



噶千語錄 · 二

開示——噶千仁波切
藏譯英——Ina Dhargye

英譯中——黃靜慧(主編)
結緣出版——台灣噶千佛學會

三昧耶戒的真正的內涵，就是「愛」。



具德噶千仁波切長壽祈請無死甘露善流

噯娑諦 無有變異大樂之法身

無緣大悲戲舞幻化身

白蓮中央圓滿十六支

救度八難三時勝者母

聖境之處阿雅提婆名

世間怙主心子卻丁巴

三寶法教嚴飾圓滿月

涼光流注低地護白蓮

衣食名三託付風大種

三種等持堅固如深海

於此濁世勝教衰微際

無偏法教重擔我責任

具足加持上師之三密

然以隨順緣起之道理

三寶三本大悲諦實力

我此淨心願望真實語

無遮種種自力受用圓

無分三身救者護我等

皎白秋月手持烏巴拉

如意轉輪祈賜無死壽

多康地區應化噶種性

具德噶千長壽住百劫

雖然神聖高掛東山肩

利他明月噶千壽永固

身著智德善三寶修鎧

了義明燈噶千壽永固

以如威力金剛禁戒行

教法旭日噶千壽永固

魔祟斷障雖無入侵時

如意寶珠祈請此稀有

瑪哈嘎拉法度母威力

祈請如語無礙自然成

此祈請文乃依羅隆迦寺之噶瑪卓度、竹森及其他僧眾之祈請，勝者直貢巴名號所加持，恭卻滇津昆桑赤列倫珠（第三十七任直貢噶舉法王寶持教善賢事業自成），於第十七勝生水猴年12月29日，祝禱於修座之際。善哉，善哉。
漢譯為張福成老師，譯於2002年11月，台北。

（噶千仁波切法照 | 攝影 翔子）

噶千語錄

Gar Quotes

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目次

10	—————	Gar Quote No. 55 持咒
12	—————	Gar Quote No. 56 轉經輪
18	—————	Gar Quote No. 57 鬼神
22	—————	Gar Quote No. 58 佈施與供養
26	—————	Gar Quote No. 59 上師與弟子
30	—————	Gar Quote No. 60 愛，就是三昧耶戒
34	—————	Gar Quote No. 61 皈依與加持
36	—————	Gar Quote No. 62 大手印
38	—————	Gar Quote No. 63 禪修

- 40 ————— Gar Quote No. 64
我
- 42 ————— Gar Quote No. 65
傳承的加持
- 44 ————— Gar Quote No. 66
若無菩提心，本尊便如死屍
- 48 ————— Gar Quote No. 67
累積福德，能證得二諦雙運
- 52 ————— Gar Quote No. 68
若遇貪愛緣境，轉而認出煩惱本貌
- 56 ————— Gar Quote No. 69
淨化惡業、累積福德的因：菩提心
- 58 ————— Gar Quote No. 70
禪修，不只是對空性的了知
- 60 ————— Gar Quote No. 71
皈依三寶，乃是成佛的基礎
- 66 ————— Gar Quote No. 72
騎上慈悲之馬，證悟功德將日益增進

- 70 ————— Gar Quote No. 73
自心本性恆時不離慈悲與空性
- 72 ————— Gar Quote No. 74
了解業力，因而能調伏自心、生起慈悲
- 76 ————— Gar Quote No. 75
菩薩在見與修之中成就六波羅蜜
- 78 ————— Gar Quote No. 76
最好的上師
- 82 ————— Gar Quote No. 77
如何對待怨敵
噶千仁波切對吉天頌恭「尤其於我生恨之怨敵」迴向文的開示
- 86 ————— Gar Quote No. 78
信心與虔敬之分
- 88 ————— Gar Quote No. 79
恆時不離菩提心，將可成就真正的本尊
- 92 ————— Gar Quote No. 80
「我的」見地可能成為我們的下墮、犯錯之處
- 96 ————— Gar Quote No. 81
凡夫與諸佛的不同之處

- 104 ————— Gar Quote No. 82
了解遮障的生起，看見遮障的本質
- 108 ————— Gar Quote No. 83
削弱煩惱、減少遮障的方法
- 112 ————— Gar Quote No. 84
由世俗菩提心，修勝義菩提心
- 120 ————— Gar Quote No. 85
將每日一切受用都供養諸佛，這是極為重要的開示
- 122 ————— Gar Quote No. 86
不造作的虔敬
- 124 ————— Gar Quote No. 87
不論居家、工作、閉關，都必須修持《佛子行三十七頌》
- 126 ————— Gar Quote No. 88
愛的真正本質
- 130 ————— Gar Quote No. 89
修持安忍的竅訣
- 134 ————— Gar Quote No. 90
如何面對難以相處的人——
為了確保未來的安樂，你應該生起慈與悲

- 138 ————— Gar Quote No. 91
眾生之苦與諸佛之悲的關係：受苦眾生對我們的仁慈
- 142 ————— Gar Quote No. 92
世俗體系與靈修體系的目的相同，卻是一者外求、一者內求，重點就在於制止苦因
- 146 ————— Gar Quote No. 93
每次持戒、每個頂禮、每句誦咒，為的都是有情眾生，也等於在供養三寶
- 150 ————— Gar Quote No. 94
修持的精要在於菩提心——是我的弟子，就算對殺我者也不會起瞋恨
- 152 ————— Gar Quote No. 95
了解因果、學習安忍，真正的安樂只會從心中生起
- 154 ————— Gar Quote No. 96
承擔他人之苦，反而能造就自身之樂，這就是菩薩永不倦怠的勇氣
- 158 ————— Gar Quote No. 97
虔敬之淚，足以溶解冰凍之心，從而瞥見自心本性
- 160 ————— Gar Quote No. 98
由「止」而「觀」並求得穩定，同時以「噯啊吽」調息，將能迅速進步

- 166 ————— Gar Quote No. 99
菩提心乃是解脫痛苦的殊勝方法，且能讓凡
夫劣質之身轉變成勝者黃金之相
- 174 ————— Gar Quote No. 100
慈愛使人致富，也讓我在獄中得以存活
- 176 ————— Gar Quote No. 101
止的修持：念頭並非突然因而變得更多
- 180 ————— Gar Quote No. 102
識得心性與禮敬他人，都能淨化業習
- 186 ————— Gar Quote No. 103
追憶過往，無法改變未來
- 190 ————— Gar Quote No. 104
一切受用，恆時供養三寶
- 194 ————— Gar Quote No. 105
菩提心能同時成辦自他二利
- 198 ————— Gar Quote No. 106
生時放下貪瞋，中陰無有恐怖
- 202 ————— Gar Quote No. 107
每日增加憶念上師的次數
- 206 ————— Gar Quote No. 108
我執使人凍結，大愛方得安樂

持咒

持咒的時候，毋須時時刻刻保持觀想。在一開始念誦持咒觀想文時，應該依文而如理作觀。之後，便以此觀想開始持咒。當你的心變得清明寧靜，就不必再做任何觀想，只要在持咒時保持這種明與靜的狀態即可。如果紛擾的念頭或情緒再度生起，你就應該再次觀想，以幫助自心依止專注。當你心無雜念時，就可以單單安住於自性本空的狀態，離於執念，不分自他。

當我們持咒時，有三種不間斷：對諸佛供養從不間斷、為有情淨障從不間斷、獲得悉地或成就從不間斷。悉地基本上就是慈心與悲心的增長。當慈心與悲心增長時，智慧會隨之增長，行者便獲得證悟。藉此〔慈〕悲心，行者會暫時經歷到上三道的七種功德*、上三道的種種安樂，以及隨著持咒所帶來的許多其他利益。

* 善趣七德：種姓高貴、形色端嚴、長壽、無病、緣分優異、財勢富足和智慧廣大。

Gar Quote No. 55

You do not have to keep visualising all the time during mantra recitation. In the beginning, when we recite the visualisation for the mantra recitation, you should generate the visualisation as explained in the text. Then, you begin reciting the mantra with this visualisation. When your mind then becomes clear and calm, you do not have to visualise anything. You can just sustain this state of clarity and tranquility as you recite the mantra. If distracting thoughts or emotions again arise, you should come back to the visualisation to help you mind return to focus. When there are no thoughts you can just rest in the empty natural state of mind, abide free from fixation, not separating self and others.

There are three types of uninterrupted-ness when we recite the mantra. There are uninterrupted offerings to the Buddhas; uninterrupted purification of obscurations of sentient beings, and uninterrupted attainment of siddhis or attainments. The siddhi is basically the increase of love and compassion; if love and compassion increase, wisdom increases and one attains Enlightenment. Due to compassion, one temporarily experiences the seven qualities of the higher realms*, the happiness of the higher realms and many other benefits that come from mantra recitation.

* Better family lineage; attractive physical features; long life; good health; good fortune; wealth; good wisdom*

轉經輪

轉經輪和咒鬘有著相同的功德利益，它是對諸佛的供養，能淨化有情眾生的遮障。如果你這輩子都能以信心轉動經輪，依經典中所說，只要將轉經輪放在枕頭上方、你的頂門處，便無需任何其他的遷識（頗瓦）法門。轉經輪能將神識向上牽引，因此它本身就是遷識法門。此外，所有見到轉經輪的眾生都不會投生下三道。轉經輪當中含有許多咒語，每當經輪轉動時，咒語便向外放射，對諸佛供養，為六道眾生降下如雨慈心，因而融化我執並增長慈心。咒語能成就對佛陀的不間斷供養，為有情的不間斷淨障，以及悉地成就的不間斷得證。藉由轉動經輪，便能同時修持身、語、意的善德：手持並轉動經輪的身善，將咒語傳送出去的語善，以及保持正念覺知且於轉動經輪時不分心的意善。它也包含了頂禮、持咒與禪修在內。藉由轉動經輪，你將自然而然地利益生者與亡者，而無需再做其他觀想。

弟子或行者各有其不同的願求與意向。你可以根據自己的意向來做修持。有些行者偏好氣脈的法門，有些則偏好觀想。

有些人甚至認為：「這些對我通通無效，我什麼都不精通」，因而感到厭倦，不想修持。但實際上，培養信心是最重要的。如果你單單培養不變的信心，那就是最好的方法。例如，我們曾提到轉經輪的利益。經典中說，如果你持有轉經輪，且這輩子都對它有極大的信心，那麼在臨終時，當有人將轉經輪放在枕頭上方、你的頂門處，並告訴你：「轉經輪就在那裡〔你頭上〕」，你聽到且知道它在那裡，神識便會去到轉經輪的所在處，而它就成為了遷識法門。轉經輪具有遷識法門的作用，的確如此。這方面我個人有些體會。我真的是有著種種痛苦經驗的人。舉例來說，有一次在西藏，我們發生了車禍。在車禍當時，我一點都沒想到自己可能會受傷，而只是想要拿好我的轉經輪、保護它。結果什麼也沒發生（也就是車禍當中沒有人喪生，也沒有人受傷）。我實實在在地覺得：「轉經輪真的非常有力，佛陀所言不虛」。這就是信心的力量。你要了解法輪——轉經輪的力量。不論你將注意力放在哪裡，神識就會到那裡去。這就是信心的殊勝功德。因此，無需對修持感到厭倦。

Gar Quote No. 56

The prayer wheel has the same benefits of mantra garlands. It becomes an offering to the Buddhas and purifies the obscurations of sentient beings. If you spin it your entire life with faith, it is taught that you will not require any other Phowa apart from placing your prayer wheel at your crown above your pillow. This will pull up the consciousness and is thus a Phowa in itself. Moreover, whoever sees the prayer wheel will not be born in the lower realms. However, many mantras are contained in the prayer wheel radiate outside with each rotation and make offerings to the Buddhas and shower a rain of love upon all beings in the six realms, thus melting their self-grasping and increasing their love. The mantra accomplishes uninterrupted offering to the Buddha, uninterrupted purifications of obscurations in sentient beings and uninterrupted attainment of siddhis. By spinning the prayer wheel, you practice virtues of body, speech, and mind simultaneously; physical virtues by holding and spinning the wheel, verbal virtues as you send our

mantras, and mental virtues as you sustain mindful awareness and are not distracted as you spin the wheel. It also includes prostration, mantra recitation, and meditation. By spinning the prayer wheel, you will naturally benefit those who are alive and those who have deceased. There is no separate visualization that you need to practice.

Disciples or practitioners have different aspirations and inclinations. You can practice according to your inclinations. For some practitioners, they prefer to practice the method with the winds and some others prefer the visualization. Some even think "Nothing works for me. I'm not good at any of that." Then they grow tired and then they don't want to practice. But actually to cultivate faith is most important. If you just cultivate unchanging faith, which is the best method. For example, we have mentioned the benefits of the prayer wheel. It is taught if you have a prayer wheel and your entire life you have great

faith into your prayer wheel, then when you die and you have the prayer wheel above your crown on your pillow and someone tells you "The prayer wheel is there [by your crown]" and you hear that, you know it's there, then your consciousness will go there and that becomes a phowa practice. It serves the function of a phowa practice. It really has that power. I have personal experience with that. I am really someone with a lot of suffering experiences. For example, one time in Tibet, we had a car accident. And during the accident, not in the slightest thought about "I could be hurt." I didn't think that. I just wanted to hold my prayer wheel - protect my prayer wheel. Then, nothing happened [that is, no one died or was hurt in the car accident]. I really felt "this is really very powerful - it is really true what the Buddha has said." Such is the power of faith. If you just understand the power of a dharma wheel, a prayer wheel. So, wherever you focus your attention, your consciousness will go there. That is the great quality of faith. Therefore, there is no need to grow tired of practice.

鬼神

不要經常想著鬼、靈等類的東西。事實上，並沒有什麼神、鬼。神就是悲心，鬼則是我執。由我執而生起負面情緒，這些就是造成他人和自己一切痛苦的原因。這才是真正的鬼，除此之外沒有別的鬼。如果你想要消滅這個鬼，就必須要培養慈心和悲心。

究竟而言，由於一切眾生的心是同一個基礎，因此鬼、神是一樣的。如果這個心暫時生起了我執，你可以將它標示為鬼。要了解成為菩薩的各個層次，這是非常重要的。為此，你必須先了解輪迴的痛苦自性。輪迴當中的所有事物都具有痛苦的自性，唯有在了悟心性、獲得證悟時，才有辦法遠離痛苦。如果想要遠離痛苦，就必須先遠離我執，因為一切痛苦來自於希求一己的快樂。而遠離我執的唯一方法就是培養悲心，這是一切快樂的根本。

最重要的是，你要培養對一切眾生的慈心。當你培養了慈心，就有力量能克服痛苦。即使你暫時經歷一些令人痛苦的緣境，也將了解這是由於自己過去依我執而行的後果，現在則是在清淨惡業。如果能在此生培養菩提心，來世便不再受苦。因此，如果你正在受苦，就必須了解這是你自己行為的果報，並非由他人所致。如果你能了解這一點，便有辦法接受痛苦，並且不再造惡，未來也就不再受苦。

舉例來說，受生地獄道的原因是憤怒（瞋），受生餓鬼道的原因是貪欲（貪），六種煩惱即是六道輪迴的種子。如果你發現自己心中有這些種子，就必須透過保持正念，每天努力清除它們。你必須在情緒一生起時就認出它們，並了知它們的過失。之後，則必須保持正念，不受煩惱左右、不因煩惱而行。那麼，負面情緒將會逐漸消失。請隨時謹記這一點。這是一切修持的根本。

Gar Quote No. 57

Do not think much about demons, spirits and the like. In reality, there are no gods and demons. A god is compassion and a demon is self-grasping. From self-grasping, the negative emotions arise, and they are the cause of all suffering, for others and yourself. This is the actual demon, there is no other demon apart from that. If you want to eliminate that demon, you have to cultivate love and compassion.

Ultimately, gods and demons are the same, as all beings have a single ground of mind. If from this mind temporarily self-grasping arises, you can label it a demon. It is very important to understand the levels of becoming a bodhisattva. For this, you must first understand the suffering nature of samsara. Everything in samsara has the nature of suffering, only when one realizes the nature of mind, attains enlightenment, one will be free from suffering. If you want to be free from suffering, you must be free from self-grasping, as all suffering comes from wishing for one's own happiness. The only way to be free from self-grasping is to cultivate compassion. This is the root of all happiness.

It is most important that you develop love for all beings. If you have cultivated love, you will have the power to overcome suffering. Even if you experience some temporary suffering circumstance, you will understand that this is the result of your own actions of self-grasping and you are now purifying this negative karma. If you now cultivate bodhicitta, you will not suffer again in the future. So if you experience some suffering now, you must understand that this is the result of your own actions, and is not caused by anyone else. If you understand this, you will accept your suffering and avoid negative actions to avoid future suffering.

For example, the cause of the hell realms is anger, the cause of the hungry spirit realm is greed, each of the six negative emotions is the seed for the six realms of samsara. If you find these seeds inside your mind, you must work hard to eliminate them each and every day through sustaining mindfulness. You must recognize the emotions upon arising and see its fault. Then, you must sustain mindfulness and not fall under the power of the emotion, not act out on it. Then gradually, the negative emotions will disappear. Always remember this. This is the root of all practice.

佈施與供養

六波羅蜜的修持是大乘佛法的真切基礎。首先為佈施波羅蜜，這是淨除我執的殊勝方法。如果我們擁有非常珍貴的物品，便會慣於認為「我擁有這件物品，這是我的」，並且再三這麼想著。如此，這個觀念被不斷強化，隨著時間過去，我們就真的變得對此貪執。事實上，我們變得如此貪執，以致不願將它送給其他任何人。由於執著有我，便會攀緣有它（那件物品）。我們發現自己受到這些物品的束縛。有了一百元，就想要一千元。我們抓得愈緊，就愈為其所縛。有了一千元，接著就想要一萬元，然後就得要十萬元，諸如此類。再次強調，我們抓得愈緊，就愈為其所縛。

當我們獻曼達時，是在向所有證悟者獻上供養，而這種心意供養能對治「這是我的，我擁有它」的念頭。慢慢地，它開始讓我們的心遠離我執的束縛。我們也有著攀執於自

己身體的習氣，認為這個色身是我的。不過，如果我們努力去思維這身體就有如別人的房子、另一個眾生的家，便不再有任何貪愛它的理由了。這是清淨我執的另一個修心方法。

你不需聚集所有指定的供養物品，而是應依己所能地準備，例如鮮花、水杯、佛像或法照等等，其餘則觀想即可。要了解做這些供養其背後的含義，這有其重要性。供養的目的是克服我執。當我們修持獻供時，是在練習將自己所珍視的物品供養出去，以此放下貪愛。一般而言，我們都貪愛感官的愉悅，就是基於這個原因而獻上這類供養。本尊其實並不需要、也不會想要這些感官享受，但是透過這些供養，可以淨除我們的貪愛，並且累積廣大的福德。而且，藉由供養，我們在未來世將得到與供養之因相似的果報，例如面貌姣好或長壽，並因此種下未來獲證菩提的因。

Gar Quote No. 58

The practice of the six perfections is really the foundation of the Mahayana. The first is generosity, which is a supreme method for clearing away self-clinging. If we possess something that is very precious, then we tend to think "I own this thing, this is mine," and we think this again and again. This reinforces the concept, and as time goes on we really become attached. In fact, we become so attached that we wouldn't be willing to give it away to anyone else. Because of grasping at the notion of self, we cling to that object. We find that we are bound by these objects. If we have one hundred dollars, we want one thousand dollars. The tighter we hold, the more it binds us. If we have one thousand dollars, then we want ten thousands, then we have to have one hundred thousand, and so on. Again, the tighter we hold, the more we are bound.

