

# 噶千

Gar Quotes

# 語錄

這些法語，是慈心與悲心的叮嚀，  
我對眾生有極大的愛，因此，  
我深信散播愛的語言，  
有助於世界的安樂。

開示 | 噶千仁波切  
藏譯英 | Ina Dhargye  
英譯中 | 黃靜慧(法壽)  
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# 具德噶千仁波切長壽祈請無死甘露善流

唵娑諦 無有變異大樂之法身	無遮種種自力受用圓
無緣大悲戲舞幻化身	無分三身救者護我等
白蓮中央圓滿十六支	皎白秋月手持烏巴拉
救度八難三時勝者母	如意轉輪祈賜無死壽
聖境之處阿雅提婆名	多康地區應化噶種性
世間怙主心子卻丁巴	具德噶千長壽住百劫
三寶法教嚴飾圓滿月	雖然神聖高掛東山肩
涼光流注低地護白蓮	利他明月噶千壽永固
衣食名三託付風大種	身著智德善三寶修鎧
三種等持堅固如深海	了義明燈噶千壽永固
於此濁世勝教衰微際	以如威力金剛禁戒行
無偏法教重擔我責任	教法旭日噶千壽永固
具足加持上師之三密	魔祟斷障雖無入侵時
然以隨順緣起之道理	如意寶珠祈請此稀有
三寶三本大悲諦實力	瑪哈嘎拉法度母威力
我此淨心願望真實語	祈請如語無礙自然成

此祈請文乃依羅隆迎寺之噶瑪卓度、竹森及其他僧眾之祈請，勝者直貢巴名號所加持，恭仰滇津昆桑赤列倫珠（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。

（噶千仁波切照攝影／殷裕翔）



尊貴上師噶千仁波切開示法寶

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# 噶千語錄 · 一

Gar Quotes

開示：噶千仁波切

藏譯英：Ina Dhargye

英譯中：黃靜慧（法壽）

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## 慈心、悲心與心性的叮嚀

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在幾位弟子的請求下，噶千仁波切同意讓弟子們能夠閱讀更多他的開示。仁波切的美國翻譯員 Ina Bieler 將匯整仁波切的開示，並每隔幾日擷取一段仁波切的法語與大眾分享。仁波切說這些法語是「慈心、悲心與心性的叮嚀」。

親愛的法友們：我的第一則訊息是向壇城中的你們每一個人致上友好的問候——吉祥如意。由於我們的心在生生世世之中都相連相繫，因此我看待各位有如家人一般。我們的心生生世世彼此相繫，是因為在修行上彼此互相關愛的緣故。「慈心與悲心的叮嚀」是為了鼓勵大家不斷努力對彼此發出愛心。由於我們的心彼此相繫，因此發出愛心就可以幫助對方。如果這世界上有更多人能夠發出愛心，就可以有更多的和平與快樂。我對眾生有極大的愛心，因此，我深信散播愛的語言有助於世界的安樂。

我的祈請文只有一個：「願所有眾生都具足安樂與愛——安樂的因。願所有眾生都遠離痛苦與我執——痛苦的因。」在藏文中，「慈愛」這個字是唸作「蔣側」，如果以一般的草寫字書寫，可以寫成一行，對我而言，這象徵著這個字的珍貴之處。今天，

我將我所有的慈愛都付出給你們每一個人，希望你們都能在心中好好珍惜，因為這是你們此生與未來世所有安樂的實質所在。

「慈愛」是佛陀教法的精髓所在，如果你的心中有愛，就算是憎恨你的人，有一天也能與你化敵為友。你真正的敵人其實是自己的瞋恨和嫉妒。外在的敵人其實是從自己的妄念中升起的一種暫時錯覺，而這個念頭不會永遠存在，因為念頭是不斷改變的。因此，如果你不捨棄愛心，對他人的憤怒終究也會消失。

如果你愛眾生，就會希望他們具足安樂。由於我們的心是一體的，如果你愛眾生，愛就會遍及眾生的心，眾生也會感受到安樂。愛心是安樂唯一的因，愛心的本質是遍滿的，有如虛空。愛心是由心發出的光芒。

此外，聽到日本、紐西蘭，以及去年西藏和其他地方的地震災害，我感到非常難過。雖然有很多眾生因此喪生，但他們的心識卻是不死的。由於我們與眾生的心是相繫的，培養愛心和悲心並持誦瑪尼咒：唵 瑪 尼 貝 美 吽，便能利益他們。若是我們能夠讓愛遍及他們的心，就可以使他們從我執和痛苦的夢中覺醒。

（轉譯自 The Garchen Institute 2011/3/14 Gar Quotes 法訊）

# Gar Quote No. 1

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My dear friends: in my first message, I would like to extend a warm Tashi Delek to all of you in this mandala. From lifetime to lifetime, our minds have been connected and thus I see you like family. What has kept our minds connected from lifetime to lifetime is the spiritual bond of love. These 'reminders of loving kindness and compassion' should encourage us again and again to make an effort to cultivate love for one another. As all our minds are connected, we can help each other through cultivating love. Thus, if more people in this world are able to give rise to love, peace and happiness will increase. I have great love for all sentient beings; for this reason, I trust that spreading the word of love will contribute to the peace and happiness of this world.

My single prayer is: 'May all sentient beings have happiness, and love—the cause of happiness. May all sentient beings be free from suffering, and self-grasping—the cause of suffering.' In Tibetan, the word for 'kindness and love' is 'jamtse' (byams brtse). In Tibetan U-Me script, this can be written in a single line; for me, this is a sign of this word's preciousness. Today, I am offering to you all my kindness and love. I hope you will keep this dear to your heart, as this is the essence of all happiness in this and future

lives. It is the essence of the Buddha's teachings. If you have love in your heart, even those who hate you will eventually be your friends. Your actual enemies are hatred and jealousy in particular. Outer enemies are a temporary illusion arising from a deluded thought. This thought is impermanent. Thoughts come and go. Thus if you do not let go of love, the anger in others will eventually diminish.

If you love others, you wish for their happiness. As our minds are one, if you love others, it will pervade their mind and they will thus feel happy. Love is the only cause of happiness. Its nature is all-pervasive like space. Love is the sunlight of the mind.

Furthermore, I am deeply sad to hear about the earthquake disaster in Japan, and also in New Zealand, Tibet, and other places last year. Although many beings have lost their lives, their minds really can never die. And as our minds are connected, we can benefit them by cultivating love and compassion and reciting the Mani mantra (OM MANI PADME HUNG). If we are able to pervade their minds with love, they will awaken from the dream of self-grasping and suffering.

## 如何克服困難障礙

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摘自仁波切 3 月 15 日在美國加州聖荷西 (San Jose, CA) 所開示的「如何克服困難障礙」：

消除煩惱痛苦的第一步是放棄對此生的執著。我們從母胎出生一直到死亡為止的整個人生，就有如昨夜的一場夢。死亡之後，我們在中陰（死亡後到投胎前的中間狀態）中醒來，感覺有如從夢中醒來。這時候，過去的一生有如一場夢，而這個人世間就像一段逐漸褪去的記憶。如果不能消除我執，這時候會開始出現許多恐怖的景象，而人間的世界看起來會有如淨土。密勒日巴因為知道若不淨除我執，將處於這種狀況，因此他勇敢地將一生全心投入於修行，即使再苦也不退縮。因此，在你遇到障礙困難時，應該思維：「這一生就有如一場夢，不久就會結束，而在這一生結束的時候，我必須做好準備。」

為了在來生能夠保有安樂，我們務必要了解什麼是安樂的因。接著，為了避免種下痛苦的因，我們必須放棄自利的心態並培養利他的心，為他人謀求福祉。在死亡的時刻，只有菩提心珍

寶能夠保護我們。各位可以從《佛子行三十七頌》了解菩提心的精髓。《佛子行三十七頌》為所有的痛苦提供了解藥，對所有的問題提供了解答。佛陀的教法雖然浩瀚如海，但佛陀自己在總結他的教法時說道：「自淨其意，是諸佛教」（完全調服自心，這就是佛陀的教法）。

雖然我們大部分人的生活已經有如國王皇后一般，但我們仍然非常善於自尋痛苦煩惱——永遠不滿足。富有的人因擁有太多物質而煩惱，窮人因物質匱乏而煩惱。密勒日巴雖然住在山洞中沒得吃喝，卻是世界上最快樂的人。真正的真理是，我們只能向內心去找到真實的快樂。如果我們的心存有執著於煩惱的習氣，心便會自己產生痛苦，將外在的每一件事、每一個人視為敵人和威脅。若是內心不執著，那麼即使處境艱難，比如說罹患重症，也不會將其視為痛苦。真正了解業力因果，能夠讓我們忍受眼前的狀況（譯註：忍辱），並讓我們學會如何在未來捨棄痛苦執著。業力因果可以用非常簡單的方式說明——安樂的因是愛心，痛苦的因是我執。因此《佛子行三十七頌》中說道：「諸苦源於欲自樂，諸佛利他心所生」。

（轉譯自 The Garchen Institute 2011/3/16 Gar Quotes 法訊）

## Gar Quote No. 2

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The first step to eliminate suffering is to give up clinging to this life. From the day we are born to our mothers, until the day we die, this entire life is like last night's dream. After we have died, we awaken in the Bardo—the intermediate state after death. Then this entire lifetime will seem just like a dream; the human world will become a fading memory. It is like waking up from a dream. At this point, if we have failed to eliminate self-grasping, frightening appearances will manifest—compared to which, this human world appears as a pure land. Milarepa knew what would happen if he failed to purify self-grasping, and thus he had the courage to dedicate his entire life to practice, undaunted by hardship. Thus, whenever you encounter difficulty, consider: "this life is like a dream, before too long it will come to an end, and when it comes to an end, I must be prepared."

In order to secure happiness beyond this life, it is important to understand the causes of happiness. In order to avoid causes of suffering, we must give up self-cherishing attitudes and cultivate an altruistic mind that seeks the benefit of others. The jewel of Bodhichitta is the only protection at the time of death. The essence of this is found in the 37 Bodhisattva Practices—it contains a remedy for any kind of suffering, an answer to all

questions. Although the Buddha's teachings are vast, the Buddha himself summarized: "perfectly tame your own mind, this is the Buddha's teaching."

Although most of us live like kings and queens, still we are very skilled in finding a way to suffer—nothing is ever good enough. The rich suffer from their possessions, the poor suffer from a lack of possessions. Milarepa lived in a cave without food and drink and he was the happiest person in the world. The truth is that we can only find happiness in our mind. If the mind has a habit of grasping at suffering, it will create suffering and perceive everything as an enemy and a threat. If one does not grasp inside the mind, even an actual difficult circumstance, like an illness, is not perceived as suffering. Truly understanding karma will enable us to tolerate our present circumstances and will teach us how to abandon suffering in the future.

Karma can be explained very easily—love is the cause of happiness; self-grasping is the cause of suffering. Therefore, in the 37 Bodhisattva Practices it says: "all suffering without exception comes from wishing for one's own happiness. The perfect Buddhas arise from the altruistic mind.

## 對拉企雪山閉關者的教言

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摘自仁波切在尼泊爾拉企雪山上密勒日巴尊者的閉關山洞中，對幾位閉關修行者做的皈依開示：

岡波巴大師曾說：「若不如法修持，那麼法將成為墮入下三道的因。」我們所說的「三寶」是什麼？外在的佛指三時一切諸佛。外在的法包含八萬四千法門，而所有的法門都包含在慈心與悲心之中。（外在的）僧指已經生起慈心、悲心與具有善心的人。當一個人從由我執而產生的痛苦中解脫之後，就能夠向其他人開示解脫的道路，這就是僧。你們受過皈依戒之後，三寶就存在你們的心相續中，這就是內三寶。內在的佛是你的正念和覺照力。內在的法是絕不捨棄慈心與悲心，也就是不捨利益他人的心。利他的心有什麼益處？利他心能夠滅除我執。就眾生的根基而言，當我執消失時，一切眾生都是佛。佛陀曾說：「眾生皆具佛性，只因偶然的染污遮蔽。」

偶然的染污是什麼？所有的念頭和煩惱都包含在這一心之中，三界一切眾生的根本即是我執。實際上，我執是一種心理成見，一種執著於現實的想法。帝洛巴尊者曾說：「兒啊！束縛你的不是顯像，而是你對顯像的執著。」當所有的執著都清淨時，沒有任何事物能夠遮蔽心性。即使有念頭生起，只要不對念頭產生執著，心性便不會被遮蔽。如果對念頭產生執著，心就有如被刺到一般的疼痛。「束縛」指的就是這個。只要不對念頭產生執著，不論生起的念頭有多少，心都不會因此而被束縛。你們這裡所有在山裡頭修行的、閉關的、隱居的都知道這些道理，但我經驗老道，你們得聽聽我的忠告。我這一輩子經歷過太多痛苦和困難，有一句諺語就說：「老病人是最好的醫師」。

（轉譯自 The Garchen Institute 2011/3/18 Gar Quotes 法訊）

## Gar Quote No. 3

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**This quote is taken from a teaching on refuge that Rinpoche gave in Lapchi in one of Milarepa's caves to a few retreatants.**

Gampopa said, "If we do not practice Dharma in accordance with the Dharma, then Dharma itself will become the cause for falling into the lower realms." What are the so-called Three Jewels? The outer Buddha refers to all the Buddhas of the three times. The outer Dharma consists of the 84,000 heaps of Dharma teachings, yet they are included within loving kindness and compassion. Sangha refers to a person who has cultivated loving kindness and compassion, a good-hearted person. Having been liberated from one's own suffering, rooted in self-grasping, one is able to show the path of liberation to others. This is the Sangha.

Having received the refuge vow, the Three Jewels are also contained within your own mindstream. These are called the inner Three Jewels. The inner Buddha is your mindful-awareness and alertness. The inner Dharma is to never let go of loving kindness and compassion, the altruistic mind.

What is the benefit of an altruistic mind? It will destroy self-grasping. When self-grasping collapses; on their very ground, all sentient beings are Buddhas. Lord Buddha said: "The Buddha is within all sentient beings. Yet they are obscured by adventitious stains." What are these adventitious stains? All thoughts and afflictive emotions are contained within a single turn of mind; the root of all sentient beings of the three realms is self-grasping. In reality self-grasping is a mental fixation, a thought grasping at a reality. Tilopa said, "Son! You are not fettered by the appearances; you are fettered by grasping at them." Once all grasping is cleared away, there is nothing that can obscure the mind. Even if thoughts arise, they will not obscure the mind, if you do not grasp at them. If you grasp at them, you will be hurt like being pricked with a thorn, you will become obscured. This is called 'fettered.' We are not fettered by the extent of thoughts that arise, as long as we do not grasp at them. All you practitioners, retreatants, mountain hermits, know this, yet listen to the advice of me, a man with experience. I have gathered many experiences of suffering and difficulties in this lifetime. It is said, "An elder sick person is the best doctor."

## 對拉企雪山瑜伽士的教言

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摘自仁波切在拉企雪山上，於其中一個密勒日巴禪修洞穴中對瑜伽士們所做的開示：

我們必須將內心與外在行為區分開來。內心了悟一切輪涅諸法皆不實存，外器世界與內情眾生乃因緣和合而生，而非實有。若對內心所生起的一切苦、樂、念頭、煩惱情緒執以為實，就會累積業力。若是能夠在煩惱情緒與不善的念頭產生時，當下認出它，這個保持著正念的覺性就是「佛」。

一切諸佛皆存在眾生的心續當中。念頭是幻妄的而非實存，來了又去，去了又來。然而內在的覺性卻一直不變。因此，不要把注意力放在念頭上。反之，直觀那個能認出念頭的覺性。當覺性能穩固地自我把持時，煩惱情緒、苦、樂都會消失，心就會變得非常清澈明朗。

若是將念頭執以為實，心便會被遮蔽，變得晦暗不明。心被遮蔽是起於執著念頭是真實的。了知事物非實存，且如夢幻一般之後，你應徹底地去行利他，並且徹底地捨棄傷害他人，與每一個人和諧相處，成就一切眾生利樂的因，盡力讓他們歡喜快樂。

（轉譯自 Garchen Buddhist Institute 2011/3/21 Gar Quotes Message 法訊）

## Gar Quote No. 4

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We must separate the inner mind from the outer conduct. The inner mind realizes that all phenomena of samsara and nirvana lack inherent existence. The outer universe and inner sentient beings lack inherent existence, as they are compounds. If we grasp at the truth of whatever arises within the mind—pleasure, suffering, thoughts and afflictive emotions—we will accumulate karma. If we recognize afflictive emotions and unwholesome thoughts as they arise, this mindful-awareness is the Buddha. All Buddhas abide within the mindstreams of sentient beings. The thoughts are delusions and lack inherent existence—they come and go—yet innate awareness always remains unchangingly.

Thus do not pay attention to the thoughts, but see the awareness that recognizes them. When awareness holds its own with stability, afflictive emotions, pleasure, and suffering will disappear, and your mind will become very clear. If you grasp at the truth of thoughts, your mind will be obscured. Obscurations come from grasping at the truth of thoughts. While understanding that things lack inherent existence and are like a dream, in your activities you should accomplish the benefit of others entirely and abandon harm toward others entirely. Be in harmony with everyone, accomplish the causes of benefit and happiness for all sentient beings, and try to make them joyful and happy.

## 保任本性

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摘自 2011 年 3 月 21 日 仁波切在洛杉磯的隨緣應機開示：

這個世界有兩個領域，一個是世間的，一個是精神的。這兩種領域就有如雙眼一般，因此了解這二者很重要。了解這兩個領域的本質很重要。這世界的一部分人完全排斥精神領域，他們只相信科學的進步發展。這是有點偏頗的。我們確實需要科學，但同時也不能忽略內心。即便是不同的信念也會有各自不同的看法。對我而言，所有的宗教都是必要的也是好的，而我個人也很喜歡科學。我喜歡睜大雙眼。

只關心現世的人就像是在沒有路的沙漠中漫無目的徘徊的人，而了知業力因果的人則像是走在道路上，知道自己身在何處，要去向何方。但這樣的人仍需要跋山涉水，面對許多困難障礙。而有菩提心的人就像是搭上火車的人，直接穿山越嶺，一路毫無阻礙，能更快抵達目的地。心中有愛的人可以輕易斬斷煩惱的相續之流。如果一個人有菩提心，就能夠具足大力，成就偉大的利生事業。由於愛能摧毀我執，智慧便會自然顯現，此時

就能無誤地知道何者應取，何者應捨。搭乘火車就像是修世俗菩提心。當我執消失，看見自心本性時，就證得勝義菩提心——空性。此時就有如搭乘飛機一般。飛機在雲層上飛行，雲就有如妄念，而上方的太空就有如法身虛空。這了了分明的覺性飛機能夠毫無阻礙地穿越法身虛空，見到整個世界和下方的雲，但因為飛行在雲層上方，所以不會受到雲雨或暴風的影響。同樣地，了悟心性時，不會再受到貪嗔之雲的影響。覺性是駕馭在雲端之上。法身有如虛空，恆常不變。虛空不會來去，永遠如其原狀。證悟這一點時，便不再有死亡的恐懼，虛空是不生不滅的。

輪迴與涅槃的現象有如雲一般，是因緣和合而生法，只是短暫的聚合顯現，來來去去，無常且終將衰敗。當人能夠駕馭在雲端之上時，便不會將這些執著為牢不可破的現實，因此不會執著於貪愛或嗔恨的念頭。若是能夠見到這個本性，就算只有一剎那，也是大手印。你絕不會再獲得任何新的經驗了。覺性有如火一般，一開始有如火花，最後有如烈焰，但火永遠是火。你不是要去創造一個你還不具有的偉大心境。看見就是看見了，就算只有那一剎那。但可以肯定的是，你必須要加以熟習。只有當我們不斷保任這個本性時，才能夠達到無苦的大安樂境界。

## Gar Quote No. 5

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There are two major systems in this world, the mundane and spiritual. These two systems are like two eyes, thus it is important to know them both. It is important to know the essence of these systems. Some people in this world refuse all spirituality, they only believe in the improvement of science. This is slightly mistaken. We do need science but at the same time must not neglect our mind. And even within different belief systems there is disagreement. To me, all religions are necessary and good. I also am very fond of science. I like to have two eyes wide open.

