



慧齋隨筆

KHENPO TSULTRIM LODRO,
Collected Notes 2012~2018

堪布慈誠羅珠仁波切

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您不願意學佛，可以；

不願意有任何宗教信仰，也可以。

但只要您能在我的這本書裡找到喜歡的內容，

並從中體悟到一絲寧靜、快樂與幸福，

我真的會感到很幸福，感到生存有了價值，

有時甚至會為此而感動、高興到偷偷落淚。

*It is all right if you don't want to learn Buddhism
or have any religious faith.*

*As long as you can find something you like in this book
and elicit a sense of peace and joy from reading it,*

*I will truly feel very happy
and that my existence is worthwhile.*

*Sometimes, the very thought of this can cheer me
and move me to tears in private.*



堪欽慈誠羅珠 簡介

堪布慈誠羅珠，四川省爐霍縣人，色達喇榮五明佛學院堪布、學院副院長，當代著名的藏傳佛教寧瑪派上師，藏文化的弘揚者。

堪布仁波切22歲時（1984年）於色達喇榮五明佛學院剃度出家，在長達20多年的時間裡，依止法王如意寶 晉美彭措，精進聞思修行顯密法要，並一一通達無礙。在通過層層考核之後，最終獲得法王如意寶親賜的三藏堪布學位，其修行成果也得到了法王三次親自一對一的檢驗指證。自1991年～2013年，肩負起五明佛學院教務處處長的重任，培養了一大批堪承如來家業、續佛慧命的優秀僧才。

堪布仁波切還長期致力於宣導戒殺放生、素食環保、教育等理念。不但積極於藏區建立圖書館、養老院、創辦學校等慈善事業，還邀請五省藏區專家學者編纂漢藏英新詞辭典，並親自負責主編工作，目前已出版《漢藏英常用新詞語圖解詞典》、《漢藏英常用新詞語詞典》、《傳統藏文圖解詞典》。

近年來，陸續受邀到香港、台灣、日本、新加坡、馬來西亞、印尼、加拿大、美國、英國、澳大利亞、紐西蘭等地講學。堪布仁



波切的講課風格條理分明、深入淺出，並擅於引用科學例證，以現代人熟悉的語言來詮釋深澀的教理，深受廣大信眾和知識分子的歡迎。

此外，還應邀到哈佛、牛津、史丹福、伯克萊、華盛頓、哥倫比亞、維吉尼亞、多倫多、奧克蘭、雪梨、墨爾本等知名高等學府及Google等機構進行學術交流和演講，與眾科學、哲學、心理學等領域的專家學者，圍繞科學與佛教的話題，共同探討生命、心靈的奧秘。

作為當代一位影響廣大的佛教大德，其為人處事卻相當低調嚴謹，鮮少宣揚自己的功德和內在證悟境界，一切惟以弘法利生為己任，其所言所行堪為大乘行者的典範，是一位勇於在末法時代高擎正法明燈的真正善知識。對此，堪布仁波切曾在微博上發過這樣一段話：“我的師父曾經告訴我說：我們活著的唯一理由和價值，是培養愛和付出愛！這句話我終身難忘，也希望生生世世不會忘卻！”

堪布仁波切於忙碌的弘法之餘，仍勤寫不輟，出版了一系列影響廣泛的書籍。其中，《慧燈之光》系列被譽為是一部經得起時間檢驗的佛學巨著，從理論到實修，次第嚴密、顯密圓融。其內容貼切、實用，語言風格簡潔有力、精闢透晰，契合當代受眾心理需求，受到大眾的普遍歡迎。對於廣大佛法修學者來說，它如同燈塔一般，為大家指明了通往解脫的方向。

出版品計有：

藏文著作：

《堪布慈誠羅珠全集》四冊、《東西方文化對談》、《及時雨》、《時代法鼓之聲》。

中文著作：

《慧燈之光》系列叢書、《生命的真相》、《我們為何不幸福》、《囑託》、《慧語蓮燈》、《發掘生命的吉光片羽》、《輪迴的故事》、《佛教——迷信or智信？！》、《解開藏傳佛教的神奇密碼》、《揭開藏傳佛教的神秘面紗》、《不可不知的真相——四法印》、《當心經遇上量子物理》、《你準備好了嗎——別被紙老虎嚇著了》、《讀懂生命這本書》、《戒慧日誌》、《解構密宗全貌》。

英文著作：

《The Right View》、《Are You Ready for Happiness ? —Don't Let the Paper Tiger Scare You Off》、《The Handbook for Life's Journey》、《Daily Inspiration from Khenpo Tsultrim Lodro》、《The Four Seals of Dharma》。



A Note about the Author

Venerabel Khenpo Tsultrim Lodrö Rinpoche, a native of Draggo (Ch: Luhuo) County in Sichuan Province, is Vice Principal of Sethar Larung Five Sciences Buddhist Institute (Larung Gar), also a renowned contemporary Nyingma teacher of Tibetan Buddhism and a strong advocate of Tibetan culture.

At the age of 22 (1984), he received ordination at Larung Gar, becoming a disciple of the great contemporary spiritual master, H.H. Khenchen Jigme Phuntsok. Over more than two decades, he applied himself diligently to the studies of both the Buddhist sutric and tantric scriptures and assimilated all content without difficulty. After years of effort and consecutive levels of strict examinations, he was personally awarded the Khenpo degree by H.H. Khenchen Jigme Phuntsok. The results of his practice also were verified face-to-face three times by his root teacher. From 1991 to 2013, Khenrinpoche held the appointed position of Dean of Education at Larung Gar, responsible for the training of a large cohort of outstanding monastic students capable of carrying on the lineage and spreading the Buddhadharma.

In addition, Khenrinpoche has long dedicated efforts to promote the ideas of non-killing, life release of living beings, vegetarianism, environmental protection, and the importance of education. His

charitable endeavors include the establishment of libraries, nursing homes, and schools in the Tibetan regions. With a view to protecting and advancing the Tibetan spoken and written language, in 2005 Khenrinpoche invited language experts and scholars from Tibetan regions across five provinces to come together in compiling Chinese-Tibetan-English Dictionary of New Daily Vocabulary, while he himself assumed the role of the project's chief editor. The team has so far successfully published Chinese-Tibetan-English Dictionary of New Daily Vocabulary, Chinese-Tibetan-English Visual Dictionary of New Daily Vocabulary, and the Dictionary of Traditional Tibetan Words with Illustrations.

In recent years, Khenrinpoche has been invited to give lectures in Hong Kong, Taiwan, Japan, Singapore, Malaysia, Indonesia, Canada, the USA, the UK, Australia and New Zealand, etc. His presentation is crisp and well organized, preferring to explain the profound in simple terms. Khenrinpoche is also good at referring to scientific examples and elucidating abstruse Buddhist doctrines using language that people today are familiar with, which is greatly appreciated by Buddhist followers and intellectuals alike.

Moreover, Khenrinpoche was invited as well for talks and scholarly discussions at prestigious academic institutions such as Harvard, Oxford, Stanford, UC Berkeley, Columbia, George Washington University, the University of Virginia, Toronto,

Auckland, Sydney, and Melbourne, as well as at companies like Google, together with experts and scholars in the fields of science, philosophy, and psychology, discussing the mystery of life and the mind based on scientific and Buddhist principles.

Despite being an influential Buddhist master, Khenrinpoche is very modest and keeps a low profile, rarely draws attention to his own merit and spiritual attainment, instead focusing solely on the propagation of Dharma and ways to benefit sentient beings. His words and actions exemplify the ideal of a Mahayana practitioner, a real admirable teacher who braves all difficulties to uphold the beacon of true Dharma in this degenerate age. Khenrinpoche once wrote in his blog on Weibo, “My lama once told me that the only purpose and the value of our lives is to cultivate and to give love. I will not forget this in my whole life, hopefully nor in all future lives.”

Khenrinpoche diligently applies himself to writing when any spare moment presents itself on his continuous journey to spread the Dharma. Among all of his publications, the Luminous Wisdom series is acclaimed as a masterpiece of Buddhism which can stand the test of time. Its contents encompass both theory and practice, with rigorous sequencing, and seamlessly integrate both sutra and tantra. The series is practical and appropriate, and the style of the language is concise, powerful, incisive, and thorough, meeting the

psychological needs of a contemporary readership. As a result, it has become widely accepted and immensely popular. For the broad population of Buddhist students and practitioners, it provides a clear beacon to illuminate the way to liberation.

Publications to date:

Tibetan :

Khenpo Tsultrim Lodrö's Complete Collection - Four Volumes; Rain in Time; Contemporary Beats of the Dharma Drum; Conversations Between Eastern and Western Cultures

Chinese:

Luminous Wisdom Series 1-10; Exhortations; An Illuminating Insight into Mind (in Chinese/English); The Truth of Life; Buddhism – Superstition or Wisdom? Decipher the Mysterious Codes of Tibetan Buddhism; Unveil the Mysteries of Tibetan Buddhism; When Heart Sutra Meets Quantum Physics; Comprehending the Book Called Life; Deconstruct Vajrayana Buddhism

English :

The Right View; Are You Ready for Happiness? – Don't Let the Paper Tiger Scare You Off; The Handbook for Life's Journey; Daily Inspiration from Khenpo Tsultrim Lodrö; The Four Seals of Dharma

A sepia-toned photograph of a person walking away from the viewer on a wide, sandy beach. The person is wearing a light-colored jacket and dark pants. Their shadow is cast on the sand. In the background, the ocean waves are visible, and further back, there are dark, rugged mountains under a hazy sky. A series of footprints leads from the foreground towards the person.

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2012/3/6

我們的生命，是從呱呱墜地，就開始倒數計時了，所以十分短暫而珍貴。若能從出生直至生命落下帷幕為止，既不破壞地球生命的共同家園，也不傷害家園裡的任何一類成員，知足開心地過自己的小日子。離開的時候，還能帶上佛陀的智慧和慈悲，這才是成功的人生。

Our lives started counting down the moment we were born and hence very short and precious. Throughout this life, if one can avoid destructing the Earth, the common home for all lives, nor hurting any member of this world family, be content with the quiet days in life and take along Buddha's wisdom and compassion when it's time to leave, that would be a successful life.



2012/3/13

想學大乘佛教或欲發菩提心的人，都要先學會平等地愛所有生命，這是第一步。假如這一步沒走好，以後的路根本無法走下去。



The first step in learning Mahayana Buddhism or in arousing bodhicitta is to learn to care for all living beings equally. Missing this first step will make travelling the rest of the path impossible.



2012/3/17

如果我們的感官沒有幻覺，就不會存在這個世界。所謂的宇宙，確實是一個龐大的虛幻時空。我們都按照它的遊戲規則在玩，結果越玩越迷茫。最遺憾的是，我們誰也沒有發現它的虛假性。



This world would not have existed, were it not for the illusions created by the sense organs. The so-called universe is actually a gigantic illusion of time and space. All along we have been playing by the rules of the senses, but the more we go along, the more confused we become. Most unfortunately, none of us has discovered the fictitious nature of our senses.



2012/4/8

佛教徒不能喝酒，但喝酒不等於不能學佛；大乘佛教徒最好不吃肉，但吃肉不等於不能學佛。雖然想學佛，但仍然放不下酒肉的人也可以皈依佛門，但起碼的底線，是不能殺生。

Buddhists should not drink alcohol, but it doesn't mean that if you do, you will be barred from learning Buddhadharma. It would be best if Mahayana Buddhists are vegetarian, but it doesn't mean that meat eaters are not allowed to learn Buddhism. Those who are interested in the teachings of the Dharma but unable to give up meat and alcohol consumption just yet may still take refuge in the Three Jewels. The bottom line is not to kill any living beings from this point on.



