學的道理已經能審慎取捨以減少痛苦的因。並盡力去認識痛苦的本性，可以說離解脫已經不遠了。然而，還有那麼多的人卻仍將直面無窮盡、無了期的苦痛。想想他們，自己的痛苦又算得了什麼呢？一次又一次，我在上師三寶前發自內心地發下了普度眾生的弘願，如果連“我”的怪圈都不能走出，普度眾生就成了一句蒼白的臺詞。

Until one day, I dragged my heavy legs to the window and saw on the street crowds busily coming and going, all striving for food, clothes, fame, and money. Suddenly, I realized how lucky I have been! As their ignorance and feeble minds open up the thoroughway to lower realms, they are still totally oblivious of their calamities. In contrast, I have in my hand the supreme



instruction for gaining liberation in this very life. Although I am not yet free from suffering, at least I can choose carefully what to do and what to avoid and thus minimize the causes of future sufferings; with one more step to recognize the true nature of suffering, I can say liberation is right there. My suffering really amounts to nothing when compared with those of many others who still face endless and unfathomable miseries. Repeatedly, in front of the Three Jewels, I pledged from the depths of my heart to liberate them. Now, if I cannot manage to break free from the queer trap of self-grasping, all my vows are but insipid lines of a play.

我知道，消除我執目前唯一的選擇就是祈禱上師三寶，懺悔罪障、發菩提心。經過一段時間的努力，我終於走出了那段低谷，而且，即使將來再遇到違緣時，我想我也能有條不紊地面對了。應用佛法，我走出了困境，變得更加堅強，這對於一直身處順境的我，無疑是上了一堂生動的實踐課，令我對輪迴是苦產生了切身的體會，對世間產生了並非造作的厭離心。如果沒有這些煩惱，我也不會有這些收穫，感謝三寶的加持，使我能從違緣、痛苦中發現人生的巨大價值——為救度眾生而圓證無上菩提。我將生生世世為這一目標而努力！

The only choice to rid myself of self-attachment that I know of is to pray to the teacher and the Three Jewels, to purify my defilement, and arouse bodhichitta. After working hard for a while, I finally found my way out of the dark abyss and, should similar obstacles arise again in the future, I believe I can handle them more skillfully. Making use of Buddha's teachings, I am now out of the woods and have become more resilient. For me, a person who has been living a sheltered life, the whole episode is a life lesson teaching me the sufferings of samsara; by experiencing them personally,

genuine renunciation has taken birth in me. Come to think of it, this realization would not have dawned on me had I not been plagued by problems in the first place. I thank the blessings of the Three Jewels that have rescued me from the pits of hindrances and pains, and that I have discovered the immense value of human life—to attain enlightenment for the benefit of all beings. This, and only this, is the goal that I will be striving for life after life!

聽了他的講述，我為他在遭遇困難時，能以正知正念對治而深感欣慰。當我們面對世間的葛藤、牽絆而束手無策時，通過佛法，永遠能找到對治的途徑。這，就是佛法的魅力。

I felt deeply gratified after hearing his story that he had overcome difficulties with proper Dharma remedies. Whenever we are at our wits' end about the entanglement of mundane affairs, it is high time to apply Buddha's teachings as antidotes. This, then, is the magic power of the Dharma.

壬午年六月十八日

2002年7月27日

*18th of June, Year of RenWu*

*July 27, 2002*



## 翱翔 | *To Soar*

稍微具有一些見解的人都應明白，無論是起心動念還是安住之時，無論是高談闊論還是止語之時，平時行住坐臥等行為，酸甜苦辣等感受，一經詳細觀察，均為幻現，毫無實義。並最終了知，內外一切幻象與法界智慧無二之等性。



People who have established some certainty in the view will come to perceive that all experiences—whether the mind is actively thinking or abiding in calmness; whether one is talking volubly or keeping a vow of silence; whether one is walking, standing, sitting, or sleeping; whether one is feeling happy, sad, bitter, or jealous, etc.—are but illusory and insubstantial upon careful analysis. Eventually, the display of inner and outer illusory appearances is ascertained as the inseparability of the absolute space and primal wisdom.

證達心之本面的修行人，現見貪嗔等煩惱融入覺性如水融入水中一般，就不會為煩惱所牽引，如同解開捆縛身體繩索的囚犯，因自由而獲得大安樂。

If practitioners have seen the true face of the mind, they will no longer be manipulated by disturbing emotions, since they have experienced personally

the dissolution of afflictions—lust, hatred, bewilderment, and so on—into awareness, as one body of water dissolves into another body of water. They experience the great bliss of being free, as a prisoner has been released from constricting shackles.

可惜世上的人們不明此理，攥住貪嗔的繩索緊緊不放，從而飽受痛苦的煎熬。

Regrettably, worldly beings remain ignorant of this truth and they grasp tightly the ropes of greed and enmity, resulting in endless suffering.

針對這些過患，無垢光尊者為後人留下了彌足珍貴的教言：“時而觀察自他身行為，見似舞者顯現無實義；時而觀察口中所言語，聞似谷聲顯現無說義；時而觀察心現之苦樂，知覺性幻顯現實相義；時而觀察動念之本面，了知自逝顯現法身義；時而觀察無動之心性，見無散收顯現究竟義；時而觀察無尋之直定，見無所作顯現心安樂。”

To counter these faults, Omniscient Dharma King Longchenpa has left us a supreme teaching:

Sometimes consider our own and others' physical actions; we will feel that they have no true existence, seeing them as we would those of dancers giving a performance;

Sometimes consider the sounds we utter when we speak, we will find them ineffable, the unity of sound and emptiness, and so perceive them as we would an echo;



Sometimes consider whatever arises in our minds, whether pleasant or painful, we will see it as the display of awareness, and so experience the way things actually are;

Sometimes consider the very essence of thought, of what stirs and is recalled in the mind, we will experience the natural dissolution of ordinary consciousness and perceive dharmakaya in all its immediacy;

Sometimes consider the unwavering state of mind itself, we will experience the ultimate meaning, and perceive that there is no proliferation and subsiding of thought;

Sometimes consider the imperturbable state of rest, free of any conscious striving, we will see that nothing needs to be done, and so a sense of ease will permeate our being.

寧瑪巴前輩大德的言教如同璀璨之杲日，為我們驅散無明迷霧，指點了一條通往大自在王國的陽關大道。如果我們能按此行持，一定能認識痛苦之實相，徹見心性之光明，迅速加入持明者的行列，使稚嫩的智悲雙翼早日豐滿，與大鵬金翅鳥一樣遨遊於法界澄淨的天空，徑直飛往普賢王如來之清淨剎土。

Like the dazzling sun, the teachings of great Nyingma masters dispel the mist of our ignorance and illuminate a thoroughfare to liberation. If we practice according to the pith instruction, we will certainly recognize the truth of suffering and see clearly our inner radiance. Soon we will join the company of accomplished Vidyadharas; our tender and immature wings of wisdom and compassion will become strong and full-fledged. Soaring freely in the clear expanse of the dharmakaya like golden-winged garuda, we fly straight to the Pure Land of Buddha Samantabhadra.

這些如意寶每天守候在我們身旁，我們是否已經察覺並加以利用了呢？  
These wish-granting jewels are right next to us all the time. Have we noticed  
them and made good use of them?

壬午年六月十九日

2002年7月28日

*19th of June, Year of RenWu*

*July 28, 2002*



## 老尼 | *An Old Nun*

目光穿過接待室的窗戶，看見在長長隊伍的盡頭，有一位藏族老覺姆，正在虔誠地頂禮。她身穿污穢不堪的僧裝，脖子上是一堆結滿了污垢的金剛結、像章，佈滿老繭的左手拿著掛滿繩結的念珠，斑白的頭髮與灰塵夾雜在一起，讓人找尋不到其本來的顏色。溝壑縱橫的臉如同理不清的網互相糾結著，不知是昨天還是今天早上殘存的糰粑麵還附著在嘴唇上，隨著不停念誦的振動而紛紛下落。腳上的襪子已經穿孔，露出長著黑長趾甲的腳趾頭，一雙烏黑的鞋子無力地散在一旁。只有蠕動著的粉紅舌頭與眼中的紅血絲是身上僅存的亮點。



Looking out of the reception room window, I saw at the end of a long line an old Tibetan nun who was reverently making prostrations. Her robe was soiled and she had a bundle of grimy vajra cords with insignias on her neck; her callous left hand held a mala tied with numerous tiny knots, and layers of heavy dust masked the original color of her grizzled hair. Her face was covered with bumps and marred by countless wrinkles. At the corner of her mouth some leftover tsempha, either from this morning or last night, came loose as she was murmuring prayers. There were holes in her socks exposing her big toes with long dark toenails, and a pair of black shoes sat stiffly by her side. The only animated parts of her

body were the wriggling pink tip of the tongue and the bloodshot veins in her eyes.

看見我向她微笑示意，她咧嘴一笑，露出黑黃的牙齒，一瘸一拐地走上前來。

Noticing my smile to her, she grinned, revealing dark brown teeth, and limped toward me.

她用含混而沙啞的聲音告訴我說：她來自青海班瑪，丈夫早已過世，辛苦撫養成人的四個兒子都對她十分厭棄。走投無路的她來到學院已經三年，在這個和睦的大家庭裡，不用再受人白眼、受人冷落，在上師的加持下，生活十分快樂。

In a hoarse and slurred voice she told me: She was from Baima, Qinghai Province. Her husband had passed away long ago and her four sons, whom she raised with much hardship, ignored her spitefully. Having nowhere to turn to, she came to our academy about three years ago and in this harmonious big family, she no longer has a fear of being ridiculed or deserted; through the blessings of the masters, she is now living a happy life.

我問她：你的兒子對你不好，你記恨他們嗎？她平靜地回答說：那都是前世的果報，沒有什麼值得埋怨的。只有祈禱佛菩薩、祈禱上師，懺悔自己的業障。學院有這麼多成就者，就是現在死去，也不用害怕了，我一定會被加持往生極樂剎土的。



I asked her: “Your sons have mistreated you; do you bear grudges against them?” She replied calmly: “This is all payback for my previous evils, I have nothing to blame. What I can do is to pray to the Buddhas, Bodhisattvas, and the Teacher, and purify my bad karma. There are so many accomplished masters in the academy, even if I were to die now, I would have no fear, as all the blessings bestowed on me will guide me to the Pure Land of Bliss.”

聽了她的回答，我也被她那種毋庸置疑的信心所感染，在她骯髒的外表下面，有著一顆多麼珍貴的如意寶啊！能夠從心底裡以微笑來面對生活，能夠對三寶、對上師具有如此堅定不移的信心，遠遠勝過了那些冠冕堂皇的口頭見解；勝過了年輕氣盛的爭論答辯；更勝過了世間那些穿著考究的豪門貴族。

Her unshakable faith coming straight from her words touched me deeply. Beneath her smudged appearance, what a precious jewel was hiding there! Her resolution to face life with a smile, her unwavering faith toward the master and the Three Jewels surpassed by far the grandeur of theoretical prattles; they refuted eloquently the debates of the young and aggressive. Moreover, she outshined any of the well-dressed rich and powerful personages.

剛好別人送給我幾個熱氣騰騰的饅頭，我全部轉送給她。她一邊接過饅頭，一邊忙不迭地說道：“卡卓（謝謝）！卡卓！”

By chance someone just offered me a few hot steamed buns, and I immediately passed them to her; she happily received them and hurriedly said: “Khatro (thanks)! Khatro!”

看著一邊念著觀音心咒，一邊搖著轉經筒踽踽遠去的背影，我深深地為她祝福，同時也希望天下所有的老人都能擁有一個真正幸福的晚年。

She then took her leave while continuing to chant the mantra of Avalokitesvara and turn the prayer wheel. Gazing at her receding figure, I prayed sincerely for her and wished all elderly people in the world would also live out their twilight years in true happiness.

壬午年六月二十日

2002年7月29日

*20th of June, Year of RenWu*

*July 29, 2002*



## 無悔 | *Without Regret*

說起噶曲喇嘛，在學院可謂名聞遐邇。法王如意寶曾在其座前接受過灌頂，他也曾到學院為全學院的僧眾傳過持明者果吉頓哲的伏藏品，並為法王撰寫了長久住世祈請文，該祈請文至今仍被全學院的僧眾所傳唱。The name of Lama Gracho is widely recognized throughout Larung Gar Five Sciences Buddhist Academy. He has bestowed empowerment on our Guru Jigme Phuntsok Rinpoche and has been to the academy to transmit the terma revealed by Vidyadhara Rigdzin Gokyi Demtruchen to all Sangha members. It is he who wrote the long-life prayer for our precious Guru that has been faithfully recited by everyone at the academy.



他年輕時第一次去朝拜大昭寺，在覺沃像前叩拜時，同行的夥伴親見自覺沃佛心間發出一道燦爛的光芒進入他的心間，使他當場昏厥過去。當他蘇醒時，當下證悟了法界自然本智。從此，他便將一生的精力都用於修行。

In his youth he made his first pilgrimage to Jokhang Temple and, as witnessed by his travel companions,

when he was prostrating to pay homage to the statue of Jowo Shakyamuni, a bright light streamed from the Buddha's heart to his heart and he passed out on the spot. When he came to, realization on the primordial wisdom of

dharmakaya had arisen in him. Henceforth he devoted all of his life's efforts to Dharma practice.

文革期間，他示現腿部殘疾，得以逃避蹲監獄的厄運。並長期以辟穀方式修行，在冰凍三尺的嚴寒季節，他的帳篷內卻生長著夏日的青草。每當造反派揪鬥他時，他就事先發願，我今天要為度化一切眾生而修忍辱；當造反派對他拳打腳踢時，他也不生一絲記恨，安住於無緣當中；批鬥完畢，他便將一切功德迴向給以批鬥他的人為主的一切眾生。

During the Cultural Revolution, his leg became crippled which spared him the torture of being incarcerated. He observed long-term fasting while practicing in his tent, inside which grew unseasonal summer grasses even during the most severe winter blizzard. When he was subjected to public political persecution, he vowed in advance that for the benefit of all beings, today I would train myself in forbearance. When he was beaten or kicked ruthlessly by rebel factions, he bore not a shred of hatred but remained in a state beyond all artifice and contrivance. At the end of his persecution, he dedicated his merit entirely to all beings, with his tormentors foremost among them.

浩劫結束後，他的殘疾奇蹟般地不治而癒。儘管面臨著外界的種種誘惑，他卻從不沾染追求名利的世間八法，一直潛心修行，直至 2000 年 2 月 27 日下午 6 點 30 分示現圓寂。

When the calamity came to an end, his crippling handicap miraculously recovered itself. Although the lures of the world tried hard to woo him, he remained unmoved and was untarnished by the eight mundane concerns; he



continuously immersed himself in Dharma practice until his entering nirvana at 6:30 pm, Feb. 27, 2000.

在他圓寂前的 25 日上午 9 點，他對身邊的弟子索華等講道：“我從小到現在，做過一些世間法，也修了一些佛法。追求過一些名聲，既處過卑地，也居過高位。現在死到臨頭，一切都沒有用處，只有以自他相換法迎接死亡。希望你們能虔誠祈禱濁世的怙主蓮花生大師。取捨因果如同自己的生命一樣重要，你們應善加護持。總之，要修一個臨死不後悔的法，死時不需要更多的語言，精心地陳設供品吧！”然後，一直在蓮師前祈禱，直至 27 日示現圓寂。

Shortly before his passing, at 9 am on the 25th, he told his disciple Sohua and others: “From a young age until now, I have been involved in mundane affairs as well as Dharma practices. At times I chased after fame and have been in low positions as well as high posts. Now my end is here; nothing is of any use besides the practice of exchanging oneself with others to face death. You all should pray earnestly to the sovereign of this degenerate time, Guru Padmasambhava. Be clear about choosing what you do in accordance with the principle of cause and effect; it is as important as your life—therefore, work diligently on it! In all, we must endeavor on one practice that will free us from remorse when dying. I have no more to say at this last hour, please arrange excellent offerings!” Thus said, he prayed unceasingly to Guru Rinpoche until he passed away on the 27th.

荼毗之時，他的身體顯得異常年輕，很多人親見他為白色的金剛薩埵像，因此都對他生起了無比的信心。

At the cremation ceremony, his body appeared much younger and many people witnessed his appearance as the white Vajrasattva, thus arousing tremendous faith in him.

像這樣將一生都貢獻於佛法的老修行人不勝枚舉，無論他們面臨何等外境，始終無怨無悔、修行不輟，最終於本來清淨的無邊大樂當中自在地離去。同為修行人，當我們面對死亡的時候，回憶自己的一生，是否也能做到無怨無悔呢？

There are many seasoned practitioners like him who remain loyal to Dharma all their lives, when encountering whatever adversity, they do not complain or feel sorry for themselves. Practicing constantly, they leave this world in a carefree way while abiding in great bliss of primordial wisdom. Can we, the self-proclaimed practitioners, likewise die with neither enmity nor regret when we recall our whole life at the last minute?

壬午年六月二十一日

2002年7月30日

*21st of June, Year of RenWu*

*July 30, 2002*



## 法喜 | *Dharma Bliss*



今天，學院的四眾弟子個個欣喜若狂，法王如意寶自去年夏天示現身體欠安至今，停止了一年的傳法恢復了。這不僅意味著大家可以同霑法喜，也意味著他老人家的身體已經略有好轉。

At Larung Gar today, we were all overjoyed as our loving Guru Jigme Phuntsok Rinpoche resumed his teaching activity that had been put on hold for almost a year due to his illness last summer. This meant that not only we would be savoring the Dharma nectar, but also our venerable master had regained his health to some degree.

法王如意寶為大家傳講的是《賢愚經》。他告訴大家，他從十幾歲開始即以講經說法度日，至今已幾十年了，若講密法或五部大論，即使現在眼睛不好，單靠以前的基礎，講起來也是輕而易舉。但於此五濁興盛、

物欲橫流的惡世，前後世、因果不虛、輪迴痛苦等概念，不僅僅在世間人心裡，而且在很多佛教徒心裡，都已喪失了它的警戒性。人們不顧因果、持顛倒行，早已忘卻等待自己的茫茫後世。為了警醒弟子，放棄惡行，讓大家對因果不虛再次生起強烈的信心，講解《賢愚經》，實在是勢在必行、意義重大。希望大家不要將經中的故事當成神話，那些都是佛的金剛語，具有甚深的含義。對於調伏自相續的煩惱，並自利利人，具有不可思議的作用。

The subject our beloved Guru chose to teach was the *Sutra of the Wise and the Foolish*. He said that ever since his teenage years, he had been giving Dharma teachings for decades. Even with his eyes failing these days, should he decide to transmit the tantra or the five main treatises, it would be a simple task for him with his experiences. But in the current degenerate time and in the materialistic society, the majority of people, many Buddhists included, have long ignored the existence of past and future lives. They feel not the slightest apprehension of the infallibility of karmic law or the sufferings of samsara. As a result, people disregard causality and engage in perverted actions, forgetting entirely the ominous future that awaits them. In order to alert disciples to give up evil deeds and to arouse in us the strong faith in the principle of cause and effect, he felt that to teach the *Sutra of the Wise and the Foolish* is imperative and most relevant. Moreover, the stories in this sutra should not be read as fables; rather, they should be recognized as the adamant words of the Conquerors imbued with profound meaning. Their power in taming our destructive emotions and in bringing benefit to oneself and others is just inconceivable.



我在這次講解中，擔任同步翻譯。聽到上師的聲音，過去的美好時光彷彿又穿越時空回到了身邊，很多人臉上都淌著晶瑩的淚珠，我都好幾次有哽咽的感覺。大家實在太需要佛法甘露的滋潤了，沉浸於法喜當中，怎能讓人不喜極而泣呢？

I was privileged to serve as a simultaneous interpreter for this teaching. Hearing our master's voice, we were transported through time and space back to the good old days, and many eyes were brimming with tears. I myself felt a lump in my throat a few times. Indeed we are all thirsting intensely for Dharma nectar, and once having been immersed in the Dharma bliss, how can we not weep with joy?

壬午年六月二十二日

2002年7月31日

*22nd of June, Year of RenWu*

*July 31, 2002*

## 注意 | *Watch Out*

一位出家人的房屋被焚毀，居住無著，十分可憐。我萬不得已從用於僧眾醫藥的扶貧款中支出了 1,000 元錢，補助她用於修繕房屋。當時因為救急，沒來得及細想，事後卻想起堪布根巴在《入行論講義》中引用的一宗公案：

A fire destroyed a nun's dwelling, making her homeless and outright miserable. In a pinch, I appropriated 1,000 yuan from the money designated for poverty relief and Sangha's medical needs to help her fix the damage. In my rush to help in an emergency, I wasn't thinking carefully, but later I recalled a story told by Khenpo Kunzang Palden (Khenpo Kunpal) in his *Commentary on Shantideva's the Way of the Bodhisattva*:

幾個印度小孩在街上玩耍，一位具備各種醜相、腳踵朝前的餓鬼來到面前，小孩十分恐懼，餓鬼說：“我以前是那爛陀寺的堪布，名叫加秋，因在僧眾經堂裡未脫鞋，而感得今生腳踵朝前。又因將僧財中的一碗米送與別人，而轉生為餓鬼。”



One day in India, children were playing on the street when they saw a hungry ghost that bore many marks of ugliness and had its ankles flipped forward. The ghost approached and told the frightened kids: “I used to be a khenpo of the Nalanda University, my name was Gyacho. Because I did not take off my shoes in the Dharma lecture hall, I was reborn with ankles



flipped to the front. In addition, through my misdeed of giving one bowl of rice from the Sangha's possession to someone else, I am now reborn as a hungry ghost.”

記得當時法王如意寶講到此時，特別規定我們入經堂不得穿鞋，可能考慮到處理僧眾財產的人不多，沒有特意囑咐。

I remember our Choeje (King of Dharma) Rinpoche at this point stipulated especially that no shoes would be allowed in the Dharma lecture hall. He did not make a specific order on handling of Sangha's properties; perhaps feeling few people would be involved in this kind of responsibility.

《賢愚經》也云：“癩利吒營事比丘，以自在故，用僧祇物花果飲食，送與白衣，受此花報，於此命終，墮大地獄。”僧眾的財產實在是嚴厲的對境，如果處理不當，會招致無窮後患。

In the *Sutra of the Wise and the Foolish*, it says: “Talizha managed the properties of the Buddhist monks. He acted according to his will and gave the Sangha's belongings—flowers, fruits, or foods—to lay persons. As a result, when he died he was reborn in the tormenting hell.” The Sangha's property is an extremely powerful object of any action; inappropriate handling of it will lead to endless trouble.

記得阿底峽尊者在與喀什米爾班智達會晤之後，不以為然地說道：喀什米爾班智達在教理方面的確是出類拔萃、名不虛傳，但在因果取捨方面卻很潦草。可見尊者對因果的重視程度。

After Jowo Atisha met pandita Kashmir, he commented with disapproval: “Pandita Kashmir is preeminent in his theoretical understanding of the

Doctrine and is worthy of his title. Yet he does not give priority to choosing what to do in accordance with the principle of cause and effect.” We can see how scrupulously the revered Master has been in observing the karmic law.

如果我們認為自己沒有私心，而隨意安排僧眾財產，殊不知有意無意之間會造下多少惡業？

Even if we deem our intentions to be selfless, to allocate the properties of the Sangha members with a free hand is certain to create many non-virtues. Are we aware of this risk that we may have haphazardly created?

難怪學院一位學識淵博的堪布曾謹慎地說道：“我到其他寺院，只管講經，不管財產，否則會很麻煩。”

No wonder a learned khenpo at the academy once declared prudently: “When I am invited to other monasteries, I will teach Dharma only. I want nothing to do with their property management. Otherwise, I am asking for trouble.”

天理昭彰、因果不虛，我們還是應當慎重取捨因果。

Nature’s justice works out precisely and the principle of cause and effect is infallible. We better pay minute attention to our actions and their effects.

壬午年六月二十三日

2002年8月1日

*23rd of June, Year of RenWu*

*August 1, 2002*



## 樂悲 | *Optimism vs. Pessimism*

一位居士打電話說：“堪布，我最近一直感覺情緒低落，十分悲觀，我想換一個好點的環境，可能對我的情緒會有所幫助的。”

A layperson recently called me and said: “Khenpo, I am feeling quite low these days. Everything looks downright gloomy to me. I am thinking of moving to a better place; perhaps it will help ease my pessimistic mood.”

聽了他的話，我想起一個故事：一位父親為自己的兩個兒子分別起名樂觀和悲觀，樂觀和悲觀從小在同一個環境中長大，卻分別擁有兩種不同的情緒。樂觀不論遭遇何種艱難都十分快樂，悲觀即使一帆風順也時刻心緒沉重。父親因自己為兒子起名的不公而自責，為了補償悲觀，他將樂觀放在了一堆牛糞當中，而將悲觀放在了一堆珍寶玩具當中。



What he said reminded me of a story:

Once a father gave names to his two sons; one was called Optimism and the other Pessimism. The two sons grew up in the same environment, yet their temperaments were very different. Optimism was always merry under whatever difficult circumstances; Pessimism, on the other hand, always carried a heavy heart, even when everything was going smoothly. The father blamed himself for having unjustly named his sons and, in an attempt to

make up with Pessimism, put Optimism in a pile of cow dung while placing Pessimism among many delightful things and fancy toys.

過了一段時間，父親去觀察自己的兩個兒子，樂觀出人意料地在牛糞中玩得十分開心，他告訴父親：“既然您讓我在這裡，牛糞中一定有什麼寶貝，我正在想辦法把它找出來。”令父親大失所望的是，可憐的悲觀卻傷心地坐在一堆珍寶中，很多玩具因為他的憤懣而被摔壞。

After a while the father went to check on his two sons. To his utter surprise, Optimism was having a fun time playing among the cow dung. He told his father: “Since you sent me here, I figured there must be something precious hiding among the dung, and I have been trying ways to find it.” Whereas to the father’s grave disappointment, he found Pessimism was sitting sadly among the collection of fancy items and had smashed many toys in bitter frustration.

父親終於明白了，想扭轉人的情緒，依靠外境是於事無補的，要從悲觀轉為樂觀，只有調整自己的內心。

The father finally came to see that there is no way to turn around someone’s mood by relying on external circumstances. The only way to change pessimism into optimism is by tuning one’s own mind.

世間不如意事十有八九，叔本華曾說：“人生幸福的事情很少，痛苦的事情卻很多。”如果我們不能正視這些痛苦，將之轉為道用，而一味地責怨外境，妄想通過改變外境而改變自己的心態，簡直是癡人說夢。

Life is never perfect. According to Schopenhauer, happiness is simply a rare thing in the world, while suffering is real and plentiful. We’d better learn to



look at miseries squarely and transform them into ways to achieve spiritual growth. Otherwise, we will forever blame external conditions and fantasize that by changing them, we can bring changes to our mood also. That is nothing short of an idiot's daydream.

哲學家愛默生也說過：“生活的樂趣取決於生活者本身，而不是取決於工作或地點。”快樂和悲哀並不會隨外境而轉，如果您遭遇到痛苦，靜下來調伏內心比改變外境會更有意義。

The philosopher Ralph Waldo Emerson says: “The pleasure of life is according to the man who lives it, and not according to the work or the place.” External circumstances have no power to shift happiness or sadness. When we are confronted with misery, it is more meaningful to reflect on our own mind than to try to manipulate our surroundings.

壬午年六月二十四日

2002年8月2日

*24th of June, Year of RenWu*

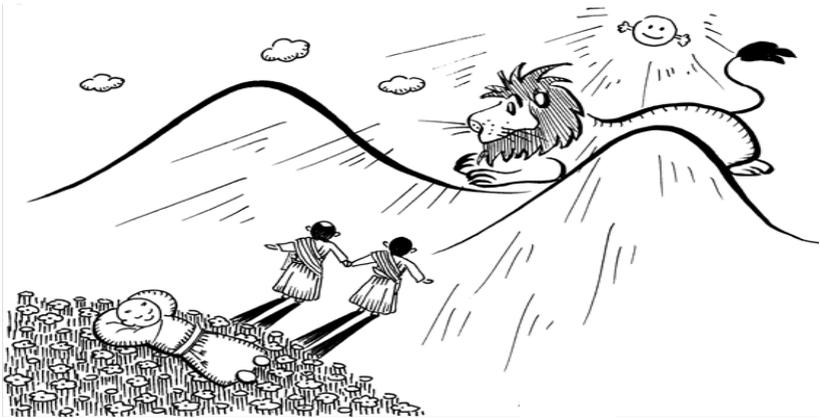
*August 2, 2002*

## 獅堡 | *Lion's Fortress*

獅堡，是上師如意寶年輕時傳講《七寶藏》的寂靜地。我對此地一直深懷神往之情，但此願望直至今日方得實現。

Lion's Fortress, or Shi Bao, is the sacred place where H.H. Jigme Phuntsok Rinpoche in his youth studied and taught the *Seven Treasures*. It has always enchanted me but my yearning to go there has not been realized until today.

吃過中飯，慈誠羅珠、齊美仁真和我一起相約朝拜阿拉神山，走出喇榮溝不遠，即到了有三座佛塔的水庫旁。慈誠羅珠說：“我很疲倦，想在山坡上睡一會兒，你們去吧。”



After lunch, Tsultrim Lodro, Chimed Rigzin, and I decided to make a pilgrimage to the sacred Ala Mountain. Shortly after leaving Larung Valley, we came upon a water reservoir with three stupas nearby. Tsultrim Lodro said: “I am tired now and would like to take a nap on this hillside. You two continue on.”



齊美仁真和我只好拋下他，沿著山溝向上攀登。溝中的泉水清澈透底，陽山的柏樹和陰山的松樹遙相呼應，刺目的陽光照在背脊上，不一會兒，就感覺背上已沁出密密的汗珠。

Obligated, Chimed Rigzin and I left without him and began to scale upward along the ridge. A limpid brook ran through it; the pine trees in the sun and the cypresses in the shade were echoes of each other into the distance. With the intense sun hitting on us, in no time my back was wet with copious sweat.

走入茂密的森林，高大的喬木重重疊疊，遮擋了我們的視線。陰翳蔽日，使林中顯得十分幽暗。為提防人熊的出現，我們發出高昂的喊叫聲以示威。

We then walked into a deep forest; towering trees dense with growth hampered our view. Thick leaves blocked the sunlight, making it quite dim in the woods. We made high-pitched sounds to steel ourselves and guard against mountain bears.

目的地終於到了，令人賞心悅目的奇妙風景立刻吸引了我們的視線，使我感到的確不虛此行。白色紅色的岩石有的像獅子、有的像堡壘、有的像堆放的經書，不知“獅堡”的名字是否由此而出？

At length we arrived at our destination and were immediately captivated by a wealth of amazing views; it was indeed worth the trip! There were white and reddish rocks, some shaped like lions, others like a fort, some like a pile of scriptures. Perhaps that's how the name "Lion's Fortress" for this place came about.

草地上盛開著繽紛的花朵，讓人目不暇給。許多可食的野生果實令人垂涎地掛在樹上。

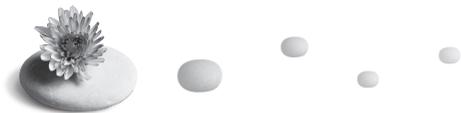
Flowers in full bloom all over the fields dazzled our eyes, and the many wild edible fruits hanging among the tree branches whetted our appetites.

雖然經過了 40 年的滄桑歲月，上師當年茅屋的遺跡仍清晰可見，齊美仁真和我三頂禮後，開始念誦《大圓滿願詞》。

The remains of the hut where our teacher used to stay was still clearly visible, even after the comings and goings of 40 years. Chimed Rigzin and I made three prostrations to the hut and we started to recite the *Aspiration of the Great Perfection*.

念誦圓滿後，我對齊美仁真感慨道：“這個地方泉水甘冽、野果清香，真是修行的好地方，晚年應該到此修行。”齊美仁真說：“何必等到晚年，現在又未嘗不可？”我們又互相講述了許多巴珠仁波切、無垢光尊者對寂地的讚頌之詞。感歎之餘不由得一致認為：如果今生能拋棄一切，在此地度過餘生，遠離嘈雜的鬧市那真是人生快事！

Finishing the recitation, I remarked to Chimed Rigzin, “Isn’t this place, with its crystal clear brook and abundant wild fruits, a perfect place to do a retreat? We should retire here to practice in our later years.” He answered: “Why wait until then? It’s not impossible to do it now.” Recalling how often Patrul Rinpoche and Longchenpa praised reclusive places, we sighed deeply and came to a conclusion: If we could cut off all worldly concerns and come to live here for our remaining years, far away from the bustling mundane life, it indeed would be the most desirable thing in life!



不知不覺，夕陽西沉，齊美仁真和我只得戀戀不捨地離開。見到慈誠羅珠，他一副望眼欲穿的樣子：“我等了你們很久！”齊美仁真和我只得竊笑，有道是：“山上一盤棋，世間幾千年。”聖山的加持力讓我們恍若隔世，早已忘記時光的流逝，沒讓你等上幾千年都算不錯了！

Without us noticing it, the sun was setting; Chimed Rigzin and I had to take leave with much reluctance. We met Tsultrim Lodro who, having been anxiously awaiting our return, said: “I have been waiting for you for so long!” Jigme Richen and I exchanged a knowing smile, thinking of our secret pleasure: “The time to play a game of chess in Heaven is equivalent to thousands of years on earth.” Through the power of the sacred mountain’s blessing, we had been transported to another era and lost track of the time. Tsultrim Lodro should be contented that he had not been made to wait for thousands of years!

如果您問這個美妙的地方怎麼走。告訴您，就從阿拉神山下水庫旁的三佛塔上去，一直走就會到達。去一趟，您一定會領略到新的感受。

You may be curious and ask how to get to this wonderland. I’ll tell you, just climb up near the three stupas next to the water reservoir. Go straight up, and you’ll get there. Try it; you are bound to enjoy a refreshing experience!

壬午年六月二十五日

2002年8月3日

*25th of June, Year of RenWu*

*August 3, 2002*

## 護法 | *Dharma Protectors*

今天是五明佛學院一年一度供護法的日子。據說，一百多年前，一世敦珠法王與西山的土地護法木天女護法神產生了糾葛，並將護法女神趕到了爐霍，最後經當地大成就者從中調解，雙方最終達成協議：敦珠法王的傳承弟子於每年藏曆六月二十六日（也即雙方和解後，天女返回喇榮的日子）供養以天女為主的護法，天女也不得再興風作浪。此風近二十年來一直未曾間斷。



Today marks the annual Protector's Day at Larung Gar Five Sciences Buddhist Academy. According to the legend, H.H. the 1st Dudjom Rinpoche once had a dispute with the local guardian of the western mountain, Goddess Mutian, and drove her out to Luhuo area. Through the mediation of a great master in the area, the two parties reached an agreement: Every year, on June 26 of the Tibetan calendar (i.e., the day Goddess Mutian returns to Larung after the settlement), the disciples of H.H. Dudjom Rinpoche's lineage are to make an offering ceremony to the protectors. The Goddess is to be placed at the head of the protectors and no more troublemaking is allowed from her. This tradition has thus been carried on without interruption for nearly 20 years.

早上八點，幾千僧眾手持各色旗旗，根據自己房屋所在區域，分別登上了學院的五臺山。學院的五臺山，是幾年前法王以特殊因緣迎請藏地的



五大神山、漢地的五臺山諸佛菩薩降臨的聖地，具有不可思議的加持力，被人們稱為藏地的五臺山。

At eight in the morning, thousands of Sangha members holding colorful banners climbed Larung Gar's Wutai Mountain in each area corresponding to the location of individual residence. H.H. Jigme Phuntsok Rinpoche consecrated Larung's Wutai Mountain when he invoked the presence of the Buddhas and Bodhisattvas of Tibet's five sacred mountains and those of Han China's Wutai Mountain. It has since been called the Wutai Mountain of Tibet, and is endowed with inconceivable power of blessing.

我所屬的摩尼寶洲是以東臺為供養對境，我向來對供護法興趣濃厚，今天也同樣不顧背痛，興致勃勃地登上了山頂。

The eastern region, Dongtai, was the offering area designated by my residence Mani Jewel Land. As I have always been interested in offering to the protectors, I made the trip today to the mountaintop in high spirits, despite my lingering back pain.

九點，五個臺的僧眾們開始分別念誦儀軌，熏燒柏枝，五條哈達般的桑煙在空中匯聚，如同一朵美麗的白雲漂浮在廣袤無垠的藍天，為虛空美女的臉上嵌上了絢麗的妝飾。紅色的僧衣在綠草中遊動，彷彿飄動的紅色珊瑚；各色風馬在空中飛旋，宛如天女散出的花雨；遠處四周的雪峰，發出寶石般的光芒……我恍若置身於巨大的曼荼羅上，與僧眾一起以身語意供養十方聖尊。以此方法可消除一切惡緣，成就世出世間之一切功德事業。

At nine O'clock, Sangha members on five peaks started their individual sadhana recitation and the burning of pine branches. Five streams of smoke like five khatas spiraled upward and joined in the sky to form a beautiful

white cloud sailing in the vast blue sky. The expansive space, like the face of a beauty, was now made even prettier by gorgeous adornments. The flowing red robes of the Sangha looked like red coral floating among the green fields; prayer flags fluttering in the wind appeared like flower petals scattered by heavenly maidens, and the snow peaks of the surrounding mountains sparkled like jewels. I felt like I had been transported onto a huge mandala, and I made offerings in unison with the Sangha members of our body, speech, and mind to the sacred deities in 10 directions. This practice will help to pacify unfavorable forces and accomplish all positive qualities and activities, both worldly and spiritual.

今天也成了僧眾們難得輕鬆的日子，下午，大家三三兩兩聚集在草地上，感受和煦的陽光，迎接柔風的吹拂，親近花草的芬芳，傾聽小蟲的呢喃，人人臉上都掛著燦爛的笑。我想，此時的護法神也一定很開心吧！ Today turned out to be a rare occasion for the Sangha members to relax and take a break. In the afternoon they sat in small groups on the lawn and enjoyed the warm sunshine. While the breeze gently caressed them, they took in fully the fragrance of flowers and listened to the whispers of worms. Everyone's face beamed with a radiant smile. The entire troop of Protectors, I think, must also be very pleased at this moment!

壬午年六月二十六日

2002年8月4日

*26th of June, Year of RenWu*

*August 4, 2002*



## 捨我 | *Banishing the Self*

接待了一個鐘頭，與來自各地的各色人等進行了各種主題的交流。但令人遺憾的是，幾乎所有的話題都離不開一個“我”字。我的煩惱、我的家庭、我的修行、我的上師、我想解脫、我要成就……。林林總總，都是這些話題。

I spent an hour's time receiving visitors from various places and of different backgrounds. Many topics were touched upon but regrettably, almost all of them revolved around the single item of “I”—my problems, my family, my spiritual training, my teacher, my desire for liberation, my wish for accomplishment.... In short, that's all there is.

為什麼跳不出這個“我”呢？無始以來，為了這個字，我們付出了太多的代價。“我”，如同一條無形的羈索，使人們生活在自我的禁錮與陶醉之中，因患得患失而始終不得自在。

Why can't we escape from control of the “I”? From time without beginning, we have paid dearly for this singular “I.” It's like an invisible lasso that binds us in self-confinement and intoxication; it makes us worry about personal gains and losses and never allows us a moment's rest.

《入中論》云：“最初說我而執我，次言我所則著法，如水車轉無自在……”眾生因無明習氣，將四大聚合假立之我妄執為有，從而產生我執及我所執，由執起惑，因惑造業，以致於流轉輪迴，無有了期。

In *Entering the Middle Way (Madhyamakavatara)* it says:

Initially fixating on this so-called I as an existing self,

'Mine' gives rise to grasping.

Helpless beings, driven as an irrigation wheel....

Driven by habits from ignorance, sentient beings mistakenly take the composite "I" of the four elements as truly existing and arouse the attachment of "I" and "mine." Grasping leads to afflictions, and afflictions to misdeeds, resulting in samsaric cycling with no end.



當“我”在頭腦中佔了上風的時候，仔細剖析一下“我”的本來面目，如果能通達一切身心，皆為虛妄，芝麻許之實性，也了不可得。既然身心皆無，何來因外境而生煩惱的道理，自然會逐漸減少我執。依此修習，終將斷盡我與我所執，煩惱也必將隨之而煙消雲散。

If "I" is getting the better of you, you should analyze its true face meticulously.

You will see that both the physical body and the mind are illusory; they don't have the tiniest bit of reality and are ineffable. Now that neither the body nor the mind truly exists, how on earth can troubled emotion arise from external influences? Meditating in this way, self-attachment will by itself diminish gradually. In the end, we will be able



to eradicate completely the grasping to self and others and all afflictive emotions will vanish accordingly.