When we offer the mandala, we make an offering to all enlightened beings, and this mental offering becomes an antidote to the thought, "this is mine, I own this." Slowly, it begins to free our minds from the bondage of self-clinging. We have this tendency as well to cling to our own bodies, thinking

that this form is mine. If we make effort to think that the body is like another being's home, somebody else's house, then there is no reason whatsoever for us to be attached to it. This is another method for training the mind in order to purify self-grasping.

There is no need to assemble all the prescribed offering substances. You should assemble whatever you can such as flowers, water bowls, a statue or picture, and so forth, and the rest you can visualise. It is important to understand the meaning behind making these offerings. The point is to overcome ego-clinging. When we practice making offerings, we are practicing to give away what is precious to us, thus we release attachment. Ordinarily we are attached to the sense pleasures, for this reason we offer them. The deity actually has no need or desire for these sense pleasures, but offering them releases our own attachment and we accumulate great merit. As a result of having made offerings, we will experience the result that is similar to the cause in future lifetimes, for example a beautiful complexion, or a long life span, and finally it serves as the cause for attaining awakening.

上師與弟子

有時候，人們會極為貪戀他們的上師，很愛自己的上師，以致必須總是和上師在一起，與上師很接近。他們認為，與上師接近、在上師身邊，將使他們的修持獲得利益、有所進步；而當他們與上師分離時，修持就退步了。因此，他們不想與上師分開，而當上師離去時，他們就想：「現在我們分離了。」

會出現這種情況，乃因為他們只是執著色身。但實際上，如果我們長養對上師的愛與信心、信任，心將會永遠在一起。最重要的是，要有一顆慈愛與利他的心。上師具

有這樣的心，而如果弟子也有這樣的心，兩者之間便沒有距離。弟子與上師兩者的正念和利他心完全一樣。他們的心是相同的，就像世界上的電，或是光。這世界上被稱做光的，只有一件東西，心也是這樣。每一顆心都是相同的。因此，上師與弟子之間其實並無距離。心可以隨時都很親近。

反之，如果弟子對上師缺乏信心、信任、悲心和愛，那麼即使他們總是在一起，也毫無利益。他們還是會起爭執，而不會因此得到任何利益。所以，在許多情況下，與上師的色身相隔越遠，其實是比較好的。

Gar Quote No. 59

Sometimes, people have great attachment to their guru, and they love their guru very much. Then, they always must be together, close with their guru. They think that when they are close to their guru, when he is physically present, then their practice is benefited, and improved - but when they are separated, their practice declines. So they don't want to separate. Then, when the guru leaves, they think, 'Now we are separated.'

That is when one only fixates on the body. But actually, if we cultivate love and faith and trust in the guru, the mind will always be together. Most important is to have a loving and

altruistic mind. The guru has that mind, and if the disciple also has that mind there is no distance. The mindfulness and the altruism of the disciple and the guru are exactly the same. Their mind is the same, just like electricity, or light, in this world. There is only one such thing called light, just like the mind. Every mind is the same. And therefore, there actually is no distance between masters and disciples. The mind can be very close at all times.

On the other hand, if the student lacks faith and trust, compassion, and love for the guru, then even if they are together all the time, it will be of no benefit. They will still argue and there will be no benefit from that. So, in many cases, it is actually better to be, physically, further away from the guru.

愛，就是三昧耶戒

金剛乘修持的根本，就在於三昧耶戒。

我的許多老弟子都知道這一點，但有些新弟子也許還不清楚，要說這個三昧耶戒，它的根本或真正的內涵，就是愛，而這份愛是維繫我們生生世世都能具緣的一份連結。

這份連結是在於弟子與弟子之間、上師與弟子之間，等等。如果我們能不讓這份連結就這麼流逝、就這麼中斷，則這份愛的連結——也就是三昧耶戒，便能讓我們在未來生生世世中再次相逢，彼此利益、互相幫助。

對他人而言，如果我們破壞了三昧耶戒——那份愛的連結，未來就只會彼此傷害。

因此，弟子與弟子之間和上師與弟子之間的三昧耶戒，是非常珍貴而重要的。我們必須持守三昧耶戒，不讓它中斷。另外，由於長久以來我們有著這份善的三昧耶戒，此生才能享有一起修持金剛乘的緣分。為了在未來能不斷互相利益，就有必要一起持守三昧耶戒，不對彼此生起瞋怒或嫉妒。

此外，續部中也教導，如果我們持守三昧耶戒，將可在七世當中獲得最高的成就悉地。

Gar Quote No. 60

The root of Vajrayana practice is the samaya. Many of my senior disciples know about that, but there may be some new disciples, and so the samaya, the root of samaya or the actual samaya, is love, and that love is a bond that keeps us connected throughout many lifetimes. That is a bond between disciples and disciples, and lamas and disciples, and so forth. If we do not let this bond pass, if we do not interrupt this bond of love, which is the samaya, then from lifetime to lifetime in the future, we will meet again and benefit and help each other. For others, if we cut that samaya, that bond of love with each other, then we can only harm each other in the future. And so, the samaya between disciple and disciple and disciple and lama is very precious and important. It is necessary that we observe this samaya and not allow it to be interrupted - also because throughout all time, we have had this positive samaya.

That is why in this lifetime, sharing the connection of practicing the Vajrayana together, and in order to benefit each other again

and again in the future, it is important that all of us observe our samaya, that we do not give rise to anger and jealousy toward each other. And, as it is taught in the tantras, if we observe our samaya, then we will obtain the highest siddhis within seven lifetimes.

And if this is too difficult in a certain circumstance, you can apply the pratimoksha approach, and that is to contemplate the faults of this emotion, understanding that as a result of acting on such an emotion you will fall into the lower realms. You should apply one of these three approaches according to your mental capacity in the moment of affliction. You have to practice according to your capacity, just like a child must wear children's clothes and an adult wears adult's clothes. A child in an adult's cloak would be troubled. In brief, Lord Buddha summarized, "Perfectly tame your own mind; this is the Buddha's teaching."

皈依與加持

當你領受灌頂時，其中一個部分是領受皈依，而了解皈依的意義，有其重要性。我們皈依佛、法、僧，但這意味著什麼？皈依是在為我們引介這個事實——你的自心就是佛。你所皈依的對象，並非是外在的佛或本尊。

你有個智慧的心，能夠了知的心。每個人都擁有這個心，而皈依就是為你引介這個心。那就是佛。如果你有悲心——而每個人或多或少都有悲心，那麼你就擁有法。如果你修持慈愛、忍辱，以及持守這份慈愛與忍辱的正念，那麼你就是僧。皈依並不是在領受一些不清不楚的誓言，而單單是為我們引介自己的實際樣貌和眾生的實際樣貌，因為每個人都擁有心。

至於將灌頂作為加持來領受、而不伴隨持守三昧耶戒，〔這一點，要知道，〕加持與三昧耶戒其實是完全一樣的。你必須深切祈願自己能對每一位眾生懷有慈愛，並捨棄對每一位眾生的瞋心與嫉妒。如果你並未作出這個祈願，便不可能受到加持，因此領受灌頂就毫無意義了。

Gar Quote No. 61

When you receive an empowerment, you take refuge as part of the empowerment process, and it is important to understand what refuge is. One takes refuge in the Buddha, the Dharma, and the Sangha, but what does this mean? Refuge is an introduction to the fact that your own mind is the Buddha. You are not taking refuge in an outer Buddha or deity.

You have wisdom mind, the knowing mind. Everyone has this, and you are introduced to this. That is the Buddha. If you have compassion, and everybody has compassion to some extent, then you have the Dharma. If you practice love, patience, and the mindfulness that holds this love and patience, then you are the Sangha. Taking refuge is not taking some obscure vow. We are just introduced to how we are and how everyone is, because everyone has a mind.

Regarding receiving an empowerment as a blessing rather than with samayas, the blessing and the samaya are exactly the same. You must deeply aspire to have love for everyone and abandon hatred and jealousy toward everyone. If you do not have this aspiration, there is no point in receiving the empowerment, because you will not receive the blessing.

大手印

佛陀曾闡釋大手印的要義，表示它超越了概念和表述，因此無以言詮、超越言詮。它超越了存在與不存在，且無法賦予它任何名稱。它就只是覺性與空性的合一。你必須看著那個想著「我一定要見到大手印」的人，而當你看著那個人的時候，卻一無所見。

舉例來說，這就像是我想找到自己。我可能繞了整個地球一圈尋尋覓覓，最後有人問我：「你在找什麼呢？」我說：「我在找貢秋嘉辰，而且我到處都找過了。」對方說：「但那就是你啊！」最後，我看見我一直都在那裡，那就是我。所以，即使你繞完了整個世界，也找不到大手印的要義。那個在裡面想著「我一定要見到大手印」的人，才是你需要去尋覓的。而當你看著那個人的時候，什麼都看不到。它將變成廣闊的虛空，離於任何所知（所見）與能知（見者）的二元分別。

Gar Quote No. 62

The meaning of Mahamudra was explained by the Buddha to be inexpressible, beyond expression in terms of being beyond conception and description. It is beyond existence and non-existence, and it cannot be given any name. It simply is a union of awareness and emptiness. You must look at the one who thinks, "I must see Mahamudra." And, when you look at that one, there is nothing to be seen whatsoever.

It is just like, for example, if I try to find myself. I could circumambulate the entire planet looking for myself, and then finally, someone asks me, "What are you looking for?" And I say, "I am looking for Konchok Gyaltsen, I am looking everywhere." And then they say, "But that's you!" And then finally, I see that I have always been there. It is me. So even if you circumambulate the entire world, you cannot find the meaning of Mahamudra. The one inside who thinks, "I must see Mahamudra", is the one you need to look at. And when you look at that one, you will see nothing. It will become like the expanse of space, free from any duality of something to be seen or someone to see.

禪修

禪修時，你必須觀察的是心。不要將太多注意力放在身體的動作上，而要專注於心。當各種念頭生起時，無論貪、瞋、善或不善，在這些念頭之前會先有個覺性，而你必須認出這個覺性。當念頭尚未消失，有個覺性可以認出這些念頭。這就是你必須要認出的、必須要培養的。

至於念頭，你所必須做的就只是將它們放下，將它們像垃圾一樣丟棄。你必須培養穩定的覺性，它可以認出所有生起的意念。之後，當覺性最終變得穩定時，所有的念頭、煩惱、痛苦，全都能透過這份覺性而克服、消除。如果覺性還未能很強而有力，你便依然會攀執於所欲的快樂，但同時，正念卻還無法克服你所不欲的痛苦。因此，你必須串習這個能認出、看見所有生起念頭的正念，最終，透過穩定的正念，便能克服所有的概念以及痛苦。

Gar Quote No. 63

When you meditate, you must observe your mind. Don't focus so much on the movement of the body, but focus on the mind. When all kinds of thoughts arise - attachment, anger, or virtuous and non-virtuous thoughts - there is an awareness that precedes these thoughts, and that awareness you must recognize. The thoughts do not yet disappear, but there is an awareness that recognizes these thoughts. That you must recognize. That is what you must develop.

As for the thoughts - you have to just let them go, throw them away like garbage. You must develop stable awareness that recognizes all mental arisings. Then, when that eventually becomes stable - all those thoughts, afflictive emotions, and suffering - you will be able to overcome, eliminate, though this awareness. If the awareness is not very powerful, you will still cling to the happiness that you want, but your mindfulness will not be able to overcome the suffering that you do not want. So, you must habituate this mindfulness that recognizes, that sees all the thoughts that appear, and eventually through sustaining mindfulness, you will be able to overcome all conceptuality and suffering.

我

身體不是「我」；身體是無常的，它是因緣和合所成，因此，我們在身體裡找不到「我」。我們可能因而認為「我」是心，所以你應該反觀自心，想辦法在中心找到「我」。當你反觀自心，找不到「我」，但卻有著你對朋友的愛。之後，內心將生起一種很奇怪的感覺。你會想：當心看著心，並且看著自然在那裡的愛，雖然它不可見，但愛遍佈一切。它就有如虛空，但不可得，你找不到它。它沒有形體。當你看著你對那位朋友的愛時，你的愛和他的愛是一樣的。

因此，我們其實是無二的，並非分離的。你愛那個人，而那個人也愛你。這一份愛是相同的。我們的身體將會毀壞，但心只有一個。而我們的心是同一個，就如世界上只有一種東西叫做水一樣。當我們了解這一點時，便能了解自、他的主、客無二。因此，首先應該要這樣禪修：想著兩個人，並了悟我們其實是同一個。雖然我們的身體顯現為二，但我們的心其實是同一個。若能如此禪修，就可以了解我們的真實本性。

Gar Quote No. 64

The body is not the "me"; the body is impermanent, it is a compound and therefore we can't find the "me" in the body. We may then think that the "me" is the mind, so you should look inside your own mind and try to find the "I", the "me" in the mind. When you look inside your own mind, there is no "I" to be found there, but there is the love that you have for your friend. Then, a very strange feeling will arise. You will think: when mind watches mind and looks at the love that is naturally there, although you cannot see it, there is a pervasive love. It is just like space but you can't obtain it, you can't find it. It has no form. When you look at the feeling of love that you have for that friend, your love and his love are the same.

Hence, we are actually non-dual, we are not separate. You love that person and that person loves you. This love is the same. Our bodies will be destroyed but there is only one mind. Our minds are one, just like there is only one thing called water in the world. When we understand this, we will understand the non-duality of subject and object of self and others. This is how we should first meditate: thinking of two people and realizing that we are actually one. Although our bodies appear as two, our mind is actually one. If we meditate in this way, we can understand our true nature.

傳承的加持

佛法的修持為慈悲與智慧雙運。經由偉大祖師的傳承，我們獲得慈悲與智慧的功德。當我們以虔敬心憶念過去某位具有大智大悲的上師時，藉由不間斷的傳承加持力，他的功德將傳入我們的心中。這是因為，儘管祖師的身體已滅，他們的心卻從未死亡。他們的心仍然如虛空般遍佈一切處。因此，不論是誰，只要以虔敬心憶念他們的偉大功德，就可以趨入他們的心。這就是為何我們的傳承稱作「實修加持傳承」。這一方面，科學家尚未有所發現。這是「密咒」或「金剛乘佛教」的意義，所教導的是依於虔敬心便可領受上師的加持與功德。「密咒」之所以為「密」，並非因為修持者要避免向他人洩漏內容，而是因為它難以了悟。如果不做修持，就無法了悟。

Gar Quote No. 65

In Buddhism, one practices a union of compassion and wisdom. And through the lineages of the great old masters, we obtain the qualities of compassion and wisdom. When we think with devotion of a past great teacher who has great wisdom and compassion, his/her qualities will be transmitted to our minds through the power of the unbroken lineage. That is because although the bodies of the old masters have died, their minds have never died. Their minds continue to remain as pervasive as space. Thus whoever thinks of their great qualities with devotion will access their minds. Thus, our lineage is called the "practice lineage of blessings." This is something that scientists have not discovered. It is the meaning of "Secret Mantra," or "Vajrayana Buddhism," which teaches that depending on devotion one can receive the blessings and qualities of the guru. It is not called "Secret Mantra" because it is something that one tries to keep from others, but it is called "Secret" because it is difficult to realize. If one does not engage in its practice it cannot be realized.

若無菩提心，本尊便如死屍

即使受過許多灌頂，若你了解本尊的自性，就會知道僅僅修持一位本尊便已足夠。若能真誠修持一位本尊，便可成就一切本尊的本質。事實上，專注修持一位本尊是比較好的，因為如此較有助於串習本尊而達到不忘本尊的程度。成就本尊，意指絕對不忘本尊，也就是本尊永遠在你心中，從未與你分離。由於本尊總是在你心中，你便成為那位本尊。如果你從未與本尊分離，那麼在死後的中陰時，你也會記起本尊，因而證得本尊的報身相，獲證佛果。

有時候，人們會擔心領受太多灌頂，因為他們認為自己沒辦法持守那麼多三昧耶。事實上，如果你修持慈心、悲心與正念的根本三昧耶戒，那麼即使只持誦一位本尊的心咒，便是持守了所有本尊的三昧耶。為了要瞭解這一點，就必須瞭解本尊的本質。如果你認為本尊都是各自獨立的，就會有矛盾。實際上，一位智慧尊的力量，在所有本

尊之中也都擁有。不同本尊的示現，乃為因應有情眾生各種不同的想法和傾向，但其實所有本尊的自性都是同一個。所有本尊的自性就是菩提心。因此，如果你修持菩提心和正念，並且只持誦一位本尊的心咒，便是持守了所有的三昧耶。如果你不修持菩提心和正念，則不論持誦多少不同的咒語，都並未因此而持守三昧耶。這是因為菩提心乃本尊的命力所在。若無菩提心，本尊便如死屍。

然而，每天至少要修持一位本尊，這是必須的。在很多灌頂的法本中，於複誦三昧耶段落時都會提到，行者必須要持誦該位本尊的心咒。不過，每一本法本都必須要這麼說，因為往昔大師們在只領受該灌頂後就終其一生地修持它。基於此，在各個灌頂法本中一定要提到這一點。但對於今日的我們而言，既然大家都領受了這麼多灌頂，關鍵則在於了解灌頂的意義和本質。有道是：「本智空界中，眾佛乃為一。」

Gar Quote No. 66

Even though you have received many empowerments, if you understand the nature of the deity, you understand that it is sufficient to only practice a single deity. By practicing a single deity genuinely, you are accomplishing the essence of all deities. In fact, it is better to focus on the practice of just one deity, because then it will be easier to habituate to the deity to the point where you will not forget about the deity. To accomplish the deity means to never forget about the deity, it means that the deity always remains in your mind, it never separates from you. As it is always in your mind, you become the deity. If you never separate from the deity, you will also remember the deity in the Bardo after death, upon which you will attain enlightenment into the samboghakaya form of the deity.

Sometimes, people worry about receiving too many empowerments because they think that they cannot keep all the samayas. Actually, if you practice the root samaya of love, compassion and mindfulness, you are keeping all samayas of all deities, even if you only recite the mantra of one deity. In order to understand this, you must understand the essence

of the deity. If you think that the deities are all separate, there will be a conflict. Actually, the power of one wisdom deity is contained within all deities. Various deities appear in order to suit the various thoughts and inclinations of sentient beings, but actually their nature is one and the same. The nature of all deities is bodhicitta. Therefore, if you practice bodhicitta and mindfulness, and only recite the mantra of one deity, you are keeping all your samayas. If you do not practice bodhicitta and mindfulness, no matter how many different mantras you recite, you are not keeping your samayas. That is because bodhicitta is the very life-energy of the deity. Without bodhicitta, the deity is like a dead body.