2012/4/9

大乘佛教徒不崇拜鬼神，而崇拜徹底覺悟的人；不追求神通，而追求智慧和慈悲；不嚮往天堂，而希望利他；不脫離世間而超越輪迴。

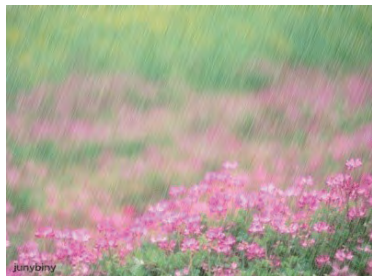
Mahayana Buddhists do not worship ghosts or spirits but revere those who are completely enlightened; do not seek supernatural

power but wisdom and compassion; do not aspire to go to heaven but to benefit others; do not leave but transcend samsara.



2012/4/13

佛說人生痛苦，是教我們正視生命，做好充分準備，以超越自己的所有痛苦，這叫自利；之後，將超越痛苦的方法告訴大家，讓一切眾生脫離痛苦，這叫利他。自利利他，是大乘佛教徒的使命。



Why did the Buddha say that life is suffering? It is to teach us to face the facts of life, be prepared and transcend all our suffering. This is for the sake of oneself. Afterwards, share with others the method of transcending suffering so that they too may escape from it all. This is for the sake of others. It is Mahayana Buddhists' mission to benefit self as well as others.



2012/4/15

有人對我們生氣的時候，在他的眼裡，我們已經是一個不順眼或不喜歡的人了。如果我們想拒絕對方的生氣，最好的辦法，不是以怒還怒，而是要觀察：我為什麼變成這樣？是否自己做錯什麼事？記住：改變自己，是改變對方的最佳途徑。

When someone is angry with us, in that person's eyes, we are already a disagreeable or dislikable person. If we don't want to accept this anger toward us, the best way is not to return anger with anger but to examine ourselves by asking, "Why have I become dislikable? Did I do anything wrong?" Remember, the best way to change others' opinions of us is to change ourselves first.



2012/4/18

你也許很忙，忙得無法享受大自然獻給人類的優美歌聲和舞蹈；無法感受到最關愛你的人所付出的愛和溫暖；無法體會到人間最偉大的覺悟和慈悲所帶來的幸福。那麼，這個忙



碌給你帶來了什麼呢？

You may be a busy person, so busy that you cannot enjoy the beautiful sound and dance offered by Mother Nature, cannot feel the love and warmth extended to you by those who cherish you the most, nor can you realize the kind of happiness gained from the greatest awakening and compassion. Then, what did you get by keeping yourself so busy?



2012/4/21

心理健康的三個訣竅：1、準確地認識人生和世界，不要美化或醜化，以開放的心胸接納一切；2、每日堅持修禪定，調整心態，感受生命中的奇妙現象；3、學會奉獻，以愛擁抱世界。

Three keys to maintaining a healthy mind: 1. Know the facts of life and the world correctly. Do not over glorify or distort them. Just accept everything as they come with an open mind. 2. Persist in daily practice of meditation to adjust the mindset and experience the wonders in life. 3. Learn to give selflessly, to embrace the world with love.



2012/4/25

佛教的出離心，不是虛無主義，它有崇高的人生目標和積極向上的追求。這個目標和追求不但永遠都不會過時，而且能讓人在生活中感到踏實和充實。

The notion of renunciation in Buddhism is not the same as nihilism. Renunciation comprises noble aims for life and active pursuit of greater aspirations. Not only do these aims and aspirations never become obsolete, but they also allow one to feel grounded and fulfilled in life.



2012/4/26

大乘佛教的慈悲心，打破了所有的界線。人類與動物，佛教徒與異教徒，貴族與普通人都同樣是修慈悲心的對象。佛陀的愛，包容了天下所有生命。

Loving-kindness and Compassion, as defined by Mahayana Buddhism, knows no bounds. Humans and animals, Buddhists and non-Buddhists, elites and commoners are treated equally as the objects of our cultivation of loving-kindness and compassion. The love of Lord Buddha encompasses all living beings.



2012/4/28

佛教認為：萬法都從各自的因和緣而產生。所有的結果，都由因緣來決定，並不承認有造物主的存在。從這個角度來講，佛教是無神論者。

Buddhism holds that all phenomena are born from their own particular causes and conditions. That is, the outcomes are all determined by causes and conditions; the notion of the Creator is never recognized. It can be said from this perspective that Buddhism is atheist.



2012/4/30

佛教緣起學說的意思是：一切事物都是在因緣成熟的時候，自然而然就會產生，不需要任何神來創造，因此，在生活中或修行上，都必須重視因緣、如理取捨。

The Buddhist doctrine of dependent arising means that all phenomena will naturally arise when the corresponding causes and conditions are present. No need to rely on any god's creation. Therefore, one must pay attention to the factors of cause and condition in everyday life as well as in spiritual practice, and act accordingly.



2012/5/2

我們不應該站在欲望的立場去否定自己的生活，而應該站在生活的立場去否定欲望；因為前者永遠無法讓我們感到幸福，後者卻隨時可以使我們嘗到人間的快樂。

We should not get disappointed with our lives by counting our desires. Instead, we should reject desires for the sake of our lives. Desires can never make us happy, whereas life is quite capable of offering us joy in this world at any time.



2012/5/3

當夜深人靜的時候，我們應該靜下來看看自己的內心，到底是何物，它即是我們，我們即是它，如果它不存在，等於我們也不存在了。

Look at our own minds in the quiet of night. What do we see? The mind is I, I am the mind. If minds don't exist, neither do we.



2012/5/5

雖說所有眾生都有佛性，但不修行者卻無法體會。普通眾生好比是礦石，雖含有礦物，卻未經提煉；菩薩像半成品，經過了一定的提煉，卻純度不夠；佛好似提煉完畢的礦產品，純潔、精粹、無垢、圓滿。

Although all sentient beings possess the innate Buddha-nature, those who do not practice cannot realize its presence. Ordinary beings are like ore which contains certain minerals but have yet been extracted. Bodhisattvas are like semi-finished products with constituent minerals having been extracted to some extent, but still not pure enough. While Lord Buddha, like the mineral product that has completed the whole extraction process, is pure, refined, immaculate and perfect.





2012/5/10

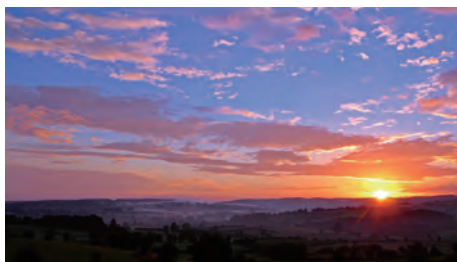
雖然商業社會奉行“不進則退”的原則，但或許退一步，會走得更自由、更幸福，更能做一些自己喜歡做的事情。生命的意義，是自利利他，而不是走在前面。

“Not stepping forward means stepping back” is a principle followed by the commercial society, but sometimes taking a step back may allow one to move more freely, be happier, and have better chances to do what one really likes. The meaning of life is being able to benefit both self and others, not to move ahead all the time.



2012/5/11

今天的太陽，是無數個昨天離開這個世界的人最希望看到的景色。生命的每一天真的很珍貴，可是我們已經麻木了。因此，佛陀教導我們感念人身難得。



The sun today is the one thing that numerous people who left this

world yesterday would have liked to see the most. Every day in life is precious, but we have become apathetic about it. This is why the Buddha taught us to reflect on the preciousness and of being born in the human realm and endowed with freedom to practice the Dharma.



2012/5/15

所有的人都只是到這個世界上來旅行的，而不是移民或定居於此的。我們在這裡所學到的和所做過的一切，都會記錄在我們的記憶棒上，這是唯一能帶走的。

We are all just travelers to this world, not immigrants or permanent settlers. Everything we have learned and done here will be recorded in each one's own memory stick, which is all we can take with us when we depart.



2012/5/17

在法界的藍天中，你的心可以像白雲一樣自由自在地飛翔。雖然它有時候變白，有時候



變黑；有時給予你愛的滋潤，有時發出憤怒的雷聲……但你要知道，這一切，都是從藍天中產生，也是在藍天中消失的。

In the blue sky of dharmadhatu, your mind can fly free like the clouds. As clouds may be white sometimes and dark other times, your mind may nourish you with love sometimes and burst out in thunderous rage other times. No matter what manifests, you need to know all arise from the blue sky and cease in the blue sky.



2012/5/18

佛陀教導我們學會放棄某些東西，是為了讓我們獲得更豐富、更完美的東西。正如法國哲學家、思想家蒙田所說：“今天的放棄，正是為了明天的得到。”

The Buddha taught us to learn to forsake certain things in order for us to gain finer, more fulfilling things. Michel de Montaigne, the

influential writer of the French Renaissance, also said that today's surrender is for tomorrow's gain.



2012/5/19

這是我的家鄉卡薩湖，我離開她已經有27年了。每次路過這兒的時候，都會停下車來看看這裡的一切。我的父母、老師以及很多朋友都已經離開這裡，他們永遠都不會再回來了。這裡曾經發生的一切，都像昨夜的夢一樣了無痕跡。如果我沒有學佛，我真不知道自己的人生意義究竟是什麼。

This is where my home is—Kashacuo Lake. It has been 27 years since I left home. Every time I pass through here, I always stop the car and look around a bit. My parents, teachers and many friends are already gone and will never come back again. Like last night's dream, everything that happened here in the past has all vanished without a trace. Had I not learned Buddhadharma, I really wouldn't have known what the meaning of my life should be.





2012/5/20

今天我們所擁有的人生，是無數眾生極其盼望獲得的生命，是或許從此以後我們永遠也不會再次擁有的生命。請珍惜！

This human life we have today is one that countless other beings eagerly wish to have, and one that perhaps we will never be able to have again after this life. Please cherish it.



2012/5/21

當我們遇到對自己不利的事情的時候，大多數人會習慣性地責怪或抱怨他人；但是，任何事物的發生，都有因有緣，其因緣中肯定也有自己的不對。因此，多想想自己的問題，才能達到內心的平衡。

When we run into trouble, most of us tend to blame or complain about others rather impulsively. However, it is not without causes and conditions that anything would happen, and there must be some wrongs that are attributed to us among those causes and conditions. So, do pay more attention to our own possible faults. Only then can the blame stop and our minds be put at ease.

**2012/5/24**

今天我們所看到的世界，我們永遠也無法再次看到。世界的每一個當下，都非常容易失去，但我們卻沒有留意，因而錯過了非常多非常難得的機會，所以佛陀讓我們思考諸行無常。

We will never be able to see again the exactly same world we are seeing today. Every momentary present in our world is lost easily, but we never seem to notice and hence have missed many precious opportunities. This is why the Buddha advised us to reflect on impermanence.



2012/5/26

若能在生活的某些方面做一些減法，就能感受到輕鬆、自在、幸福；但物欲卻非要讓我們去做各種加法，越做加法，就越感覺不到幸福。所以，真正毀滅我們的幸福的敵人，就是過度的物欲。

We will be able to feel carefree and happy if we can make deduction in certain aspects of life. But our desire for material possessions forces us to keep on adding instead. And the more we add, the less happy we become. Thus the real culprit who is responsible for destroying our happiness is none other than the excessive desire for material things.