我們正行走在通往解脫彼岸的航線上，不要因為“我”的暗礁而使修行的航船拋下沉重的鐵錨。

We are now sailing in the vast ocean toward liberation. Beware the submerged rock of “I”, lest we are forced to cast the heavy anchor and stall our ship of spiritual journey.

壬午年六月二十七日

2002年8月5日

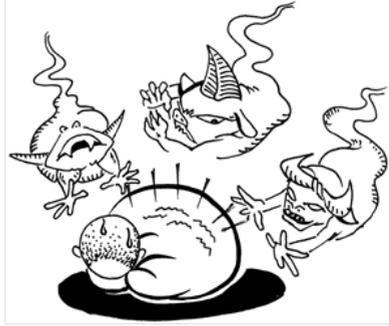
*27th of June, Year of RenWu*

*August 5, 2002*

## 言行 | *Words and Conduct*

疼痛又開始折磨可憐的背了，我忍不住一邊呻吟一邊問身旁的小喇嘛：  
“怎麼辦呢？背這麼疼。” “您不是告訴我們，生病的時候觀想自他相換，甘心代眾生承受他們的痛苦，就會減少我執，消除痛苦嗎？”

There went again the sharp pain torturing my poor back. I couldn't help groaning and lamenting to the little lama next to me: "What shall I do? It hurts so much!" "But haven't you told us that in sickness, we should visualize exchanging ourselves with others and take their sufferings upon ourselves? Isn't this the way to diminish self-attachment and pacify pain?"



一句話，羞得我無地自容。我時常高坐於講臺上，口中夸夸其談，事不關己地用大道理去訓導別人：要將煩惱病痛轉為道用！事後卻將這些話拋之腦後，常知繩人，鮮以律己。真可謂“語言的巨人，行動的矮子”。  
The little lama's words left me so embarrassed that I could have sunk through the floor. Often I sat on high podiums and prattled on, admonishing others quite irresponsibly about lofty principles: We must transform adversity and illness into spiritual growth! I used these lectures only to bind others but rarely to discipline myself, as I forgot them immediately afterward. Am I not exactly as described: "A giant in words, a dwarf in action"?



回想最近的行為，發現自己面對困難時，十分在乎自己的心情、自己的傷痛，頑固的我執常常佔了上風。三界火宅，豈有無苦之理？異生凡夫，四大不調乃尋常之事，我又何必大驚小怪，徒生憂惱？身體不好，正是修行的大好時機啊！我一邊自責，一邊修自他相換，效果似乎還不錯。Examining my recent conduct, I saw that in the face of difficulties, I cared so much about my own mood swings and my own sorrows; the obstinate self-grasping always got the upper hand in me. But don't I know that the three realms are but a house on fire and how can there be no suffering? As an ordinary being, the imbalance of the four elements is nothing uncommon; why should I make a big deal out of being sick? And why should I become frustrated to no avail? When one gets ill, it is actually the best time to practice the Dharma! Reviewing this reasoning, I scolded myself and worked on exchanging myself with others; the result, I felt, was quite good.

平時我常用顯微鏡來觀察別人的過失，卻對自己的錯誤三緘其口。今天，小喇嘛的話令我有醍醐灌頂之感，使我發現了自己難以察覺的過失。古人云：“力行之君子，得一善言，終身受用不盡。不務躬行，縱讀盡世間書，於己仍無所益。”我必須將平時之所學、所說，身體力行地應用於日常生活，才不至於成為在湖邊渴死的傻瓜。

I tended to use a microscope to find fault with others while keeping my mouth shut about my own defects. What the little lama said was enlightening, and I came to see my own flaws, which were otherwise difficult to spot. An ancient adage goes: “When put into action, even a single piece of good advice will bring benefit enough for a lifetime. By taking no action, even reading all the books in the world will not benefit a bit.” Therefore, I must

walk the walk in my daily life of what I have learned and taught. Otherwise,  
I'll be like a fool who dies from thirst in front of water.

壬午年六月二十八日

2002年8月6日

*28th of June, Year of RenWu*

*August 6, 2002*



## 山兔 | *Mountain Hare*

山兔常被藏人譽為“菩薩”，本地的山兔一般有白色的腹部，灰黑色的後背。兩隻大大的眼睛，一對長長的耳朵，性情特別慈悲。

Tibetans usually praise the mountain hare as a bodhisattva. The native species here sports a white belly and somber black back, two big eyes, and a pair of big floppy ears. It has a very gentle and loving disposition.

幾個月前，一隻山兔在我院子裡的一棵松樹下安了家，成為我的新鄰居。  
A few months ago, one mountain hare decided to make its home in a pine tree in my yard and has become my new neighbor.

每天，當太陽還躺在被窩裡沒有出來時，精勤的山兔已飽餐了帶有露珠的青草，回到窩裡開始“坐禪”。一個上午，牠就這樣一動不動地“觀明點”、“觀虛空”，彷彿一位駕輕就熟的老瑜伽師。

Every day while the sun is still snuggling in bed, my diligent neighbor has already filled its belly with grass laden with dewdrops and returned home to assume its “meditation.” It remains motionless all morning working with skill and ease on “looking at the essences” and “looking into the void”, just like an old yogi master.



直至下午，牠才走出“關房”，開始品嚐肥嫩的青草。由於長期的和睦相處，牠已將我視為同類，對我不再有戒備，即使我路過牠的“關房”，牠也熟視無睹，不屑採取任何防備措施。

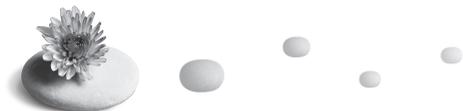
The hare does not leave its “meditation cell” until it’s time to nibble tender grasses again in the afternoon. As we are getting along well, it has long considered me as one of its own kind and has not bothered to establish any protective measures. Even if I walk past its “meditation cell”, it will not blink an eye and could care less.

我樂於與牠為鄰，因為牠的清淨生活，因為牠的慈悲胸襟。牠從未傷害過任何眾生，遠遠勝過如今大城市裡吃海鮮、吮猴腦，渾身散發著血腥的人們。

With a kind heart the hare never harms other beings. Compared with urban folks who ooze bloody odors from feasting on seafood or slurping live monkey brains, the hare lives a pure and unfettered life. How I love having it as a neighbor!

一位學者的道歌這樣唱道：“晴朗天空中的月輪是獨立的；參天大樹下的山兔是獨立的；寂靜山林裡的修行人你不會孤獨……”獨自是多麼的悠閒自在！

A song of realization says: “In the clear sky the moon shines alone; under the towering pine trees the mountain hare sits by itself; spiritual seeker in the deep forest, you will never be lonely....” How relaxed and carefree it is to be in solitude!



陽光開始降下帷幕，夜空的遊舞即將上演，山兔回到了牠的洞穴，我也開燈繼續著一天的功課。

The sun lowers its curtain for the day; soon the nightly sky will take the stage. It's time for the hare to return to its burrow, and for me to turn on the light to continue my daily homework.

壬午年六月二十九日

2002年8月7日

*29th of June, Year of RenWu*

*August 7, 2002*

## 掬水 | *A Palmful of Water*

《賢愚經》中記載了一宗公案，一位五戒居士，率領五百商人至海中取寶。海神施展各種神變進行阻撓，商主隨機應變，歷數地獄、餓鬼之苦，以及世間善者之行跡竭力進行勸誡。

The following story is told in *The Sutra of the Wise and the Foolish*: A lay practitioner who observed the laity's five precepts once led 500 merchants on a journey in search of precious gems in the ocean. A sea-god tried to impede them by exercising his magic power. The captain took the chance to teach the sea-god intently by enumerating the sufferings of hell and preta realms as well as the noble deeds of virtuous people in the world.

最後，氣焰有所收斂的海神以手掬水並發問，一掬水與海水相比，何者多？商主回答說，一掬水多而不是海水多。海神再次重問，你確定嗎？商主說，千真萬確！絕非虛妄。海水雖多，末劫七日出時，須彌崩塌，七大海水終



將窮盡。而以一掬之水，供養佛或僧眾，孝敬父母、布施貧窮與飛禽走獸，此之功德，歷經數劫也不會乾涸，所以一掬水多於海水。海神聽聞後，歡喜異常，取出珍寶，贈送商主，並寄送奇妙寶物供養佛與僧眾。When the sea-god's arrogance finally simmered down, he filled his palm with water and said: "Lay-disciple, tell me, which is greater, the water in my palm or the water in the sea?" The captain answered: "The water in your palm is greater." The sea-god asked again, "Are you sure?" The captain



replied, “What I say is true and I do not err. Although the ocean water is vast, as the present eon draws closer to the time of destruction, seven suns will arise in the sky, whence Mount Meru itself will burn up and none of the water in the seven oceans will remain. On the other hand, whoever makes an offering of even a palmful of water to the Buddha, to the Honorable Sangha, to one’s father or mother, to the poor, or to the animals will, because of this, have indestructible virtue throughout the eon. It is for this reason that the water in your palm is greater than all the water in the sea.” Hearing this, the sea-god was overjoyed. He took out precious jewels and gave them to the captain, and entrusted many other exquisite treasures as gifts to the Buddha and the Sangha.

平時，每當我們面對浩淼無垠的大海，總是感慨它的寬廣遼闊、無邊無際，何曾想到海水也有窮盡之時？這宗一掬水多於海水的公案提醒我們，若以智慧和方便攝持，即會產生不可思議的結果。即使一掬水，其功德也遠遠會超勝於海水。

Normally, when we look at the boundless ocean, we always marvel at its vast and limitless expanse. It has never occurred to us that the sea will also dry up one day. This story about one palmful of water reminds us that actions performed with wisdom and skillful means result in unimaginable outcomes. Even a palmful of water, in terms of the vast merits it creates, surpasses by far the whole ocean.

每天早上，當您從沉睡中蘇醒，洗漱完畢，在佛堂前，以清淨心，供上一杯淨水，其功德遠遠勝過七大海水，何樂而不為？

Every morning, after waking up and washing up, remember to offer with a pure mind a cup of clean water at the shrine. Through the power of pure offering, this little cup of water surpasses the seven oceans in bringing about merit. So why not do it?

壬午年六月三十日

2002年8月8日

*30th of June, Year of RenWu*

*August 8, 2002*



## 噩耗 | *Devastating News*

剛聽到一噩耗，一位名叫桑吉讓波的熟人不幸去世。今天，他的屍體已被送至學院。

I just heard some terrible news. An acquaintance of mine named Sangye Rangpo has died tragically. His corpse was brought over to our academy today.

他長得個頭高大，相貌英俊。時常喜歡跨上駿馬、腰佩長刀，在草原上策馬馳騁，擅長與人打架鬥毆，並以此自矜。

Tall and heavysset, he was quite handsome. He used to carry a long sword at the girdle and loved to gallop on fine steeds over the prairie; he knew how to hold himself during scuffles and took pride in his fighting skills.

不久前在多芒寺時曾見過他，記得當時我說：“你帶著這麼長的刀有什麼用呢？沒有刀挺好的。”他十分不以為然，沒想到那一次竟是訣別。

I met him not too long ago at Dhomang Monastery and I remember having asked him then: “What use is it for you to carry this long sword? Wouldn't it be just fine without it?” But he defended his strong reasons for doing so; little did I know that it would be the last time we would see each other.

幾天前，因為一些雞毛蒜皮的小事，他與別人發生爭執，被對方捅了一刀，他只來得及說了一聲：“你殺了我！”便口吐鮮血，不到三分鐘，便斷了氣，一個血氣方剛的生命就這樣結束了。鋒利的刀刃刺透了他的胸膛，猩紅的鮮血濺滿了綠色的草地，親人的哭聲震撼了雲霄。當公安

局的警車趕到時，兇手早已策馬逃逸。當他的弟弟聽說哥哥被殺的消息後，怒不可遏地燒毀了兇手家的帳篷。但不論怎樣，失去的生命再也不能喚回，兩家的冤仇卻從此開始，冤冤相報，何時能了啊！



A few days ago, he started a fight with someone over trivial matters and was stabbed in the chest by his opponent. He only managed to utter few words: “You have killed me!” before spitting up blood and dying in less than three minutes. A young life full of vigor and vitality thus ended so abruptly. The sharp knife pierced through his chest, scarlet blood splattered all over the green pastures, and the wails of his family reached the clouds. By the time police cars arrived at the scene, the villain had long since galloped away. Enraged over the murder, Sangye’s younger brother set fire to the perpetrator’s tent and burned it down. But a life lost can never be reclaimed. This feud between two families has just begun; when will the cycle of reprisal and retaliation come to an end?

人的生命，珍貴勝黃金，短暫如水泡，不知珍惜這難得的人身，貪著親人，嗔恨仇敵，無端地造作惡業。《賢愚經》云：“大健鬥將，以勇猛故，身處前鋒，或以刀劍矛槊，傷克物命，故受此報。於是死已，墮大地獄，受苦長久。”世間人以勇猛善戰為榮，殊不知卻會因此而種下地獄之因。無視因果的人們，真是可憐之極！

Our life, more precious than gold and as fleeting as a water bubble, is to be treasured and made good use of. Yet many people, for the sake of coveting



loved ones and fighting enemies, only engage in evil deeds. In *The Sutra of the Wise and the Foolish*, it says:

Warriors and generals, bold and fierce, charge into battlefields and kill enemies with knives, swords, spearheads, and so forth.

As retributions for these evils, after death, they fall in terrible hell and suffer long-lasting torments.

Worldly folk regard it commendable to be heroic and ruthless on the battlefield. Little do they realize that this is the cause of rebirth in the hell realm. Anyone who pays no attention to the effect of actions is utterly pathetic!

在此，我默默地祈禱三寶能加持桑吉讓波，令其迷途知返，早日度脫輪迴。喇嘛欽！

Now, I pray silently: Through the blessings of the Three Jewels, may Sangye Rangpo retract from the wrong path and be swiftly liberated from samsara. Lama chen!

壬午年七月初一

2002年8月9日

*1st of July, Year of RenWu*

*Augusts9, 2002*

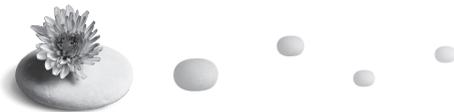
## 二利 | *Two Benefits*

作為凡夫，盡心盡力利他的最好方法就是修慈悲菩提心。如果能在相續中生起菩提心，並且不失壞，則不會墮三惡趣，即使業障深重，不幸墮入，時間也短如彈指。

For an ordinary person, the best and heartiest way to benefit others is the practice on bodhichitta of love and compassion. Once bodhichitta is generated and maintained in the heart, a rebirth in the three lower realms will be prevented. Even if the person inevitably falls into the lower realms because of past evil karma, its duration will be as short as it takes to snap the fingers.

一位居士曾問仲敦巴：“若不捨離菩提心，是直接或間接利益眾生的因嗎？”仲敦巴回答說：“這是利益眾生最好的因。若不捨離菩提心，則不會墮三惡趣，並成為不退轉者。若因前世業力深厚等特殊原因而轉生惡趣，也會因一剎那意念菩提心的威力立即得以解脫，獲得人天善趣果位。”

A layperson once asked Dromtonpa: “Is the aspiration to uphold bodhichitta the direct or indirect cause to benefit beings?” Dromtonpa answered: “It is the best cause to benefit beings. One who embraces bodhichitta will not fall into the lower realms and will become a non-returned on the spiritual path. Even if specific heavy karma leads rebirth into the lower realms, one can still be liberated at the instant of recalling bodhichitta, the power of which will propel one to the higher realms of human and god.”



某些自詡為大乘佛子的人，雖然在表面上做了一些利益眾生的事，實際上只是為了自己不墮三惡趣，或僅僅考慮自己的成就。雖然他在修法之前也發所謂的菩提心，最後也將善根迴向菩提，但主要的原因是因為他害怕如果不發菩提心，就不能成為大乘法；如果不迴向，一旦生起嗔心，善根就會失壞，自己的功德就浪費了。這樣自己就不能成佛，就不能消除痛苦。這樣的發心，只是表面上的大乘法，實際與聲緣無異。



Many self-proclaimed practitioners of Mahayana may have performed outwardly activities of benefiting beings. But in fact they do so only to prevent themselves from taking rebirth in lower realms or merely to ensure their own achievement. At the beginning of a meditation session, he may go through the motions of arousing bodhichitta, but the driving force is the fear of being disqualified from Mahayana practice if arousing bodhichitta is missed. At the end of the session, he will also dedicate the merit to enlightenment, but it is only for securing his own merit, knowing that undedicated merit is destroyed by a single burst of anger. He only worries about wasting his good deeds or failing Buddhahood and the inevitable, endless sufferings. Practice done in this way is only a superficial Mahayana practice; it is no different from that of the Sravaka or Pratyekabuddha.

我們不能妄圖利用菩提心來達到個人的目的，這樣做的結果只能適得其反。無始以來，我們就是因為考慮自己太多，才會生生世世流轉輪迴。

而諸佛菩薩卻將個人得失棄置於不顧，反而獲得了佛菩薩的果位。由此可見，所謂的二利是相輔相成的，僅僅考慮自利，不但不能利他，連自利也是癡心妄想。

We should not vainly attempt to usurp bodhichitta for personal gain; the result will definitely be just the opposite. It is exactly our excessive concern for ourselves that has caused us to cycle in samsara from time without beginning. Buddhas and Bodhisattvas, on the other hand, have never thought about themselves, yet they attain the level of enlightenment. This proves that the so-called two benefits enhance each other; with selfish desires, not only is one unable to help others, but also one is hopeless to fulfill self-interest.

所以，在做任何善事之前，我們都應該捫心自問，自己發的究竟是什麼樣的菩提心？是否能做到問心無愧？自己相續中是否真正具有菩薩戒？

Therefore, before we perform any virtuous deed, do a little soul searching: What kind of bodhichitta are we trying to generate? Are we able to maintain a clear conscience? Do we really uphold the Bodhisattva's Vow in our mind?

壬午年七月初二

2002年8月10日

*2nd of July, Year of RenWu*

*August 10, 2002*



## 美觀 | *Good Looking*

虛榮心很強的人一般對自己的外表都很重視，穿上華而不實的服裝，打扮得珠光寶氣，除了自我欣賞、自我陶醉以外，還夢想博得別人的青睞，卻往往忽視了內心的完善。

Vain people usually place great importance on outward appearances. They will dress up in showy outfits and adorn themselves with jewels lavishly. Fully intoxicated with self-admiration and self-infatuation, they crave others' attention and often leave no chance of appreciating inner beauty.

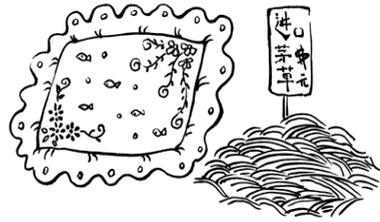
一位印度的修行人對此深有感觸：我年輕時有種十分令人厭惡的惡習，特別愛穿價格昂貴的衣服。我時常花費大量的時間和金錢，到市場上去買回各種時髦的衣料，讓裁縫做出款式新穎的衣服，然後打著領帶，招搖過市，以討得女人的歡心。

An Indian practitioner knows too well this sentiment: When I was young, I had an obnoxious bad habit of loving to wear very expensive clothes. I used to spend tremendous amounts of money and time shopping for fashionable fabrics and would have tailors make stylish outfits. I would then saunter through the streets flaunting my suits with matching ties in order to court women's favor.

上師的弟子們對我滿腹牢騷，上師表面上也似乎不聞不問，就這樣過了五年。每當上師話中有話地評價說“你的眼光很低”時，我總是自以為是地反駁道：“這可是上等的衣料！”

The other students complained about me to our teacher who seemingly had turned a deaf ear to their criticism. This went on for five years. On occasion the teacher appeared to hint something by saying, “Your taste is not elegant enough”. I would object in all self-righteousness and answered: “But this is made from top-quality textiles!”

一天，當我沒有打扮，穿著樸素的睡衣去見上師時，上師一反常態，不住地稱讚道：“你很好看！”上師的話使我如夢初醒，終於明白了華麗昂貴的衣衫，並不意味著美。繼而放棄了喜穿高檔衣服的嗜好，開始致力於心靈的淨化。



Until one day I did not deck myself out and went to see my teacher in plain pajamas. Contrary to his usual manner, he kept on praising my new appearance, “You look so wonderful!” His words woke me from my delusion, and I came to see that exquisite and expensive garments do not equate to beauty. From then on I dropped my craving for wearing only high-end outfits and I began concentrating on my mind’s purification.

上師正是通過這種方式，讓我最終瞭解到：世間的裝飾其實一文不名，最有價值、最永恆的裝飾就是對心靈的美化。

My teacher, through such skillful means, made me eventually realize that worldly adornment is really worthless. The most valuable and lasting adornment is the beautification of the heart.

虎豹以搏噬為功，鳳凰以和鳴為美，世間人對美的詮釋也是因人而異的。但修行人最無可比擬的美，就是無偽的菩提心。



Lions and leopards are noted for their hunting prowess; the legendary phoenix is admired for its lovely and harmonious songs. In defining beauty, each person has his or her own likings. But for a spiritual seeker, the utmost beauty is the genuine, uncontrived bodhichitta.

俗話說：“人靠衣裳馬靠鞍。”只重衣衫不重人的習慣，自古已然，於今猶然。然而，一旦以此為座右銘，自己首先就淪落為衣著的奴隸。作為修行人，要想自由無礙，就應打破這一陳規陋習，外表上的簡樸是通往精神自由王國的必由之路。不要做“金玉其外，敗絮其中”的人，應知足常樂，一簞食、一瓢飲、一身衣足矣。

A common saying goes, “Clothes make the man, and trappings make the horse.” Judging people by what they wear rather than by what they are has been a common habit, in ancient as well as modern times. But if a person mistakes this for a maxim, he will reduce himself to a slave of fashion and clothes. Spiritual practitioners should unsubscribe from this deep-rooted and irrational notion and, in plain and unadorned exteriors, advance on the road leading to the kingdom of liberation. Do not become an apple of Sodom that is fair on the outside but rotten on the inside. A contented mind is a perpetual feast; what we already have—simple food, simple drink, and simple clothes—are sufficient and good enough for us.

壬午年七月初三

2002年8月11日

*3rd of July, Year of RenWu*

*August 11, 2002*

## 花祭 | *Farewell Flowers*

自從我在《智海浪花》中反覆提及對花的偏愛，我的院子裡、家裡便擠滿了別人送來的、真真假假的花。圓觀送來了粉色的月季，晉美慈誠送來了黃色的秋菊……，我的院子成了百花盛開的大觀園。

Ever since I mentioned repeatedly my fondness of flowers in *The Sprays of the Wisdom Ocean*, gifts of flowers, real or artificial, started to fill the inside and outside of my house. Flowers like the China rose from Yuan Guan and the yellow chrysanthemum sent by Chimed Tsultrim turned my yard into a grand garden of blooming spectacles.

儘管早上出門很早，我也不會忘記給它們澆上一壺水。也許是我的“憐香惜玉”至真至誠，它們總報我以一院子的燦爛，在這秋日臨近時分，院中仍浸潤著夏日的氛圍。

Even though I leave my house pretty early in the morning, I have always remembered to water the flowers. Perhaps touched by my sincerity and tender care, they have repaid me with a yard full of beautiful blossoms. With impending autumn in the air, my yard still maintained the glory of summer days.

今天下課回家，尚未走到院門，眼見平時緊閉的院門歪斜地敞開著，就有一種不祥的預感。走進院子，各色的花瓣灑落一地，一片狼藉。一隻



山羊躺在凋落的花叢裡呼呼大睡，旁邊的花盆裡盛著牠排泄的新鮮大便。這個調皮的傢伙！

On my way back home after class today, at a distance I noticed the usually closed front gate was tilted ajar and a gloomy foreboding aroused in me. Once in the yard, a scene of a total mess of scattered petals struck me. A goat was snoring loudly among the fallen flowers and a nearby pot held its fresh excrement. Oh you naughty fellow!

彷彿失落了最心愛的寶貝，心一下子沮喪起來。我家裡曾經多次被小偷光顧，偷走過不少價值昂貴的東西，但從來沒有過今天這樣的悵然，也許這源自於前世為蜜蜂的等流果吧。

My heart sank all at once, as if I had lost my most cherished belonging. Many times burglars had raided my house, taking away quite a few valuable items from me, but I have never felt as lost as today, a feeling perhaps predisposed by my having been a bee in previous lives.

“菩薩摩訶薩應當發如是心，謂我此身份於諸眾生尚能捨棄，何況所有外財資具。”《羅延所問經》中的句子像頑皮的孩童在眼前晃來晃去，使我驀然清醒。站在斑駁凌亂的花草中間，先前的心情霧一般漸漸消散，身心竟如釋重負般有一種升騰的感覺。

“A Maha-bodhisattva should aspire as such: For the sake of beings I would be willing to offer even my own body and flesh, what needs to be said about offering my material possessions and other things?” This sentence from *The Sutra Requested by Luoyan* sprang up and bounced in front of me like a playful child. Suddenly my mind cleared up. Standing among the debris of the ravaged garden, my sadness dissipated like a fog vanishing; I felt a sense

of relief and easiness, as if some heavy weight was being lifted from my heart and body.

隔壁的喇嘛也遭受了同樣的厄運，他一邊氣咻咻地罵著，一邊拿著石塊想報仇，作為“同是天涯淪落人”的我，十分理解他的心情，但還是一邊勸阻，一邊趕緊將山羊送到他看不見的地方，讓他眼不見，心不煩。My next-door lama suffered the same misfortune. While letting loose a torrent of abuse, he was ready to seek revenge using a piece of rock in his hand. As someone sharing the same bitter experience, I could appreciate how he felt. Nonetheless, I tried to calm him down and at the same time pushed the goat to an inconspicuous corner, so at least the target of my neighbor could be “out of sight, out of mind.”

早上還是姹紫嫣紅的花園，現在已是紅消香斷、一片殘紅。世間萬物都是這麼無常啊！喇嘛欽！

The garden, beautiful and luxuriant this morning, is now no longer existing and only messy petals remain. Isn't everything in the world just as ephemeral? Lama chen!

壬午年七月初四

2002年8月12日

*4th of July, Year of RenWu*

*August 12, 2002*



## 誘惑 | *Lures and Temptations*

可怕的魔鬼往往擁有天使般的外衣，讓你不知不覺地受其引誘，等到醒悟，已悔之晚矣。

Demons usually wear an angelic appearance. People tend to fall prey to their temptations before realizing it, but by then it's too late to go back.

修行人也常常面對各種魔鬼的引誘，比如說金錢魔、名聲鬼等等。如果不能善加分辨，它們就會趁其不備，神不知、鬼不覺地成為我們修行路上的絆腳石。

There are many demons trying to woo spiritual seekers, such as the lure of money and of fame. When we let down our guard, they insidiously worm their way in and morph into obstacles on our spiritual path.

噶當巴的修行人常將自己比為狐狸，名利等魔鬼比為獵人和獵網，網內承載著獵人佈下的誘餌。狐狸對誘餌的香味垂涎三尺，最終因貪食誘餌而陷於網中不能自拔。

The Kadampas often described themselves as foxes and the demons of fame and wealth as hunter and hunting net. The hunter sets tempting lures in the net; the fox, its mouth salivating from the appetizing smell of the bait, walks right into the trap and becomes ensnared beyond help.

修行人被財物所惑，進入魔王波旬設置的陷阱——城市，最終被世間八法所俘獲，淪為被其任意鞭打、驅使的奴隸。

Similarly, tempted by money and possessions, practitioners walk into the trap set by the Mara—the city. Sooner or later they are taken prisoners by the eight worldly concerns and reduced to being their slaves, constantly subject to their masters' bitter beatings and subjugation.

印度一位修行人的上師再三叮嚀他：一定要躲避三種最可怕的東西，即：金錢、女人和名聲。離開上師後，他一直遵從師訓，嚴防外界侵擾。一次，他在河邊發現一些錢，他突發奇想：如果用這些錢來修建寺廟，倒是一件不錯的事情。結果，在尋找修廟工人的途中，他歷盡艱難，差點命歸黃泉。開局的不順利，使他消除了修廟的打算。

Once in India a teacher bade his student repeatedly to stay away from the three worst things: money, woman, and fame. When the student took leave, he remembered his teacher's instruction well and exercised strict precautions against external intrusions. One day he found some money by the riverbank and had a wild thought: It would be wonderful if he could use the money to build a monastery. He began to look for contractors and in the process encountered numerous hardships to the extent that he almost lost his life. He then dropped his project of building a monastery, as it did not pan out from the start.

後來，一個女人闖入了他的世界，她先送給他一隻貓，因為貓需要喝奶，她又附送他一頭牛，女人因為要承擔放牛的工作而留了下來。他們順其自然地成了家，並生了孩子。當他意識到自己已陷入世間的網罟，早已遠離正法時，悔之晚矣！

Later, a woman came into his life. First, she offered him a kitten and, as the kitten needed milk, she added the gift of a cow. Then, to help herd the cow



the woman stayed over at his place, and they became husband and wife and had children. By the time the student realized he was sinking deep into the trap of the world and had long walked away from the Dharma, it was far too late to turn back.

“浮名浮利過於酒，醉得人心死不醒。”女人更是包裝精美的毒酒，除了聖者，具縛凡夫很難抵擋。如今的大城市裡，佈滿了獵人的誘餌，若身陷其中，恐怕就難以自拔了。

An adage goes:

Illusory fame and flimsy prosperity are  
more seductive than wine alone,

They make the mind dead drunk and incapable of awakening.

Woman, especially, is a poisonous wine in an exquisitely gift-wrapped exterior. Except for sages, ordinary people in general are incapable of resisting her temptations. In the same way, big cities nowadays are rife with lures set by hunters; once a person falls into the trap, there is little hope to extricate oneself.

壬午年七月初五

2002年8月13日

*5th of July, Year of RenWu*

*August 13, 2002*



## 純金 | *Pure Gold*

人們喜歡以金子比喻美好的事物，如“金子般的心靈”、“真金不怕火煉”。也喜歡用金子製成裝飾品，讓自己更引人注目。

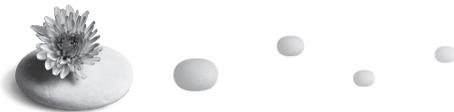
In describing something wonderful, gold is usually used as a symbol, for instance “a golden heart,” or “Truth will prevail through fire just as genuine gold does,” etc. People also like to wear gold accessories in order to catch more attention from others.

純金的首飾只能裝飾外表，而不能提升內心。珍貴的教言卻可以改變人的今生來世，並讓人最終走向解脫，可謂受益無窮，其價值如同純金一般，十分珍貴。

Ornaments of pure gold decorate only the exterior; they are unable to adorn people's inner selves. On the other hand, the sacred Dharma will bring changes in one's lives, both current and future ones, and ultimately lead beings toward liberation. Considering its limitless benefits, the value of the Dharma is just as precious as the purest gold.

阿底峽尊者在 21 歲以前，就已精通了內外法門。後來依止那若巴尊者，於尊者前刻苦修學，並通達顯密教法。後來經上師、本尊授記，29 歲依止西拉日結達的燃燈尊者，3 年後，一切自他宗派皆了然於心。

Jowo Jé Glorious Atisha mastered all the inner and outer doctrines by the age of 21. He became proficient in sutras and tantras after diligent study under the guidance of the great Naropa. Later, following the direction given by his teachers and his yidam, Atisha took ordination from the great erudite



Silarakshita and was given the name Dipamkara Sriñāna. In three years he understood perfectly the essential points of his own and all other lineages.



遵照度母授記，他又乘坐海船，漂洋過海，用了 13 個月的時間，克服了難以想像的巨大困難，終於到達金洲（今印尼），並依止仰慕已久的金洲大師 12 年。他以虔誠的信心，從上師處獲得了純金般的教言，生起了純金般的菩提心，並得以面見各本尊金顏。

Following the instruction from Tara, he took a perilous 13-month sea voyage and overcame unimaginable difficulties to arrive at the distant island of Sumatra, in present-day Indonesia. There, with deep and unshakable devotion, he studied for 12 years with the teacher of his long yearning, Suvarnadvipa Guru, or the Master of Gold Isle. Having received his master's golden teachings, he aroused the golden bodhichitta and witnessed many pure visions of yidams.

之後，羽翼已豐的他以超常的智慧，與 13 個宗派的外道展開了激烈的辯論，均大獲全勝，作為失敗方的各派外道，心悅誠服地供養他 13 幅勝幢。

Atisha returned to India fully accomplished. With his erudition and extraordinary wisdom, he completely triumphed in many heated debates against 13 non-Buddhist extremists. He was offered 13 victory banners from his defeated opponents who were full of admiration and respect for him.

他的美名傳遍了四方，並獲得名噪一時的戒香寺僧人的極大信賴，他們將該寺 18 個門的鑰匙交與尊者掌管。（在當時，即使掌管該寺的一把鑰匙也是莫大的榮耀。）

His glorious fame spread far and wide. He won the total trust of the Sangha at the eminent Buddhist Monastery Vikramasila and was entrusted with the stewardship of 18 keys of the monastery. (During that time period, to be in charge of merely one key of that monastery was regarded as a great honor.)

後來，智慧光國王為迎請阿底峽尊者，以自己的生命換得與身體等重的黃金，湊足了聘師費用。菩提光用此黃金將尊者恭請到藏，並在藏地傳法 13 年。

The Tibetan king of that time, Lhalama Yeshe Ö, in his strong wish to invite Atisha to Tibet, gave up his own life for the amount of gold equal to his body weight. Jangchhub Ö journeyed to India with this gold, offered it to Atisha, and succeeded in bringing the master to Tibet, where he taught the pure Dharma for 13 years.

每當提到金洲大師，阿底峽尊者便異常激動，深有感觸地說：“我相續中能生起純金般的菩提心，都是仰仗金洲大師的加持啊！”

Whenever Atisha spoke of Guru Suvarnadvipa, he would feel the greatest gratitude and said with deep emotion: “The golden bodhichitta that I have generated in my mind all comes from the kindness of Lord Suvarnadvipa!”

當博、金、普三同門祈求阿底峽尊者傳授一個最殊勝的法時，他發人深省地說道：“最殊勝的教言是反觀自心，最殊勝的行為是不隨順世人，



最殊勝的成就是減少煩惱，最殊勝的證相是知足少欲，最殊勝的善知識是擊中要害，最殊勝的勸善者是怨魔病痛。”

Once asked by Khu, Ngok, and Drom to transmit the best of all the elements of the path, Atisha replied with these illuminating teachings:

The best instruction is always to direct all your practice inwards.

The best conduct is one that does not conform to worldly ways.

The best accomplishment is a steady lessening of afflictive emotions.

The best sign of practice is having less desire and knowing contentment.

The best spiritual friend is one who hits your hidden faults.

The best incentives to virtue are enemies, obstacles, and the sufferings of illness.

阿底峽尊者等前輩大德，為我們留下了純金般的教言，如果身至金洲，卻空手而返，就真是愚蠢之至了。

Great masters like Atisha have left us rich legacies like pure gold. If we traveled to golden isles only to return empty-handed, what could be more foolish than that?

壬午年七月初六

2002年8月14日

*6th of July, Year of RenWu*

*August 14, 2002*

## 依靜 | *In Solitude*

於此末法時代，如果自己相續尚未成熟，就應依於寂地修持。龍欽巴在《竅訣寶藏論》中云：“自己尚未獲得自在前，令他自在矛盾又可笑；尚無成辦自利能力時，想成他利矛盾又可笑；自尚不具弟子之法相，想作上師矛盾又可笑；自如乾燥皮革不調柔，想調他心矛盾又可笑；自忙今生無有證悟見，教他修法矛盾又可笑；自尚未斷庸俗之行為，令他如法矛盾又可笑。”在修行的初期，若自不量力地想攝受弟子，最終不但一事無成，只會落到被人恥笑的結局。

At this time of spiritual degeneration, practitioners who have not mastered their own minds should retreat to a tranquil place to concentrate on their practices. Longchen Rabjam says in *The Precious Treasury of Pith Instructions*:

It is a laughable contradiction to want to teach others to gain freedom if you have not yet achieved freedom yourself.

It is a laughable contradiction to want to benefit others if you have not been able to bring Dharma benefit to yourself.

It is a laughable contradiction to want to be a teacher if you do not have the qualifications of a student yourself.

It is a laughable contradiction to want to tame others' minds if your own mind is untamed like a piece of stiff leather.

It is a laughable contradiction to want to bring others to the dharma if you busy yourself with this life and are devoid of realization.



It is a laughable contradiction to want to teach others to behave if you have not yet renounced your own mundane behavior.

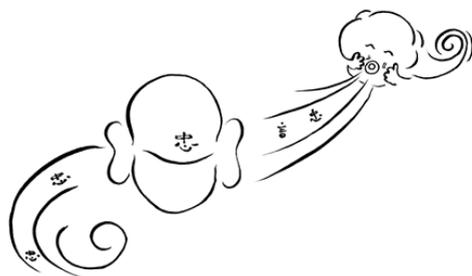
Accepting students when one has barely embarked on the spiritual path is an irresponsible act. In the end, nothing is accomplished but for the disgrace incurred upon oneself.

吉袞巴在《善法明燈論》中也說：“任何修行人都應像野獸一樣，不依止其他地方而應到寂靜地，這樣利益眾生的事自然能成辦。到城市講經、賜竅訣是不合理的。佛法興盛時，不缺少佛法。在五濁惡世，雖然缺少佛法，但眾生剛強難調，不思維意義，只耽著詞句。初學者想以講法調伏眾生不如隱身匿跡。你與他們交談，他們卻嗤之以鼻；你往回返，他們則亦步亦趨；你躲藏起來，他們又四下找尋。你需要供養時，他們不予理睬；你不需要時，他們卻強行給予。有邪見的眾生很難調伏，因此應依於寂地，像野獸一樣。這樣，也能持如來教法，成為具信人之商主。即使是野蠻人，在看見住山之人時，也會生起信心。為了自他二利，應恆常依於寂地。”

Gyegompa says in *The Lamp Directing to Virtue*: “Every spiritual seeker should live like a wild animal in going nowhere but a remote and tranquil site to practice; in this way the activities of benefiting beings will ripen spontaneously. It is not advisable to go to cities to teach the Dharma or confer pith instructions. When Buddhism is flourishing, there are abundant Dharma teachings. When the time is degenerating and the Dharma is scarce, beings are recalcitrant; they care for words alone and exert no effort in meditation. Therefore for a beginner, it is better to find a hideaway to practice rather than try to tame other beings' minds. When you feel like

talking to them, they sneer; when you want to withdraw, they follow on your heels; when you try to hide, they search for you everywhere. When you are in need, they ignore you; when you are getting by, they force offerings upon you. There is no way to tame someone with perverted views; therefore, go to a place of solitude, like a beast. Only by doing so can you train yourself in the Tathagata's teachings and become a guide of people with faith. Even a barbarian will arouse confidence when he sees a person meditating in the mountain cave. Therefore, to benefit oneself and others, always stay in a solitary place.”

四時有節，百花有序，度化  
眾生也要講究時序。這也是  
佛陀與前輩大德反覆苦口  
婆心教導我們的，不要把這  
些忠言當成耳邊風了！



The four seasons come in their time and flowers bloom in good order. In the same way, to benefit beings with the Dharma also has its timetable. Such is the advice imparted to us earnestly by the Buddhas and great sages. Do not sweep it aside!

壬午年七月初七

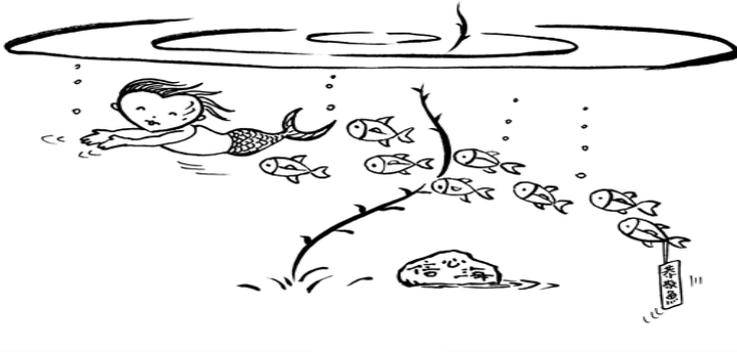
2002年8月15日

*7th of July, Year of RenWu*

*August 15, 2002*



## 恭敬 | *Faith and Devotion*



恭敬心，是修行人，特別是修習密宗者自相續獲得大小一切功德的源泉。若時常沉浸於慈悲、恭敬的氛圍中，則可感受佛法的精髓。要知道，一切意傳加持均來自於恭敬心。

Real devotion is the root of any spiritual accomplishment, great or small. This is particularly true for those engaged in tantric practice. If we are always drenched in loving-kindness and respect, we become receptive to the realization of Dharma essence. We should know that all blessings of the mind lineage come from faith and devotion.