However, it is necessary to practice at least one deity on a daily basis. In the various empowerment texts, it is mentioned in the section of repeating the samaya that one must recite the mantra of that deity, but this must be mentioned in each sadhana because in the old days the masters would only receive this one empowerment and then practice this for the rest of their lives. For this reason, it must be mentioned in each empowerment text. But for us, since we receive so many empowerments nowadays, it is crucial to understand the meaning and essence of the empowerment. It is said: "In the expanse of primordial wisdom, all the Buddhas are one."

累積福德，能證得二諦雙運

當我們修持了二種資糧，也就是離於自我中心時，心的證悟功德將自然得以了證與蘊露。

實際上，自我中心的對治為慈與悲。累積福德可去除心意上的一切遮障，其結果為證得智慧，也就是本初覺性。所以，累積福德作為起因，它乃是我執心念與煩惱情緒的對治。

累積資糧分為兩種：具概念與非概念的。蓮花生大士說：「見地高廣如須彌，行為細膩如塵沙」（見地就算是高如天空，行止仍必須細如麵粉）。我們必須避免任何會傷害有情眾生的行為，並從事所有能利益有情眾生的行為。此乃六波羅密多的行持。這是第一種，具概念分別的資糧累積。

其次，非概念分別、究竟的資糧累積，則是了悟二諦雙運的意義。首先，我們必須培養在世俗諦上對一切有情眾生的慈與悲，懷著如此的心，即使僅僅持誦一句六字大明咒，它都能遍及一切有情眾生，福德不可思議。其後，當你觀修見地，也就是自心本性時，將能證得空悲雙運的勝義諦。

密勒日巴曾說，在了悟二諦雙運、空悲雙融之外，並無其他的自他無二可證。

Gar Quote No. 67

When we have practiced the two-fold accumulation - when we separate from self-centeredness - then naturally the mind's enlightened qualities will be actualized and revealed.

In reality, the antidote to the self-centered mind is loving-kindness and compassion. Accumulating merit removes all mental obscurations, and its result is the achievement of wisdom, primordial awareness. So, the cause is accumulating merit, which is an antidote to the self-grasping mind and the afflictive emotions.

There is both a conceptual and non-conceptual accumulation. Guru Rinpoche said that "although the view is as high as the sky, the conduct must be as fine as flour." We must refrain from causing any harm towards any sentient being, and we must engage in actions that benefit sentient beings. This is the

conduct of the six paramitas. So, that is first, the conceptual accumulation.

Then, the non-conceptual or ultimate accumulation is realizing the meaning, the union, of the two truths. First, one must cultivate the conceptual truth of love and compassion for all sentient beings - and with that mind, even if you recite only a single Om Mani Padme Hum, it will pervade all sentient beings; the merit is inconceivable. Then, when you meditate on the view, the nature of your mind, you will realize the ultimate truth, the union of emptiness and compassion.

Milarepa said that apart from realizing the union of the two truths, or emptiness and compassion, there is no separate accomplishment of the non-dual purpose of self and others.

若遇貪愛緣境，轉而認出煩惱本貌

我們應該努力認出所有在心中生起的念頭，並思維它們造成的結果。比如，假設我是真正的大手印行者，當憤怒等負面情緒生起時，便會在那一刻就認出它。我也會認出它具有使人投生惡道的力量。對於這一點，我們不只要有知識上的了解，還要透過機警的正念覺知來作修持。

舉例來說，你在店裡購物，看見許多令人歡愉的事物，包括衣服、鞋子、渴望的物品等等。你的心受到這些事物所吸引，如果當下無法認出心中生起的貪欲，便可能會購買

各式各樣的東西。我們取得許多的物品，認為它們會帶來快樂。但事實上，由於未能認出負面情緒而隨之起舞，我們可能認為自己不過是在累積物品，然而其實卻是在累積未來痛苦的因。

反之，如果我們遵循密勒日巴的建言，在遇到貪愛緣境的剎那認出自己的執著；也就是在負面情緒生起的那一刻，把心轉而向內觀察負面情緒的本身，便會發現自己並無理由要對自行生起的欲望採取任何行動。

Gar Quote No. 68

We should make an effort to recognize whatever thoughts arise in the mind and to contemplate their fruition. For example, if I am truly a Mahamudra practitioner, then when a negative emotion like anger arises, I will recognize it at that moment. I will also recognize that it has the power to cause a lower rebirth. It is necessary not only to understand this intellectually, but to put it into practice through our own vigilant mindful awareness.

For example, if you are shopping in a store, you will see many delightful things, clothing and shoes and objects of desire. The mind is attracted to these things. If we don't recognize that attachment arising in the mind, then we can purchase

all kinds of things. We obtain many objects thinking this will cause happiness. But in fact, by not recognizing the negative emotions and instead acting upon them, we may think we are accumulating objects, but what we are really accumulating is causes of suffering for the future.

If on the other hand, we follow the advice of Milarepa, who said to recognize attachment when meeting desirable circumstances - if at the moment of the negative emotions' arising, we turn the mind inward upon itself, then we will see that there is no reason to act upon a spontaneous arising of desire.

淨化惡業、累積福德的因：菩提心

修持的精要其實是心的本身，要在心中累積善根。

當我們持守要令眾生解脫的承諾時，會持續不斷地為了眾生而行。我們不會做任何行為而只為了利益自己。就連身上最細微的毛孔，也不會有只為己利的這種想法。實際上，我們採納的是一種廣大的心量——即使有必要投生下三道，也沒關係。我所做的一切都是為了利益他人。

當我們具有這樣的心態時，身、語、意的一切活動都將變得良善。我們應該不斷憶念生起菩提心的功德，菩提心能將我們安置於道上，也能成為我們淨化惡業、累積福德的因，我們應該因此而感到隨喜。

Gar Quote No. 69

The essence of practice is really in the mind itself, it is accumulating virtue in the mind. When we hold to the commitment that we have made to liberate beings, we continuously act on their behalf. We don't act in order to benefit just ourselves in any way. Not even with the smallest pore of our skin do we wish to bring benefit to ourselves alone. In fact, we take the vast mind that says - even if I need to take rebirth in the three lower realms that is fine. Everything I do is for the benefit of others.

When we have this kind of mindset, then all of our activities of body, speech, and mind become virtuous. We should recall again and again the qualities of generating bodhicitta, that it establishes us on the path, that it becomes a cause for us to purify negativities and accumulate virtue, and we should rejoice accordingly.

禪修，不只是對空性的了知

為了要如理如法地禪修，以便能實際生起我們稱為證悟的全然覺醒狀態，不可或缺的要素之一便是菩提心，也就是覺醒心、令一切有情眾生解脫成佛的利他願、覺醒勇者的菩薩心。事實上，特別是就修行與正確的禪修而言，在你的心相續中最急需充滿的東西便是菩提心，它是最迫切需要的東西。菩提心、珍貴的覺醒心、覺醒勇者的心態，是構成佛法的八萬四千法門與修持之根本教法。

若無菩提心，不論你做什麼修持都是以我執、自我珍愛為基礎，而那便成為我執心的造作。這就是菩提心之所以絕對不可或缺的原因，也正是禪修之所以不只是能認知空性之覺知、知識、了知的原因。它也是對一切有情眾生充滿熱誠的慈與悲。

Gar Quote No. 70

In order to meditate properly - that is, in a manner that actually produces the state of complete awakening we call enlightenment - the one indispensable ingredient required that you cannot do away with is bodhicitta. This is the mind of awakening, the altruistic aspiration to liberate all sentient beings in enlightenment, the mindset of the awakened warriors, the bodhisattvas. In fact, that is what you need your mind stream to be permeated with most desperately; that is your most desperate need, especially in terms of practice and proper meditation. Bodhicitta, the precious mind of awakening, the mindset of the enlightened warriors, is the root teaching of the 84,000 sets of teachings and practices that comprise the Buddhadharma.

Without bodhicitta, whatever practice you engage in is grounded in ego-grasping, self-cherishing, and is a fabrication of the ego mind. That is why bodhicitta is absolutely indispensable, and that is why meditation is not just awareness, or knowledge, or the knowingness that cognizes emptiness. It is also passionately loving and compassion toward all sentient beings.

皈依三寶，乃是成佛的基礎

當我們皈依真實的皈依處——三寶時，應該要清楚地了解佛、法、僧三寶的功德。儘管所有證悟的佛陀皆具廣大的功德，今天我僅用最簡要的方式來說明。每當我們皈依三寶時，都應該知道，即使是持誦一句咒語所累積的善德，都會因三寶的加持而增長百倍。

第一個皈依處為佛，具有三種主要的功德。首先是智慧，意指在達到圓滿證悟的境界時，對於輪迴與涅槃的一切現象，有清楚與完整的了知，而它將是為眾生帶來無量利益的基礎。佛的第二個主要功德，是對一切有情眾生所具的極大慈悲。在建立了智慧之後，將能無有例外地看見一切眾生的痛苦，並以此為基礎而開展對眾生的慈悲，希望眾生完全遠離痛苦。由於這份對眾生的情感是如此強烈，因此被描述為猶如母親對待獨子般的情感。第三個功德是證悟的事業。為了讓一切有情眾生享有安樂、遠離痛苦，圓滿證悟的佛陀以其證悟事業示現無量的化身，直到輪迴空盡為止。

第二個皈依處為法。一切有情眾生都會遇到各種不同的問題、困難、痛苦等等。「法」是由佛陀親自宣說、關於如何從痛苦中解脫的方法，並且是修行的明確方式。如果有人生病了，他會仰賴醫生並遵從醫囑服藥以便得到痊癒。佛法也是如此，它像是清除眾生心病之苦的藥。因此，我們皈依法，作為令一切眾生解脫輪迴痛苦的方法。

第三個皈依處為僧。當我們聆聽佛法，對佛法產生信心與信念、因而真心誠意地予以尊崇時，我們便成為佛法的修持者，也就是僧。僧的藏文是「根敦」，意指聚集或累積善德的人。這不僅包括佛法的弟子，也包括我們的善知識、引導者和上師們。這是對於佛、法、僧三寶的簡要解釋。

我們在皈依時，其實是在培養基礎，也就是獲證佛果的因。在皈依之外，我們必須培養自心本性的正念覺知。每當我們這麼做的時候，就是在修持佛陀所教導的佛法。當此正念覺知與對眾生的慈悲結合時，修持便得以圓滿。此時，我們就成為第三個寶，也就是僧。

Gar Quote No. 71

When we take refuge in the Triple Gem, the actual refuge, we should have a clear understanding of the qualities of the Triple Gem, the Buddha, Dharma, and Sangha. Although the enlightened buddhas have vast qualities, today I will describe them only in the briefest way. Whenever we take refuge in the Triple Gem, we should be aware that the virtue we accumulate from saying even one mantra, for example, is multiplied 100-fold by the power of their blessings.

In regards to the first refuge, the Buddha, there are three principal qualities. First is wisdom - when the state of full enlightenment is attained, one has a clear and complete knowledge and understanding of all phenomena of samsara and nirvana. This becomes the basis to bring immeasurable benefit to beings. The second principal quality of the Buddha is a very loving kind of compassion towards all sentient beings.

Having established this wisdom, one sees the suffering of all beings without exception. On this basis, one develops loving compassion towards all beings. The wish for them to be completely free from suffering, this feeling towards beings is so strong that it is said to be like that of a mother towards her only child. The third quality is enlightened activity. In order to bring about the happiness and freedom from suffering on sentient beings, a fully enlightened Buddha, through his or her own enlightened activities, manifests limitless nirmanakaya emanations until all samsara is emptied.

The second refuge is that of the Dharma. Now, all sentient beings encounter various problems, difficulties, suffering and so forth. The Dharma is the method, spoken by the Buddha himself, about how to liberate oneself from these sufferings. These are the clear methods for practice. If one is sick, one

relies upon a doctor and takes medicine that is prescribed in order to clear away the sickness. So it is with the Dharma teachings -they are like a medicine that clears away the illness in the mind, which is the suffering of beings. Therefore, we take refuge in the Dharma as the method of liberating all beings from the suffering of samsara.

With regard to the third object of refuge, the Sangha, whenever we hear those Dharma teachings, when we generate faith and belief in them, authentic respect for them, then we become practitioners of this teaching - we become the Sangha. The Tibetan word for Sangha is "gendum," which means those who are gathering or accumulating virtue. This includes not

only disciples of the Dharma teachings, but also our spiritual friends, our guides and masters. This is a brief explanation of the outer Three Jewels - Buddha, Dharma, and Sangha.

When taking refuge, we are really cultivating the foundation, the cause of attaining Buddhahood. Beyond taking refuge, we must cultivate mindful awareness of the nature of mind. Whenever we do this, we are really practicing the Dharma taught by the Buddha. When this mindful awareness is combined with loving-kindness and compassion for beings, then our practice is complete. At that time, one becomes the third jewel, the Sangha.

騎上慈悲之馬，證悟功德將日益增進

我們必須了解，佛性和其智慧本來就在自己的心中。許多偉大的學者和上師皆曾對此做過廣詳的解釋，但它其實非常簡單。它就是那份投注於世間、出世間所有活動的覺知。它就是思維「我必須做這個、那個，到這裡、那裡」者，或是思維「科學家們建造飛機、改善世界，還做著這個、那個」者。我們必須認出，它就是那份投入所有這類活動、進行所有這類事情的覺知。

如果我們以我執之心騎乘我執之馬，只會在輪迴中不斷向下沉淪、不停徬徨流轉。但是，若能騎上慈悲之馬，便能在佛的證悟功德方面日益增進，從化身、報身，到法身，持續向上前進，直至圓滿證悟。

另一個例子是大樹。樹的下半部、根部，代表下三道和我執、我執的痛苦。如果有我執，我們將一直停留在樹的下半部。但是，若能生起利他之心，就能上升到樹的上半部，也就是枝和葉、花和果等等。樹就只有這麼一棵，它的基底也只有一個。如果我們停留在根部，將因為我執之心而經歷極大的痛苦與艱難。然而如果我們能夠提升，便可帶來他人的利益及自身的安樂。而其基礎、基底就只有一個，那就是佛性。

Gar Quote No. 72

We must understand that Buddha nature and its wisdom are inherent in our minds. It is extensively explained by many great scholars and masters, but it is very simple. It is just that awareness that engages in all these activities, worldly or dharmic. It is the one who thinks "I must do this, do that, go here or there," or "the scientists building planes and improving the world doing this and that". It is just that awareness engaging in all these activities and doing all these things that we must recognize.

If we ride the horse of self-grasping and merge the mind with self-grasping, we will only go down further and further into samsara - we will have to continue wandering in samsara. But if we ride the horse of loving-kindness and compassion, we

will go more and more through the enlightened qualities of the Buddha: the nirmanakaya, then the sambhogakaya, then the dharmakaya - we will go up to complete enlightenment.

Another example is like a big tree. The lower part, the roots, represents the lower realms and self-grasping, the pain of self-grasping. If there is self-grasping, we will always abide at the lower part of the tree. But if we give rise to the altruistic mind, then we go up to the higher parts of the tree - the branches, the foliage, the leaves, the flowers and fruits and so on. There is still just one tree, one single ground, but if we abide at the bottom, we experience great suffering and great difficulty from the self-grasping mind, but if we go up, we bring about the benefit of others and our own happiness. The basis, the ground, is a single one - Buddha nature.

自心本性恆時不離慈悲與空性

對於自心本性，百位學者和千位瑜珈士可能會有各自的說法，但這一切都可以用吉美林巴的法教作為總結。那就是：自心應恆時不離慈悲，慈悲應恆時不離空性，正念覺知則應恆時不離空性。此乃關鍵教導。

Gar Quote No. 73

A hundred scholars and a thousand yogis can say all they want to say about the nature of mind. But all can be summed up by this teaching of Jigme Lingpa. The mind should never be separated from loving kindness and compassion. Loving kindness and compassion should never be separated from emptiness. And mindful awareness should never be separated from emptiness. These are the key teachings.

了解業力，因而能調伏自心、生起慈悲

由於我了解業力，才能不被戰亂中的痛苦所擊垮，並能忍受煎熬而創造未來的安樂。對於業力的了解，讓我獲得了自主，且如今時時刻刻都能安樂。最重要的乃是要了解：業力就在你的心中。佛陀說：「徹底調伏自心，此為佛法教。」佛陀並沒有說：「徹底調伏他人的心。」我們必須要清淨的是自己的心。當你清淨自心時，必須藉由家人、朋友等生活週遭的對象來開始進行。

我極其希望你們所有人都能將此銘記於心，並對彼此生起慈悲。要愛你的父母、老師、國家，並將這份愛擴及一切

有情眾生。我們將來都會死，即使累積了幾百萬元也沒有用。到那個時候，只有這顆慈愛的心才是重要的，這顆心會生生世世伴隨著我們。因此，我極其希望你們保有這顆慈愛的心。

雖然我今天無法親自和諸位相處，但我的心與你們同在。祈願你們每個人都能生起愛與善的心。為了全球的和平與安樂，我們正在亞利桑納州進行千手千眼觀音菩薩的八關齋戒，祈願眾生都能生活在沒有戰亂的和諧當中，並生起慈悲之心，因而遠離一切痛苦。

Gar Quote No. 74

Understanding karma, I was not overwhelmed by suffering in the war. I was able to tolerate and create happiness for the future. Through understanding karma, I have attained independence and am now happy at all times. It is most important to understand that karma is within the mind. The Buddha said, "Perfectly tame your own mind. This is the Buddha's teachings." The Buddha did not say, "Perfectly tame others' minds." We must purify our own mind. When you purify your mind, you must begin with those who surround your every day, your family, friends, etc.

I have great hopes that all of you will take this to heart and give rise to kindness and compassion for each other. Give rise to

love for your parents, your teachers, and your country, and then expand this love for all sentient beings. In the future, when we die, even if we have accumulated millions of dollars, it will be useless. At that point, only a mind of love will be important. This mind will stay with us throughout all lifetimes. Therefore, it is my great hope that you hold on to this mind of love.

Although I cannot be with you today physically, my mind is with you. I pray that all of you will give rise to love and a kind heart. We are engaging in a Nyungne retreat here in Arizona for the sake of the peace and happiness of this world, so that beings may live in harmony free of warfare, and so that all beings will give rise to a mind of love and compassion and thus be free of all suffering.

菩薩在見與修之中成就六波羅蜜

菩薩在見與修的狀態中，是以六波羅蜜來利益他人。當菩薩全然處於本自覺知的狀態時，毫無執念，是為佈施波羅蜜；毫無貪執，是為持戒波羅蜜；毫無恐懼，是為忍辱〔波羅蜜〕。在這種本自覺知的境界中，沒有任何奮力——毫無勤作，單純處於本自覺知的狀態，是為精進波羅蜜。本自覺知處於自性之中，是為禪定波羅蜜。自然出現的智慧，超越時間，是為智慧波羅蜜。

Gar Quote No. 75

When bodhisattvas are in the state of view and meditation, they engage in the six paramitas to benefit others. When such a being is absolutely in the state of self-awareness, there is no fixation whatsoever. That is the paramita of generosity. In that state, there is no attachment at all. That is the paramita of moral ethics. Being in that state, there is no fear. That is patience. In the state of self-awareness, there is no effort – making no effort at all, but simply being in the state of self-awareness is the paramita of diligence. The self-awareness, being in its own nature is the paramita of meditative concentration. Naturally occurring wisdom, which is timeless, is the paramita of wisdom.