2012/5/27

欲望的膨脹，會使我們掉進自私的狹隘陷阱——看不清事情的真相和後果；看不清親戚朋友的本質；看不清生命的意義；看不清善惡取捨……最後人只會變得像饑渴的野獸一樣愚昧兇殘。

Inflated desires can make us fall into the narrow trap of selfishness which prevents us from discerning the truth and consequences of things, the real nature of the relationship with friends and relatives,

the meaning of life, and the distinction between good and evil. Eventually, people will end up being ignorant and ruthless like the hungry beasts.



2012/5/30

修行的目的地，不是為了讓我們不老、不死、不窮，而是為了讓我們更加慈悲、更有智慧、更能利益眾生……

The purpose for taking up spiritual practice is not to keep us from getting old, dying, or becoming poor but to help us cultivate more loving-kindness, compassion, and wisdom in order to benefit other beings more capably.





2012/6/3

學佛的人可以有很多的上師，甚至最根本的上師。但我們必須知道，他們都只是指路人而已，路還是要自己走。若上師不指路或弟子不走路，在修行的道路上，就是一對失敗的師徒。

Buddhist practitioners can have many lamas—they can even have more than one root lama. But we must know that lamas only serve as guides on the path while we alone are responsible for following the path. If the lama gave no guidance, or the disciple didn't move accordingly, both would be considered failures on the spiritual path.



2012/6/7

有人說：“因為佛教相信輪迴，所以把生命的重點放在來世。”這是世人對佛教的誤解。佛教的重點既不是來世，也不是今生，而是超越輪迴，救度輪迴中的眾生。

Some may say, “In Buddhism, future life is the primary focus because cyclic existence is a Buddhist doctrine.” This is a general misunderstanding of Buddhism. The key point of Buddhism is neither about future life nor this life, but to transcend cyclic existence and help sentient beings gain liberation from cyclic existence.



2012/6/8

法國哲學家、啟蒙思想家伏爾泰曾宣稱：“再過一百年，在市面上你將找不到一本《聖經》，你若想看《聖經》，就到博物館裡去看吧！”他去世已有二百多年了，這種預言很有意思吧！

Voltaire, a French Enlightenment philosopher, once declared, “In another 100 years, you’ll not be able to find the Bible anywhere in the marketplace. If you want to read the Bible, go to the museums.” He has now been dead for more than 200 years. Quite an amusing prediction!



2012/6/9

在漫長的生命輪迴中，很難有一次獲得人身的機會，我們必須珍惜這千載難逢的時光。每晚睡覺之前，應該總結一下當天生命的意義所在。

In the endless journey through samsara, the chance of obtaining a human form comes ever so rarely. We should really cherish such a precious opportunity this time around. Every night before going to bed, try summing up the things that make the day meaningful.



2012/6/10

欲望帶來的幸福就像彩虹，越是追逐越是離得更遠。在這個問題上，古老的東方思想和當今的西方研究結果是不謀而合的。

Happiness gained from having desires satisfied is like the rainbow. The more you chase it, the farther away from you it seems. On this point, ancient Eastern philosophy



and contemporary research in the West have coincidentally reached the same conclusion.



2012/6/13

我們應該培養自己的心力，讓自己的幸福感，超越依賴某個人或某個事物的前提條件。如果將某個人或某個事物作為幸福的基石，總有一天，我們會因此而痛苦難忍。

We should try to foster a sense of happiness that needs not any one person or any object as its precondition. If any person or object were to become the basis of happiness, one would suffer tremendously in the end.





2012/6/14

藍天、白雲、小小的木屋……這一切，都是慈悲和智慧的搖籃。

The sky, the clouds, the small wooden cottages ...All these make up the cradle of compassion and wisdom.



2012/6/16

不要在生活中和工作上，過度地追求完美。這個世界上只有相對的完美，而沒有絕對的完美。即使相對的完美，也是越追求越累。在這個時代，我們最需要的，是簡單、放鬆、放慢。

Don't be obsessed with achieving perfection in either life or work. There is no absolute but relative perfection in this world. Even relative perfection can be as elusive as the rainbow—one never really captures it. Instead, what we should care the most today is how to be simple, natural and relaxed.

**2012/6/19**

當我們的內心完全靜下來的時候，會感覺到世上似乎沒有任何運動的事物；當我們的情緒非常暴躁的時候，會感覺到整個世界彷彿在大震動。相由心生，心善皆善。

When mind has totally quieted down, it seems that nothing in the world is moving. When the fiery temper arises, the whole world seems to be shaking as well. All phenomena are born of mind; pure mind makes all things pure.

**2012/6/22**

任何人都無法消滅所有的敵人，但若能消滅自己的嗔恨心，就等於消滅了世上所有的敵人。真正的敵人，就在自己內心當中，而不在外面。

No one is able to annihilate all the enemies. However, to be able to eradicate hatred in mind would be equivalent to vanquish all the enemies in the world. The real enemy is in our own minds, not out there.



2012/6/25

從2003年開始，這十年中，我每年都會用一定的時間，到鄉下去給老百姓講課。他們中的絕大多數人，都聽得非常認真。雖然這個工作有點辛苦，但我很喜歡。我覺得，人生很短暫。在短短的生命中，唯一的亮點，就是為他人的一點點付出。

Every year since 2003, I have allocated certain time to go to the rural areas to teach the nomads there. Most of them listened very intently. These trips are usually quite tough, given the distance and the road condition, but I like to go. I just think that life is short and the only bright spot in this short lifetime is the opportunity to do something for the sake of others.



2012/6/27

在邊遠的牧區能感覺到：物資少的地方，欲望不多；欲望少的地方，煩惱不多；煩惱少的地方，痛苦更不多。他們的生活很艱苦，但是，沒有看到因為生活壓力而失眠或得抑鬱症。

In the remote pastoral area, one gets the sense that a place where material things are lacking, the level of desire there is not high either; where desires are few, defilements are in short supply as well;

where defilements are scarce, suffering is even less there. People are generally living a hard life in this area, but no one is suffering insomnia or depression from the stress of life.



2012/6/29

這些牧區幾乎沒有夏季，6月底7月初還經常下雪，地上也看不見綠色植物。但他們卻很虔誠，沒有抱怨自己的生活。我深深地體會到，人類的滿足感和幸福感，真的不一定來自於物質。



There is basically no summer season in the pastoral regions such as this one in the photo. Snow is not uncommon even in late June and early July, and no greens are visible on the ground. Nevertheless, people here are very devoted and never complain about their life. I honestly feel that our sense of satisfaction and happiness really does not necessarily come from material things.



2012/6/30

每次從鄉下回來，都是我最開心的時候之一。我覺得，能有機會為那裡的人和動物付出一點愛心，是我生命中最有意義的工作。在下一次的生命旅途中，需要扮演什麼角色還不知道，也不重要。最重要的，是這份工作。我只害怕失去這份工作。



One of the happiest moment for me is every time when I come back from the countryside. I consider the opportunity to do something good for the people and the animals there the most meaningful work I can do in my life. What role I shall play in my next life is not important. What matters the most is to keep doing this work. My only fear for the next life is not having such an opportunity again.



2012/7/1

我們的內心每天都會產生無數的垃圾念頭，這些念頭都會影響我們的身心健康。因此，每天晚上最好能靜坐修行，以消除這些念頭的負面影響。

Our minds generate innumerable worthless thoughts every day that can negatively affect our mental and physical health. It would be best if we can meditate every night so as to eliminate any potential bad influence from such thoughts.



2012/7/4

真正希望獲得解脫的佛教徒，千萬不要搞形式化的活動。學佛的重點，就是聞、思、修。不聞教法，不修證法的一切活動，都沒有太大的意義。

Buddhists who are serious about attaining liberation should never engage in activities just for formality's sake. The key to learning Buddhism lies in hearing, pondering and meditating on the Dharma. Activities that do not involve hearing and pondering the doctrines, or cultivating realization through meditation are not of much importance.



2012/7/8

前天到另外一個牧區給牧民上課。他們的環境非常漂亮。雖然我們每個人，都只是這片土地上的過客而已，但我們應該設法讓它永遠都這麼漂亮。

I went to another pastoral area the day before yesterday to teach the nomads there. It is a beautiful place. Although we are all just transient visitors to this land, we should still do what we can to always keep it this nice.



2012/7/10

只要有一個標準的出離心，就一定不會讓我們走向非解脫道。它是修行道路上的原動力，沒有它，就沒有解脫。

As long as there is genuine renunciation, we will not be led to a path that does not lead to liberation. Renunciation is the impetus for the contemplative path. No liberation can be attained without it.

**2012/7/15**

趁著今天過生日，我總結了自己五十年中所發生的一些重要事情。越來越認為，此生最珍貴和最幸福的，是遇到了我的上師。

On my birthday today, I thought it is the right time to sum up the important events in my 50 years of life. I feel even more certain now that the most precious and fortunate thing in my life is having met my lama.

**2012/7/18**

小時候我媽常說：看到美景的時候，心裡要想到供養三寶。直到現在，每每看到鮮花、草原、湖泊等美麗景色的時候，心裡自然而然就想到供養三寶。母親的教育真的很重要。

My mother often said to me when I was little, “Whenever seeing beautiful scenery, remember to offer that to the Three Jewels.” Even now, whenever I come upon flowers, green fields, lakes, and other lovely sights, I just automatically make an offering to the Three Jewels. A mother's teaching to her children is really very important.



2012/7/19

我們內心的本性，就是佛性。這種佛，與我們永遠不離不合，故叫做佛祖心中住。我應該趕緊去看看，心中的佛祖到底是什麼樣的！

The nature of mind is itself buddha nature. This buddha remains simultaneously inseparable with and unattached to us forever. It is how the Buddha lives inside of our hearts. I think I should quickly go and check what the buddha in my heart is like.



2012/7/22

我們每天都有無數個喜、怒、哀、樂，但實際上它們的本質都是佛性。佛性與意識就像水與冰，從來都無法分開。但最令人遺憾的，是我們根本沒有發現。

We go through all kinds of emotions every day. Whether they appear to be joy, anger or sadness, their essence is actually buddha nature. Like water and ice, buddha nature and consciousness have always been inseparable. It's a pity we never realize this.



2012/7/27

人雖然住在城市，每天都要處理很多繁雜的事情，但內心卻很平靜，在吵鬧的大都市裡也能感覺到寧靜的喜悅，這叫做人忙心不忙。這個功夫，來自於寂止的修持。寂止，這個時代人類最需要的精神糧食之一。



Being able to sustain a busy lifestyle and inner peace simultaneously describes how people living in the urban areas have their hands full with daily activities while still maintaining peace of mind and finding moments of quiet joy in the hubbub of a big city. It is a condition that can be achieved through *samadhi* meditation which undoubtedly is one of the most needed spiritual sustenance for people today.



2012/7/28

當你的內心非常煩躁的時候，停下來看看什麼是煩躁，你會發現一種奇妙的境界。而這種境界，其實就是你自己的本質。這種辦法，一定會幫你解決煩躁的問題。



When your mind becomes agitated, hold yourself and look directly at agitation itself wherefrom you will discover an incredibly wonderful state. That in fact is the nature of your mind. Do this to calm your restless mind.



2012/8/1

很多人問：輪迴的源頭是什麼？輪迴的源頭，遠在天邊，近在眼前。其實，前一念頭消失，後一念頭尚未誕生的空間，也是一種輪迴的源頭。

Many people ask, “What is the source of samsara?” One need look no further than right here and now. In fact, the interval between the ceasing of last thought and the arising of next thought is also a source of samsara.



2012/8/4

這一次的生命旅途中，我們每個人都要穿越生、老、病、死，這四個陰暗的路程。請記住：此時此刻，我們最需要的，就是慈悲與智慧的動力。

In this life journey, every one of us will go through the stages of birth, aging, sickness and death, which at times can be quite disheartening. Looking ahead to the journey before us, please remember what we need the most is the power of compassion and wisdom.