如果所作所為缺乏恭敬，即使聰明、能幹、精進，並精通三藏十二部經典，也難以體悟言語所無法表達的境界。

Should practitioners lack devotion, they will never come to experience the state beyond the description of words, even if they are very smart and diligent, extremely capable, or have read thoroughly all the Tripitakas and 12 Branches of Excellent Speech.

無數的高僧大德，也是以常人難以企及的恭敬心，才得以以心印心，獲得無有絲毫垢染的傳承加持，證悟法界實相，成為引領群生，蔭蓋四方的一代傳承祖師。在很多高僧傳記中，都不惜大量的筆墨，濃墨重彩地描述前輩大德以恭敬心獲得加持的細節。

It is only through incomparable and astounding devotion to their masters that many siddhas were able to receive the mind-to mind transmission. Blessed by the blessings of peerless lineage, they realized the truth of dharmakaya and they themselves become great lineage holders, guiding many beings onto the path and spreading the Dharma far and wide. Such amazing processes of Dharma transmission resulting from the disciples' utter devotion are described vividly in many biographies of great masters.

我認識的一位並不具有先天智慧，但修行境界卻令人矚目的修行人曾告訴我：“像我這樣愚笨的人，相續中生起的哪怕一絲一毫功德，無不得益於對上師三寶的恭敬。”

I happen to know a person who is by no means gifted yet has reached remarkable achievement in his practice. He told me once: “For a dull-witted person like me, it is only through my faith and devotion to my guru and the Three Jewels that I have been able to attain any qualities, even down to smallest one of them.”

頂果欽哲仁波切也曾說：“諸佛的加持總是加被在有強烈信心的人身上。陽光照射一切處，卻只有放大鏡聚焦之處才能引火燃草。當諸佛的慈悲通過你信心和恭敬心的放大鏡時，加持的火焰就在你心中燃起。”

H.H. Dilgo Khyentse Rinpoche says: “The blessings of all the Buddhas are always bestowed upon those who have strong confidence and devotion. The



sun's rays fall everywhere uniformly, but only where they are focused through a magnifying glass can they set dry grass on fire. When the rays of the Buddha's compassion are focused through the magnifying glass of your faith and devotion, the flame of blessings will start to blaze in your being."

為了加持的火焰能在我們心中燃燒得更猛烈，焚盡五毒的根苗，請再添上一把恭敬的柴。

To make the fire of blessings burn more fiercely in our being and to incinerate the roots of the five poisons, please add on more firewood of devotion.

壬午年七月初八

2002年8月16日

*8th of July, Year of RenWu*

*August 16, 2002*

## 屍骨 | *Carcass Remains*

短暫的夏天匆匆而過，漫無邊際的原野上已露出秋的痕跡。雖然夏末的花朵仍然頑強地挺立著，但卻怎麼也抹不去秋季來臨的蕭瑟。

The brief summer season went by swiftly; there are already telltale signs of autumn in the open field. Even with the season's last flowers standing tall obstinately, the bleak and desolate feeling that comes with fall is unmistakably hanging in the air.

距離色達十幾公里的亞龍寺旁，是盛夏季節鮮花最茂盛的區域。我和索頓一行興致勃勃地趕去，妄想在這裡找到一些夏日的尾聲。也許是精誠所至吧，零零散散的花兒強打著精神，妝點著氣數將盡的翠綠原野，居然也顯出了一點繁榮景象。

About 10 kilometers from Sertha and nearby Yalong Monastery, there is a place most famous for its lush summer flowers. Hoping to catch the last glory of summer there, Sodon, a few others and I took off in high spirits. Sure enough, flowers here and there perhaps touched by our sincerity, stood with chins held high on the doomed green field and managed to bring about some sense of flourishing liveliness.

歡快的小溪似乎還沒察覺到封凍的臨近，哼著波爾卡般的曲調，沛然而下。流水聲與遠處牧民的歌聲、馬群的嘶鳴聲相和，組成了一曲輕快的多聲部迎賓曲，恭候著我們的光臨。

The little brook, seemingly oblivious of the imminent freezing season, hummed polka-like music as it rushed on. The babbling stream together



with the distant singing of shepherd boys and the neighing of horses struck up a lively welcoming music, waiting for our arrival.

同伴們開始生火燒茶，不便在一旁袖手旁觀的我只得溯水而上。離這裡不遠是一個著名的屍陀林，據說與印度的清涼屍陀林無二無別，有不少的鷹鷲千里迢迢從印度飛來。卓千堪布菩提金剛的母親圓寂後，就是在此屍陀林天葬的。我想，這裡一定是空行聚集的勝地。

My companions settled to start a fire for making tea. Feeling awkward to be a bystander, I took a stroll up along the stream. Not too far away from here is a well-known charnel ground, supposedly on par with the Cool Grove charnel ground of India, and vultures fly over thousands of miles from India to feed here. The mother of Khenpo Dzogchen Changchub Dorje was sky-buried in this charnel ground after she died. I imagined this site is a sacred place for dakinis to congregate.



一具腐爛的犛牛骨架吸引了我的視線，不知何時、也不知何因它被棄置於此。令人窒息的惡臭吸引了逐臭的小生物們，各種小蟲附滿了整個骨架，令人厭惡，也讓我想起我的這副行將就木的臭皮囊。

A rotten yak carcass caught my eye and I wondered when and why it had been discarded here. Its suffocating stench attracted many cesspit-chasing creatures and they swarmed all over the skeleton; it looked disgusting and reminded me of my own sack of flesh and bones that would soon decay also.

雖然明知終有一天我也難逃此劫，自己卻整日為這假合的身心勞碌奔波。這活生生的教材提醒了忘乎所以的我，如同花木飄零的秋季，如同奔流不止的溪水，如同身體強健的犛牛……，世間的一切都是無常的老師，一種強烈的厭世心油然而生。我祈禱著十方諸佛及上空的空行們，祝願眼前的這些生靈能早日解脫。

Even though I know perfectly well that one day I will inevitably meet the same fate as this yak, I still toil all day long to serve this conjunction of body and mind of mine. The yak's corpse was a life lesson waking me up from oblivion and I saw that all things in the world—the autumn season of fading flowers, the ever-rushing brook, and the once strong-bodied yak—are teachers of impermanence. I was suddenly arrested by a strong sense of renunciation and I prayed earnestly to the Buddhas of the 10 directions, as well as the dakinis in the sky, that all beings resting here would soon find liberation.

時間不知不覺地過去了，遠處傳來了同伴們呼喚的聲音，太陽已將它一半的臉藏到了地平線下，我不得不揣著沉甸甸的心回去了。

Time slipped away and my companions called me from the distance. Soon the sun sank halfway below the horizon; with a heavy heart, I walked back reluctantly.

壬午年七月初九

2002年8月17日

*9th of July, Year of RenWu*

*August 17, 2002*



## 品味 | *Taste It*

我不喜歡口頭上的空頭支票，嘴上說得再動聽，若沒有將之融入自己的行動，即使你會講再殊勝的法，如果沒有通過修行品味到其真實的味道，到死時只是種下一些善根，對今生來世沒有多大的實際意義。

Issuing bad verbal checks has never appealed to me. The Dharma essence is meant to be experienced through genuine practice and be melded into daily activities. Failing to do so, no matter how movingly or profoundly one may talk about the Dharma, it will make little sense to current or future lives. At best, one is credited to have sown some good seeds in life.

《華嚴經》云：“比如聾樂師，能令他眾樂，然自聽不見，不修法亦然。河中大海，具船之舟子，能渡載他眾，然自葬其中，不修法亦然。比如糖甜味，說不能感受，咀嚼可品味。如是空性味，說不能感受，以修可品味。”可見，佛法的偉大也不在於停留在語言上，必須通過親修實證，才可品出其真正的涵義。

The *Avatamsaka Sutra* says:

A Buddhist who does not put the Dharma into practice is like a deaf musician playing music to entertain others but not himself.

A Buddhist who does not put the Dharma into practice is like a boatman who ferries people across the waters but is drowned himself.

Sweet taste is experienced by mastication rather than by descriptions; likewise emptiness is realized by practice rather than by words.

Therefore, the Doctrines are not to be extolled only at the level of words; its greatness can only be appreciated by actual practice and personal experience.

一些學佛人，參閱了許多經論及祖師語錄。可謂皓首窮經，博聞強記，但卻只停留在文字上，於消除煩惱無有絲毫助益，這無異於說食數寶。本可用來解脫自他的佛法，於這類人，只起到了滿足虛榮心的功效而已。

There are some Buddhists who have read extensively the scriptures and the teachings of lineage masters, but their knowledge remains at the level of words only. They are proud of their encyclopedic memories of the Dharma, yet they readily succumb to afflictive emotions. This sort of Buddhist is no different from a famished person describing sumptuous meals or a pauper counting others' money. The Dharma, the very sacred way to liberate oneself and others, is reduced in their hands to a means to satiate their vanities.

藏族也有一句諺語：“佛法僅僅知道不夠，必須修行；食物僅僅擁有不行，必須食用。”我們應放下萬緣，學以致用，日日夜夜品味法之勝味。既然手中掌握了通往解脫寶庫的鑰匙，就要想方設法打開這一寶庫的大門。



A Tibetan proverb goes: “Merely knowing the Dharma is not enough; we must practice it. Merely possessing food is useless, we must eat it.”



Therefore, we should let go of worldly trifles to practice the Dharma we have learned, so that we can savor the exquisite taste of the Dharma day and night. Now that we have in our hand the key to the treasure chamber of liberation, we should try our best to open the gate of this treasure trove.

壬午年七月十一日

2002年8月18日

*11th of July, Year of RenWu*

*August 18, 2002*

## 出家 | *Monastic Ordination*

一名來自丹東的女大學生到我這裡來要求出家。看到眼前身材修長、面目清秀、正值青春韶華的年輕人，我想起了世間人對她們的種種不解，今天何不利用此機會打探一下她的想法呢？也可以此衡量她的決心。

A female college student from Dandong came to me and asked to be ordained as a nun. Tall and slender, she has pretty and delicate features and is at the prime of her youthful years. Her decision, no doubt, must have fallen beyond the comprehension of many worldly people. Why not take this opportunity to find out what is in her mind? Her answer will also help to gauge the strength of her determination.

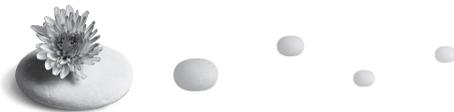


“妳為什麼要出家？很多人認為像妳這種年齡的青春少女出家，無異於尚未怒放的花朵遭到了摧殘，是滅絕人性的，妳對此有何看法？”

“Why do you want to become a nun? Many people think that for a young lady like you to enter a monastic life is akin to trampling on a pretty flower yet to bloom—it is inhuman. What do you think?”

聽了我的提問，本來顯得十分靦腆的她彷彿打開了話匣子，滔滔不絕地向我傾訴起來：

Hearing my question, she lost all of her shyness and poured out her answers fluently:



“在很多人看來，在家可以滿足物質和精神方面的種種需求，比如：乘洋車、住洋房，還有他們一讚三歎的所謂愛情。為了這一切，他們付出了畢生的代價，然而卻往往事與願違。為了物質財富，即使絞盡腦汁，也不一定能滿足日益增上的貪欲。縱然腰纏萬貫，一呼百應，但又有幾人能不被牽累，來去自由，抽身於爾虞我詐的名利場？

“To many people, worldly living can certainly satisfy a human’s thirst for physical and mental comfort, like owning cars, fine houses and enjoying the much-glorified love relationship. To these ends they invest all their lives’ effort, yet what they get in return is usually at odds with their wishes. Striving as they may, they can never feel content, because the desire for wealth and possessions only gets stronger each day. A person can boast of extreme wealth or large retinues at their beck and call, but in a world where everyone tries to cheat or outwit the other, how many people can find real freedom from all the trappings and entanglements?

再說所謂的世間情愛，又有幾對能真的相約到老？大多數都只落得一拍即散、勞燕分飛的結局，能不反目成仇，已算是萬幸。這樣的在家生活真稱得上是幸福嗎？

As to the so-called love relationship, how many couples have made it till the end? Most love unions end up in smoke, to have a breakup without bitterness is considered to be quite lucky. Now, would you deem such worldly living as happy?

出家不但不是滅絕人性，反而更能讓我們在修行中，找到真正的自我。人生最大的幸運，莫過於出家！”

To live a monastic life is not inhuman; on the contrary, it provides a way for us to find the true self through spiritual training. There is no greater happiness than to live a monastic life!”

聽了她的講述，我釋然了。看來她不是處於一時衝動，而是經過認真思索才作出的決定。《大智度論》云：“孔雀雖有色嚴身，不如鴻雁能遠飛；白衣雖有富貴力，不如出家功德勝。”願我們都能擁有鴻雁翱翔滄溟，海闊天空的廣大胸襟，不要被孔雀沉重的華麗羽毛，拖累了我們遨遊法界天空的翅膀。

I was relieved after hearing her point of view. It is clear that her decision to become a nun has emerged from serious and careful deliberation, rather than on an impulse. In *Great Treatise on the Perfection of Wisdom* it says:

Well-adorned is a peacock with splendid feathers, yet it is no better than a goose that can fly long distances.

Wealth and power a common person may possess, yet such blessings pale in comparison with those of the ordained.

Let's hope we will have the spreading wings of the goose, flying up into the expansive sky with an open mind. Let's crave not the dazzling plumage of the peacock, as it weighs on our wings and prevents us from flying freely in the Dharma realm.

壬午年七月十二日

2002年8月19日

*12th of July, Year of RenWu*

*August 19, 2002*



## 嗡嗡 | *Buzz Buzz*

在藏族的謎語中，是這樣形容蜜蜂的：不是老虎卻有老虎的花紋；不是犏牛卻有犏牛的聲音；不是老鼠卻鑽老鼠的地洞。不管如何，在很多人眼裡，蜜蜂是辛勤勞作的象徵。

A riddle in Tibet describes bees in this way: It is not a tiger, but it has a tiger's fur patterns; it is not a yak, but it sounds like a yak; it is not a rat, but it can fit in a rat hole. Bees, however portrayed, seem always connected with diligence and hard work in the eyes of many people.



早上吃糌粑時，來了一隻大蜜蜂，不停地轉繞並發出嗡嗡聲。按照藏族的說法，如果一人被蜜蜂轉繞，就表示這是他中陰身的親人未得解脫，中陰法王開許其以蜜蜂之身來尋求善法。藏族人在此時一定會念一些觀音心咒、金剛薩埵心咒之類的咒語，以超度這些不甘的亡靈。

While I was having tsampa this morning, a huge bee appeared, hovering around me with a buzzing hum. According to Tibetan belief, the bee that circles a person is a relative yet to be liberated in the intermediate state; allowed by the Lord of the Bardo Realm, the relative comes to search for the Dharma in a bee's body. At this time, Tibetans will always recite the Avaloketesvara mantra or the Vajrasattva mantra, etc., to bless these restless spirits.

“你是我的哪一位親人呢？”回答我的是一陣“嗡嗡”聲，陰陽間的交流只能以這種方式進行，近在咫尺，卻無法以語言溝通，這是多麼的無奈！我無言以對，只有竭力念誦心咒、佛號，以告慰“親人”。

“Dear little bee, which relative of mine are you?” But my question was met only with a series of buzzing notes. Though the living and the dead were right next to each other, there was no language to communicate except by a humming sound. How sad! I could say no more but tried my best to recite mantras and Buddha’s names, in order to benefit this “relative” of mine.

一些佛經中對此另有說法，《寶篋莊嚴經》中云：“大悲尊主觀世音菩薩至斯里蘭卡，見耶扣謀傑大城市糞便處住有成百上千種昆蟲，爾時觀音菩薩化為蜜蜂形象，發出嗡嗡聲，義為頂禮佛陀，其餘蟲類聽此亦隨念頂禮佛陀，從而以智慧金剛摧毀二十種薩迦耶見，終皆成菩薩，名為口香，往生到極樂世界。”“也許你是佛菩薩的化現，那麼請問您的‘嗡嗡’聲包含何等密意？”回答我的仍是“嗡嗡、嗡嗡”。

Still other sayings have been found in the sutras, for instance the *Karandavyuha Sutra* records this episode: When the great compassionate Bodhisattva Avaloketesvara went to Sri Lanka he saw that thousands of creatures were living in piles of excrement at the corner of the city Yekoumoujie. Avaloketesvara then appeared in the form of a bee and made a buzzing sound as homage to the Buddhas. Hearing it, all the creatures there also made the sound to pay homage to the Buddhas. Henceforth they were able to destroy 20 kinds of sakaya-dithi (self-grasping) with the wisdom diamond and all became Bodhisattva named Fragrant Lip, and were all reborn to the Pure Land of Great Bliss.” “Perhaps you are the emanation



of a Buddha or a Bodhisattva. Please tell me, then, what's the hidden meaning in your buzz?" But again, the reply was still the buzzing hum.

無論牠是前來求助的中陰身，還是普通的旁生，或者是諸佛菩薩的化現。我想，沒有比祈禱三寶更好的作法了。

Whatever my visitor's true identity—a bardo being seeking help, an ordinary creature, or the emanation of the enlightened ones—I think I can offer no better reception than to pray to the Three Jewels.

無論我們在花園中觀賞五彩繽紛的鮮花，還是在草原上飽覽一望無際的原野，時常會碰到微小可愛的生靈，玩賞興奮之餘，不要忘記輪迴眾生的境遇，更不要忘記怙主三寶的恩德。

While we are in the garden enjoying beautiful flowers or feasting our eyes on the immense green field, we will also see many tiny bugs or cute creatures. At this time of our leisure and delight, remember how sentient beings are cycling in samsara and always bear in mind the kindness of our protector, the Three Jewels.

壬午年七月十三日

2002年8月20日

*13th of July, Year of RenWu*

*August 20, 2002*

## 見師 | *Beholding the Guru*

以歡喜心見上師，或聽聞上師名號後生起歡喜心有無量功德。能時時繫念上師，學佛的信心自然會增上。佛弟子在夢中、定中，若能見上師、見佛、見菩薩，是信心深固的明證。同時，有真實信心的，才會確信非佛法不能利濟自他。

When we behold our teachers with delight or when we feel tremendous joy upon hearing their names, we are creating great virtues. Constant remembrance of our teachers naturally enhances our confidence in the Buddhist path. Having visions of the guru, the Buddha, or Bodhisattvas in dreams or in meditation is a sign that the disciple has established an unshakable faith in the Dharma. Similarly, only a person with uncontrived faith will be convinced that nothing other than the Dharma can truly benefit the self and others.



具有法相的上師，至少是具足世俗行、願菩提心的菩薩，對如此菩薩無論以信心或以貪心目視，均有無量功德。《趨入定不定手印經》云：“譬如，將十方世界中一切眾生之雙目挖出，有人將彼等復原，或者將關於漆黑監獄中之十方世界一切眾生釋放，令彼等享受轉輪王或梵天之安



樂，若有善男子、善女人以信心目視大乘信解菩薩，且讚頌之，則福德勝過前者無數倍。”《聖者寶積經》中講述了商主之女勝德母，因對樂生菩薩生起熾火般的貪心，以致命絕身亡，以此果報，死後轉生三十三天的公案。

An authentic teacher is a Bodhisattva who has generated the relative bodhichitta of intention and application at the minimum. To look at such a Bodhisattva, whether with faith or covetousness, creates immense merit all the same. The *Sutra of the Seal of Entering into Certainty and Uncertainty* says, “Suppose all beings in 10 directions had their eyes gouged out and someone managed to restore them all, or suppose all beings in 10 directions were incarcerated in dungeons and someone managed to release them all and establish them in the happiness of Chakravartin or Mighty Brahma, the merit of all this is still countlessly less than that generated when a son or daughter of spiritual heritage looks at and offers praise to a sublime Bodhisattva of the Great Vehicle with faith and devotion.” The *Sage Ratnakūṭa Sutra* describes an episode: “A daughter of a merchant, Chengyi Chok, was seized with blazing lust when she caught sight of Bodhisattva Gaje, so much so that she died on the spot, yet she was reborn in the Heaven of the Thirty-Three.”

《百業經》中也記載了婆羅門子因見佛生喜，以此功德得以在十三個大劫中不墮惡趣，又於十三個大劫中轉生天人，享受諸樂，最後轉為人身，出家修持三十七道品，證得獨覺果位的公案。

In the *One Hundred Stories about Karma*, a story is told: “A young Brahmin aroused great joy when he looked at the Buddha; due to this merit, he was spared from rebirth in the lower realms for 13 kalpas and was reborn as gods

for 13 kalpas, enjoying all the well-being and happiness. Eventually he was born as a human and became a monk; through training on the Thirty-Seven Elements of Enlightenment, he attained the level of Pratyekabuddhas.”

由此可見，對總集三寶為一身的上師生起貪戀之煩惱也有很大功德，更何況以信心目視、供養上師？

Hence, even arousing the emotion of craving toward spiritual teachers, the embodiment of Three Jewels, results in considerable merit. What needs to be said if we behold or make offerings to them with deep devotion?

上師是引領我們逃離痛苦淵藪、駛抵解脫彼岸的筏渡，是一切幸福的根源。不論你是快樂還是憂傷，時常以歡喜心面見或意念上師，源源不斷的加持甘露就會灌滿你的心田。

A spiritual teacher leads us on the path free from all sufferings; he or she is the boat that takes us toward the shore of liberation and is the source of all happiness. Always look at or remember your teachers with joy, whether you are happy or sad, you will be filled to the brim with the nectar of blessings unceasingly.

壬午年七月十四日

2002年8月21日

*14th of July, Year of RenWu*

*August 21, 2002*



## 天葬 | *Sky Burial*

古印度有八大天葬台，藏地也有難以計數的大小天葬台。喇榮西山也有一座遠近聞名的天葬台。方圓幾百里甚至遠至拉薩、昌都的信徒，死亡之後都會被親人用車、馬、犛牛將屍體運至此處天葬，這也反映了他們對上師如意寶的信心。

In ancient India, there were eight great sky burial sites. In Tibet, there are numerous such places, large and small; a famous one is located at West Larung Mountain. The corpses of Buddhist followers from hundreds of miles around, even as far as from Lhasa or Chamdo, are often brought over by relatives in cars, by horse or yak, to be sky buried here, a practice reflecting the faith people have in our precious Guru, H.H. Jigme Phuntsok Rinpoche.

每天少則五、六具，多則十幾具屍體，先被運至大經堂門口，由學院僧眾超度後，再送往天葬台。

Each day, five or six or up to a dozen corpses arrive at the academy. They are first placed in front of the Great Shrine Room for Sangha members to perform the ritual of blessing, and later are sent to the sky burial site.

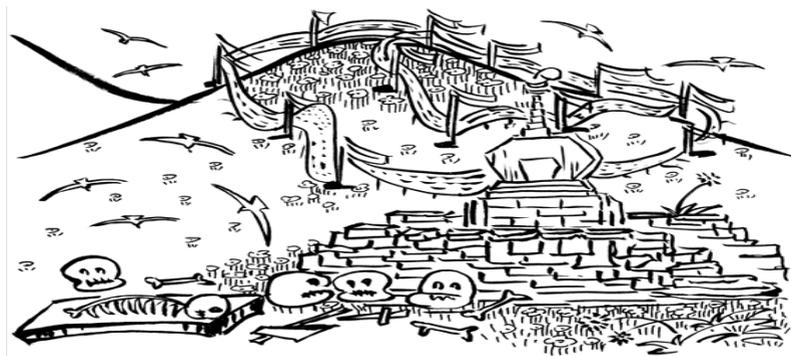
今天下午，雖然身體略有不適，但為了讓自己能再上一堂無常課，我還是與眾人一起去到了久違的天葬台。

In order to refresh my mind with the lesson of impermanence, I went to the sky burial ground with others this afternoon, even though I wasn't feeling quite well. It's been a while since my last visit there.

好一幅壯美的風景圖！山風獵獵，吹拂著各色經幡；清清溪水，穿越著茵茵草地；雁陣悠悠，妝點著無雲蒼天。但這一切詩情畫意並不能掩蓋時而飄來的腐爛氣息。

What grand and beautiful scenery to behold! The bleak mountain wind fluttered different kinds of prayer flags; clear streams ran through the verdant grassland; a flock of wild geese flew in formation, adorning the vast sky. Such idyllic scenery, however, was incapable of covering up the rotten odors wafting up now and then from the other end.

屍體被紛紛運到，散亂地排列在一起。他們中有年老病逝的，也有英年早衰的，有男人，也有女人，甚至夭折的嬰兒。從服飾可以看出，他們分屬於貧富不同的家庭，但此時都平等地還原為初來人世赤身裸體的樣子。



Corpses were transported here in succession and lined up loosely. Some were old people who died from illness; others perished in their prime; there were men, women, and even babies. They had been wearing clothes and



ornaments of rich or poor families, but presently all of them were equally dressed up in their birthday suits.

在天葬師的操作和鷹鷲的配合下，幾天前還是一個活蹦亂跳的生命，幾分鐘就被分食殆盡。

The sky burial master began his operation and with the cooperation of the vultures, the body of someone who had been animatedly living a few days ago was soon completely devoured with little remaining.

生命，雖然有極其驚人的求生能力，卻無法抗禦無常的降臨。無論富貴貧賤，無論年邁少壯。這是不以人的意志為轉移的法則。

Every life is endowed with an incredible drive for survival, yet every life is powerless to stop the arrival of its final end. No human's willpower, whether of the rich or poor, noble or humble, old or young, can ever bend the principle of impermanence.

有人懼怕屍體，不敢到屍陀林（天葬台）。密勒日巴云：“最可怕的身體就是活著的身體。”看看弱肉強食的社會，難道不比這裡更可怕嗎？

Some people are fearful of corpses and dare not go to the charnel ground. Yet Jetsun Mila says: “The scariest body is the living body.” Just take a look at society governed by the law of the jungle nowadays; don't you think that is scarier than what is here at the charnel ground?

失去親人的人們默默地擦拭著眼淚，仍不能喚醒九泉之下的亡靈。

The bereaved wiped their tears silently, but they had no way to call back the souls of the departed.

鷹鷲們展開翅膀，很快從視線中消失了。留給我久散不去的悵然。

The vultures spread their wings and soon vanished from sight. I was left with a profound sadness that refused to go away for a long while.

壬午年七月十五日

2002年8月22日

*15th of July, Year of RenWu*

*August 22, 2002*



## 捨眾 | *Abandoning Beings*

如果發了菩提心，則意味著無論眾生如何加害於我們，我們也不能有捨棄之心。

Having generated bodhichitta means never forsaking sentient beings, no matter how they may be harming us.



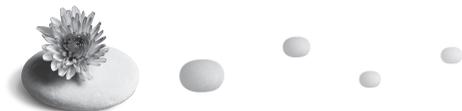
此話說起來容易，做起來卻困難重重。業障深重的人們常常令人失望，即使你對他恩深似海，他卻視而不見，甚至恩將仇報。這就會使一些菩提心不堅固的人心灰意懶，滋生出捨棄眾生的青苔，蜷縮進利己的蛋殼中，原本搖搖欲墜的菩提心，也在頃刻間化為齏粉。

These words are easier said than done. Repeatedly, we have been disappointed by people who, due to their heavy obscurations, never care to show any appreciation, even though we have gone to great lengths to help them. Worse, they return our kindness with enmity. Thus with only a feeble bodhichitta, we are likely to become disheartened and recoil back into a shell of self-interest; as the thought of abandoning sentient beings creeps in, our wobbling bodhichitta collapses into fine dust in no time.

金厄瓦曾想閉關，但又怕捨棄眾生，就帶著捨棄眾生界限的問題，專程趕到熱振詢問仲敦巴尊者。尊者回答說：“一旦你生起對此等眾生不饒益的心，就是捨棄眾生。眾生遭遇損害，甚至全部毀滅，自己也幸災樂禍。無論黑茶、白茶也不給，就犯了捨棄眾生罪。對自己周圍的眷屬，你盡心利益他們，換來的卻是仇視。這樣，你就會發願再不利益他們，就捨棄了菩提心。所以，即使對此等人，也應恆時以大悲心利益他，以善妙心攝持他。”

When Chengawa was contemplating a retreat, he was worrying it might constitute abandoning sentient beings. To make sure he would not step over the fine lines of bodhichitta, he made a special trip to Radreng to request Dromtonpa's advice. The master explained to him: "The moment you think of not benefiting beings is the instant you abandon them. When beings suffer or are losing everything, if you take pleasure in their calamities and offer nothing, great or small, to help, you are committing the downfall of abandoning sentient beings. From your relatives and friends whom you have assisted wholeheartedly, you get nothing but hostility in return. Discouraged, you swear never to help them again. In this case, you've lost your bodhichitta. Therefore, your compassion should be vast enough to embrace even these sorts of beings, accepting them with your good heart."

《大日經》云：“佛法以菩提心為正因，以大慈悲為根本。”與眾生樂，除眾生苦，是我們義不容辭的責任，沒有任何附加條件。正如慈父不因頑子的難教而失教子之念，我們也不能因眾生的難度而懈怠生之心。即使阻礙重重，即使道路崎嶇，也要沿著利益眾生的道路披荊斬棘、勇往直前。



The *Mahavairocana Sutra* says: “Bodhichitta is the seed of all buddha qualities, and the root of them is great compassion.” Our obligatory responsibility is to bring happiness to sentient beings while removing their misery with no strings attached. A father does not give up the tough task of educating his unruly son; likewise, we must not shrink from the difficult task of benefiting beings. Even if this path is winding and full of thickets and obstacles, we must forge ahead by blazing a new trail through the brambles.

如果你已視某人為仇敵，那麼就應捫心自問，自己相續中是否還具有菩薩戒？

When you start regarding someone as an enemy, you should search your soul, “Do I still uphold the Bodhisattva’s Vows in my mind?”

壬午年七月十六日

2002年8月23日

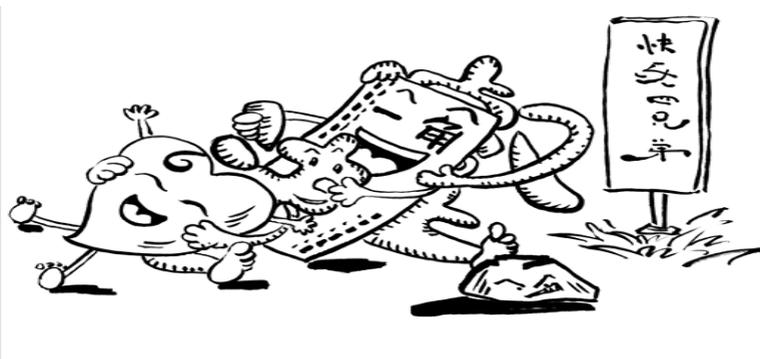
*16th of July, Year of RenWu*

*August 23, 2002*

## 貧富 | *Rich or Poor*

一位居士向我感慨道：“您經常教育我們要放下對金錢的貪戀，但我在修行當中卻時常感受到金錢的必要性。有錢可以供養僧眾、有錢可以救護生命，有錢可以印刷經書，有錢可以賑災救難……，我們不能礙口識羞地否認金錢的利益。所以，有錢還是必要的。”

A lay practitioner said to me ruefully: “You have always instructed us to give up craving for money. But during my practice I often felt the necessity of money. For instance, with money we can make offerings to the Sangha, we can release live beings, print Dharma books, fund disaster relief, and so on. We should not deny the usefulness of money just because of embarrassment or shame. In my opinion, we need to have money.”



聽了他的一番話，心裡有種說不出的滋味。世人可以讚美清貧，卻不會謳歌貧困。“心依於法，法依於貧，貧依於死，死依於壑”的觀念，是不可能被世人接受的。我不否認金錢的作用，但這種作用是極其有限的，它不能給世間人帶來思索、創造、欣賞的樂趣，更不能給修行人帶來究竟的解脫。



His words aroused in me an indescribable feeling of mixed emotions. In the secular world, honest poverty is respected, yet poverty itself is far from being extolled. The Kadampa's maxim is unacceptable to ordinary people:

Base your mind on the Dharma,  
Base your Dharma on a humble life,  
Base your humble life on the thought of death,  
Base your death on a lonely cave.

I am not here to negate the usefulness of money, yet its scope is very limited. For instance, the satisfaction a person derives from meditation, creativity, or from appreciating something, cannot be bought by money. What's more, money will never bring practitioners the utmost liberation.

密勒日巴是著名的窮光蛋，連強盜光顧他的山洞，也找不到可以帶走的一針一線；石渠求學時期的法王如意寶也是身無分文，每天僅以分得的少許酸奶果腹；六祖慧能在五祖身邊時，也不過是囊空如洗的確米和尚。他們卻證悟了鑽石也折射不出的光明；積累了有錢人作夢也想像不出的功德；成就了金錢無法交換的事業。他們以有目共睹的事實，睥睨著世間對功名利祿的盲目推崇。

Milarepa was notorious for being a poor wretch; thieves invading his cave found nothing to loot, not even a single needle or a piece of thread. Our beloved Guru Jigme Phuntsok Rinpoche was penniless while studying in Shiqu and he lived on a paltry portion of yogurt every day. The Sixth Patriarch Huineng, when staying with the Fifth Patriarch, was a destitute monk responsible for husking rice. Yet the brilliance of their realization

surpasses that of a diamond; the merit they have accumulated is beyond the wildest dreams of the rich and wealthy, and their accomplishment is unmatched by that gained with any amount of money. With their undeniable achievement, they rise above proudly the blind worship that the worldly people hold toward fame and wealth.

世人云：“窮則獨善其身，達則兼濟天下。”但是，修行人若能在靜處發無偽菩提心，不僅可以利益自己，一樣可以利益眾生。

An adage says:

In poverty, commit yourself to perfecting personal integrity.

In prosperity, devote yourself to the welfare of the world.

But for a spiritual practitioner in solitary retreat, generating uncontrived bodhichitta will also bring benefit to other beings at the same time, besides merely benefiting the self.

以清淨心意幻供養諸佛菩薩，遠遠超過了以染污心供養世間七寶的功德。對上師最上等的供養不是財物，而是修行。

To make a mental offering with a pure mind is far more meritorious than to make offerings of seven treasures with a tainted mind. The best offering to the guru is to engage in practice, rather than to give money or goods.

古詩云：“夢裡堆藏總是金，一場富貴喜難禁。枕頭撲落忽驚醒，四壁清風無處尋。”不要被金錢所帶來的一些表相迷住了雙眼，滾滾紅塵中



的富貴名利終究是南柯一夢。何苦於為了金錢而投機鑽營，浪費了這萬劫不復的人生？

It says in an old poem:

I dreamed of having tons of money and gold and of enjoying thoroughly a life of glory and abundance.

Suddenly my pillow fell; I woke up and met with nothing but bare walls and the blowing wind.

Do not be blinded by the superficial circumstances money provides; all the fame, glory, wealth, and prestige in the ordinary world are but fanciful dreams. Is it worthwhile to waste our human life, which is beyond redemption once lost, on amassing wealth through trickery?

壬午年七月十七日

2002年8月24日

*17th of July, Year of RenWu*

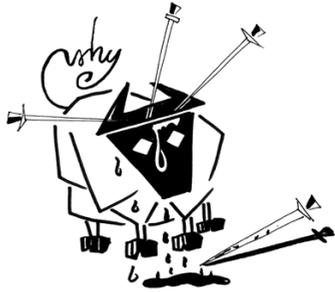
*August 24, 2002*

## 鬥牛 | *On Bullfighting*

今天，一位客人送我一本書冊，雖然對攝影一竅不通，但為了不辜負別人的好意，只得胡亂翻看翻看。忽然，一幅令人觸目驚心的畫面跳入了我的視野。

A visitor of mine gave me a photo album today. Although I knew nothing about photography, but in order to acknowledge his good intentions, I flipped through the pages. All of a sudden, a frightful scene arrested my sight.

那是一幅鬥牛的場面，一位身穿白衣的男子，正與一頭公牛進行著生死的決鬥。牛的身上已經鮮血淋漓，飛濺的血染紅了男子的衣服，他們的眼中都露出令人心悸的寒光。我看了看標題，名為《力與美的較量》。我不知道為什麼會起這個名字，我實在從中看不出有什麼“力與美”，映入我腦海的全是殘忍、恐怖、野蠻等字眼。



It is a picture of bullfighting. A man dressed in white and a bull are engaging in a fight for life and death. The body of the bull is already soaked in blood, which splatters onto the man's clothes and stains it red. Unnerving and scary glares are shooting out from both of their eyes. The title of this picture, as I noticed, is: "A Contest of Strength and Beauty." It is beyond me why such a title was chosen. To me there is not a single shred of "strength and beauty" in the picture; what is conjured up in my mind are only the words of brutality, horror, and barbarians.



據說，鬥牛源自於克里特島的米洪斯文明，是西班牙人最推崇的一項競技性表演。無數的文學家、藝術家們，都各展所長，以不同的方式對其進行渲染。眾所周知的，如梅里美撰寫的小說《卡門》，以及比才以其為主題創作的舞曲《西班牙鬥牛士》，已成為人們心中西班牙的象徵。Bullfighting is a competitive spectacle highly celebrated by the Spanish; its origin is believed to be the Minoan civilization on the island of Crete. It has inspired many men of letters and artists to hype it in various ways. For instance, there is the novel *Carmen*, written by Prosper Mérimée, as well as the bullfighting-themed aria *Votre Toast (Toreador Song)*, by Georges Bizet; both have long been symbols of the country of Spain.

在很長一段時間，鬥牛士成了英雄的代名詞。在鬥牛場上獲勝的“勇士”，用自牛身上摘下的花結奉獻女人的示愛方式，被很多女人視為最高的榮耀。欣賞殺戮的過程，成為眾人心目中一種高雅的樂趣。一想到這些觀念仍殘存在人們的腦海裡，這種殘暴的場景還在上演，並被人們津津樂道，我就有種針刺般的疼痛。

For a long time, the bullfighter, or the matador, was a synonym of a hero. Many women would consider it the highest honor to receive a love offer of the dead bull's wreath from the winning "warrior." Fans see this spectacle that ends with the animal being killed by a sword thrust as a refined performance. Somehow people still cannot outgrow this barbarian instinct, allowing the atrocious scene to go on and even savoring it. Thinking of this, my heart pains as if being pricked by sharp needles.

這些可憐的牛成了供人消遣的道具，上場的牛必將死亡，絕無逃脫機會。曾經，牠們中的一員“企圖”反抗，用犄角穿透了鬥牛士伊約的心

臟，令伊約當場殞命，最終牠也逃脫不出陪葬的下場。牠的頭被送至博物館，成為供人們觀賞的戰利品。以宣佈人類的最終“勝利”。

These poor bulls are serving as props for entertainment; once sent to the ring, the bull is destined to die, and there is absolutely no chance to escape its sealed fate. There was once a bull among them that “attempted” to rebel; it killed the bullfighter Yiyo by puncturing his heart with its horn. But of course this bull had to be sacrificed in the end; its stuffed head is now displayed in a museum as a trophy to declare the human’s ultimate “victory.”

曾經有一位義大利的神父，為了阻止人們的暴行，不顧自己的安危，在鬥牛場上苦口婆心地勸說人們放棄這一滅絕人性的行為，被失去理智的人們用亂石砸死，沸騰的鮮血映紅了冰冷無情的鬥牛場。

It is said that once an Italian priest, in an attempt to put an end to the merciless killing and, disregarding his own safety, jumped into the ring and tried to persuade people to stop this sadistic sports activity. The crowd who had lost their reasoning stoned him to death; his scarlet warm blood glittered on the chilly and brutal bullfighting ground.

神父的死終於引起了人們的反思，該項活動被停止了一段時間。雖然我已記不清這位神父的名字，但他在鬥牛場上上演的英勇一幕，將永遠銘刻在我以及稍有良知之人的記憶裡。

The death of the priest made people feel pensive, and the bullfighting was put on hold for some period. Although I cannot recall this priest’s name, his bravery in the bullfighting arena will remain indelibly engraved in my memory and in that of anyone with a clear conscience.



我無意貶低西班牙人，鬥牛也不是西班牙人的專利。我之所以冒天下之大不韙，只是想告訴人們，以其他眾生的生命來換取快樂、尋求刺激、填補空虛，博得英雄的頭銜、女人的青睞，實在是黑白混淆、善惡顛倒，愚昧而又荒唐的舉動。最終孰勝孰負，因果自有決斷。任何一個殘殺生命，或為之歌功頌德的人，終將逃不脫閻羅無情的宣判。

I don't mean to belittle the Spanish, nor is bullfighting claimed exclusively by them. Here I am willing to risk everyone's condemnation to point out the imprudence and absurdity of bullfighting. To sacrifice another being's life for pleasure, for excitement, for filling the blank mind, or for winning the title of hero and the favor of women, is perverted and against what's right. The principle of cause and effect will deliver the final verdict on who is the winner and who is the loser. Anyone who engages in the act of killing or in rejoicing and praising killing will find no escape from the unbendable judgment of the Lord of Death.