A person who is only concerned with this lifetime is like someone roaming around aimlessly in a pathless desert not knowing where to go. A person that understands karma, cause and effect, is like someone walking on a road, knowing where to go and knowing where they are, but they still have to walk around mountains and face other difficulties. A person with bodhichitta is like someone going on a train. One goes straight through the mountain and is not obstructed by any obstacles on the way. One also reaches the destination faster. A person with love in their hearts can easily sever the flow of afflictions. If one has bodhisattva one becomes

very powerful in accomplishing great activities that bring benefit to others. As love will destroy self-grasping, wisdom will naturally dawn and thus one will unmistakably know what to adopt and what to discard. Going with the train is like cultivating relative bodhicitta. When self-grasping has diminished and one sees the nature of mind, one realized ultimate bodhicitta, emptiness. This is like going in an airplane. The airplane moves above the clouds, the clouds are like thoughts and the space above is the expanse of dharmakaya. The airplane of clear knowing awareness moves through the dharmakaya space unobstructedly. It sees the entire world and also the clouds below, but as it overrides the clouds it is not bothered by the clouds, the rain, and the storms.

Similarly, when one realizes the nature of mind, one is no longer affected in any way by the clouds of desire and hatred. Awareness is above these clouds. As the dharmakaya is like space, it is unchanging. Space does not come or go; space always is as it is. Realizing this there is no fear of death; space does not die nor is it born. The phenomena of samsara and nirvana are like clouds;

they arise momentarily, but are as they are, compounds. They are impermanent, subject to disintegration, coming and going. Moving above these clouds one will not grasp at their substantial reality and thus will not cling to thoughts of desire or hatred. To see this nature even for just an instant is mahamudra. You will never gain anything new. Awareness is like fire—in the beginning it is like a spark, in the end a blazing fire. But fire is always fire. You are not creating a great mind that you do not yet possess. To see it for just a brief instant is still seeing it, but of course it must be habituated. Only when we preserve this nature continuously will we achieve the state of great happiness and peace where there is no more suffering.



## 傲慢與嫉妒

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傲慢與嫉妒不易察覺，有時候它們出現時，僅是一種隱隱的不悅感。例如有人讚美你，你心裡頭會覺得很舒服，但如果那個人接著說：「你很好，但是他比你更好。」那時候你可能就會覺得不太舒服了。我們通常不喜歡聽到讚美他人的言詞。若是如無法及時察覺這種微細的傲慢與嫉妒，就會逐漸養成耽執於自己的快樂而視他人為敵的強烈情緒。這一切的根源，是對自我的執著。由於我們堅信這一個「我」，因此任何威脅到「我」的事物都令我們感到不安。當被他人批評時，我們就會感到憤怒。

事實上，當他人責怪你時，若是你並沒有過失，他人的責怪並不會使你變成有過失；當他人讚美你時，你的功德也不會因此增加。不論人們對你的評價為何，事實上並不能使你的過失或功德有所增減。只有你自己知道自己究竟是否有過失。如果你並沒有他人所指控的過失，那麼你無須感到難過，因為他人的批評不會讓你變成有過失。如果你確實有他人所指控的過失，

那麼指出你過失的那個人便是幫助你進步的良師益友。大圓滿巴珠仁波切（Patrül Rinpoche）曾說：「勿思己功德，勿思他過失。勤觀己過失，勿觀他過失。」

察覺傲慢與嫉妒等微細念頭的生起很重要。這些情緒特別難以察覺，因此你必須勤於保持正念。當這樣的念頭生起時，你必須運用方法將它捨棄。理想上，你透過察覺而消除這樣的念頭。若你已知道如何修持正念的覺性，你會在念頭生起的那一剎那看見念頭，並認出它的空性本質。如果你可以認出這一點，那麼念頭就不能支配你。念頭無法從任何地方影響你。如果你的正念仍不夠堅固，你可以運用菩薩道的方法，思維對方是你的母親、好友、孩子，而向對方生起愛心和慈悲心。

如果在某些情況下這麼做太困難，你可以應用別解脫道的方法，思維這種情緒的過失，了知隨著情緒去造作行為將會墮入下三道。你應在煩惱出現時，根據自己的能力選擇其中一種方法運用。你必須根據自己的能力去修持，這就有如孩子應穿孩子的衣服，大人應穿大人的衣服一樣。孩子若是穿上大人的斗篷必定會有麻煩。總而言之，佛陀說：「自淨其意，是諸佛教。」

（轉譯自 Garchen Buddhist Institute 2011/3/29 Gar Quotes Message 法訊）

## Gar Quote No. 6

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Jealousy and pride can be tricky and are difficult to recognize; they sometimes manifest as a subtle feeling of dislike. For instance, when someone tells you how great you are, you feel good about it. But then the person continues, "You are great, but he is still better." Then a feeling of discomfort arises. When others are praised, we do not like to hear about it. When these subtle thoughts of jealousy and pride remain unrecognized, they grow into overwhelming emotions that cling to one's own happiness and to hostility toward others. The root of all this is the grasping at a self. Because we strongly believe in this self, we feel alarmed by everything that threatens it. When others criticize us, we get angry.

In fact, when others blame you, they cannot add a fault to you that you do not possess. When others praise you, you are not becoming a greater person because of that. Whatever others say about you does not affect your faults and qualities. Only you can see whether you have this fault or not. If you do not have the fault for which you have been accused, there is no need to be upset, since criticism does not make you have the fault. If you do have that fault for

which you have been accused, then the person pointing it out to you becomes your kind teacher helping you to improve. Dzogchen Patrül Rinpoche said, "Never look at your own qualities, but never look at others' faults. Always look at your own faults, but never look at others' faults."

It is important to recognize each and every subtle arising of jealousy and pride. This requires a great deal of diligence in mindfulness, as these emotions in particular are very difficult to identify. Whenever such a thought arises you must apply a method to abandon it. Ideally you eliminate it through recognition: if you have trained your mind in mindful-awareness you will see the thought the moment it arises and recognize its empty nature. If you recognize this, this thought is rendered powerless. It will not affect you in one or the other way. If your mindfulness is not yet strong enough you can apply the bodhisattva approach, considering that the other person is your mother, your best friend, your child, and therefore give rise to love and compassion for them.

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."



## 無緣大悲

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摘自仁波切 2011 年 3 月 30 日在美國洛杉磯的隨緣應機開示：

我們透過思維「所有的有情眾生在過去世都曾經是我的父母」而生起有所緣的慈悲。緣取你遇到的每一個人為自己的家人，而逐漸串習。例如將年紀較長者視為母親或父親，將年幼者視為子女，將年齡相仿者視為兄弟姊妹。如此串習，直到對所有眾生起大愛。我們必須有慈悲的對境（對象）來修習有所緣的慈悲。

當你安住於自心本性時，就能夠生起無所緣的慈悲。怎麼說呢？因為見到自心本性是一種極樂的經驗——大樂。那時候你從這經驗了悟大樂確實存在，也同時了悟有無數的眾生不曾見到自心本性。尚未了悟心性的眾生都受著極大的苦。一般而言，我們認為有些人過得很快樂，生活中沒有太多的擔憂，比如說富

翁。事實上富翁有時候受的苦更甚於一般人，但我們暫且不談這些。簡單來說，尚未證得自心本性的人都在受苦。當你了知這一點時，在證得真實快樂的同時，廣大的悲心隨即生起。無所緣的慈悲不需要有慈悲的對境（對象）。

要生起如此的大悲心，首先，你必須證得心的本性，也就是能體驗在不迎不拒的狀態下，念頭與煩惱如何消融於恆常覺性的不動虛空中。

這是非常喜悅的本性。當證得時，你將自然而然對尚未證得（心性）的人生起無所緣的大悲心。（眾生）若是無法證得無造作的大樂自性，必然會受苦。禮敬無緣大悲的偉大寶藏——觀世音菩薩！

轉譯自 Garchen Buddhist Institute 2011/3/31 Gar Quotes Message 法訊

## Gar Quote No. 7

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Effortful compassion arises due to cultivating the thought, "All sentient beings have been my parents in a past life." It is habituated through perceiving everyone that one encounters as family. For instance, you see an older person as your mother or father, a younger person as your child, a same-aged person as your brother or sister. You cultivate this until great love for all beings has taken birth. Effortful compassion requires an object of compassion.

Effortless compassion arises when you rest within the nature of mind. How? When you see your own true nature, it is very blissful, great joy. Then you understand from personal experience that such sublime happiness actually exists, yet limitless sentient beings have not seen this. Whoever has not experienced this nature suffers greatly. Ordinarily we think that some people have great happiness and not many problems—rich people, for example.

Despite the fact that rich people sometimes suffer even more, everyone, to put it briefly, who has not seen the nature of mind suffers. When you realize that, by seeing true happiness immense compassion arises. Effortless compassion does not require an object of compassion. In order for such compassion to arise, you must first experience the nature of mind—how thoughts and afflictions dissolve into the unmoving space of timeless awareness without rejecting or accepting.

This is a very happy nature. Seeing this, naturally, effortlessly compassion arises for all those who have not been able to see this before. If one has not seen the naturally blissful nature of mind, one is bound to suffer. I bow to the great treasure of unconditioned love, Chenrezig!

## 逆境

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摘自仁波切在洛杉磯的文殊閻魔敵竹千閉關中錄下的思維：

在獄中時，堪布孟色如此教導我：「逆境可以驗證你的證量，順境無法驗證證量。」只有當你處於困境、飽受極苦、爆發激烈情緒時，才能知道你的修持到達什麼程度。他並補充說：「逆緣障礙能揭露你隱藏的缺點。」若是你能在這時候保任覺性而不動搖，不為情緒的力量所牽引，這就是你已在修持中獲得體驗的徵兆。

如果你能在一個月當中，以大精進修持正念覺性。如果你連一個微細的念頭都能察覺，並且在當下，心能不隨外境轉入顛倒妄念中，那麼即使是這麼短的時間，你也能體驗到極大的改變。強烈的煩惱不再能對你造成太大的干擾，因為你已經在觀察心的幻戲上獲得個人的經驗。事實上，所需的對治方法只有一個，即是正念的覺性。僅憑這一個方法便足以轉化內外一切逆緣障礙。

（轉譯自 Garchen Buddhist Institute 2011/4/7 Gar Quotes Message 法訊）



## Gar Quote No. 8

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**A thought Rinpoche recorded during the Yamantaka Drubchen in Los Angeles a few days ago.**

In prison, Khenpo Münsel Rinpoche taught me this: "The extent of your realization will be known when you encounter difficult circumstances. You will not know the extent of your realization when things go well." When you find yourself in a troublesome situation, when you are in great pain, when an intense emotion arises, only then will you know where you are at with practice.

He added: "Adverse circumstances will reveal your hidden faults." If you are able to hold awareness unwaveringly during such a time, and thus if you are not carried away by the force of the emotion, it is a sign that you have gained experience in practice.

If you were to practice mindful-awareness with great diligence for just a month, if you were to recognize even the slightest thought and not allow your mind to wander off into delusion for that time, even in such a short time you would witness great changes.

Fierce afflictions would not faze you so much anymore, because you would have gained personal experience in observing the illusory play. There is in fact just one remedy necessary—mindful awareness. It is the single sufficient remedy that transforms difficulties inside and out.

## 施主

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對我而言世界上只有兩種人：慈愛的施主以及忍辱的施主。大部分的人都是我的慈愛施主，他們慈愛地對待我並且幫助我。有些人則是企圖傷害以及製造違緣障礙，他們是我的忍辱施主。

這兩種施主對我一樣好，因此我也一樣愛他們。忍辱施主對我甚至可能更好一些，因為他們讓我有機會修忍辱波羅密。因此，我非常感激這些不喜歡我、讓我必須調服自己嗔心的人。我同時對他們的不幸懷有強烈悲心，但因為他們讓我有機會修忍辱，使我的嗔恨心與嫉妒心逐漸消失，因此他們都是我的老師。因為他們對我的慈悲之故，最後我獲得證悟，不再有任何嗔恨與嫉妒。因為這樣，我非常地愛他們。

## Gar Quote No. 9

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To me in this world there are only two types of beings: my benefactors of love and my benefactors of patience. The majority is my benefactors of love; they are very kind and help me. Some try to cause harm and create obstacles; these are my benefactors of patience.

The kindness of each benefactor is equal, and thus my love for them is equal. Maybe my benefactors of patience are even kinder to me, as they allow me to practice the perfection of patience. I am thus very grateful to all those who do not like me and make me tame my anger. At the same time, I feel great compassion for their sorrow, but as they allow me to practice patience and my anger and jealousy to gradually diminish, they are my teachers.

Thus, in the end, when I attain enlightenment and all my anger and jealousy are no more, it is due to their kindness. For this reason, I love them greatly.

# 愛

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這是仁波切在 4 月 12 日前往俄亥俄州旅途中錄下來的思維：

愛有清淨與不清淨兩種，差別在於佔有或放下。清淨的愛是長久安樂的根源。不清淨的愛只會造成痛苦。因為被自我和佔有欲所染污，不清淨的愛會導致嫉妒、憤怒，最後不歡而散。清淨的愛沒有佔有，帶來和諧與安詳，甚至可以改變一位不好的伴侶。這樣的關係即成了菩薩道。

了悟心性的人甚至會去接納負面的伴侶，因為他了解負面情緒是一時的，來了又去，去了又來。那個擾人清靜者的心，與了悟心性者的心，根本上來說是一樣的。清淨的愛是能讓生生世世恆常安樂的因。因此當你真正了悟心性時，便不可能違背三昧耶戒。即使有時候發生爭吵，也只是一時，無法動搖那個永恆遍及的愛。如果不能了悟心性，便會產生執著並試著想要去佔有。這樣一來，誰對我好，我便對誰好。誰對我不好，我便對誰不好。這種愛是無常的，無法持久。清淨的愛則能永遠存在，而我對你們的愛會永遠持續不斷。

（轉譯自 Garchen Buddhist Institute 2011/4/14 Gar Quotes Message 法訊）

## Gar Quote No. 10

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There is pure love and impure love. The difference lies in possessiveness or release. Pure love is the root of lasting happiness. Impure love creates only suffering. Impure love that is tainted by the ego and possessiveness leads to jealousy, then anger and finally separation. Pure love free from possessiveness leads to harmony and peace and may even transform a negative companion. A relationship then becomes a bodhisattva activity.

Someone, who has understood the nature of mind, will even take on a negative companion, as one has understood that negative emotions are temporary; they come and go. That disturbing person's mind and one's own mind essentially are the same. What stays throughout lifetimes as the seed for happiness is pure love. Thus, when one truly understands the nature of mind, samaya-commitments cannot be broken. Even if it happens that one quarrels, this temporary occurrence never moves the ever-prevailing love.

If one does not understand the nature of mind, one will cling and try to possess. We then are nice to those who are nice to us, but not nice to those who are not nice to us. This love is impermanent; it cannot last. Pure love will always last. And my love for you will always last.

## 念頭

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摘自仁波切在《普賢王如來祈願文》教授中對無明偈頌的開示：

無明的念頭有很多，例如沉悶、混沌、喪氣、懶惰、沮喪、或毫無由來的煩躁，特別是不論就世間法或佛法而言，懶惰將使我們一事無成。對治懶惰最殊勝的方法就是正念正知，可以克服所有負面的念頭。這些念頭來來去去，迅速飛逝而不持久。但覺性永遠存在並能夠認出這些念頭。若是保持正念正知，便能確定知道何者應行，何者不應行。因此，清明的覺性是最重要的，是你內在的佛。這個覺性看不見，是空性的，但卻鮮活明朗。覺性不會來來去去，而是永遠如其本然狀態，有如虛空。

「心」保持不散亂，則任何事都無法遮蔽這個覺性。念頭是無實義的，不能持久。念頭來來去去，就有如水中的波浪。

(轉譯 Garchen Buddhist Institute 2011/4/19 Gar Quotes Message 法訊)

## Gar Quote No. 11

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There are many thoughts of ignorance such as dullness, fogginess, discouragement, laziness, depression, or irritation without reason. In particular, if we are lazy we will not accomplish anything, neither in a worldly sense nor in dharma. The supreme antidote is mindful-awareness, it will overcome all negativities. These thoughts are fleeting, they will not last, and they come and go.

Awareness always remains and recognizes them. If you maintain mindfulness you will know with certainty what to do and what not to do. Thus clear awareness is most important; it is your inner Buddha. This awareness cannot be seen, it is empty, and yet it has great vividness. It doesn't come or go, it always is as it is, like space.

Remain free from distraction then nothing will obscure this awareness, thoughts have no essence as they will not last. They come and go like waves on water.

# 因果

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有一句話說：「欲知前世因，今生受者是。」還有一句話說：「欲知來世果，今生做者是。」

如果因我執而產生嫉妒與仇恨，將會成為墮入地獄、餓鬼、畜生道的輪迴眾生。要往何處去，決定權在你手中，由你主宰。你要往上轉生佛國淨土，或是要往下墮入輪迴，都是由你決定。當你的心清淨時，你將成為佛。若是不清淨自己的心，你將成為眾生。將來要往何處去，取決於你現在的行為。《佛子行三十七頌》中就說：「諸極難忍惡趣苦，能仁說為惡業果，是故雖遇命難緣，終不造罪佛子行。」

## Gar Quote No. 12

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It is said, "If you would like to know what you did in past lives, look at your present body," and "if you would like to know where you will go next, look at your present actions."

If you give rise to jealousy and hatred due to self-grasping, you will be a samara sentient being wandering down to the hell realm, hungry spirit realm, or animal realm. Where you go is up to you. It is your choice. It is up to you whether you will go up into the pure lands of the Buddha's or down into samara states. When your own mind is purified, you will become a Buddha. If you do not purify your mind, you will be a sentient being. Where you go will be determined by your present actions.

In "The Thirty-Seven Bodhisattva Practices", it is said, "The Subduer said that all the unbearable suffering of the three lower realms is the fruition of wrongdoing. Therefore, never committing negative deeds, even at peril to one's life, is the Bodhisattvas' practice."

## 遷識法

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2011年4月仁波切在俄亥俄州戴頓市的噶爾卓瑪佛學會帶領破瓦閉關時，弟子向仁波切提出問題：為何需要接受破瓦的教授？節錄自仁波切對弟子的回覆：

我們每一個人終有一天都會死亡。在這個世間，沒有人是不會死亡的。執著於這一生並無益處，因為這一生終究會過去。正如《佛子行三十七頌》所說：「識客捨棄身客房。」因此我們可以自問：「為死亡做好準備，真的不重要？或是有那麼一點重要？我為何想要接受破瓦教授？」接受破瓦教授就是接受一種獲得解脫的方法。（我們的）身體有九個出口，死亡後神識由此離開，但只有一個出口能夠通向解脫，就是頂門。透過破瓦的教授，能夠了解如何經由頂門來轉移神識。

如果不知道這點，我們將被貪、嗔、癡、慢（嫉妒）等各種煩惱所左右而無法自主，將被煩惱所控制。若是為煩惱所牽制，將導致神識從其他八個不淨的出口之一離開身體，而投胎到輪迴世間。佛陀曾說：「自在即樂；不自在即苦。」

（轉譯自 Garchen Buddhist Institute 2011/4/25 Gar Quotes Message 法訊）

## Gar Quote No. 13

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One day each of us will die; there is no one in this world that does not have to die. There is no benefit in being attached to this lifetime, because it will be left behind. As it is said in "The Thirty-Seven Bodhisattva Practices," "Consciousness, the guest, will cast aside the guest-house of the body." So, we can ask ourselves, "Does it really not matter whether I am prepared for death, or does it matter somewhat? Why would I want to receive Phowa instructions?" If you receive Phowa instructions you receive a method to attain freedom. The body has nine openings through which the consciousness can leave after death. Only one of them leads to freedom—the opening at the crown. When we receive Phowa instructions, we learn how to transfer our consciousness through the crown.