最好的上師

世俗菩提心立基於對因果業力的了解，究竟（勝義）菩提心則立基於見到煩惱的本質。當你見到煩惱的本質為空，那便是究竟菩提心；此時，你就超越了這些概念。由於究竟菩提心超越概念，所以因果業力並不會影響究竟菩提心。但是在你了悟究竟菩提心之前，仍必須相信因果業力。在那之前，你還應該修持各種善行。唯有在你了解自心本性為空的時候，究竟菩提心和世俗菩提心才會合而為一。到了那時，你將對尚未見到自心本性的人生起大悲心，因而使得世俗菩提心和究竟菩提心合而為一。

當你修持究竟菩提心時，要禪修的是自心本性。密勒日巴曾說，這個本性是我們的平常心（ordinary mind，大手印

用語)。帝洛巴則說，當你看著心的時候，沒有可被看見的東西。這個教授對你來說可能並不陌生，但是對剛接觸佛法的人而言則可能從未聽聞。對於初學者，當你禪修時，不應該追逐念頭，只要認出它們即可。透過如此的練習，你將逐漸生起覺受，並得以瞥見心的本性。

如果你信任自己的上師，在你看著自心本性時，也可以憶念上師，或是密勒日巴的恩慈。如此，〔那份〕虔敬與認出自心的禪修，兩者便可以相輔相成。噶舉派尤其強調虔敬。若能對上師具有虔敬，將可以即生獲得證悟。上師有兩種，外在上師與識得自心。兩者相合，便是最好的上師。

Gar Quote No. 76

Relative bodhicitta is based on the understanding of cause and effect and karma. Absolute bodhicitta is based on seeing the nature of afflictive emotions. When you see their nature is emptiness, that is absolute bodhicitta. Then, you are beyond these concepts. Cause, effect and karma do not affect absolute bodhicitta because absolute bodhicitta is beyond concept. But until you have realized absolute bodhicitta, you must believe in cause, effect, and karma. Until then, you should practice virtuous actions. The unity of absolute and relative bodhicitta will happen when you understand emptiness as the nature of the mind. At this time, you will develop great compassion for those who have not seen it. So at that point, relative and absolute bodhicitta unite.

When you practice absolute bodhicitta, you meditate on the nature of your own mind. Milarepa has said that this nature

is our ordinary mind. Tilopa says when you look at the mind there is nothing to be seen. This may be a familiar teaching to you, but those new to the dharma may not have heard it. For beginners, when you meditate you should not chase after your thoughts, just recognize them. Through practicing in this way, experience develops and you get a glimpse of the nature of mind.

If you have trust in your teacher, when you look at the nature of your own mind, you can also think of him or her, or remember the kindness of Milarepa. Then that devotion and the practice of recognizing the mind can work together. Especially in Kagyu, devotion is emphasized. Having devotion to the guru, you will gain enlightenment in this life. There are two teachers, the outer teacher and recognizing the mind. The combination of these two teachers is the best teacher.

如何對待怨敵

噶千仁波切對吉天頌恭「尤其於我生恨之怨敵」迴向文的開示

當我們念誦法本中的這段祈願文時，應該思量所謂敵人、作障者、加害者的本質。我們應該自問：「他們究竟從何而來？」如果我們在過去世未曾造下惡業、種下惡因，現在就不可能嚐到受人傷害的後果。

如果能認清這一點，了解到自己對這些眾生虧欠業債，那麼，與其對他們生起瞋恨，我們反而要將其視為比父母還更慈愛待己的對象（因為他們給了我們清淨惡業和修持忍辱的機會）。對於這些給予我們機會清淨惡業與遮障的眾生，我們還可培養一種甚至能將自己身體和生命精華都獻給他們的願心。所以，當我們讀誦這一段祈願文時，應該

校註：此篇為吉天頌恭所著迴向文中的一段，收錄於美國噶千佛學會修持法本 *Drikung Opening Prayers*，堪千昆秋嘉稱仁波切於《放下，但不放棄：〈寶藏諫論〉首部曲》（英文版 *A Complete Guide to the Buddhist Path*, 223 頁）中列為生起願菩提心的首篇祈願文，全篇英譯見於 <https://www.facebook.com/KhenchenKonchogGyaltshen/posts/338477312896106>；噶千仁波切對此另有重要的開示，詳見：「噶千仁波切關於吉天頌恭願文的開示」http://garchen.tw/Teachings/More_Teachings_Content/31（台灣噶千佛學會官網）。

致力將這些我們通常視為敵人的眾生，看作是自己慈愛的雙親。這些傷害我們的眾生不僅現在於我們來說相當慈愛，未來也是一樣，尤其當我們面臨死亡時，更是如此。如果我們慣於將眾生都視為敵人，認為大家都會加害於我，則將來，尤其在臨終時，心中所顯現的一切現象都會被當作敵人。

佛陀曾經教導，真正的敵人是憤怒本身，且可以透過修持忍辱來戰勝。因此，在我們如此祈願時，要生起安忍，最終而能生起對敵人的慈愛與菩提心。這是修持安忍以及了悟大手印的基礎。

附錄：法本相關段落的翻譯~~

一切如母有情眾，尤其於我、我所生恨之怨敵，
加害眾生作障者、迷惑眾生魔羅等，以及種種之魔眾，
皆能得樂且離苦，各個迅速而得證，無上正等勝菩提。

Gar Quote No. 77

Garchen Rinpoche's commentary on "especially those
enemies who hate me" prayer.

Whenever we recite this prayer from our prayer book, we should contemplate the nature of these so-called enemies or obstructers, beings who do harm. We should ask - where do they really come from? If we had not created the cause in our former lifetimes by our negative actions, then there is no way we could experience the present fruition of people doing harm to us.

If we recognize this, if we understand that we owe these beings a karmic debt, then instead of having aversion towards them, we can recognize them as being even more kind than our own parents [because they afford us the opportunity to purify our negative karma and to practice patience]. We can cultivate a willingness to offer them even our own body, our very life essence to those who give us this opportunity to purify our

negativities and obscurations. So, as we read this prayer, we should make great effort to recognize those beings we would ordinarily consider enemies to be our kind parents. Not only are these beings who do harm really kind to us in the present, but they are also kind in the future and especially at our time of death. If we have the habit of perceiving beings to be enemies, if we have the habit of thinking that people are doing harm to us, then in the future and especially at the time of death, all phenomena that appears in the mind will be seen as enemies.

The Buddha himself taught that the real enemy is anger itself, which is conquered through practicing patience. Therefore, when we pray in this way, we generate patience and eventually loving-kindness and bodhicitta towards them. This is the foundation for practicing patience and realizing Mahamudra.

**May all mother sentient beings, especially those enemies who hate me and mine,
obstructers who harm, misleading maras, and the hordes of demons,
experience happiness, be separated from suffering,
and swiftly attain unsurpassed, perfect, complete, and precious buddhahood.**

信心與虔敬之分

信心其實就是愛：愛你的上師，喜歡你的上師，信任你的上師等等。這是信心的體驗。虔敬則是當你看見上師美好的功德，並對他生起無比的尊敬，乃至從不忘失他所教導的一切。當你對上師有著如此的信任、愛與虔敬時，便會隨時憶念他的教誨。信心和虔敬也許相似，但卻不同。

首先，我們要生起信心，透過信心而生起虔敬。我們對各個上師都具有信心、信任、尊敬，但只會對少數上師具有虔敬。信心基本上是指喜歡某個人，而且不只如此，你是因為他的不平凡而感到喜歡，而他充滿了加持，有著神聖的一面。當你覺得自己強烈地喜歡某位崇高的人，乃至全身汗毛直豎，如此的信心將會讓你和根本上師產生心與心的連結，先前生起的信心此時便轉化為虔敬，且使你熱淚盈眶。這並非你早先所生起的信心，而是心與心的相融。

〔藏文英譯：扎西蔣揚林學會〕

Gar Quote No. 78

The Difference Between Faith (Tepa) and Devotion (Mogu). Tepa is actually love - loving your lama, liking your lama, and trusting your lama, etc. This is the experience of Tepa. Mogu is when you see the wonderful qualities of your lama and generate a great deal of respect for him or her to such an extent that you will never forget anything the lama teaches you. When you have so much trust, love and devotion to the lama, you will always remember his or her words. Tepa and Mogu may seem to be similar, yet they are different.

First, we have Tepa, and out of this, we are able to generate Mogu. We have Tepa - faith, trust, and respect - for all lamas. Mogu, however, we have for just a few. Tepa basically means liking someone, but it is much more than that. You like someone because that person is not ordinary. That person is full of blessings; there is something holy and sacred about that person. When you are struck with this kind of feeling toward a sublime being to the extent that even the bodily hairs stand on end, when you have that kind of Tepa. There is a mind-to-mind connection with your root lama and the previously arisen Tepa is now transformed into Mogu. Tears come to your eyes. This is not like the Tepa in the earlier days, but rather there is mind merging with mind.

[Translated by Tashi Jamyangling]

恆時不離菩提心，將可成就真正的本尊

佛陀教導了八萬四千種不同的法門，究其精髓，會發現一切教法的根本乃是覺醒心，也就是所謂的菩提心。菩提心是我們一切安樂的因，它是慈與悲。首先，不論由誰來解釋教法，對我們來說最重要的就是擁有正確的動機，也就是廣大的菩提心。接著，我們運用廣大的方便，達到金剛乘的究竟意義；但我們必須先生起菩提心，行持真正的菩提心。最後，則必須以菩提心，為了利益一切有情眾生而迴向善德，願他們得以在初、中、後都獲得安樂。這是我在這裡所要強調的重點，也就是必須培養慈與悲。

所以，當我們在講述、聆聽、禪修與修持佛法時，都應該要有正確的發心。首先說到講述，講述佛法的上師首先必須要有利益等空一切如母有情眾生的動機。他必須具有希求眾生都獲得安樂、遠離痛苦的願望，並以此為唯一的動

機來講述佛法。如果上師欠缺這樣的動機，或只是因為珍愛自我而講述佛法，那麼他所講述的佛法將沒有利益。

至於聆聽教法的人，也必須觀察自己的動機。這動機必須是為了利益一切有情眾生，願他們遠離痛苦、擁有安樂。如果只是希求自己的安樂，以我執的態度聽聞佛法，或者不能遠離我執，則將無法達到想要獲得的安樂。

因此，我們應該要有利益一切有情眾生的動機。一開始，我們應該將敵人和施害者放在最重要的第一位，對他們培養悲心和菩提心。之後，當我們進行禪修、觀修本尊或持誦咒語時，都必須隨時不離菩提心。在觀修本尊時，若能恆時不離菩提心，將可成就真正的本尊。

Gar Quote No. 79

The Buddha taught 84,000 different teachings, but the root of all those teachings, when one finds the essence, is the mind of awakening, bodhicitta. Bodhicitta is the cause of all our happiness. It is love and compassion. No matter who explains the teachings, initially, it is most important for us to have the correct intention, to have the vast mind of awakening. Then, we apply the method which is vast and comes to the ultimate meaning of Vajrayana. We must first give rise to bodhicitta; we must engage in true bodhicitta. In the end, we must dedicate our virtues with a mind of bodhicitta for the sake of all sentient beings, so that they may attain happiness in the beginning, in the middle and in the end. This is the main point that I'm making here - we need to cultivate love and compassion.

So, whenever we engage in explaining, listening to, or meditating and practicing dharma teachings - when it comes to the first one, explaining the dharma teachings, the lama who explains the dharma teachings must have first the intention to benefit all mother sentient beings vast like the sky. He or she must have the wish for them to be happy and free from all

suffering, and only with this intention must explain the dharma teachings. If that intention is lacking, if that teacher only explains the dharma out of self-cherishing, then the dharma teachings that he or she is explaining will be of no benefit.

Then for the one who is listening to the teachings, one also must investigate one's own intention. It should be for the benefit of all sentient beings, that they may be free from suffering and that they may have happiness. If one wishes only for one's own happiness, if one listens to the teachings with a self-clinging attitude, if one cannot separate from self-clinging, then one will not achieve the happiness one wishes for.

Therefore, one should have the intention to benefit all sentient beings. We should put our enemies, harm-doers, first and foremost, cultivate compassion and bodhicitta for them in the beginning. Then when we meditate, when we meditate and visualize our Yidam deity or when we recite mantra, we must do so never being separated from bodhicitta. If we never separate from bodhicitta as we engage in deity practice, then we will accomplish the true deity.

「我的」見地可能成為 我們的下墮、犯錯之處

當我們生起世俗菩提心時，如果感受到對單一某個眾生的大悲心，便應該以此思維來迴向這份福德：願我無有例外地對一切有情眾生都能感受到這般的悲心。若能毫無疑惑地如此迴向和發願，果實便會產生，也就是我們將體驗到悲心的增長，因此，有關分享一切福德與迴向的說法是確實無誤的。當我們享有安樂時，在那一刻就要祈願一切有情眾生，無一例外地都能享有那份安樂。

特別是，當我們照見自心本性、瞥見大手印的要義時，不應將這份禪修的福德保留給自己。反之，我們應該將它完全迴向給一切有情眾生，願他們也能瞥見自心本性。

當我們禪修大手印的甚深要義時，偶爾會清晰瞥見自心本性。基於這種經驗，我們或許會想：我現在看見了，我真的擁有它，我瞥見了大手印，且其中沒有任何的懷疑和猶豫。當我們出現這類想法時，就很容易犯錯。當我們認為「我的」見地是至高無上的見地，這類想法便可能成為我們的下墮、犯錯之處。我們必須慎防自己對這樣的見地產生攀執。

Gar Quote No. 80

When we generate relative bodhicitta, if we experience great compassion for one single being, then we should dedicate that merit by thinking - may I experience compassion like this for all sentient beings without exception. When we make this kind of dedication and aspiration without doubt, it will come to fruition. We will experience the increase of compassion, and so it is true with the sharing of all merit and all dedications. If we experience happiness, then at that moment, we pray for all sentient beings without exception to experience this kind of happiness.

Particularly, when we have an insight into the nature of mind, when we have glimpsed the meaning of Mahamudra, we should not hold on to the merit of that meditation for ourselves. Rather

we should dedicate that completely for the sake of all sentient beings by wishing that they too should have this glimpse of the nature of their own minds.

Whenever we are meditating on the profound meaning of Mahamudra, occasionally we will see so clearly a glimpse of the nature of mind. From that experience, we might think - now I have seen it, now I really have it, I have no doubt, no hesitation whatsoever in this glimpse of Mahamudra. Now, there is a great room for error when we have this kind of thought. When we have the notion that MY view is the supreme view, then this is the place from which we can fall down, a place from which we can make a mistake. We must guard against clinging to this view.

凡夫與諸佛的不同之處

修持與聽聞佛法，具有廣大的利益。不必因為修持沒有進步而感到灰心，由於我們具有層層的遮障，如同厚厚的積雪需要長時間才會融化，所以具有厚重遮障的人也要慢慢才能有所改善。因此，不要沮喪。

佛陀曾經教導，心性之中蘊含著菩提種子。一切有情眾生，即使是最小的蟲蟻，在這方面都是平等的；只不過蟲蟻因為惡業之故，必須忍受較多的痛苦。要救渡蟲蟻這類眾生，有其特殊的方法，譬如透過咒語和法藥，能夠令它們從痛苦中解脫。儘管我們的心性之中帶有菩提種子，仍然會有許多的痛苦，而像釋迦牟尼佛這樣的證悟者則已經解脫痛苦。諸佛的功德非常廣大，有如虛空、海洋。我們具有遮障，如同多雲的天空，證悟者則不具遮障，如同虛空一般。證悟者稀，而凡俗者眾。證悟者〔是那些〕已然了悟輪迴

與涅槃同等一味〔之人〕，他們證得了顯空不二（顯相與空性的無二無別），凡俗的眾生則尚未了悟這一點。一旦眾生能了解無常與心的無處可尋，就不會執著於現象，而不具執著，就能從輪迴中解脫。

就實相而言，凡夫與諸佛兩者的根本心是平等的，有如染上不同顏色的水，不論顏色為何，都是水；同理，凡夫的心與諸佛的心是相同的，但是由於我們此生不斷尋找快樂且逃避痛苦，因此受到煩惱的束縛。這是凡夫與諸佛的不同之處，凡夫的惑心將不真實視為真實，如同黃疸病患將白色海螺看成黃色一樣。惑心將現象視為實有、具體、恆常，儘管形色本身並沒有我，惑心卻將形色執著為有我。人的狀態各有不同，有些人過去生曾經修持佛法，當他們聽聞教法時，便能立即生起信心，這是因為遮障較少的緣故。其他人之所以無

法產生這樣的信心，則是因為遮障較重的緣故。例如，有些科學家雖然才華洋溢，卻看不見自心本性。只有像釋迦牟尼佛這樣的證悟者才能真正了解心性。

這世上有許多珍寶，但唯有佛法是如意寶，它可以拔除痛苦的根源。這就是為何佛法會被視為無上珍寶的原因。皈依處有三：佛、法、僧。諸佛原本也和我們一樣，但是經過修持而成為一切眾生的皈依處，並示現證悟的道路。所有證悟法門的要素，便是世俗菩提心及勝義菩提心。過去、現在和未來的證悟者，是我們所皈依的佛，他們的教法是佛法，而聽聞及修持佛法的人是僧。僧伽若要證悟，就必須了解心性。上師乃是這三種皈依處的代表：其心為佛，其言為法，其身為僧。

Gar Quote No. 81

There are immense benefits in practicing and hearing the dharma. You don't have to feel discouraged because of lack of improvement in your practice, because there are many layers of obscuration. Just as deep snow takes a long time to melt, those with thick obscurations will see improvement slowly. So don't feel discouraged.

The teaching of the Buddha is that the nature of mind contains the seed of enlightenment. All sentient beings, even the smallest insect, are equal in that regard. But insects must endure more suffering as a result of their negative karma. There are special means for saving beings like insects, through mantra and blessing pills that will liberate them from their suffering. Even though the nature of mind carries the seed of enlightenment, we have many sufferings. Enlightened beings

like Shakyamuni Buddha are liberated from suffering. The qualities of buddhas are vast - like space or the ocean. We are obscured, like a cloudy sky, and enlightened beings are unobscured, like space. There are few enlightened beings and many who are ordinary. Enlightened beings [are those who] have realized the equality of samsara and nirvana. They have realized the inseparability of appearance and emptiness. But ordinary beings have not realized this. Once they understand impermanence and that the mind cannot be found, they will have no attachment to phenomena. When they have no attachment, they will be freed from samsara.

In reality, the basic mind of ordinary beings and buddhas are equal. It is like water colored with different colors. Despite the colors, it is all water. Similarly, the minds of ordinary beings

and buddhas are the same. But because we search all the time for happiness in this life and [seek] to avoid suffering, we are bound by afflictive emotions. That is how ordinary beings and buddhas are different. The deluded minds of ordinary beings see the unreal as real. It is like a jaundiced person who sees a white conch shell as yellow. The deluded mind sees phenomena as existent, concrete, and permanent. Even though there is no self in form, the deluded mind grasps at form as a self. There are different levels of people. Some have practiced the dharma in previous lives. When they hear the teachings, they immediately have confidence in them, because their obscurations are few. Others do not have such confidence, because their obscurations are thick. Some scientists are brilliant, but they cannot see the nature of mind. Only an enlightened being like Shakyamuni Buddha can really understand the nature of mind.