如果有機會，我願追隨神父的腳步！

Should there be an opportunity, I will also follow the steps of that priest!

壬午年七月十八日

2002年8月25日

*18th of July, Year of RenWu*

*August 25, 2002*

## 眼識 | *Visual Perception*

人們習慣於讚美日出日落。儘管日心說已誕生 500 年，太陽從地平線升起、隕落的觀念仍在人們的心中揮之不去。即使在讀小學時，老師再三地告訴他們，不是太陽圍繞地球旋轉，而是地球的自轉導致了日出日落的假相，但人們似乎更相信自己的眼睛。

For ages people have been admiring the spectacular beauty of sunrise and sunset, and have had a firm notion that the sun rises and sets from the earth's horizon. Such a perception still prevails even though the heliocentric theory has been in existence for 500 years. Since elementary school, teachers have taught us: The sun does not move; rather, it is the earth's daily rotation on its axis that causes the sun to appear as though it goes up and down in our sky. Yet people tend to lean more toward what they see with their eyes.

如果你再告訴他們，不僅日出日落是錯覺，而且眼中所見的日月星辰、山川大地均是幻象時，他一定會張大雙眼，並考慮是否將你送進瘋人院。Still, if you tell them that not only are the sunrise and sunset erroneous, but also that everything we see—the sun, the moon, the stars, mountains, and rivers—are all illusory, your audience will widen their eyes and wonder if they should check you into a mental hospital.

無始以來，人們執著於自己的眼睛所看到的東西，認為是實有，從而產生貪嗔癡等染污意識，並建立了自己心中固有的世界觀。一旦看到佛教中關於世界觀的提法、關於佛刹的種種描述，立刻會用自以為證據確鑿



的現量眼識加以否定，並有更多的人簇擁左右為其搖旗吶喊。這種自以為是的行為，實在無異於井蛙之見。

From time without beginning, humans are fixated on what they see with their eyes. Believing all visual objects truly exist, they become attached, averted, or indifferent to these objects and establish their inherent view of the universe. The cosmic view of Buddhism and the various descriptions of Buddha's Pure Land, on the other hand, are flatly denied, as they cannot be validly proven by direct sensory perceptions, the seemingly indisputable gauge. Many followers identify with this viewpoint and champion it. This kind of self-righteous attitude is simply very shallow and confined.

《三摩地王經》云：“眼耳鼻非量，舌身意亦非，若此為正量，聖道復益誰？”說明了凡夫的眼識不是究竟的。在你眼前一名活生生的美女，若詳細觀察，不僅可將其粗分為皮、肉、骨、血，甚至可分至無分微塵，並最終抉擇為空性。這個“大膽”的觀點，一定會讓很多世間人跌破眼鏡，然而它卻是放之四海而皆準的真理。

The *King of Samadhi Sutra* says:

Eyes, ears, and nose are not valid instruments of measurement;  
Nor are tongue, body, and consciousness reliable.  
Should their perceptions be true,  
Whom should the holy Doctrines benefit?

This teaching explains that our mortal eye consciousness is not something ultimate. For instance, a lively and pretty lady in front of you, if subjected to careful analysis, can be mentally dissected grossly into skin, flesh, bones, blood, and other components, and even divided further into subtle indivisible

particles, which in the end are not intrinsically existent and thus empty in nature. Such a “bold” conclusion is sure to shock many ordinary people, yet it is a truism applicable everywhere.

如同牛不僅是色盲，而且在牠眼中，所有的東西都是橫著的。鵝看一切東西，都比實際的尺寸小，才導致了牠不可一世的個性。在昆蟲的複眼裡，世界一定又是另外一番模樣。六道眾生、菩薩與佛陀觀察世界所得出的結論也是大相徑庭的。所以，眼見為實的觀點怎麼會是究竟的呢？



Cows are color-blind; moreover, they see all things as lying on the side. In the eyes of a goose, things all look smaller than their actual size, and that's the reason for the goose's overbearing manner. To insects with compound eyes, the world is totally different from how it appears to us. The conclusions of the world viewed from beings of the six realms and from the Buddhas and Bodhisattvas are all completely different. Therefore, how can the statement “to see is to believe” be an ultimate and irrefutable one?

千萬不要相信自己的眼識！

Never trust your own eyes!

壬午年七月十八日

2002年8月26日

*18th of July, Year of RenWu*

*August 26, 2002*



## 羚羊 | *Tibetan Antelope*

從收音機裡聽到一則消息：一條『殺屠絨』（音譯，即為藏羚羊絨）製成的披肩，在義大利時裝市場，可以賣到十幾甚至幾十萬美元。聽了這則使不少屠夫商人心跳的消息，不由得令我憂心忡忡。在高額利潤的引誘下，必然會有膽敢以身試法而為之效勞的“勇夫”。不論法律如何禁止捕殺，藏羚羊終究擺脫不了被殺的命運。

I heard this news on the radio: A Shahtoosh shawl made from the down hair of Tibetan antelopes is worth from \$100,000 up to a few times over in the Italian fashion market. This news is sure to quicken the heartbeats of bloodthirsty merchants and I worry very much that with the lure of high profits, people will be brazen enough to defy regulations and provide illicit services. Regardless of how the law forbids illegal killing and hunting, the Tibetan antelopes, I am afraid, will eventually meet their doom, the fate of being slaughtered.

在廣袤靜謐的藏北草原，藏羚羊自來與人類和諧相處，世世代代無憂無慮，安享天年。突如其來的厄運使牠們手足無措，柔弱的藏羚羊豈能與手持武器的人類抗爭？

Over the vast and peaceful plains in northern Tibet, these antelopes have been living harmoniously with human beings; for many generations they have been worry-free and lived their full lifespan. When all of a sudden such a disaster befalls them, they are completely at a loss. How can these gentle and frail antelopes fight against humans who carry guns and other weapons?

我們可以想像這樣的一幕，奄奄一息的藏羚羊靜靜地躺在草原上，哀望著漸漸模糊的草原，送走此生最後一個夕陽。耳邊是殺手們肆無忌憚的笑聲，他們正為即將到手的鈔票慶賀著。牠就在這樣的痛楚與仇恨中嚥了氣。在通往中陰的路上，殺手的面孔和笑聲將在冤屈的神識裡久久縈繞，無法消散。



Just imagine such a scene: The wounded Tibetan antelope, lying on the field and with few remaining breaths, sadly looks at the prairie with blurry vision and bids its last farewell to the setting sun. Surrounding their prey are the poachers who congratulate themselves in uproarious fits of laughter over the big money on the way to them. It is in such immense pain and aversion that the antelopes perish and wander into bardo, the intermediate state, while the grimaces and laughter of the perpetrators linger forever in their grieving souls.

那些銷售與購買披肩的人們，怎能不意識到，在高檔時裝的背後是堆積如山的藏羚羊頭骨，每一條披肩上面都遊蕩著藏羚羊的靈魂。披著這樣的披肩怎能不戰慄、不膽寒，怎能心安理得？

Behind high fashion lay huge piles of skulls of Tibetan antelopes and around every shahtoosh shawl lingers the antelopes' unsettling souls. How can those who sell or buy the shawls have no inkling at all? How can they not feel appalled and terrified when wearing such a shawl? Can they ever maintain an easy conscience?



索南達傑為保護藏羚羊而被人謀殺，殊不知那些暗自慶幸的人們正因此而謀殺了自己的天良；謀殺了自己的今生來世；謀殺了自己的解脫慧命。Sonam Dargye, an animal rights advocate for Tibetan antelopes, was murdered. Yet little do the murderers know that in what they considered a feat, they have also killed their own conscience; they have destroyed their present and future lives, and they have eradicated their chance to attain liberation.

這一切只是人類殘忍發展史中的一段小小篇章，若任由這種獸行繼續，甚至為其推波助瀾，滅絕地球也只是彈指之間。又有多少人會在乎藏羚羊或某種動物將在極短的時間內，從人類的視線中消失呢？

The plight of Tibetan antelopes is only a tiny chapter in the whole history of human cruelty, but if this kind of savage behavior is allowed to perpetuate or become more prevalent, the destruction of our Mother Earth will happen in the blink of an eye. How many people care if Tibetan antelopes or other endangered animals will face extinction very soon?

天網恢恢，疏而不漏。六道輪迴，滄海桑田。誰能斷定自己下世不會淪為畜生？誰能逃脫因果的定則？人類為了滿足錦衣玉食的需求，必將付出縣長的代價。

“Though the mills of Justice grind slowly, yet they grind exceeding small.” Sentient beings are perpetually cycling in the six realms, constantly changing from one form to the other. Who can say for sure that an animal rebirth is not the next destination? Who can ever defy the effect of positive and negative actions? When humans stop at nothing to satisfy the demand of a sumptuous lifestyle, there is no escape from having to pay a huge price.

令人稍感欣慰的是，保護動物的意識，已經在一些人的心中生起了苗頭。酷愛狩獵的英國查理斯王子，因為一張屠殺野鴨的照片，在西方輿論界引起了一場軒然大波，也使捕獵者的囂張氣焰有所遏制。

But there is some consolation that people are becoming aware of the issue of animal rights and animal protection. England's Prince Charles, an avid hunter, caused a media uproar in the West when he was photographed killing wild goose; this episode also dampened somewhat the abrasive arrogance of hunters.

我期待著遍地羚羊的景象能在藏北草原上重現，但願這美好的願望，不會變成一場黃粱美夢。

I look forward to seeing the grazing prairie of northern Tibet populated again with its native antelope, and I hope this earnest wish is not just a fool's dream of paradise.

壬午年七月十九日

2002年8月27日

*19th of July, Year of RenWu*

*August 27, 2002*



## 故鄉 | *Sweet Hometown*

人人都眷戀、讚美自己的故鄉。漂泊海外的遊子盼望葉落歸根；學有所成的成功者期待衣錦還鄉；即使毫無建樹的普通凡人，無顏見江東父老的失敗者，也會癡心不改地對故鄉吟唱著：“只有風兒，捎去我的一片深情。”無論與故鄉間隔千山萬水，蟄伏的鄉戀情結，始終揮之不去。People tend to praise and have sentimental attachments to their hometowns. A person drifting abroad for many years would like to return to his native land; those who have succeeded in a special field look forward to a glorious homecoming. Even commoners with nothing to show or losers who feel shameful about facing folks back home still declare an infatuation for their homeland, saying, “Gentle breezes, only you can deliver my deep love.” The hidden nostalgic feeling toward one’s native place will always linger on, no matter how far one is separated from it.

一想起生養我的宗塔草原，我的心中就會泛起陣陣漣漪。故鄉的山山水水，恰似“遮不住的青山隱隱，流不斷的碧水悠悠”，總會將我帶向悠遠、縹緲、無法言傳的世界。

For me, the mere thought of the Zong Ta prairie that had given me life and nourishment is enough to cause my heart to ripple. Its running streams and green mountains—just like the poem “blue as the water in ever-flowing rivers, blue as the distant



hills shrouded in mist”—never fail to invoke in me a subtle and indescribable reverie.

對於修行人而言，這種情結恰恰是必須斬斷的。無垢光尊者提醒後人：

“故鄉是最究竟的監獄，要斷除對它的執著。”對故鄉的貪執就是永處輪迴的因，一切痛苦的源泉。“人生要識本來面，莫把他鄉作故鄉。”

此生的故鄉，只不過是寄居肉體的客棧，輪迴長路的驛站。具有遠見卓識的人，絕不會被故鄉的山水，擋住尋求解脫的雙眼。

For people on the spiritual path, however, it is exactly such sentiment that has to be cut off. Longchenpa once reminded future generations: “The hometown is the holding prison; you must sever attachments to it.” Clinging to one’s hometown propels the perpetual cycling in samsara and brings about all sufferings. The adage says: “In our lifetime, we should recognize our true nature; do not take an alien land as our hometown.” Our hometown of this life is only a temporary lodging for our body, a stopover on our long journey in samsara. For a man with foresight and sagacity, his vision in search of ultimate liberation will not be blocked by the landscape of his hometown.

“月是故鄉明”，但對修行人而言，這個“故鄉”不是指地理版圖上的故鄉，而是究竟的故鄉、家園——心的本來歸宿，本來面目。

“The moon is the brightest in one’s hometown,” so it says in a poem. But to a practitioner, this “hometown” refers not to the geographic one located on the map; rather, it means the absolute hearth and home—our mind’s true destiny, our mind as it is.



我們已找到回鄉的路，何時才能回到真正的故鄉呢？

Now that we have found the path to this ultimate hometown, when will we get there?

壬午年七月二十日

2002年8月28日

*20th of July, Year of RenWu*

*August 28, 2002*

## 真賊 | *Real Burglar*

一位尼姑愁眉苦臉地向我講述家中被盜的情況。看到她痛苦不堪的樣子，我一邊想法子為她解決生活上的暫時困難；一邊用輕鬆的話題安慰她。

A distraught nun reported to me that her place had been burglarized. Seeing her gloomy face, I tried to figure out a way to solve her immediate living problems and at the same time comfort her with lighter topics.

我告訴她，有一樣東西就有一樣東西的煩惱，家徒四壁，室無長物，並不一定是壞事。我這樣說並不是站著說話不嫌腰痛，而是有切身體會的。I told her: To possess one thing is to invite one problem. To live in a bare house or to own nothing is not necessarily a bad thing. These I say from my personal experience, not because it's always easy to say something when it's another person's headache.

記得有次，別人從國外給我帶來一塊上等布料。之後，很長一段時間，每當看到放在桌上包裝精美的布料，我就會浪費一些時間思考如何最佳地利用它，直到有一天它落入樑上君子之手。看到空空如也的桌子，反生如釋重負之感。

I remember once someone from abroad gave me a piece of exquisite fabric. Thereafter, whenever I saw this beautifully wrapped gift on the table, I would waste time thinking how to make the best use of it. This went on for a long time until the day it fell into the hand of a thief; oddly enough, I felt relieved when I saw the bare table.



前段時間，因為不堪房間東西繁雜，尋找資料困難的重負，我將暫時不用的書籍和日用品瓜分與人。看到整潔而又條理有序的房間，我長長地舒了一口氣。

Not too long ago, my place was jammed up by all kinds of stuff and the clutter made it very difficult to search for information or look for items. I then gave away books and daily necessities that were not needed for the time being. Thereafter, my room became clean and tidy; I let out a deep sigh of relief.

如今，賊主動承擔了整理房間的義務，我們理當心存感激之情。

For now, the burglar has on his initiative assumed the responsibility of tidying up the house. We ought to feel grateful.

但是，對另外一種狡猾的賊，就要處處提防，不要給他一絲鑽空子的機會。那個可怕的賊，就是煩惱大賊。

Yet there is another very crafty burglar that we should really watch out for at all times; do not leave him any way to enter. This dangerous burglar is none other than the great thief of defiled emotions.

普通賊看重的只是蠅頭微利，只能暫時給我們的生活帶來不便。煩惱賊虎視眈眈的，卻是我們解脫的大安樂，它偷走了我們的智慧之劍，蒙蔽了我們的雙眼，使我們沉溺於輪迴泥淖……，煩惱賊的罪過可謂罄竹難書。

Ordinary thieves seize only petty items and bring us merely temporary inconveniences in daily living. The thief of afflictive emotions, on the other

hand, has his avaricious and menacing eyes on our ultimate bliss of liberation. He will steal from us the wisdom sword; he will blindfold us and throw us into the pit of samsara.... His evils are just too numerous to count.

我們常常對偷走物品的小偷咬牙切齒，卻對煩惱大賊熟視無睹。當我們明白了二者的危害孰輕孰重後，就知道誰才是我們更要瞪大眼睛防護的真賊了。



Normally, we feel so upset that we gnash our teeth at the burglars who have stolen our possessions, yet we neglect to see the thief of destructive emotions right under our nose. Which one of them brings the greater damage? If we get the answer right, we will guard against the real thief alertly with eyes wide open.

壬午年七月二十一日

2002年8月29日

*21st of July, Year of RenWu*

*August 29, 2002*



## 蜘蛛 | *A Spider*

剛從睡夢中驚醒，就想起米滂仁波切在《讚供文殊燈》中提到的，在文殊像前供燈有很大功德的內容，連忙將熄滅的酥油燈點亮。翻開《茗山夢遊記》，忽見牆上趴了一隻大肚蜘蛛，正拼命地往上爬。

Having just started from my sleep, I recalled Mipham Rinpoche's teaching in *Praise of Light Offering to Manjusri* that to offer light to Bodhisattva Manjusri's image is very meritorious. I immediately lit the extinguished butter lamps. As I was ready to read *Journal of a Dream Trip to Ming Shan*, I saw suddenly a big-bellied spider trying very hard to crawl up the wall.

我所見的蜘蛛有兩種，一種是夏天較多，喜在角落結網，然後在網上守株待兔，以黏附在網上的小昆蟲為生，性格詭計多端的“夏蜘蛛”；一種是秋天特多，不會殺生，以土糞為食，與夏天的蜘蛛相比較為遲鈍的“秋蜘蛛”。牠，屬於第二種。

There are two kinds of spiders that I know of; one commonly seen in summertime is the more crafty “summer spider” that builds its web around the corner and then waits patiently for its prey to get caught in the web. The other is the non-carnivorous “autumn spider” that feeds on soil and feces and is duller compared to its summer cousin. My visitor was of the second type.

我決定與這個小傢伙開開玩笑。“老蜘蛛，你這樣奔波究竟為何？你應該觀觀無常，外面秋意漸濃，已開始降下白霜。雖然屋裡暫時溫暖，但屬於你的時日已經不多。死神即將來臨，你為何還如此安然？”

I decided to poke a little fun at this tiny fellow: “Hey you, old spider! You seem so busy, but what for? It’s about time you think of impermanence. Autumn is closing in and frost is out there on the ground. Although it is sort of warm inside the house, the days of your life are numbered. The Lord of Death will soon fetch you; why are you still so unworried?”

聽了我的話，老蜘蛛停下腳步，昂起頭，不屑一顧地對我說道：“名相上的修行人，口中講的總是那麼漂亮。你為何不反觀自己，你的兩鬢早已斑白，牙齒也開始疏鬆，眼望著大雁一次次南飛，手觸著春水一回到轉寒，卻不知好好修行，你的無常修得可真好啊！”

Hearing me, the old spider stopped, raised its head high, and sneered at me: “There you are, the pretentious practitioner. How nicely you are always talking! Why don’t you take a good look at yourself instead? You are greying at the temples and your teeth are coming loose. How many seasons have you watched the geese flying to the south? How many times has the warm spring water turned icy cold to your touch? Yet you have not practiced seriously at all. Now, shall I say you are excelling in your practice on impermanence?”

我用不滿的語氣反駁道：“你嘴裡說著不清淨的話，挺著一個肥碩的肚子，不知偷吃了些什麼，你這個貪嗔癡俱全的傢伙，有什麼可得意的？”

“我肚子雖大，裡面只不過裝了一些土糞，你們整天貪著信財、亡財，卻不知意念迴向。你們的肚子真是填不滿的無底洞啊！”

Feeling touchy, I rebuked: “Now you are saying all this rubbish! Look at your potbelly, what have you looted to fill it to the brim? Buddy, you are fully equipped with greed, hatred, and ignorance, what are you being so pompous about?” “Fine, I do have a big belly. But in it are only dirt and



feces, not like you guys hoarding people's offerings or money for the dead. You don't even bother to make proper dedications; it is your appetite that is the bottomless pit!"

聽完牠的狡辯，我不由得羞愧難當、啞口無言，只有噗嗤一笑為自己解嘲。儘管牠身為旁生，內心卻一點也不遲鈍，甚至比很多自詡為智者的人心裡更清澈啊！

Its spiky argument left me speechless and ashamed; I could only relieve my embarrassment with a chuckle. A tiny creature it might be, yet it was by no means dim-witted, and it was perhaps more clear-minded than those self-proclaimed wise guys.

無地自容的我為了早點結束這種尷尬場面，只有裝模作樣地說道：“既然你轉為旁生，我不能幫你做別的，給你念一些佛號吧。聽聞佛號有不可思議的功德，你應仔細聆聽。《涅槃經》云：‘四種法為涅槃之近因。一者，親近善友；二者，專心聽法；三者，意念思維；四者，如法修行。’”



Utterly deflated, I tried to put an end to my predicament and said pretentiously: “Since you are born a tiny creature, I don't know how to help you. Why not let me recite the Buddhas' names for you? Just hearing them brings tremendous merit, so listen carefully. In the *Nirvana Sutra* it says: ‘There are four direct causes to attain nirvana: one, keep company with

virtuous friends; two, listen to the Dharma carefully; three, recall and contemplate on them; four, put them into practice.”

聽完我的話，蜘蛛不再調皮，牠發出細微的長鳴，身體緊貼板壁，似乎在豎耳恭聽並表示感謝。我為牠念了寶髻佛、釋迦牟尼佛等佛菩薩的名號後，牠顯得心滿意足，稍事休息後，沿著板壁悠緩地上行而去。

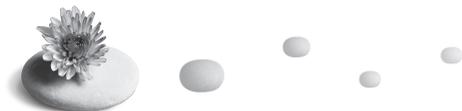
Hearing my words, the spider no longer acted naughty. Instead it emitted a long faint wail and positioned itself tightly against the wall, as if getting ready to listen with all ears and to express gratitude. I then recited for it the names of Ushnisha Buddha, Shakyamuni Buddha, and other Buddhas and Bodhisattvas. Finally the spider, seeming very pleased and having rested a while, continued crawling slowly up the wall.

壬午年七月二十二日

2002年8月30日

*22nd of July, Year of RenWu*

*August 30, 2002*



## 吸奶 | *Imbibing the Essence*

在短暫的一生中，需要學習的知識太多。從廣的方面講有大小五明，世間的科學知識、電腦、外語等等，可謂不可盡數。即使夜以繼日、目不窺園地窮盡一生；即使上知天文、下知地理，博覽群書，學富五車，也僅能嘗到茫茫知識海洋中的一滴水。

There are just too many things we need to learn in our short lifetime. In terms of breadth, there are Buddhist five major and minor classes of knowledge (pancavidyas), worldly science and technologies, computers, foreign languages, and numerous other areas of knowledge. Even with the best lifelong effort—studying around the clock, reading on every subject, and memorizing books upon books—all we can hold onto is but a droplet of water from the vast ocean of information.

要精通佛教中的五部大論，也需要花費幾十年的光陰。所以，抓住要點、提綱挈領，按照上師教言修持極為重要。阿底峽尊者在《訓導詩》中講道：“人生苦短，需要學習的知識無邊無際，一輩子也學不完。我們應像天鵝從水中吸奶一樣，從許多法中找到精要而進行學習。”



In Buddhist study, to become well versed in the five major treatises alone will take a few decades' time. Hence, it is most crucial to study with qualified teachers in order to grasp the essential points in an incisive manner. Master Atisha teaches in *Poems of Instructions*: “Life is short, knowledge is boundless, and there is no way to study everything we want to learn in our lifetime. The swan finds nectar in water and imbibes it; in the same way, we should find

the vital essence among the multitude of teachings and follow it scrupulously.”

如同格魯巴以宗喀巴大師的《緣起讚》作為修學的重點；噶當巴以無常為主修課程；寧瑪巴專注於大圓滿的境界。任何一個人修行，都應找到與自己根基相應的法，然後一門深入地苦修。

In Tibetan Buddhism, the Gelugpas take *In Praise of Dependent Arising* written by master Tsongkhapa as its focal study; the Kadampas' main practice is on impermanence; while in Nyingmapa, it is the realization of the Great Perfection. Every practitioner should find the training best suited to his or her own acumen and concentrate on it with tremendous effort.

無垢光尊者曾說：“學問如天上的星星一樣眾多，如何學也學不完。因此，擁有人生時，應修持獲得法身果位的法。”

The Omniscient Longchenpa once taught: “Knowledge is as infinite as the stars in the sky; there is no end to all the subjects one could study. When we have this human existence, therefore, we must stick to the practice that will enable us to seize the fortress of the dharmakaya.”

剩下的時光已經不多，將主要精力放在殊勝意傳加持的大圓滿上，從而獲得普賢王如來的本體，難道不是很重要嗎？

In the little time we have left, isn't it most important that we concentrate on the Great Perfection, the blessed wisdom mind lineage, and attain the essence of Samantabhadra Tathagata?

壬午年七月二十三日

2002年8月31日

*23rd of July, Year of RenWu*

*August 31, 2002*



## 比較 | *In Comparison*

與精進的人比較，懶惰的人即使在清淨道場薰習多年，其收效也微乎其微。如同《水木格言》所說：“多聞若未實修，則於自心無益，百年住於水中，石性乾燥而存。”然而精進的人卻能在很短的時間內，積集眾多的資糧。

A lazy practitioner, even having stayed for a long time in a reputable monastery, will attain only minimal accomplishment when compared with his diligent peers. As is said in the *Water and Wood Motto (Shui Mu Motto)*:

Merely collecting knowledge but failing to practice, one's mind receives no benefit from the Dharma.

A rock, submerged in water for a hundred years, is still impenetrable and remains as a dry rock.

On the other hand, a hard-working practitioner will amass a vast amount of merit in a relatively short time period.

今天一位漢族喇嘛向我彙報最近的修行成績。他在一年九個月零二十三天中，磕長頭一百萬，並同時念誦法王如意寶祈請文：“自大聖境清涼五台剎，文殊意之加持入心間，祈禱晉美彭措師尊足，加持密意傳承得證悟”的偈頌一百萬遍。在此期間，他幾乎一直持守禁語，還背誦了很多經論。

A Han lama reported to me today the result of his recent practice. In the past one year, nine months, and 23 days, he has done 1,000,000 full-length



prostrations, memorized many scriptures, and kept a silence vow nearly the entire time. He has also recited 1,000,000 times the prayer to H.H. Jigme Phuntsok Rinpoche:

In the magnificent and sacred realm of WuTai Mountain,  
His mind is imbued with the blessings of wisdom Manjusri.  
His Holiness Jigme Phuntsok Rinpoche, at your feet I prostrate:  
Please bestow your blessings on realizing the mind lineage!

記得一年前他發願時，我並不是很在意，每天在我這裡發願的人不計其數，但往往很多人在發願後，就將所發之願包裝起來並束之高閣。等到再想起來時，各種時機因緣早已坐失。所以，我往往對別人停留在口頭上的誓願持保留態度。他卻能按所發之願踏踏實實地實修，這種精神是彌足珍貴的。能有這種精神，又有什麼願望不能成辦呢？

When he made his vows more than a year ago, I did not pay special attention to it. Numerous vows had been made in my presence, but many of them ended up being put away on high shelves gathering dust. Even if they were remembered later on, the timing and opportunity would have been lost. For this reason, I usually maintain my reservations about proclaimed pledges. Now that this lama has actually followed up on his promises and practiced steadfastly, his effort is most commendable. When one is steeled with this kind of attitude, what wish is there beyond realization?



有的人學佛很多年，求了很多灌頂、傳承，自以為了不起，卻連五十萬加行也沒有完成，更遑論在一年多的時間之內，完成如此之多的數量。為了修行，連自己的閒暇都不願捨棄，又何談所謂的眾生利益，所謂的菩提心呢？

Some people are puffed up with self-importance if they have studied the Dharma for years or have received many empowerments and transmissions. Yet in fact they have not even completed a single round of the 500,000 preliminaries in all those years. How could they possibly finish the same amount of accumulation over a year as this Han lama? If a person is reluctant to sacrifice his free time for practice, what is there to say about benefiting sentient beings, about generating the precious bodhichitta?

時光飛逝如電，回想在此之前的一年九個月零二十三天，我們又做了些什麼？與這位漢喇嘛相比較，豈能讓我們不生慚愧之心？好好把握住以後的每一天，不要再讓它空過了。

Time is fleeting; as we look back over the past one year, nine months, and 23 days, what have we done? Won't we feel embarrassed when compared with this Han lama? From now on, let us make good use of each and every day and waste no more time.

壬午年七月二十四日

2002年9月1日

*24th of July, Year of RenWu*

*September 1, 2002*

## 秋感 | *Autumn Sentiment*

雖然明知道盛夏已經過去，柔弱的花朵們正承受著風刀霜劍的襲擊，草原上已不復有欣欣向榮的景象。但骨子裡對夏日的眷戀，再一次將我驅趕到了縣城附近的金馬草原，希望能以我的誠心感動上蒼，借我一根韁繩，羈住夏日逃逸的腳步。

The prime of summer is gone; cutting wind and biting frost damage frail flowers and rob the meadow of its vigor. Though fully aware of the changing season, my adoration for the summer days still lingers on and drove me once more to the field of Jin Ma near the county town. I fancied that with all my sincerity, Heaven might be so moved that it would lend me a magic lasso so I could bind the feet of runaway summer.

和我有著同樣美夢的還有齊美仁增和諾爾巴。上天很善待我們，天格外地清澄，發出藍寶石般的光芒，沒有一絲瑕疵。難怪古印度的大德，會以秋季的天空形容清淨的心性。天地廣袤無際，極目遠眺，怎麼也找不到天地接壤處，令人發出“秋野共長天一色”的長吟。

Together with me were Chimed Rigzin and Ngorba who shared my wishful thinking. The day was blessed with an extraordinary clear blue sky, sparkling like a flawless sapphire. No wonder the great sages of ancient India have described mind's lucidity as the autumn sky. The sky and the earth stretched on and on. As far as the eyes could see, there was no boundary between them. It was a perfect setting to utter sentimentally the famous poem: "The autumn field shares a scenic hue with the vast sky."



旁邊的一堆瑪尼石，讓我馳騁的心又回到了每日在石頭上鑿刻觀音心咒的少年時代。有一塊石頭上的心咒刻得特別深，鑿刻的人一定花了不少工夫。他的手是否也像我當年一樣起泡了？龜裂了？凍僵了？

A pile of rocks carved with the “Mani” mantra caught my attention and steered my fleeting mind back to my boyhood, during which I would chisel



the Mani mantra on rocks every day. I noticed a rock with an extra deep chiseling. Whoever did it must have put in a lot of effort. I wondered if his hands were also blistered like mine. Were they badly chapped? Numb with cold?

草原上一種頑強得令人動容的小花，在已泛出些許金黃的大地上，鋪天蓋地地挺立著，吸引著色彩斑斕的蝴蝶穿梭其間，慰藉著我們因無常而傷感的心。水中不知情的魚兒漫無目的地游蕩著，令我生起一種衝動，想以我的體溫捂暖這日漸趨寒的溪水，讓這些生靈不用感受冬日的嚴寒。大自然提醒我，生命只是荷葉上的一顆露珠，短暫的繁榮終將過去，面對這無常的大教室，我情不自禁地發出感歎：

Some little flowers, with a tenacity that commanded admiration, still stood tall and managed to cover all over the yellowing field. They attracted brightly colored butterflies to dance among them and soothed our hearts that had been saddened by impermanence. The fish, oblivious of the changing surroundings, still swam about idly, arousing in me an urge that I would use my body heat to keep the ever-chilling brooks constantly warm, to spare the aquatic beings from suffering the bitter cold. Mother Nature reminds me that life is but a dewdrop on a lotus leaf and good times will inevitably come to

an end. Facing this immense classroom of impermanence, I could not but let out a long sigh:

盛夏紅橙黃綠紫，秋成槁木終飄逝，蜜蜂蝴蝶舞翩跹，怎敵三日風霜劍？  
如今少壯空蹉跎，轉瞬惆悵韶光失，萬法本性皆無常，惜取寸金汝莫遲。

Flowers in a riot of color showing off in midsummer  
Are destined to wither and vanish in the fall.  
Graceful are bees and butterflies dancing, yet  
How can they withstand a few days' frost and cutting wind?  
Squandering time away when one is at life's prime  
Soon brings deep remorse over lost youth.  
All phenomena by nature are impermanent,  
Wait no more and treasure every minute of your life.

壬午年七月二十五日

2002年9月1日

*25th of July, Year of RenWu*

*September 2, 2002*



## 關懷 | *Tender Care*

上師今天在課堂上告訴大家：有一位聞思修行很精進的出家人，最近生病無錢醫治，希望大家能對他伸出援助之手。很多修行人，在求學的過程當中都會顯現各種困難，我當時在石渠求學時也是這樣。如果能在此時給予一些關懷，遠遠勝過順境時的錦上添花。過去學院人不多時，我都儘量在財物上給予幫助，現在學院人太多，想一一幫助也力不從心了。

In the class today, our teacher mentioned that a devoted, diligent monk had recently fallen sick and had no money for medical treatment. Rinpoche asked us to help this monk and said that in the course of one's spiritual pursuit many difficulties usually surface, which he himself had experienced during his schooling days in Shiqu. Offering support to someone in a time of need is more meaningful than putting icing on a cake in a time of plentiful food. Rinpoche said that when there were fewer people here, he always tried his best to give material aid to the Sangha, but as the academy has grown in size tremendously, he is now unable to do as much as he would like to help each and every one.

聽了上師的話，我想這位修行人一定會在上師的加持下，得到大家很好的照料。作為上師的弟子，能在身處逆境時，感受到上師的關懷，內心湧起的那一份感激，一定也是刻骨銘心的。對此，我深有感觸：

Hearing what the teacher has said, I think this monk, blessed by the teacher, will for sure receive support from many of us. When cared for and helped by the teacher during a time of adversity, the gratitude welling up in the student's

heart is most profound and will never be forgotten. I am no stranger to this kind of feeling:

記得 84 年我剛到學院時，由於家人的不理解，我得不到物質上的周濟，生活十分拮据。上師將喇嘛經堂旁一間關山羊的屋子借給我，使我暫時安頓下來。他老人家從新龍回來時，給了身無分文的我 50 元錢，這對於當時的我，簡直就是一筆天文數字，我得以依此維持了很長一段時間的生計。

In 1984 when I had just arrived here, my life was quite arduous and short of resources, as my dubious family provided me no financial aid. Rinpoche enabled me to settle down temporarily by lending me a room that had been used to keep goats near the Lama's Dharma Hall. Upon his return from Xinlong, Rinpoche also gave me 50 yuan, which to me, penniless at that time, was a colossal sum of money and I lived on it for a considerable period of time.

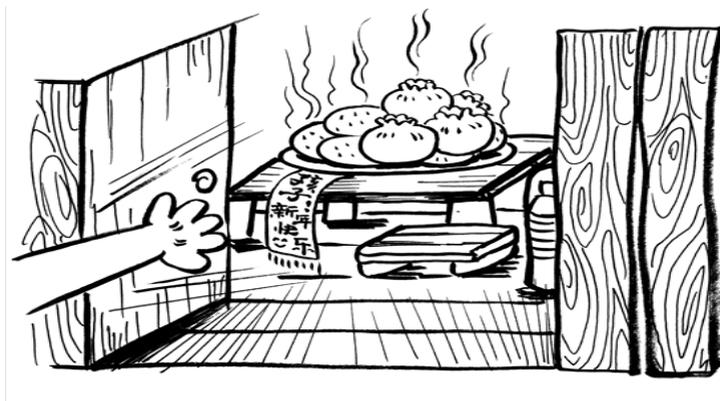
藏曆年到了，道友們都置辦完年貨，開始團聚一堂，歡度節日。我因為初來乍到，人生地不熟，沒有可去之處，只有小小的一口袋糌粑陪伴著我。想通過看書驅趕心中的那份淒涼，但書上那一串串單調的符號怎麼也融不進內心，懷揣著鬱悶的心情走上了對面的山坡。山下，快樂的人影在晃動，快樂的笑聲在飄蕩，但這些都離我那麼的遙遠，只有揮之不去的孤獨亦步亦趨。

At the approach of Losar, the Tibetan New Year, people had completed their festival shopping and were getting together to celebrate the occasion. As a newcomer in a strange new land, I had no place to go and had only a tiny bag of tsampa with me. I tried hard to read books to drive away my forlorn



feeling, but those monotonous words lost their power to enter my mind. Becoming despondent, I took a walk up the opposing hill. At the foot of the hill, there were people happily moving around and waves of merry laughter resounded, yet all this was so remote to me, only my loneliness lingered on and followed me at every step.

忽然，一個熟悉的身影映入了我的眼簾，上師的妹妹阿尼美珠端著一個盆，步履艱難地走進了我棲身的小屋。當她出來時，盆已經不在了。All of a sudden, a familiar figure caught my eye. Ani Mundron, the younger sister of our teacher, was holding a bowl and trudging toward the room where I was staying. When she emerged, the bowl was gone.



好奇的我三步併作兩步，迅速回到家中。剛推開房門，就受到滿滿一大盆油餅和包子的熱情迎接。

Curious, I quickened my steps to get back to my place. No sooner had I pushed open my gate than a full tray of buns and many fried dough cakes greeted me warmly.

滿滿的一大盆啊！

My goodness, the big tray was filled to the brim!

我的眼睛潮濕了，我可以過一個豐盛的年了！我擁有的不僅是油餅和包子，更重要的是來自上師的關懷。我用這些美味宴請了一個叫仁增尼瑪的喇嘛。雖然幾天後，這些美味吃完了，但上師的關懷，卻一直伴隨著我度過了那段艱辛窘困的日子。

Tears rushed to my eyes, now I could enjoy a sumptuous Losar celebration! What came to me were not just the fried dough cakes and steamed buns but more importantly, the loving-kindness and tender care from our teacher. I invited a lama named Rinzen Nyingma over to share these delicacies. Although the treats were gone in a few days, Rinpoche's kindness stood by me throughout those hard times.

壬午年七月二十六日

2002年9月3日

*26th of July, Year of RenWu*

*September 3, 2002*

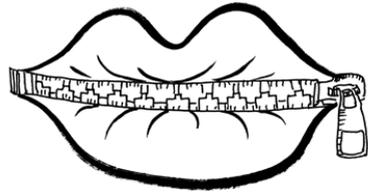


## 沉默 | *On Taciturnity*

人人都希望有很好的談吐，於是拼命地練習口才，以備將來能在人前施展，從而贏得羨豔的目光。殊不知，語言往往會招致大禍。

Many people would like to master the art of conversation. They eagerly work on various skills of verbal communication, hoping to apply it someday to win people's approval and admiration. Yet little do they know that spoken words often lead to great disaster.

戰國時期的蘇秦因具有遊說六國、合力抗秦的口才，才引起齊人的擔心而招來殺身之禍。古人常常告誡別人：“禍從口出，而口則有唇，合之可以防禍也。”語言如風，無足而行，無翼而飛，出言不當，駟馬難追。先聖們都奉行“當言而懼，發言而憂，如蹈水火臨危險也”的古訓，我們更應閉住自己的雙唇，不要讓它招致是非。



Su Qin of the Warring States Periods was noted for his gift of eloquence when he went about the Six States promoting their unity in revolt against the Qin Dynasty. But the Qi State grew suspicious of his persuasiveness and had him murdered. An ancient adage admonishes: “Out of the mouth comes evil. As the mouth is gated by lips, tighten your lips to protect you from evils.” Spoken words are like the wind—they move with no feet and soar with no wings. Once something incorrect is said, it cannot be taken back. No wonder the sages all have observed: “Be apprehensive when you have to talk; be

wary when you have spoken, as if facing extreme danger.” We’d better zip our lips, allowing no slips to make trouble.

往往動筆，都是在深思熟慮之後；但常常在言語脫口而出之後，人們才會思維這句話的對錯。所以，古人才會總結出“意在筆先，慧生牙後”的精闢結論。

Usually, written words are preceded by thoughtful deliberation; blurted out words, on the other hand, are usually followed by belated judgment on its pertinence. “Thinking comes before writing, but wisdom dawns after speaking” is truly a keen observation of the ancient sages.

作為修行人更是應自顧調心，莫道他人短長。若是為了引導眾生趨入正法，可以適當地說一些柔和語、具義語。在其他情況下，就應管住自己的嘴。寡言少語，無人認為你愚笨；若乘興而談，總會露出自己的淺薄。《維摩詰經》云：“防意如城，守口如瓶。”我們天生的兩隻耳朵、一張嘴，就是讓我們要多聽、少說。

As spiritual practitioners, we should especially tame our minds and refrain from talking about others’ qualities acerbically. Only for the purpose of leading people onto the spiritual path can we fittingly speak gentle and meaningful words; on other occasions, we should keep our mouths shut. Taciturnity is not deemed as a trademark for a fool, yet loquaciousness easily betrays one’s triteness. *The Vimalakirti Sutra* says: “Guard your thoughts as if protecting a city; tighten your mouth as if sealing a vase.” Humans are born with two ears but only one mouth, which stipulates that we’d better listen more and talk less.



當你不知道說什麼時，千萬不要信口雌黃，沉默是最好的語言。

When we don't know what to say, refrain absolutely from making irresponsible remarks, silence is always the best word.