2012/8/5

有慈悲與智慧，並不意味著能夠不衰老和不死亡。衰老和死亡，是自然的規律，但它們不是終極的殺手。要記住：光明往往會在最黑暗的時候出現。



Having compassion and wisdom doesn't mean that one can avoid growing old and death. Aging and death are the natural laws, not the final destroyer of life. Just remember that light often appears at the darkest moment.



2012/8/6

往往，在不經意之間，我們已經走到了生命的盡頭。無法倒退，只有前進。此時，以怎樣的心態前進，與自己的修行有著密切的關係。修行，是一切力量的源泉。

Oftentimes before we know it, we have come to the end of life. There is no going back any more, only forward. At this point, how we move forward really depends on how we have been handling

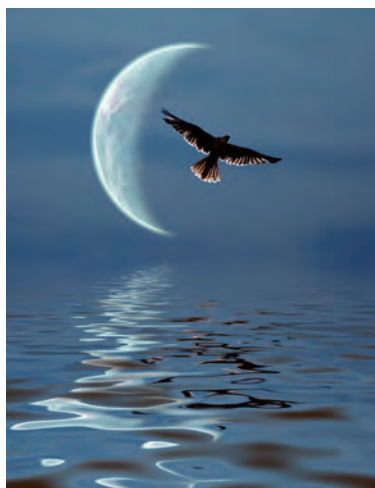
our spiritual practice, as it is the source from which we draw our strength.



2012/8/7

當我們走到生命的最後一程時，金錢、名譽、情人都無法陪伴。但如果有正信、慈悲與智慧，它們一定會讓我們順利度過。

As we walk the last mile in life, neither money and fame nor lovers can accompany us. However, with the help of true faith, compassion and wisdom, we will make it through without a hitch.





2012/8/9

生命的力量是不可思議的，它具有永恆的活力，隨時都能找到自己的下一個依附之處（身體），因此，它不會因為失去了一時的依附處就消失。

The power of life is inconceivable and forever active. It is capable of finding its next abode (physical body) at all times. Therefore, it will not perish due to loss of its temporary abode.



2012/8/11

佛性中產生了人心，這就是輪迴的誕生；人心中發現佛性，這就是解脫的開始。人佛二性，本為一體。

The arising of the human mind from buddha nature gives birth to samsara. The uncovering of buddha nature in the human mind spells the beginning of liberation. Buddha nature and the mind are one and the same, inseparable.



2012/8/15

當我們的意識波動降到最低幅度，回到最基礎層面的時候，叫做普通禪定的境界，它能夠給我們減輕壓力，解除疲勞，控制情緒。

When mind's movement has dropped to the lowest level that mind is at its very basic form, it denotes a state of ordinary *samadhi*. Attaining this state can help us reduce stress, relieve fatigue, and manage fluctuating emotions.



2012/8/19

佛教認為：人的一生中應有的物質財富，是自己前世的福報，人有權力享受此福報，從來沒有不許享受所有來自物欲快樂的說法。

Buddhism holds that all the material wealth that one deserves to own results from virtuous karma accumulated over the past lives. One is totally entitled to enjoy this wealth. There has never been such a thing in Buddhism as forbidding anyone to enjoy worldly pleasures.



2012/8/29

痛苦，我們不想去面對；
幸福，我們又不容易追到。即使追到，也不可能滿足。因此，佛陀教了我們超越這兩種感受的方法，引導我們去追求超越幸福的幸福。



Suffering is something we don't want to face whereas happiness is what we try very hard but often fail to catch. Even if we do achieve happiness, we are not satisfied, not for long anyway. This is why the Buddha taught us how to transcend the feelings of happiness and suffering, led us to seek the ultimate happiness that transcends all other forms of happiness.



2012/8/30

我們的感官所感受到的美好感覺，叫做快樂；意識所感受到的美妙感覺，叫做幸福；智慧所證悟的境界，叫做超越幸福的幸福，也叫做大樂。它是永恆的、光明的……

The nice feeling that our sense organs experience is sensual pleasure. The same experience that our consciousness perceives is deemed happiness. The pure state attained through wisdom is the ultimate happiness that exceeds all other happiness, also called the great bliss, which is eternal, luminous, ...



2012/8/31

我們的心有時候像颱風，足以毀滅自己和他人的幸福；有時候像沙塵暴，足以遮蔽生命的本質，讓一切都變得朦朧不清；有時候像涼風，讓世界變得美好又可愛，但實際上它什麼都不是。

Our mind is sometimes like a mighty hurricane, capable of destroying our own and others' happiness; sometimes like a sandstorm that blows over and covers the essence of life itself, obscuring everything along the way; and other times a cool breeze that calms the world, making it a wonderful place to live. But in reality, mind is nothing at all.



2012/9/4

當我們太看重愛自己的時候，就會漸漸地忘記如何愛他人；當我們太看重物質享受的時候，就會無意中失去精神的幸福；當我們太看重金錢的時候，朋友與品德就會遠遠地離去……失與得，都由你選擇。

We tend to gradually forget how to love others when our attention is drawn too much to our own welfare. Spiritual fulfillment may inadvertently be lost when we care too much for material comfort. Our friends along with morals and values that we hold dear will leave us when we value financial success above all other qualities. In the end, whatever we gain or lose is up to us to choose.



2012/9/6

我們的心，總是緊緊地抓住它想要的東西死活不放，但最終能得到的，卻並不多。得不到時，它就會陷入痛苦之中。如果你想離開痛苦，就不要抓得那麼緊。記住：蛇，永遠無法吞食大象！

The mind always holds on tightly to the things it wants, but in the end there is not much it can really keep. When it fails to obtain such things, it suffers. So, don't hold on too tightly if you want to keep

suffering away. Remember, a snake can never devour an elephant.



2012/9/11

16年沒有看到高原的秋色，很想念它。因為高原的秋季天空特別藍，它會告訴你，心靈的本質是如此純潔透明；秋季白雲的變化特別快，它會讓你明白，一切世事是如此變幻無常。

It has been 16 years since I last saw autumn on the plateau. Really quite miss it, especially the purest blue sky that is so typical of the season there; it shows exactly what the nature of your mind is like—luminous and clear. Clouds in the autumn sky change more rapidly than other times; it serves to remind you of the impermanence of all phenomena.





2012/9/13

康德說：用人類理性發明的語詞只能談論現象，不能談論世界的本質。佛經說：不可思，不可言。到底該如何去感悟萬物的真相呢？只有超越語言和思維的智慧，才能證悟本質，我們應該去尋找這種智慧。

Kant said that human language as the product of the rational mind is only capable of explaining the appearance, not the essential nature, of phenomena. It is said in the sutras as well that the true reality of phenomena is unthinkable, unspeakable. Then, how can the true nature of things be realized? Only the wisdom that transcends language and thought can lead to such realization. We ought to seek this kind of wisdom.



2012/9/19

佛陀先讓我們知道生命輪迴中的痛苦及其原因，然後推出解決痛苦的各種方法，最後指出充滿幸福和光明的解脫境界，才使我們有了危機意識、積極心態與美好的追求。

First, the Buddha explained to us the suffering nature of samsara and the causes of suffering. Then the ways to eradicate suffering

was introduced. Lastly, he pointed out the state of enlightenment resplendent in pure bliss and clarity. Thanks to these teachings that have transfused a sense of urgency, a proactive attitude and a longing for perfect happiness to us.



2012/9/24

上半輩子已經成為人生的歷史，下半輩子是生命中的未知區域。我們唯一能夠感受到的，是當下。所以，我們應該珍惜和享受當下的每一秒。

The first half of our lives is already history while the next half a total unknown. That leaves only the present for us to relate to. Do cherish and enjoy every moment of “now.”





2012/9/28

如果有一天我們真正能夠歡迎自己的危機和痛苦，從那一天起，我們就真正開始瞭解人生和享受生活了。



If there ever comes a day when we can genuinely welcome the adversity and suffering in our lives, we will have understood life, and will be able to truly enjoy it from that day onward.



2012/10/2

佛教認為：緣起和緣滅，決定所有事物的誕生和毀滅，不需要任何鬼神的力量。因為我們的幸福和痛苦跟任何鬼神都沒有關係，所以不需要崇拜鬼神，只需要崇拜慈悲和智慧。

Buddhism holds that the arising and ceasing of all phenomena depend on the arising and ceasing of myriad conditions, instead of the mystical power of any deities or ghosts. Whether we enjoy happiness or suffer pain have nothing to do with the spirits. Thus, we don't need to worship them but revere only compassion and wisdom.



2012/10/3

“緣”，是萬物之因。有緣才有果，無緣即無果。開一朵花，需要有花種子、濕度、溫度、時間、空間，這些是開花的緣。有些事物的緣很複雜，有肉眼能看見的，也有看不見的，有前世的，也有今生的。我們不能輕易否定緣的多樣性。

Condition is the cause of all phenomena. Where there is condition, there is fruit; no condition, no fruit. A flower needs seed, the right humidity, temperature, time and space in order to bloom.



These are the conditions for blooming. Conditions can be very complex—visible, invisible, of previous lives or present life, etc. We should not casually dismiss the multiplicity of conditions.



2012/10/6

輪迴的緣起，是無明，也即愚昧、我執、貪欲。當這些緣停止，叫做緣滅。這時候輪迴也會停止，從此以後徹底沒有生、老、病、死的痛苦，這就是解脫。

The causal condition of samsara is ignorance which also denotes foolishness, self-grasping, and greed. When all these stop, it means the ceasing of condition as well as that of samsara. Thereupon, all suffering of cyclic existence ends completely. This is ultimate liberation.



2012/10/9

我們的心靈需要定期或及時地清洗，才能保持潔淨。擁有潔淨的心靈，才能感受到生活中的幸福。心靈清洗的最佳方法，要到佛教的禪修當中去尋找。



We need to cleanse our minds periodically or whenever needed, without delay, in order to keep it pure as happiness in life can only be felt by a pure mind. The best way to purify mind can be found by exploring the Buddhist teachings on meditation.



2012/10/11

內心的自由才是最偉大的自由，也是最幸福和永恆的自由。我們要把意識從煩惱中徹底地解放出來，這樣才能獲得內心的自由，這是人生最崇高的目標。

Inner freedom is the greatest freedom, also the most enjoyable and eternal. We must deliver our minds from the shackles of negative emotions completely so as to obtain that inner freedom. This is indeed the highest goal in life.



2012/10/26

我們永遠都活在自己感知的世界裡，從來沒有看見過真實的世界。只是把自己的各種感覺，當成真實的世界而已。突破了這些感知，才能找到真實的世界。

We have always been living in the world of our senses, never really seen the reality of the world. We just take what our senses tell us to be the real world. Only by breaking through the obstruction of the senses can we possibly find that real world.



2012/11/1

人不能為了別人的視覺而活，更不要為了當別人的花瓶而生存，而應該為了當一個人格獨立的人而活著，因為人是有理想的、有追求的生命個體。



One should not live to look good for other people, or worse, to become an accessory of others. Instead, one should strive for a free and independent mind because a human being is a species of ideals and aspirations.



2012/11/2

“諸法從緣起，如來說是因。彼法因緣盡，是大沙門說。”這叫緣起偈，是佛教的精華之一。一切事物都從自己的因和緣中產生，當事物的因緣停止的時候，事物本身也將消失，這裡包含了輪迴和解脫的所有原理。因為佛陀發現了此緣起道理，所以堪稱為所有智者中最大的智慧者。

“All phenomena arise from causes and conditions.

Said by the Tathagata such is the origin of all things.