There are many jewels in this world, but only the dharma is the Wish-fulfilling Jewel - it can remove the root of suffering. That is why the dharma is regarded as the incomparable jewel. The three refuges are Buddha, dharma, and sangha. Buddhas were once like us, but through their practice, they have become a refuge to all beings and show the way to attain enlightenment. The essence of all the methods for attaining enlightenment is relative and ultimate bodhicitta. The refuge [that is] the Buddha are the enlightened beings of the past, present, and future. Their teachings are the dharma. And those who hear and practice this teaching are the sangha. In order for the sangha to be enlightened, they have to understand the nature of mind. The teacher represents all three refuges, because the teacher's mind is Buddha, his teaching is Dharma, and his form is Sangha.

了解遮障的生起，看見遮障的本質

了解佛陀的真實教法，便能拔除痛苦，這是因為你從教法當中，了解到無常與痛苦的真諦。有了這層了解，母親將明白自己的孩子是無常的，總有一天會死。如果哪天孩子突然死了，母親會知道事情的實相本就如此。但是如果母親認為孩子是恆常存在的，而孩子死了，母親也將飽受痛苦。我們之所以不了解自心，是因為有層層的遮障。當孩子出生時，母親的心裡也同時生起執著與遮障。

你必須要看見遮障的本質而消除遮障，不論它們是貪、瞋、癡，都一樣。要了解遮障是如何生起的，這很重要，如果對此無知，就無法驅除它們。讓我用孩子和母親的例子來做比喻。首先，母親喜歡孩子，這是第一層；〔其次，〕

母親看見孩子的漂亮，這是第二層；接著，母親看見孩子的聰明，這是第三層；就像是被繩索綁著那般，若是孩子因為無常而死亡，母親將承受極大的痛苦。如果你知道遮障如何生起，便可在遮障顯現時立即看見它的本質。我們的心猶如因冷冽煩惱而凍結的冰塊，為了使它融解，便需要陽光，也就是菩提心的生起。一般而言，如果敵人傷害你，你會感到憤怒，就像是冰水凍結成塊一樣。在這種情況下，保持正念且生起菩提心，就非常重要。

如果你能分辨念頭和心，當下便可以證悟。如果你看見自心本性，並保持在那個覺知之中，你就是證悟的。一旦念頭生起，而你無法認出它們的本質時，你就成為凡夫。因此，凡夫與證悟者之間，只在剎那之差。因此，首先你必須了解自心本性。

Gar Quote No. 82

When you understand the genuine teaching of the Buddha, it will remove your suffering because from the teachings you understand the truths of impermanence and suffering. With this understanding, a mother will see her own child is impermanent and must eventually die. If the child suddenly dies, the mother will be aware that this is just how things are. But if the mother thinks of the child as permanently existing and the child dies, the mother will suffer greatly. The reason we do not understand our own mind is because of so many layers of obscuration. When a child is born, attachment and obscurations are born at the same time in the mind of the mother.

You have to look at the nature of obscurations and eliminate them, whether they are greed, anger, or ignorance. It is very important to know how obscurations develop. If you don't know this, you can't dispel them. I spoke of the analogy of the child and its mother. First, the mother likes the child, which is

one layer, then the mother sees the child as beautiful, which is a second layer, then as intelligent which is a third layer. It is like being bound by a rope. If the child dies because of impermanence, the mother will suffer greatly. If you know how obscuration develops, you can immediately look at the nature of the obscuration when it appears. Our minds are like ice that is frozen by the cold of the afflictive emotions. In order to melt it, we need sunlight, which is the cultivation of bodhicitta. Ordinarily, if your enemy harms you, you will feel anger. This is like cold freezing water into ice. In a situation like this, it is important to be mindful and to cultivate bodhicitta.

If you can make the distinction between thoughts and mind, within that moment you can be enlightened. If you see the nature of mind and remain in that awareness, you are enlightened. But when thoughts appear and you fail to recognize their nature, you become ordinary. So ordinary beings and enlightened beings are only separated by one moment. So first, you must know the nature of your own mind.

削弱煩惱、減少遮障的方法

識得心性的修持可以削弱煩惱、增長悲心，並加強〔你〕對上師的虔敬，引領你看見自心本性。修持是否會進步，端賴虔敬的強弱。若有強烈的虔敬，修持就能有大幅的進步。如果你將上師視為證悟者，你所領受的便是證悟者的加持。如果你將他視為凡夫，便會獲得凡夫的加持。如果上師造了惡業，而你仍將他視為證悟者，你所領受的就只會是加持，而無其他。

即使上師尚未圓滿證悟，但上師的心與證悟者的心是相連的。有如電力和電線，當電線接上電力時，就能讓電燈發光，師徒之間的聯繫也像這樣。因此，修持對上師的虔敬，有其必要；讓修持成為一種習慣，也有其必要。你應該隨時練習處理煩惱的方法，先在放鬆時觀察微小的情緒，進

而才觀察強烈的情緒。若於此事有所成效，則你看見心性的能力將如同烈火，情緒反而像是提供助燃的野草而已。那洛巴說，一旦訓練良好，就不會執著於顯相。好事、壞事儘管都會發生，但你將不受影響。

遮障並非可見的形相，但其層疊卻怎麼也數不清，而所有這些層層的遮障，都可由相信因果以及對根本上師的修持與虔敬而得以消除。不論是多麼強大的遮障，都能被驅除。一旦遮障變少，有如晶瑩鑽石的心性將會發光。之後，無須費力就能看得見它。它將毫不費力地閃耀。閱讀密勒日巴的生平故事可以減少遮障，修持觀音或持誦上師的咒語也可以減少遮障。

Gar Quote No. 83

The practice of recognizing the mind will weaken your afflictive emotions, strengthen your compassion and [your] devotion to your teachers and lead you to see the nature of your own mind. Progress in your practice depends on devotion. With great devotion, there will be great progress. If you see your teacher as enlightened, you will receive the blessings of an enlightened being. If you see him or her as an ordinary being, you will get the blessing of an ordinary being. If your teacher does a negative action and you only see him or her as enlightened, you can only receive blessings.

The mind of the teacher and the mind of enlightened beings are connected, even if the teacher is not fully enlightened. It is like electricity and a wire. When the connection is made, there is light. The teacher and the student are also connected like that. So, it is important to practice with devotion to the teacher. It is also important to make practice a habit. You should practice at all times by working with emotions. You should graduate

from observing the smaller emotions when you are relaxed, to observing stronger emotions. When you have succeeded in doing this, your ability to see the nature of mind will be like a raging fire and emotion will be like grass which only feeds it. Naropa said that once you are well trained, you will not grasp after appearances. Good or bad things will happen but they will pass you by.

Obscuration has no form that you can see. Still, there are countless layers of obscuration. All these layers are removed by confidence in the law of cause and effect and by practice and devotion to the root guru. These will dispel obscurations no matter how strong. Obscurations will lessen and the nature of the mind, which is like a clear diamond, will shine forth. Then, there needs no effort to see it. It will shine effortlessly. Reading the life story of Milarepa will lessen your obscurations - so will the practice of Chenrezig, or chanting the mantra of the guru.

由世俗菩提心，修勝義菩提心

至今，我們的人生有如觀看一場增長遮障的電影，觀世音菩薩的修持則有如觀看一場減少遮障的電影。當遮障完全淨除時，就能夠證悟。直到現在，我們都未能修持正念，這便是我們具有遮障與惑見的原因。現在就該觀照念頭與念頭的生起，以便減輕煩惱；如此一來，正念就會像烈火一般強大。

儘管你曾領受這個方法，但由於過去的習氣而依然無法遣除情緒。為了達到目的，你應該更加努力地修持。不過，以究竟（勝義）菩提心的修持來說，除了加強虔敬之外，不可勤作。當你觀照自心時，必須讓心保持自然，不能費力而為。但是在修持世俗菩提心時，則可以努力生起悲心。從現在開始，你必須抉擇自心本性即為菩提〔的見地〕。為了讓這個本性得以顯現，你必須努力修持世俗菩提心；

而世俗菩提心的修持，有如遮障的對治法，也有如能讓遮障之冰融化的溫熱。

偉大如佛的吉天頌恭曾說，要了解究竟菩提心，唯一的辦法就是修持世俗菩提心。從你最愛的人開始，將那份愛擴及朋友、你漠不關心的人、敵人，乃至一切有情眾生。修持世俗菩提心，能令你解脫中陰的痛苦，因為在修持世俗菩提心時，一切眾生都有如自己的母親，所以絕無可能因而累積煩惱。如此一來，你便不會畏懼中陰的狀態，而可視中陰的一切眾生為你的母親。

不修悲心且懷有瞋心，將把你帶入地獄。當你懷有瞋心時，絕對不會快樂。它甚至會影響夢境，讓你做惡夢。如果你在中陰時生起瞋心，將會遭遇不好的經驗。我年輕時脾氣

很差，經常有可怕的惡夢；但在根本上師教導我悲心之後，惡夢便不再出現。如果你能修持去除貪執的方法，到了中陰就比較容易保持無有貪執的狀態。如果你能保持正念，不追隨貪執，當你在中陰看見未來的父母時，將不會對他們產生執著，也不會因此投生到這個世間。心有如流動的水，不會停留杯中，而是隨處流動；若不好好修持，它便會流走。當此色身的杯子破損時，心就會隨其所向而流失，有如水落在潑出的地面一樣。

我已經說了很多，但重點就這兩個。首先，你必須將一切眾生視為己之所愛。這個世俗菩提心的修持有如滿願寶，具有極大的利益。第二點是究竟菩提心，不論生起多少念頭，都必須覺知心性。不可因念頭而散亂，要保持正念。

Gar Quote No. 84

Until now, our life has been like watching a movie which increases our obscurations. Chenrezig's practice is like watching a movie which decreases them. When they are gone, there will be enlightenment. Until now, we have not practiced mindfulness. That is the basis of our obscurations and how our perceptions have become deluded. Now is the time to be mindful of our thoughts and how they arise so that our afflictive emotions will lessen. In that way, mindfulness is like a strong fire.

Even though you have received this method, through past habitual tendencies, you cannot dispel your emotions. To do so, you should put more effort into your practice. But in the practice of absolute bodhicita, you cannot make an effort, except by strengthening your devotion. When looking at the

mind, the mind must remain natural. You cannot apply effort. But, when practicing relative bodhicitta, you can apply effort by generating compassion. From now on, you must make a decision that the nature of your own mind is enlightenment. In order for this nature to appear, you must apply effort in practicing relative bodhicitta. It is like an antidote for your obscurations. It is like warmth which melts the ice of your obscurations.

The great Jigten Sumgon, who is like the Buddha, said the only way to understand absolute bodhicitta is to practice relative bodhicitta. You start with the person who you love the most and then expand that love to your friends, those you feel indifferent to, then to your enemies and finally all sentient beings. If you practice relative bodhicitta, it will liberate you from the

suffering of the bardo, because when you practice relative bodhicitta all beings become like your mother and there is no way you will gather afflictive emotions. In that way, you will not fear the bardo state. You will see all beings in the bardo as your mother.

If instead of practicing compassion, you have anger, it will lead you to hell. When you are angry, you will never be happy. It will even influence your dreams and you will have nightmares. If you have anger in the bardo, you will also have bad experiences. When I was young, I was very short tempered and I had horrible dreams. But my root teacher taught me compassion and I no longer have bad dreams. If you practice detachment, it will be easier to keep it in the intermediate state. If you are mindful and do not follow your attachments now, when you are in the

bardo and see your future parents, you will not be attached to them and not be reborn in this world. The mind is like a flowing stream. It will not stay in a cup but will go where it will go. If you do not practice well, your mind will flow away. When the glass of your body is broken, it will go where it will, just as water would land where it spills.

I have said many things but there are two main points. First, you have to see all beings as your beloved. This has an immense benefit, like a wish fulfilling jewel. This is the practice of relative bodhicitta. The second point is absolute bodhicitta. You have to be aware of the nature of mind, no matter how many thoughts arise. You should not be distracted by thoughts, but be mindful.

將每日一切受用都供養諸佛， 這是極為重要的開示

對於很想成就大手印要義的我們來說，所需了解的是，我們心中每天都有我執的念頭不斷生起，那些是受到我執綑綁的念頭。即使是在喝水時，我們也會想著：「哦，這杯水是我的」，這是在「我的」杯中的「我的」水，而且「我」正在喝它。如此一來，這個習氣不斷強化，使得我執變得有如一座大山。如果我們能夠培養將每日當中所有受用都供養諸佛的好習慣，則每當我們這麼做時，就像從我執的大山移除一小粒沙那般。如此一再反覆，終有一天能剷平這座大山。反之，如果我們不作心意供養，則自我的概念將持續增長。所以，我極為希望你们們在一天當中持續不斷地修持供養。這是我對大家的極重要開示。

Gar Quote No. 85

For those of us who really want to accomplish the meaning of Mahamudra, we need to understand that daily, constantly, we have thoughts of self-clinging arising in the mind, thoughts conditioned by self-clinging. Even when drinking a glass of water, we think "oh, this water is mine." This is 'my' water in 'my' glass and 'I' am drinking. This constantly reinforces this habit. As a result, our self-clinging is like a huge mountain.

If we can create the positive habit of making offerings of all our enjoyments throughout the day to the enlightened ones, then each time we do that, it is like removing one grain of sand from the mountain of self-clinging. If we do this continuously again and again, then one day that mountain will be flattened. If, on the other hand, we don't make mental offerings, then this concept of self continues to grow. So my great hope is that you will all continuously practice offering throughout the day. This is my great personal instruction to you.

不造作的虔敬

在你了悟自己的心與上師的心是一體的時候，你就擁有了不造作的虔敬。首先，我們思維上師的功德而生起虔敬，乃至留下淚水。但是，我們不執著於這個念頭，而是將心安住於自然狀態。在大手印中，我們的心、上師的心，與佛的心，是一體的。

本尊的心與上師的心無二無別。當你修持本尊並持誦咒語，不應該認為本尊與上師兩者有不同的功德。本尊的精要為菩提心，也就是上師。所以，其心為上師，其身為本尊，其語——咒語持誦——則是空行。

Gar Quote No. 86

When you realize that your own mind and the mind of the guru are one, then you have uncontrived devotion. First, we give rise to devotion by thinking of the guru's qualities, even to the point where tears come to our eyes. However, we do not grasp at this thought, but instead rest in the natural state. Within mahamudra, our mind, the mind of the guru, and the mind of the Buddha are one.

The deity's mind and the guru's mind are inseparable. When you practice the deity and recite the mantra, you should not think about different qualities. The essence of the deity, bodhicitta, is the guru. The mind is the lama; the body is the yidam; and the speech—the mantra recitation—is the dakini.

不論居家、工作、閉關， 都必須修持〈佛子行三十七頌〉

不論是居家生活、置身工作、進行閉關，都必須修持〈佛子行三十七頌〉。如果你能在所有世俗活動中保持覺知，它們（佛子行）將成為六度的修持。要恆時不離悲心，且進一步修持忍辱；若能如此，就不必讓身體承受苦行。儘管現代的人無法忍受密勒日巴所經歷的苦難，但是依然可以訓練自己的心。只要我們努力修持，便可以走向證悟，就算沒有在第一、第二、第三中陰狀態時達到證悟，也能在幾輩子之中獲得證悟。

最重要的是，要培養一顆利他的願心。如果不能生起利他之心，即使長時間進行閉關，也不會有太大的利益。反之，如果能確實生起利他之心並修持忍辱，則即使你所做的是世間事務，也能夠成為佛法修持。龍欽冉江曾說：「當心中生起的念頭安住於自然狀態時，就無需捨棄輪迴。」當情緒和念頭失去力量時，就無需捨棄世間。即使這個色身尚未出離世間，但只要修持證悟的因，仍將得到證悟的果。

Gar Quote No. 87

Whether you have a family life, work, or are in retreat, you must practice the 37 Bodhisattva Practices. If you maintain awareness during all worldly activities, they will become a practice of the six paramitas. Remain inseparable from compassion, and in particular, practice patience. If you are able to do that, there is no need to put your body through hardships. These days we cannot endure the hardships Milarepa endured, but we can train our minds nevertheless. If you make an effort to practice, it will lead to enlightenment, either in the first, second, or third bardo or within several lifetimes.

It is most important to cultivate a wish to help others. If you cannot generate an altruistic mind, even extensive retreat will be of not much benefit. Conversely, if you do cultivate an altruistic mind and patience, even engaging in mundane activities will become dharma practice. Longchen Rabjam said: "When mental arisings settle in their natural state, there is no need to abandon samsara." When emotions and thoughts are rendered powerless, there is no need to abandon the mundane world. When the cause of enlightenment is practiced, it will result in enlightenment, even if one does not isolate one's body from the mundane world.

愛的真正本質

儘管人人與生俱有無緣大悲的功德，但我們的佛性卻暫時有如凍結的冰塊一般。它的本質一直都如清淨的水，既沒有變成石頭，也沒有受到染污；然而，由於受到冷風冷雨般的我執所影響，凍結而成了冰塊。冰具有水的特性（功德），但此特性必須在融化之後才能顯露。我們可以藉由培養悲心的溫暖，來融化我執的冰塊。當冰塊融化為潺潺流水時，我們就會發現水的真正特性，也就是總攝諸佛於一的廣大如海法身。

我們都擁有愛，但是由於我執，它顯現為貪執。我們愛、戀那些令我們愉悅的人。由於愛，我們便對他們懷有悲心。但因為我們對自己的執著，這份愛並非無所不包，而是出於我執的選擇而有所偏頗。不過，我們可以將這份偏頗的

愛用來思維：一切有情眾生都曾是我們慈愛的母親。試想，當這份偏頗的限制崩解時，這份愛的感覺會是如何？它是非常自然的。每個人都一樣，都對一切眾生懷有悲心，即使他們不在你的視線之內亦然。當你能夠對此串習之後，它就會變得毫不費力。但如果我們允許自己受到我執的干擾，變得嫉妒和憤怒，心就會再次變得狹隘。如果你真的愛一個人，不論他為你帶來多少麻煩，你還是會愛他，並且容忍他一時的情緒。當你愛人時，心會顯得相當輕鬆而快樂；當你憤怒時，心則變得悶悶不樂且狹隘，有如冰塊一般。

愛的真正本質就是快樂。愛正是如此。以自我為中心的情緒，其本質則是痛苦。

Gar Quote No. 88

Although the quality of unconditioned compassion is inborn to our nature, temporarily our buddha nature is like a frozen block of ice. Its nature is always like pure water; it has neither turned into a rock nor has it ever become defiled. Nevertheless, due to the condition of self-grasping - which is like cold weather - it has frozen into a block of ice. Ice has the quality of water, but it must be actualized by melting. We melt the ice of self-grasping by cultivating the warmth of compassion. When the ice is melted and becomes flowing water, we realize the actual quality of water, the vast oceanic dharmakaya within which all buddhas are one.