壬午年七月二十七日

2002年9月4日

*27th of July, Year of RenWu*

*September 4, 2002*

## 日程 | *Daily Schedule*

我是一個很貪婪的人，貪婪的主要對境就是書和傳法，我的絕大多數光陰也都耗費於此。

I am a greedy person. The main objects of my greediness are books and Dharma teaching, which also consume the majority of my time.

每天早上四點，我就不得不從舒服的床上起來，例行的供養、念誦之後，就要為當天所講的《大圓滿心性休息大車疏》、《竅訣寶藏論》，以及上師講解《賢愚經》的同步翻譯作準備。五點多稍作洗漱，喝一點糌粑湯，就振作起即將衰竭的精神，拖著不聽話的身體，步履緩慢地離開家，前往講課的小屋。

At four each morning, I have to get out of my cozy bed. After finishing the regular ritual of offering and recitation, I need to get ready for my lectures of the day—the teachings on *The Great Chariot: Finding Comfort and Ease in the Nature of Mind on the Great Perfection*, *The Precious Treasury of Pith Instruction*, and to prepare for the simultaneous interpretation of our master's teaching on the *Sutra of the Wise and the Foolish*. At five, after a brief wash up, I eat a little tsampa soup to boost my almost depleted energy. I then drag my reluctant body out of my home and walk slowly to the classroom building.

六點到八點上課，八點到八點半是規定的接待時間。每天，排著長長隊伍的人們彷彿有傾訴不完的喜怒哀樂。我這顆易動的心，也隨著談話內容的起伏，時而上升，時而下降。為了盡力滿足每個人的要



求，接待的時間總是會超過預定的半小時。之後，是半小時的治療時間，我這不爭氣的背總是佔用我寶貴的光陰。當我正想看一點書，《賢愚經》的翻譯已經在等著我了。直到十一點半，我才能回家喘口氣。

My teaching is between 6 and 8 am, and the time from 8 to 8:30 is scheduled for receptions. Every day, people in a long line seem to have endless woes and joys to tell; each story tugs my sensitive heart up or down accordingly. To best satisfy everyone's needs, the reception inevitably runs 30 minutes overtime. This is followed by a half hour of medical treatment—my lousy back always eats up my precious time. No sooner have I tried to read a little than it's time for the simultaneous interpretation of the *Sutra of the Wise and the Foolish*. This goes on until 11:30 am and only then can I go back home to catch my breath.

往肚裡胡亂塞點東西，我就開始了每天的翻譯與寫作工作。目前翻譯的法本有《札嘎山法》、《蓮師剎土雲遊記》、《大圓滿心性休息大車疏》密宗部分，寫作的部分包括《破除邪說論》以及每天的日記，常常因為懶惰，我於第二天才將前一天的日記補上。每當我在院子裡休息的時間超過十分鐘，我都會後悔半天，譴責自己浪費了太多時光。為了避免別人不必要的造訪，我緊緊地關上了院門，並拔掉電話線。直至晚上十點半，在完成了必須的念誦之後，我才能夠鑽進被窩，開始享受遨遊夢境的閒適輕鬆。

After shoveling some food into my mouth, I begin my daily translation and writing. The task of translation now covers *Jewel Garland from a Mountain Hermitage* by Tulku Zagar, *The Journey to the Pure Land of Padmasambhava*, and the tantric portion of *A Treatise on Finding Comfort and Ease in the Nature of Mind in Great Perfection*. My writings include *Dispelling the Wrong Views* and my diary *Footprints on the Journey*, but I've been tardy

on the latter—I usually make it up a day after it's due. Whenever I take a break for more than 10 minutes in the yard, I feel strongly remorseful for wasting too much time. To discourage unnecessary drop-ins by visitors, I often close my door tight and unplug the phone line. It is not until 10:30 pm after finishing my daily recitations that I can finally crawl into my bed to drift into sweet and relaxing dreams.

別人送給我的很多精美食品，我也常常無暇顧及，有布施與人的心，卻沒有布施的時間，只有眼睜睜地看著它們過期變質。

My tight schedule allows me no time to savor the many delicacies people have been offering me. I would like to give them to others yet cannot even afford the time for that, and have to watch helplessly as the food passes the expiration date and deteriorates.

也許有人認為我這樣顯得過分執著，但一想到如果有一天自己離開人世，留下來的法本或許還能繼續利益眾生，我翻譯和寫作的腳步就怎麼也不能停歇。

Some people may consider me too self-absorbed. But thinking that these Dharma books will continue to benefit beings after my departure from this world one day, I just can't afford to slow my pace of translation and writing, for any reason.

壬午年七月二十八日

2002年9月5日

*28th of July, Year of RenWu*

*September 5, 2002*



## 燃指 | *Finger-Burning*

有一位尼姑，來學院已經一年多時間，十分本分老實。今天，見她少了一根手指，問她緣故，方知是燃指供佛的結果。

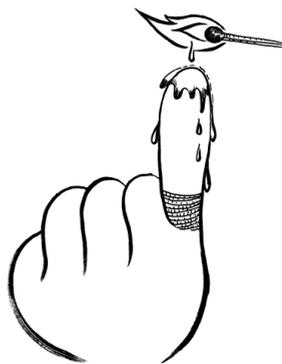
A nun came to the academy about a year ago; she seems to have a quiet and honest disposition. I noticed today that she is missing one of her fingers and asked her why. She told me that it was the result of her having made an offering to the Buddha by burning off her finger.

她告訴我：“我的家鄉在海邊，受父輩的影響，我常常與人一起捕魚撈蝦。海中有的魚類幾乎與人一般大小，我也毫不忌諱。不論大魚小蝦，從不手軟，因而造作了很多惡業。出家以後，想起往昔所造的種種惡業，心裡十分後悔，不知如何償還。

She said: “My hometown is by the sea and under the influence of the older generation, I used to go with others to catch fish and shrimp. Some of the sea creatures can grow to the size of a man, yet I was undaunted and had never felt feeble-handed in seizing either the small shrimp or the big fish. I have thus committed grave sins. After my ordination, I always feel deep regret whenever I recall all my misdeeds, and wonder how on earth I can make amends for them.

三年前，當我在《楞嚴經》中看到以自身供佛的功德後，彷彿在黑暗中找到了一線光明。我毫不遲疑地發願：我要在三聖寺佛像前，以燃指供佛。

Three years ago, when I read in *The Surangama Sutra* the vast merit of burning off one's finger as an offering to the Buddha, it was like seeing a light in total darkness. Immediately I vowed without any hesitation that I would perform the finger-burning offering in front of the Buddha statues in San Sheng Monastery.



我先用線緊緊地纏住手指，讓它血脈不通，血液自乾，纏指的滋味苦不堪言，但為了能供佛，我咬緊牙關挺了過來。第四天，當我拆開捆線，用刀子切開手指時，疼痛的感覺已然消失，只看見裡面黑糊糊的、已經凝固的血液。我在手指上塗上油，點燃了手指……，當燃到中途時，別人都因害怕而竭力勸阻，我不得已只好暫時停止。第二天，我才偷偷地燒完了整個手指。

First I used a fine cord to wrap one of my fingers extremely tight to stop its blood supply and let the blood run dry. The pain was excruciating, but in order to make the offering, I clenched my teeth and toughed it out. On the fourth day, I opened the binding, cut open the finger with a knife, and saw a black mass with clotted blood; by then I no longer felt any pain. I applied oil to the finger and ignited it... When the fire burned to the middle section, others were so scared and tried very hard to stop me. I was forced to end the burning process temporarily, and only on the next day did I complete burning off the whole finger in secret.

寺院的方丈認為我精神有問題，想將我趕出寺院。我告訴方丈，不是我精神有問題，而是自己業障太重，不知如何懺悔清淨，才燃指供佛，以除罪障，方丈才勉強同意我留下來。



The abbot of the monastery considered me out of my mind and tried to kick me out. I told him I did not have a mental problem; I was only resorting to finger-burning as a repayment to rid myself of heavy negative karma. Reluctantly, the abbot agreed to keep me.

後來我在其他寺院待了一段時間，最終來到了學院。”

I then went to stay at other monasteries for a while; eventually I arrived here.”

聽了她的講述，令我想起近代詩僧八指頭陀，在阿育王寺佛舍利前燃指供佛後，曾寫的《自笑詩》：“割肉燒燈供佛勞，可知身是水中泡，只今十指唯餘八，似學天龍吃兩刀。”從字裡行間，可見其視肉身為泡影的無畏氣概。對此，我一直十分佩服。今天看見身邊的道友能有此行為，怎能讓我不讚歎、隨喜？

Hearing her account, I recalled the contemporary Eight-Fingered Monk-Poet who composed *Poems about Laughing at Myself* after he had made a finger-burning offering to the Buddha relic enshrined at the King Ashok Temple:

Offering to the Buddha my flesh as meat or as oil to light candles,  
I see my corporeal body as bubbles in water.  
Now I have only eight fingers left out of 10,  
It is just as if the heavenly warrior made two deft cuts on me.

Today I learned one of our Sangha members did the same kind of offering. How could I not rejoice tremendously and gasp with admiration?

有的人認為，密宗是不許損害五蘊的，燃指供佛不是自殘身體嗎？其實，在了知身體本來清淨的前提下，為了懺悔業障而燃指供佛，與密宗的見解並不相違。不損害五蘊是指不能侮辱自身，燃指供佛是消除貪心的一種修行方式。某些經典中對損害身體予以遮止，是因為考慮到凡夫地眾生在感受痛苦後，容易生起後悔之心，從而毀壞善根的緣故，其實二者並不矛盾。那些對身體的每一部分，包括頭髮、指甲都執著無比的人，難道就是守持密乘戒最好的弟子嗎？非也！

Some people may wonder: Vajrayana forbids injury to the body's five aggregates, isn't finger burning offering an act of self-mutilation? In truth, provided one has recognized the primordial purity of the body, to offer finger-burning in order to purify evil karma does not violate the tantric view. To refrain from injuring the five aggregates means to avoid abusing one's body; but the finger-burning offering is a practice to eradicate craving. Some scriptures do prohibit wounding one's own body, but such teachings are given in consideration of the feeble-mindedness of ordinary people—they readily feel regret upon experiencing pain and thus destroy merit. Thus the two views are not contradictory. There are people who cherish extremely every part of their body, even down to their hair or fingernails. Does it follow that they are the best disciples upholding Vajrayana vows? No!

壬午年七月二十九日

2002年9月6日

*29th of July, Year of RenWu*

*September 6, 2002*



## 嫉妒 | *On Jealousy*

嫉妒是極其普遍而又殺傷力極大的一種心理活動。

Jealousy is a very common and extremely destructive activity of the mind.

女人嫉妒別人的美貌，男人嫉妒別人的才華，兒童嫉妒別人能擁有夢寐以求的玩具，餓鬼嫉妒他人手中的食物……，林林總總，無所不嫉。先哲們才會總結出“槍打出頭鳥”、“木秀於林，風必摧之；堆出於岸，流必湍之；行高於人，眾必非之”等流傳千古的言教。

Women are jealous of another's beauty, men are jealous of another's talent, children are envious of those having toys they covet, hungry ghosts crave the food in another's hand... in all, jealousy comes in all sizes and shapes. The sages have been quick to notice: "The gun goes after the bird that stands above others." "Taller trees in the woods are the first to be struck by the wind; mounds accumulated by the water bank are leveled by the running water; man rising above his peers will be derided by others." Such insightful sayings have been passed down through the ages.

莎士比亞筆下的奧賽羅，因為懷疑妻子的不忠，妒火中燒，殺了妻子與假想的情敵後，自己也同歸於盡；“羽扇綸巾，談笑間，強虜灰飛煙滅”的周公瑾，因嫉妒諸葛亮的才華，在發出“既生瑜，何生亮？”的感慨後，鬱悶而死。他們的死引起後人諸多哀歎，但又有幾人能拍著胸脯說奧賽羅與周瑜身上沒有自己的影子？

Othello, the hero in one of William Shakespeare's plays, becomes suspicious that his wife has betrayed him. In a jealous rage, he first kills his wife and

his imagined rival and then commits suicide, destroying everyone by his drastic actions. Zhouyu, the legendary general, at the height of his success was described as:

With a plume fan in hand and in a silk hood,  
Brave and bright, laughing and jesting with his bride so fair,  
He sees his enemy ships destroyed as he has charted.

Yet Zhouyu became so envious of the talent of Zhuge Liang and could not help lamenting: “Why does Liang have to come to the world along with Zhou?” and he died in unbearable dejection. Their tragic deaths are bemoaned through generations, but how many among us can declare with certainty that there is not a shadow of Othello or Zhouyu in our own being?

修行人當中也是這樣，當別人得到眷屬弟子的擁戴；當別人得到上師的器重和青睞；當別人被人稱讚持戒清淨、智慧超群、證悟圓滿時，總有一些人的心裡會有一些無形的蟲子在啃噬。甚至，這種情緒在一些嫉賢妒能的卑瑣小人身上會衍生成憎恨，表現在行為上就是給對方以莫須有的人身攻擊。最“好”的結果是兩敗俱傷。也許，勞神費力半天，不但不會給別人造成一絲傷害，自己卻會被人們視為跳樑小丑。要知道，在嫉妒的戰場上，只有失敗，沒有戰利品可得。既然如此，我們為什麼還要抓住嫉妒緊緊不放呢？

Even spiritual practitioners are not immune to jealousy. We feel as if invisible worms are nibbling our hearts when others are surrounded by adoring disciples, when others are receiving high opinions and favors from the master, when someone is recognized as a perfect preceptor, or when a person is praised for his wisdom and realization, etc. Moreover, in a base



person who cannot tolerate others' talent and virtue, these afflictive emotions will morph into hatred and the unwarranted character assassination of others. But such attacks bring only the destruction of both parties, to say the least. The perpetrator is likely to become a laughingstock after he has exhausted all kinds of tricks to harm others but failing terribly nonetheless. It is important to understand that in the battlefield of envy, there is no booty to be seized, only ruin. That being the case, why do we still grip jealousy ever so tenaciously?

嫉妒是可怕的惡魔，它能吞噬人的理智；  
嫉妒是燃燒的火焰，它能焚盡智慧的苗芽；  
嫉妒是兇猛的烈日，它能蒸發慈悲的甘泉。



Jealousy is the most frightful devil, it devours our reasoning; jealousy is an inferno, it burns up all the seedlings of wisdom; jealousy is the scorching sun, it dries up the fountain of compassion.

趁它還沒有徹底毀滅我們之前，趕快把這萬惡的禍根趕出去！

We'd better rout out this wicked root of trouble before it drives us to complete destruction!

壬午年七月三十日

2002年9月7日

*30th of July, Year of RenWu*

*September 7, 2002*

## 雞頭 | *Rooster Head*

今天，一位來自天津塘沽的出家人告訴我：“我的家鄉靠近海邊，祖祖輩輩都是漁民。我不信佛教的時候，跟著家人造作了不少殺業。當地有一種陳年老規矩，每當逢年過節的時候，家家都會宰殺一隻雄雞，並用雞頭供奉天尊、海神、觀音娘娘，祈禱他們保佑全家平安、財富圓滿、身體健康。現在想起來，心裡十分後悔。”

A monk from Tienjin Tang Gu told me today: “My hometown is by the sea; all my ancestors have always been fishermen. Together with my kinfolk I committed many sins of taking lives before I took on Buddhism. During yearly traditional festivals, people usually follow an old convention of killing a rooster and offering its head to the heavenly god, sea god, and goddess of Guanyin. They pray for the deities’ blessings on the well being of their family members, abundant wealth, and good health. Now when I think about it, I am filled with remorse.”

聽了他的話，另一位居士也告訴我，在他的家鄉，每當清明為祖先掃墓的時候，都會殺雞、宰鴨，用生靈血肉供奉祖先，以示孝敬。如今，此等風俗比比皆是，在攀比心理的作祟下，此風越刮越烈，屠殺悲劇此起彼伏，大家早已司空見慣，不以為奇。這一切，都是婦孺皆知的事實，絕非危言聳聽。



Hearing this, another layperson added that during the tomb-sweeping ritual on Qingming Day, it is customary for his hometown folks to kill roosters or



ducks and offer their flesh and blood to ancestors as a gesture of paying filial respect. Such customs, sadly, still prevail these days and are on the rise, as people are trying to outdo others. The killing of domestic fowl goes on one after another and has become so common that no one raises their eyebrows. All these accounts are well-known facts, not sensational overstatements.

真是愚昧、無知之舉！

How utterly foolish and ignorant these traditions are!

藏地黑教興盛的時期，也有以剛宰殺的鮮腥動物血肉，供養天尊的行為，因此殘害了無數眾生。現在的藏地，這種公開的荒唐行為已經被制止了，想不到在漢地佛教興盛的地方，仍有這種惡習殘存。

In Tibet during the prime time of the Bon religion, there was a practice of using the freshly prepared flesh and blood of animals as gifts to gods, which resulted in harming many animals' lives. Today in Tibet such openly absurd conduct has been prohibited, but somehow in the Buddhist land of Han, there are still vestiges of such a grimy custom.

經書中一再提到以燈、香、花鬘、世間七寶或意幻供養佛陀的功德，從未提及以眾生之血肉供養的內容，不知血肉供養的傳承由何而來？莫非是魔的加持？

In the sutras there are ample volumes extolling the merit of offering the Buddha light, perfume, flower garlands, seven worldly treasures, or mental offerings. But never has it mentioned the offering of flesh and blood of

sentient beings. I wonder where the practice of meat offering was originated. Can we say it has been stipulated by the devils?

巴珠仁波切曾說：“菩薩視眾生如子，豈能以子肉供母？”以眾生之血肉供養佛菩薩，如同以兒子的血肉款待母親，是對佛菩薩最大的不敬。發起殊勝的菩提心，盡力饒益眾生、不傷害眾生，就是對佛菩薩最大的供養。

Patrul Rinpoche once said, “Bodhisattvas regard all sentient beings as their beloved children; how can one treat a mother with the flesh of her own child?” To offer a sentient being’s flesh and blood to the Buddhas and Bodhisattvas is like entertaining a mother with the flesh and blood of her own son; it’s a grave disrespect to all enlightened beings. The greatest offering to the Buddhas and Bodhisattvas is to arouse bodhichitta—never harming and always helping all sentient beings.

《一切智光明仙人慈心因緣不食肉經》中也說：“寧當燃身破眼目，不忍行殺食眾生。諸佛所說慈悲經，彼經中說行慈者。寧破骨髓出頭腦，不忍噉肉食眾生。如佛所說食肉者，此人行慈不滿足。常受短命多病身，迷沒生死不成佛。”視殘害其他生命為孝敬，是實實在在的邪見。以此行為報答祖先，不但不能使祖先受益，反而增加其罪業，自己也必將承受殺生的果報。

It says in *The Sutra of the Interdependence of Giving Up Eating Meat with Compassion of the All Luminous Wisdom Rishi*: “Rather would I have my body roasted or my eyes knocked out, never could I bear to kill animals for their flesh. Buddhas have taught the Doctrines on love and compassion. Many compassionate beings would rather have their brains smashed; never



will they bear to eat the flesh of other beings. The Buddha teaches that meat eaters are devoid of compassionate hearts and will be born in sickly bodies with short lifespans. They will forever be lost in cyclic existence, never to become enlightened.” To regard an act of destroying another’s life as filial piety is an absolutely perverted view. Such an offering brings no benefit but only negative karma to their ancestors; moreover, one has to bear the consequences of taking lives.

如果想成為真正的孝子或佛教徒，一定要遵循因果的規律，千萬不要反其道而行之！

To be a truly filial son or an authentic Buddhist, a person must obey the principle of cause and effect. Never act against the right way!

壬午年八月初一

2002年9月8日

*1st of August, Year of RenWu*

*September 8, 2002*

## 生厭 | *Become Disillusioned*

上師今天講《賢愚經》中的微妙比丘尼品。

Today our master taught the chapter on nun Utpala in *The Sutra of the Wise and the Foolish*.

因為前世貪戀、嫉妒、撒謊等罪業，微妙比丘尼在此生承受了丈夫被蛇殺死、病死、被砍頭，兒子被大水沖走、被惡狼吞食、被殺死，父母等一家老小被大火燒死，自己被活埋、吞食自己兒子等一系列的厄運。最終因前世供養聖者的善業，在佛陀的教化下出家，並證得阿羅漢果。

This nun Utpala suffered a plethora of foul fates in life—her husbands were killed by a poisonous serpent, by illness, by being beheaded; her children were drowned in the rapids, devoured by fierce wolves, or murdered; her family members, old and young, perished in fire; and she herself had been buried alive and forced to eat the flesh of her own son; and so on. All these misfortunes were retribution for her sins of having indulged in covetousness, jealousy, and telling lies in her previous life. Fortunately, because of her having offered to sages in a past life, she was able to enter Buddha's ordination and attain the realization of an arhat.



公案講完後，上師在課堂上殷切地告訴大家：通過

公案，向我們揭示了世俗生活的種種危害。戀人間的卿卿我我，家庭中



的魚水之歡，如同山澤中燃燒的大火，具有吞噬一切的能力，我們一定要引以為戒啊！

After relating this koan, our master instructed us earnestly in the class: This story clearly reveals to us the many ills of secular living. The infatuation between lovers and the pleasure indulged by family couples are like wildfires on a mountain, capable of engulfing everything. We must bear in mind the moral of this koan and take warning!

人因為貪戀，便會患得患失，以致於生起嗔心，互相殘殺，最終墮入三塗，永無出期。家庭生活比牢籠更能讓人痛苦不堪。我們應看清世俗生活的真相，以此公案為借鑒，對世俗生起真實的厭離心。

Driven by love and greed, humans are always besieged by insecurity that begets animosity and the killing of one another. Eventually they fall into the three lower realms with no hope of regaining freedom whatsoever. Living a family life could create more intense agony than that of a prison life. We should see clearly the reality of worldly life and, by taking lessons of this story, arouse genuine renunciation in our minds.

我們很多人都有與微妙比丘尼相似的經歷，都感受了世間生活的酸甜苦辣。“亡羊補牢，為時未晚”，我們今天有幸能聞聽到正法，也應效法微妙比丘尼，將世間的悲苦化為修行的動力，這就是佛陀為我們講述此公案的目的。

Many of us have experiences more or less like the nun Utpala's and know too well the bitter-sweetness of worldly life. Now that we have the fortune to hear the authentic Dharma, and as "you're never too old to learn, it's never too late to turn," we should follow the example of the nun Utpala to

transform life's misery and suffering into driving forces for practicing the Dharma. This is exactly the Buddha's point of telling us this story.

如果你沒有看過或已經忘記了這段公案，就請翻開《賢愚經》吧，你一定會從中有所收穫的。

If you are unfamiliar with or have forgotten this particular koan, please read it in *The Sutra of the Wise and the Foolish*. I bet you will find it rewarding!

壬午年八月初三

2002年9月9日

*3rd of August, Year of RenWu*

*September 9, 2002*



## 衛生 | *Tidy Up*

說起衛生，誰也不能作出一付超然的態度。

When talking about hygiene or sanitation, no one can step aside with aloof indifference.

大至整個國家的環境衛生，小至家庭及個人衛生，都與我們每個人息息相關，愛護自己的生存空間，是每個人不可推卸的責任。

Environmental health issues—from the larger scale of a nation, to a family, and down to personal hygiene—all affect us directly. Everyone should share the responsibility of protecting the environment in which we all live.

現在一些大城市的人，整天忙於衛生、打扮，每天洗臉化妝都會花費三、四個小時，將大好的寶貴光陰白白浪費，實在是可惜。

Some urbanites nowadays are fussy about personal hygiene and grooming, as much as three to four hours daily is spent on pampering the body or applying makeup. It is a big waste of valuable time, what a shame!

而有的修行人又走到另一個極端。認為打掃衛生耽誤時間，不洗衣服不洗碗，整日蓬頭垢面，家裡如同狗窩，佛堂滿佈灰塵，還自視境界很高。不但給自己的健康、壽命帶來障礙，也讓其他人生起邪見。

The other end of the spectrum is seen in some spiritual practitioners. Deeming tidying up a time-consuming chore, they leave their dishes and laundry undone, hair disheveled, face unkempt, the house messy, and the shrine room dust covered, and all the while thinking they have achieved a

high level of insight. In fact, their sloppiness not only hampers their own health and life expectancy, but also causes others to raise eyebrows.

如果你是一名遠離世間、獨自修行的瑜伽士，你盡可以隨心所欲。如果你尚未證悟等淨無二的境界，拋不下與人相處的環境，尚在紅塵中打滾，那還是有所顧忌好一點。

If you are a yogi practicing alone in an out-of-the-way place, you are free to follow whatever whims you may have. On the other hand, if you have not realized the unity of purity and equality and if you are still living in the mundane world interacting with others, you had better exercise some caution.

在小乘戒律以及密乘事續部中，都再三強調沐浴、衛生的重要性。講究衛生，對我們的修行和健康都有很大的益處。

The precepts of the Basic Vehicle and observances in Kriyatantra of Vajrayana all emphasize the importance of ablution and hygiene. Paying attention to tidiness is beneficial to both our practice and health.



五明佛學院是聚集了幾千人的大家庭，喇榮溝是前輩成就者修行過的聖地。我們更應愛護這裡的環境，使其成為聞思修行的最佳場所，讓我們能更加舒心地享受正法的美味。

Larung Gar Five Sciences Buddhist Academy is a big family of thousands of members, and Larung Valley is the sacred place where sages through generations have done their practices. We should pay special attention to



protect Larung's environment, to make it the ideal place for studying, reflection, and meditation that we may fully imbibe the Dharma nectar.

當然，在所有的衛生裡面，最重要的是保持心靈的衛生。即使你的家中纖塵不染，身上潔淨整齊，也要時刻反觀內心，檢查心中的塵埃是否已經洗淨。要知道，能常保內心的潔淨，才是最究竟的衛生。

Needless to say, of all the measures to maintain cleanliness, the most crucial one is that of the heart. Even if we keep the house sparkling, the body fresh and neatly dressed, we must constantly turn inward to check if we have dusted clean our inner self. Be aware that the ultimate hygiene is the constant maintenance of a pure, spotless mind.

壬午年八月初四

2002年9月10日

*4th of August, Year of RenWu*

*September 10, 2002*

## 林棲 | *Deep Woods*

我喜愛“停車坐愛楓林晚”中所言及的，絢麗多彩、燦爛如霞的楓林；也喜愛希什金畫筆下，俄羅斯色調濃重、神態憂鬱的森林；更喜愛藍天之下，雪山身旁，宛如松耳石般蔥綠茂密的森林。

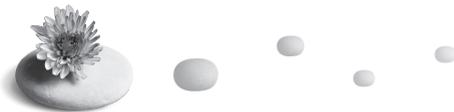
The bright and colorful maple foliage alluded to in the poem: “Splendid are the maple woods in the evening, I stop the carriage to admire it.” never ceases to stir in me a sense of adoration. Also, I am fond of Russian artist Ivan Shishkin’s poetic depiction of the woods—deeply hued, solemn, and melancholy. What’s more, the lush, turquoise-like forests framed by the blue sky and snowcaps always delight me to no end.

山林，是無數修行人極力讚歎的地方。那裡有清新的空氣、絢麗的鮮花、清澄的泉水、晶瑩的月光，遠離塵世的喧囂與爭鬥，是我們修行的極佳場所與助緣。

The mountain forest is a place praised by countless spiritual seekers. With fresh air, beautiful flowers, limpid streams, and brilliant moonlight, it is untainted by the strife and hustle of the secular world and provides us an ideal place conducive to spiritual growth.

世間的人們在身心疲勞之時，也往往會選擇山林，以期遣除煩惱憂愁，讓困頓的身心得到休憩。

When suffering from physical and mental fatigue, worldly people also will seek an outing to the woods, in order to purge their worries and find a respite for their weary bodies and minds.





釋迦牟尼佛示現降生、成道、涅槃都是在樹下，可見樹林對我們的修行，有著不可思議的殊勝緣起。

Buddha Shakyamuni's birth, enlightenment, and nirvana were all manifested under the trees, signifying that trees hold some auspicious and inconceivable connections to our spiritual advancement.

《華嚴經》云：“稀有智果樹，植妙深固本，眾行漸增榮，普覆於三有。”

《深心教誡經》中也云：“佛言，慈氏，於彼菩薩及所化人，當成就四法……三者，常樂坐臥林野。”

In *Avatamsaka Sutra* it says: “The exquisite tree of wisdom grows marvelously and luxuriantly. Adorned with a multitude of virtues, it shelters beings of the three worlds.” The Buddha also teaches in the *Sutra on Rules of Excellent Intention*: “Maitreya, the Bodhisattva and his disciples ought to adopt these four ways... and the third, to always enjoy sitting or sleeping in the woods.”

作為住林的修行人，平時如果修行、看書時間過長，適當地移動視線，看看綠色的山林，對舒緩眼部和身體的疲憊會有很大的幫助。山林，可以幫助我們滌蕩心靈的塵垢與垃圾，獲得淨如月光的善妙功德。

While we are practicing in the woods, we should take sensible breaks after long stretches of meditation or reading—shifting our eyes around and looking at the green trees; this will help refresh the eyes and relieve bodily fatigue. The forest helps us to clear out the dust and garbage from our minds so that we may attain excellent qualities as pristine as the moonlight.

修行人不僅應喜愛山林，更應培植智慧的功德之林。但願我們能早日成為展翅翱翔於智慧功德林中的一隻自由大鵬。

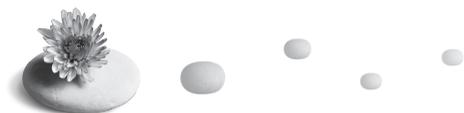
But we as spiritual seekers are more than just lovers of the deep woods; we should go one step further to cultivate the forest of wisdom merit. May we soon become a free-spirited garuda, spreading our wings and soaring over this virtuous forest of wisdom!

壬午年八月初五

2002年9月11日

*5th of August, Year of RenWu*

*September 11, 2002*



## 準備 | *Making Preparations*

任何一個有智慧的人，都應該為將來作準備。如果你想蓋房，就應該事前準備水泥、磚瓦、木料，並聯繫好施工修建人員；如果你想出國，就應當為護照、簽證等手續作準備；作為修行人，就應當為死亡作準備。Any intelligent person must make preparations for the future. Suppose you want to have a house built, you'll need to find contractors and procure building materials such as cement, bricks, and timber. If you plan to travel abroad, you'd have your passport, visa, and so on ready. In the same token, as Dharma practitioners we must prepare for our death.

莎士比亞云：“啼鳥婉轉的地方，有毒蛇嘶嘶作響。”雖然我們現在都生活得有滋有味，但死亡隨時可能降臨。如果你的修行已經到達一定境界，對死亡有十分的把握，那就不用再杞人憂天。如果因為懈怠，沒有精進修持，未得往生驗相，對生死沒有把握。那麼，當你的人生帷幕落下的時候，無論在臨終還是中陰，就像我們以前所講的那樣，意念阿彌陀佛，對往生有極大的利益，這是佛經中所講的不虛金剛語。

Shakespeare said: “The adder hisses where the sweet birds sing.” At present we are happily living our interesting lives, but death may come at any moment. For those who have attained some realization and are confident to deal with death, to prepare for it may seem superfluous. However, if you have been lazy and did spiritual practices only haphazardly, chances are you have not experienced any sign of rebirth to the Pure Land and are unsure about how to handle death. In that case, when life is drawing to a close, at your deathbed or in the intermediate state, you should invoke Buddha Amitabha's blessing.

As we have discussed earlier, this practice is Buddha's unfailing guide; it will greatly facilitate a Pure Land rebirth.

米滂仁波切專門針對我們這些人，留下了寶貴的《淨土教言》，我們應當記住下面的一段話：

Mipham Rinpoche in his *Teachings on the Pure Land* left a precious teaching that is particularly relevant to all of us these days:

“假設沒有獲得如此明顯的驗相。然而，不用說今生反覆生起信心與意樂會往生，甚至在臨終時，令其耳聞佛號，並對極樂世界生起嚮往之心也能往生，因臨死的神識具有極強之力，再加上阿彌陀佛的殊勝願力。在中陰界意念佛號也能作為立即往生彼剎的因。因為在中陰界時，神識容易轉變，並且阿彌陀佛的誓願具有強大的力量。所以今生、臨終、中陰的這些修要極為關鍵。”

“Perhaps you have not experienced any clear signs of accomplishment. However, having constantly generated strong faith and aspirations in this life alone will ensure a Pure Land rebirth. What's more, even if such yearning to the blissful Pure Land is aroused only at the deathbed, when one is made to hear the Buddha's name, it will also cause a Pure Land rebirth. This is made possible by the immaculate power of vows made by the Buddha Amitabha coupled with the keener sense of consciousness of a dying person. The same also applies to bardo, the intermediate state, when the consciousness becomes most responsive to command. With the sheer blessing of Buddha Amitabha's aspiration, one will immediately be reborn to his Pure Land when recalling his name. Therefore, it is crucial to apply these pith instructions in life, at the moment of death, and in the intermediate state.”



感謝佛菩薩為我們這些懶惰的人們留下至真至切的言教，使我們哪怕在臨終的一剎那醒悟，也能抓住一根通往極樂淨土的救命稻草。千萬不要再把它丟失了！

How fortunate for us slothful ones to hear this truest and mightiest instruction from the Buddhas and Bodhisattvas! If we can manage to be clear-minded just for an instant when dying, we will have a chance to catch the lifeline leading to the Pure Land of Great Bliss. Do not let go of it, no matter what!



壬午年八月初六

2002年9月12日

*6th of August, Year of RenWu*

*September 12, 2002*

## 慚愧 | *Feeling Ashamed*

早上八點是我例行的接待時間，在每天的半個鐘頭裡，我都難以控制自己易感的心，常常隨著來訪者的喜怒哀樂而變換。

It is my routine to receive people for consultations at 8:00 am. Each day for a half an hour or so, I find it hard to hold my sensitive heart in check, as it keeps vacillating according to the joys and woes of the visitors.

今天發生的一件事，就讓我生起極大的慚愧心。

For instance, there was such an incident today that made me feel quite shameful.

在來訪的人流中，有一位新近出家的知識份子。她祈求其他的人，希望能給她一會兒與我單獨交談的機會。當其他的人迴避後，她從包裡取出一個信封，並告訴我說：“我剛出家，不懂規矩，怕別人笑話，我有一個祈求，希望您能答應。”

Among the many visitors, there was a newly ordained intellectual type. She implored other visitors to spare her a little private time with me. When they agreed and had retreated, she handed me an envelope and said: “As a newly ordained person, I am not familiar with the rules here, and hope I am not committing any infractions. But I do have a request that I wish you will grant me.”

得到我肯定的回答後，她繼續說道：“我昨天看了您的《放生功德文》，使我終於明白：在世間，生命是最珍貴的。為了其他動物的生命，減少



自己暫時的衣食需求，是大乘佛子的本分。我本來錢不多，這三千塊錢本預備用來買一間房，現在我準備放棄買房的計畫，將這筆錢用於放生。如果您方便的話，能否幫我借一個小小的安身之處，只要能遮擋風雨就行。”



After I replied in the affirmative, she continued: “After reading your article *The Merit of Releasing Captured Creatures* yesterday, I came to see that to any being in this world, life is most precious. As Mahayana practitioners, we should cut back our own daily living needs such as food and clothing for other beings’ lives. For myself, I do not have much money to begin with, and this 3,000 yuan was meant originally to buy myself a place to live. But now I’ve decided to forgo my plan. Instead, I am offering this money for releasing live beings. In the meantime, if it’s not too much trouble for you, could you please help me find a shelter to borrow? A tiny place just to protect me from the elements would suffice.”

“你一定要慎重考慮清楚，現在我恐怕暫時借不到房子。拿出這筆錢，你將來的生活是否會有困難？”

I replied: “You must consider this carefully. I’m afraid I can’t borrow a house for the moment. If you give away this sum of money, won’t you have financial difficulties in the coming days?”

“房子的事，我可以再去想其他的辦法。每月 50 元的生活費，已經能滿足我生活方面的需求，我不會後悔，希望您能成全我。”

“For my room, I’ll explore other possibilities. As to my living expenses, the 50-yuan monthly stipend should amply cover my daily needs. No, I will not regret my decision. Please help me to fulfill my wish.”

看到她意志已堅，我收下了這筆涉及生命的、沉甸甸的現金，想到嚴酷的隆冬即將來臨，她卻沒有抵擋風寒的衣服和房子，我的心也水淋淋地往下沉。我用力提起筆，在信封上重重地寫下“放生款”三個字。

Sensing her firm determination, I accepted her heavy envelope containing the cash that will benefit so many lives, but my heart sank like a stone when I thought of the imminent harsh winter months that she’d have to withstand without a warm coat and a place to live. Biting my lip, I wrote emphatically three words on the envelope, “Fund for lifesaving.”

看著她遠去的背影，一種慚愧之情在心中蔓延滋生。我每天在課堂上、在書本上，多麼動聽地給別人宣講：為了眾生的利益，要無私地奉獻。可是我是否真正做到了為眾生而捨棄自己的一切呢？我的這些行為與鸚鵡學舌又有何異呢？古人云：“聞善不慕，與聾聵同；見善不敬，與昏瞽同；知善不言，與蠹暗同。”作為五根俱全的人，對如此善行，怎能讓我不慕、不敬、不言、不慚呢？我每天給別人上課，今天卻被別人上了一堂課。

As I watched her retreating figure, a sense of shamefulness welled up in me. How wonderfully have I been prattling in the classroom and in books that we must do our best to bring benefit to sentient beings without any self-interest! Have I indeed accomplished anything that would help others while forsaking my own needs? Haven’t I been talking and behaving just like a parrot? I recalled an old saying:



A person could be called a deaf person if hearing good deeds arouses no admiration in him.

A person could be called a blind person if seeing good deeds arouses no respect in him.

A person could be called a dumb person if he speaks not what he knows is right.

I am a person complete with five sense faculties. To such a good deed how could I not feel admiration and respect, how could I remain silent, how could I not feel embarrassed? I give teachings to others every day, yet I was taught a lesson by another person today.

壬午年八月初七

2002年9月13日

*7th of August, Year of RenWu*

*September 13, 2002*

## 淚水 | *Shedding Tears*

對於哭泣，有的人歌詠，有的人貶斥。城崩杞婦之哭，竹染湘妃之淚，為女人哭中之上品；屈大夫之《離騷》，杜工部之《草堂詩集》，為寄哭於詩之佳作；李後主以詞哭，八大山人以畫哭；《西廂》為王實甫之哭泣，《紅樓》為曹雪芹之哭泣。然而，自遠古以來，被人們所認同的哭泣仍然屈指可數。常言也道：“男兒有淚不輕彈”，受傳統思想的影響，我從小就學會了“淚往肚裡流”。

Tears: They have been praised, they have been disapproved. The sobbing of Qi's wife that caused the city wall to collapse, the tears of imperial concubines Xiang that stained the bamboo—these are exceptional tears of women. The aristocrat Qu Yuan's *Li Sao (The Sorrow of Parting)* and Du Gongbu's *Poems of the Thatched Hut* are superb pieces of weeping through poems. The Latter Lord Li wept in lyric verse. The Man of the Eight Great Mountains cried with painting. Wang Shifu put his tears into *Romance of the West Chamber*, and Cao Xueqin's sobs went into *The Dream of the Red Chamber*. However, since ancient times up to now, there have not been too many tears shed that people can truly identify with. A common saying goes, "Men do not easily shed tears"; this maxim and traditional values have taught me to swallow my tears ever since my boyhood.

很久沒有嘗過流淚的滋味了。不管是父親去世，還是遭遇其他磨難。今天我卻破例在課堂上流了淚。

It's been a while since the last time I cried, not even while bereaving my father's death or facing life's many ordeals. But uncharacteristically for me, I wept in the classroom today.





幾天前聽別人講，德巴堪布有一天冒著暴雨乘坐拖拉機回家，心裡十分不是滋味。今天在課堂上講到：“觀解脫道商主上師恩，深心生起敬信淚漣漣”時，聯想到這一情節，滿懷激情地向大家講起，一下子抑制不住內心的酸痛，淚水潸然而下。這

絕非是矯情，是德巴堪布引領我從佛法上的蒙童，成長為一名僧人。他對我的恩德，是任何世間感情都無法比擬的。過去與他在一起的日日夜夜，將永遠鐫刻在我的記憶深處。也只有像這樣的師徒感情，才會讓我流淚。

A few days ago, I felt quite upset when hearing from someone that Khenpo Depa had to ride a tractor home in a huge downpour. Today in class, I happened to teach the verse, “Thinking of the kindness of my spiritual teacher, my personal guide on the path of liberation, intense faith and respect well up in my heart and tears stream down my face.” I thought about Khenpo’s tractor ride and related it to the class feelingly. All of a sudden, I was overcome by deep sadness and painfulness that I broke into tears uncontrollably. There was not a single element of pretense in it; I owe Khenpo Depa immensely for his guiding me from a novice to a fully ordained monk in Buddhism. His kindness to me is simply unparalleled in the world. The bygone days and nights we spent together will remain indelibly in my memory. It is only this kind of deep bonding between a teacher and a disciple that has moved me to tears.