If we do not know this, we will be tossed around by afflictions such as hatred, desire, ignorance, jealousy, etc., and thus, we will lack independence, we will be overpowered by the afflictions. Being controlled by the afflictions will cause the consciousness to leave through one of the eight impure openings of the body, which will lead to birth in samara existence. The Buddha said, "Independence is happiness; dependency is suffering."

## 如幻

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凡夫認為顯現的世界是真實的，而夢境則是不真實的，然而諸佛將這個世界視為虛幻。諸佛說，在死後的中陰裡，我們將看見幻象，下三道是幻境，如此等等。有人於是這麼想：「如果只是像一場不真實的夢，那就不會那麼糟。」這種理解頗為謬誤。雖然夢的本質如幻，但只要夢境持續，夢中的經驗便有如真實一般。此生有如一場夢，但在此生業盡之前，我們會將此生視為真實，不會從此生的夢醒來。譬如，如果你在夢裡，就會將夢當成是真實的，不會主動從夢中醒來。死亡時，我們從此生的夢中醒來，而此生則變成逐漸模糊的記憶，不會留下任何東西，我們也會很快緊抓住新的現實，即中陰的狀態。

如果你了知此生有如一場夢，你將會了知夢中的一切——快樂、財富、歡愉、痛苦——都是無常的，不會持久。如此，你不會因為不同的境遇而不知所措。你將會保持專注，不會沉浸於享樂之中而失去自制，也不會因為困境而有所動搖。

我們的一生就有如油燈一般，油是業，火是這一生。只要有油，就有火。在此生的業到盡頭之前，人生將會繼續。因此，我們將會被積存於心相續中的業印所控制，而繼續前進。

## Gar Quote No. 14

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An ordinary person believes in the appearing world as real and the dream state as unreal, whereas the Buddhas have seen this world to be illusory just like a dream. The Buddhas say that in the Bardo after death we will perceive delusive manifestations, that the three lower realms are an illusion, and so forth. So then one might think, "If it is just like an unreal dream, then it can't be that bad." That is a quite mistaken understanding. Although illusory by nature, a dream will be experienced as a reality for as long as the dream lasts. This lifetime is like a dream, but until the karma of this life comes to an end, we will perceive this lifetime as real; we will not awaken from the dream of this life. For instance, if you have a nightmare, you will experience it as a reality for as long as you dream; you will not just wake up at will. When we die, we awaken from the dream of this life, and this life becomes a fading memory.

None of it is left behind, and soon we find ourselves grasping at a new reality, the bardo state. If you understand this life to be like a dream, you will understand that everything within it—happiness, wealth, and pleasure, pain, and suffering—is impermanent and will not last. You will thus not be so overwhelmed by different circumstances. You will stay focused and not be carried away by indulgence in pleasure, and you will not be much affected by difficult circumstances.

Our life is like an oil lamp. The oil is the karma and the fire is this life. As long as there is oil, there is fire. Our life lasts until the karma for this life comes to an end. Then we will move on, controlled by the karmic imprints stored in our mind continuum.

## 睡夢瑜伽

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摘自 2011 年 4 月仁波切在維吉尼亞州所傳授有關夢瑜伽的教授：

傍晚時只吃少許食物，並於入睡前思維死與無常。一般人的夢皆是留在心中的善與不善印記的顯現。當風息進入煩惱的不淨脈中時，我們即會經歷夢魘。夢魘是負面情緒的自光明，而好的夢是善念的覺醒。為了要認出夢境，必須先在日間穩固覺知。首先，必須先在白日克服所有念頭與情緒，最後才能夠在夢中認出念頭與情緒。開始時，你將能在夢境中認出粗的念頭，例如恐懼，後來也可以在較微細的夢中認出念頭。如此，隨著愚痴的消失，你的睡眠首先會變得較淺。一般人的睡眠是深沉的愚痴狀態，是一種煩惱。因此，不要問自己「昨晚睡得好嗎？」，而應該問「昨晚你浪費了多少時間睡覺？」當然，為了保持身體健康，我們必須有充足的睡眠，但應該有限度。因為各位都必須工作，我建議每晚不要睡超過五到六小時。嘗試以非常清明的狀態入睡，最後透過串習，你絕不會落入愚痴的狀態中，而能夠保持清明的覺知。

（轉譯自 Garchen Buddhist Institute 2011/5/2 Gar Quotes Message 法訊）

## Gar Quote No. 15

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Eat little food in the evening, and contemplate death and impermanence before you go to sleep. The dreams of an ordinary person are the manifestations of virtuous and non-virtuous imprints laid down within the mind. When the wind energies enter the impure channels of afflictions, we experience a nightmare. Nightmares are the self-light of negative emotions. Positive dreams are awakening of virtuous thoughts. In order to recognize the dream state, you must first gain stability of awareness during the day.

First, you must be able to overcome all thoughts and emotions of the daytime; then, eventually you will be able to recognize them when you dream. In the beginning, you will be able to recognize coarse thoughts such as fear during the dream state, and later on also the thoughts in more subtle dreams. Through this, as ignorance diminishes, your sleep will at first become lighter.

Ordinary sleep is a state of deep ignorance; it is an affliction. Thus, instead of asking, "Did you sleep well last night?" you should ask, "How much time did you waste sleeping last night?" Of course, we must sleep enough to maintain a healthy body, but there should certainly be a limit. I suggest no more than five to six hours a night, since you all have to work. Try to fall asleep with great clarity, and eventually through habituation, you will never fall into a state of ignorance, but rather will sustain clear awareness.

## 輪迴

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摘自 2011 年 4 月仁波切在維吉尼亞州的教授：

輪迴是如何生起的？這個幻我緊執於自己的快樂。凡夫只關心著世俗的事務。為了超越這個執著，我們必須先認出輪迴「苦」的本質。為此，佛陀首先教導「認出苦，並捨棄苦的因。」儘管我們感受著身為人的各種快樂，然而這種輪迴的快樂就像吃著摻著毒藥的美食一般。在認出苦之後，我們會渴望能夠離苦。如何做到？我們修學佛法並讓心從苦的因解脫出來。這很困難，因為我們執著於世俗的生活，認為將來它能夠為我們帶來快樂。如果究竟而言這是真實的，那麼執著便沒有什麼錯，但可惜執著只會造成痛苦。

當這一生結束時，不論心裡頭多麼想要，卻是任何一點物品或人都帶不走。除了離開身體這個客房之外，別無他法。唯一會跟著我們的是儲藏在心相續中的業的痕跡。因為這個原因，在尚未太遲之前認出苦並消滅苦因，是如此的重要。

（轉譯自 Garchen Buddhist Institute 2011/5/5 Gar Quotes Message 法訊）

## Gar Quote No. 16

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How has samsara arisen? The illusory self-clings to its own happiness. Ordinary beings are only concerned about their worldly affairs. In order to overcome this attachment, we must first recognize the suffering nature of samsara. For this reason, the Buddha first taught, "Recognize suffering and then abandon the origin of suffering." Even though we experience all sorts of pleasures as human beings, this samsaric happiness is like eating a delicious meal mixed with poison. Having recognized suffering, we will yearn to become free from it. How do we do that? We practice the Dharma and liberate our mind from the causes of suffering. This is difficult because we are attached to worldly life; we think that one day it is going to make us happy. If this would be ultimately true, then there would be nothing wrong with being attached, but unfortunately clinging attachment can only lead to suffering.

When we pass from this life, we will not be able to bring with us even the slightest thing or person, no matter how much we want to. There is no other way than to leave this guest-house of the body. The only things that will follow us are the karmic traces stored within our mind-continuum. For this reason, it is so important to recognize suffering and eliminate its causes before it is too late.

## 唵阿吽金剛誦（一）

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唵、阿、吽這三個種子字代表什麼？「唵」代表身金剛，色空不二。色相持續顯現且看得見，但不執取其為實有。「阿」代表語金剛，聲空不二。不執取感知到的音聲，這是聲空不二。持續聽見聲音但不執以為實有。「吽」代表意金剛，明空不二。若是心不執著於所見或所聞，將自然而然安住於覺性與空性雙運，因此也不會執取由心中生起的事物。三金剛就蘊含在意金剛中。

如此，唵、阿、吽三個種子字是所有本尊額、喉、心的標誌——雖然本尊以諸多形相顯現，其身、語、意的本質是相同的。

（轉譯自 Garchen Buddhist Institute 2011/5/13 Gar Quotes Message 法訊）

## Gar Quote No. 17

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### **The Om Ah Hung Vajra Recitation, Part 1:**

What do the Om, Ah, and Hung syllables represent? Om represents the vajra of form, the union of appearance and emptiness. Ah represents the vajra of speech, the union of sound and emptiness. Hung represents the vajra of mind, the union of clear awareness and emptiness. These are called "the three secrets." When there is no grasping to perceived form, this is the union of appearance and emptiness. Forms continue to appear and are seen, yet there is no grasping at their reality. When there is no grasping at perceived sounds, this is the union of sound and emptiness. Sounds continue to be heard, yet there is no grasping at their reality. If the mind neither grasps at sights nor sounds, it will naturally rest within the union of awareness and emptiness and thus will not grasp at mental arisings either. The three vajras are contained within the vajra of the mind.

Thus the Om, Ah, and Hung syllables mark the forehead, throat, and heart of all deities—while deities appear in myriad forms, the essence of their body, speech, and mind is the same.

## 噶阿吽金剛誦 (二)

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有時候有些人會問：我們是「一」或是「同」？

答案是二者皆非。是有「一個」虛空，或是有不同的「相同」虛空？虛空既不是「一」，也不是「同」，而心性也是如此。試著把心說成是「一」或是「同」，想要藉此了解心性，只會是另一種心理成見。同樣的道理，沒有一佛或是多佛。由於有無量的佛，所以不能說只有一佛，但也不能說有多佛，因為諸佛的本質是同一個基礎——安住如虛空般的空性及悲心。因此，不要執取一或多。

不論任何的顯現皆非實有，有如空中的彩虹。由於現象是因緣和合而生法且非恆久不變，因此不是實有存在。一切眾生的心性在任何時刻都有如虛空，非和合而生。雖然身軀各個不同，但所有眾生的心卻具有相同的本質。就像是只有一種叫做「水」的東西，也只有一種叫做「心」的東西。雖然水以江河、大海、雨、露等各種形式顯現，但都是水。如果每個人都修持「噶阿吽」，他們的正念都有著相同的本質，在品質或大小上沒有絲毫的差別。

(轉譯自 Garchen Buddhist Institute 2011/5/26 Gar Quotes Message 法訊)

# Gar Quote No. 18

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## **The Om Ah Hung Vajra Recitation, Part 2:**

Sometimes people ask, "Are we 'one' or 'the same'?" Well, we are neither. Is there "one" space, or are different spaces "the same"? Space is neither "one" nor "the same," and so is the nature of mind. Trying to figure it out by labeling it "one" or "the same" is just another mental fixation. Likewise, there are neither one nor many Buddhas. You can't say there is only one, as there are limitless Buddhas, yet you can't say there are many, as their essence is a single ground—emptiness and compassion abiding like space. Thus, do not grasp at singularity or multiplicity.

Whatever appears is empty of self nature, like a rainbow in the sky. They lack inherent existence, as they are compounds and thus impermanent. The nature of mind of all beings always remains like space; it is uncompounded. While their bodies appear diversely, the mind of all beings has the same essence.

There is only one such thing called "mind," just as there is only one such thing called "water," although water manifests in different ways—as oceans, rivers, rain, drops, etc. If everyone were to practice OM AH HUNG, their mindfulness would have the same essence without the slightest difference in quality or size.

## 噶阿吽金剛誦（三）

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噶、阿、吽金剛誦的實際練習如下：

座上正式練習的最佳時間是太陽初昇時，不過實際上應該整天練習。任何時候，只要你在呼吸就可以練習。你一直在呼吸，不是嗎？吸氣時想「噶」，不需要觀想或是發出聲來，只要想著「噶」即可；氣到達肚臍時想「阿」；吐氣時想「吽」。主要是將注意力放在臍間的「阿」。「阿」具有火的性質而且是熱，吸氣時，想著氣融入到臍間的「阿」；氣的精華留在臍間，而濁氣則一律吐出去。在座上修時，吸氣時想著你將上氣下壓，同時輕輕縮肛將下氣上提。如此「上下氣相合」在臍間的中心形成蛋殼形的球體。略微閉氣並觀察心的本性。不要持氣太久，只要在舒適範圍內持氣就好。再次吐氣並想「吽」。在日常作息中不需要持氣，只需自然呼吸並意想「噶阿吽」即可。隨時將注意力保持在臍間的火，最後將會產生暖熱。實際上，這種暖熱早已存在於此處，但一般人無法覺察。這個練習是保持正念的絕佳方法，可以將心與氣合一。如果缺乏正念，心和氣分開，便會產生顛倒妄想。

## Gar Quote No. 19

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### **The actual practice of the Om Ah Hung Vajra Recitation:**

As a formal meditation session, it is best to do this practice in the morning at dawn, but you should actually do it throughout the day. You can do this practice whenever you breathe, and you always breathe, don't you? When you inhale the air, think "OM." You do not have to visualize it or say it out loud; just think "OM." When the wind reaches the navel, think "AH," and when you exhale the wind, think "HUNG." The main focus is on the AH at the navel. AH has the nature of fire and is heat. When you inhale the wind, think that the wind dissolves into the AH at the navel. The quintessence of the wind is kept, and the stale air is always exhaled. In formal meditation sessions, as you inhale, think that you are pressing down the upper winds and simultaneously draw up the lower winds by gently contracting the anus. This "union of the upper and lower winds" forms an egg-shaped sphere at the navel center. Hold your breath for a short time and observe the nature of mind. Do not retain the wind too long, only as much as is comfortable. Again exhale and think "HUNG." In your daily activities, there is no need to hold the breath; you can just breathe naturally and think "OM AH HUNG." The main focus is always on the fire at the navel, and eventually warmth will arise. This warmth in fact is already there, but ordinary beings do not recognize it. This practice is an excellent method to sustain mindfulness; it is a method to unite the mind with the winds. If we lack mindfulness, the winds and mind go separate ways and we become deluded.

## 為什麼證悟自心即是佛？

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摘自 2012 年仁波切於新加坡阿彌陀佛閉關的問答錄：

問：仁波切說不論是誰，只要是證得自心本性的人就是佛。仁波切可以做進一步說明嗎？

仁波切：眾生相信於主客二元，他們認為他們自己與其他人是獨立分開的。當你直接經驗到自然的狀態時，所有這些概念和執念都全部瓦解。當自他的想法瓦解時，當不再執著於慣性的散漫思想時，我們了悟到自心本性實際上就像虛空一般。在虛空之中，沒有獨立分離或二元。獨立分離只是一種意念。當這些造作的意念崩解時，我們將會了知無止盡、有如虛空一般的自心本性。輕鬆自在的感覺會生起。在了知眾生尚未了悟這個實相之後，我們會保有無緣的悲心。安住於自然的心性狀態下是最安樂的境界。但是眾生尚未見到他們自己的真實本性，以困惑的心無止盡地在夢幻般的輪迴中受苦。這是非常遺憾的，因此了悟實相者的悲心，會自然的遍滿一切。

（轉譯自 Garchen Buddhist Institute 2012/10/08 Gar Quotes Message 法訊）

## Gar Quote No. 20

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### **Q&A with HE Garchen Rinpoche during 2012 Amidewa Retreat in Singapore**

Q: Rinpoche said that whoever realizes the nature of mind is Buddha. Can Rinpoche please explain this further?

GR: Sentient beings believe in a subject-object duality, they think that they themselves are separate from the others out there. When you directly experience the natural state, all these ideas and fixations fall apart. When the thinking of self and others falls apart, when one doesn't cling to the habitual discursive thoughts, one realizes that the nature of mind is actually like space. There is no separation or duality in space. Separation is only a mental construct. When these mental fabrications collapse one will know the endless space-like nature of mind. There is a sense of ease and peace. Knowing that sentient beings have not realized this reality, one maintains unconditioned compassion. Abiding in the natural state of mind is a most peaceful and joyous state. But sentient beings have not seen their own true nature, with confused minds the endlessly suffer in illusory samsara. This is a great pity, thus the compassion of those who know reality naturally prevails.

## 專注在臍輪

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以下是仁波切關於「喻阿吽金剛誦」的開示系列之（四）：

在我們身內所有的脈輪中，臍輪是最重要的。

我們的人身最初是從與母親連接的肚臍開始形成。臍輪是身中所有風息的王座，特別是與火大相關的風息。

臍處的火是金剛瑜伽女，是每個人都有的，只是大家沒認出來罷了。臍輪是最穩定的根本脈輪，因此建議將所有觀想轉移到臍輪。藉由專注在臍輪，風息向下沉，可以使心穩定。有時候在心輪作觀想時，隨著風息移動到心輪，可能導致情緒或精神不穩定。因此，專注在臍輪是較安全的做法。

（轉譯自 Garchen Buddhist Institute 2011/6/12 Gar Quotes Message 法訊）

## Gar Quote No. 21

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### **The actual practice of the Om Ah Hung Vajra Recitation:**

Of all the chakras in the body, the navel is the most important one. Our human body first formed from the navel through which we were connected to our mothers. The navel chakra is the royal seat of all winds in the body, and in particular the wind pertaining to the fire element. The fire at the navel is Vajrayogini and everyone has it; beings only do not recognize it.

The navel chakra is the most stabilizing, grounding chakra; therefore, it is advisable to direct all visualizations to the navel chakra. By focusing on the navel chakra, the winds move down, and thus the mind settles. Sometimes, when focusing on visualizations at the heart center, as the winds enter the heart chakra, it could lead to emotional imbalance and mental instability.

Focusing on the navel center is thus more secure.

## 心的本性

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當你禪修時，讓心休息並觀察心的本性。在過去的念頭已停止而未來的念頭尚未生起之前有一個空隙，一個完全沒有任何執念的空隙。如果你能覺察到這個空隙，那就持續地安住其中就好。

我們不能說看見了這空性的一刻，也不能說沒看見。需要去認出來的是那個想著「我看見了」，和那個想著「我還沒看見」的起念者。是它造作了一切的行為。你必須覺察出它就是你心的本性。這個本性超越來去，恆時安住如虛空一般。念頭來來去去，因此不要執持念頭，應去注意那個不論有多少念頭來去盤繞，卻恆時安住者。

(轉譯自 Garchen Buddhist Institute 2011/8/7 Gar Quotes Message 法訊)

## Gar Quote No. 22

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When you meditate, just rest and watch the nature of your mind. There will be a space where past thoughts have ceased and future thoughts have not yet arisen, and that space is completely empty of all fixations. If you recognize this space, simply continue to remain within it.

One cannot say this moment of emptiness has been seen, nor can one say it has not been seen. But the one who thinks, "I have seen it," this is the one to be recognized. And the one who thinks, "I have not seen it," is also the one to be recognized. It is the one who performs all the actions. This is the one that you must recognize as the nature of your mind. This nature is beyond coming and going, it always remains like space. Thoughts come and go, so do not hold on to them, but pay attention to what always remains, no matter what comes and goes around it.