We all have love, but due to self-grasping, it manifests as attachment. We love, or are attached to, those beings that are pleasing to us. We feel compassion for them because we love them. But because we cling to a self, this love is not all

embrative, but is biased through the ego's wishes. However, we can utilize this biased love and consider that all sentient beings have been our kind mothers. How does this love feel as the limitation of bias collapses? It is very natural. Everyone is the same; there is a compassion for all beings, even if they are not in your field of vision. When this is eventually habituated, it will become effortless. However, if we allow it to be interrupted by the ego, if we get jealous and angry, then the mind becomes narrow again. If you really love someone, no matter how troublesome they are, you will always love them and thus will tolerate their temporary moods. When you love others, your mind is very relaxed and happy. When you get angry, your mind becomes unhappy and narrow like a block of ice.

The very nature of love is happiness. That is what it is. The very nature of self-centered emotions is suffering.

修持安忍的竅訣

當你失去安忍的時候，應該要看到這個問題並且對此懺悔。每當出現這種情況，都應該自許下一次要做得更好，而且不會再失去安忍。那麼，也許下一次你真的沒有失去安忍。但是，你終究還是會再度失去安忍。這是一個串習的訓練。未經訓練，便無法奇蹟似地修成忍辱。竅訣就在於串習和堅持不懈。若是堅定修持，一定能有進步，並且最終不再失去安忍。它和任何的學習都一樣，一開始可能有些困難，但如果加以反覆練習，就會變得容易。這是緩慢的過程，就算一開始沒有成功，還是要堅持下去。不論你失敗的頻率有多高，都必須立刻打起精神，重新再來。

隨著忍辱增上，你可以發誓：「不論別人再怎麼刺激，我都不要生氣。」這是菩薩戒的精要。

安忍的修持並非只有針對憤怒，而是必須對於各種的情緒都要如此。當貪欲生起時，絕對不可屈服，而要忍耐；當嫉妒生起時，同樣必須忍耐；其他的情緒也是一樣。如果能對所有的念頭和情緒修持安忍，就不會再受到它們的影響；若是你還欠缺安忍，便將一再受到這些情緒的控制。精進的安忍，即是正念覺知。

Gar Quote No. 89

When you lose your patience, you should recognize this and feel regret. Every time you should make the commitment that next time you are going to do better and that I will not lose patience again. Then you might not lose it the next time, but eventually you will lose it again. It is a training of habituation. You will not be able to miraculously stop being impatient without any training. The pith instruction is habituation, perseverance. If you persevere in practice, your practice will definitely improve, and in the end you will never lose your patience. It is just like learning anything. It may be difficult in the beginning, but if we keep doing it over and over again, it becomes easy. It is a slow process, and you have to persist even if you fail in the

beginning. No matter how often you fall, you must get up and do it again. As your patience increases, you can take a vow: "No matter how much they provoke me, I shall not get angry." This is the essence of the bodhisattva vows.

But patience does not only apply to anger, it must be practiced with all emotions. When desire arises, you must not give in, but forbear; when jealousy arises, you must forbear, etc. If you are able to be patient with all thoughts and emotions, you will not fall under their power again. If you lack patience, you will again and again fall under the power of these emotions. Diligent forbearance is mindful awareness.

如何面對難以相處的人—— 為了確保未來的安樂，你應該生起慈與悲

千萬不要這樣認為。對此有所執著、老是想它，並沒有什麼好處。你必須放下它。每件事情都會自然依循因果的律則，多想無益，改變不了什麼。此生，如果你的家人對你不好，那是你過去行為的結果或業債。我們必須為自己的業負責，是我們為自己的一切經驗種下了因。敵人、作障者、惡親戚等等，都只是緣，而不是因。此外，過去的已經過去，不復存在，既然無法改變過去，就必須將它放下。所以，別再想了，更重要的是握在你手裡的東西，也就是未來。因此，為了確保未來的安樂，你應該生起慈與悲。如果總是想著他人的過失，便只會感到憤怒和憎恨。應該想著他人的功德，而非過失，如此就能讓愛生起。如果你無法停止那些念頭，就憶念度母，並持誦她的咒語。

佛陀曾說：「自淨其意，是諸佛教。」佛陀並沒有說：「淨他人意。」你必須清淨自心。如果你一再攀執於憎恨和挫敗的念頭，就會形成習氣，而這種習氣將在中陰時以電視劇般的幻相顯現於面前，但其實它卻是你自心的投射。它是憤怒和憎恨的投射，也是成就地獄的因。放下它，並努力培養愛。你唯一應該把握的，就是愛。如此，到了臨終，你便不會恐懼，而將投生於上三道，並逐漸證得菩提。因此，不要憂心他人的過失，而要清淨自己的過失。

Gar Quote No. 90

Do not think about things like that. There is no benefit in grasping and thinking about it. You have to let it go. Everything follows the law of karma naturally, there is nothing we can change about it by thinking about it much. If your family members treat you bad in this life, it is the result or karmic creditor of your own past actions. We are responsible for our own karma, we ourselves have created the causes for all our experiences. Enemies, obstructers, mischievous relatives, etc., are only conditions but not the cause. Moreover, the past is gone, it doesn't exist any longer, we cannot change the past, we have to let it go, so do not think about this. What is more important is that which is actually in your hands, the future. Thus you should rather give rise to love and compassion in order to ensure a happy future. If you think about others' faults you will only get angry and resentful. Think about their qualities and stop thinking about their faults, then love will arise. If you can't stop the thoughts, think of Tara and recite her mantra.

The Buddha said, "Perfectly tame your own mind, this is the Buddha's teaching." The Buddha did not say, "Perfectly tame someone else's mind." You have to purify your own mind. If you cling to these thoughts of resentment and frustration again and again, you form a habit, and this habit will manifest before you in the Bardo in the form of a delusive perception which is the projection of your own mind, just like a TV show. This is what creates hell, it is the projections of one's own anger and resentment. Let go of it and make an effort to cultivate love. The only thing you should hold on to is love. Then you have no fear when you die, you will be born in the higher realms and slowly attain enlightenment. So do not worry about the faults of others, rather purify your own faults.

眾生之苦與諸佛之悲的關係： 受苦眾生對我們的仁慈

若想實踐佛法，最重要的便是培養悲心。當我們懷著「我要如何利益此人」的念頭時，就是在實踐佛法。那時，不論我們人在哪裡，都可以持續累積善業、持續累積悲心。凡夫將所有時間都用來試圖累積財富與資產，但若我們能領悟培養悲心既能利己又能利他的道理，便不會再只為了此生所求而努力，反而將不斷追尋以培養廣大的悲心。即使只對一隻蟲蟻生起悲心，也將帶來非常廣大的果實。

有情眾生的一切苦痛和諸佛的一切慈悲，是相互關聯的。我曾參訪尼泊爾加德滿都的索揚布（Swayambhu）佛塔，那裡有一處乞丐的聚集地。有一次，我在繞塔時，看到有

一隻狗身上長了個大瘡，上面還佈滿了蛆。所有從旁經過的人，看到牠的痛苦都生起了很大的悲心。任誰看見牠，都會不由自主地感到悲心。我當時立即想到了無著菩薩因遇到這樣一條狗而生起大悲心的故事。

我領悟到這隻狗其實是菩薩的化現。牠來到這裡，是為了讓大家生起真正的悲心。每當我想到這隻狗，就會反覆地感到悲心，而我認為當天在場的所有人，也會和我有同樣的反應。我們應該如此思維：那些正在忍受痛苦的眾生，其實對我們非常仁慈，因為他們給了我們生起悲心、增長悲心的機會。

Gar Quote No. 91

If we want to put into practice the Dharma teachings, the most important thing to do is to cultivate compassion. When we have the thought—how can I benefit this other person—then we are practicing the Dharma. Then, wherever we go we can continue to accumulate virtue, we can continue to accumulate compassion. Ordinary beings spend all of their time trying to accumulate wealth and possessions and so forth. But if we can realize that cultivating compassion brings benefit to oneself and others, then instead of making effort for the aims of this life, we will continuously seek to accumulate a vast store of compassion. Even if we can generate compassion for just one insect, this itself will have a very vast fruition.

All the suffering of sentient beings and all the compassion of the Buddhas are interrelated. When I was visiting Swayambhu, a stupa in Kathmandu, there is a place where many beggars

gather. One time, when I was circumambulating the stupa, I saw a dog with a huge sore in his body that was infected with maggots. Everyone who walked by this dog and saw his suffering generated great compassion. One couldn't help but feel compassion at seeing this dog. Immediately, I thought of the story of Asanga who encountered just such a dog and generated great compassion.

I realized that this dog was really a bodhisattva emanation who came to this place to be a basis for people to generate authentic compassion. Whenever I think of this dog, again and again I feel compassion, and I imagine it is the same for all the people who were there that day. We should think that those who endure suffering are actually very kind to us, because they give us a basis for generating compassion, for increasing compassion.

世俗體系與靈修體系的目的相同，卻是一者外求、一者內求，重點就在於制止苦因

這個世界有兩套體系：世俗的與靈修的，而它們的最終目的是相同的。每個人都希望快樂，沒有人會想要痛苦。如果你希望快樂，就必須了解哪些是造成快樂的因。在世俗生活中，人們致力追求外在的快樂，但總是遭遇痛苦而無從選擇。這是因為我們只認得已經成熟的結果，而非事情的起因。

當人們認知到世上一切痛苦皆有起因，且該消滅的是這些起因而非結果，世上便出現了種種的宗教。宗教的實踐者，追尋著消除苦因的方法，而這些方法只能在心中找得到。佛教的修行者，是根據對於業力的了解而修持消除苦因的方法；這是因為，如果我們不制止起因，就無法制止結果。例如，世界上有一些人幾乎從未受過多少的苦，那是因為他們在過去世未曾造過什麼苦因。有些人即使奮力追求快

樂，卻仍時時刻刻身在苦中而無從選擇，那是因為他們過去未能避免而造下苦因。

掌握這兩套體系，就像是擁有一雙視野開闊的眼睛。重要的是，要了解這兩套體系的終極目標是相同的，都想為眾生帶來富足安樂。為了實踐內心的祥和安樂，不同的宗教發展了各自的傳統。因此，如果每個人都能好好實踐各自的宗教，那將會是所有人的福祉。佛陀了悟到，一切眾生的自在安樂之因乃是慈與悲，而他稱之為殊勝的菩提心。菩提心是指完全離於自私自利且隨時都只在乎他人安樂的心。

若不制止苦因的生起，就無從創造安樂。

Gar Quote No. 92

In this world, there are two systems, the mundane and the spiritual systems. The ultimate goal of these are the same. Everyone wants to be happy and no one wants to suffer. If you wish to be happy, you must understand the causes of happiness. In the mundane life, we strive after outer pleasure, and yet, without choice, we always encounter suffering. That is because we only recognize the already ripened results and not the cause.

The religions in this world have emerged as people recognized that all the suffering in the world has its causes, rather than the results, that must be destroyed. Religious practitioners seek methods to eliminate the causes of suffering which are found only in one's own mind. Buddhist practitioners practice this, based on the understanding of karma, because if we do not prevent the cause, we will not be able to prevent the results. For instance, some people in this world never suffer much, because they have not created the causes of suffering in the past lives. Others suffer all the time without choice even

though they strive for happiness and that is because they did not avoid the causes of suffering.

Possessing both systems is like possessing two open eyes. It is important to understand that the ultimate goal of both systems is the same, as they both wish to bring about the well-being and happiness of beings. The various religions develop their own tradition in order to bring about the inner peace and happiness of the mind. Thus, if everyone practices their own religion well, it will become the benefit of all.

The Buddha realized that the cause of well-being and happiness of all beings is love and compassion, and he called it the precious bodhicitta. Bodhicitta is the state of mind that is totally free from selfishness, and that only and at all times cares for the happiness of others. If we do not prevent the causes of suffering from arising, there is no way we can create happiness.

每次持戒、每個頂禮、每句誦咒，為 的都是有情眾生，也等於在供養三寶

道德品行的修持與佈施的修持相關。身為佛教徒，我們都已領受各種不同的戒律和誓言。每當我們努力持守這些誓願時，就是在供養三寶；每當我們斷除害他之心、培養利他之心時，也是在供養三寶。

即使只做一次的頂禮，我們都應該思維其目的並非在成就自己的利益、累積自己的福德，而是：無數的有情眾生因業力而不斷流轉輪迴，他們對佛法沒有信心，以致受困其中、不得解脫，我是為了他們而做這個頂禮。每當我們抱持這樣的心態來做頂禮時，便是一種身的供養。

其次是語的供養，或說是語的佈施。即使只念一次的咒語，都應該是為了一切眾生而念。舉例來說，每當持誦「唵瑪尼貝美吽」一次，就會出現一位觀音的化身來利益眾生。因此，當我們懷著慈與悲，為了利益有情眾生，即使只是持誦一次咒語，它都會成為語的供養。

此外，每當我們宣說任何利益他人、激勵他人的話語，透過語言化解紛爭，或是為他人禪修時，也都是語的供養。

在所有我們能做的供養中，菩提心是最殊勝的。

Gar Quote No. 93

The practice of ethics and morality is connected to the practice of generosity. As Buddhists we have all taken various vows and commitments, and every time we make effort to uphold these vows we make offerings to the Three Jewels. Whenever we abandon harming beings and cultivate benefitting beings, this too is making offerings to the Three Jewels.

Even if we are making one single prostration we should think not that we are accomplishing our own benefit or that we are accumulating merit for ourselves by doing this. But rather we should think that there are countless sentient beings who continue to wander in samsara through the force of their negative actions. These beings have no faith in the Dharma teachings, and thus they are bound, they lack freedom. It is for their sake that I make this prostration. When we prostrate with this mindset, then this too is the offering of the body.

Second is the offering, or generosity, or speech. If we recite even one mantra we should do so for the purpose of all beings. With each recitation of the mantra OM MANI PADME HUNG, for example, one emanation body of Chenrezig issues for the benefit of sentient beings. Therefore, when we have the mind of loving-kindness and compassion and we recite even one mantra for the purpose of sentient beings, then that becomes the offering of speech.

Also whenever we speak words that are beneficial or uplifting to others, or when we, through our own speech, bring together people who are in conflict, when we meditate for people, these are also the offerings of speech.

Of all kinds of offering we can make, bodhicitta is supreme.

修持的精要在於菩提心—— 是我的弟子，就算對殺我者也不會起瞋恨

領受灌頂時，所領受的是菩提心；接受教法時，所接受的是菩提心；實修教法，所實修的還是菩提心。

萬法歸宗，一切都是菩提心。修持的精要在於菩提心。當你安坐修持時，所修持的也是菩提心。

如果你真的是我的弟子，那麼即使對於來殺我的人，也不會生起瞋恨或憤怒。如果你生起了瞋恨或憤怒，則身為老師的我就失敗了！如果他的業力使得他來殺我，而我的業力使得我會死去，那就這樣吧。但你身為噶千仁波切的弟子，不但不可失去菩提心，還必須對這個人不斷生起悲心。若你視如愛子的人，卻無理地怪你、傷你、害你、打你、虐待你，不必在意，重點是你必須下定決心永不捨棄菩提心！你的身體，是你在此生結束時要捨棄的東西；而你心相續中那份具有平等捨的愛，才是你生生世世都要守護、隨時帶著的東西。

Gar Quote No. 94

If you receive empowerment, it's about bodhicitta. If you receive teachings, it's about bodhicitta. If you practice teachings, it's about bodhicitta.

Everything comes down to bodhicitta. The essence of practice is about bodhicitta. When you sit down to do your practice, what you practice is bodhicitta.

If you are truly my student, then you will not generate hatred and anger even toward a person who comes to kill me. If you do, then I will have failed as your teacher! If it is his karma to kill and my karma to die, so be it, but as Garchen Rinpoche's student, you must not lose your bodhicitta and must continue to develop love and compassion for this person. If someone for whom you care as lovingly as a child ends up wronging you, harming you, hurting you, beating you, or abusing you, it does not matter, you resolutely must not forsake your bodhicitta! Your body is what you will shed at the end of this life, but the equanimous love in your mindstream is what you want to protect and bring with you throughout lifetimes.

了解因果、學習安忍， 真正的安樂只會從心中生起

即使我們無從研讀所有不同的經文和教法，仍必須了解修道的精要，乃在於實現安樂；而真正的安樂只會從心中生起。要如何獲得這份內心的安樂呢？透過金錢、財富或朋友，能讓我們獲得這份安樂嗎？所有這些都是身外之物，沒有一樣能夠帶來內心的安樂。唯有心的本身才能生起這份安樂。

所以，這世上的每個人都必須運用能創造究竟安樂的方法。在了解這些修道之後，透過對於因果道理的了解，開始學著安忍於目前所經歷的痛苦。

我個人沒有什麼偉大的功德，也絕對不是偉大的上師；但我具有了解痛苦本質的功德，以及能夠安忍痛苦的功德。

Gar Quote No. 95

Even if we are not able to study all the different scriptures and teachings, we must understand the essence of the spiritual path...And that is to bring about happiness. True happiness only arises from within the mind. How do we obtain this happiness of the mind? Do we obtain this happiness through money or wealth or friends? All of these are external and none of these can bring peace and happiness of the mind. It is only the mind itself that can generate that happiness.

So everyone in this world must apply the methods to create ultimate happiness. Understanding these spiritual paths, we begin to learn to tolerate the sufferings that we experience at present, and through understanding the workings of cause and effect.

So personally I am not a person that has any great qualities and by no means a great special master at all. But I have the quality of understanding the nature of suffering and having cultivated a tolerance to overcome suffering.

承擔他人之苦，反而能造就自身之樂， 這就是菩薩永不倦怠的勇氣

藏文中的「菩薩」為「蔣秋森巴」，第一個音「蔣」，指的是淨除一切遮障，也就是淨除「我想獲得自身安樂」等等的念頭。第二個音「秋」，指的是累積殊勝的證悟功德。在捨棄這種「我想獲得自身安樂」的念頭之後，我們採取的是利益一切有情眾生的發心。矛盾的是，當我們懷著想要獲得自身安樂的念頭時，那個念頭本身正是痛苦的主因。反之，若是承諾要為一切有情眾生帶來利益，我們就會願意為了一切有情眾生承擔痛苦。矛盾的是，藉由承擔他人之苦，我們卻建立了快樂之因。如此一來，我們同樣也成就了自身的目的。

第三個音「森」，指的是心。最後的音「巴」，指的是有如無畏之人，比如勇士。若有人能不斷串習成就他人利益的願心，乃至願意為了解除地獄眾生之苦而置身地獄，那時，他就具有這種無畏勇士的高尚之心。彙總上述，便是「菩薩」這個字的意思。

擁有廣大悲心的菩薩，就算要永遠都在地獄中流轉，也絕對不會捨棄有情眾生。地獄眾生的本質並非就是地獄眾生。眾生在輪迴中無盡流轉，儘管有情眾生不會很快就此終盡，但即使我們無法實際讓他們全部解脫，也絕對不能放棄這個大願。這就是菩薩永不倦怠的勇氣。

Gar Quote No. 96

Bodhisattva in Tibetan is jangchub sempa. The first syllable, jang, refers to the purification of all obscurations - that is to say the purification of thoughts like "I want peace and happiness for myself." The second, chub, refers to the accumulation of wonderful enlightened qualities. Whenever we renounce this thought that I myself want to obtain peace and happiness, then we take on the intention, the wish, to bring benefit to all sentient beings. If we have the thought of obtaining our own peace and happiness, then that thought itself, paradoxically, is the very cause of suffering. When on the other hand, we take on the commitment to bring benefit to all sentient beings, then we are willing to take on the suffering of all sentient beings. Paradoxically, by taking on others' suffering, we establish the very cause of happiness. That is, in this way, we accomplish the purpose of ourselves as well.