恰好今天我接到電話，德巴堪布將要去漢地治療，我雖然沒有太大的號召力，但也想為德巴堪布與漢地居士結緣盡微薄之力。我趕緊寫了一封介紹信：

Just today I learned from the phone that Khenpo Depa is going to the Han area to receive medical treatment. Although I am not a person of much influence, I tried to make an effort to facilitate the connection between Han practitioners and the venerable Khenpo Depa. Quickly, I drafted a recommendation letter:

有緣信士惠鑒：

德巴堪布是一位德高望重、深受愛戴、非常了不起的善知識。我本人最早出家時，也曾在他老人家座下恭聽過《大圓滿前行》等法要，從而對佛法生起了堅定不移的定解，實在是受益匪淺。堪布對我可謂恩德深厚。

此次堪布去漢地治療，機會難逢，希望有信之士不要坐失良機，應當在其前聆聽傳承，祈求加持，如此則利益無窮。

願一切吉祥！

索達吉

二〇〇二年九月十五日

*To all practitioners having karmic connections:*

*Khenpo Depa is an eminent and erudite spiritual master well respected and beloved by many people. In my early days of ordination, it was Khenpo Depa who transmitted to me pith instructions such as those on The Words of My Perfect Teacher, the Preliminary for Great Perfection;*



*it is through him that I have established an unshakable faith in the Dharma. Khenpo has benefited me tremendously and his kindness to me is most profound.*

*Soon Khenpo Depa is going to the Han area for medical treatment; it is a rare visit for him to the Han land. Please do not miss this precious opportunity to request from him lineage transmissions and blessings. To do so will bring inexhaustible benefit to you.*

*May everything be auspicious!*

*Sodargye*

*September 15, 2002*

我真誠地希望這封信，能成為德巴堪布與漢地眾生之間的紐帶。讓堪布的智慧甘露，也能像當初滋潤我們一樣，去澆灌他們乾裂的心田，使那些撒播已久的種子，能早日生根、發芽、開花、結果。

I sincerely hope that this letter will serve as a link between Khenpo Depa and Han practitioners. May Khenpo Depa's wisdom nectar, just as it had nourished us in earlier days, likewise drench Han practitioners' parched minds and cause their long-dormant Dharma seeds to start rooting, sprouting, blossoming, and bearing fruit.

壬午年八月初八

2002年9月14日

*8th of August, Year of RenWu*

*September 14, 2002*

## 報仇 | *The Avenger*

回到羅科馬鄉，聽到一件令人傷感的事。

Upon my return to Luokema Village, I heard some sad news.

我曾在“噩耗”中提到的桑吉讓波的弟弟，為了報殺兄之仇，已連續一個多月流浪在外，尋找兇手。他放下家中的一切事務，帶著隨時可能燃燒的仇恨，餐風露宿、披星戴月、翻山越嶺，日復一日的失望已讓他喪失理智。嗔恨的火焰加速度地上升，最後一點忍耐的水分已經被蒸發。如果此時能找到仇敵，蓄積已久的仇恨一定會迫使他將對方撕成碎片。Sangye Ronpo's younger brother, whom I mentioned in my diary entry "Devastating News" about his intention to avenge his brother's death, has been roaming everywhere for more than a month to look for the murderer. Neglecting his family responsibilities and loaded with a fury ready to burst any moment, he has been tramping for days and nights over hill and dale, without concern for the elements or his hunger. Frustrated day by day, he is losing his mind and his rage rapidly flares with increasing intensity; any remaining drop of patience has all but evaporated and he is utterly under the control of his pent-up fury. Should he manage to spot his nemesis, he will spare no time to tear him into pieces.



為了化解他心中的結，我決定與他談談。當我看到站在我面前的他眼中難以熄滅的怒火，原有的信心已消去了一半。但一種責任感驅趕著我，使我不得不硬著頭皮告訴他：“人死不能復生，如同覆水難收，破鏡難圓。世間的一切皆由因緣註定。這也是他們之間的孽緣，如果你殺了他，只會增加你的罪業，對你哥哥沒有絲毫價值。希望你能豁達大度一點，將你們之間的冤仇一筆勾銷。”

I decided to have a talk with him in order to ease his embittered mind. However, my confidence in persuading him took a dive immediately when I saw his eyes glaring with unrelenting wrath as he stood before me. Yet, obliged by my sense of responsibility, I braced myself and told him: “You know, a dead person cannot be revived. It’s no use crying over spilt milk or a broken mirror. All worldly affairs are predestined by karma and what happened between the murderer and your brother was the unfolding of their unfortunate connections. Should you kill him, you’ll only pile up more sinful deeds of your own, without doing any good for your brother. Please be gracious and open-minded and put this family feud behind you.”

聽了我的話，他毅然決然地回答我：“於我而言，哥哥是我最親的人。即使一百萬也抵不上我哥哥的一根小指頭，更不要說他的性命。此仇不報，我在鄉鄰當中也抬不起頭。即使我傾家蕩產、囊空如洗，也一定要雪恥！”

To my advice he replied resolutely and obstinately: “To me, my elder brother is dearest to my heart. A little finger of my brother has more value than one million yuan all together, let alone his precious life! If I fail to

avenge him, I'll never be able to hold up my head in my hometown. Even if I am reduced to poverty and ruin, even if I become absolutely destitute, I still must retaliate!”

看來，所謂的因果、所謂的前後世，在他心中已化為灰燼。想讓他現在幡然醒悟，簡直是癡心妄想。只有讓時間的浪花，去沖刷磨礪掉他心中的仇恨，重還他應有的理智。

Apparently, the notion of past and future lives and karma has been burned away to nothing in his mind. There is no hope to make him come to his senses now. His animosity can only be worn out and washed away by the pounding wave of passing time. Only then will he be able to rediscover his reason.

草原上，一個茕寂的身影終日在晃動。不知何時，他能抬頭望一望頭頂蔚藍的天空，讓自己的心胸也變得同樣寬廣起來。

Over the prairie a lonely wayfarer rambles through the day. Whence will he look up to the clear blue sky over his head, and let his mind become just as vast and spacious?

也許在一些人看來，他的這種作法是一種英勇行為，為了親人，情願捨棄自己的一切。其實，這正是世人愚昧之所在。世間因緣，瞬息萬變，為了今世的親人，不惜造作惡業，誰能保證自己來世是以什麼樣的因緣與親人和仇敵再會呢？“啖父身肉打其母，懷抱殺己之怨敵，妻子啃食丈夫骨，輪迴之法誠稀有。”在智者的眼裡，世人上演了多少愚癡的荒唐鬧劇啊！



Some people may deem his acts as heroic or brave, that he is willing to sacrifice everything for the sake of his beloved sibling. Yet in truth, this is exactly the pitfall entrapping worldly fools. Mundane relationships change in the twinkling of an eye. In this life, people commit misdeeds at all cost to please loved ones. But who can surely tell what roles we'll play with one another in future lives? This is what the sages see:

He eats his father's flesh while beating his mother.

He embraces an enemy that once killed him.

The wife is gnawing on her husband's bones.

Samsara's ongoing dramas are just absurd.

Indeed, in the eyes of sages, worldly people have been playing too many rounds of ludicrous dramas!

壬午年八月初九

2002年9月15日

*9th of August, Year of RenWu*

*September 15, 2002*

## 欺騙 | *Telling Lies*

自從去年夏天鄉親們發願不隨意殺生之後，羅科馬鄉牧民們的犛牛就成了牲口販子眼中的“天鵝肉”，他們一直對那些膘肥體壯的犛牛虎視眈眈、垂涎欲滴。

Ever since people of Luokema Village made vows last summer to refrain from deliberate killing, the yaks raised by village herdsmen have become the favorite target of livestock dealers. They cast covetous eyes on the plump and sturdy yaks and could not stop hankering after them.

終於，他們杜撰了一個美麗的謊言，欺騙了這些善良的人們。在很多人從未去過的紅原，販子們描繪了一幅“天蒼蒼，野茫茫，風吹草低見牛羊”的畫面，那裡有豐美的水草，那裡有怡人的氣候，那裡有甘甜的河流……。當牧民們正為草場的緊促而焦急時，聽到這一消息，無不倍感歡欣，以為牛羊們從此找到了滿意的歸宿。

Finally, they fabricated a fancy lie to deceive the simple-minded, kind folks. They mentioned that Hong Yan, a place most people had never been to, was a site boasting agreeable weather, luxuriant pastures with clear streams and, they promised, was as picturesque as portrayed in the poem: “Vast is the sky, boundless is the field. When the wind blows, there we see the sheep and cattle grazing.” This information, arriving just as the shortage of pastures was felt keenly, proved to be a great relief to village herdsmen and they were convinced that an ideal resting place had been found for their sheep and yaks.



聽說此事後，我感到疑惑不解，據我瞭解，當地犛牛的草場問題尚沒有著落，怎能有這些犛牛的棲身之地？簡直是天方夜譚！一定事出有因。I was, however, perplexed upon hearing this claim. As far as I am aware of, the local yaks are already in want of feeding pastures, so how on earth can there be a place for the yaks to retire to? It is simply too good to be true! There must be a hidden agenda.



我找到了那些販子，並細問其端倪，比如，犛牛具體生活的地方，經營的管道……。從他們前後矛盾的話語中，我已猜出一鱗半爪。在我抓住馬腳窮追猛打的追問下，販子們終於黔驢技窮，交代了事實真相。那些牧民們以為找到美好家鄉的牛羊們，早已被他們賺夠了鈔票，販賣到屠宰場，成了別人的刀下肉、盤中飧。

After tracking down the livestock dealers, I made detailed inquiries such as: Where exactly are the yaks now living? What are the operation channels? And so forth. Their conflicting replies betrayed to me scraps of information, and as I pressed on, they at last gave in and revealed their scheme. The sheep and yaks, entrusted to them by the villagers for a nice retirement, had long since been shipped to the slaughterhouse and become carved meat on dishes. Of course, these dealers enjoyed a hefty windfall.

善良的人們被激怒了，他們將販子們團團圍住，非要說個子曰不可。迫於壓力，販子們不得不交出了剛收購的 50 頭羊、12 頭牛，用於放生，以彌補罪過。事到如今，也只好如此解決。

The wrath of the kind-hearted villagers was incited; they crowded around the dealers and demanded that justice be done in this matter. Under pressure, the dealers had no choice but to give up their newly procured 50 sheep and 12 yaks and donated them for life release. The atonement for the dealers' offense was settled as such, due to the lateness of the situation.

只可惜那些已經邁入鬼門關的可憐牛羊們，不知命運之神會將牠們安排至何方？

Yet how miserable were those poor sheep and yaks that had been pushed into the jaws of Death! What destiny has Fate worked out for them?

壬午年八月初十

2002 年 9 月 16 日

*10th of August, Year of RenWu*

*September 16, 2002*



## 慈育 | *Compassionate Education*

兒童的成長環境往往決定了他的一生。從小在慈悲的氛圍中孕育出的兒童，會有一顆無造作的愛心。從小在意念三寶的環境中成長的兒童，會有一顆虔誠信仰的心。

The environment a child grows up in usually shapes the child's future. For instance, a child raised in a loving atmosphere will naturally have a caring heart, and a child exposed to the notion of respecting the Three Jewels from an early age will have a heart full of faith and devotion.



兒童就像一張白紙，你用什麼顏色的筆，就能描出什麼顏色的圖畫。Children's minds are like blank pieces of paper; whatever color pen you use to draw a picture will result in a picture of exactly the same color.

圖登諾布仁波切於一九九九年九月九日，在青海果洛創辦的小學，已經歷了三年的風風雨雨。隨著教學制度的不斷完善，教學規模的不斷擴大，教學設施的不斷更新，該校現已擁有 98 名學生，16 名教職員工。

On September 9th, 1999, Thupten Norbu Rinpoche established an elementary school in Guoluo, Qinghai, and has seen it struggle through many difficulties over the past three years. Now the school boasts 98 students and 16 faculty members, and has been constantly improving its education program, expanding the teaching scope, and upgrading equipment and facilities.

每天清晨六點半，在悅耳的四皈依音樂的伴奏下，孩子們從睡夢中蘇醒，揭開了一天生活的帷幕。起床後排好隊，整齊地向三寶合掌頂禮，皈依發心，圍著寺廟轉繞三圈。七點開始洗滌，完畢後入禪堂，各就其位後齊聲合掌念誦：“無上導師佛珍寶，無上醍醐正法寶，無上引導聖僧寶，供養怙主三尊寶。我等眾眷世代中，永不捨離三寶尊，恆時供養三寶故，願獲三寶之加持。眾生以此妙淨善，圓滿福慧二資糧，福慧二資之所生，淨妙二身願成就。”

Every day at 6:30 in the morning, the children are awakened by the melodious music of Taking Four Refuges and start their day. Once out of their beds, they line up neatly and with pressed hands, bow to the Three Jewels, take refuge, arouse aspiration, and then circumambulate the shrine room three times. Washing up starts at 7:00 am, and after that they go to the main hall, find their seats, and with palms pressed, chant in unison:

The unsurpassable teacher is the precious Buddha,  
The unsurpassable refuge is the precious Dharma,  
The unsurpassable guide is the precious Sangha,  
In the protector the Three Jewels, we make offerings,  
May all beings in all future lifetimes,



Never be separated from the Three Jewels.

By the unceasing offerings to the Three Jewels,

May all be showered with the blessings of the Three Jewels.

By this pure and excellent virtue,

May all beings accomplish perfectly the two accumulations of wisdom and merit.

By the perfection of the two accumulations,

May we all attain the pure and excellent two kayas.

早飯後稍事休息，八點開始正式上課，主要課程有藏文、中文讀寫。午餐後是午休時間，下午兩點開始上課。六點晚餐，七點晚自習，九點入寢室。當所有的學生休息後，盡職盡責的老師們才回到自己的房間。

Following a brief respite after breakfast, daily classes start at 8:00 am; the courses emphasize reading and writing of Chinese and Tibetan languages. After lunch and a noon break, the afternoon program resumes at 2:00 pm. Dinner is at 6:00 pm, study hour 7:00 pm, and bedtime 9:00 pm. The teachers oversee all activities and only after all of the students are settled do they retire to their own rooms.

這些學生都是孤兒或貧窮家庭的孩子，他們的出生是不幸的，但如今他們所得到的愛與教育，卻遠遠超出了健全家庭的孩子。

These students are either orphans or children from poor families. They were born in unfortunate circumstances, but now they are being loved and educated in a way unmatched by that of children born into more privileged families.

在這種慈愛與敬信的環境中成長的兒童，就像一顆具有生命力的種子，將來必定會在人間播植出更多慈愛與敬信的幼苗。

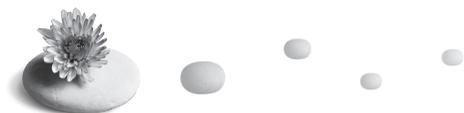
Children reared in such an environment full of love, respect, and devotion become like seeds endowed with a vigorous life force. In the future, they are bound to plant and propagate more seedlings of love, respect, and devotion throughout the world.

壬午年八月十一日

2002年9月17日

*11th of August, Year of RenWu*

*September 17, 2002*



## 阻撓 | *To Obstruct*

一位杭州國際政治大學的學生，在聽聞了有關輪迴痛苦的道理之後，對凡塵世間產生出不可遏制的厭離心。她拋棄了大都市的舒適生活，來到條件艱苦的藏地，一心一意地等待著出家機緣。

A student majoring in International Politics at Zhejiang University, Hangzhou became intensely disenchanted with the secular world after she listened to teachings on samsaric sufferings. She then decided to leave behind her comfortable life in the big city and came to the impoverished Tibet region. Single-mindedly, she was looking forward to the day when she would receive a Buddhist ordination.

然而天不遂人願的是，她父母在得知她的打算之後，一直在想方設法加以阻撓。今天，他們打電話發出最後通牒：如果她出家，他們就會自殺！聽到這一消息，她頓時面有難色、猶豫不決了。

Yet her wish was thwarted by her parents who, after learning of her plans, have been trying to obstruct her. She received an ultimatum today via a phone call: If she becomes a nun, her parents will kill themselves! Upon hearing this threat, her face darkened and her determination wobbled.

幾乎每個出家人或佛教徒，在面對尋求解脫與處理家人關係時，都會遇到類似問題。釋迦牟尼佛當年，也是這樣從兩難的境遇中艱難地跋涉過來的。如果既想出家，又想面面俱到是不可能的。修行人為了長遠的利眾，不得不放棄一些短期目標。

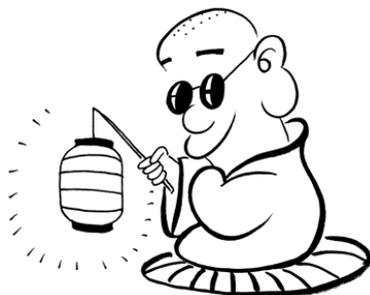
Almost every Sangha member or Buddhist encounters this kind of problem when making a choice between seeking liberation and having a family relationship. From the very beginning, Buddha Shakyamuni himself had struggled with such a dilemma. Once the decision to become ordained is made, it is impossible to appease everybody and not to miss a thing. Spiritual practitioners must forgo short-term goals in order to attain the long-term aspiration of benefiting sentient beings.

作為家人，也不應該阻撓別人的出家因緣。《佛說出家功德經》云：

“佛告阿難，若復有人，破壞他人出家因緣，即為劫奪無盡善財福藏，壞三十七助菩提法涅槃之因，設有欲壞出家因緣者，應觀察如是之士。何以故？緣此罪業，墮地獄

中，常盲無目，受極處苦。若作畜生，亦常生盲。若出餓鬼中，亦常生盲。再三惡苦，久乃得脫。若生為人，在母腹中，受胎便盲。”該經中還指出，如果破壞他人出家善因緣，不但所生常盲，且不能睹見佛之法身。

Family members should not create obstacles for those who want to become ordained. In the *Sutra on the Merit of Taking Ordination*, the Buddha told Ananda, “The act of hindering another’s ordination is equivalent to plundering limitless treasures and destroying vast positive merits; it ruins the 37 causes for attaining enlightenment and nirvana. Anyone who intends to obstruct another’s ordination should be aware of the consequences. Why? This evil act will cause immense suffering and rebirths to the hell realm with



perpetual blindness and no eyes. When taking rebirth as an animal or as a hungry ghost, blindness will also follow. Only after a long stay in the three lower realms can the perpetrator finally be released. Upon conception to be born as a human, the baby will be blind even in the mother's womb." The same sutra also points out that disrupting the favorable condition for people's ordination will cause blindness in all lives and render one incapable of perceiving the Buddha's Dharmakaya.

若阻撓他人出家，尚有來世貧窮、難遇佛法等果報。《佛說老女人經》中云：“佛告阿難，是老女人者，是我前世發意學道時，是母慈愛，不肯聽我去，我憂愁不食一日，因是五百世，來生世間則貧窮。”

Other retributions of obstructing ordination abound, such as to be destitute in future lives and to have no chance of meeting the sacred Dharma. The *Sutra of Buddha's Teaching of Elder Women* also teaches: "The Buddha told Ananda, this old woman had been my mother in one of my previous lives. When I decided to enter the path of liberation, she had, out of her maternal attachment, refused to let me go. I became upset and ate nothing for a day. Because of this, she was born into poverty for 500 lives."

《賢愚經》中也講了阻撓他人出家，罪同毀塔的過患。看到如此教證，怎能不讓我們思量再三？

The *Sutra of the Wise and the Foolish* also gives the account that the sin of obstructing ordination is as serious as demolishing a sacred stupa. When we read these authoritative teachings in the scriptures, how can we not think thrice before committing the offense?

若能幫助他人，受持一夜清淨戒，勝過於諸佛前以七寶供養一百年之功德。更何況隨喜、幫助他人出家之功德。

On the other hand, to provide favorable conditions for others to uphold pure precepts, even just for one night, accrues a merit greater than that of offering seven treasures to Buddhas for 100 years. If this is the case, what more is there to say about the merit of rejoicing and helping others to embark on an ordained life?

總之，無論是自己的朋友，還是親密的家人，如果誠心發願出家，我們一定不要製造違緣，拖延其出家時間。否則，因果的制裁也是無情的！

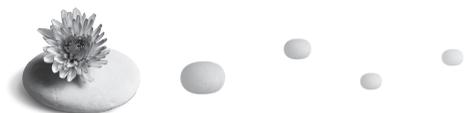
In sum, should we happen to know anyone, be it a beloved family member or a friend, who sincerely wishes to pursue a monastic life, we must not create obstacles or stall the timing of the ordination. Remember, the punishment instigated by the principle of cause and effect is inexorable!

壬午年八月十二日

2002年9月18日

*12th of August, Year of RenWu*

*September 18, 2002*



## 善言 | *Sincere Counsel*



有一位出家人希望我能贈送他一些教言。我為難地告訴他：“我是一個普通的出家人，煩惱業障都很深重，連弟子的法相都不具足，又怎麼敢傳什麼教言給你呢？”聽了我的話，他仍然毫不氣餒地苦苦哀求。最後，心已被說軟的我只好勉為其難，自不量力地用誠摯的語氣向他說道：

A monk asked me to give him some advice. Feeling self-conscious, I told him: “I myself am but an ordinary monk, still besieged with heavy karma and mental afflictions. I do not even possess the full qualities of a good Dharma student. How on earth can I confer upon you any worthy teachings?” Yet he was not discouraged by my answer. Upon his insistent imploring, I finally gave in and at the risk of overrating myself, managed to tell him the following in all sincerity:

“頂禮上師本尊！

若想獲得成就，必須時刻祈禱三寶。本尊是一切悉地的來源，應精進觀修；護法是遣除違緣的根本，應常時供養。想要修行圓滿，必須多年依止善知識，在寂地觀修無常。如果只是在有吃有穿、天氣好、心情好的情況下觀修，缺吃少穿、炎熱酷寒、心情沉悶的情況下，就表現脆弱，甚至退失道心，這是修行人最大的毛病。

“I pay homage to the Masters and the Yidams!

If we wish to attain accomplishments, we should pray to the Three Jewels at all times. The Yidams are the root of all accomplishments;

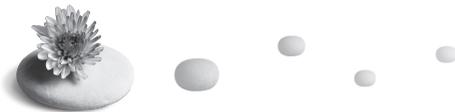
therefore meditate on them attentively. Dharma protectors are the roots of activities that dispel obstacles; therefore constantly make offerings to them. To practice successfully, we must follow spiritual friends for years and meditate on impermanence in solitude. Usually, we keep our practice going when we are well provided with food and clothing, or when the weather is fair and our mood agreeable. But as soon as we are in want of food and clothing, in a foul mood, or when the weather gets too hot or too cold, our efforts snap. Worse, we may even stop practicing altogether. This is the biggest weakness of most practitioners.

對於好的修行人來講，一切都是順緣；對於不好的修行人來講，一切都是違緣。就看你如何對待。修行有八萬四千法門，無論是誰，都能從中找到適合自己的修行途徑。

To an adept, everything that happens is conducive to practice; to a poor practitioner, everything that happens is an obstacle on the path. How things appear is all determined by one's attitude. There are 84,000 ways to practice; whatever the need is for each person, there is a way best suited to each individual. .

依止具相師，以三門恭敬承事，令師生喜，獲得密法訣竅。以毫不動搖的信念誠心修持，最終獲得傳承上師的意傳加持，證悟心的本性。

We must rely on authentic spiritual masters. By serving the teacher with body, speech, and mind respectfully, we please the teacher and receive tantric pith instructions. When we practice sincerely with unshakable faith, the blessings of mind-lineage masters enter us, and we realize the nature of the mind.



大圓滿的教法，世間的一切財富都不可比擬，無有定解與感受的人不能證達。安住於大圓滿的境界當中，即使外面狂風暴雨、世界戰爭暴發、瘟疫災難流行、洪水猛獸襲擊、千百萬人以強力扭轉，心也始終像無波的大海一樣平靜。”

The richness of Great Perfection teaching is incomparable to all the wealth in the world; it is to be grasped only by people who have gained a conviction and an experience of it. When one has attained the state of Great Perfection and remains in it, his mind is absolutely imperturbable—even if there are tempests of storms, even if the world is scourged by war or by plagues, even if one is attacked by beasts or flood, or even if tens of thousands people try forcefully to change one's mind—one will remain calm like a waveless sea.”

他一邊聽一邊記錄，聽完我的話，滿意地離開了我的宿舍。雖然我說的都是些胡言亂語，但也是出於好心的勸言。我把大致的內容記錄下來，也許對某些人會有一點作用。

The monk took quick notes as he was listening to me, and having heard all, he left my place contentedly. What I have said could be worthless nonsense, but it nonetheless represents my heartfelt counsel. Here I am writing down the main points that, perhaps, will be helpful to some people.

壬午年八月十三日

2002年9月19日

*13th of August, Year of RenWu*

*September 19, 2002*

## 佛理 | *Buddhist Doctrines*

千百年來，世間稀有的事情層出不窮，新發明不斷誕生，新事物不斷湧現，新觀念也日新月異。人們更加崇尚科學，很多宗教在面對新時代、新理念、新領域時，顯出了一定的局限性。跟不上時代的步伐，處於停滯或倒退階段，面臨著瀕臨崩潰的信仰危機。彷彿大浪淘沙，只留下閃亮的金子一般。佛教卻在新浪潮的衝擊下，越發磨礪出絢爛奪目的熠熠之光。

Over the millennia, the world has seen the emergence of all kinds of novelties. There are streams of new inventions and new trends, as well as the ever-changing ways of looking at things. More than ever, people put science and technology on a pedestal, and the floodlight of the new era with innovations and new ideas exposes the limitations of some religions. Unable to keep up with the pace of time, they become stagnant or retrograded, and have to face the imminent danger of identity crisis. When waves are pounding, sand will be washed away and only the glittering gold remains. Buddhism, likewise, when subjected to the pounding waves of new frontiers, is now shining more brilliantly and gorgeously like precious gold.

西方心理科學方面的學者，曾嘗試以挑剔的目光對佛學進行審視，但無論他們如何考察，都找不出佛理方面的一絲瑕疵。不僅如此，佛教的理論還讓他們大開眼界，以前很多使他們困惑多年而難以解開的疑惑，以佛教理論都能所向披靡、迎刃而解。

Previously, Western scholars of psychology have examined Buddhist Doctrines critically; yet, after exhausting all sorts of investigations, they are unable to



find any fault with them. Moreover, Buddhist theories have become eye-openers to them; many exact answers to scores of their long-standing puzzles become apparent when they apply Buddhist principles to problem solving.

以前對佛教抱有成見的西方學者，已開始接受並認同佛教的一些理念，並將之應用於臨床治療及臨終關懷等方面，並取得了令人驚訝的成果。他們不得不以全新的視角，對深奧的佛教理論重新進行探討。

Westerners who previously held a biased view toward Buddhism are now accepting and identifying with its ideas. When they apply these notions to clinical therapy, hospice care, and other areas, remarkable outcomes have been achieved. Thus they feel compelled to assume a completely new stance to reinvestigate the profound Buddhist Doctrines.

研究的結果使他們發現，佛教並不是他們一開始所理解的單純的宗教信仰，而是集哲學、科學、醫藥、文學等各類學科為一體的，以世俗分別念所不能臆測的學問。具有高瞻遠矚的目光，高深莫測的智慧，高屋建瓴的氣魄，高義薄雲的境界。一片桃花源在西方橫空出世，令世人跌破眼鏡。他們在驚詫之餘，也開始以各種途徑將佛教理論進行傳播。

Their research leads to the finding that Buddhism is not merely a religious belief, as they have perceived earlier; instead, it is a study encompassing philosophy, science, medicine, literature, and other disciplines. Indeed it is a profound knowledge inconceivable to the ordinary discursive mind of humans. Buddhist wisdom is unfathomable; it has tremendous foresight and it delivers irresistibly from a commanding height; its view soars all the way to the sky. A fabled “Shangri-La” has now manifested itself splendidly to

Westerners, dazzling them. Amazed and awed, they also set off to propagate Buddhist Doctrines to the world through various venues.

《深厚密嚴經》云：“一切比丘或智者，如燒砍磨煉純金，三加觀察我所語，方可接受莫恭從。”出家比丘、世間智者都知道，對黃金的鑒別是在十六次的燒煉，以及詳細觀察、研究之後，才能辨別其真偽。對待佛教理論也是這樣，在睜大智慧雙目，以挑剔的眼光對其進行審視之後，如果發現其確實是經得起實踐檢驗的真理，再加以接受才是明智之舉。佛教從不要求任何人必須以恭敬之心，而屈從於某些勢力或權威。It is taught in the *Profound and Dense Array Sutra*:

A goldsmith tests gold by burning, cutting, and rubbing it. Likewise, all of you—the Bhikkhus and the wise—should accept my words only after examining them thrice, and not merely out of respect for me.

The process of discerning genuine gold from false minerals involves 16 rounds of firing and rubbing, plus detailed examination and analysis. Such a rigorous way to authenticate gold is known to the Bhikkhus and the intellectuals and is likewise applicable toward Buddha's teaching. It is advisable to accept the Doctrine only after analysis and experimentation. With wide-open wisdom eyes, one should scrutinize it critically to see if its truth can indeed withstand all kinds of testing. The Buddha never mandates that one should submit to power or authority with blind respect.

“緣起空性”的理論是經得起煨燒的純金，現代科學與生理、心理科學的發展都一次次證明了佛教理論的顛撲不破，無數不可一世、奉真理為圭臬的科學家、哲學家、文學家，最終都拜倒在佛學的殿堂裡。



“From emptiness all phenomena arise interdependently” is an axiom like pure gold that will endure the blasting furnace and firing. Again and again, the advent of modern science, physiology, and psychology has proved the infallibility of the Buddhist theories. Many scientists, philosophers, and literati who live by the Truth and were once complacent and arrogant are now paying reverence to the edifice of Buddhism.

佛教以比量、現量、教量三種方式得出的結論，現代科學實在無法與之比肩。

In Buddhism, the conclusion of analyzing phenomena is reached in three ways: by inference, by direct perception, and by scripture authority. This thorough way of analysis is unparalleled in the modern scientific field.

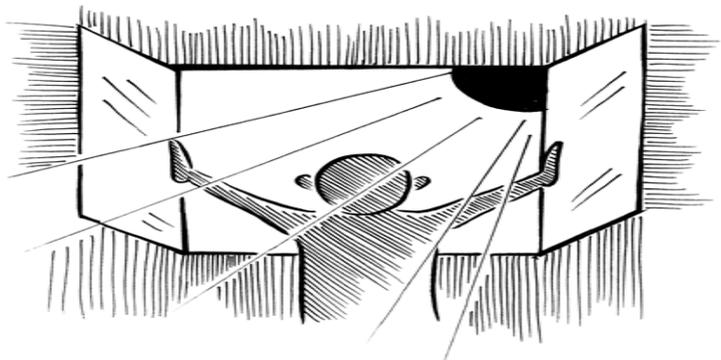
在印度北方，東西方各個領域的專家濟濟一堂，就佛教與科學、生命與心理學等話題召開研討，經過七次的討論、研究，專家們對佛學理論給自己領域所提供的啟示深感滿意。

Once, experts from different areas congregated in northern India to discuss science, life, psychology, and other topics. After seven rounds of meeting and research, many experts have found satisfactory answers through applying Buddhist Doctrines to the questions of their respective fields.

在科學昌明的時代，有智之人應以寬廣的胸懷涵納一切，而不應故步自封，將自己關在成見的黑暗空間裡，對自己不明白的一切擅自誹謗。

In today's era of scientific advancement, a wise person must cultivate a broad mind and be open to all kinds of possibilities. Otherwise, people may

become stagnant and complacent, and in the darkness of preconceived notion, begin to slander things that are beyond their comprehension.



打開緊閉的窗戶，你就會看到明媚的春光！

Just open your tightly closed windows; a bright and lovely spring scene will greet you!

壬午年八月十四日

2002年9月20日

*14th of August, Year of RenWu*

*September 20, 2002*



## 中秋 | *Mid-Autumn*

今天是中秋節，一說起中秋，人們自然而然地會聯想到月亮。

Today is the Mid-Autumn Festival and at the mention of it, people naturally think of the moon.

中秋之夜，月亮最圓、最亮，月色也最皎美。皓魄當空，彩雲初散，舉家團圓賞月的風俗與嫦娥奔月、吳剛伐桂、玉兔搗藥、楊貴妃變月神、唐明皇遊月宮等神話故事結合，使中秋充滿浪漫色彩。

The moon on this evening is said to be at its fullest and brightest and is most charming. When the full moon emerges high up in the ebony sky with clouds all but vanishing, it is customary to have a family reunion to behold its beauty. This tradition plus the many rich legends associated with the moon—Chang'E the Lady flying to the moon, Wu Gang cutting the laurel, Jade Hare making heavenly medicine, Lady Yang turning into the Lunar Goddess, and the Emperor of Tang visiting the Moon Palace—fill this festival with a romantic flair.

據《周禮·春官》記載，遠在距今幾千年的周朝，就已經有“中秋夜迎寒”、“中秋獻良裘”、“秋分夕月（拜月）”的習俗。

According to the *Book of Zhou Rites, Spring Section*, in the Zhou Dynasty thousands of years ago, there were already customs of “welcoming winter,” “offering warm garments,” and “paying homage to the moon,” etc., around mid-autumn.

中秋節吃月餅據說始於元代。當時，朱元璋領導漢族人民反抗元朝暴政，以互贈月餅的辦法把字條夾在月餅中傳遞消息，並最終建立了明朝的江山。

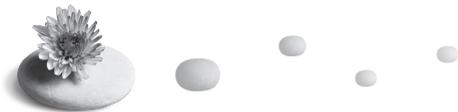
The tradition of enjoying moon cakes during the Mid-Autumn Festival presumably originated in the Yuan Dynasty. At that time, Chu Yuan Chang was leading the Hans in a revolution against the tyrannical Yuan Dynasty; he hid paper strips with messages in moon cakes which people would exchange as festival presents; Chu eventually succeeded in founding the Ming Dynasty.

對於修行人來說，最大的暴政莫過於煩惱。消除煩惱，也是我們特有的一種抗擊暴政。

To spiritual practitioners, no tyranny is greater than that coming from afflictive emotions. To drive out our afflictive emotions is, in a way, our revolution against tyranny.

一九九五年，我曾將《三十忠告論》作為禮物奉獻於各位道友，也許多多少少勝過了世間月餅的功效。今年，我將新出爐的《蓮師剎土雲遊記》奉獻諸位，不知能否再次作為消除煩惱的一劑良藥？

In 1995 I offered as a gift to you the *Treatises on Thirty Advices*, which may have served a better function than that of a worldly moon cake. This year, I



am offering you the newly translated *A Journey to the Pure Land of Guru Rinpoche*; will it work as a fine antidote for you to overcome negative emotions again?

月餅是圓形的，它象徵著團圓，反映了人們對家人能夠永久團聚的美好願望。然而眾所周知，在器情世間的風雲變幻中，滄海桑田早已顯得平淡無奇，一成不變卻反而令人刮目相看。古人云：“人有悲歡離合，月有陰晴圓缺。”又有多少家庭能永保團聚？我們在賞月之餘，能否低下頭來再次思維人生的無常？

The moon cake is round; a shape that symbolizes togetherness and reflects everyone's earnest wish that beloved family members will never part from one another. But we all know that in the ephemeral cosmos, the constant change of circumstances and beings has become the norm. People are surprised instead by any display of permanence. As the ancient saying goes, "As the moon waxes and wanes, so is life joyful or sorrowful." How many families can be guaranteed to always stay together? While we look skyward to admire the lovely moon, shouldn't we also lower our heads to contemplate again life's impermanence?

壬午年八月十五日

2002年9月21日

*15th of August, Year of RenWu*

*September 21, 2002*

## 無奈 | *No Alternatives*

法王如意寶在課堂上剛講完殺人魔王指鬘的故事，我就急匆匆地趕到縣城放生。

After our Guru Wish-Fulfilling Jewel's teaching on the ruthless killer Angulimala (Garland of Fingers), I rushed to County Town to liberate animals.

彷彿在一夜之間，縣城已建立了好幾家屠宰場，使原來瀰漫著酥油和糌粑清香的縣城籠罩著令人作嘔的血腥氣味。

It seemed that a few slaughterhouses had found their way here overnight, turning a town once filled with the sweet smell of tsampa and butter into one permeated by a nauseating bloody odor.

我在其中一家屠宰場買了 20 頭犛牛，在另一家買了 13 頭，加上從別的屠夫手中救出，即將送上砧板宰殺的犛牛一共 80 條生命。

I purchased 20 yaks from one slaughterhouse, 13 at another, and still more from other butchers; altogether, there were 80 yaks rescued from the knife's edge.

從離開牠們賴以生長的熟悉草原，來到這個差點使牠們斷送生命的地方，牠們已經連續 4、5 天沒有吃喝了，饑渴難耐的程度可想而知。大夥在得知情況後，連忙給牠們餵甘露、草料，以經書在其頭上加持，並給牠們在頭上掛上紅繩，這預示著牠們今生將告別被宰殺的命運，終於可以無憂無慮地在草原上安享天年了。



These yaks had been hauled away from their familiar feeding pastures to this place that almost became their execution grounds. For four to five days in a row, they had been deprived of food and drink, and it's not hard to imagine their unbearable hunger and thirst. We quickly fed them hay and nectar water, blessed them by touching the tops of their heads with sacred scriptures, and hung red cords around their necks to signify their freedom from being slaughtered in this life. After being released to the meadow, they could finally live their remaining years without a care in the world.



眾生的業力就是這樣讓人無法主宰，有一頭黑色犛牛，無論我們如何勸說，屠夫怎麼也不願意出售給我們用於放生。首先他以沒有肉為托詞，當我們買來肉送給他，他仍然一意孤行，無論我們如何將價碼提高到令人咋舌的地步。

Indeed a being's karma is not something to be overruled. There was this black yak that the butcher refused to sell to us for liberation, however much we tried to persuade him. He first made the shortage of meat an excuse, but when we bought some meat for him, and even elevated the purchase price to a ridiculously high number, he still stuck to his own way relentlessly.

當天，大小屠宰場的其他屠夫都發願不殺生，只有這唯一的例外成了當天最大的遺憾。我傷感地看著這頭犛牛，牠睜著欲哭無淚的雙眼，緊緊地盯著我，眼中寫滿了悲憤。使我無地自容、羞愧難當，實在無法面對

牠的責備、祈求和埋怨，只有竭盡全力為牠念誦咒語和佛號，以減輕牠內心的哀痛。

His refusal stood out as an exception and became the gravest regret that marred the day when all other butchers from various slaughterhouses vowed to refrain from killing. Sadly, I looked at this yak as it gazed at me intently with its big open eyes that spoke volumes of tearless, frenzied grief. How utterly despondent, helpless, and ashamed I was! Finding it unbearable to face the yak's reproach, pleas, and blame, I could only try my best to recite mantras and invoke Buddhas' blessings to palliate its deep sorrow.

今天的縣城減弱了一些殺戮之氣，但明天，慘劇仍將繼續上演。這是如何的一個世界啊？！

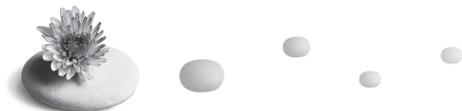
On this day, the cruelty of killing in this town might have subsided somewhat, but the tragic scenes will continue to play out tomorrow. What kind of world is this?

壬午年八月二十八日

2002年10月4日

*28th of August, Year of RenWu*

*October 4, 2002*



## 男女 | *Men vs. Women*

正值國慶放假期間，全國各地的旅遊者紛紛來到學院，工作組也加強了這段時間的安全保衛工作。

During the celebration of the National Day holiday, visitors from all over the country came to our academy, and the Working Group also enforced security measures during this period.

一群來自北京的男女，在眾多的來客中顯得尤其活躍，他們中有國務院的翻譯，有新聞單位的記者……，也許是他們的行頭引起了大家的關注，在工作組的安排陪同下，限定了一個小時與我見面的時間。

Among the visitors, a group of young men and women from Beijing seemed especially bubbly. Some of them were translators from the State Department while others were reporters from various media units... their outfits also attracted people's attention. Accompanied by members of the Working Group, they were allocated an hour's time to meet with me.

他們中的大多數人，對佛教都有一定程度的瞭解，其中一位據說在當地小有名氣的女記者，就佛教中對女性歧視的問題提出了自己的不滿：“在佛教的很多經書中，都提到了女人的過失。為什麼佛陀要重男輕女呢？”

Among them, the majority already had some understanding of Buddhism. A female reporter, who supposedly was well known locally, raised her complaints about the discrimination against women in Buddhism: “Many Buddhist

scriptures describe the defects of women. Why does the Buddha favor male over female?”