# 正念

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如何超越凡俗的念頭？

你必須保持正念，並且不執取心中生起的任何念頭。

不論生起什麼情緒或念頭，對治的方法只有一個：正念正知。不論生起什麼，繼續保持在心的本然狀態。不要想「有」或「它是這樣」，也不要想「沒有」或「它不是這樣」。放下所有的信念，不要執取任何事物。只有在見到如虛空般廣闊、無拘束自在的心性時，才能摧毀負面的念頭。在真正的自心本性中，沒有「有」或「非有」，沒有「這個」或「那個」，沒有「真」或「非真」，沒有「好」或「壞」，沒有「對」或「錯」。心性安住有如超越時空的廣袤虛空，當你在心性中休息時，一切世間事似乎都變成枉然。

（轉譯自 Garchen Buddhist Institute 2011/9/14 Gar Quotes Message 法訊）

## Gar Quote No. 23

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How you overcome ordinary thoughts? You must maintain mindfulness and not grasp at whatever arises. No matter which emotion or thought arises, there is only one antidote; mindful awareness. No matter what arises, continue to remain within the natural state of mind. Neither think, 'it exists, OR 'this is how it is,' nor think, 'it doesn't exist,' OR 'this is not how it is.' Let go of all beliefs and do not hold on to anything. Only by seeing the space like unconfined nature of mind you will be able to destroy negative thoughts.

In the true nature of mind, there is no existence or non-existence, no this or that, no truth or untruth, no good or bad, no right or wrong. All worldly affairs seem futile when you rest in this nature that abides like the expanse of space transcending time.

## 日常修持指導

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早晨應思維珍貴人身難得，傍晚應思維死亡與無常，而一整天當中應思維業力因果，並依照《佛子行三十七頌》來做人處事。

禪坐的時間短一點，次數多一點，可以使禪坐的質量好一些。最好是就觀察心的本性，那個赤裸的平常心，並且如此保任。念頭出現時，不要抗拒也不要接受。不要試圖停止念頭，讓念頭生起，但要覺察念頭的生起，不要追逐念頭。禪坐的目的不是要達到無念，而是要讓生起的念頭無法影響你。你必須要這麼串習，如此未來當負面的念頭與情緒生起時，你就不會為它們所支配。這些念頭的能量可能會生起，但無法以任何方式影響你。禪坐當中有時會有無念的時刻，在那一剎那，你將了知這是你心真實的本性——如虛空般安住、鮮明空朗、廣闊而毫無執著。你必須在行住坐臥中隨時保有這份靈敏的覺知。

因此，不要試圖停下念頭，只要鬆坦進入覺知的本質之中。不論何時，只要你禪修，我們的心就會在一起。如果了解這一點，你對禪坐便不會感到厭倦。

（轉譯自 Garchen Buddhist Institute 2011/9/23 Gar Quotes Message 法訊）

## Gar Quote No. 24

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In the morning, you should reflect on the difficulty to obtain a precious human birth; in the evening, you should reflect on death and impermanence, and throughout the day, you should reflect on karma, cause and effect, and act according to the 37 Bodhisattva Practices.

Meditate in shorter but more frequent sessions to ensure the good quality of your meditation. It is best to just observe the nature of mind, the ordinary bare mind, and preserve it. When thoughts appear neither reject nor accept them. Do not try to stop thoughts, allow them to arise, but recognize their arising and do not pursue them. The goal is not to have no thoughts but for thoughts to arise and yet be rendered powerless. You must habituate this. Then later when negative thoughts and emotions arise, you will not fall under their power. The energy of these thoughts may arise but will not affect you in one or the other way. Sometimes in meditation, there will be a time when there are actually no thoughts. In that instant, you will know that this is the true nature of your mind—the mind that abides like space, vivid and empty, open, not grasping at anything. This alert awareness must be upheld throughout all activities.

So do not try to stop thoughts, just relax into the nature of awareness. Whenever you meditate, our minds will be together. If you understand this you will not feel tired of meditation.

## 菩提心

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菩提心不是那種只適合在這裡或那裡修持的法門。菩提心是一切。菩提心是基礎，是實際的修持，同時也是最終的結果。因此，您應該日夜不間斷地修持菩提心。半夜醒來時，不要想著自己，而要憶念眾生和眾生的痛苦。不論是誰，只要尚未了悟心性——實相，就會感到痛苦。不論是否有財富、美貌、權勢、聰慧，只要是尚未了悟事物的實相，就註定要受苦。不要忘記他們的痛苦，鼓起勇氣並下定決心不丟下他們，並且做各種的事情幫助他們脫離痛苦。透過菩提心，你將了悟「我」不存在，我執將被摧毀，因為當你想到他人的時候，你不再想到自己。

究竟而言，「自己」和「他人」只是念頭而已。了知自他沒有分別時，我們就能開始體會菩提心、大悲心的珍貴之處。

(轉譯自 Garchen Buddhist Institute 2011/9/26 Gar Quotes Message 法訊)

## Gar Quote No. 25

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Bodhicitta is not a practice that fits here or there. Bodhicitta is everything. Bodhicitta is the preliminary, it is also the actual practice, and it is also the result in the end. Thus, you should cultivate bodhicitta day and night, continuously. When you wake up at night, do not think of yourself, remember sentient beings, and remember their suffering. Whoever has not realized the nature of mind, reality itself, suffers. Whether they are rich, poor, beautiful, powerful, smart, or not, if they have not realized how things really are, they are bound to suffer. Do not forget their suffering and give rise to the courageous resolve not to leave them behind but to engage in activities that will help them become free of suffering. Through bodhicitta, you will realize that there is no self, self-grasping will be destroyed, for when you think of others you do not think about yourself.

Ultimately 'self' and 'other' are but thoughts. When we understand that we are not separate from others, we begin to fathom the preciousness of compassion, of bodhicitta.

# 本尊

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為了在心續中留下善的印記，你應該隨時持誦本尊咒語，例如阿彌陀佛心咒，或者在家裡播放咒語的光碟。

隨時觀想你的本尊安坐在你的頭頂上。思維：「當我死的時候，重要的是我的心識要從頂門離開，與阿彌陀佛合而為一。」如果你一生中不斷如此串習，那麼即使你遭遇非時死，例如在車禍中喪生，你的意識會因為你生前串習的關係，而與你頂門上的本尊合而為一。那麼，即使你沒有時間修遷識法，也毫無疑問會獲得解脫。

因此，只要你還活著，不斷去如此憶念（本尊）是很重要的。

（轉譯自 Garchen Buddhist Institute 2011/10/04 Gar Quotes Message 法訊）

## Gar Quote No. 26

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In order to form a positive imprint in your mindstream, you should always recite a deity's mantra such as the Amitabha mantra, or play a mantra CD in your home. Think that your yidam deity always abides above your crown. Think, 'when I die it is important that my consciousness leaves through the crown and merges with Amitabha.' If you habituate this throughout your life, then even if you die suddenly, for instance in a car accident, your consciousness will merge with the yidam deity above your crown due to the habitual pattern formed when you were alive. Then you will be liberated doubtlessly even if you do not have the time to practice Phowa.

Thus it is important that you repeatedly remember this for as long as you are alive.

## 幻相

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過去你曾經無數次受生，有過無數的身體。知道過去世你是什麼人並沒有利益，重要的是為未來世做準備，為證悟成佛而努力。從究竟的觀點來看，過去世實際上是幻相。在相對的層次上，我們說有許許多多不同的來世今生。但其實心相續只有一個，是超越生死的。從心本身來看，沒有過去世、現在世、未來世，也沒有中陰。

過去世是不真實的幻相，因此不要去想著幻相。你不需要知道這些，因為這些只是世俗諦，不是勝義諦。對你而言，現在重要的是要摧毀我執，以及看見自心本性。不要想著過去或未來，甚至不要想著現在，不要攀附任何念頭。現在就看著你的心，看著心清淨的本然面貌。

只要把握住菩提心、愛心與慈悲心，日以繼夜，沒有其他。保持本然狀態的覺性，隨時不斷清淨你的心。

(轉譯自 Garchen Buddhist Institute 2011/10/10 Gar Quotes Message 法訊)

## Gar Quote No. 27

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In the past, you have taken on countless lives, you have assumed innumerable bodies. There is no benefit in knowing what you were in a past life. It is important to prepare for the future, to strive for enlightenment. From the ultimate perspective, past lifetimes are, in fact, illusions. On the relative level, we talk about numbers and different lifetimes, but in fact there is only a single continuum of mind, that is beyond birth and death. From the perspective of mind itself, there is no past life, no present life, no future life, and no bardo. Past lives are illusions, unreal, so do not ponder over illusions. You don't have to know about them, as they only belong to the relative level, not the ultimate truth.

What is important for you now is to destroy self-grasping and to see the nature of mind. Do not think about the past or the future. Do not even think about the present; do not cling to any thought. Look at your mind right now. Look at the pure natural state as it is.

Only hold on to bodhicitta, love and compassion, and nothing else, day and night. Always purify your mind by sustaining awareness of the natural state.

# 佛

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不要擔心證悟的問題。

佛（覺者）已經在你的心中，等著你去發現，但是因為我們無法向內觀察且經常心思散漫，所以無法看見（認出）佛。當過去的念頭停止，而未來的念頭尚未生起時，在這些執念之間的空隙，你可以瞥見安住如虛空的自心本性，這就是佛。如果你不斷保持在這個本性中，就是證悟了。任何時刻，只要你停下執取，就沒有輪迴的因。任何時刻，只要你開始執取，你就再次創造了輪迴的因。佛其實不在遠方，佛一直好好地在那兒等著你去發現。如果你不放下對自我的執念，卻隱居起來想逃避輪迴，你仍然無法解脫。如果放下對自我的執念，同時繼續在世間生活，你將能夠解脫。

特別是當困難與痛苦生起時，不要執取，讓這些念頭消融於虛空中。即使有所謂外來的障礙，心不需要執取。不了解這一點的人，即使是很小的問題也無法忍受，有時候甚至為此自殺。佛，並不在你的自心之外。

（轉譯自 Garchen Buddhist Institute 2011/10/18 Gar Quotes Message 法訊）

## Gar Quote No. 28

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Do not worry about enlightenment; the Buddha is within your mind already, ready to be seen. But because we cannot turn inward and are constantly distracted, we fail to recognize the Buddha. When past thoughts have ceased and future thoughts not yet arisen, in this space between fixations, you can glimpse the nature of mind abiding like space; this is the Buddha. If you remain within this nature continuously, you are enlightened.

Whenever you stop to grasp, there is no cause of samsara. Whenever you begin to grasp, you have again created the cause of samsara. The Buddha is actually not somewhere far away. The Buddha is always ready to be seen. If you do not give up the fixation to a self, but try to escape from samsara by secluding your body, you will still not be liberated. If you give up the fixation to a self, while continuing to live in the world, you will be liberated.

In particular, when difficulties and suffering arise, do not grasp at them, let these thoughts dissolve into space. Even if there is an external so-called problem, the mind does not need to grasp. People who do not understand this sometimes commit suicide, unable to bear even the slightest problem. The Buddha is nowhere apart from your own mind.

## 白度母的七眼

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仁波切近期受邀造訪印度德拉敦菩提寺（強久林），於此期間，直貢依怙主澈贊法王對白度母七隻眼睛的含意做了闡釋。由於弟子們過去一直重複向仁波切求問白度母七眼的含意，因此仁波切希望透過本語錄轉達法王的開示：

白度母的七隻眼睛代表三圓滿解脫門以及四無量心。

三圓滿解脫門是：

- 一，無願解脫門；
- 二，無相解脫門，即一切現象例如色、形等皆不真實有的特性；
- 三，空解脫門，即了知前二者空性本質的證悟之心。

為了證得三圓滿解脫門，修行者必須培養四無量心——無量慈、無量悲、無量喜、無量平等心。四無量心是成就三圓滿解脫門的因。

（轉譯自 Garchen Buddhist Institute 2011/11/26 Gar Quotes Message 法訊）

## Gar Quote No. 29

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During H.E. Garchen Rinpoche's recent visit at Jangchubling in Dehra Dun, India, His Holiness Drikung Kyabgon Chetsang Rinpoche clarified the meaning of White Tara's seven eyes. As students have asked about this again and again, Rinpoche would like to pass on the explanation on White Tara's seven eyes in this quote:

"White Tara's seven eyes represent the Three Gates of Complete Emancipation and the Four Immeasurables. The Three Gates of Complete Emancipation are: wishlessness, signlessness--all phenomena lack inherently existing characteristics such as color and shape, and emptiness—the enlightened mind that realizes the empty nature of the former two. In order to attain the Three Gates of Complete Emancipation one must cultivate the Four Immeasurables—immeasurable love, immeasurable compassion, immeasurable joy, and immeasurable equanimity. The Four Immeasurables are thus the cause of the Three Gates of Complete Emancipation."

## 明光瑜伽

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明光瑜伽就是在整個白天和夜晚之中保持正念，除此之外沒有其他的明光瑜伽。一開始必須要能夠在整個白天保持正念。等到在整個白天之中，心皆可以保持非常清晰敏銳之後，就可以將這個狀態持續到夜晚。

當你保持著正念入睡時，在明覺與空性的雙運之中，你會先覺察做夢的狀態。這個覺察叫做「覺知夢的光明」。最後，經由穩定持續的正念，即使夢境也會消失，你將自然安住於明性之中，覺知將持續下去。到了最後，即使在深沉睡眠的狀態中，也可以保持明覺。明覺有如一盞燈火的光，沒有念頭，只有著微細的睡眠感覺。當你能持續不斷保持明覺，就是成就了明光瑜伽——日夜之中毫無任何一絲散亂分心。

最後在深沉的睡眠中，你將覺察深沉睡眠的明光。我們所稱的明光，就是以明覺力超越念頭與情緒或感受。這些念頭雖然會生起，但在不影響你或不留下任何痕跡的情形下消融。初學者有時候可以保持正念，但有時候又會失去正念。首先必須先在白天克服這個問題，必須先能夠摧毀任何生起的慣性思想，然後串習持續的明覺。之後，當你入睡時，一邊修持「唵啊吽」金剛誦一邊入睡，如此保持正念。有時候在夢中你會記起「唵啊吽」，而到了最後，即使在深度睡眠的狀態下，你都能保持正念。

（轉譯自 Garchen Buddhist Institute 2011/12/31 Gar Quotes Message 法訊）

## Gar Quote No. 30

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Apart from sustaining mindfulness throughout the day and night there is no other clear light yoga. It begins with being able to sustain mindfulness throughout the day. When your mind is very clear and sharp during the day, eventually it will carry through the night. When you fall asleep continuing to sustain mindfulness, in a union of clear awareness and emptiness, you will first recognize the dream state. This recognition is called "recognizing the luminosity of the dream." Then eventually, through consistent mindfulness, even the dream state will disappear, and you will rest in clarity naturally; awareness will remain. Eventually clear awareness will even remain during the deep sleep state. It is like the illumination of a lamp flame. There are no thoughts, and there is a subtle feeling of your sleep's rest. This is accomplished when you sustain clear awareness continuously—remain free from the slightest distraction—throughout day and night.

Finally, in deep sleep you will recognize the clear light of deep sleep. What we call clear light is your ability to outshine thoughts and emotions or feelings with clear awareness. These thoughts, while arising, dissolve without having affected you or leaving a trace behind. A beginning practitioner will sustain mindfulness sometimes, and then will again become unmindful. This must first be overcome during the day. You must first be able to destroy whatever habitual thoughts arise, then habituate sustaining clear awareness. Then when you go to sleep, uphold mindfulness by falling asleep practicing the OM AH HUNG Vajra Recitation. At times you might remember the OM AH HUNG during the dream state, and eventually mindfulness will remain even in the deep sleep state.

# 心性

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2012 新年快樂！

對於已經如實見到自心本性並且能夠穩定安住於心性上的人，當他們看著心的時候，看見的是如虛空一般的空性本質，沒有任何可供辨識的特性。心性有如虛空，無法以言語描述。

密勒日巴說：「當虛空與心了無差別，即是圓滿法身。」這空性、如虛空一般的本質就是法身的特質。空性之外還有鮮活明朗的覺知，能夠了知這虛空一般的空性本質。明性的本質是空性，而空性的本質是明性，二者無二無別，是明性與空性的雙運。報身的功德由這本質生起，也就是清澈明朗的覺知。由明性與空性自然放射大悲的光輝，遍及虛空一切處所。因此我們說佛的大悲心遍滿一切處，周遍的大悲心即是化身。

(轉譯自 Garchen Buddhist Institute 2012/1/2 Gar Quotes Message 法訊)

## Gar Quote No. 31

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A person who has seen the nature of mind as it is and has gained stability in abiding in it, as they watch their mind they see the empty essence like space, unidentifiable. The nature of mind cannot be described; it is like space. Milarepa said, "When there is no difference between space and mind, that is the perfected dharmakaya." The empty space-like essence is the quality of dharmakaya. Then there is a vivid clear awareness that knows its empty space-like essence. The nature of clarity is emptiness; the nature of emptiness is clarity. They are not separate, they are non-distinct, they are the union of clarity and emptiness. The qualities of the sambogakaya arise from the nature, which is clear awareness. From the union of clarity and emptiness shines the natural radiance of compassion pervading all the reaches of space. It pervades wherever emptiness pervades. We thus say that the buddhas' compassion pervades everywhere. The all-pervasive compassion is the nirmanakaya.

## 絕不可自殺

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所有的惡業當中，最大的惡業莫過於自殺：結束自己的生命將會種下強烈痛苦的因。

你們必須知道，在一顆執著於我的心當中，每一種痛苦都有它的一席之地。試著去換一個身體並無法換掉你的心——你無法逃避你的心。自殺所導致的痛苦甚至比你現在經歷的苦更為劇烈，痛苦並不會因為自殺而消失。

你有你的業力和壽命，你必須讓業力自行運作，不要貿然的結束自己的生命。此外，在自殺的同時，你也殺死活在你體內十億百億的生命體。因為這樣，自殺使你又造下了更多惡業。

與其選擇自殺，倒不如轉化自心。在你痛苦的時候修持「自他相換」承擔他人的痛苦，並思維藉著你所承受的苦讓他人得以從苦中解脫。所有的痛苦都是暫時的，而因緣所成的安樂也是暫時的。心必須獲得穩定，不受無常的情境所影響。修行永遠不嫌遲。從無始以來，我們就一直在輪迴中漂流，遲早我們都得開始修行。

別去擔心過去你浪費了多少劫的時間——現在就開始修持，這樣你將死而無憾。你從現在開始所做的比過去所做的更為重要。覺得生病的時候，把心住於虛空之中，不要去執著身體。心從身體分開來並住於虛空中。你也可以觀想度母在虛空之中，然後持誦度母心咒。我自己滿身是病，但如果我不執著它們，把心送到虛空之中並禪修，就感覺不到病痛；只有在開始想到病痛的時候，才會又感覺到疼痛。

你們也應該思維，與許多其他眾生的苦比起來，你自己的苦其實很小。舉例來說，我曾經被囚禁二十年，你們可以說這是個困難，但是對我來說，我從沒想過何時才能出獄，我只是天天修著度母，心中其實頗為快樂，更別說想到自殺這回事。如果你想從痛苦中解脫，需要改變的是你的心，不是你的身體。無時無刻祈請度母並持誦她的心咒，這樣你絕對不會忘記她。這樣一來，我也可以幫助你，因為我無時無刻都在修持度母。不論何時只要你感到痛苦或困難，應該一心專注地憶念度母。

（轉譯自 Garchen Buddhist Institute 2012/1/16 Gar Quotes Message 法訊）

## Gar Quote No. 32

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There is no greater negativity than committing suicide—one creates a very powerful cause of intense suffering by taking one's own life.