The third, sem, just means mind. The last, pa, means like a fearless person, a warrior. When one has habituated the wish to accomplish others' benefit, to the point that one even could enter the hell realms in order to alleviate the suffering of those beings, one has the noble mind of this fearless warrior. To put these together is the meaning of bodhisattva.

A bodhisattva who possesses great compassion will never forsake sentient beings, even if they wander in hell forever. Hell beings are not hell beings by nature. Beings wander endlessly in samsara; sentient beings will not come to an end very soon. Even if we cannot actually free them all, we must never give up the aspiration. That is the tireless courage of bodhisattvas.

虔敬之淚，足以溶解冰凍之心， 從而瞥見自心本性

修持皈依時，如果沒有生起真正的愛，利益將非常微小。每當我們憶及修道的導師，都應該同時生起大量的愛與虔敬，乃至熱淚盈眶。若能擁有如此強烈的真誠虔敬，便被視為一種煖熱的徵兆，而這份由心生起的煖熱，足以讓因煩惱習氣而凍結的心，如冰塊般溶解。

因此，我們應該反覆禪修慈、悲、虔敬，直到流下淚水的徵兆出現。在大圓滿法教中說到，若能如此生起真正的虔敬，乃至淚流滿面，則當下便可瞥見自心本性。我們應該努力修持悲心，直至流下淚水。

Gar Quote No. 97

If we engage in the practice of refuge but we don't have the arising of authentic love, it will bring very little benefit. Whenever we even think about our spiritual guide, we should have the arising of so much love and devotion that tears come to our eyes. Whenever we have this kind of strong authentic devotion, it is considered a sign of heat, heat generated in the mind that is powerful enough to melt the ice of this mind that is fixed through the habits of negative emotions.

Thus, we should meditate on loving-kindness, devotion, and compassion again and again until this sign of tears arises. In Dzogchen teachings, it is said that to have this kind of authentic arising of devotion, so much so that one begins to cry, at that moment one can catch a glimpse into the true nature of the mind. We should make effort then to practice compassion until we actually reach the point of tears.

由「止」而「觀」並求得穩定， 同時以「噶啊吽」調息，將能迅速進步

許多人領受了各種「止」、「觀」、「大手印」等等的教言，他們認為：「我得趕緊上手。先修『止』一小段時日，但接著就該趕快結合『觀』的修持。」其實，對於初學者來說，最好的修持方法是在一開始先將「觀」的教言擺一邊，以一月或一年的時間單單專注於「止」的修持，就只是想著：「我要專心平息念頭。」這是獲得進步的最佳方法。持續做上幾個月，並求得穩定。如果你有任何個人的禪修了悟覺受，就向自己的上師描述並尋求進一步的指示。

在嘗試修「止」並求取穩定的時候，念頭會像強勁的瀑布那般，接二連三地出現。但在獲得穩定之後，就會發現心念之流比較接近河流，而根據帝洛巴祖師的教授，則如恆河那般，沿著途徑緩慢而穩定地流動，意指心中生起的念頭愈來愈少。

若你心中生起許多念頭或任何煩惱，都必須要中斷它們、識破它們，並且嘗試瞥見離於念頭的心。如果心和身都很緊張，看來念頭將會接二連三地出現，有如層層網結。當我們放鬆時，會比較容易洞察心中生起的念頭。最重要的是要先認出心中所生起的念頭，然後努力中斷它們。

當我們嘗試穩定這種禪修的時候，也可以在呼吸方面下功夫。經典中說：心與氣的細微能量是相通的。氣有如馬匹，心則有如騎士，意思是各種型態的念頭都是騎乘在細微的氣之上。我們可以配合呼吸，以意念持誦「唵啊吽」來穩定氣：在鼻孔吸氣時默念「唵」，在暫時持氣於臍部時默念「啊」，在以口吐氣時默念「吽」。如此將有助於穩定氣，並可平息心中生起的許多念頭。在我們能以非常穩定、清晰、專注的心坐下來禪修之前，都需要如此修持。

Gar Quote No. 98

Many people have received all of these instructions on practicing calm abiding, special insight, Mahamudra and so forth. They think, "I really need to hurry up and get on with this. I will do Samanatha for a little while, but then soon I need to integrate the practice of insight." Actually, the best way of practicing is, if you are a beginner, to just leave behind instructions on special insight in the beginning. Just focus on calm abiding for a period of one month, or one year. Just say, "I am going to focus on pacifying my thoughts." This is the best way to progress. Do this for many months and get some stabilization. If you have any direct experience of meditation realization, then go to the guru with that experience to seek further instruction in the way of progress.

Now, in the beginning, when we are trying to stabilize this calm abiding meditation, at first thoughts will arise one after the next, like a very powerful waterfall. But then after stabilizing, we find that mind flows more like a river, like the Ganges according to Lord Tilopa. It flows along its course in a slow and steady manner, which is to say fewer and fewer thought forms arise in the mind

Whenever we have many thoughts arising in the mind, many negative emotions or thoughts of any type, it is necessary for us to cut through them, penetrate them and catch a glimpse of the mind free of thoughts. If the mind and body are tense, then it seems that thoughts follow one after the next. When we can

relax a bit, it becomes easier to pierce through these thoughts that arise in the mind. The important thing is at first to recognize the thoughts that arise in the mind, and secondly to make effort to cut through them.

Whenever we are trying to stabilize this kind of meditation, we can also work with our breath energy. It is said that the mind and the subtle energies of the winds are mixed; the wind energy is like the horse and the mind is like its rider. That is to say all types of thought forms and so forth are mounted on the subtle wind energies. Then we can stabilize these wind energies by the mental recitation of the syllables OM AH HUNG in conjunction

with the breath. We breathe in through the nostrils mentally reciting OM, briefly hold the breath at the navel mentally reciting AH, and exhale through the mouth mentally reciting HUNG. This will help to stabilize the wind energies and pacify the many thoughts that arise in the mind. Until we reach the state where we can sit down and engage in a very stable, clear one-pointed meditation at will, then we need to practice in this way.

菩提心乃是解脫痛苦的殊勝方法， 且能讓凡夫劣質之身轉變成勝者黃金之相

身為已發菩提心的佛法修持者，我們都必須培養無偏私的大悲心。我們應該思維，一切有情眾生無一不曾是我們的父母。眾生並不明瞭自心本性，也還沒見到心的本然狀態，由這份無明、進而迷妄，不僅造就了苦因，也使得他們在輪迴中流轉。如果我們能這樣思量，悲心便會自然增長。因此，我們應該一遍又一遍地努力如此憶念曾為我們慈愛母親的一切眾生。最終，我們的悲心將變得非常廣大，乃至遍滿虛空而廣大不可思議。經典中說到，虛空有多少微塵，就有多少有情眾生，因此眾生是無數無量的。如果我們能將這種悲心的感受延伸到一切無盡的有情眾生，則毫無疑問地，我們將擁有不可思議、遍滿虛空的悲心。

所有這些無盡的有情眾生，無一例外，都受著極大的痛苦。上三道的眾生即使擁有大樂和快樂，仍然註定要受

苦，因為他們的大樂將飛逝而過，不會長久。在我們所處的世間，就算某人享有各種的財富與受用，仍然會經歷痛苦。反之，財富匱乏的人，也是註定要受苦。當我們深切思量六道眾生的處境，並認知到投生於六道即是痛苦的本質，則毫無疑問地，我們將能生起悲心。

在思量眾生的痛苦時，我們的心會自然轉而尋求解脫痛苦之道。在珍貴的佛法之外，我們並無任何方法可以達到這樣的目的。佛陀因慈愛而示現為我們的眾多恩慈上師與修道指導，唯因如此，我們方能了解並聽聞如何培養兩種菩提心的法教，而這便是解脫痛苦的殊勝方法。在聽聞培養菩提心的法教後，我們生起堅定的決心，要令一切有情眾生從痛苦中解脫，而不再想著自身的安樂或利益。

在詳細闡述菩薩行止的經典中說到：「有如普通金屬轉變成無上黃金，這個不淨的色身轉變成勝者、佛陀之身」。為了將一己之身轉變成珍貴更甚無價珠寶的東西，我們應該讓自己的菩提心得以穩定。我們佛教徒大量地談論痛苦，這其實是佛陀的親身法教；之所以如此詳細述說痛苦，目的就是要讓眾生看到他們目前的處境，因為眾生大多並不清楚自身的現況。比方說你生病了，卻不了解自己病得有多重，你不認為那是個痛苦，所以也不服藥。因此，這樣的法教是為了解讓不了解輪迴痛苦的眾生而教。用這樣的方式禪修，可以為自己和其他眾生帶來利益。

Gar Quote No. 99

As Buddhist practitioners who have generated bodhicitta, it is necessary for us to develop great impartial compassion. We should think that among all sentient beings there is not one who has at one time or another not been one of my kind parents. Through being ignorant of mind's nature, through simply not seeing the natural state of mind, beings are deluded by ignorance. That creates the causes of suffering and wandering in cyclic existence. When contemplating in this way, compassion will naturally increase. Thus we should make effort to think of our kind mothers, all sentient beings, in this way again and again. Eventually our compassion will become so great that it is really an inconceivable kind of compassion that totally pervades all space. It is said that there are as many sentient beings as there are particles of dust in space. They are countless. If we extend this feeling of compassion to all

the infinite sentient beings, then without doubt, we will have an inconceivable or pervading compassion.

All of these infinite sentient beings, without exception, experience great suffering. Even those in the higher realms, although they experience great bliss and happiness, they are still subject to suffering, because their bliss is fleeting, impermanent. Even in our worldly realm, if somebody is blessed with wealth and enjoyments of various kinds, they still experience suffering. Conversely, if one lacks wealth, one is still subject to suffering. When we deeply contemplate the situation of the beings of the six realms of existence, and we recognize that birth in any of the six realms is the very nature of suffering, then without doubt, we will be able to generate compassion.

When we contemplate the suffering of beings, our minds naturally turn to a method for liberation from suffering. Without the precious Dharma teachings, we don't have any method to accomplish that purpose. It is only through the kindness of the Buddha who manifests as our kind teachers and spiritual guides that we can understand, that we can hear the teachings on how to cultivate the two aspects of bodhicitta, which is the supreme method for liberation from suffering. Having heard the teachings on cultivating bodhicitta, we develop a strong resolve to liberate all sentient beings from suffering without the thought of our own happiness or benefit for ourselves.

In the text that elaborates the conduct of the bodhisattvas, it says, "like the supreme qualities of gold, which has

been transmuted from a base metal, this unclean body is transformed into a body of a conqueror, a Buddha." In order to transform one's own form into something more valuable than a priceless jewel, one should stabilize well this thing called bodhicitta. We, Buddhists, we speak a great deal about suffering, and this in fact is the teaching of the Buddha himself. The reason for speaking of this in such great detail is to show beings their present situation, beings who ordinarily would be unaware of their present situation. For example, if you are sick and you don't really recognize the gravity of your sickness, you don't recognize it as suffering, and so you don't take your medicine. So, it is for beings who don't recognize the suffering of samsara. This is a meditation that brings benefit to oneself and all others as well.

慈愛使人致富，也讓我在獄中得以存活

慈愛，能減少我執，也讓心自然變得寬廣。如果你擁有慈愛，便已了解佛法的要義。它為你帶來解脫之喜，在未來生世也會相續不斷，直到你成佛為止。

當我們培養了慈愛，就達到無價的境界。若於心相續中培養慈愛，你將成為富有的人。金錢與財富並不可靠，因為它們隨時都會崩解。但如果心中培養了慈愛，便能因而得到許多的快樂。這也是我能在獄中存活的原因。

世上最珍貴的東西，便是慈愛。

Gar Quote No. 100

Loving kindness: it decreases our self-grasping and the mind becomes naturally expansive. If you have loving kindness, you have understood the essence of the Dharma. It gives you the joy of liberation and lasts throughout your future lives until you are able to achieve enlightenment.

When we have developed loving kindness, we have achieved the priceless. If you develop it in your mind-stream, you are the richest person. Money and wealth are not reliable because it can collapse at any moment. If you have developed it in your heart, it gives you a lot of happiness. This is how I survived in prison. Loving kindness is the most precious thing.

止的修持：念頭並非突然因而變得更多

如果我們想開始修大手印，首先必須要修「止」。止的修持有兩種方法：有所緣以及無所緣。對於剛開始修止的人而言，以特定本尊形相等有所緣的方式來進行，幫助會很大。若有本尊的法相，可先非常仔細地觀看，研究本尊的各種莊嚴和法器（手幟）等等，在心裡加以熟悉，然後閉上眼睛，用心眼來看。你的心並不會就這麼停留在這個對境上，事實上，它會晃來晃去。一開始，心會到處亂跑，以致很難讓這個有所緣的禪修得以穩定。

許多人在看到心續中有種種念頭如不間斷的鍊條般——生起時，很容易感到挫折。人們因此沮喪並對禪修感到厭倦。

此時，應該要了解，我們並非突然生起更多的念頭，只不過是因為開始做禪修而體認到心的狀態。由於過去從未培

養這種覺知，我們讓念頭奔馳而不作檢視，因此對於心的狀態沒有覺知。

例如，房間中有許多塵埃。如果房間很暗，我們就不知道塵埃的存在，但是如果有一道陽光從窗戶照進來，我們就會看見數不清的塵埃。塵埃並非因為我們的看見而突然存在，它們本來就在。念頭也是一樣，它們本來就在，是由於止的照射力，我們才覺知到它們。

就像你出門散步時，臉是髒的，而你不知道；等回家照鏡子時才發現：「噢，我臉上有髒東西。」這是直接的覺受，而禪修也是如此。當我們終於能夠覺知時，不應該感到挫折，只不過需要洗臉而已。

Gar Quote No. 101

When we want to begin the practice of Mahamudra, first it is necessary to start with the practice of tranquil abiding. We can meditate on tranquil abiding in two ways - with a support to our meditation and without a support. For people who are just beginning the practice of tranquil abiding, it is very helpful to meditate with a support, such as the form of a particular deity. If we have a picture of a deity and we look at it very carefully, we study its ornaments and attributes and so forth, habituate the mind to it, then we close our eyes and see the deity in our mind's eye. The mind will not rest on this object; in fact, it will waiver. In the beginning, it will go all over the place, and it will be very difficult to stabilize this meditation with support.

Many people when having this kind of experience will easily become when seeing just how many thought forms are arising, one after the next like an unbroken chain in their mind-stream. People become discouraged and tired doing their meditation practice.

At that time, we should realize that we aren't suddenly thinking more thoughts, but having started to meditate, we are simply recognizing the state of our mind. Not having cultivated this kind of awareness in the past, we have let our thoughts run unchecked. We have been unaware of the state of our minds.

Now through the practice of meditation, we are becoming aware of our thought forms. For example, there are many dust particles in a room. If the room is dark, we are not aware of them, but if a ray of sunlight shines in the window, then we see the countless particles of dust. It's not that those particles exist because suddenly we see them, they were there all along. So it is with thought forms. They were present all along, and through the illuminating power of calm abiding, we become aware of them.

It's like if you go for a walk and your face is dirty, but you don't know it. When you go home and look in a mirror, you recognize—oh, I have this dirt all over my face. This is a matter of direct experience. So it is with meditation practice. We shouldn't get discouraged when we finally become aware, we should just wash our face.

識得心性與禮敬他人，都能淨化業習

當已然了證的上師給予心性指引，而弟子能夠認出、或是直視心性，那麼這個初次的認知，將會成為未來認出貪、瞋等煩惱的因。舉例來說，如果有人讓你生氣，而你已領受心性的指引，當憤怒生起時，你就可看著憤怒本身，轉心向內而看著自心。你會看見憤怒的源頭不外乎就是心，而這個情緒本身將自動消退。

一般而言，當我們對某人生氣時，都會記得那份互動，等到下次再遇見那樣的互動時，就會記起前次的互動；而每一次遇見，便再一次強化生氣的習性。因此，從最初的憤怒情緒，經由對該負面情緒的重複記憶，終而產生業習。但是若從一開始，在憤怒生起的那一瞬間就能認出心性，負面情緒本身便可消退。如此一來，便沒有能讓那份習氣生起或強化的基礎。我們在領受心性指引之後而能將之付諸實修的徵兆，就是讓這些業習開始得以淨化。

帝洛巴說，僅僅是看見心性，僅僅是一次瞥見大手印，就可以淨化多劫的惡行。有如太陽穿透雲層，雖然我們的心仍受到煩惱串習的層層遮蔽，但光是瞥見心性的那一剎那，就可以完全淨除這些惡行。

頂禮是傲慢的對治。只要我們想著：「噢，我具備如此這般的良好功德，我既能理解、又有知識」，如此將強化我執，直到我們無法看見他人的良好功德。這是傲慢的真實定義。每當我們接觸在佛法方面的導師、法師、學者時，很重要的是要盡力加以尊敬，特別是透過頂禮的修持。我們應當思維這些老師是圓滿累積良好善德的化身，並依此認知而透過頂禮來表示尊敬。即使他們所具的功德並不怎麼多，也沒關係，我們應該不斷淨化自己對他們的看法，將他們視為偉大的眾生而加以尊敬。如此而為的結果是，我們將具備受頂禮對象的功德，而自己的傲慢習氣也得以淨化。因此，向他人表示尊敬是很重要的，這是以心意作頂禮的供養其真正意義。

Gar Quote No. 102

When a realized master gives an introduction to the nature of mind, and the disciple recognizes or looks directly at the nature of mind, then this initial recognition becomes a cause of future recognition of negative emotions of attachment, aversion, and so forth. For example, if someone makes you angry and you have received this introduction to the nature of mind, at the moment the anger arises you look at the anger itself, you turn mind inward upon itself. You see that the source of that anger is not other than mind, and the emotion itself dissipates.

Generally, when we get angry at someone, we remember that interaction, and the next time we see them we remember it again, and each time we see them, we reinforce the habit of that anger. So, from the initial negative emotion of anger arises the karmic propensity through repeated recollection of that negative emotion. But, when from the very start, we recognize

mind's nature in the arising of that anger, the negative emotion itself dissipates. Then, there is no basis for that karmic propensity to be created or reinforced. Initially, once we have received the introduction to the nature of mind, the sign that we are putting it into practice is to begin to purify these karmic propensities.

Tilopa said that merely to see the natural mind, merely to catch a glimpse of Mahamudra one time purifies the negative activity of many eons. Just like the sun breaking through the clouds in the sky, although our minds are very obscured by habits of negative emotions, to catch just a glimpse of the nature of mind completely clears those negativities away in that moment.