面對這位主張男女平等的現代青年，我平靜地回答道：“這不僅僅是佛教要回答的問題，也是整個世間都面臨的一種尷尬局面。女性不能處於主導地位，不是佛教所獨有的。放眼看世界，在這麼多國家當中，以女性作為最高統帥的國家，難道不是屈指可數嗎？回頭觀過去，在人類幾千年的歷史中，能成為一代梟雄的女人又有幾何？在湧現出的無數豪傑中，你掐指算算，女性的分量又有多重？”聽完我的話，大家不禁莞爾，女記者也低下了深思的頭。

Now facing this modern youth who stands for equality between sexes, I replied calmly: “This is not a question that only Buddhists need to address, but it is an awkward situation presented to the world as a whole. The issue of women’s non-dominant position is not unique to Buddhism. Take a look at the world—isn’t it true that very few countries have a female commander-in-chief? Looking back through thousands years of human history, how many women stand out as forceful stars of their generation? Now, try to count on your fingers: Among the innumerable activists that have come to the fore, women account for how many percent?” Hearing my words, the group chuckled despite themselves. The reporter also lowered her head in deep reflection.



“的確，佛在眾多經書中提到了女性的過患，比如女性嫉妒心強、貪心重等特點，這也是大多數女性不能迴避的弱點。《佛說父母恩重難報經》云：‘世間女人，短於智力，易溺於情，生男育女，認為天職。’因為這些，女性為感情所付出的精力、自殺的比例均高於男性，這就為她們施展自己的才能設置了重重障礙，這是一個不爭的事實。正因為這些不容忽視的短處，而形成了女性福報淺薄的表相。

“Indeed, many Buddhist scriptures list the faults of females, such as being overly jealous and having insatiable craving, etc. These are also flaws most women easily fall into. In the *Sutra of the Great Kindness of Parents That Is Hard to Repay as Taught by the Buddha*, it says: ‘Ordinary women tend to be oversentimental; they do not exercise enough intelligence. They regard giving birth to babies and raising children as their natural calling.’ Therefore, the energy females funnel into relationships or their rate of suicide is higher than that of males, impeding them from exercising fully their talents and abilities. This undeniable fact and other obvious shortcomings are the manifestations of females’ lack of good fortune.

據說，最近國家有一個政策，在每四名縣長中，必須有一名女性。但這一政策在具體實施時，就遇到了阻礙，有的地方實在找不出稍微合適的人選，這難道也是佛陀不慈悲嗎？

It is said that recently the government has instigated a quota to include one woman in every four county magistrates. But when this policy was put into effect, it immediately hit a snag, as some areas just could not find candidates who met even the minimal qualifications. Shall we, then, also blame this on Buddha’s lack of compassion?

不過，在密宗裡女性是智慧的象徵，沒有男女不平等的見解。如果有一天你真正成為密乘的弟子，就會深刻地體會到高層次的男女平等。”對於我的話，他們表現出滿意的神色。

But in Vajrayana, the female is the symbol of wisdom and there is no issue on the inequality of sexes. Should one day you enter Vajrayana and become a real practitioner, you will realize deeply the equality of men and women at a higher level.” Hearing my reply, these visitors appeared quite satisfied.

此時，工作組宣佈：“接待時間到了。”一行人只得不情願地離開了接待室。

Presently, the Working Group announced: “Visiting time is up!” Reluctantly, they took their leave from the reception room.

壬午年八月二十九日

2002年10月5日

*29th of August, Year of RenWu*

*October 5, 2002*



## 黃葉 | *Yellow Foliage*

“獨對當窗木，看移三面陰。”隨著瑟瑟秋風的進駐，窗外的山色已染上了點點金黃。

“Sitting alone by the window, I observed quietly the shadows of the trees shifting inch by inch.” With the chilly autumn wind rustling in, I noticed the mountains were already tinged with golden colors.

想起去年的此時，我正在九寨溝遊覽。那裡也正是以秋景著稱的勝地。各國遊人不遠萬里蜂擁而至，正是為了飽覽那些即使印象派畫家的神來之筆，也難以描繪的秋色。

This time last year, I was touring Jiuzhaigou Valley, a place renowned for its gorgeous fall scenery. Many tourists from various countries travel long distances to visit, just to imbibe fully the autumn splendor that is beyond depiction even by the magic brushes of impressionist artists.

色達，意即金色的壩子。這裡也擁有同樣的黃葉，只是規模略小而已，但風景並不遜色。如果你用心來觀照，每一棵樹都是秋景圖中最靚麗的一筆。與紅色的木屋、金色的壇城、經堂的琉璃瓦相映成輝。其帶予人的感官享受，是任何世間顏料都不能重現的。值得一提的是，在欣賞自然風光的同時，這裡還能感受到佛土的莊嚴氛圍，與九寨溝豔麗有餘而莊重不足的景色相比，實有其難以企及之處。

“Sertha” literally means a golden plain. This valley also boasts similar fall foliage; its scale may not be as grand, but its beauty is no less breathtaking. If you observe attentively, you’ll find that each tree is a stunning stroke in

the fall landscape. The trees, together with the red cabins, the golden mandala hall, and the glazed roof tile of the shrine room complement one another perfectly. Such rich scenery delights our senses in a way that is unrivaled by artificial colors. What's more, while one is immersed in natural beauty, one also feels the holiness of a Buddha realm. Compared with the Jiuzhaigou Valley that is more flamboyant and less dignified, our Sertha Valley indeed outshines it with unsurpassable qualities.

拾起一枚剛剛墜落的樹葉，橙色的、梭狀的葉子在陽光下發出燦然的光芒，雖然它的邊緣因為缺水而發暗、捲曲，但中間的葉脈仍顯示出年輕時代的青綠。我不就像這枚葉子嗎？雖然肉體因為年齡的老化發出陣陣抗議，一顆不服老的心仍顯出年輕的倔強。然而，樹葉終將歸落塵土，人也必定命歸黃泉。對著不能言語的葉子，頓生惺惺相惜之感。比我更勝一籌的是，在葉落歸根之後，樹葉自己可以變成肥沃土地的養分，人卻只能被中陰的狂風吹趕，不由自主地步入後世。



I picked up a leaf that has just fallen. This spindle-shaped orange leaf shone brightly under the sunlight and the central vein still showed the robust green of its younger days, even though the leaf's edge was parched, browning, and curled up. Am I not just like this piece of leaf? My physical body is now voicing complaints as the aging process has commenced; yet my mind,



refusing to give in to old age, still holds the toughness of younger days. The leaves are destined to fall to the ground and each person will definitely meet his or her end. Such is the fate of all. Thus toward the voiceless leaf, I felt a sense of comradeship. However, this leaf has an edge over me in that after having fallen to the ground, it can transform itself into nutrients to nourish the soil, whereas I, as a human, will be blown about by the karmic wind in the intermediate state and be propelled involuntarily into the next rebirth.

“陋室當空，當年笏滿床；衰草枯楊，曾為歌舞場。”世間的一切都是那麼無常，無論你現在如何威風，終將不如一枚樹葉。一想到這些，還有什麼可得意的？

This ruined hall, empty and dilapidated  
Has seen its better days bedecked with luxuries.  
This wasted lot, strewn with dead weeds and withered trees,  
Was once a court dazzling with songs and dances.

Everything in the world is impermanent, no matter how prominent and powerful we may have become; in the end we are no better than a mere leaf. When contemplating all this, is there anything worthy to be pompous about?

壬午年八月三十日

2002年10月6日

*30th of August, Year of RenWu*

*October 6, 2002*

## 供燈 | *Lamp Offerings*

講完《賢愚經》中貧女難陀供燈的公案，上師苦口婆心地告誡大家：“我們應了知供燈的重要性，噶當派的三同門雖然擁有很多佛像，在佛堂卻只供奉著釋迦牟尼佛像、佛塔和經書，並不間斷地供水、供燈。藏地大德參吉巴一生都不間斷地在佛陀前供燈，托嘎如意寶供養三寶也以供燈為主……”

When concluding the story of the butter lamp offering from the beggar woman Nanda in the *Sutra of the Wise and the Foolish*, our precious Master advised us in all earnest: “Please do remember the importance of light offerings. The Three Brothers of Kadampa had in their possessions images of many enlightened beings, but in their shrine room they only displayed the image of Buddha Shakyamuni, a stupa, and the scripture; and they never ceased to offer water and butter lamps.

The great Tibetan master Tsankyipa offered butter lamps to the Buddha all his life, and Thupten Choepel Rinpoche made light offerings his main offering to the Three Jewels....”



上師的一番教誨，也讓我感慨良多：

《佛說施燈功德經》云：“由持明燈施佛故，安隱豐足無所畏，豪富自在饒財寶，得勝瓔珞及園林。斯由燃燈奉施佛，當得睹見佛世尊，見已心便生敬信，以欣喜心供養佛，棄捨王位而出家。佛無量智究竟智，具可歎德能化人，於此佛塔施燈已，其人身光如燈照。牟尼牛王清淨眼，



以好燈明照彼塔，得於無漏無上道，其身光明照十方。見四真諦具十力，不共之法亦究竟，得遍見眼成善逝，此果皆由布施燈。”由此可見，供燈於世出世間均有無量功德。

Rinpoche's teaching struck a chord with me. In the *Sutra of the Merits of Lamp Offering* it says: "By the merit of offering bright lamps to the Buddhas, one will live a secure, abundant, and fearless life, possessing easily great wealth, power, exquisite jewels, and lovely gardens. By lighting lamps and offering them to the Buddhas, one will behold in person the Lord Buddha and instantly arouse deep faith and devotion. Making offerings to the Buddhas with immense joy, one forsakes his kingdom to become an ascetic monk. Buddha's wisdom is unfathomable and limitless; with his incomparable qualities he leads beings to liberation. To the stupa one makes light offerings, one's body will shine as brilliantly as a lamp. Lord Buddha's eyes are as clear as the royal bull's. He has offered excellent lamps to illuminate stupas and realized the untainted supreme Truth. His luminous body shines throughout the ten directions. He has realized the Four Noble Truths and attained Ten Powers; he has accomplished perfectly the supreme realization and becomes the Sugata with all-pervading eyes. All these accomplishments come from having made light offerings." Therefore, by making light offerings to the Buddha, a boundless store of merit, both worldly and supreme, is amassed.

前輩大德們的這些示現，為我們做出了最好的榜樣。通過供燈，可以生生世世遣除無明，照亮眾生被愚癡黑暗籠罩的心靈，廓清修行道路上的迷霧，重現朗朗之法界虛空。除此之外，妄想另闢蹊徑，通過其他世間八法積累資糧、淨除障垢，也是難上加難的。

These are excellent examples set by Dharma luminaries of the past for us to follow. By making light offerings, in all our lives we will be able to dispel ignorance, illuminate beings' minds darkened by bewilderment, remove the confusing mist on the path of liberation, and make apparent the vastness of the absolute space. Any other attempts to find a new path—such as trying to accumulate merit or purify defilement through the eight worldly ways—will not work.

希望大家在有生之年，只要有條件，哪怕每天以清淨心供養一盞燈，無論酥油燈，還是蓮花燈，都有無邊功德。實在條件不許可，也至少應在15、30等特殊日子點上一盞燈，表達自己對三寶的至誠之意。

I sincerely hope all of us in our lifetimes, as long as our means allow, will make light offerings with a pure heart every day, down to just one butter lamp or a lotus-shaped electric lamp. It will accrue vast merit. If this is really beyond our means, then we should at least offer one lamp on auspicious days such as the 15th or 30th of the lunar months, as a gesture of our faith and devotion to the Three Jewels.

願智慧之燈長明！

May the light of wisdom be forever illuminating!

壬午年九月初一

2002年10月7日

*1st of September, Year of RenWu*

*October 7, 2002*



## 選擇 | *Making Choice*

慈誠羅珠在成都買了 3 車共計 70 多頭犛牛。為了給牠們找一個安樂的家，我放棄了今天的課程，於昨天專程趕至爐霍。

Tsultrim Lodro ransomed more than 70 yaks of three truckloads in Chengdo. In order to find these yaks a nice home, I made a special trip to Luoho yesterday, skipping today's afternoon teachings.

剛走到肉聯廠附近，就聽到一陣犛牛的哀鳴。我連忙趕去，才知道這是該廠新購進的 80 多頭犛牛，牠們將於今天和明天全部宰殺完畢。牠們被緊緊地捆在一起，旁邊是被宰殺同伴的骨架，牠們互相用眼光默默地交流著，同伴的下場已告知牠們自己的命運，很多牛的眼中充滿著淚水。看到此情此境，豈能叫人不為之動容？想起蓮池大師的一句話：“世間至重者生命，天下最慘者殺場！”

As I neared the meat-processing factory, the sound of the yaks' whining reached my ears. Rushing over, I learned there were 80 newly purchased yaks that had been earmarked for slaughter today and tomorrow. These yaks were lashed up tightly against one another; the carcasses of their butchered peers were littered nearby. As if sensing the same looming fate, the yaks stared at one another mutely with tearing eyes. How could I not feel heartbroken when witnessing such a devastating situation? Master Lian Chi's saying came to my mind: "In the world, the most precious thing is life; under the sky, the gloomiest place is the slaughterhouse!"

今年到目前為止，他們一共宰殺了 221 頭犛牛，雖然與 95 年 4,000 隻羊、3,000 頭犛牛的數字相比，有一定程度的下降，但這也是一群活生生的生靈啊！對於苦樂，牠們也有與人無異的感受。

So far this year, they have slaughtered 221 yaks, which is a significant drop from the 4,000 sheep and 3,000 yaks killed in 1995. Yet all these yaks are animate living beings! They are capable of feeling pain and pleasure just like we humans.

昨天早上，一些金剛道友聽說我要去放生，就紛紛解囊相助，一共捐了一萬多元錢，但與購買犛牛所需的款項相比，簡直是杯水車薪。

Yesterday morning, a number of Dharma friends on learning that I was on the way to do lifesaving, poured in donations. More than 10,000 yuan was collected, yet this sum of money was far from enough to buy all these yaks.

顧不了許多，我用了整整一晚上，與他們談妥以進價 1.6 元一斤，加上出差費、凍庫電費、飼養費每斤均攤 0.9 元的條件。今天過磅後，計算出共計金額 17.7 萬元。

I was in so much of a bind that I spent the whole evening negotiating with the owners. At length we settled on 1.6 yuan per jin of weight, plus 0.9 yuan per jin collectively for travel expenses, cold room electricity, and feed. After weighing the yaks today, a total price of 177,000 yuan emerged.

想到囊中的窘況，我不得不再用三、四個小時提出種種理由與他們軟磨硬泡，最後終於達成協議，賣價降到了 15 萬元。雖然這個價錢在當地偏高，但生命的價值更是無法用金錢衡量的。

But my predicament of not having enough money forced me to bargain with them, coaxing or importuning with all kinds of reasoning, for another three



to four hours. Finally an agreement was reached to drop the deal to 150,000 yuan. Although this price was on the high side for this region, the value of life is beyond the measure of money.

我一邊與他們交涉，一邊從我的記憶庫裡查詢可以調遣的資金。我終於想到了一筆錢，那是道友們給我用於印刷《顯密寶庫》、《妙法寶庫》的十幾萬元。雖然要承受一些因果的報應，但永明延壽禪師為了放生，不惜已命動用國庫的故事一直在我心中徘徊。前輩已為我們做出了最好的表率，不容我有絲毫猶豫。

During the negotiations, I searched my memory, trying to recall any funds that could be mobilized. Finally I remembered a sum of money, amounting to 100,000 yuan that was offered to me by Dharma friends originally for the printing of *Treasure of Sutras and Tantras* and *Treasure of Supreme Dharma*. I am aware that I have to bear the consequences of shifting the usage of these donated funds. Yet the story of the Zen Master Yongming Yanshou has always lingered in my mind—that he bravely faced execution for his crime of taking government funds to release live beings. The master in the past has shown us excellent examples; I have absolutely no reason to hesitate.

下午 4 點，我們將這些犛牛，以及街上零星收購的一共 90 多頭犛牛打上記號。念經加持後，從血腥的屠場送往牧場，使牠們得以頤養天年。周圍的群眾見到這一場景，都不由得拍手稱快。

At 4 pm, these yaks plus a few purchased at roadside, altogether 90-some of them, were being specially marked. We recited mantras and blessed them while they were on their way to ranches to live out their lives peacefully,

leaving the bloody slaughterhouse behind. The crowds, witnessing this happy occasion, all rejoiced and clapped their hands cheerfully.

下午 5 點，雖然很疲倦，但我們卻對自己的選擇感到滿意，懷著悠閒的心情返回了學院。

Although physically exhausted, we were all happy with our decisions and, in a buoyant mood, returned to the academy around 5 pm.



晚上，我做了一個吉祥的夢，夢見一群犛牛前來道謝、頂禮。早上醒來，只覺得神清氣爽，周身通泰。喇嘛欽！

That night, I had a wonderful dream; I dreamt a herd of yaks came to me, paying me homage, and thanking me. I woke up feeling relaxed and ebullient; my whole body felt as fresh as a rose. Lama chen!

壬午年九月初三

2002 年 10 月 9 日

*3rd of September, Year of RenWu*

*October 9, 2002*



## 拜師 | *Relying on Teachers*

進入深秋，清晨的冰霜像白雪一樣覆蓋著喇榮溝。寒風乍起，經霜猶豔的黃葉紛紛飄落，在地上留下一簇簇金黃。山上已褪去往日眩目的色彩，換上了樸素的灰色裝飾。灰冷的情愫在心中蔓延，遮蔽了往日的生機。 It is now late autumn. In the morning, a layer of snow-white frost blankets Larung Valley. Yellow leaves, though gorgeous during the first chilly days, now flutter down in the frigid wind, leaving piles of golden remains on the ground. It's time for the mountain to take off its flashy outfit and change into a plain gray one. A sense of gloomy despair crept into my heart, dampening the vigor of my bygone days.

講完《賢愚經》中的象護品，法王進一步向我們闡述道：“在如今時代，必須依止懂得教理的善知識。如今，無論上師還是弟子，懂得教法的人如同白天的星星。大家都喜歡具有神通、精通打槍治病、刀法治療，或者在法會中念破瓦能使人倒地的上師。一些抽煙、喝酒，持瑜伽禁行、不在乎前後世的人，被愚昧的人們奉為上師。



After going over the story of “Elephant Helper” in the *Sutra of the Wise and the Foolish*, our beloved Rinpoche explained further: “Nowadays, it is even more urgent to rely on a spiritual friend who is learned in the Buddhadharma. Sadly, such an individual, either as a teacher or student, is as rare as seeing

stars during daylight. Worldly folks are attracted to quacks who display clairvoyance, who are skilled in healing diseases by means of a charmed stick or knife, or who in a puja can make others lose their balance and fall by chanting the Phowa mantra. Moreover, charlatans who are not concerned with past or futures lives or who smoke, drink, or engage in forbidden yogi conducts are held up as masters by some fools.

當然，佛菩薩度化眾生有無邊善巧，沒有能力的人是難以觀察的。此時，最可靠的方法是按照巴珠仁波切的《大圓滿前行引導文·普賢上師言教》或無垢光尊者的《大圓滿心性休息大車疏》等論典中所講的：先觀察、後依止，最後以信心而獲得意傳加持的次第行持。

To be sure, in order to tame sentient beings, Buddhas and Bodhisattvas employ numerous skillful ways that are beyond the discernment of ordinary minds. The best guidance on how to rely on a spiritual teacher can be found in Patrul Rinpoche's *The Words of My Perfect Teacher—the Preliminaries of Great Perfection* or The Omniscient Longchenpa's *The Great Chariot: A Treatise on Finding Comfort and Ease in the Nature of Mind in the Great Perfection*. That is, one should first examine the teacher, then follow him; finally, through faith and devotion, receive oral transmissions on staged practices of the blessed mind lineage.

密勒日巴曾說：神通僅僅是表相，戒律清淨、廣聞博學、慈心廣大才是真正的上師法相。按此原則拜師，則不會後悔。否則，今天因為神通拜得一位師父，日後自己得不到超人神變，就會後悔，甚至誹謗。所以，千萬不要盲目、草率地拜師。”



Jetsun Mila says: ‘Having a supernatural power is but a superficial display. The real qualities of an authentic teacher are his pure observance of vows, his vast learning, and his great compassion.’ Using these as guidelines for finding a teacher to rely on, you will never regret your choice. Otherwise, you may hasten to request an initiation from someone whose supernatural power enthralled you. Later, when you fail to attain clairvoyance, you’ll regret or even deride the teacher. Therefore, do not hastily apprentice yourself to just any person.”

上師一席話，如同一陣春風吹開了我心中灰冷的結，令我與周圍的人生起頓悟之感。世間的人常以神通作為衡量上師的標準，從不看對方是否具有真正法相。法王如意寶已為我們指明了方向，是無主見地繼續盲從，還是低頭反省，擦亮眼睛，就看我們自己的抉擇了。

Our master’s words loosened my moody sentiment like a spring breeze, immediately enlightened others and myself in the same room. Worldly folks take mystic power as a measure of spiritual teachers, and never bother to check if they possess authentic qualities. Our beloved Guru has pointed out clearly the right direction, and it is up to us to choose: Shall we continue to follow the herd mindlessly, or shall we sharpen our vigilance and reflect carefully?

壬午年九月初八

2002年10月13日

*8th of September, Year of RenWu*

*October 13, 2002*

## 小心 | *Be Cautious*

昨晚下了一夜的小雪，外面雪風飛揚。旁邊院子的小喇嘛去提水，老喇嘛大聲地告誡他：“路很滑，要小心！”小喇嘛把話當為耳邊風，飛也似地跑出去，剛出門，就摔了一跤，痛得哇哇直叫。



It snowed lightly all night; and in the morning the wind sent the snow flying all around. The little lama next door was going to fetch water when the old lama loudly cautioned him: “The ground is very slippery, be careful!” But the little lama blithely ignored the warning and shot out. No sooner had he left the door than he fell with a thump, accompanied by painful screams.

善良的人們在別人遇到危險時，時常提醒他人：“要小心謹慎！”但還是有很多人因不小心，而引來無窮後患。

Kindhearted people will always remind others when there is a looming danger: “Do exercise precaution!” That being said, many people still suffer serious consequences from their own carelessness.

上師們講到修行時，也常諄諄教誨弟子：“要小心翼翼！”就是要弟子在行持佛法時，時時警策，檢點三門。行、住、坐、臥以正念攝持，驅除非理作意。如果弟子對上師的話不加理會，散亂放逸，就會喪失正念，失去方寸。若因此而走上歧途，就悔之晚矣！



Teachers will also advise students on the spiritual path: “Be scrupulous!” That is, as practitioners, students should be vigilant at all times, always guarding their thought, speech, and action. Maintain mindfulness in all activities of walking, sitting, standing, or sleeping, and cast off improper mental activities. If the student is distracted and slothful, paying no heed to the teacher’s advice, he will act mindlessly and lose control of himself. As a result, he may wander onto the wrong path until, sadly, it is too late to turn back.

薛暄云：“成大事業者，從戰戰兢兢之小心來。”弘一法師云：“青天白日之節義，自暗室陋屋中培來，旋乾轉坤之經綸，自臨深履薄處得力。”也就是說，像青天一般高尚的節操，是在簡陋昏暗的房屋中培養出來的；而足以扭轉乾坤的才華膽識，卻是從如臨深淵、如履薄冰的小心中來。

The scholar Xue Xuan says: “Painstaking cautiousness leads to great accomplishment.” And Master Hong Yi says:

Integrity as exalted as the blue sky is cultivated in a shabby room and through difficult times.

Epoch-turning prowess comes from being mindful as when nearing a deep ravine or on stepping onto thin ice.

That is to say, noble conduct and integrity as bright as the broad daylight come from perseverance through difficult times and maintaining absolute honesty, even when no one is watching; talent and courage powerful enough

to bring about a radical change are derived from an extremely cautious mind, as if standing on the edge of an abyss or walking on eggshells.

我們應當像前輩一樣，時時保持如臨深淵、如履薄冰、戰戰兢兢的戒備心理。只有這樣，才能知慚有愧，才能做到謹慎而不放逸，才能成就最終之目標。

Hence we should emulate excellent beings of the past to always maintain an attentive mind, as if we are trembling at the edge of a cliff or walking on thin ice. Only by so doing can we uphold dignity and propriety, be careful and diligent, and eventually attain our ultimate goal.

小心腳下的絆腳石！

Watch your step; do not stumble over a block in your way!

壬午年九月初九

2002年10月14日

*9th of September, Year of RenWu*

*October 14, 2002*



## 結語 | *Concluding Remarks*

今天講《賢愚經》的最後三個公案，雖然漢文版中的個別公案，因為版本的原因而沒有講解，但藏文版本中 51 個公案的傳承，今天已圓滿結束。

Our Guru Wish-Fulfilling Jewel taught today the last three koans in the *Sutra of the Wise and the Foolish*, and thus completed the transmission of all 51 koans in the Tibetan edition of this sutra. The content of the Han edition varies slightly and the differences were not covered.

第 49 個公案通過獅子對身穿僧裝的獵人生起歡喜心的故事，教導我們要尊重出家人，不能隨意誹謗，即使他僅僅穿了一套僧裝，而不具備內心修持。

The 49th koan tells the story of a lion that gave forth a mind of virtue toward a hunter covered up in a monk's robe. The story teaches us to respect all who have taken the monastic ordination and never to slander them, even if they are devoid of the monk's inner qualities under the monk's robes.

第 50 個公案通過一位比丘貪污僧眾財產，並惡言辱罵僧人，因此轉生於沸騰屎尿之坑中為蟲，賢劫千佛都將弟子帶於此坑，開示此蟲往昔所造因緣的故事，告訴我們對僧眾財產應小心守護，不能生一絲貪心。



The 50th koan tells the story of a monk who embezzled a Sangha's property and used harsh words to insult Sangha members. This monk was reborn as a maggot in a boiling cesspit and, when visited by the thousand Buddhas and their disciples in the Fortunate Eon, will continuously serve as a life lesson to illustrate the infallibility of karmic retribution. Therefore, we should be most cautious in handling the Sangha's property, never allowing a moment of covetousness to arise.

第 51 個公案通過年輕比丘辱罵老年得果比丘為狗，因而五百世轉世為狗的故事，告誡我們不能以旁生的名字辱罵他人。

In the 51st koan, a young monk was reborn as a dog for 500 lives because he had slighted a realized senior monk by calling him a dog. Therefore, we shall never ridicule others by calling them animal's names.

講完三個公案後，法王如意寶殷切地說道：“《賢愚經》已講解圓滿，大家應認真思維經中內容，不能將它拋之腦後。極樂法會以後，我將講解《大圓滿前行引導文·普賢上師言教》，希望大家不要到漢地、印度等地遊逛，聞思的功德很大。如果傳聞某人在坐著或站著時圓寂，不一定是成就相。但如果在聞思的時候圓寂，一定是成就的標誌。

After going over these three koans, Rinpoche advised us earnestly: “Now that the teaching on the *Sutra of the Wise and the Foolish* is completed, you should reflect on this sutra seriously, rather than shelving it. The annual Pure Land Puja will soon commence at our academy, and after it is over, I intend to teach the *Words of My Perfect Teacher—the Preliminaries of Great Perfection*. Try not to stray to Han China or India and tour around; you should be aware of the great merit of study and contemplation on the



Dharma. To die in a sitting or standing posture is not necessarily a sign of accomplishment; however, to die while studying or contemplating on the Dharma definitely is.

堪布熱巴在眼睛已看不到經文之後，弘法利生的事業仍然沒有間斷。他按照別人的念誦，繼續為弟子講經就這樣一直持續了十幾年。我曾發願向他學習，如今終於如願以償。堪布根加圓寂前兩天仍在為人講經，雖然我現在身體非常疼痛，這絕不是妄語，但也發願像他一樣，為人講經直至離世。

Khenpo Ralpa continued his activity of transmitting the Dharma and benefiting beings even after he had become blind. He kept on expounding the Dharma with other's help in reading and continued to do so for more than 10 years. I have aspired to follow his excellent example and my wish is now being realized. Khenpo Gengya taught up to two days before he passed away. For me, my body is now aching terribly, and I am not telling a lie that my body hurts. Nonetheless, I still vow to follow his example to continue spreading the Dharma until the day I die.

《大圓滿前行引導文·普賢上師言教》，我有不共的近傳加持，希望能在这个冬天傳講完。聞思的機會千百萬劫難得，不要斷了傳承，否則十分可惜。”上師的一席話說得十分懇切，表達了對弟子的一片希望。在這群魔亂舞的時代，通過聞聽正法來消除邪見，十分的迫切，我們應珍惜這個機會。

I am fortunate to have received a supreme transmission of the short, direct lineage on the *Words of My Perfect Teacher—the Preliminaries of Great Perfection*, and I would like to finish the teaching this winter. Remember,

the opportunity to hear and contemplate the sacred Dharma comes by only once in millions of eons. Never leave the lineage transmission halfway, which would be most regrettable.” Our kindest Guru has spoken most earnestly and revealed fully his expectations to us disciples. In the present era rife with perverted charlatans, it is most urgent to eradicate incorrect views through studying authentic doctrines. We should cherish our opportunity to do so.

但願《大圓滿前行引導文·普賢上師言教》的傳講能圓滿完成！

May the teaching and transmission of the *Words of My Perfect Teacher—the Preliminaries of Great Perfection* be successfully completed!

壬午年九月十一日

2002年10月16日

*11th of September, Year of RenWu*

*October 16, 2002*



## 不毛 | *Barren Field*

整日忙忙碌碌地處理各種雜務，來不及梳理紛亂的思緒，思想的禾田裡沒有長出一根完整的苗芽。

I have been fully occupied today by all kinds of trivial matters. I have no time to make any sense out of my jumbled thoughts, and no decent shoot has sprouted from the field of my mind.



壬午年九月十四日

2002年10月20日

*14th of September, Year of RenWu*

*October 20, 2002*

## 齋戒 | *Fasting and Purification*

今天一位居士告訴我，他正在守持八關齋戒。我連忙隨喜，並將自己所知的守持八關齋戒的功德告訴他：

A layperson told me today that he is undertaking the Nyungne practice of fasting and purification. I immediately rejoiced and related to him the merit of doing the Nyungne practice:

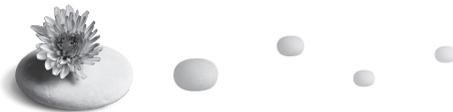
《住處經》中云：“恆河等五大河以及大海之水以瓶可量，守持八關齋戒之功德不可量。於阿羅漢前供養珍寶之功德與之相比，百分不能及一、乃至千百萬分亦不能及一。”

In *Zhuchu Sutra* it says: “Even if the water in the River Ganges and Five Oceans could be measured, the merit of doing the Nyungne practice cannot be. The heap of merit one begets from offering precious jewels to the Arahats compared with the heap of merit of those who practice Nyungne does not approach a hundredth part, nor even a billionth part.”

《彌勒授記經》云：“每月初八、十五，以及神變月守持八關齋戒者，已持吾之教法，極為殊勝。”

*The Prophecy of Maitreya Sutra* says: “One who performs the Nyungne practice on the 8th and 15th days of each month, as well as during the month of Losar, is practicing my teachings, as it is a superb practice.”

宗喀巴大師的大弟子克主傑在《三戒論釋》中講道：“清淨守持八關齋戒者，將於彌勒佛之教法中成為眷屬，並成就聖者果位。”



Khedrub Je (Khedrup Gelek Pelzang), the main disciple of Je Tsongkhapa, teaches in *Expounding the Treatise on the Three Vows*, “Upholding purely the Nyungne practice, one will receive the Dharma teachings from Buddha Maitreya personally during his reign, and attain the level of the sages.”

經云：“帝釋天曰：‘每月初八，以及神變月守持八關齋戒者，與我等同。’佛曰：‘汝勿出此言，每月初八，以及神變月守持八關齋戒者，實與我等同。’”

And in the scripture: “Indra says, ‘One who observes Nyungne on the 8th day of each month and in the month of Losar is no different from me.’ The Buddha says: ‘Do not contradict these words; the person who practices Nyungne on the 8th of each month and in the month of Losar is indeed the same as me.’”



另外，守持齋戒之功德在《三摩地王經》、《寶篋經》、《藥師經》、《涅槃經》、《護淨經》等經中均有廣說，有興趣者可詳閱。

Moreover, the merit of performing fasting and purification practices is elaborated extensively in *King of Samadhi Sutra*, *Sutra of Jewel Chest*, *Medicine Buddha Sutra*, *Paranirvana Sutra*, and *Pure Vigilance Sutra*, etc. Anyone interested in it should refer to these scriptures.

我們得到這樣的人身很不容易，看到守持八關齋戒之功德，作為在家人又有誰不想受持呢？

It is by sheer luck that we have obtained this human existence, and using this human body to do the Nyungne practice incurs immense merit. Knowing this, why wouldn't any lay practitioner aspire to do it?

有一點需要提醒的是：有的人雖然嚴格守持八關齋戒的八條戒律，但卻在齋戒日頻生貪嗔之心，忘失菩提之念，甚至對別人怒目相對、惡口相向，這樣守持八關齋戒，即使有幾分功德，也會被新的惡業抵減數分。因此，希望稍有智慧的人能以此為鑒。

Just a reminder: In Nyungne, there are eight precepts to observe. A person striving to uphold these eight vows may still succumb to greed and hatred frequently, thus failing bodhichitta. Other misdeeds like glaring maliciously at others or making hurtful retorts will easily negate the merit accumulated through the Nyungne practice. Those with intelligence, therefore, should watch out for these pitfalls.

壬午年九月十五日

2002年10月21日

*15th of September, Year of RenWu*

*October 21, 2002*



## 空白 | *A Blank Mind*

身體不適，大腦一片空白。

I am not feeling well; my mind is a complete blank.

想起《六祖法寶壇經》中的一段話：“心量廣大，猶如虛空，無有邊畔，亦無方圓大小，亦非青黃赤白，亦無上下長短，亦無嗔無喜，無是無非，無善無惡，無有頭尾。諸佛剎土，盡同虛空。……”

A passage in the *Platform Sutra of the Sixth Patriarch* came to mind:

The capacity of the mind is vast and great like empty space, and has no boundaries. It is not square or round, great or small. Neither is it blue, yellow, red, or white. It is not above or below, or long or short. It is without anger, without joy, without right, without wrong, without good, without evil, and it has no head or tail. All Buddha-lands are ultimately the same as empty space...

壬午年九月十六日

2002年10月22日

*16th of September, Year of RenWu*

*October 22, 2002*

## 荒涼 | *Desolate and Bleak*

腦海中仍是一派荒涼。

My mind is still all bleak.

如今的四眾弟子們，都能在上師的蔭蔽下共霑法樂。如果有一天無常來臨，我們是否會變成荒涼沙漠中無依無靠的孤兒呢？

Today, disciples of the Fourfold Assembly are enjoying the bliss of Dharma under the protective shade of our precious Guru. Should impermanence strike one of these days, won't we become like orphans wandering helplessly in the middle of a deserted plain?

喇嘛欽！

Lama chen!

壬午年九月十七日

2002年10月23日

*17th of September, Year of RenWu*

*October 23, 2002*



## 法會 | *Dharma Assembly*

極樂法會是學院常規的四大法會之一，一般在居士林舉行。去年因為法王生病以及其他原因，極樂法會沒有舉行。今年經有關部門批准，極樂法會如期召開，時間是從今天起直至三十一日，一共八天時間。

The Pure Land Puja is one of the four annual Dharma assemblies held regularly at the Larung Gar Five Sciences Buddhist Academy, and it usually takes place at the section of lay practitioners, the Laity Ling. Last year, this puja did not occur due to Rinpoche's illness and other issues. This year, however, relevant authorities have issued permission and it will be held as usual, from today until the 31st, lasting for eight days.

各地信眾聽到這個令人振奮的消息，呼朋喚友、扶老攜幼地紛至遯來。據有人統計，兩天前，為參加法會專門開來的包車已達十幾輛。

Hearing this exciting news, devotees from various regions quickly informed one another and, bringing along both young and old, have been coming to the academy in droves. It is said that in two days more than 10-chartered buses have arrived.



居士林的陽山上人頭鑽動，大家都沉浸在無邊的法喜當中。法王因為身體欠佳，沒有到會。由門措空行母為大家灌阿彌陀佛頂，大家都很珍惜這次機會，十分虔誠地聽受。

The sunny slope of the Laity Ling is thronged with crowds and all hearts are filled with immense joy. Our beloved Guru Jigme Phuntsok Rinpoche has not made an appearance due to his poor health. Venerable Jetsunma Mumso bestows upon the participants the Empowerment of Buddha Amitabha; everyone cherishes this opportunity and receives it with deep faith and devotion.

法會期間，每天早上八點開始念誦《普賢行願品》，中午念誦列繞朗巴的《阿彌陀佛極樂捷徑修法》，下午念誦恰美仁波切的《極樂願文》，中間念誦阿彌陀佛心咒，下午六點結束。

The daily schedule of the Pure Land Puja is as follows: 8 am, starting the recitation of *The Aspiration of Samantabhadra*; noontime, reciting *The Practice for Swift Rebirth to Buddha Amitabha's Pure Land* by Tertön Lerab Lingpa; afternoon, reciting *Aspiration Prayer to Be Born in the Land of Bliss* by Chagme Rinpoche and the Amitabha Buddha's heart mantra; 6 pm, ending the day's practice.

法會期間要求每人念誦 30 萬阿彌陀佛心咒，在諸多論典中都眾口一詞地寫道：如果念誦完畢，並具備四因，必定會往生極樂世界。其四因為：明觀福田、積資淨障、發菩提心、發清淨願。法會為往生四因提供了外在的條件，是否具足內因，就看修行人自己了。

It is required that every participant recites the Buddha Amitabha's heart mantra 300,000 times. Many scriptures state that if one accomplishes the required number of recitations and has met the four favorable conditions, one is destined to be reborn to Buddha Amitabha's Pure Land of Great Bliss. The four conditions are: having clearly visualized the merit-field, having accumulated virtuous collections and purified obscurations, having generated



bodhichitta, and having made pure wishes to be reborn to the Pure Land of Great Bliss. The Puja provides the outer circumstances to fulfill the four conditions. Each individual, on the other hand, should strive in his or her mind to fulfill the inner aspects.

無數的事例可以證明，如果如法地虔誠念誦，依《阿彌陀佛極樂捷徑修法》以及阿彌陀佛的發願力，我們一定能往生極樂剎土。

Numerous examples have proven to us that by engaging in *The Practice for Swift Rebirth to Buddha Amitabha's Pure Land* and by reciting the mantra earnestly, we will be reborn to the Pure Land through the sheer blessing of Buddha Amitabha.

夕陽照在喇榮溝上，金色的陽光與紅黃的僧衣交相輝映，顯得格外壯觀。看著令人稱羨的繁榮景觀，身心不由得為之一振。

The setting sun shines on the Larung Valley; its golden sunbeam reflects the maroon or yellow colored monastic robes, making the sight of the assembly exceedingly magnificent. When beholding such a spectacular scene, we cannot but feel invigorated and high-spirited!

願眾生皆能往生極樂剎土！

May all beings be reborn to the Pure Land of Great Bliss!

壬午年九月十八日

2002年10月24日

*18th of September, Year of RenWu*

*October 24, 2002*

## 慎重 | *Be Scrupulous*

可能因為是法會期間，今天在接待室等候的各地信眾特別多，各種鉅細事務也特別繁雜，我的大腦也開始呈現出昏沉狀態。但人群中一位身穿藍色羽絨服、三十歲左右的女士所說的一席話，卻如同警鐘被叩響之後消散不去的回音，在我耳邊久久長鳴。使我驚醒，促我深思。

During the Pure Land Puja, I was tied up handling different administrative affairs and receiving a surplus of visitors who packed the reception room. After a long day, my mind became a blur and I felt dazed. But the conversation I had with a lady in her 30s wearing a blue down jacket kept ringing in my ear. Like the lingering sound of a bell being struck, her words shook me and set me thinking.

“我畢業於上海一所高等院校，並在新加坡取得了學位。學佛後，依止過漢藏兩地的很多大德。

“I graduated from a prestigious institute in Shanghai and received my degree in Singapore. Later I became interested in Buddhism and studied with a number of venerable teachers of both Tibetan and Han traditions.

幾年前，我認識了一位仁波切，並成為他十分器重的弟子。我竭盡全力八方周旋，幫助他建立了一所孤兒院，通過與他的交往，我學到了很多藏傳佛教的教言，從而對佛法生起了不退轉的堅定信心，我從心底裡感激他，如果沒有他，也就沒有我的現在。

A few years ago I met a Rinpoche and became one of his main students. I tried my best to smooth his dealings with various agencies and helped him



establish a children's home. Through him I learned the many teachings of Tibetan Buddhism and have aroused in my being an unshakable confident faith in the Dharma. Without him, I would have remained as my old self; thus I am deeply grateful to him.