You must understand that all suffering has its seat in the self-grasping mind. When trying to exchange your body, it does not result in exchanging your mind—you cannot escape from your mind. Committing suicide leads to even greater suffering than you experience now; you will not be able to just erase your suffering.

You have your karma and your lifespan. You must allow your karma to play itself out and not bring an end to your life prematurely. Moreover, by killing one's body you are killing billions of life-forms living within your body, and you acquire the negative karma of that.

You should rather transform your mind. When you are suffering, practice tonglen; take on the suffering of others and think that by you experiencing suffering they will be released. All suffering is temporary; so is conditional happiness. The mind must gain stability in being unmoved by impermanent circumstances. It is never too late to begin to practice. We have wandered in samsara

since beginningless time, and at some point we must begin to practice.

Don't worry about how much time you have wasted for eons in the past—begin to practice now and you will die free of regrets. What you do from now on is more important. When you feel sick in your body, send your mind out into space; do not fixate on the body. Separate the mind from the body and rest in space. You can also visualize Tara in space and recite her mantra. I personally have many pains, but if I do not fixate on them, if I send my mind out into space and meditate, I do not feel them. Only when I begin to think about them do I again feel the pain.

You should moreover think that your own suffering is quite small compared to the suffering of so many other sentient beings. For example, I was kept in prison for twenty years, and you could call this a problem, but not one time did I think about when I would be released. I just practiced Tara day by day, and let alone not thinking of suicide, I was actually quite happy in my mind. If you want to become free of suffering, you must change your mind, not your body. Pray to Tara all the time and recite her mantra, so you never forget about her. Then I can also help you, as I am always practicing Tara. Whenever you experience pain and difficulty, think of Tara single-pointedly.

## 禪修

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禪修是首先認識心性，然後進行串習。

首先，你必須了知心性的根基。心乃「一基」，在這一基之中我們是一體的。一旦你認識心性之後，就應當隨時保任、持守，不落入散亂之中。串習這當下的覺知就是禪修。任何外緣的生起，不論是快樂或是痛苦，你一刻也不該偏離這清明的覺知，這個能認出每個生起念頭的覺知。你應該在一切的行為中，修習正念正知，這就是完美的「行」。見（見地）、修（禪修）和行（行為）全都是心，都是「一基」。

許多的念頭總是一直生起，但念頭是無常的，它們來了又去。念頭由心生起，然而心卻如虛空般地安住，未曾來也未曾去。心無時無刻都存在，過去一直在，以後也一直在。心就如同虛空，如浩瀚的大海，如一面鏡子。

就如虛空一般，心從未去往任何地方。因此，不要執著於暫時的念頭。無論你多麼執著念頭，都不能真正捉住念頭，因為念

頭本身就是無常的。反而，應該去觀照那個從未離去，那個能夠認得每個生起念頭的清明覺知。這覺知就是你內在的佛，是你真實的自性。不論生起什麼樣的念頭、負面的想法、哀傷、令人煩惱的情緒等等，都不要跟隨，而要繼續用正念觀照。當正念得以持續，不需要刻意去放棄生起的念頭，它們就會自然消散。這份覺知必須要持守住，不僅是在打坐時，在一切活動中都應該守護好。無論你遭受到什麼，快樂或是痛苦，都不會影響到你的覺知，覺知無時無刻就是它本來的樣貌。這種性質即是佛性，而且一切眾生皆具有。

此外，你應該每天閱讀帝洛巴尊者教授的《恒河大手印》，這能支持你的「修」，同時，你也應該每天閱讀《佛子行三十七頌》，這將護持你的「行」。而最重要的，就是要在一切的行為當中長養菩提心、慈愛和悲心。沒有悲心，你永遠無法了悟心性。沒有悲心，心就像污水，水是渾濁的，於是你無法見到真實清明的自性。如果你生起悲心，那麼，你將會非常容易地了知心性。

（轉譯自 Garchen Buddhist Institute 2012/2/1 Gar Quotes Message 法訊）

## Gar Quote No. 33

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Meditation means to first recognize and then habituate to the nature of mind. First you must understand the basic nature of mind. This mind is a single ground within which we are one. Once you have recognized the nature of mind, you must always sustain it, uphold it, without falling into distraction. To habituate this present awareness is meditation. No matter what external condition may arise, happiness or suffering, you should never stray from this clear awareness that recognizes everything that arises. You should practice mindful awareness in all your activities; this is the perfect conduct. The view, the meditation, and the conduct are all mind, the single ground. There are many thoughts that always arise, but thoughts are impermanent; they come and go. The mind from which they arise, however, abides like space; it never comes and goes. It is always there, it has always been there, and it will always be there. It is like space, or a vast ocean, or a mirror.

It never goes anywhere, just like space. Therefore, do not cling to the temporary thoughts. No matter how much you cling to them you cannot actually hold on to them, as they are impermanent by nature. Rather, observe that which never goes away, the clear

knowing awareness that recognizes all the thoughts arising. This awareness is the buddha within you; it is your true nature. Whatever thoughts arise, negative thoughts, sadness, afflictive emotions, do not follow them but continue to observe with mindfulness. When this mindfulness is sustained, arising thoughts will naturally dissipate without the need to abandon them. This awareness must be upheld, not only in meditation sessions, but also during all your activities. No matter what you experience, happiness or suffering, it does not affect your awareness; it always is as it is. This nature is buddha nature, and every being has it.

In addition, you should read "The Ganges Mahamudra" by Tilopa every day; this will support your meditation. You should also read "The Thirty-Seven Bodhisattva Practices" every day; this will support your conduct. What is most important is to cultivate bodhichitta, love and compassion, in all your activities. Without compassion you will never understand the nature of mind. Without compassion, the mind is like dirty water. The water is cloudy, and you are unable to see its true clear nature. If you give rise to compassion, then you will understand the nature of mind very easily.

## 快樂與痛苦

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我和你們分享的不是大學者的言談，而是一位經驗豐富的老父的話。

我在勞改營被監禁了二十年，歷經外在很大的艱難困苦。你們可以說這是「障礙」。但是在內心，我真的不覺得痛苦，不僅如此，我認為在獄中的這段期間獲益良多。在我被捕之前，當我還是個男孩的時候，我對佛法有信心，但缺乏實修的經驗，我的信心多少有點膚淺。而在獄中，我有機會實際地修持，以忍辱將外在的困苦帶入修道中。我從沒想過會被釋放，只是一天又一天地過下去，心中沒有任何恐懼或希求。我以慈悲對待一切眾生，一心依止度母並秘密地向她祈請（譯註：當時獄中禁止修持佛法或念誦任何祈請文或咒語等等）。如此實修佛法並看見實修的成果之後，我確信佛法是真實有效用的，並對佛法產生了深刻而不退轉的信心。

後來我想，和大家分享這些經驗或許能夠對大家有所利益，因此當我四處去傳法的時候，我和大家說的都是出自我親身體驗的衷心勸言。

想要真正地理解佛法，個人（對佛法）的親身體驗是非常重要的。我們務必要問：「什麼是真實的快樂？快樂是在外面還是裡面？」即使是家財萬貫，要什麼有什麼的人，如果家人之間彼此有恨，那他感受到的是地獄般的痛苦。如果一個人很窮，但對家人慈愛對待，他就像身在淨土裡。快樂只能從內心發出來，與外在世界完全沒有關係。內心有煩惱的時候，走到哪裡感受到的都是痛苦，即使外在環境良好也是一樣。如果內心寧靜且充滿愛心，即使身處於看似艱困的環境中，還是會快樂。「諸苦源於欲自樂」。

（轉譯自 Garchen Buddhist Institute 2012/3/17 Gar Quotes Message 法訊）

## Gar Quote No. 34

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What I am sharing with you are not the words of a great scholar but the words of an old father with a lot of experience. I have experienced great external hardships, having spent twenty years confined in a labor camp. You could call this 'a problem.' However, inside I truly did not experience suffering, moreover I consider my time in prison as a very beneficial time. As a boy, before I was arrested, I had faith in the Dharma but lacking practical experience, my faith was somewhat depthless. In prison I had the opportunity to actually practice, taking external hardships onto the path with patient forbearance. Not a single time did I hope to become free from prison, I lived day by day, free of hopes and fears, sending compassion to beings, relying on Tara, praying to her secretly. Having thus applied the Dharma and seen the results of practice, I gained confidence in the validity of the Dharma and my faith became deep and irreversible.

Then I thought that it would benefit others to share these experiences, and as I travel to teach, I am only sharing my heart advice based on my own experiences. It is important to gain personal experience in order to really understand the Dharma. It is important to ask: What is true happiness? Is it external or internal? Even if one is very rich and has everything one could wish for, if there is hatred in one's family, one experiences hell-like suffering. If one is poor but shares love and kindness with one's family, one experiences a pure land. Happiness can only arise from within the mind, happiness is not at all related to the external world. When the mind is disturbed, one finds suffering anywhere, even in a positive circumstance. If the mind is at peace and filled with love, one finds happiness even while surrounded by a seemingly difficult outer circumstance. "All suffering without exception comes from wishing for one's own happiness."

# 利他

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生起想要利益他人的願心時，你的智慧會隨之增長。相對地，安住於正知正念時，利他的願心會隨之增長。首先，用愛的奢摩他（止）來修心。透過持續不斷地練習，你會獲得個人的體驗，並看見修持的效果。一再重複應用這種修持，是獲得快樂的唯一方法。如果你不捨棄只願自己快樂以及由此而生的負面情緒，那麼你絕對無法找到真正的快樂。如果不捨棄痛苦的因，那麼你必定只會遭受痛苦，而且對此（狀況）無能為力。業不是佛陀創造出來的，佛陀是以正遍知的智慧看見事物的實相，然後以大悲心向我們示現。他只不過是向我們示現，慈心與悲心的本質即是快樂，而我執的本質正是痛苦。

我執愈強烈，我們就愈無法關心他人。佛陀在別解脫乘、菩薩乘、以及金剛乘這三乘中所教導的一切法教，都是如何發起菩提心的方法。你必須將這些方法付諸實修，並應堅持不懈地修持，但別期望一下子就收到立竿見影的效果。你的修持是為了未來的生生世世。佛陀曾說：「欲知來世果，今生做者是。」

只有當你深信業力因果，並且了知安忍和愛心的可貴之後，才能修持真正的佛法。缺少這個基礎，所有其他修持的結果都不具有意義。

（轉譯自 Garchen Buddhist Institute 2012/3/21 Gar Quotes Message 法訊）

## Gar Quote No. 35

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When you give rise to a wish to help others, your wisdom will increase. Conversely, when you maintain mindful awareness, your wish to benefit others will increase. In the beginning train your mind in the Shamata of love. Through continuous practice you will gain personal experience and you will see the effects of practice. To apply the practice again and again is the only method to be happy. If you do not abandon the wish for your own happiness and the negative emotions coming from this wish, you will never find true happiness. If you do not abandon the causes of suffering, you will have no choice but to suffer and there is nothing you can do about it. Karma is nothing that the Buddha had just invented. With his all-knowing wisdom the Buddha saw how things really are and with his compassion he showed this to us. He simply showed us that the very nature of compassion and kindness is happiness, and that the very nature of ego-grasping is suffering.

The stronger our ego-grasping, the less we are able to care for others. All that the Buddha taught in the three vehicles, the Pratimoksha- Bodhisattva- and Vajrayana-vehicles, is a method to give rise to bodhichitta. These methods must be put into practice and then you must persevere in practice, but you cannot expect immediate results. Your practice is for the sake of many future lifetimes. The Buddha said, "If you would like to know where you will go next, look at your present actions." You will only be able to practice the true dharma if you trust in karma, cause and effect, and understand the preciousness of patient forbearance and love. If you do not have this as a basis, all other practice will bear not meaningful results.

## 冰山終將融為水

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以下是仁波切對於金剛乘見地的開示：

金剛乘的見地非常難以了悟。由於金剛乘的見地似乎模糊不清，有些人覺得自稱小乘之道的追隨者較能明哲保身，他們對金剛乘的道路不感興趣。這種想法理所當然，但實際上，金剛乘的見地並不那麼隱晦或難以了解。金剛乘解釋事物的本來面貌。舉例來說，想像有一條巨大的冰川，對於不瞭解金剛乘的人會這麼想：「這是一座冰山。」瞭解金剛乘的人則想：「它的外表是座冰山，但本質其實是水。它不會一直都是座冰山，一旦融化了就會成為水。」只要了解這個法則，就可以了解金剛乘的見地。金剛乘說，雖然有六道的顯現，但這顯現是暫時的。在實相上，所有的有情眾生都具有佛性，也就是都具有證悟成佛的潛力。

我們的心中會生起許多短暫的念頭，但這些念頭都不是真實的我。念頭來來去去，變化不歇。這一刻你生氣了，下一刻你又去愛。所有這些念頭都是剎那生滅，但在念頭之外有一個存在的基礎，有一個覺知始終在那兒。它沒有來去，不曾改變，始終如一。它不死亦不生，有一個根本的永恆覺知。過去你從未與它分離，將來也不會，因為這就是真實的你。當你見到這個本質——你真正的自性時，你就了悟金剛乘的真實意義。

（轉譯自 Garchen Buddhist Institute 2012/3/21 Gar Quotes Message 法訊）

# Gar Quote No. 36

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## **On the view of Vajrayana**

The view of Vajrayana is extremely difficult to realize. Because it seems obscure, some feel safer calling themselves followers of the Hinayana path and are not interested in the Vajrayana path. This is a legitimate aspiration. However, the view of Vajrayana is actually not so obscure and difficult to understand. Vajrayana explains how things really are. For instance, imagine a big glacier. Someone who does not understand Vajrayana will think, "This is a mountain of ice." Someone who understands Vajrayana will think, "This appears to be a mountain of ice; however, the nature of ice is water. It is not always a ice mountain; once it melts it turns into water." If you only understand this principle you understand the view of Vajrayana. Vajrayana says that although the six realms appear, the appearance is temporary. In reality all sentient beings possess buddha nature, the potential to attain enlightenment. In the mind various thoughts arise temporarily.

They are not who we really are; they come and they go and constantly change. Now you are angry; the next moment you love. All these thoughts are momentary. But there is a ground of being, there is a conscious awareness that is always there. It never comes and goes; it is always there unchangingly. It doesn't die and isn't born. There is an underlying eternal conscious awareness. You have never separated from it and you never will, for this is who you really are. When you see this nature, your true nature, you see the true meaning of Vajrayana.

## 人身多珍貴

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《佛子行三十七頌》第一偈：

**獲得暇滿大舟時，自他為渡輪迴海，  
晝夜恆時不空過，聞思修是佛子行。**

許多人認為前行不太重要，認為自己已經讀過書了，了解八暇十滿，就和八暇十滿沒什麼關係了。他們寧可繼續學習「真正更高深的」修持。根據吉天頌恭（直貢教派祖師）的教法，前行才是最深奧的。只有在你一心想脫離輪迴苦海時，你才有可能獲得解脫。否則，不論你修持其他多麼高深的法教，都無法讓你從痛苦中解脫；事實上，甚至可能讓你的我執更強烈。

首先你必須了解生而為人的可貴，以及獲得人身有多麼困難。通常我們會問別人：「昨晚你睡得怎麼樣？」對方答道：「睡得還不錯。」我們會說：「很好。」如果我們自己睡不飽，就會感到遺憾。

這是表示我們內心尚未完全體悟人身可貴的徵兆。如果內心已經完全體悟人身的珍貴，對於浪擲在睡眠的每一分鐘，我們都會感到遺憾。我們在大清早就不會懶懶散散、心情不佳，而是在醒來的當下就憶念珍貴的人身，並迫不急待地起床。因此在清晨憶念珍貴人身是很重要的。

你可能會懷疑，不睡覺怎麼還有辦法工作。你不需要捨棄睡眠，但你應該保持節制和自律。此外，如果在入睡的時候修持「唵啊吽」金剛誦，即使在睡眠當中也會生起功德。半夜裡醒來時，你應該憶念眾生，並且為他們持誦一些瑪尼（譯註：觀世音菩薩的六字大明咒）。這個人身是你生生世世累積無量功德後所結的善果。

這是千載難逢的機會，我們不該期望未來還能夠再度值遇如此的良機。知道人身非常珍貴後，我們就不會浪費時間在沒有意

義的活動上。此外，即使發生不幸，比如淪為乞丐、失去親友、或者失去財富，仍然還是會感到歡喜。更不用說會變得沮喪消沈，而是會感到歡喜，知道自己仍擁有珍貴的人身，這艘人身的帆船可以載著我們超越輪迴苦海。

事實上，我們會了知世間的享樂只是讓自己趨向毀滅。因為人類具有智慧和六界（譯註：地、水、火、風、空、識），所以這個人身是很有力量的，是向上去或向下墮的十字路口。如果我們知道如何善加運用這個人身，就可以在一生當中獲得證悟。如果浪費這個人身，造作惡行，我們將會墮入下三道而萬劫不復。

（轉譯自 Garchen Buddhist Institute 2012/4/2 Gar Quotes Message 法訊）

# Gar Quote No. 37

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## The 37 Bodhisattva Practices Series:

### Verse 1

**1: At this time when the difficult-to-gain ship of leisure and fortune has been obtained, ceaselessly hearing, pondering, and meditating day and night in order to liberate oneself and others from the ocean of cyclic existence is the bodhisattvas' practice.**

Many people do not consider the preliminaries very important, thinking that because they have read a book they already understand the eighteen leisures and fortunes and don't have to concern themselves with them any longer. They rather move on the 'real and more profound' practices. According to Lord Jigten Sumgon the preliminaries are most profound. You will only become free from the cycle of existence, the ocean of suffering, if your whole heart wants to become free, otherwise no matter what other advanced practices you may engage in, they will not free you from suffering and in fact, they may even reinforce the ego. In the beginning you must understand the preciousness of this

human incarnation and how difficult it is to obtain. Normally we ask others, 'how did you sleep last night?' And when they respond, 'I slept well,' we say, 'that's really good.' If we didn't get enough sleep, we feel sorry for ourselves.

This is a sign that the thought of the precious human life has not yet fully dawned in our mind. If it would have dawned in our mind we would feel sorry for every minute we wasted sleeping. We would not be sluggish and grouchy in the morning, but upon awakening we would remember the precious human life and feel a sense of urgency to get out of bed. Thus in the morning it is important to remember the precious human life. You may wonder how to do your daily tasks without sleep. You do not need to abandon sleep, but you should practice moderation and discipline. Furthermore, if you practice for instance the Om Ah Hung Vajra Recitation as you fall asleep, your sleep will become virtuous. Every time you awake in the middle of the night, you should remember sentient beings and recite a few Mani mantras for them. This human life is the fruition of myriad virtues accumulated throughout countless lifetimes.

It is a one-time opportunity and we shouldn't expect to obtain such a precious opportunity again in the future. Knowing how precious this human life is, one would not waste one's time with meaningless activities. Moreover, one will always be joyful even if things seem to go wrong, if one becomes a beggar, is without friends and family, or without wealth. Let alone becoming depressed, one would be happy, knowing that one possesses a precious human body, the ship that can bring one beyond the ocean of suffering. In fact, one will know that worldly pleasures will only bring one's own ruin in the future. This human life is very powerful, for humans are endowed with intelligence and the six elements. It is the crossroad between going up or down. If we know how to use this human existence well, we can attain enlightenment in a single life. If we waste this human existence and engage in negative deeds, it will propel us into the lower realms for countless eons.