Causes and conditions cease, so cease phenomena.

These are the words of the Great Ascetic.”

This summary verse of dependent origination represents one of the essential ideas of Buddhism. All phenomena are born of their own causes and conditions. When the related causes and conditions cease, phenomena itself cease as well. All the principles of samsara and liberation lie herein. It is because the Buddha came to the realization of dependent origination on his own that he is deemed the greatest of all the great sages.



2012/11/3

《稻稈經》中說：“如來出現若不出現，法性常住。”這句話的意思是：佛陀在人間出現也好，不出現也罷，客觀事物的自然規律是一直都存在的，不是佛創造的，而是佛發現的，這是佛教的世界觀。

The Rice Seedling Sutra said, “No matter if the Tathagata appears or not, the dharma stays constant.” It means whether or not the Buddha appeared in this world, the natural law for the objective phenomena always exists. The Buddha did not create but discovered this law. This is the worldview of Buddhism.



2012/11/4

有一種很有趣的面對痛苦的秘密，那就是我們越接受或歡迎它的時候，它越不敢靠近我們；越身懷敵意去拒絕的時候，它反而越容易進入我們的心中。因此，若不想有痛苦，那就勇敢地接受它吧！

There is one interesting secret about the way to face suffering. That is, the more we accept or welcome suffering, the less likely suffering will come close; the more vehemently we try to reject it,

the much easier suffering seems able to affect us. Therefore, for want of no suffering, embrace it bravely instead.



2012/11/8

生老病死、悲歡離合，都是生命的自然現象，誰也無法逃避，也不要想去逃避。我們唯一能做到的，是尋找一個有力的方法，去面對、戰勝這一切。在佛陀的人生哲理中，我們一定會找到最佳的答案。

The cycle of birth, aging, sickness and death, the sense of joy and sorrow, and the comings and goings of things and people are all just part of the natural phenomena of life. No one is able to, or should try to, escape from them all. The only thing we can do is to search for an effective way to confront and overcome these phenomena in life, which we can surely find in the Buddha's teachings on the meaning of life.



2012/11/15

因為我們看到的東西太多、知道的更多，所以我們想要的東西太多，要不到的東西更多，因此，我們的煩惱也越來越多，在如今這個時代，人們更需要的，是適當地學會放下。

Because we see too many things and know even more, we end up wanting too many things, but there is even more we don't get to have. As a result, defilements grow by the day as well. In fact, it is more necessary these days for people to learn properly how to let go.



2012/11/16

我們應該把死亡，轉換為人生的又一次旅程；把絕望和恐懼，轉換為生命的又一次希望；把一切都結束了的悲觀情緒，轉換為可以從頭開始的樂觀情緒。

We should turn death into life's another journey, fear and despair into hope in life once more, and the pessimistic realization that all has come to the end into optimistic expectation that everything can start over again.



2012/11/19

我們一貫的做法，是緊緊抓住快樂，死死擋住痛苦。但是，每當我們抓不住快樂的時候，就擋不住更多的痛苦。請不要抓得這麼緊！稍微放鬆一下，反而會更快樂。

Usually, we want to hold on tightly to whatever happiness we can get and resist absolutely any possibility of suffering. Yet, whenever happiness slips through our fingers, the onset of more suffering is even harder for us to fend off. Please do not hold on so tightly, as you may be happier if you can just relax a bit.



2012/11/21

當我們悟到人類生命的本質時，所有的焦慮、恐懼、怨恨，都會像一陣輕輕的風，從我們身邊飄過，卻不會傷害我們，也不會使我們去傷害他，這叫做煩惱即菩提。

When we have realized the true nature of human life, all our anxieties, fears and hatred will just pass us by like a breeze that neither hurt us nor make us hurt others. “Affliction is bodhi” means this.





2012/12/1

今天是世界愛滋病日，請大家以佛陀的大慈大悲精神，投入一點精力在預防愛滋病的工作中。多關愛愛滋病人，為人類做出貢獻。

Today is World AIDS Day. With the Buddha's loving-kindness and compassion in mind, we should offer our help, whenever possible, in preventing the spread of AIDS. Be kind and considerate to the AIDS patients. Do what we can for the good of humankind.



2012/12/11

古羅馬著名的哲學家愛比克泰德說過：“導致痛苦的不是貧窮，而是貪欲。”這句話說得非常對。正因為是這樣，所以佛陀宣說了種種方法，以減少人們的貪欲心，並增長對現實的滿意度。

Epictetus, a Greek sage and Stoic philosopher, said, “Desire, not poverty, causes suffering.” It is so very true and the reason why the Buddha taught many ways to reduce one's desires as well as increase appreciation for what one already owns.



2012/12/18

我們要學習生命平等，不能歧視任何種族或個人，包括愛滋病人。從生命的本質上看，每個生命都是一樣的。平等是人類最美麗的分享，也是最溫暖的關愛。

We should learn that all lives are equal and not to discriminate any individual or race, including those who have AIDS. From the point of view of the essence of life, all living beings are really the same. Equality is the most beautiful and the warmest love that man can share with all other beings.





2012/12/21

有人說：“信仰，無疑是一種非理性活動，它不重推理，不講邏輯。”這無疑是一種根本不瞭解佛教的說法。佛教認為：信仰包括智信和迷信。智信是通過推理、邏輯或親身感受所獲得的信仰；迷信才是盲目的信仰。

Some claim that religious faith is obviously not a rational thing to do as it neither emphasizes the need for reasoning nor professes logic. Apparently, this statement is a misunderstanding of Buddhism. Buddhism maintains that there are two types of faith – wisdom and superstition. Wisdom is one gained through reasoning, logic, or direct experience whereas superstition is a blind faith.



2012/12/25

有些愛滋病人說：我不要過度的關愛，只要平等就行。我很理解這句話，在沒有平等的世界裡，即使是在關愛的名義下，也會出現侮辱的眼神。

Some AIDS patients say, “I don't need excessive attention; I just want to be treated equally.” I fully understand what they mean by this. When there is no equality, condescension, however slight, can

still be detected under the veneer of benevolence.



2013/1/1

2012年過去了，在二十一世紀中，又少了一個百分點。在我們的生命中，或許少了幾個百分點。2013，是“愛你一生”的一年。讓我們在這一年裡，更加熱愛一切生命和大自然，儘量投入到護生和環保的愛心活動中。祝朋友們新年吉祥！



The year 2012 is behind us. It means the 21st century loses another 1% while our lives probably lose several percentage points. The year 2013 should be made a Year of Love. Let us give more love to all living beings and Mother Nature within this year, and do our best to support all efforts to protect lives and the environment. Tashi delek and Happy New Year!



2013/1/4

愛所有生命是佛法的指導思想，度一切眾生是佛教的長遠目標，欲學大乘佛教者，先學慈悲心。慈悲心是人類所有思想中最美麗的一部分，它一定會讓我們一生一世或生生世世都擁有無限的幸福。

To love all living beings is the guiding principle of Buddhadharma. To deliver all sentient beings from samsara is the long term goal of Buddhism. Whoever aspires to be a Mahayana Buddhist should first learn to cultivate loving-kindness and compassion. Loving-kindness and compassion are the finest of all human ideas, which undoubtedly will enable us to find happiness in this and all the lives to come.



2013/1/6

在我們的生命中，有快樂，也有意義；有痛苦，也有無聊。但如果你是一位接受心靈訓練的人，就可以把它們都轉化為幸福或幸福的因素。

Our lives can be joyous and meaningful, but also miserable and boring. If you are willing to train your mind, you can transform all

these emotions, be they positive or negative, into happiness or the causes of happiness.



2013/1/8

對大乘佛法來說，高於一切目標的總目標，是饒益所有的生命。其他一切方法，都是實現這個目標的手段；所有的付出，都是這個目標的代價。所以，我一直覺得，修學大乘佛法是非常幸福與榮幸的。

Of Mahayana Buddhism, the one goal ranking above all other goals is to benefit all sentient beings. Everything else in practicing Mahayana is done for the realization of this goal; all endeavors the price paid for reaching this goal. Thus I have always felt happy and honored to learn and practice the teachings of Mahayana.





2013/1/11

我們為了買不到幸福的金錢，犧牲了現成的幸福，這個代價實在是太沉重了！簡單生活，或許是二十一世紀人類唯一的選擇，這也是佛陀為我們所指出的輕鬆、快樂、環保的生活方式。

We sacrifice readily available happiness around us for something like money which cannot buy us happiness. This is too high a price to pay. An easy, joyful and eco-friendly way of living as proposed by the Buddha, that is, a simple lifestyle, is probably the best and the only choice that people of the 21st century should make for themselves.



2013/1/14

當我們回歸到生命的本質狀態的時候，才能感覺到輕鬆、滿意、幸福，才能體會到生命的意義。因此，我們應該每天都至少有一段時間的回歸狀態。

Only when we return to the natural state of life can we feel



truly relaxed, satisfied, happy, and be able to realize the meaning of life. Hence, we should at the least reserve certain time every day for going back to that original state.



2013/1/16

回到學院已經好幾天了。這段時間，是我們這裡一年最冷的時候。冰冷刺骨，又沒有電。但在這裡，我曾與我的上師度過了一生中最美好的時光。因此，不管再冷，心裡感到非常溫暖。



I have been back to Larung Gar for several days. Right now it is the coldest time of the year here, freezing cold and without electricity. But I have also spent the most wonderful time of my life here with my lama. So, no matter how cold it may be, that memory always warms my heart.



2013/1/18

我們學院的物質條件非常一般，但我在這種簡單又純真，每天都能沐浴在信心、慈悲、智慧之中，每天都能接觸到陽光、藍天、白雲的生活中感到很幸福。幸福，的確來自於心靈，而不是物質。

At Larung Gar, the overall living conditions are really very average at best. But I find happiness in the simple way of living here, basking every day in the blessing of faith, compassion and wisdom, not to mention the bright sunny day, blue sky, white clouds... Happiness truly comes from mind, not things.



2013/1/20

這段時間，每天從早上8點過到下午6點之間，都在參加考試。之後從下午6：30到晚上10點過，又在參加研討會。雖然很忙碌，但因為我喜歡這些工作，所以感到很快樂。能夠找到一份自己喜歡的工作，是幸福的主要因素之一。



Presently, I need to attend the exam every day from 8 a.m. to 6 p.m. and a seminar from 6:30 p.m. to 10 p.m. here at Larung Gar. It is indeed quite a busy schedule, but I enjoy doing all these and hence feel very happy. To be able to find a job you like is one of the key elements of happiness.



2013/1/23

蔚藍的天空，銀色的大地……
在這裡，心靈最容易獲得淨化。離物質越遠，就離心靈的本性越近。心靈的本性，是人類的終極歸宿。



With clear blue sky above and silvery ground below, mind gets purified easily here. The farther away from material things, the closer it is to the nature of mind. That, the nature of mind, is man's ultimate destination.



2013/1/28

下午的陽光透過窗戶照進小木屋，屋裡顯得格外暖和。光明透過禪定照進心田裡，心中顯得十分寧靜。感受大自然和心靈，是世上最美妙、最可貴的享受。

It feels nice and warm in the small log cabin with shafts of afternoon sunlight spilling through the window. Mind, illuminated by inner radiance through *samatha* meditation, stays quiet and peaceful. Being in touch with nature and mind is the most wonderful and precious delight.



2013/1/31

只要有滿足感，快樂就很容易。即使是從窗戶透射進來的一抹下午陽光，也能讓你覺得很快樂。

Contentment draws happiness easily. So, one can be made happy, even just for an afternoon light pouring in through the window.