但隨著時間的推移，他的一些行為也讓我難以接受。每次出門，他都住在住宿費高達 400 多元一天的賓館裡；在餐廳用餐，他也喜歡講排場，常常點了價格幾十元一份的大菜，卻幾乎未動。看



到剩下堆積如山的飯菜，我曾試圖勸說他：作為上師，雖然應該吃好點、住好點，但 100 多元一天的房間，條件也不錯了，點太多的菜也吃不完。孤兒院的孩子還張著饑餓的眼期待著我們，剩下的錢還可以去放生，救護更多的生命，這樣浪費實在可惜。

Yet as time went on, I began to see in him some unacceptable conduct, to me at least. When he travels, he prefers to stay in hotels that cost more than 400 yuan per night; when dining out at restaurants, he likes to show off by ordering expensive dishes that, regrettably, were hardly touched and only piled up as leftovers. I tried to persuade him by saying that a teacher does deserve to be treated with decent lodging and fine food. But a room costing 100 yuan per day should serve the purpose just as well and too much food ordered will be left unfinished. The children in the orphanage are looking forward to our help with starving eyes, and the remaining money can be used for lifesaving to protect more lives. Isn't it a shame to waste money in your way?

每次聽了我的話，他在顯現上都不太高興，認為這是他的福報，理所當然。我看過很多書，對密法有堅定不移的信心，堅信這是佛菩薩度化眾生的方便，沒有生邪見，但最終也不得不選擇離開他。”

He was not happy to hear what I had to say each time, as he deems the perks are the results of his merits and he's justified to enjoy them. As for myself, I have read many books and I do have unshakable faith in Vajrayana. I believe firmly that his behavior is but the display of Buddhas and Bodhisattvas' skillful means to tame sentient beings, and I did not generate wrong views. Yet, in the end, I can't help choosing to leave him.”

聽了她的話，心裡十分沉重。現在很多所謂上師，經常在外大吃大喝，肆無忌憚。要知道，出家人享用的信財、亡財，都是很嚴厲的對境，如果隨意揮霍，後果不堪設想。除了佛菩薩度化眾生的方便以外，一般的修行人，對自己的一言一行，都應慎重對待，千萬不要讓弟子生起邪見。My heart grew heavy after hearing her account. Many so-called masters usually indulge in food and drink unscrupulously when they go out. People in the monastic order should be aware that the money or provisions offered to them are objects carrying heavy consequences. To spend offering money without restraint will bring unimaginable retribution. Other than those skillful means of the Conqueror and Bodhisattvas to tame sentient beings, an ordinary spiritual teacher should pay minute attention to every conduct and speech, to avoid inciting wrong views in their followers.

關於遠離上師，高僧大德們都有不同看法。榮素班智達認為：如果上師性格不好，適當的遠離也無妨。札嘎仁波切卻認為身體的遠離也就是心



裡的捨棄：身體都不願待在上師身邊，心裡觀想就更不可能。所以，即使身體上的遠離上師，作弟子的也應該謹慎抉擇。

As to leaving one's teacher, great masters hold different opinions. According to Rongzom Mahapandita, it won't hurt to leave a teacher discreetly if there are character issues. Zagar Rinpoche regards that physical separation means mental abandonment—that is, if one is unwilling to stay close to the teacher, how can one manage to do any visualization? Therefore, a disciple needs to exercise caution when contemplating leaving a teacher even if only physically.

作為續佛慧炬的上師，更應護持弟子的信心，如果因為自己的行為，而令弟子破密乘戒，作上師的是不可能將所有的責任都推卸掉的。

A teacher who is responsible for upholding the Buddhist tradition should protect his disciples' faith most carefully. Should a student break a tantric vow through conceiving of faults in his guru, the latter can't come out completely free from blame either.

請上師們慎重考慮！

All spiritual teachers please think this over carefully!

壬午年九月十九日

2002年10月25日

*19th of September, Year of RenWu*

*October 25, 2002*

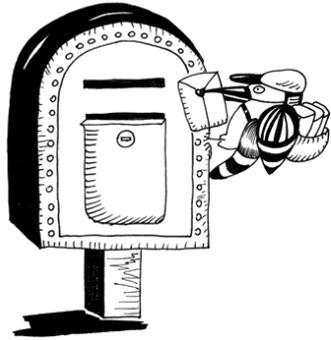
## 短信 | *A Short Note*

與我相識與不相識的有緣信士：

To everyone having a connection with me, whether or not you know me personally:

今天是佛教四大節日之一的天降日，  
於此首先祝大家節日快樂！

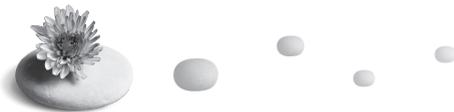
To begin with, I wish you a happy day  
on this auspicious day of “Lord  
Buddha’s Descending from Heaven,”  
one of the four major festival days in the  
Buddhist tradition.



天降日的來歷，源自釋迦牟尼佛成道後，為報母恩，前往三十三天為母說法，圓滿後返回人間的緣起。

The origin of this celebration goes back to the time when the Buddha, in order to repay the kindness of his mother, went to the Heaven of the Thirty-Three to expound the Dharma for her. Thereafter, the Buddha returned to earth, and this festival marks the day of his descending from heaven.

在今天，無論做任何善事都能增上無量功德。因此，藏地的很多法會，都選擇在此期間舉行。今天，也正值五明佛學院極樂法會期間，無數的有緣眾生也在共同祈禱阿彌陀佛，發願往生極樂世界。



On this auspicious day, the merit of performing any virtuous act will multiply boundless times. Therefore Tibetans often choose to hold pujas during this period; here we are holding the Pure Land Puja. It is an occasion that numerous devotees participate in to pray together to Buddha Amitabha for rebirth in the Pure Land of Great Bliss.

法會結束後，法王如意寶將傳講巴珠仁波切的《大圓滿前行引導文·普賢上師言教》。該書講解的內容是一切修法基礎的基礎，它囊括了一切顯密修要，是趨入正法不可或缺之言教，具有不共之意傳加持。

After this assembly, H.H. Khenchen Jigme Phuntsok Rinpoche plans to give the transmission on *The Words of My Perfect Teacher—the Preliminaries of Great Perfection*. This book, composed by Patrul Rinpoche, teaches the fundamentals of all basic practices, and encompasses all the essential guidelines in sutra or tantra practices. It is the indispensable pith instruction on the unerring spiritual path and is imbued with the supreme blessings of the mind lineage.

末法時期，很多修行人因宗派之見染污自相續的緣故，力抒己見，排斥他宗，徒增煩惱，棄離正法，這都是未真正領會佛法精髓的標誌。

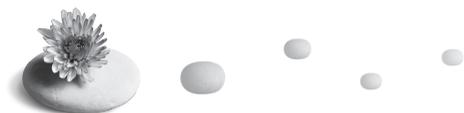
At this time of spiritual degeneration, many practitioners are obscured by sectarianism; they attach strongly to their own school and reject other lineages' teachings and practices. Such conduct only doubles one's afflictive emotions and estranges oneself from the authentic Dharma. It is also a sign of lacking a true understanding of the Dharma essence.

我誠摯地建議，無論你屬於藏地的格魯派還是寧瑪派，漢地的華嚴宗還是淨土宗，若能放下門戶之見，按照此書的次第，從人身難得、壽命無常、輪迴過患直至最後的往生法，積銖累寸、循序漸進地修學，對於消除業障、斷三毒煩惱，增長智慧，增上菩提心和信心，一定會有意想不到的效果。

Here I would sincerely ask that we all let go of the narrow mind of sectarianism, whether we are Tibetan Gelupas or Nyingmapas, whether we are doing the Han Huayan or Pure Land practice. If only we can follow the stages of practice enlisted in this book—beginning by recognizing the preciousness of human existence, the impermanence of life, the defect of samsara, to later on the transference of consciousness—and advance little by little, we will be able to purify obscurations, eradicate three poisons of the mind, and grow in wisdom and bodhichitta. In short, by so doing, we are guaranteed to reap unimaginably bountiful harvests.

願以法王如意寶重講此文的殊勝緣起，消除目前此起彼伏的宗派門戶之爭。使大家樹立正知正見，攜手並進，截生死流，至泥洹岸，同趨解脫大城。

Through the immaculate intent of our Guru Wish-fulfilling Jewel to expound this teaching, may the sectarianism concept rising one after another be abolished. May we all develop the right view and right understanding. Marching hand in hand, may we cross the rapids of life and death; may we reach the other shore and enter the fort of liberation.



如今的大城市中，佛教書籍多如牛毛，善法邪說魚龍混雜，使人難以鑒別。很多人置身於數不勝數的修法與多如牛毛的堪布活佛之間，卻感歎法寶難得、善知識難遇。這本書無疑是價值連城的珍貴法寶，將給渴望正法的世人降下期盼已久的妙法甘霖。

These days in any major city, there are numerous Buddhist books of which authentic and false doctrines are mixed up, making it extremely difficult for one to discern which is which. Many people, even amid numerous instructions and droves of khenpos and tulkus, still lament that they have yet to meet the supreme Dharma and genuine spiritual teachers. To all these people who thirst for authentic teachings, this book undoubtedly will prove to be the priceless Dharma jewel that showers the wonderful Dharma nectar.

她是明燈，將為我們荊棘叢生的修行道路帶來光明；

Like a bright lamp, it radiates light on our thorny path of spiritual practice.

她是船筏，將承載著我們駛離波濤洶湧的輪迴苦海；

Like a ship, it carries us to cross the turbulent ocean of samsaric suffering.

她是陽光，將為我們陰冷的娑婆世界帶來無限溫暖；

Like the sun, it brings limitless warmth to our dark, cold Saha world.

她是善知識，將為我們傳授走向解脫的無上法門。

Like a spiritual friend, it imparts to us the immaculate instructions toward liberation.

我殷切地希望大家能對此書見而生信，依書所教認真修學，獲得堅如磐石的定解，早日證得菩提之果位！

I earnestly wish that faith will arise in everyone when encountering this book, and by practicing seriously according to its instructions, may all attain rock-solid right understanding and accomplish ultimate enlightenment!

如果你還沒有這本法寶，可向我們郵購。每本結緣價 10 元。經濟困難者，若對密法有堅定信心，並發願看兩遍以上的，我們也可免費結緣。聯繫方法：……。

If you do not yet have this precious book, please place an order with us, at a nominal fee of 10 yuan per book. For people with financial difficulties, the book will be offered free if they have generated firm faith in Mantrayana and aspire to read the book at least twice. This is the contact information....

壬午年九月二十二日

2002 年 10 月 28 日

*22nd of September, Year of RenWu*

*October 28, 2002*



## 吃素 | *Becoming a Vegetarian*

午夜，手捧一盞清茶，獨享寒夜的清幽，收拾著連日來因各種事務纏繞而變得紛雜的心情。

It's midnight. Sitting alone with a cup of tea in my hand, I came to enjoy the silent beauty of the chilly evening; my mind that had been tangled by trifling affairs during the past few days gradually settled down.

身邊，大成就者夏噶措智讓珠所著的《大悲書函》無聲無息地吸引著我的視線，就著幽幽的燈光，顧不得陣陣襲來的倦意，我再一次翻開了這本讓我刻骨銘心的書函。很快，紛亂的思緒又被書中情真意切的教誡所打動，我再一次全身心地沉浸於勸戒殺戮、力奉食素的章節中。

The book *Letters on Great Compassion* by the renowned master Shabkar Tsodruk Rangdrol sat silently near me, calling for my attention. Despite my surging physical tiredness, I reached out and started reading in the dim light this book that had once struck me deeply. Soon my ruffled mind was soothed and heartened by the earnest advice; I immersed myself once again in the chapters that admonish killing and advocate vegetarianism.

闔上書本，任思緒信馬由韁地馳騁：動物，歷來是人類最親近的夥伴，波光瀲灩的清潭，蒼翠碧綠的草原，靜謐深幽的森林，處處是牠們棲身的溫馨家園。牠們世世代代在大自然的恩賜中繁衍生息，欣欣向榮的動物家族與天地渾然一體，組成了一幅安詳悠然、其樂融融的壯麗風景。

Closing the book, I let my mind run free: Beings in the animal kingdom have been humans' closest companions. The lakes with sparkling ripples, the lush emerald pastures, and the deep forests are their abodes, their sweet

homes. Generation after generation, animals live in various niches provided by Mother Nature; they have flourished and blended well with heaven and earth, presenting a picture of an easygoing and pleasant world.

然而，這份寧靜卻時常被兇殘的人類所搶奪。雖然手無寸鐵、勢單力薄的動物熱切地盼望著能與人類和睦相處，但這只不過是牠們一廂情願。在面對人類的一次次無情之後，牠們心中的希望，如同肥皂泡一般徹底化為烏有。

Yet humans often rob this peacefulness. The animals, possessing neither weapons nor mighty strength, may have wished eagerly to live harmoniously with humans. However, such a wish is thoroughly crushed like a bubble by the onslaught of humans' ruthless behavior.

血肉被吞噬，子女被宰割，慘遭殺戮的淒涼情節歷歷在目，昔日的溫馨家園也因鮮血的橫流、白骨的堆積而變得滿目瘡痍。不可抗拒的災難隨時可能降臨，和諧亮麗的風景也因為恐怖愁雲的遮障而即將墮於黑暗。殺戮之行，也是誘發饑饉、瘟疫、戰爭的緣由……。

The bleak atrocities inflicted by humans on animals has played out shockingly—their flesh and blood devoured, their young ones butchered. With crimson blood splattered and carcasses littered around, the animals' old sweet homeland has turned into a scene of utter desolation. Disasters inevitably befall at any moment, the beautiful landscape, enshrouded by fear and misery, soon will fall into darkness. At the same time, the act of the humans' irresponsible killing constitutes a major cause of world disasters such as famine, epidemics, and wars....



想著想著，心不由得為之而開始震顫！在震顫之餘，不禁反問自己：難道，我也要因啖食血肉的行為，而甘願成為屠殺生靈大軍的其中一員，或者成為他們的幫兇嗎？我反覆地責問自己，心也因此而緊縮起來。

Contemplating on and on, my heart could not but begin to tremble. Shaken, I asked myself, must I, through my eating of meat, become a willing accomplice to those who kill living beings? I scolded myself again and again and I felt the pit of my stomach tighten.

由於從小的生活環境，使我養成了比較堅固的吃肉習慣。接受佛法的薰陶後，雖然有過多次短暫吃素的歷史，但終因各種因素而未得持續。吃素的情結雖然掩藏已久，卻一直難以攻佔吃肉惡習佔據的那片城堡。

Influenced by the way I was brought up, I have been quite habituated to meat eating. After entering Buddhism, I tried to abstain from meat a number of times, but those attempts were aborted due to various reasons. Even as the wish to become a vegetarian has always been deep in my heart, it has not been powerful enough to crack the castle occupied by the bad habit of meat eating.

最近，針對自己久積的陋習，再次重溫先輩大德關於戒殺茹素的教誨，慚愧之心猶如一根無形的鞭子，一陣陣地抽打著我那顆堅硬的心，慈悲的烈焰也開始在胸中灼灼燃燒。強勁的動力，終於使我蟄伏已久的情緒開始萌動，使我再也無法隨意吞嚼父母血肉而無動於衷。

To counter my old corrupt habit, recently I reviewed the teachings from former excellent beings on vegetarianism and on prohibitions of taking life. My growing repentance, like an invisible whip, lashed on my recalcitrant mind again and again, and the fire of compassion finally began to flare up in my heart. Pushed by a strong reserve, my dormant wish started to wake up

and grow; I could no longer remain indifferent and partake without restraint the flesh of my previous parents.



我決定從今天起，用吃素一年作為行動的起點，並以專門的章節，將戒殺吃素作為主題，進行更深層次的思考。以提醒自己以及周遭的人們，早日能以慈悲之風驅除心中的暴戾之氣，將綿延已久的對其他生命進行殺戮、暴虐的行徑，消融在慈悲的融融春意之中。

I made up my mind that from today on, I would refrain from eating meat for a year and, in order to remind others and myself around me, I'll reflect deeply and write articles on vegetarianism and lifesaving. May the breeze of love blow away hostilities in our hearts; may the warmth of compassion disband the age-old harsh act of taking others' lives.

在《涅槃經》、《楞伽經》等大乘經典，以及蓮池大師、印光大師等高僧大德的眾多論著中有關殺生食肉的無盡過患，救助生命的無量功德之類的種種言說，早已使我們耳熟能詳。弘一法師也曾為此痛下針砭：“是亦眾生，與我體同，應起悲心，憐彼昏蒙。普勸世人，放生戒殺，不食其肉，乃謂愛物。”

In the *Paranirvana Sutra*, *Lankavatara Sutra*, and other Mahayana scriptures, as well as in the teachings of eminent beings like Masters Lien Zi and Ying Kuang, there are ample citations of the immense merit of saving lives and the grave fault of meat eating. Master Hong Yi has specifically pointed out:



Animals are no different from us  
They are also living beings, only with duller minds.  
We should instead be compassionate toward them.  
I ask all of us to stop killing and to save animals' lives  
Refraining from eating their flesh, this is called loving all beings.

慈悲，本應該是人類亙古不變的主題。但是，許多像我一樣心如頑石的佛教徒，在面對如山的慈悲教言時，卻仍然毫不動容。為了滿足自己的口腹之欲，仍不惜以其他生靈失去生命的痛苦作為代價。更可恨的是，一些別有用心的人甚至以修習密宗為幌子，肆無忌憚地大開殺戒、啖肉飲血。作為一名真正的修行人，我們應當捫心自問：在曾為父母的動物血肉面前的麻木不仁，是否真是證得等淨無二境界的標誌？

Love and compassion should be the timeless tradition of humans. But many obstinate Buddhists, I myself included, still remain untouched even as they face volumes of teaching on compassion. Meat eaters satisfy their own palates at the cost of other beings' lives and sufferings. What makes it worse is that some people with ulterior motives brazenly engage in sacrificing animals and enjoy their flesh and blood, while proclaiming to practice the secret Mantrayana. To be genuine spiritual practitioners, we should ask ourselves: All animals have been our parents previously; if we remain numb when having food made from their flesh and blood, are we claiming it as a sign of having realized the indivisibility of purity and equality?

遙望蒼天，直面銀漢，斗轉星移，草木榮枯。人類文明的進程已跨入一個飛躍的時代，我們怎麼能再回到那溫情匱乏的蠻荒歲月呢？在西方已視素食為時尚的今天，相信不久的將來，戒殺茹素的風尚就會在全世界

盛行。但願佛法的春風，能早日遣除殺戮的陰霾，使朗朗悲日重新在人們心中冉冉升起，並放射出耀眼的光輝！

The distant sky dotted with the Milky Way and beyond reminded me of the coming and going of time and tide. Human civilization has made quantum leaps to new heights; how can we not outgrow the primitive habit of hunting and brutality? In the West today, becoming a vegetarian is a new movement, and I believe this trend will spread all over the world, together with a reduction of killing animals. May the warm breeze of Dharma soon dispel the dark cloud of taking lives, may the sun of compassion rise in the hearts of all beings and shine brilliantly!

壬午年十月初七

2002年12月11日

深夜於瑪爾康

*7th of October, Year of RenWu*

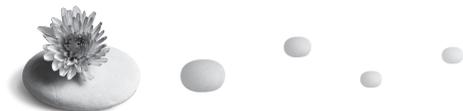
*December 11, 2002*

*Midnight at Ma'erkang*

智慧翻譯中心 英譯

*the Wisdom and Compassion Translation Center*

喇榮慧光編輯小組校訂於2013/5/25 佛陀成道日



# 新書預告



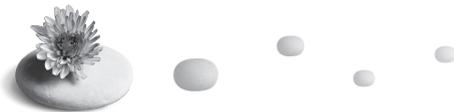
## 慧光集 (56) 般若攝頌淺釋(一)

堪欽索達吉/釋

佛經有佛陀身、語、意、功德、事業加持，及佛陀開許結集與親口宣說七類，而《般若攝頌》乃釋迦牟尼佛親口宣說，在顯宗的經典中它異常珍貴。在藏傳佛教中，大家都很重視《般若攝頌》，有許多老修行人把它列為日常課誦。

全知米滂仁波切在《般若攝頌釋》中說：講聞此經有講聞所有般若的功德。但由於文義艱深難解，一般學人僅憑自力閱讀，實非易事。堪欽索達吉慈憫眾生，特別以深入淺出的方式傳講本經，為吾輩開啟一道進入般若慧海之門。

本書預計 2013 年九月底出版五千本，費用初估三十五萬元。懇請十方大德踴躍贊助，俾令正法得以廣弘，功德無量！



## 新書試閱

在座的道友都知道，佛經有佛陀身、語、意、功德、事業加持，及佛陀開許結集與親口宣說七類，而《般若攝頌》乃釋迦牟尼佛親口宣說，在顯宗的經典中它異常珍貴。在藏傳佛教中，大家都視《般若攝頌》為日常課誦，而且法本也經常不離身體。但現在部分年輕修行人好像並沒這麼重視，當然也有一部分非常重視，在學院中就有許多法師經常講《般若攝頌》的課。可能這與法王的傳承有關，因為法王如意寶以前不但講過《般若攝頌釋》，還講過《般若攝頌》的頌詞，而且他老人家也日日念誦這部經典。前一段時間，我就用法王如意寶一輩子念誦的《般若攝頌》給大家作了加持。另外，通過這次翻譯《般若攝頌釋》，我對本經的信心又增上了許多，相信大家在學習之後，也一定能對本經及般若法門生起堅定不移的信心。

本來我想今年傳講五部大論中的《現觀莊嚴論》，那為什麼要改講《般若攝頌》呢？一方面它們的內容是一致的，因為歷代印藏高僧大德，像陳那論師、善寶論師等，都有將二者結合、對照而作的注疏或講義。另一方面，並未見講聞《現觀莊嚴論》等同講聞所有《般若經》的說法，而講聞《般若攝頌》卻有如是功德。全知米滂仁波切在《般若攝頌釋》中說：講聞此經有講聞所有般若的功德。再加上人生無常，對聽者、講者來講何時出現無常都很難說，而在短暫的人生中，講聞此經的機緣又極為難得，所以從功德的角度我決定先講此經。

當然，除了小乘根機或對空性法門有邪見者之外，大乘根機或前世串習過空性的人，對般若都會生起歡喜心。而實執太強則很難度化。記得當年阿底峽尊者在藏地時，有兩位行為如法、戒律清淨的比丘來親近

他，剛開始尊者為他們宣說有關律儀與人無我方面的教言，他們也有很大的興趣。但當尊者講解般若波羅蜜多的究竟觀點時，他們卻不敢再聽下去，最後捂著耳朵恐懼地離開了。阿底峽尊者很感歎地說：光是戒律清淨和行為如法也不能成佛，要想成佛就一定要有摧毀一切實執的空性見解，也即需要智慧波羅蜜多。由此可見，光是在行為上受持、口念佛號、表面做點善事，也不可能斷除相續中的實執種子；因為這必須依靠般若的金剛智慧才能無餘拔除，否則很難擺脫輪迴。而想擁有聞受般若的好機緣，也要依賴宿世植下的福報。若無福報，其他因緣再怎麼樣聚集，也不可能聽聞到這樣殊勝的空性法門。

若能通達空性，其功德不可思議。全知米滂仁波切曾說，世間功德最大者有三：第一、發無上菩提心；第二、宣說大乘佛法；第三、觀修空性。按《佛說如來不思議秘密大乘經》的教義，這三者當中，觀修空性的功德遠遠超過前兩者。《宗鏡錄》云：“如有頌言：若人持正法，及發菩提心，不如解於空，十六分之一。”

為什麼會有這麼大的功德呢？因為哪怕聞思修行其中一個偈頌，也能斷除輪迴的根本。《現觀莊嚴論》云：“具為聲聞菩薩佛，四聖眾母我敬禮。”就像孩子源於母親一樣，所有聖者的根本因就是般若佛母，也即佛、菩薩、聲聞、緣覺皆依般若空性而生。若想永遠是凡夫那就另當別論，若想真正跨入聖者的行列，般若則不可缺少。而得地菩薩也需要般若佛母的孕育，因為只有這樣才能使自己獲得圓滿正等覺的果位。《大智度論》云：“般若波羅蜜是諸佛母。”可見能與般若結上善緣，這也極為難得。所以大家皆應對空性產生興趣，因為有了興趣才有進一步學習的可能。

對於此次傳講般若我有個要求：凡是這次聽聞空性法門的人，都要發願法本不離身體。當然像《繫解脫》那樣戴在身上也不太可能，因為這很不方便。但你不管到哪裡，《般若攝頌》的法本都應帶在身邊，



我想力氣再小的人也能輕易做到這一點。為什麼要這樣要求呢？《般若攝頌》云：“春季好時樹葉落，枝不久生葉花果，誰手中得此般若，不久獲證佛菩提。”佛陀是這樣說的：在春季的大好時節，當某種樹木凋萎的陳葉更換而落到地上時，人們就會知道樹枝不久將新生出綠葉與花果；同樣，作為行者，誰的手中得到了此般若波羅蜜多，他過不了多久就會獲證諸佛的菩提。大家都知道，二轉般若法輪全是了義法，並非引導某種根機的眾生而作的方便之說；所以依靠它的加持，與之結緣的眾生在很快的時間中就能獲得解脫。但最關鍵的是，我們一定要對佛語誠信不疑。

所以，即使不懂裡面的內容，在臨死之前法本也應經常帶在身邊。其具體要求則與出家人不離三衣的要求差不多，即不管住在哪裡，都應將法本供在佛堂當中或放在淨處，而須在別處過夜時則應隨身攜帶。我想只要有心，這樣的習慣大家都能逐漸養成。

即使我們不懂般若的法義，但只要能將法本帶在身邊，諸魔外道就不可能傷害我們。現在有些人為了保護自己，經常在包裡放一把刀，我覺得這樣的兵器最好不要帶上。作為修行人，尤其是大乘修行人，用刀來維護自己，或者殺害別人，這是非常慚愧的事。其實，如果我們能經常帶著般若法本，那除了前世真正造下了必須以生命償還的業之外，一切暫時的違緣都能遣除。為什麼呢？因為有般若的地方就能得到十方諸佛菩薩的加持與保護。《般若經》云：“般若所在之處，十方諸佛常在其中，故欲供養佛，當供養般若。”因此，我們想供養諸佛菩薩，或者自己想成為人天應供處，就一定要攜帶般若經。可見以般若的威力來攝伏一切無比殊勝，這也是智者的選擇。而我們能值遇這樣殊勝的般若法門，也應無比高興。

很多人都清楚，無論我們修加行時擺供桌也好，或者是平時佈置佛堂，很多論典都要求，要陳設一尊釋迦牟尼佛的像、一本《般若攝頌》

和一座佛塔，以這三者作為三寶所依，代表佛法僧三寶。以前很多噶當派的大德都說，任何一個人的屋子、帳篷或茅棚裡，只要擺著《般若攝頌》、佛塔和佛像，這個地方就變成了經堂。現在很多人在幾十年中辛辛苦苦掙錢買房子，如果房子裡有這些三寶所依，那就等於在這麼多年中建造了一座經堂。若心裡能這樣想，我覺得辛苦也值得，否則就沒太大的意義，因為家與人都是無常不實且不可依恃之法。

的確，我們所選擇的生活方式，對自他都應該有利益。若能以般若與自他結下善緣，則非常有意義。如果聽受其他經典為主，輕視般若，這也是一種魔業。雖然聽受其他經典和論典有很大功德，但跟般若法門相比還是有一定的差距。《般若攝頌》中說：般若是一切法的根本，如果這個放下來，而去希求其他的法，那就像一個人在找到大象後，還去尋找大象的腳印一樣荒唐；也像一個人在得到美味佳餚後，為了吃得更好而去尋找其他低劣的食品一樣愚癡。所以大家皆應重視一切佛經的精華——般若。



# 出版品功德主芳名錄





## 功德主芳名錄

金額	功德主名單
\$100,000	中華印經協會
\$50,000	智悲文化中心、喇榮文化事業出版社
\$41,000	香港慈慧服務中心(慧光53集250本, 慧光54集200本)
\$40,000	無著健康之道
\$20,000	許小倩
\$11,674	(于紹發、<于錫可>、<鄭氏吉>)
\$10,000	孫宏元
\$6,000	臺北市行願讀書會
\$5,000	串聯實業、創億興業
\$3,625	三寶弟子
\$3,430	許建邦
\$3,000	中華地藏講堂協會、(徐安湘、劉玉華、姜映彤)
\$2,600	中華電信 陳先生
\$2,500	(鄭修祥、<鄭許罔市>)
\$2,400	苗栗蓮池山彌陀禪寺
\$2,000	(陳兼吉、黃鈺惠)、卍字法輪堂顯密佛學院、林柏廷、屏東佛教青年會、徐劉玉明、陳淑梅、廖富彬
\$1,530	(林摘、楊錫欽、楊志烽)
\$1,500	唐林麗卿、釋蓮耕、(蔡崇誠、張佩芬、蔡莊春卿、蔡昱緯、蔡尚璇)(助印慧光55~57集)
\$1,080	黃文琦合家



\$1,000	(李昆曄、陳櫻芽合家)、(張漢銳、賈如梅、黃玉鳳、張耀元)、(陳石琨、陳蔡月圓)、(詹毅然、韓慧蓉、詹翔超、詹翔越、詹翔傑、詹清海、詹游阿寶、洪文山、<韓昌>、<侯孟瑜>)、(薛成光、歐靜綾合家)、毛辰帆、王俊鈞、王誠宏、左允文、伍立波、朱文苓、呂明輝合家、李孟慈、周榮源合家、尚自發、東館榮、唐子慧、翁昭源合家、袁偉民合家、張宸碩、張淑惠、梁慈中合家、許秀英、陳貴鳳、陳麗雲合家、曾安 合家、黃于菁合家、黃玉清、黃鈺惠、溫先儀、廖貞安合家、廖榮葵合家、臺北市直貢嘴舉竹節佛學會、鄭雪華、韓騰慶合家、釋性空
\$800	楊晟侑等17名
\$650	李俊杰
\$600	(葉雲源(博銓)、宋靜宜)、(蔡佩吟、林坤昇合家)、區善齊、崔嘉珊、鄭成
\$500	(王文雄、黃菊、王五盛、王燕羚、王燕萍、<王燕 >)、(李素梅合家、黃日昌合家)、(李錫安、李冠德)、(馬淑倩、馬康莊、馬淑慧、馬淑靜、馬康華)、(張惠雄、張佩玲、張靖緹)、(陳文惠、方育庭、方育淳、方怡晴)、(楊志明 家、瑪爾科技有限公司)、(楊秉樺、楊張寶瑛)、(楊秉樺、楊張寶瑛、楊靜嫻)、(董怡均、董張素、董國隆)、(董美辰、蔣昀峰、蔣國雄、無名)、王哲釗、王舒儀、石素如、江耿賢、林慧月、孫惠美合家、馬君美、(高祺、高陳翠珠合家)、張皓綸、梁瑞珠、陳玉琴合家、陳明峰、陳金鳳合家、陳瑟娟、陳福群、曾天送、楊志謙、廖柔貽、趙一璘、劉紀昌合家、鄭傳馨、賴正宗合家、釋續燈
\$400	(蔡玲淑、游沛勳)、蔡靜忠、叢秀琪
\$300	(王詩勻、張順程)、王永和、周靖開、張碩容、趙周茶妹、叢秀琪
\$200	(王明忠、高麗娟合家)、(廖寶瑾、蔡美娜、廖鈺宸、廖采潔)、王鳳好、呂旻芯、周芳媛、張之尉、張錫士、陳麗鳳合家、游智超、黃旭初、黃振文

\$150	釋聞喜
\$101	一切如母眾生
\$100	(賴聖鴻、呂昕芸、賴光廷)、一切有緣眾生、孫佩詩、許之俞、陳雪玉、曾美芳、謝京思
\$50	無名氏
\$30	陳昭蓉合家

◎ 上期結餘	1,562,206元
◎ 本期收入	444,020元 (102年4月1日~102年5月25日)
◎ 利息收入	14,035元

◆ 收入小計 2,020,261元

◎ 本期支出：

1. 慧光 (55) 設計、排版費	68,150元
2. 慧光 (55) 印製費	608,000元
3. 慧光 (54) 運費、郵資	15,255元
4. 編輯耗材費(電腦、外接硬碟、 感光滾筒、碳粉匣)	59,156元
5. 提撥基金	22,201元
6. 劃撥手續費	1,182元

◆ 支出小計：773,944元

◎ 本期結餘 1,246,317元

※因學會人力有限，編製功德主芳名錄時，若有疏失之處，以收據為準，敬請見諒。



# 流通處一覽表



## ◎台灣北部

	流通處	地址	電話
1	寧瑪巴喇榮三乘法林佛學會	台北市汀州路二段115號5樓	0919-906-189
2	佛化人生	台北市羅斯福路3段325號6樓之4	02-2363-2489
3	金剛顯密佛教文物公司	台北市重慶北路三段145號	02-2591-1168
4	波達拉藝品公司	台北市大安路一段51巷2號2樓	02-2741-6906
5	藏喜	台北市永康街41巷23號	02-2322-5437
6	佛哲書舍 - 台北店	台北市重慶南路一段61號6樓612室	02-2370-4971
7	普巴顯密佛教文物企業社	樹林市中山路一段220號	02-2687-3771
8	原動力文化有限公司	台北市北投區明德路150巷18號	02-2822-2909
9	佛陀教育中心 - 台北生命道場	台北市民生西路300號2樓	02-2550-9900
10	佛陀教育中心 - 新店講堂	台北縣新店市中正路54巷28號3樓	02-2917-8855
11	佛陀教育中心 - 板橋悲願講堂	台北縣板橋市中山路二段581號	02-2963-7336
12	佛陀教育中心 - 菩提講堂	台北縣樹林市忠愛街7號	0935-224-266
13	佛陀教育中心 - 新屋講堂	桃園縣新屋鄉中山路257號B1	03-497-0605
14	佛陀教育中心 - 南崁中心	桃園縣蘆竹鄉南崁路59號	03-321-6570
15	佛陀教育中心 - 新竹中心	新竹市西門街52號2樓	03-524-0338
16	佛陀教育中心 - 冬山中心	宜蘭縣冬山鄉冬山路二段478號	03-958-0286
17	三星波羅蜜書坊	宜蘭縣三星鄉三星路二段20號(地下室)	03-989-8686

## ◎台灣中部

	流通處	地址	電話
18	圓覺佛教文物	台中市西區五權路1-1號	04-2378-6888



	流通處	地址	電話
19	無著健康之道	台中市朝馬路81號	04-2251-1115
20	普巴顯密佛教文物企業社	台中市西屯區文心路三段107--17號	04-2315-0905
21	噶陀仁珍千寶佛學會	台中縣神岡鄉圳堵村神清路322號	04-2563-0771
22	林欣輝大德	豐原市中正路362號	04-2528-8968
23	金佛文物中心	斗六市幸福街30號	05-533-0032
24	中華地藏講堂協會	南投縣竹山鎮中山路21-1號	0926-556726
25	佛陀教育中心 - 台中講堂	台中市北區崇德路一段631號3樓之1	04-2238-9987
26	佛陀教育中心 - 草湖中心	台中縣大里市東湖里公園街421巷26號	04-2496-5556
27	佛陀教育中心 - 台中生命道場	台中市西區模範街38號1樓	04-2302-6346
28	佛陀教育中心 - 彰化講堂	彰化市金馬路一段175號	047-200-280
29	佛陀教育中心 - 雲林長春中心	雲林縣斗六市南京路373號1樓	05-537-2429

## ◎台灣南部

	流通處	地址	電話
30	台南市藏密佛學會	台南市長榮路二段304號10樓之1	06-274-5691
31	佛陀教育中心 - 嘉義講堂	嘉義市興業東路555之15號	05-216-6700
32	佛陀教育中心 - 台南中心	台南市東門路一段336號2樓	06-236-4722
33	佛陀教育中心 - 高雄講堂	高雄市新興區中山二路472號7樓	07-221-2323
34	佛陀教育中心 - 般若講堂	高雄市前金區中華三路77之1號12樓之1	07-281-3913
35	佛陀教育中心 - 屏東東港中心	屏東縣東港鎮延平路24號	08-832-3727
36	屏東縣佛教青年會圖書室	屏東市復興南路一段676號	0918-166-119

## ◎國外

	流通處	地址	電話
37	香港佛教慈悲服務中心	九龍旺角洗衣街241A地下	852-2391-8143
38	香港佛教慈悲服務中心	香港中環干諾道中63號地下	852-3421-2231
39	香港佛教慈悲服務中心	新界元朗泰祥路37號地下	852-2479-5883
40	香港佛教慈悲服務中心	九龍馬頭圍道284號地下	852-2994-6619
41	香港佛教慈悲服務中心	澳門筷子基和樂大馬路221號第四座L舖地下	853-2822-7044
42	香港佛教慈悲服務中心 加拿大流通處	1115, Cosmo Piazza 8788, Micrim Way Richmond, B.C. V6x4E2 Canada	604-808-5082
43	馬來西亞菩提書局	Lot. 3.05 3rd Floor, 75, Jalan Petaling, Bangunan Pak Peng, Kuala Lumpur	603-207807185
44	佛陀教育中心 - 新加坡中心	271 Bukit Timah Road # 01-06 Balmoral Plaza Singapore 259708	65-6836-0966
45	佛陀教育中心 - 馬來西亞	No.81 2nd.Floor Puteri Park Plaza, Taman Putra, 68000 Ampang Selangor, Malaysia	6016-672-1535
46	佛陀教育中心 - 古晉中心	Lot 7372 Jaian Sherip Masahor , 93250 Kuching Sarawak, Malaysia	60-82-257634

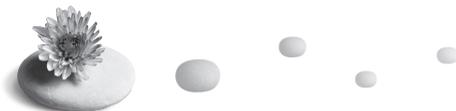
※為方便各地道友，我們特別在全省安排了三十六個流通點，海外地區也安排了十個點，尤其加拿大增加一個點，歡迎就近請閱。另外，本學會出版之《慧光集》乃免費結緣，本學會亦未委託任何單位或個人代收助印款，如欲助印請與本學會聯絡。

※電話：0919-906189

※傳真：(02) 2364—0934

※劃撥帳號：18839701

※戶名：中華民國寧瑪巴喇榮三乘法林佛學會



# 迴 向 文

此等三世積累之善根 成熟遍空眾生身心續  
暫時惡業之因所生者 病障違緣兵災饑饉苦  
無餘遣除幸福安樂時 世界和平吉祥願共享  
究竟圓滿福慧二資糧 願獲聖者二身之果位

圖登諾布 12.7.1998

免 費 結 緣

## 慧光集 (55) 旅途腳印—愛上命中偶然的遇見

著 者：堪欽索達吉

發 行 人：圖登諾布仁波切

編輯校稿：喇榮慧光編輯小組

美術設計：憨憨泉設計有限公司

設計編排：喇榮文化事業出版社

版權所有：寧瑪巴喇榮三乘法林佛學會

法律顧問：歐亞法律事務所 陳瓊英律師

出 版 者：寧瑪巴喇榮三乘法林佛學會

地址：台北市汀州路二段115號5樓

電話：(02) 2367-6728 手機：0919-906189

傳真：(02) 2364-0934

網址：[www.larong-chuling.com](http://www.larong-chuling.com)

E-mail：[larongtw@ms68.hinet.net](mailto:larongtw@ms68.hinet.net)

郵撥：18839701

戶名：中華民國寧瑪巴喇榮三乘法林佛學會

香港地區：聯絡人：Angela Liu (劉杭儀)

地址：香港鯉魚涌基利路3號逸樺園第一座33E

電話：852-9389-9761 傳真：852-2559-8711

E-mail：[dharmawind@yahoo.com](mailto:dharmawind@yahoo.com)

銀行：香港上海匯豐銀行有限公司

帳號：400-269585-838

戶名：香港喇榮三乘法林佛學會有限公司

◎捐款HK \$100以上可申請免扣稅

承 印 者：崎威彩藝有限公司

I S B N : 978-986-88524-4-0

初版一刷：2013年06月 恭印6,000冊

— 歡迎助印 功德無量 —

國家圖書館出版品預行編目資料

慧光集 (55) 旅途腳印—愛上生命中偶然的遇見

堪欽索達吉著

初版· —— 臺北市：

寧瑪巴喇榮三乘法林佛學會·

2013. 06 面：公分·

ISBN：978-986-88524-4-0 (平裝)

1· 藏傳佛教 2· 佛教修持

226. 965

102009829