## 貪友嗔敵，好傻啊

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《佛子行三十七頌》第二偈：

親方貪心如水蕩，怨方嗔心似火燃，  
取捨皆忘癡黑暗，拋棄故鄉佛子行。

輪迴的根源是執著於對「我」的錯誤概念。由於這個執著，我們不斷投生於六道當中。雖然一個人可能活在這個世間，但如果他沒有執著，就不會在輪迴中流轉。在我們的家鄉，我們與不喜歡的敵人相見，貪戀家人和朋友。如果我們捨棄家鄉，遠走他方，我們對那裡的人沒有執著，對他們一視同仁。但是，如果我們不了解貪執和嗔恨的損害，那麼即使我們搬到另外一個地方，仍然會再次憎恨敵人、貪執朋友。我們再次貪著於對我們好的人，討厭對我們不好的人。因此，認知貪執和嗔恨的過失很重要。如果能夠認識這兩者的過失，就不需要捨棄家鄉。大家可以想一想當心中微細的貪執或嗔恨的情緒生起時，內心的變化。

舉例，當你向他人描述某人時，如果這個人是你的朋友，你只會提他的優點。但如果你不喜歡他，你只會指出他的缺失，而不會去提他的良善。受到貪執與嗔恨的染污，我們無法看見事物的實相。當我們想到比較與情緒無關的情況時，我們開始了解真正的智慧是從平等心中生起的，這個心不受貪執或嗔恨的染著。如果你保持正念，並認知到意念的生起，比如說，你在與人的對話中如果傾向於忘記何者應取何者應捨，你會立刻覺察。帝洛巴告訴那洛巴：「兒啊，束縛你的不是外相，而是對外相的執著束縛了心。」

貪執和愛很容易混淆。愛的意思是感覺誠摯的愛以及願對方獲得安樂，沒有任何佔有，或想到自身的安樂。即使一般對業力有所了解的人，也可能因強烈的貪嗔生起而暫時不顧業力因果。有些人被情緒淹沒，盲目造下惡行；其他人則是明知故犯，無力抵擋激情。這就是所謂的「取捨皆忘癡黑暗」。

(轉譯自 Garchen Buddhist Institute 2012/4/30 Gar Quotes Message)

## Gar Quote No. 38

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The 37 Bodhisattva Practices Series:

Verse 2

**"The mind of attachment to loved ones wavers like water. The mind of hatred of enemies burns like fire. The mind of ignorance which forgets what to adopt and what to discard is greatly obscured. Abandoning one's homeland is the bodhisattvas' practice."**

The root cause of samsara is the attachment to the false idea of a self. Due to attachment we take birth in the six realms of samsara again and again. Although one may live in this world, if one is not attached, one does not wander in samsara. In our homeland we meet the adversaries whom we dislike, and we are attached to our families and friends. If we abandon our homeland and go to a different place, we are not attached to the people there, we see them all as the same. However, if we do not understand the detriment of attachment and aversion, we will again hate our opponents and cling to our friends, even if we move to a different

place. Again we become attached to those people who treat us well and we dislike those who are unkind to us. Thus it is important to recognize the fault of attachment and aversion. If you are able to recognize their fault, there is no need to abandon your homeland. Consider what happens when only a subtle emotion of attachment or aversion arises.

For example, when you are describing a certain person to others, if he is your friend, you will only mention his good qualities; but if you dislike him, you will only point out his faults and not mention his good qualities. Tainted by attachment and aversion we cannot see how things really are. When we think about situations that are less emotionally charged, we come to understand that true intelligence arises within a mind of equanimity, a mind that remains uncolored by attachment or aversion. If you are mindful and recognize your mental arisings, for example, in conversation you will immediately recognize when you are tempted to say something negative about someone just because you don't like them very much." Tilopa said to Naropa: "Son, it is not the appearances that fetter you, it is the grasping at those appearances that fetters the mind."

Attachment and love can easily be confused. Love means to feel sincere love and a wish for the other's happiness, without any sense of ownership and a wish for one's own happiness. Even someone who generally understands karma, temporarily dismisses it when an intense emotion of anger or desire arises. Some are overwhelmed by the emotion and blindly engage in negative deeds. Others commit evil deeds knowingly but are incapable to resist due to the force of the passion. This is what the verse means by “the mind of ignorance which forgets what to adopt and what to discard.”



## 依靜處

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《佛子行三十七頌》第三偈：

捨惡境故漸減惑，無懶散故善自增，  
心澄於法起正見，依靜處是佛子行。

「依靜處」指的是身、口、意的獨處，不只是身而已。身的獨處和語的獨處，其目的完全只是為了意的獨處。意的獨處是指不要受到念頭和情緒的影響。如果只是身和口的獨處，但意仍然攀緣於念頭和情緒，那是沒有意義的。我們前往偏遠的地方進行身的獨處，我們禁語已進行語的獨處。我們這麼做的目的是為了創造一個環境，讓心不會為各種感官的吸引所不斷分心。這一點經常受到誤解，因此人們遠離社會隱居去做閉關。但是，只有在我們能夠讓心不受到執念的影響時，才是真正的閉關。有些人不從世界閉居，但仍然能夠保持覺知，不落入念頭的影響。

後者才是真正閉關的人。但是，對於初學者，僻靜處對於修持有益，因為心還不夠調服，還不能夠對抗世界的種種分心事物

和娛樂。在僻靜處沒有娛樂，因此狂野躁動的心會比較容易沉靜下來。由於在這樣的地方，修行者不必面對外在的分心事物，較容易轉向內去觀察自心。經由這麼做，想要行善的意願會增加。當心平靜穩定時，較容易培養慈悲心、忍辱以及其他波羅蜜多。惡境是會使我們的負面念頭和情緒增加的地方。這可以是任何地方，一個世俗的地方或者隱居所。在隱居所，如果修行者可以控制自己的心，不受到念頭的影響，它就不是惡境。

事實上，心性穩定的瑜伽士應該前往世俗塵境去測試自己的成就。簡言之，惡境是會導致負面和執念增加的地方，而益境是修行者不執著於任何生起的念頭的地方。由於大部分人都必須工作，無法獨居於僻靜處，您也可以短時間獨處，例如一周或者一個周末，或甚至只是一天或幾個小時。如此盡量修持，當你漸漸有了經驗之後，你會發現我們最喜歡的地方就是惡境，而隨著你的忍辱心增加，你會發現你的敵人可以強化你的修持。從佛法的角度來看，朋友和敵人的角色有時候會交換。

(轉譯自 Garchen Buddhist Institute 2012/5/12 Gar Quotes Message)

# Gar Quote No. 39

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The 37 Bodhisattva Practices Series:

Verse 3

**"When harmful places are abandoned, disturbing emotions gradually diminish. Without distraction, virtuous endeavors naturally increase. Being clear-minded, definite understanding of the Dharma arises. Resorting to secluded places is the bodhisattvas' practice."**

'Resorting to secluded places' refers to the isolation of body, speech and mind; not only the body. The whole purpose of secluding the body and speech is in fact only to seclude the mind. Secluding the mind means not to fall under the power of thoughts and emotions. Only secluding the body and speech, while the mind still clings to thoughts and emotions, is pointless. We seclude the body by traveling to isolated places, and we seclude the speech by remaining in silence. We do this in order to create an environment in which the mind is not constantly distracted by various sensory attractions. This is often misunderstood and people remove

themselves from society in order to live in a hermitage to do retreat. But it only becomes a retreat if we are able to seclude our minds by not falling under the power of our own fixations. Some people never seclude themselves from the world but are still able to sustain awareness and do not fall under the power of their thoughts.

The latter is the one who is actually in retreat. However, for beginning practitioners, a place in isolation is conducive for practice because the mind is not sufficiently subdued in order to be able to withstand or resist the distractions and entertainments of the world. In an isolated place such entertainments are lacking and thus the wild and restless mind will find it easier to calm down. Since at such a place one is not faced with outer distractions, it is easier to turn inward and watch the mind. By doing so, the wish to practice virtue will increase. When the mind is calm and stable it is easier to cultivate compassion, patience and the other perfections. A harmful place is a place that leads to the increase of our negative thoughts and emotions. This can be any place, a mundane place or a hermitage. If, in a mundane

place, one is able to control one's mind and not fall under the power of thoughts, it is not a harmful place.

In fact, yogis whose minds are stable should travel to mundane places of distraction in order to test their accomplishment. In brief, a harmful place is a place that leads to the increase of negativity and fixation, and a beneficial place is a place where one does not grasp at whatever arises. Since most people have to work and cannot seclude themselves to isolated places, you can also isolate yourself for short periods of time, for example a week, or for the weekend, or even just for a day or a few hours. As you gain a living experience by practicing in such a way as much as you can, you will find that often the places we enjoy ourselves at are harmful places, and as your patience increases you will find that your enemies can be an enhancement to your practice. From the perspective of the Dharma, friend and enemies sometimes change roles.



# 這一生，只是一場夢

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《佛子行三十七頌》第四偈：

常伴親友各自散，勤聚財物遺為跡，  
識者捨棄身客房，捨此世為佛子行。

從我們自母胎中出生直到死亡的那一天，這整個一生，有如一場夢。一般人認為昨晚的夢不是真的，而此生才是真實的。這是極大的錯誤。這一生與昨夜的夢有著相同的本質。當我們經驗此生或昨夜的夢時，它們變成一種現實——真實的經驗，但它們的本質如幻。在我們死後，意識會在中陰狀態中醒來。那時候就像是從此生的夢中醒來一樣。人生會在突然之間變得不真實，我們在此生、此世間所見到的每一件事都將逝去，有如昨夜的一場夢一般，變成逝去的記憶。那時候，本質如幻的中陰將變成現實。因為，只要我們在做夢，夢就是個人的經驗。只有當我們從夢中醒來時，我們才了悟它只是一場夢。

或者，即使我們知道自己在做夢，只要經驗夢境的業還持續著，我們就將繼續經驗夢境中如幻的苦樂。當我們做夢時，儲藏在我們心中的業印被啟動，並且以夢的感知形式顯現。此外，對此生的感知只不過是我們自身業力、煩惱與業印的投影。中陰當中的景象也有著相同的本質，它們是我們自心的投射。雖然在中陰之中，我們沒有物質所成的身體（肉身），但其他各蘊體（受、想、行、識）仍然都存在。意識仍然執著於「我」的概念，因此會經驗到害怕和恐懼。你無法控制中陰當中的顯相，它將會有如此生一般真實。吉天頌恭曾說：「我是了悟此生、未來生與中陰為一體的瑜伽士。」

因此，要看到執著此生的種種是徒然無功的！

（轉譯自 Garchen Buddhist Institute 2012/5/27 Gar Quotes Message 法訊）

# Gar Quote No. 40

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The 37 Bodhisattva Practices Series:

Verse 4

**"Long-associated companions will part from each other.  
Wealth and possessions obtained with effort will be left behind.  
Consciousness, the guest, will case aside the guest-house of the  
body. Letting go of this life is the Bodhisattvas' practice."**

From the day we are born to our mothers until the day we die, this entire life, is like a dream. Ordinary people think that last night's dream is unreal, but this life is the reality. This is a great mistake. This life and last night's dream have the same nature. When we experience them, they constitute a reality, a real experience, yet they are illusory by nature. After we have died, the consciousness awakens in the bardo. Then it is like awakening from the dream of life. Life will seem unreal all of a sudden, everything that appeared to us in this world in this life, will be gone, like last night's dream, and become a fading memory. Then the bardo, while illusory by nature, becomes our reality. For as long as we dream, the dream

is an actual personal experience. Only when we awaken from the dream we realize that it was just a dream.

Or, even if we recognize that we are in a dream, for as long as the karma to experience this dream lasts, we will continue to experience the illusory suffering and happiness of our dream. When we dream, the imprints that are stored in our mind, become activated and manifest in the form of our dream perceptions. Also the perceptions of this life are nothing but the projections of our own karma, afflictive emotions, and mental imprints. The visions of the bardo have the same nature, they are the projections of our own mind. Although in the bardo we lack the aggregate of form (a physical body), all the other aggregates (feeling, cognition, formatives, and consciousness) are still there. The consciousness still clings to the notion of a self and thus experiences fear and terror. You cannot control the appearances of the bardo, it will seem just as real as this life. Lord Jigten Sumgon said, "I am a yogi who realizes this life, the next life, and the bardo to be one." Thus, see the futility of clinging to the concerns of this life!

## 好朋友，壞朋友

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《佛子行三十七頌》第五偈：

交近彼而三毒增，且令聞思修退轉，  
能使慈悲滅盡者，遠惡友為佛子行。

我們可能會認為所謂的惡友是指憎恨我們的壞人。從別解脫道的觀點來看，惡友則是會使我們無法修持佛法的人。如果我們不修持，貪嗔癡三毒便會增長。一位愛你的朋友可能會使你無法修持佛法，而一位障礙製造者則有助於你的修持。此外，一位深信因果而找你麻煩的朋友，比一位不相信因果但對你施恩者更好。但是，修行尚不穩定的初學者可能會受到這樣的友伴的負面影響，可能會開始喝酒抽菸，或不相信業力。由於這樣負面的影響會導致惡業的增加，因此最好是避免這樣的友伴。菩薩修持忍辱與愛心，因此沒有需要去捨棄的人。

障礙製造者有助於我們修持忍辱，而愛我們的人有助於我們修持愛心。如果我們能夠保持忍辱與愛心的穩固，就不需要捨棄障礙製造者。

菩薩不會受到負面的影響，且由於與障礙製造者為伴，後者甚至可能會因此改變，成為更好的人。即使我們是初學者，即使我們的修持尚不穩固，我們仍然有可能陷入一份無法捨棄的關係。人們由於業力的關係而相遇，並且注定要在一起。那麼，我們該怎麼辦？我們必須提起覺知，捨棄煩惱，而非捨棄伴侶。真正要捨棄的惡友是我執。如果不捨棄這位惡友，我們會不斷遭遇到障礙。捨棄惡友並不表示捨棄令我們心煩的朋友，想著：「我們老是爭吵，最好分手。」這是錯誤的，這麼做的話，我們會不斷的遇到處不來的朋友。我們都持有菩薩戒。我們發願對每個人起愛心、悲心與菩提心，所以我們不能說「每個人都可以，就是他例外」。

此外，我們不可以接受邪見。擁有邪見、貪嗔或教派主義者所說的話，我們都不應該聽。簡而言之，我們必須清淨我們的心。如果我們追隨貪嗔的念頭，慈愛與悲心會消失。

（轉譯自 Garchen Buddhist Institute 2012/6/4 Gar Quotes Message 法訊）

# Gar Quote No. 41

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The 37 Bodhisattva Practices Series:

Verse 5

**"When evil companions are associated with, the three poisons increase, the activities of listening, pondering and meditation decline, and love and compassion are extinguished. Abandoning evil companions is the Bodhisattvas' practice."**

One may think that evil companions are those mean people who hate us. But this is not necessarily the case. From the perspective of the Pratimoksha path an evil companion is someone who prevents us from practicing the Dharma. If we do not practice, the three poisons, desire, hatred and ignorance increase. A loving friend may be someone preventing you from practice, and a troublemaker may help you to practice. Furthermore, it is better to have a troublesome friend who believes in karma, than a skillful benefactor who does not believe in karma. However, a beginning practitioner, whose practice is not yet stable, might be influenced in a negative way by such a companion, for instance, they might

begin drinking and smoking, or deny karma. As such negative influence leads to the increase of negative karma, it is better to avoid such companions. A bodhisattva practices patience and love, thus there is no one to be abandoned.

Those who are troublesome are benefactors of patience, and those who are loving are benefactors of love. If one is able to sustain stability in patience and love, there is no need to abandon troublesome people.

A bodhisattva will not be influenced negatively, and by keeping the troublesome person company, the latter may even change and become a better person. Even if we are a beginning practitioner, we might end up in a relationship that we cannot abandon, even though our practice is not yet stable. Due to karmic forces people meet and are bound to live together. So what can we do? We have to generate awareness and abandon rather the afflictive emotions than the companion. The true evil companion to be abandoned is self-grasping. If we do not abandon this evil companion, we will

always encounter obstacles. Abandoning evil companions does not mean to abandon our friends who are annoying, thinking, "we always fight, we better break up." This would be a mistake and by doing that we will meet unharmonious friends again and again. We are holders of the bodhisattva vows. We promised to cultivate love, compassion, and bodhichitta for everyone, so we cannot say "everyone except him."

Still, we must not accept wrong views. Whatever someone with wrong views, desire, anger, or sectarianism says, you should not listen to it. In brief, we have to purify our mind; if we follow thoughts of desire and aversion, our love, kindness and compassion vanish.



## 上師比命還重要

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《佛子行三十七頌》第六偈：

**依止何者罪過滅，功德增如上弦月，  
勝善知識及自身，愛彼勝己佛子行。**

為何靈性導師較自己的身體更為重要？身體是無常的，總有一天我們會捨棄，就有如訪客離開客房一樣。但是如果我們僅僅了解上師所說的一個字，並依止而修持，我們將在無數的未來世享有安樂。當上師只是教導我們業力因果時，我們就有如收到睜大的一雙眼，了解何者應行，何者應捨。僅僅只是接受了業力的教導，上師即為我們指示出開創未來世安樂的道路。因此，即便有人要餽贈幾百萬美元給我們，也比不上從上師處領受到一句珍貴教法的價值。實際上，金錢很容易被用來製造更多的痛苦。一切痛苦的起因是以自我為中心的心，以及所有的負面情緒。當你體認到這一點時，你的過失將會消耗殆盡。

當你認知到：安樂唯一的因，是清淨與有愛心的一顆心時，你的功德將如上弦月般增上，而這一條認知的道路是由靈性導師

所給予我們的。基於此原因，他較我們自身的身體更為珍貴。

珍視靈性導師的意義為何？珍視他的身體只會造成障礙，我們必須珍視的是他的言語或開示。珍視他的言語是指正確地聆聽然後應用到自心，將它們付諸實修。我們首先要先了解教法，然後必須個人體驗所學。我們經由思維以及禪修教法，直到生起確定信解。例如，上師向我們解釋愛心的珍貴之處。對於這一點，知識上的了解本身已經是很大的福報。但是，知識上的了解無法驅除痛苦的根源——我們的負面情緒。它當然有所助益，但是為了真正超越痛苦，我們必須實修，獲得真實的經驗。當我們獲得個人經驗時，我們將直接明白為何愛心如此珍貴。根據直接的體驗了解這一點之後，我們就會不計代價的去保有它。

不捨棄愛心，我們將會不斷串習，直到愛心毫不費功夫地自然存在為止。如此，我們已經創造了完美的安樂，並且最終超越痛苦。而這根本的因是我們的上師的慈愛。

（轉譯自 Garchen Buddhist Institute 2012/6/20 Gar Quotes Message 法訊）

# Gar Quote No. 42

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## The 37 Bodhisattva Practices Series:

### Verse 6

**"When sublime spiritual friends are relied upon, one's faults are exhausted and one's qualities increase like the waxing moon. Holding sublime spiritual friends even more dear than one's own body is the Bodhisattvas' practice."**

Why is the spiritual teacher more important than one's own body? The body is impermanent and we will cast it aside, like a guest leaving a guest-house. But if we understand just one word of our guru, and practice accordingly, we will experience happiness in all future lives. When the teacher only introduces us to karma, cause and effect, it is like receiving two wide-open eyes, the knowledge that knows what to do and what to give up. Simply by being introduced to karma, we are shown the path to create happiness in all future lives. Therefore, even if someone were to offer us millions of dollars, it could not compare to the value of receiving a single line of teachings from our guru. In fact, money may easily be used to create even more suffering. The cause of all suffering is the self-centered mind, and all the negative emotions. When you recognize this, your faults will be exhausted.