Prostrations are an antidote to pride. Whenever we think—oh! I have particularly good qualities of such and such and I

have understanding and knowledge, this reinforces our self-clinging to the extent that we are not really able to see the good qualities of others. This is truly the definition of pride. Whenever we come into contact with other teachers, lamas, scholars and so forth of the Dharma, then it is very important that we make effort to offer respect to them, particularly through the practice of prostrations. We should think of these masters as being the embodiment of the perfect accumulation of good qualities and accordingly show respect through the practice of prostrations. Even if these are beings with few qualities, it doesn't matter. We should continually purify our own view of them, show respect to them as great beings. What will happen as a result of doing this is that we ourselves will take on the qualities in those to whom we are prostrating, and our habit of pride will be purified. Thus, it is very important for us to show respect to others. This is truly the offering of mental prostrations.

追憶過往，無法改變未來

許多人慣於追憶過往的痛苦，或人生中所犯的錯誤，不斷在心中反覆重播，不斷追憶、想著別人對他的評述。我們應該了解這些情況並非這輩子才出現的，而是過去無數生世都曾經歷這類不好的緣境。它們只是惡業的一種狀況，現在已經結束，無法再做些什麼來加以改變。

有關未來的想法，許多人都會想著各種未來的計畫。與其思索未來，反而應該了解未來只是自己業力或福德等等的果報，我們本身並沒什麼偉大的力量能影響未來的情況。我們應該將思索未來的念頭拋諸腦後。

某些時候，我們可能會經驗到心中沒有任何念頭生起的狀態。此時，我們不應執著於無生起，而只要單純地安住在

那個狀態。即使在止的狀態中，也會生起其他形式的念頭，它們會自然生起，但是不需壓抑，反而必須在它們生起的那一刻，認出它們。

通常我們易於受到剎那生起的念頭所吸引，加以攀執並有所耽著。而後，那個念頭又生起另一個念頭，於是一個又一個的念頭就這樣生起。在止的修持中，我們需要安住於自心本性，但是當念頭生起時，不應抓住它們、不要涉入其中，而是將它們完全放下。反覆如此修持一段期間之後，這些讓心搖擺的念頭將得以減少，我們在止的修持方面便獲得某種程度的穩定。

Gar Quote No. 103

Many people have the habit of recalling past sufferings, things that have gone wrong in their lifetime: playing this over and over again in the mind, recalling them again and again, thinking of things another person has said about them. We should realize that these circumstances are not isolated to this present lifetime, but that we have experienced other such negative circumstances for countless lifetimes in the past. They are nothing more than the condition of negative karma. They are over now, and there is nothing that can be done to change them.

Regarding thoughts of the future, many people are involved in making mental plans for what they will do. Instead of engaging in these kinds of thoughts, we should recognize that the future is nothing more than the fruition of my karma or merit and so forth. I myself have no great power to influence the circumstances of the future. One should also leave behind these kinds of thoughts.

We will experience periods of time when thoughts are not arising in the mind. At that time we should not be attached to the non-arising, but just remain in that state. Even in that state of calm abiding, other thought forms will begin to arise. They will arise naturally; they are nothing to be suppressed. Yet, at the same time we need to recognize them the moment they do arise.

Our general tendency is that the moment a thought arises we are attracted to it. We cling to it, we are attached to it. Then that thought gives rise to another, and another, and another after that. Within the practice of calm abiding we need to rest in the nature of mind, but when thoughts arise we should not hold onto them, not engage them, but just completely leave them behind. By doing that again and again over a period of time, these thoughts that make our mind waver will decrease. We will attain a degree of stability in our practice of tranquil abiding.

一切受用，恆時供養三寶

我們應該認知，一般而言，財富、食物、受用等都會成為讓心受到綑綁的因。當然，如果此心不會因而受到束縛，則享用人間、甚至極淨天界的事物都不會有害。

但是，對於仍有貪執的我們來說，則需要做供養的修持。不論任何令我們愉悅、喜愛的事物，都應該養成向證悟者做意念供養的習慣。這麼一來，因愉悅對境所起的束縛就得以解開、得以鬆綁。這是大悲觀音所教導的善巧方便法門。

對於任何令我們愉悅、感到美麗的事物，都應該一再培養將其供養三寶的習慣。如果我們看見美麗的珠寶、飾品，或是各種衣服、食物、花朵、水，任何我們實際擁有或意念觀想的東西〔，都應該當做供養〕。當我們持續將所有受用都加以供養時，它便成為淨化我們貪執習氣的因。

我們說到佈施波羅蜜時，會認為它是實物供養的修持。每當我們向三寶做供養時，它就成為令自心掙脫執著綑綁的因。我記得密勒日巴曾說過，沒有執著，實際上就是真實的佈施波羅蜜。

對於大手印的修持，最好的所緣就是培養正念覺知。若能在一切行中都具備正念覺知，則任何所見為美的事物，例如花朵等等，於看見的那一刻，儘管可能會出現的第一個念頭是：「噢，我想要。」然而若在此時夠具有正念覺知，就會立刻認出貪執的生起。在認出的那一刻，便可以藉由向諸佛做意念供養來轉化負面的情緒。如果隨時都能以清醒、警覺的正念覺知來訓練自己，則我們所做的每一件事情都將變得具有善德、具有福德。如果不具這種覺知，心便會愈來愈受到執著的束縛。

Gar Quote No. 104

We should recognize that generally speaking our wealth, food, enjoyments and so forth become a cause for the mind to be bound. Of course, if the mind is not bound, then there is no harm in enjoying the things of this world, and even of the perfectly pure god realm.

But for those of us who still have this attachment and grasping, we need to engage in the practice of offering. Whatever is pleasurable to us, whatever is enjoyable, we should make a habit of mentally offering to the enlightened beings. By doing this, the ties that are normally created by pleasurable circumstances are unbound, they are undone. These are skillful means taught by the Great Compassionate One.

Whatever is pleasurable to us, whatever is beautiful to our mind, we should get into the habit of offering and offering and offering to the Three Jewels. If we see beautiful jewels, ornaments, or different kinds of clothing, food, flowers, water, whatever we have or mentally envision, we should offer them. When we continuously make offerings of all our enjoyments, this becomes the cause of purifying our habit of clinging.

We speak of the paramita of generosity, is the practice of making offerings of physical things. Whenever we make offerings to the Three Jewels, this becomes a cause of loosening the ties of grasping that bind our minds. I believe Milarepa said that a lack of grasping is actually the true paramita of generosity.

For practicing Mahamudra, the greatest support is the cultivation of mindful awareness. If we have mindful awareness throughout all our activities, then whatever we see that is beautiful, such as flowers or so forth, at the moment we see them there might be an initial thought of—oh! I want that. Yet, if we have mindful awareness, there will be an immediate recognition of the arising of attachment. At the moment of that recognition, we can transform the negative emotion by making a mental offering to all the Buddhas. If we discipline ourselves in this way with vigilant mindful awareness, moment by moment, then everything that we do will become virtuous, will become meritorious. Without that kind of awareness, the mind will continue to become more and more bound by our clinging.

菩提心能同時成辦自他二利

佛說，當我們生起菩提心時，便同時成就了自他兩者的目的。這是如何辦到的？若有人問及：你的目的是什麼、你想達成的是什麼，你可能會回答：「我不想要痛苦。」你的目的是免於痛苦。那麼，造成你痛苦的根源是什麼？你痛苦的根源便是我執心。如果能夠生起利他心，它便可對治我執心。

如果你對他人生起具有大愛的利他心，則你的我執以及他人的我執都將同時消失，如此，就是在幫助自己以及他人。兩種我執的同時瓦解，是因為自他之間已無分別。正如太陽同時照耀兩個冰塊，而它們同時融化一般。

了悟到這一點，也就了悟到菩提心的珍貴。經典中說，經由利他心，能自然且同時成就自他二利。

關於菩提心，〔直貢噶舉傳承〕祖師吉天頌恭在他的諸多金剛偈中的一則曾說到：「慈悲之馬若不為利他而馳，人天會眾便不會為其讚揚。」此處將「利他心」比喻為駿馬或良駒。如果只是讓駿馬休息而不騎著牠各處奔馳，牠便無用武之處。慈悲良駒乃藉由培養六度的修持而得以奔馳。當你生起菩提心時，所有行止便必然成為六波羅蜜的修持，此時你的所有事業，無論入世、出世，一切所行都將成為六度的修持。

密勒日巴曾說，關於菩提心的功德便是：「不論你做什麼，都能圓滿佛法的修持。沒有比這個更善巧的方法了。」

Gar Quote No. 105

The Buddha said that when we give rise to bodhicitta, then we will accomplish the dual purpose of self and others simultaneously. How will that be accomplished? When asked what your own purpose is, what you want to accomplish, you would answer "I do not want to suffer." Your purpose is freedom from suffering. Then what is the root of your suffering? The root of your suffering is the self-grasping mind. If you give rise to the altruistic mind, then that is the antidote for the self-centered mind.

If you give rise to an altruistic mind with great love for others, then your own self-grasping and that of others will simultaneously diminish, so in this way, you are helping yourself and also others. The two self-graspings will simultaneously collapse as there is no difference between self and others. It is just like the sun shining on two ice blocks; they melt together.

If you realize that, then you realize the preciousness of bodhicitta. It is said that through the altruistic mind the dual

purpose of self and others is spontaneously and simultaneously accomplished.

Regarding bodhicitta, Lord Jigten Sumgon [founder of the Drikung lineage] said in one of his many Vajra songs, "If the steed of love and compassion does not run for the benefit of others, it will not be rewarded in the assembly of gods and humans."

The altruistic mind is likened here to the steed or the excellent horse. If you just let it sit and don't run with it then it will be of no benefit; it runs through cultivating the practice of the six paramitas. When you give rise to bodhicitta, your conduct must become the practice of the six paramitas. Then it doesn't matter what activity you engage in - whether worldly or Dharmic activity - all your activities become a practice of the six paramitas.

Milarepa said regarding the qualities of bodhicitta, "in whatever you do practice the Dharma perfectly. There is no other skillful means than that."

生時放下貪瞋，中陰無有恐怖

當你感到疲累時，不應該勉強自己做任何禪修。當你禪修時，應該只安住於自然的狀態。心的自性為能知（具有意識的覺知），可以認知一切意念的生起。這個能知的心有如清淨的水，而生起的意念就有如塵土。如果你的覺知相當薄弱，水就會與土混合而變成濁水。混濁的心是令人難以忍受的，因此才會有人自殺。你的覺知必須充滿明性，那麼你就不會執著於意念的生起。如果你將它們放下，它們就有如水中的小石頭；如果你執著它們，它們將有如塵土，使你的心變得混濁。

因此，不要攀執念頭，不要執以為實，人生有如一場夢，不要信以為真。保持有意識的覺知，讓念頭自然消散，它們就不會影響你。要串習心的本然狀態，不時向度母祈請，持誦她的咒語。當度母在你心中出現，凡俗的執念便會消散。如果念頭無法混淆你的心，那麼就算生起也是無害。

如果你不執著於念頭，它們便失去力量；如果你緊抓不放，它們會使你疲累。真實的心不會疲累，唯有執著於念頭，才會讓人感到疲倦。

你的身體並非實有，它是有為法（因緣和合的現象），由你過往的印記或習氣所造，因此它是由心所創。我們貪求身體的舒適，厭惡身體的不適，這些都只是心的迷妄。死後雖然沒有身體，但是在中陰時卻將體驗到更劇烈的痛苦。如果我們能夠放下好惡、貪瞋的念頭，到了中陰就不會經歷痛苦的迷妄。因此，我們必須反覆思量此生之如夢。如果在生時就能認知到煩惱的空性本質，〔屆時〕也就能認知到中陰的空性本質。反之，如果我們屈服於這些煩惱並持續累積惡業，而那些惡業又在心中留下印記，則中陰的恐怖景象就會看似真實。這就是禪修的要點。

Gar Quote No. 106

When you feel tired, you should not force yourself to meditate upon something. When you meditate, you should just rest in the natural state. The nature of mind is the conscious awareness that recognizes all mental arisings. This conscious mind is like pure water. The mental arisings are like earth. If your awareness is weak the water mixes with the earth and becomes muddy. This muddy mind is unbearable and people therefore commit suicide. Your awareness must prevail with clarity, then you will not cling to the mental arisings. If you just leave them be they are like a pebble in water, if you cling to them they are like earth making your mind cloudy.

Thus, do not cling to your thoughts, do not grasp at their reality. This life is like a dream. Do not believe in its reality. Preserve the conscious knowing awareness and let go of thoughts, then they will not affect you. Habituate the natural state. At times, pray to Tara and recite her mantra. Tara should appear in your mind, then ordinary fixations will subside. If the thoughts do not mix with your mind, they are not harmful even if they arise.

If you do not grasp at them they are rendered powerless. If you grasp at them, they will wear you out. The actual mind cannot be tired, the fixation to thoughts make you weary.

Your body is not real. It is a compounded phenomenon, a creation of your own imprints/habitual patterns, so it is created by the mind. Our clinging to physical comfort and aversion toward physical discomfort is a delusion of the mind. After we have died, there is no body, yet we experience more intense suffering in the Bardo. If we are able to let go of our thoughts of attachment and aversion, we will not experience such painful delusions in the Bardo. Therefore, we must contemplate that this life is like a dream again and again. If, in this life, we are able to recognize the empty nature of the afflictive emotions we will also be able to recognize the empty nature of the Bardo. However, if we give way to the afflictive emotions and accumulate negative karma which leave an imprint in the mind, the frightening appearances of the Bardo will seem to be real. This is the point of meditation.

每日增加憶念上師的次數

為何在修大手印之前，一定要先修上師相應法？在我們獲得證量之前，為了獲得了證，最首要且最重要的，便是要培養對上師的虔敬；這種無造作的虔敬，來自了悟到上師的正念與自身的正念是無二無別的。唯有在了悟自己的心與上師的心為一體之後，上師的加持才會進入心中。有些人已然認出這個正念，有些人則尚未，而當我們憶念自己對根本上師的虔敬時，透過這份虔敬，便能認識到自己的正念與上師的正念其實是一體的。因此，最重要的是觀修虔敬。

從修持的角度來看，正念的精要是空性，其本質是明性，但若你試著找尋，卻遍尋不著。這個正念的本質與上師的正念本質是相同的，如果你對根本上師有著不變的信心與虔敬，則上師的身相就會出現在心中，此時你將記得上師

的教誨。就有如，一般來說，當你愛著某人的時候，你會無法忘懷對方，對方也總是出現在心中那樣。同樣的，上師將出現在你的心中，而每當上師出現時，你將記起上師的教誨。

認知到這份正念即為上師的正念，或以大圓滿的詞彙來說，以正念覺知憶念上師，這對初學者來說，是比較容易的修持方法。所以，這份覺知或正念，就代表著上師。

此外，你可以每天都立誓要憶念上師，例如：「我今天要憶念上師十次」，然後隔天增加為十五次，又過隔天為二十次。如此逐漸增加憶念上師的次數，最後你的心將與上師真實同在。如果缺乏正念，上師便不會於心中生起。這是極為殊勝的教授。

Gar Quote No. 107

Why is it that we must practice Mahamudra following the guru yoga practice? Before we have gained realization, in order to gain realization, we must first and foremost cultivate devotion to the guru - uncontrived devotion -realizing that the mindfulness of the guru and my own mindfulness are an inseparable union. Only through realizing that our own mind and the mind of the guru are a union will the blessings of the guru enter our mind. Some recognize this mindfulness, some do not recognize this mindfulness, but when we think of devotion to our own root guru, then through this devotion itself, we will recognize that our own mindfulness and the guru's mindfulness actually are a union. So most important is the meditation of devotion.

From the perspective of practice, the essence of this mindfulness is emptiness and its nature is clarity, but if you look for it you cannot find it. This mindfulness is the same nature as the mindfulness of the guru, and if you have an unchanging faith and devotion to your root guru, then the form of the root guru will appear in your mind, and you will

remember the guru's instructions. It is just like ordinarily when you love a person, you cannot forget about them, they will always appear in your mind. In the same way, the guru will appear in your mind, and each time the guru appears, you will remember the guru's instructions.

This is an easier way of practice for beginning practitioners - to recognize that this mindfulness is the mindfulness of the guru, or in Dzogchen terms, it is said that it is mindful presence remembering the guru. So this mindful presence or mindfulness represents the guru.

Also, each and every day, you can take a commitment to remember the guru; for example, "today I am going to remember the guru ten times," then the next day fifteen times, and then twenty times. You increase your commitment to remember the guru, and eventually through that your mind will truly become inseparable from the guru. If you lack mindfulness, then also the guru will not arise within your mind - that is a unique instruction.

我執使人凍結，大愛方得安樂

當大愛之心的對象為諸佛時，稱作虔敬心；當它的對象為一切有情眾生而無一例外時，稱作慈悲心。竹旺仁波切總是舉著手說：「願一切有情眾生得到利益。」的確，沒有比這個更偉大的願望了。

一個人是否自稱為佛教徒並不重要，佛法就是愛。當你看見自己的愛如何感動他人時，給予他人快樂將成為你的快樂來源。

所謂的「加持」不外乎就是愛。

如果你以自我為中心，你的心將會變得狹隘，有如冰塊一般。但是當你放下自我，開始向他人散發愛，你將會注意到自己的心開始擴展，變得開闊、寬廣，有如廣大的海洋或天空一般。

當你生起了對有情眾生的愛時，我們便是一模一樣的。最終，自己與他人只是個想法而已。當我們了知到自己與他人的無二無別，便開始能體會慈悲心、菩提心的珍貴。愛是唯一能獲得快樂的因，它的本質如虛空遍在。愛是心中的陽光。

Gar Quote No. 108

The mind of Great Love, when directed to the Buddhas is called devotion, when directed to all sentient beings without exception is called compassion. Drubwang Rinpoche always raised his hand and said, "May all sentient beings benefit", and truly there is no aspiration greater than this.

It doesn't matter whether one calls oneself a Buddhist or not a Buddhist. The Dharma is love. When you see how your love touches others, it will become your happiness to give your happiness away.

What is called 'blessings' is nothing more but love.

If you are self-centered, your mind becomes narrow, like a block of ice. But when you let go and send out love to others, you will notice how your mind expands. The mind becomes open and spacious, like a vast ocean or the sky.

When you give rise to love for sentient beings, then we are exactly the same. Ultimately, self and other are just thoughts. When we see that, we are not separate from others, we begin to fathom the preciousness of compassion, of bodhicitta.

Love is the only cause of happiness. Its nature is all-pervasive like space. Love is the sunlight of the mind.

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噶千佛法中心：23150 新北市新店區中央六街 12 號 14 樓

電話：02-8667-1620

噶千禪修園區：20742 新北市萬里區大坪路 39-6 號

電話：02-2492-9335

佛學會電郵：info@garchen.tw

佛學會網址：www.garchen.tw

佛學會臉書：https://www.facebook.com/garchen.tw

Garchen Dharma Institute（噶千佛法中心）

14F., No.12, Zhongyang 6th St., Xindian District, New Taipei City
231, Taiwan (R.O.C.) (+886-2-8667-1620)

Garchen Retreat Center（噶千禪修園區）

No. 39-6, Daping Road, Wanli District, New Taipei City 207,
Taiwan (R.O.C.) (+886-2-2492-9335)

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地 址	23150 新北市新店區中央六街 12 號 14 樓
電 話	02-86671620
電 子 信 箱	info@garchen.tw
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