2013/2/3

這些小木屋都是心理試驗室，住在這裡的人，都在探索心理的本質和生命的意義，他們有理論，有經驗……

All these small cabins are like labs for psychological experiment as the residents here, armed with theoretical knowledge and experience, devote themselves to explore the nature of mind and the meaning of life.



2013/2/11

生命，就像水流一樣地流動，誰也不知道它的終點在哪裡。昨天，離我們越來越遠。所有美好的東西，都會漸漸流失，都將變為記憶。這，就是過年。



Life is streaming to its final destination where no one has any idea about. Yesterday is getting farther and farther away from us. All things of the past, no matter how nice and wonderful, will be lost over time, becoming just memories. This is the reality of passing this year and entering the new year.



2013/2/14

攀比，逼著我們走上一條永不幸福的道路；攀比，使我們擁有的所有財富都失去魅力；攀比，永遠無有止境。滿足，才是唯一的選擇！

Comparing ourselves with others in general and particularly in matters associated with worldly success will take us down a path to unhappiness; whatever we own will no longer seem appealing because of it. And there is no end to such comparison if unchecked. Ultimately, being content is really the only right choice for us all.



2013/2/16

對於佛教修行人的生活，佛陀既不主張過於奢侈，也不主張太過苦行。最關鍵的，是要懂得生活的意義，證悟真理，打破執著。

In Buddha's opinion, the living condition of Buddhist practitioners should not be too lavish nor too poor. Rather, it is most important to know the meaning of life, attain realization of the true reality of life, and break the shackle of attachment.

**2013/2/18**

每當生起焦慮、驚恐、怨恨的時候，別害怕、別激動，這時需要做幾件事：第一步，要識別它；第二步，要繼續注視它；第三步，你會發現它的秘密。掌握了這個秘密以後，煩惱會失去使你抑鬱和激動的力量。

When anxiety, fear, or resentment arises, don't be afraid or get emotional. Instead, do the following: first, recognize it; second, continue to observe it; third, discover its secret. Once you have that secret in hand, affliction will lose all its power to make you unhappy and agitated.

**2013/2/20**

我們的世界之所以是這樣，是因為我們的感官是這樣，而不是它的真相是這樣，請大家思考這個問題，非常有趣！

The reason our world is such is because our sensory organs are such, not because the reality of the world is such. Think about it. Really quite interesting!



2013/3/3

我們的幸福感，不能過度地依賴於物質和他人，否則永遠都不會長遠。最好的方法，是在自己的心裡播下幸福的種子，並清除煩惱的雜草。

We should not overly rely on other people or material things for our happiness as happiness gained this way never lasts very long. The best way is to sow the seeds of happiness in our minds and weed out all defilement.



2013/3/13

在每個人的精神世界裡，都有一個等待發現的東西或等待開發的力量。徹底瞭解自己，是世上最自由、最輕鬆、最快樂的境界。



Everyone has in his or her own mental world something waiting to be discovered or some power waiting to be developed. Knowing oneself thoroughly is the happiest, the most relaxed as well as the

most liberated state one can be in.



2013/3/31

在電影《駭客帝國》裡莫斐斯讓尼歐從紅色和綠色兩個藥丸中選一個，如果選紅色就會發現人類生存的真相，但要面對各種挑戰；選綠色的就可以在虛幻的世界裡忘卻一切，安靜地活著，但永遠無法知道生命的真相。紅色藥丸像證悟空性的解脫道，綠色藥丸像迷茫的輪迴道，我們如何選擇？

In the movie *The Matrix*, Morpheus asked Neo to choose either a red or a green pill. The red pill would allow one to discover the reality of human existence while going through many challenges. The green pill would leave one to continue living quietly in a virtual world without ever knowing what the truth of life is. The red pill represents the path to liberation through realization of the void nature of all phenomena, whereas the green pill the path of deluded samsara. Which one would we choose?



2013/4/2

做任何事情，選擇比努力更重要。先設定好目標，然後為此目標努力才能成功。如果選擇錯了，則所有努力都將徒勞無益。學佛修行也不例外，因此，出離心和菩提心才會如此重要。

To do anything, choosing how to do is more important than plainly making an effort to do it. A goal must be set first for any endeavor to achieve results later on. If we choose wrong, all endeavors will bear no fruit either. It is no exception with Dharma practice. That is why developing renunciation and bodhicitta is so critical.



2013/4/19

相信善惡因果，不是相信佛，而是相信自然規律；否定善惡因果，也不是否定佛，而是否定自然規律。我們應該對自然規律有敬畏感。

Believing the infallibility of karma is not to believe in the Buddha but the natural law. By the same token, refuting karma does not negate the Buddha or his words but the natural law for which we should all feel a sense of respect.



2013/5/4

當你感覺到這個世界十分美好和可愛的時候，往往是你的心對這個世界微笑的時候。如果你堅持教心微笑，它一定會學會的。

Whenever you feel the world is wonderful and kind, most likely it is when your mind is smiling at this world. If you continue to train the mind to smile, it will no doubt become good at it.



2013/5/12

如果能接受天下生命都曾是自己母親的理念，就能對天下生命都有感恩之心、報恩之心、慈悲之心。祝天下的母親們，節日快樂！

If we are receptive to the idea that all beings have once been our mothers, we would be much more ready to appreciate other sentient beings, to want to reciprocate their kindness to us, and to offer them loving-kindness and compassion. May all mothers be happy on Mother's Day.



2013/6/1

今天在降達小學與孩子們一起過兒童節。孩子們的歌聲和笑聲迴響在這偏僻的山谷裡，藍天、白雲、樹林都在向他們微笑。願天下兒童，節日快樂！

I spend time today with the children at Jiangda Elementary School on this Children's Day. Their singing and laughter reverberate through the remote valley here where the blue sky, the clouds, and the trees are all smiling at them. May all children rejoice on their own special day.



2013/6/10

當我遇到了菩提心的時候，才發現原來生命是無限精彩、無比美好的。



Only when I encountered bodhicitta was I able to discover that life is such a marvelous and beautiful journey.



2013/6/12

這裡只有風聲、鳥鳴和自己心臟跳動的聲音，一切都顯得格外寧靜。在這裡，所有的煩惱都煙消雲散。即使過著簡單的生活，也能觀看心靈的奧妙，關注六道的苦樂，享受內在的幸福。



All's quiet here other than the whisper of the winds, the birds' singing, and the sound of one's own heartbeat. Here, all troubles disappear. Even just living a simple life here, one can still contemplate the mystery of mind, care for the welfare and suffering of sentient beings, and enjoy inner happiness.



2013/6/18

這是當地老百姓捐給我的地，我準備在這裡給他們修一所實用技術培訓基地。他們都很貧窮，兒女無法上高校、找工作，連基本的生計都很難維持。學點技術，或許能幫助他們改變命運。這是我的夢，希望我能夢想成真！

This is the land donated by the local people in that area, on which I plan to build a trade school for them. They are very poor. Their children are not able to attend colleges or find jobs; some even have difficulty maintaining a basic standard of living. A chance to learn some vocational skills may perhaps help them change their life one day. Anyway, this is my dream and I hope it will come true.





回到老家，給家鄉的老百姓上了兩天課，講了佛法、道德水準、環保、防愛滋知識。見到了三十年沒有見過面的老面孔，也見到了從來沒有見過面的家鄉人，深深感覺到歲月的流逝和世事的無常。



I went back to my home town to give a two-day teaching to the residents there. The subjects ranged from Buddhadharma, ethics and environmental protection to prevention of AIDS. Saw some old faces that I have not seen for thirty years and some brand new ones. How time flies! How transient life is!



2013/7/16

在這裡，可以看到藍天和
大地的邊緣，邊緣上只有
雲在遊蕩；也可以看到心
靈的邊緣，邊緣上只有愛
在行動。大自然與心靈一
樣地美，一樣地令人陶
醉。



The edge of the earth and the sky is visible here, where only clouds are drifting around; so is the edge of mind, where only love is in motion. Nature and mind are equally fair and captivating.



2013/7/30

在草原上，能感覺到人可以融入大自然，心可以回歸真面目。在這裡，能找到另一種生存方式和生命意義。人類的幸福不在於改造和複雜，而在於自然和簡單。

On the grassland, one can sense the possibility for people to become one with nature and for mind to return to its original state. Here, one can find a different way of living and the meaning of

life. The key to human happiness lies not in transformation and complexity but in being natural and simplicity.



2013/7/31

這裡是許多修行人經過最完美的心靈生活而走上不歸路的地方。我躺在這裡注視虛空，在沒有任何時空的世界裡，去尋找他們的足跡……如果不懂得享受心靈生活，物質生活就會變得越來越乏味。

This is where many practitioners attained the ultimate liberation after a perfect life of contemplation. Lying here and gazing at the empty space, I went looking for traces of them in a world with no time and space. If one does not know how to appreciate spiritual life, material life tends to become less and less interesting.





2013/8/1

在草原上，與科學家相逢；在帳篷裡與環保者相聚；在圓桌會議上，科學與傳統對話……熱愛大自然、熱愛所有生命，是人類共同的使命。

I met with some scientists on the grassland, joined the environmentalists under a tent. Scientific and traditional views were exchanged in a round-table discussion. To love Mother Nature and all living beings is a mission shared by all mankind.



2013/8/22

在這裡，能感受到簡化生活的快樂與大自然的美麗，能讓心靈回歸到人性的本質。我們很有必要去體驗一下這種生活，瞭解一下我們真正需要的是什麼。

Here, one can feel the joy of simple living and the beauty of nature, taking the mind back to one's original essence. We ought to

experience this kind of life a little, to gain some understanding of what we truly need.



2013/8/23

凡是需要用時間去完成的事情，實際上都是在用自己生命的一部分在完成。

Anything we take time to do consumes a part of our life.



2013/8/27

如果我們在意識的儲存器（藏識）裡，存儲了太多的負能量（罪業），總有一天，這些能量一定會散發出來，使人不開心、不健康、不幸福，這叫做惡有惡報。

If we accumulate too much negative energy (non-virtuous karma) in the container of consciousness (storehouse consciousness), such negative energy will eventually manifest itself, making us unhappy and unwell. It is simply a matter of evil begetting evil.



2013/9/15

喜歡計較的人，會讓身邊的人感到緊張、不自在、煩心；懂得寬容的人，會讓身邊的人感到輕鬆、自在、開心。學會能讓步的儘量讓步，多考慮別人的感受和需要，是生活在人群中的每一個人必須具備的條件。

A critical person makes people around him or her nervous, uneasy and annoyed while a tolerant person makes others feel relaxed and joyful. Learning to compromise as much as possible and consider the feelings and needs of other people are the requisites for all members of the society.



2013/9/16

在地球上，因為看不到地球的邊緣，所以不知道它是球形的；在銀河中，因為看不到銀河的邊緣，所以不知道它是卍字形的；在輪迴裡，

因為看不到生命的邊緣，所以不知道它是永恆不滅的。當超越了地球、銀河、輪迴的時候，才能看到它們的真相。



Because the edge of the Earth is invisible from the surface of the Earth, its spherical shape is unknown. Because the edge of the Milky Way is invisible from within the Milky Way, its swastika shape is unknown. Because the edge of life is invisible from within samsara, life's perpetual continuity is unknown. Only when the Earth, the Milky Way, and samsara are transcended can their truth really be seen.



2013/9/17

雖然大乘佛教宣導素食，但如果實在不能放下葷食，也不等於不能學佛。無法成為素食主義者的人，同樣可以學佛修行，最低的限度，是不點殺、不吃鮮活的生命。

Although Mahayana Buddhism promotes vegetarianism, it doesn't mean that those who can't really give up eating meat are unable to learn Buddhism. Non-vegetarians may also study and practice Buddhism, with the minimum requirement being that they should refrain from ordering or partaking of anything live to eat.