When you recognize that the only cause of happiness is a pure and loving mind, your qualities will increase like the waxing moon. The path to such recognition is given to us by our spiritual teacher. For this reason he is more precious than one's own body.

What does it mean to hold the spiritual teacher dear? Holding his body dear only leads to trouble; what we must hold dear are his words or instructions. Holding his words dear means to listen properly and then apply them to one's own mind, put them into practice. First we must understand the teachings, and then we must personally experience what we have learned. We experience the teachings by reflecting and meditating on them until a feeling of certainty arises. For instance, the teacher explains to us the preciousness of love. An intellectual understanding is already a great merit. However, an intellectual understanding will not dispel the root of our suffering, our negative emotions. It certainly helps, but in order to truly pass beyond suffering, we must practice, gain a living experience. When we gain a personal experience, we will directly see how love is so precious. Knowing this, based on experiencing it directly, one will not let go of it at any cost.

Not letting go of love, we will habituate it to the point when it becomes effortless and always remains naturally. Then we have created perfect peace and happiness and have finally passed beyond suffering. The root cause is the kindness of our teacher.

## 寧捨身命，不捨菩提心

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《佛子行三十七頌》第七偈：

自亦束縛輪迴故，世間神祇能救誰，  
由此依止不欺者，皈依三寶佛子行。

我們不應該尋求世間神祇的庇護，原因是他們本身尚未從痛苦中解脫。他們可能很有能力並且很了不起，但這只是多種業力暫時成熟的果報。由於他們本身尚未去除痛苦的真實起因——煩惱，便無法為我們提供免於痛苦的究竟庇護。唯有已然超越痛苦者，才能保護我們免於痛苦。佛陀已獲得恆久的寂靜與安樂，遠離了一切苦及一切苦因。因此，佛陀有能力幫助我們究竟離苦。而離苦的方法是佛法，也就是佛陀所教導的方法。如果遵從佛陀的教導，我們自己也能成佛。雖然佛法包含八萬四千法門，但其精髓只有一個，也就是菩提心。

為了在佛法的道路上有所進展，我們便需要仰賴已經走過此道路、並有能力在道上引導我們的旅伴。這個旅伴就是僧寶。皈依三寶能使我們免於痛苦，因為三寶教導我們何者應取、何者應捨。如果我們依教奉行，我們將獲得保護，而從這個角度來說，我們其實是在自己保護自己。因此，究竟而言，我們仰賴內在的三寶。當我們了解自己的心其實已具足三寶，便能夠遠離痛苦。內在的佛寶是你自己的正念覺性，內在的法寶則是慈與悲，而如果能將兩者融合而修，你的心就是僧寶。由於皈依的意涵是於究竟上皈依悲心，我們便得以免於痛苦。大乘皈依戒的要義即是思維：「寧捨身命，不捨菩提心。從此刻起直至證得勝妙菩提，我將不離智慧與悲心。」

（轉譯自 Garchen Buddhist Institute 2012/7/6 Gar Quotes Message 法訊）

## Gar Quote No. 43

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The 37 Bodhisattva Practices Series:

Verse 7:

**"What worldly gods, themselves also bound in the prison of cyclic existence, are able to protect others? Therefore, when refuge is sought, taking refuge in the undecieving Triple Gem is the bodhisattvas' practice."**

The reason why we should not seek refuge in worldly gods is because they, themselves, are not yet liberated from suffering. They may be very powerful and magnificent, but this is only the temporary ripening of various karmas. Because they themselves have not eliminated the actual cause of suffering, the afflictive emotions, they cannot provide us with ultimate protection from suffering. Only someone who has transcended suffering can protect us from suffering. The Buddha is the one who has achieved lasting peace and happiness and is free of all suffering and all causes of suffering. Therefore, the Buddha has the ability to help us to become ultimately free of suffering. The method to become free of suffering is the Dharma, the teachings of the Buddha. If

we follow the prescription of the Buddha, we will become just like the Buddha ourselves. Although the Dharma consists of 84,000 teachings, they have a single essence - bodhichitta.

In order to progress along the path of Dharma we need to rely on a companion, someone who has walked the path and thus possesses the ability to guide us on the path. This companion is the Sangha. Having taken refuge in the Three Jewels will protect us from suffering because the Three Jewels teach us what to do and what not to do. If we practice accordingly we will be protected, in this sense we are actually protecting ourselves. Ultimately, thus, we rely on the inner Three Jewels. When we understand that the Three Jewels are actually complete within our own mind, we will become free of suffering. The inner Buddha is your own mindful awareness, the inner Dharma is love and compassion, and if you practice their union, your mind is the Sangha. Since taking refuge means to ultimately take refuge in compassion, we will be protected from suffering. The essence of the Mahayana refuge vow is to think: "I shall not forsake bodhichitta, even at the cost of my life. From this time onwards, until attaining the heart of enlightenment, I shall remain inseparable from wisdom and compassion."

## 別害自己到下三道

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《佛子行三十七頌》第八偈：

諸極難忍惡趣苦，能仁為說惡業果，  
是故縱遇命難時，終不造罪佛子行。

下三道一切的難忍之苦，都是由我們的煩惱所造成的。佛陀並未發明或創造某種特定的信仰，而是在證悟實相之後，以悲心開示了痛苦的因與安樂的因。他教導：「若欲得樂，應如是行；若欲離苦，應如是捨。」「嗔恨的自性是地獄；愛的自性是淨土。」地獄並非某個可將你送去以便懲罰你的地方，而是嗔恨的自性製造了地獄，或者說嗔恨的自性就是地獄。事實就是如此。

有時候人們會懷疑地獄是否真實存在。即便是佛教徒，有時候也會想：「它只是一種心的狀態。如果只是心的狀態，那它就不是真實的，所以也還沒那麼糟糕。」然而，儘管地獄的確並非本自存在，這個人生卻也同樣如此！如果你將此生的經驗認為是真實的，你也會以同樣的方式認為地獄的經驗是真實的。因為，只要有惡業、有我執，痛苦就是真實的經驗。唯有在獲得證悟、了悟空性時，才能了悟到六道及淨土都沒有本自獨立的存在。

此外，我們在這世間可以看見六道的各種痛苦。有些人還會經驗到地獄的痛苦和餓鬼的痛苦。一切痛苦的起因為何？痛苦的起因是我執以及由其而來的煩惱。因此，你應該觀察自心，若發現它具有嗔恨等煩惱，則未來果報一定會成熟。密勒日巴說：「下三道的根源是嗔恨，因此寧可捨棄性命也要修持忍辱。」當你了解由嗔恨所產生的痛苦時，自然會想要捨棄它。如果你不了解這一點，甚至可能會錯誤地為嗔恨找到正當的理由。地獄道由嗔心生起，餓鬼道由貪心生起，而畜牲道由無明生起。例如，有些人由於無知而飲酒、吸毒，毀了自己的人生——這會造成無明的習氣，導致投生於畜生道。

業分為外和內。外在的業是指外在的活動。有人可能會想：「我沒殺人，也沒偷竊，所以不會有任何過失。」但是內在的業更為重要。即使外在沒有造作惡行，但是內在卻只想著自己而沒有悲心，便將累積惡念，有如日夜不斷落下的雪花。如果我們一直隨順煩惱，那麼即便歷經無數劫也無法解脫——而這僅僅是由我們此身所造的業。因果業力是真實不虛的。

（轉譯自 Garchen Buddhist Institute 2012/7/23 Gar Quotes Message 法訊）

# Gar Quote No. 44

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The 37 Bodhisattva Practices Series:

Verse 8:

**"The Subduer said that all the unbearable suffering of the three lower realms is the fruition of wrongdoing. Therefore, never committing negative deeds, even at peril to one's life, is the bodhisattvas' practice."**

All the unbearable suffering of the lower realms is created by our afflictive emotions. The Buddha did not invent or create a certain belief, but rather, having realized how things really are, the Buddha compassionately explained what causes suffering and what causes happiness. He taught, "If you wish to be happy, this is what you need to do. If you wish to avoid suffering, this is what you must give up." "The very nature of hatred is hell. The very nature of love is the pure land." Hell is not a place someone sends you to in order to punish you. It is just the nature of hatred to produce hell, or the nature of hatred is hell. This is just how things are. Sometimes people doubt the reality of hell. Even Buddhists sometimes think "it is just a state of mind. If it's just mind then

its not real, so it can't be that bad." However, while it is true that hell does not inherently exist, neither does this human life! If you experience this life as a reality, hell will be experienced in the same way. For as long as there is negative karma, for as long as there is self-grasping, suffering is a real experience. Only when one attains enlightenment and realizes emptiness, one realizes that the realms, including the pure lands do not inherently exist.

In addition, we can see the suffering of all realms in our world. There are humans who experience the suffering of hell and hungry spirits. What is the cause of all suffering? The cause of all suffering is self-grasping and the afflictive emotions arising from it. Thus you should observe your own mind and if you find that you possess afflictive emotions such as anger, the result will certainly ripen in the future. Milarepa said, "The root of the lower realms is hatred, therefore practice patience even at the cost of your life." When you understand the suffering resulting from hatred, you will naturally wish to abandon it. If you do not understand this you may even mistakenly justify anger. From hatred arises hell, from greed appear the hungry spirits and from ignorance the animals. For instance, some people are unaware and destroy their life by drinking alcohol and taking drugs. This creates a propensity of ignorance leading to birth as an animal.

There is outer and inner karma. Outer karma refers to our external activities. One may think, "I am not killing, or stealing, I'm not doing anything wrong." But what is more important is the inner karma. Even if one is not engaging in negative deeds externally, if one fails to give rise to compassion and only thinks about oneself, negative thoughts will accumulate in the mind like snowflakes falling continuously day and night. If we keep following the afflictive emotions, we will not find freedom for countless eons. That is only due to the actions we have committed based on this body. Karma, cause and effect, is infallible.



## 世間歡樂，只是個泡泡

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《佛子行三十七頌》第九偈：

三界樂如草頭露，須臾剎那毀滅法，  
恆時不變解脫果，希求其為佛子行。

三界為地上的人眾、上方的天眾，以及下方的龍族。這三界中的所有眾生都貪著感官享受的愉悅。我們未能解脫，是由於貪執輪迴，因為我們認為可以透過感官的滿足而找到真實的快樂。我們很容易就能了解到嗔恨是痛苦的因，而且我們隨時都願意捨棄這種負面情緒。但是更難了悟的是：讓我們依然流轉於輪迴的真正原因，是由於我們誤信自己最終可在輪迴裡找到些許的快樂。因此，要體認到我們對於輪迴之樂的欲望，是較為困難的。我們無法遠離痛苦，是因為我們放不下這份欲望。儘管如此，不論我們多麼努力，就算能獲得所努力追求的事物，它也無法持久。當死亡來臨時，我們被迫捨棄一切。然而，會跟隨我們的卻是負面的印記，也就是為了獲得世間快樂所造下的業。

諸法無常，每一刻都在改變；猶如草尖的露水一般，沒有事物能夠長存。執著於事物的恆常性，是極為無明的。巴楚仁波切曾說：「執著於色，就有如飛蛾撲火。執著於聲，就有如鹿受到獵人的笛聲所惑。執著於味，就有如魚兒咬下魚餌。執著於觸，就有如大象陷入泥沼。執著於香，就有如蜜蜂飛入了食蟲花。」舉例來說，大象認為進入清涼的泥沼是非常愉悅的，但因牠的身軀太重，以致很容易就陷入其中，若是無法爬出便會喪命。

與此類似，我們猶如沉溺於泥沼的大象一般，認為輪迴是愉悅的。一開始我們非常享受，中間時我們經驗到痛苦，到最後我們發現無法解脫。一開始，我們相信若能獲得想要的對境，便能為我們帶來滿足。當我們獲得了之後，它卻變成痛苦的因。如果某件事的功德和過失相等，或者過失較多，那麼你就不應該去做。這是在受用令你愉悅的事物之前所應該考慮的。譬如，要是你慎重考慮，就不會過度酗酒。只喝一點酒是無妨的，它還可能有藥效。但如果你過度飲酒而喝醉，最終將酗酒致死。如果你誠實面對，此生的許多享樂，在很多時候都是極大痛苦的因。

（轉譯自 Garchen Buddhist Institute 2012/7/31 Gar Quotes Message 法訊）

# Gar Quote No. 45

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## The 37 Bodhisattva Practices Series:

### Verse 9:

**"The pleasure of the three realms is as fleeting as a dewdrop on the tip of a blade of grass, vanishing in a single moment. Striving for the supreme state of never-changing liberation is the bodhisattvas' practice."**

The three existences are the human's on the earth, the gods above, and the nagas below. All beings in these realms are attached to the pleasures of sensory enjoyments. We are not liberated because we are attached to samsara, because we think that we can actually find true happiness by finding gratification for our senses. We can understand rather easily that hatred is the cause of suffering, and we are ready to give up this negative emotion. It is much more difficult for us to realize that the actual cause of still wandering in samsara is our mistaken belief that we will, in the end, find some happiness here. It is thus more difficult to recognize our desire for samsaric bliss. We are not free from suffering, because we can't let go of it. But no matter how hard

we try, even if we get what we were striving for, it will not last. When we die we are forced to let it all go. What will stay, however, are the negative imprints, the karmas that we created in order to obtain worldly pleasures.

Everything is impermanent, changing moment by moment; nothing lasts, like a dewdrop on the tip of a blade of grass. To cling to the permanence of things is extremely ignorant. Patrul Rinpoche said, "The attachment to sights is like a moth attracted to a fire flame. The attachment to sound is like a deer enchanted by the hunter's flute. The attachment to taste is like a fish taking a baited hook. The attachment to touch is like an elephant mired in a swamp. The attachment to smell is like a bee flying into a carnivorous flower." For example, the elephant finds it very blissful to be in the cool mud, but he is so heavy that he easily becomes mired in the swamp and will die there if he can't get out.

Likewise, we think that samsara is pleasurable. In the beginning we enjoy ourselves, in the middle we experience misery, and in the end we will find no liberation, like an elephant sinking in a swamp. In the beginning, we are convinced that obtaining our object of

desire will bring us satisfaction. When we get it, it becomes the cause of suffering. If the good qualities and the faults of an action are equal, or if the faults are predominant, you should not engage in the action. This is how you should consider before partaking of something pleasurable. For example, if you consider carefully, you will not drink alcohol excessively. There is nothing wrong with drinking only a little bit of alcohol, it can be medicinal. But if you drink excessively and get drunk, then eventually you will drink yourself to death. If you are honest, the pleasures of this life, many times are the cause of much suffering.



## 眾生，我見面不相識的父母

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《佛子行三十七頌》第十偈：

無始以來慈我者，諸母若苦我何樂，  
是故為度諸有情，發菩提心佛子行。

從無始以來，我們於輪迴中不斷投生。在這些數不清的過去世中，我們都曾有父母。若是將我們過去世的身體堆疊起來，會比須彌山還更高大。若是將我們曾經哭過的淚水搜集起來，它可以填滿無限的海洋。由於我們不斷地投生輪迴，沒有哪個眾生不曾做過我們的父母。在那時，他們以極大的愛心照顧我們，並為了我們犧牲性命。就如同我們現在的父母一樣，過去世的父母們為了保護我們而造做許多惡業。由於這些惡業，現在他們永無止盡地在輪迴中受苦。我們怎能轉身不顧，而將他們丟下呢？

由於眾生都是我們的母親，是我們所哀愛者，因此我們希望他們能夠快樂。希望他人快樂就是愛。如果你愛某人，便不忍看見他們受苦。這就是悲。我們希望所有人都遠離痛苦。痛苦的

根源是我執的心。雖然有情眾生無量無邊，我執卻是一切痛苦的唯一起因。如果你對一切有情眾生懷著愛與悲，你的心將變得廣大而遍在。當愛遍及一切眾生時，我執便消失了。如此，你便實現了自利與利他的雙重目的。

究竟而言，在本基中，眾生是一體的。由於在究竟的層次上，每一位眾生都互相關聯，因此我們可以讓他們充滿了愛；他們可以實際接收到我們的愛。舉例來說，貓或狗會自然接近很有愛心的人，而自動遠離正在盛怒的人。這就表示了眾生的本基是一體的。

此外，當你想著他人時，就不會只想到自己。如果你以自我為中心，你的心將變得狹隘，猶如冰塊一般。但是當你放下，並對他人付出愛心時，你將會注意到自心的延展。心變得開放而寬廣，如同浩瀚的海洋或天空。菩提心是前行（預備的修持），是正行（主要的修持），也是結果。因此，要有勇氣，只要輪迴還在，就永遠不捨棄任何一位有情眾生。

（轉譯自 Garchen Buddhist Institute 2012/8/7 Gar Quotes Message 法訊）

# Gar Quote No. 46

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## 37 Bodhisattva Practices Series

### Verse 10:

**"When mothers who have been kind to one since beginningless time are suffering, what's the use of one's own happiness? Therefore, generating the mind of enlightenment in order to liberate limitless sentient beings is the bodhisattvas' practice."**

Since time without beginning we have taken birth in cyclic existence, over and over again. In all these incalculable past lives we have had parents. If we were to pile up the bones of all our past bodies, it would be greater than Mount Meru. If we were to gather all the tears we cried, it would fill up a limitless ocean. Since we incarnated infinitely, there is not a single being who has not been our parent in a past life. At that time, they cared for us with great love and sacrificed their lives for our sake. Just like our present parents, they have committed many negative deeds in order to protect us. As a result of these negative deeds they now suffer in samsara endlessly. How could we turn our backs at them and leave them alone? Because they are our mothers, and thus very dear to our heart, we want them to be happy. The wish for the

happiness of others is love. If you love someone you cannot bear to see them suffer. This is compassion. We wish for all others to be free from suffering. The root of suffering is the self-clinging mind. Although sentient beings are limitless, self-clinging is the single root of all suffering. If you give rise to love and compassion for all sentient beings, your mind will become vast and all-pervasive. When love pervades all beings, self-grasping diminishes. In this way you accomplish the dual purpose of others and yourself. Ultimately, there is a single ground within which all beings are one. Because we are connected to all beings on the ultimate level, we can pervade them with love. They can actually receive our love. For instance, a dog or a cat will naturally come close to a person with great love, and they will run away if one is very angry. This is a sign that of the single ground. In addition, when you think of others, you do not think about a self. 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 become open and spacious, like a vast ocean or the sky. Bodhichitta is the preliminary practice, bodhichitta is the main practice, and bodhichitta is also the result. Therefore be courageous and do not abandon even a single sentient being for as long as samsara exists.

## 痛苦都給我，快樂都給你

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《佛子行三十七頌》第十一偈：

諸苦源於欲自樂，諸佛利他心所生，  
故於自樂與他苦，如實交換佛子行。

過去、現在、未來的一切諸佛，都是由菩提心生起。最初的時候，釋迦牟尼佛和我們一樣都是凡夫。他在生起菩提心之後，於三大阿僧祇劫之間累積功德，最後獲證圓滿佛果。我們所謂的功德，除了對有情眾生的慈心與悲心之外，別無其他。懷著對一切眾生的悲心來修善，就是功德。修善時若不帶悲心，就沒有功德。

如果我們真的愛他人，便能用自己的快樂來換取他人的痛苦，而不覺得有什麼困難。有些人天生非常慈悲，這是由於過去世所累積的功德。因為我們愛他人，所以有悲心。如果我們不愛他人，就不會在乎。如果你愛他人，在看見他們經歷無盡的痛苦時，便會生起難忍的不捨之感。你無法看著他們受苦，而想竭盡所能地讓他們遠離痛苦。這就是悲心。我執是一切無盡痛苦的根源，唯有慈心能夠摧毀我執。因此，眾生需要慈心和悲心。如果他們充滿慈心，惡業和痛苦將會消融。

舉例來說，若是戰區中的所有人都能在剎那之間生起慈心，便不會感到痛苦，而嗔恨和嫉妒將立刻消失。如此一來，惡業將獲得淨化。菩提心是淨化惡業和去除痛苦的最有力方法。當惡業和遮障得以清淨時，它們就有如日光下的冰雪般融化而消失。如果是一座巨大的雪山，你並不會注意到它有部分的冰雪在融化，然而，改變卻在每一刻之間發生。如果你真的了解由我執所產生的痛苦，如果你真的相信努力追求自身快樂乃是痛苦的起因，而且自無始輪迴以來從未帶給你任何安樂，你就能夠從內在生起力量而轉化自心。如果你真的了解菩提心所帶來的福德財富有多大，則利益他人將變得容易且充滿歡喜。

舉個例子，我們都認為自己是工作過度以至於很累。其實，我們是因為報酬不夠好而心懷怨懟。想像有人告訴你說：「如果你今天幫我工作，我就給你一千萬。」你會覺得太累而不想做嗎？你最可能做的事，是在當天卯足全力的工作。生起菩提心所獲得的福德遠大於一千萬元的財富。菩薩們由於了解菩提心的利益，所以無有疲厭。當你看見你的愛如何地感動他人時，把自己的快樂給予他人將成為你自身的快樂。

（轉譯自 Garchen Buddhist Institute 2012/8/14 Gar Quotes Message 法訊）

## Gar Quote No. 47

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The 37 Bodhisattva Practices Series:

Verse 11:

**"All suffering without exception comes from wishing for one's own happiness. The perfect buddhas arise from the altruistic mind. Therefore, completely exchanging one's own happiness for the suffering of others is the bodhisattvas' practice."**

All the buddhas of the past, present, and future arise from bodhichitta. In the beginning, the Buddha Shakyamuni was an ordinary being like us. Having given rise to bodhichitta, the Buddha then accumulated merit throughout three endless eons, and finally attained complete enlightenment. What we call merit is nothing else than love and compassion for sentient beings. If we practice virtue with compassion for all beings, it is called merit. If we practice virtue without compassion it is not called merit. If we truly love others, we will easily exchange our own happiness for their suffering. Some people are naturally very compassionate, this is due to the merit they have accumulated in the past. We are compassionate because we love others. If we would not love

them, we would not care about them. But if you love others and see that they experience endless suffering, an unbearable feeling will overcome you. You cannot bear to see them suffer, you want to do anything to free them from suffering. This is compassion. The root of all the endless suffering is self-clinging. The only thing that destroys self-clinging is love. Thus what those beings need is love and compassion. If love permeates their mind, their negative karma and suffering will melt away. For example, if all the people in a war-zone would give rise to love all of a sudden, their suffering would end. Their hatred and jealousy will disappear right there. Thus their negative karma would become purified. Bodhichitta is the most powerful way to purify negative karma and dispel suffering. When negative karma and obscurations become purified, they melt away like snow melting in the sun. If the snow mountain is very large you will not notice that some snow has melted, nevertheless, change happens moment by moment. If you really understand the pain that is created by self-clinging, if you really trust that striving for your own happiness is the cause of suffering and has never brought you happiness since beginningless time in samsara, you will be able to generate the inner strength to transform your mind. If you really understand

the extent of the wealth of merit gained from bodhichitta, it will be easy and joyful to benefit others. For example, we believe that we are tired because we work too much. In reality we are resentful because our payment is not good enough. Imagine someone were to tell you: "I will offer you 10 million dollars if you work for me today." Would you be too tired to do it? Most likely you would be at your best behavior that day. The merit gained from giving rise to bodhichitta is a far greater wealth than 10 million dollars. Understanding the benefits of bodhichitta, bodhisattvas are tireless. When you see how your love touches others, it will become your happiness to give your happiness to others.



## 為何要念阿彌陀佛？

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摘自仁波切在新加坡噶千中心——直圖顛達傑林 (Dri Thubten Dargye Ling) 舉辦的一億次阿彌陀佛心咒閉關中的開示：

我們為什麼要持誦阿彌陀佛心咒？持誦心咒的目的是什麼？

若能懷著信心和虔敬心來持誦阿彌陀佛心咒，將具有極大的功德，但若能真正了解其目的，則功德利益更大。從無始輪迴以來，我們早已慣於相信有一個具體的實相，執著於一切顯相都具有真實的存在。這種執念在我們心中形成深深的烙印，迫使我們遵循具毀滅性的慣性思考模式，例如嗔怒、嫉妒等等。這些情緒是讓身心承受極大痛苦的起因。即使我們看不見這些煩惱，但它們的力量非常強大，強到可能使我們不知所措、難以忍受。這些強而有力的情緒是習性的印記，當它們生起時，我們無法放下。

我們可以藉由修持本尊來淨化這些印記。經由觀想阿彌陀佛等本尊，身的印記便獲得淨化。經由持咒，語的印記便獲得淨化。至於我們的心，至少在實修時，會感到安樂。我執的冰塊會稍微融化。

阿彌陀佛的法本說道：「無盡大悲法輪恆常轉」。雖然有情眾生為我執所遮蔽，他們擁有的佛性卻相續不斷。佛性是智慧覺性，由於它從不止息，因此每個眾生都至少擁有一些悲心。即使眾生尚未生起廣大的菩提心，但至少都會擁有某程度的菩提心。因此，具有心者，自然擁有相續不斷的智慧與悲心。既然心的本身不會毀滅，智慧與悲心的相續也就不可能衰敗。若能了解一切有情眾生都有獲證菩提的潛能，你就已經獲得了金剛乘的精要。

（轉譯自 Garchen Buddhist Institute 2012/8/22 Gar Quotes Message 法訊）

## Gar Quote No. 48

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**Excerpted from H.E. Garchen Rinpoche's teachings during the 100 Million Amidewa Mantra Accumulation Retreat at the Garchen Center in Singapore, Dri Thubten Dargye Ling:**

Why are we reciting the Buddha Amitabha's mantra? What is the purpose of mantra recitation? There is a great merit from reciting the Amidewa mantra with faith and devotion but it is of even greater benefit to truly understand its purpose. Since beginningless time in samsara, we have habituated to a belief in a concrete reality, we cling to the inherently true existence of all appearances. This fixation has formed a deep imprint in our mind which compel us to follow our habitual patterns of destructive thoughts such as anger, jealousy, and so forth. These emotions are the cause of great suffering for our body and mind. Even though we cannot see these afflictions, their energy is extremely powerful and the feeling may overwhelm us so much that we cannot bear it. These powerful emotions are our habitual imprints, and when they arise, we cannot let them go. When we practice the deity we purify these imprints. By visualizing the deity, such as Amitabha, our habitual imprints with regard to our

body are purified. By reciting the mantra our habitual imprints with regard to our speech are purified. At least for the time when we actually practice, our mind will feel peaceful and happy. The ice-block of self-grasping will melt a bit. In the Amitabha sadhana it says: "The Dharma wheel of unceasing compassion will always turn." Even though sentient beings are obscured by self-grasping, they possess buddha-nature which is an unceasing continuum. This nature is wisdom awareness and since it is unceasing there is no one who does not possess at least some compassion. Even if beings have not developed vast bodhichitta, they all possess love at least to some degree. Thus, whoever has a mind naturally possesses an unbroken continuum of wisdom and compassion. Since mind itself cannot perish, it is impossible for this continuum of wisdom and compassion to degenerate. If you understand that all sentient beings have the potential to attain enlightenment, you have understood the essence of Vajrayana.

## 你的心，為什麼結冰？

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摘自仁波切在新加坡噶千中心——直圖顛達傑林 (Dri Thubten Dargye Ling) 舉辦的一億次阿彌陀佛心咒閉關中的開示：

我們為什麼看起來不像佛陀？

這是因為有情眾生執著主、客二元之故。內心執取外境，而升起貪、嗔、癡諸念，之後，則執取這些念頭為實，相信這些生起的念頭才是實相。

當你相信心中生起的念頭是真的，心就變得像個凍結的冰塊，一個漂浮在海洋上的冰塊。佛性有如海水，對煩惱和念頭的執著有如在海上漂浮的冰塊。為什麼它變得有如冰塊？這是因為我們執著於自、他二元，進而產生貪、嗔的念頭，並且執著於這些感知的真實性。這使得心凍結有如冰塊。之後，它像在海上漂流的許多冰塊那般，互相碰撞。這就是有情眾生的心。

(節錄自 2011 年噶千仁波切主法之阿彌陀佛心咒閉關)

## Gar Quote No. 49

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### **Excerpts of teachings from 2011 Ami Dewa Retreat by Garchen Rinpoche**

Why do we not appear similar to the Buddhas now? It is because sentient beings grasp at the duality of subject and object; the inner mind grasps at the outer object and gives rise to many thoughts of attachment, aversion and ignorance. It then grasps at their reality and believes in the truth of these thoughts that arise. When you believe in the truth of the thoughts that arise in your mind, the mind becomes like a frozen ice-block. It is like an ice-block that is floating on the ocean water. Buddha-nature is like the ocean water and grasping at the afflictive emotions and thoughts are like the ice-blocks floating on the ocean. Why does it become like an ice-block? It is because we grasp at the duality of self and others and from that arises thoughts of attachment and aversion. We then grasp at the truth of these perceptions. This makes the mind freeze like an ice-block. Then, it is like many ice-blocks floating on the water and crashing into each other. This is the mind of all sentient beings.

## 煩惱如柴，燒亮智慧之火

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摘自 2007 年 11 月仁波切於美國亞利桑那州閉關中心普巴金剛竹千法會中的開示：

密勒日巴曾教導，事實上，正念覺性和心的煩惱是無別的。這是因為，以自性來說，煩惱和概念皆是空性。如果我們透過禪修來獲此了悟，就能了證智慧和煩惱實際上是不可區分的。

我們曾提及本初覺性的五種類型，例如妙觀察智等，它們都只有一個根本要義，也就是正念覺性。正念明覺有如火焰，五種煩惱有如燃料——柴薪。當火焰焚燒柴薪時，柴薪本身便成了火焰，並讓其更加熾盛。因此，煩惱和本初覺性是無有分別的。它們「就是」本覺，這是大手印的見地。普巴（橛），智慧覺性普巴，解釋了大手印的見地，而在講到禪修時，便是四個普巴的原則。

## Gar Quote No. 50

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**Garchen Rinpoche, teaching on Vajrakilaya for the GBI Drubchen  
November 2007.**

Milarepa has taught that, in actuality, mindful awareness and mental afflictions—one's own awareness and mental afflictions—are not separate, because mental afflictions and concepts are in the nature of emptiness. If one realizes this through meditation, then one realizes that actually wisdom and mental afflictions are non-distinct. We talk about the five types of primordial awareness, such as the individually discriminating awareness and so forth, but they all have one essential meaning, which is mindful awareness. This mindful awareness is similar to fire, and the five mental afflictions are like fuel for the fire, the wood. When wood is burned up by the fire, then the wood itself becomes fire, and the fire gets ever stronger. Therefore the mental afflictions are not separate from one's primordial awareness. They ARE primordial awareness; this is the view of Mahamudra. The phurba, the wisdom awareness phurba, explains the view of Mahamudra, and it the principal of the four phurbas when it comes to meditation practice.

## 藍色吽字的意義

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摘自 2012 年 11 月仁波切於美國亞利桑那州噶千佛學會普巴金剛閉關之開示：

「吽」字的藍色代表法身的虛空本質，它象徵心的不變本質。虛空是不變的，而藍色與虛空的本質有關。

在想著「吽」的那一刻，「我」就沒有了。如果你不想「吽」，即使似乎沒有生起其他的念頭，念頭的暗流總是時時刻刻存在。心中不斷生起各種念頭，而不被查覺。所有這些念頭實際上是無明。

如果你時時刻刻想著「吽」，如果「吽」在你的心中一直都很清晰，你的內心就不會生起所有那些散漫的念頭。當你想著「吽」，你自然不會想著自他。這一刻沒有二元之心，沒有二元的念頭。「吽」的觀想本身是本尊的生起次第。「吽」種子字的精華是三時一切諸佛的精華。如果你想要禪修百千萬億的佛，那麼你就應該觀想「吽」。因為當你觀想「吽」時，你心中沒有其他念頭。遠離散漫的心，本身即是佛。因此，「吽」字的修持非常重要與珍貴。

## Gar Quote No. 51

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### **Garchen Rinpoche on the Meaning of the Blue HUNG**

The blue color of the HUNG represents the space-like nature of the dharmakaya. It is a sign of the unchanging nature of mind. Space is unchanging, and the blue color relates to the nature of space. In the moment of merely thinking of the HUNG there is no self. If you do not think of the HUNG, even if other thoughts seem not to arise, there is always an undercurrent of neutral thoughts. All kinds of thoughts constantly arise in the mind that remain unrecognized; all those neutral thoughts are actually ignorance.

If you always think of the HUNG, if that is always clear in your mind, then you will not give rise to all these thoughts, all this discursiveness in the mind. When you think of the HUNG, naturally you are not thinking of self and others. There is no dualistic mind in this moment, there are no dualistic thoughts. The visualization of the HUNG is itself the creation stage of the deity. The essence of the HUNG syllable is that it is the essence of all the buddhas the three times. If you want to meditate on the millions and billions of

buddhas that exist, then you should visualize the HUNG. Because when you visualize the HUNG, you have no other thoughts in the mind. The mind that is free from discursiveness is itself the buddha. Therefore the practice of the HUNG is very important and precious.



## 為什麼要領受灌頂？

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摘自 2012 年 11 月 9 日仁波切於美國噶千佛學會普巴金剛灌頂之開示：

歸根究柢，是否有領受到灌頂的差異就在於了解灌頂的意義。沒有什麼可以讓一個人領受到灌頂或者不領受到灌頂，重點在於了解其意義，這決定了我們是否領受到灌頂。

所以，灌頂的意義為何？密勒日巴說，「外灌頂」是從頂門領受寶瓶灌頂，「內灌頂」是自觀本尊形相。

我們已經獲得寶貴的人身，如果生起菩提心的因，就可以轉化或成熟我們的身口意成為本尊清淨的形相，成為完全證悟的佛陀。這也是為何我們說「成熟灌頂」，它令我們成熟。

根據佛陀所說，佛性由你自己了悟。了悟自心本性，這是真實的灌頂。

## Gar Quote No. 52

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### **Garchen Rinpoche on Receiving Empowerment**

The only difference between receiving or not receiving the empowerment really comes down to understanding the meaning of the empowerment. There is really nothing that allows or does not allow someone to receive an empowerment; the point is to understand the meaning. This is what determines whether or not we receive the empowerment.

So what is the meaning of the empowerment? Milarepa said the outer empowerment is to receive the vase on your crown. The inner empowerment is to visualize yourself in the form of the deity.

We have obtained a precious human body, and if we give rise to the cause of bodhicitta, then we can transform, or ripen, our body speech and mind into the pure form of the deity, into a fully awakened buddha. This is why it is called the ripening empowerment; it ripens us.

The method to ripen is the inner empowerment, which is to visualize yourself in the form of the deity. The ultimate ripening is to realize the nature of your mind, just as it is.

According to what the Buddha said, you realize your buddha-nature. That is the actual empowerment, to realize the nature of your mind.



## 從網路可以得到灌頂嗎？

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仁波切對於「我在線上是否真實領受到灌頂」的答覆：

寶瓶碰觸頭上頂門，是「外灌頂」。「內灌頂」是自觀為本尊。「真實的灌頂」是了悟自心本性。當你培養菩提心，那是真實的本尊，而當你透過網際網路這麼做的時候，那就是你真實領受到灌頂的時刻。

如果你住在道場附近，而你想：「哦，我不用去到道場，我可以從網路上領受灌頂。」這種發心是不對的。如果你有機會到道場來，就應該來。如果你不住在附近因此不能來，但是你誠心誠意想要前來，那就是在網路上領受灌頂的正確發心。

## Gar Quote No. 53

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### **Rinpoche's Response To: Do I actually receive the empowerment online?**

The touching of the vase to the crown of the head is the outer empowerment. The inner empowerment is to visualize yourself as the deity. The real empowerment is to realize the nature of your mind. When you cultivate bodhicitta, that is the real deity, and when you do this, that is when you actually receive the empowerment over the internet.

If you live near the temple and think, 'Oh, I don't need to go to the temple; I can just receive the empowerment over the internet,' that is not the right motivation. If you have the opportunity to come to the temple, then you should come. If you don't live nearby and cannot come, but with all your heart would like to, that is the right motivation for receiving the empowerment over the internet.

## 修心就像練肌肉

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修練自心，必須有如鍛鍊肌肉一般。如果你想要鍛鍊身體，必須定時練習。同樣的，如果你想要修心，你必須每天禪修。

衰弱的肌肉不可能扛起重物。鍛鍊是一個漸進的過程。如果你希望克服障礙，變得更堅強，就必須堅持不懈，每天不斷地練心。每一次認出一個念頭，你的正念就更強。慢慢的，你的內心將獲得力量。

一開始要克服強烈的情緒並不容易，如果情緒如排山倒海而來，而你無法以正念克服它們，那麼你必須應用別的方法。這時候，你應該立刻憶念本尊，例如度母，不要讓自己落入低潮之中。一開始，你會認出情緒，但是情緒不會消失，這是因為你的正念還不夠堅固。因此，你必須在所有情況下練心，而不只是在遇到困難時。

首先你應該透過認出較不強烈的念頭來修心。如果你持續精進修持，最終你將能夠克服更為強大的念頭。之後，沒有任何念頭或情緒可以再困擾你。所有的事物都變成相通。那時候，即使身體仍然在輪迴中，心卻是解脫的。你必須努力讓心解脫，而非讓身體解脫。

就像《佛子行三十七頌》說：「識客且遺身舍去」，當你的意念執著消失時，你將看見事物如此飛逝，並不真實存在。這一生有如一場夢。沒有任何事物停留，痛苦與快樂來來去去。你必須放下對於不持久的事物的執念。欲望和貪執的念頭是迷惑的心的幻覺。如果你什麼都不需要，那是最好的。

（轉譯自 Garchen Buddhist Institute 2012/12/16 Gar Quotes Message 法訊）

## Gar Quote No. 54

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You must train the mind like a muscle. If you want to train your body you must practice exercise regularly. Likewise, if you want to train your mind you must practice meditation on a day to day basis. You will not be able to carry a heavy load with weak muscles. Training is a gradual process. You must persistently and constantly train your mind on a day to day basis if you wish to overcome difficulties and become stronger. Every time you recognise a thought your mindfulness has become that much stronger. Slowly you will gain in inner strength. In the beginning it is not easy to overcome very powerful emotions. If the emotions are too overwhelming and you are unable to overcome them with mindfulness, you must apply a different method. You should then think of a deity, like Tara, immediately without allowing yourself to indulge in the bad feeling. In the beginning you do recognise the emotions but they still won't go away. That is because your mindfulness is not strong

enough. Therefore you must train the mind in all circumstances, not only when you encounter problems. You should train the mind first by recognising the less intense thoughts. And if you train consistently with diligence, then eventually you will be able to overcome even more powerful thoughts. And later, no thought or emotion can trouble you anymore. Everything becomes the same. Then even though the body is in samsara, the mind is liberated. You have to make an effort to liberate your mind rather than your body. "Consciousness the guest, will cast aside the guesthouse of the body." (37 Bodhisattva Practices) When your mental grasping diminishes you will see how everything is so fleeting and doesn't truly exist. This life is like a dream. Nothing ever stays, suffering and happiness come and go. You must be able to let go of your fixation to the things that cannot last. Thoughts of desire and attachment are the delusion of a confused mind. Best is if you need nothing.







台灣噶千佛學會

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尊貴上師 噶千仁波切開示法寶 · 4

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