2013/9/19

圓月除無明，秋風掃煩惱，
佛光照人心，六時恆吉祥。
祝大家中秋節快樂！



*Ignorance banished under the full moon
Afflictions swept down the autumn winds
Mind illuminated by the wisdom light
Peace and joy at all times and in all places
Happy Mid-Autumn Festival to you all!*



2013/10/11

站在任何一座高山遙望大地，視野裡的地平線永遠是平的，看不出地球是圓的，但總有一天你會發現真相；千萬不要以看不見為理由，來否定地球的圓形。站在任何世俗感官的角度來探索生命，瞭解的永遠只是一個階段，而看不見它的循環，但總有一天你會發現真相；千萬不要以看不見為理由，來否定生命的循環。

Standing atop a high mountain and looking at the landscape from afar, the horizon always looks flat, and one can never tell the Earth is round. But the truth will be found one day. Do not dismiss the idea

of a spherical Earth simply because that is not observable. Exploring life from the standpoint of the senses, one can understand only one phase of life, never the whole cycle. But the truth will be found one day. Do not dismiss the idea of cyclic existence simply because that is not observable.



2013/10/13

雖然佛教徒的行為規範，是以戒律為基礎，但你也不必害怕學佛以後有很多條條款款的規定會約束自己，讓自己不自由，從而壓力重重。大乘佛教從來不提倡形式主義，它是非常人性化和開放性的教育，絕不會強迫人行事。



Although Buddhist conduct is governed by precepts, you need not be afraid that, once being Buddhist, you will be bound by so many rules as to lose your freedom and be under tremendous pressure. Mahayana Buddhism never advocates formalities. Rather, it educates by way of a very personal and open approach, never by force.



2013/10/26

一個人怎麼樣死並非重要，更重要的是怎麼樣活。所以，每一天對我們來說非常重要。

How one dies is not so important vis-à-vis how to live. So, every single day counts with us.



2013/11/29

世人普遍恐懼死亡，有人從小就怕，且困擾了一輩子；有人深夜從睡眠中醒來，想到死亡再也睡不著……這都是因為不瞭解死亡造成的。我們不應該無奈地等著它，而應該學習勇敢面對它的方法。

People in general are afraid of death. Some have had this fear since childhood and are troubled by it throughout their lives; others wake up in the middle of the night thinking of death and cannot sleep again. This is all due to ignorance of death. We should not just helplessly wait for death but learn the ways to face it without fear.



2013/11/30

隨著時間的流逝，很多哲學漸漸失去了它們的現實意義，但佛陀的哲學思想，卻在二十一世紀顯得越來越有價值，因為它能使許多空虛、浮躁、焦慮的現代人，感受到充實、寧靜與快樂。



As time goes by, many philosophies gradually lose their contemporary relevance. Buddhist philosophy, on the other hand, is becoming more and more valuable in the 21st century, because for many people today who feel empty, restless and anxious, it brings about a sense of fulfillment, serenity and happiness.



2013/12/2

佛教不會攻擊壞人，只會攻擊使壞人變得如此之壞的因素。

Buddhism does not attack bad people, only what cause people to become bad.



2013/12/16

人們經常說：我們天不怕地不怕，結果一切都變得非常可怕，因此，我們應該對善惡因果有點兒敬畏感。

People often say, “Come what may, we aren't afraid,” only to become dismayed by what actually does come. Hence we really should have some respect for causality.



2013/12/29

我們需要推動兩種慈善：第一是物質慈善；第二是心靈慈善。因為在我們面對的人群中，一部分缺乏物質條件，另一部分缺乏心靈營養，兩種人都一樣地痛苦。用錢，可以做物質慈善；用禪，可以做心靈慈善。



We should promote two forms of charity, material and spiritual, because some of the people around us lack basic necessities to live

while others require spiritual sustenance. Despite their differences, both are just as painful. With money, material charity is provided; with Buddhist meditation practice, spiritual charity is accomplished.



2013/12/30

一個人和一條狗都關在一間屋子裡，五天不吃不喝，然後放出。在出來的第一時間，兩條生命都會追求同一個東西，那就是飲食。此時的一切努力，都圍繞在飲食周圍。在這種價值體系中，任何東西都超不過飲食，藝術、哲學、宗教都用不上。吃飽了，狗的價值觀還是那樣，而人的價值觀就應該有所變化了。

A man and a dog were locked in a house for five days without any food or drink. The first moment they are released outside, both would pursue exactly the same things: food and drink. At this point, all their effort is directed toward this aim. No art, philosophy, or religion serves the purpose; in fact, nothing compares with food and drinks in this value system. Once well-fed, however, the dog's values remain the same while the man's values should somehow evolve.



2014/1/15

今天，是法王如意寶圓寂十周年的紀念日。我的紀念詞是：沒有您，就沒有我的一切！沒有法王如意寶，就沒有我們的一切！為了報他老人家的恩德，我們應該盡力弘揚佛法、利益眾生。



Today is the 10th anniversary of H. H. Khenchen Jigme Phuntsok's parinirvana. My tribute to commemorate this special occasion is this: Without you, I am nothing. Without His Holiness, none of us here would be what we are today. To repay his ultimate kindness, we must do our very best to spread the Dharma and benefit all sentient beings.



2014/1/24

2014/2015年的流行色趨勢是什麼？請不要茫然追逐！所有的顏色，都在你自己的腦子裡。你的衣服放進衣櫃，並且關著門的時候，是沒有顏色的。哈哈！有意思吧！



What are the trendy colors for 2014/2015? Don't just follow blindly! All colors only exist in your head. Your clothes, when put into the closet with its doors shut, don't have colors. Haha! Interesting, isn't it?



2014/1/25

當溫飽問題解決以後，必須立即找到心靈的歸屬，否則它會介入到物質生活當中。因為它的介入，攀比、炫耀、不知足便會進入我們的生活，從此以後，我們的生活壓力會越來越大，最後，在欲望的高壓下，心靈自己也將徹底崩潰。

When the basic physical needs such as food and shelter are satisfied, we should immediately seek mental and spiritual fulfillment, the lack of which will otherwise intervene in our material life. With this intervention comes invidious comparisons, ostentation and discontent, whereupon the stress in our lives will get progressively worse until finally our minds completely collapse under the tremendous pressure of desire.



2014/2/1

喇榮——無數人的心靈家園。在這裡，我度過了三十個春秋（1984～2014）。喇榮的天氣很寒冷，但內心卻比任何地方都溫暖，因為，這是我上師住過的地方。



Larung Gar, the spiritual home of numerous people, is where I have lived for the past thirty years (1984-2014). The weather is very cold at Larung Gar, but the mind feels warmer here than anywhere else because this is where my lama used to live.



2014/2/3

人們說日落，其實並不是日落，而是地平線的上升；人們說死亡，其實也不是結束，而是下次旅行的開始。

What people call the sunset is not really the sun setting but the horizon rising; what people call death is actually not the end but the beginning of next journey.



2014/3/3

請你不要以任何理由殺害任何無辜的生命。

Please do not kill any innocent beings for any reason!



2014/3/5

其實，從動物的角度看，人類就是世上最不講道理的恐怖分子。建立了成千上萬的集中營，每一天都大規模屠殺無辜的生命……

Actually, from the standpoint of animals, humans are the most unconscionable terrorists in the world, who build thousands of concentration camps and kill innocent lives every day on a massive scale.





2014/3/7

夢中的三件事。我們大家，都在做一個非常長的夢。在夢裡，我們應該懂得：1、雖然是夢，但在夢裡不要做傷害別人的事，因為別人會做惡夢；2、雖然是夢，但夢裡要多做幫助別人的事，因為別人會做幸福的夢；3、既然是夢，就蘇醒得越早越好，儘量去做將大家從夢中喚醒的事。



Three Things about Dreams

We are all in a very long dream, where we should keep the following in mind: 1) Despite being a dream, don't do anything harmful to others because it may give others nightmares; 2) Despite being a dream, do as much as possible to help others because others may end up with sweet dreams; 3) Since it's just a dream, the sooner we wake up the better, and make the best efforts to awake everyone.



2014/3/8

你有沒有因為失去某人或什麼東西而很痛苦過？你要知道，這世上沒有離不開的人或東西，只有放不下的執著。祝三八婦女節快樂！

Have you ever felt the hurt over losing something or somebody? You should know there is neither a person nor anything in this world that you can't live without, only your attachment that you cannot let go. Happy International Women's Day.



2014/3/9

當我們低下頭的時候，才發現腳下的路有多不平；當我們面臨苦難的時候，才發現人生的路有多不平。讓我們一起來為遇難者祈禱，珍惜生命，尋找生命的終極意義吧！

We see how bumpy the road is underneath our feet only when we lower our heads. We discover how rough life's journey can be only when we encounter calamity. Together let us pray for the victims of MH370, cherish life and seek its ultimate meaning!





2014/3/11

當你平躺在沙灘的躺椅上或草原上，遙望眼前的藍天，讓心靈融入藍天，把藍天裝入心靈時，壓力、焦慮、憂鬱等等都會在虛空中消失，不但能感受到格外的輕鬆，也許，你還能發現自己的本來面目。

When you lie on the beach or on the grassland, look up into the blue sky and let your mind merge with that blue expanse. As you receive the blue sky into your mind, the pressure, anxiety, sadness, and other emotions all vanish in the empty space. Not only can you feel extraordinarily relaxed, but perhaps you may also discover your true nature.



2014/3/13

我們能夠看到的光，只是光譜上的一小部分；我們能夠聽到的聲音，只是聲波中的一段頻率；我們能夠知道的生命，也只是輪迴裡的一個小階段，其餘的我們既看不見，也聽不著，但卻都是存在的。

The light that we can see accounts for only a small portion of the whole spectrum, the sounds we can hear only those vibrations with

frequencies that are within our hearing range, and what we know about life only a fraction of the endless cycle of existence. The rest, which we can neither see nor hear, do still exist.



2014/3/17

從人類的感官來看，幾小時前路過此地的人，除了腳印外，沒留下什麼。但從狗的嗅覺而言，卻留下了氣味，只是人類沒有發現而已；從凡人的感官來看，幾天前做過的好壞之事，除了回憶外，沒留下什麼。但從聖者的智慧來看，卻留下了善惡之業，只是凡人沒有發現而已。

From the standpoint of human senses, a passerby from a few hours ago has left nothing behind except footprints. But to a dog's sense of smell, a scent remains. It is merely that humans are unaware of it. As for the senses of an ordinary person, nothing remains of the things done a few days ago, be they good or bad, besides the memories. Yet seen from the wisdom of the holy, good or bad karma has left its mark. It's simply that the unenlightened have not discovered this.



2014/3/21

魅力，源自於距離。我們的大部分欲望，是因為距離而產生的。當我們與絕大多數的事物達到零距離的時候，大家都同樣會說四個字：“不過如此！”

Attraction is born of distance. Most of our desires come from being apart from the objects of desires. At the point where there is no distance between us and most of the things in life, all of us will make the same comment: “So much for that!”



2014/4/1

走了。

Off I go.



2014/4/4

南洋與藏傳佛教，經幡與椰子樹…

Tibetan Buddhism in Southeast Asia;
prayer flags amid palm trees…





2014/5/2

生活幸福與否，並不是以生活水準的高低來決定，而是以我們對生活的態度來決定的。

Whether or not we are happy is not based on the standard of living but our attitude toward life.



2014/6/1

在牛津大學學習了編纂詞典的技巧，她是牛津《英漢·漢英詞典》的主編。

She is the chief editor of Oxford Chinese Dictionary who gave me some valuable advice on editing a dictionary.





2014/6/5

在劍橋大學展覽館，我看到一本古藏文《般若經》和古漢文的《妙法蓮花經》。他們給我安排了一場短時間的演講，我在演講中感慨地告訴聽眾：如果能將這兩部經的內容，智慧和慈悲完美地相結合，就能解決所有現代人的心理問題。

At the University of Cambridge, I saw a copy of *Mahaprajnaparamita Sutra* in old Tibetan and a copy of the *Lotus Sutra* in classical Chinese. My contact there arranged for me to give a short speech during which I told the audience that if the subjects of these two sutras, wisdom and compassion, could be joined in a perfect union, it would solve all the mental problems we have today.



2014/6/7

我在牛津大學的Wolfson College學院住了一周，期間做了兩次演講。其中第二次演講的主題為《心靈對物質的影響》。我深深地感覺到，在很多時候，西方科技完全可以成為佛學的助手。



I stayed at the Wolfson College of the University of Oxford for a week. During that time, I gave two lectures. The topic of the second lecture was “How Mind Affects Matter.” I feel deeply that in many ways Western technology can absolutely be a help in learning Buddhadharma.



2014/6/18

從牛津到劍橋，有兩個多小時的車程。一路上都是鄉村美景，真的很漂亮！

It takes more than two hours by car to go from Oxford to Cambridge. The English countryside is really very pretty!





2014/6/28

回到老家，給家鄉的老百姓講了《佛教與生活》。很多時候，他們的生活和佛教是連在一起的。正確的佛教教育，能給他們的生活帶來無窮的正能量。

I went back to my home town and gave teaching on “Buddhism and Everyday Life” to the local people. Often enough, their life and Buddhism are closely connected. With correct Buddhist knowledge, their life can be replenished with lasting positive energy.



2014/7/13

在這裡，能感受到寧靜的心靈和心靈的本質。這種感受，能給我帶來永不消失的安全感和幸福感。

Here, one can feel the mind is peaceful and experience its true nature. Such feeling always gives me a sense of lasting security and happiness.





2014/7/14

讓告別痛苦的手揮動起來的動力，是相信因果、接受痛苦，並化痛苦為慈悲而行持利他之事。

The force behind the move to end suffering is a belief in the infallibility of karma, and accepting and transforming suffering into loving-kindness and compassion, by which we are enabled to do whatever is needed to benefit other beings.



2014/7/25



藍天白雲下的喇榮，在這裡會發現最原始的生命力。

Here is Larung Gar under the pristine blue sky and pure clouds, where the most original life force can be found.



2014/8/4

在這裡，人的心，像水一樣清，像天一樣廣，像風一樣輕，能透視到心靈的深處。心的旅行，由此開始！

Here, mind is clear like the spring water, spacious like the sky, and gentle as the breeze; one can see all the way to its core from here. Let the journey of the mind begin.



2014/8/16

在五明佛學院的30年，是我人生中最幸福的時光。在今天看來，是一場美麗的夢。萬分感恩我的上師！

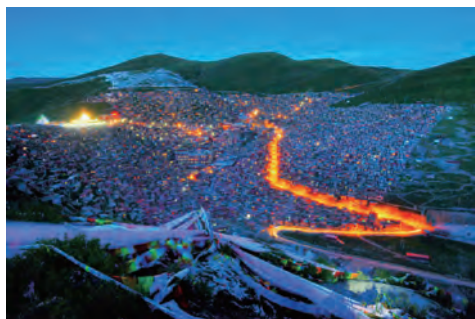
The thirty years that I spent at Larung Gar was the best time in my life, a beautiful dream in retrospect. I'm forever grateful to my lama.



**2014/8/18**

一場夢拉長到30年，就叫做人生；30年的人生壓縮為2小時，就叫做一場夢。人生與夢，其實是夢與夢中之夢。

A dream extended to 30 years is called a life. Thirty years of life condensed to a two-hour version is called a dream. Life and dream are really just dream and dream within a dream.

**2014/10/3**

我喜歡夢中的世界，因為在那裡，我可以像以前一樣伺候我的上師。

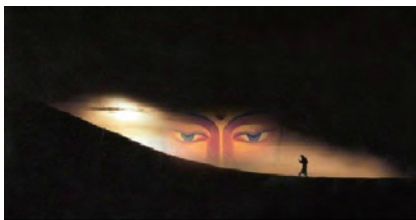
I enjoy the world in dream, because there I can still attend to my lama just as I did in the past.



2014/12/23

只有地平線下降，才能有機會看見旭日東升；只有浮躁的雜念下降，才能有機會看見內心的光明。

Only when the horizon goes down can the sunrise be seen from the east. Only when discursive thoughts are reduced can it be possible to see the inner radiance of the mind.



2015/1/4

在修行的道路上，沒有一個比正確地依止上師更重要的事情。

On the path of spiritual practice, there is nothing more important than properly following a qualified master.



2015/2/22

你可以不相信佛教，甚至可以不相信世界上的任何宗教，但不能不相信餐桌上的那些動物是有情感有感受的。“己所不欲，勿施於人”的思想我們應該從餐桌上做起。



You may not believe in Buddhism or any religion at all, but you cannot deny the emotions and feelings once felt by those animals now being served on the dining table. “Don’t do unto others what you don’t want others to do unto you” should be put into practice starting from our dining tables first.



2015/3/24

教堂允許我到傳教禱告的地方去演講，我願意到十字架和耶穌師徒畫像的面前去演講，這是不同宗教的教徒之間相互理解和包容的表現。宗教的和平相處，能給世界人民帶來安寧和幸福。——史丹佛大學

The fact that this church allows me to give a speech here where Christians go to pray and hear the sermons, and that I am willing to talk in front of a cross and the images of Jesus Christ and his disciples, demonstrates the understanding and tolerance extended to one another by people of different faiths. Harmony among religions can surely bring peace and happiness to all in the world. – At Stanford University





2015/4/25

讓我們大家一起來為尼泊爾地震中遇難的人們祈禱！同時提醒自己，生命無常，佛法難聞！！

Let's pray for the victims of earthquake in Nepal and remind ourselves of impermanence and the preciousness of hearing the Dharma.



2015/5/6

在科羅拉多，遇見了幾位秋陽創巴仁波切的弟子。其中大部分人當初是嬉皮，如今卻對上師非常虔誠。他們說：我們經常聚在一起，回憶當年跟隨上師時的故事，一邊講，一邊一起笑了又哭，哭了又笑。

I met a few disciples of Chögyam Trungpa Rinpoche in Colorado. Most of them were hippies then, but now they are very devoted to their guru. They said, "We often get together to talk about the old days when we were by his side, laughing and crying at the same time."



2015/5/8

到了秋陽創巴仁波切創建的香巴拉中心。創巴仁波切以非傳統的方式在西方傳播佛教，很多事情都不好理解，但絕大多數弟子卻仍然在各種挑戰中堅持修行。



I visited Shambhala Mountain Center established by Chögyam Trungpa Rinpoche who propagated Buddhism in the West with nontraditional methods. While much of it is not so easy to understand, most of the disciples continue to work on their practices amid various challenges today.



2015/5/9

一位美國教授的閉關房，在這裡可以心與藍天融為一體。能感覺到心像天空一樣不生不滅。千江有水千江月，萬里無雲萬里天。



Here, in the meditation room of an American professor, mind can become one with the blue sky; like the sky, it neither arises nor ceases. *A thousand streams reflect a thousand moons; infinite miles of cloudless expanse reveal infinite miles of majestic sky.*



2015/5/11

我應邀在哈佛大學，進行了學術交流和演講。波士頓冷得像色達一樣。我想，如果這些當今世界最頂尖學府的教學課程中，能夠多一個慈悲和利他的教育，這個世界會多一分溫暖和安寧。



I was invited by Harvard University to give a talk and participate in academic discussions. Boston was as cold as Serthar! I think if the curricula of some of the best schools in the world could include teachings on compassion and altruism, the world would be made a little kinder and more peaceful.



2015/5/15

應邀到哥倫比亞大學進行學術交流和演講。哥大擁有宏偉莊嚴的建築物和豐富多彩的教學內容，為世界培養了許多傑出的精英。希望他們能培養出更多的，既有慈悲又有智慧的精英，

因為二十一世紀的人類更需要的，不僅僅是技術和知識，還有平等、理解、關愛和新型的生活方式。



I gave a speech and attended academic discussions at Columbia University. The magnificent architecture and the academic resources there are very impressive. The institution has produced many outstanding graduates and I hope it will continue to nurture some of the best minds in the world, who are endowed with both wisdom and compassion. In the 21st century, mankind needs not only technology and knowledge, but more importantly, we also need understanding, equality, benevolence, and a different way of living.



2015/5/18

有時候我們的心平靜而清澈，像藍天碧水。偶爾出現一兩個念頭，像天邊的雲朵，這是禪定的初期階段。

Sometimes our mind is as calm and pure as the blue sky or clear water. Like the clouds in the faraway sky, a thought or two comes up – but only occasionally. This is the first stage of samadhi.



2015/5/19

請不要老是覺得，在工作和生活中，自己有很多壓力。如果你想得開，一切都是一種很有趣的藝術品。

Please do not feel you're always under a lot of pressure either in life or at work. If you can, look on the bright side and everything can be a very interesting work of art.





2015/5/20

應邀到維吉尼亞大學作學術交流和演講。這裡的環境優美，很多教授都心胸寬闊，有些研究的內容，已經涉及到精神和生命的深層次了。



I was invited to the University of Virginia for lectures and discussions. The campus here is beautiful. Many of the professors are very open-minded; some of their research has already touched upon the aspects of mind and life at a much deeper level.



2015/5/22

這些小動物過馬路的時候，十多輛車都停下來，靜靜地等它們過去。沒有人鳴喇叭，大家都覺得應該等。看到這個場景，我感動得眼淚都要掉下來了。



When these small animals were crossing the street, more than ten cars stopped, no honking, just waiting quietly for them to cross over. Everybody thought it was just a natural thing to wait. Seeing this, I was almost moved to tears.



2015/5/24

與一位研究前世今生的科學家作了交流，他說：我們已經研究了2500多個案例，這些案例都支持生命輪迴的存在。我個人認為，有些案例有很強的說服力，除了轉世投胎以外，沒有更好的解釋，要否定它們的真實性，確實是很難的。

I had a discussion with a scientist who does research on transmigration. He said, "We've studied more than 2500 cases and all of them support the evidence of cyclic existence." In my opinion, some of the cases are so convincing that there can be no better explanation than transmigration. It is indeed very difficult to repudiate them.



2015/5/27

我曾經很想與伊恩·史蒂文生博士，當面交流一下關於轉世投胎議題。他是西方第一個，用科學的方法來讓大家明白前世今生的人。但今天在他的辦公室只能見到他的肖像，實在很遺憾。



I had the intention to speak with Dr. Ian Stevenson in person about transmigration. He was the first person in the West to explain rebirth using the scientific method. Regrettably, I only saw the picture of him in his office today.



2015/5/29

在科羅拉多大學作了學術交流和演講。該大學的博爾德校區，座落於美麗的博爾德小城。這裡可以看到遠處的雪山、森林、石



山、湖泊，天藍雲白、山青水秀。

I visited University of Colorado for lectures and discussions. The Boulder campus is located in the beautiful City of Boulder where there are snowy mountains, forest, lake, blue sky with pretty white clouds..., just a wonderful place!





2015/6/2

如果你能稍經訓練，則別人攻擊你的所有語言，都只能震動你的耳膜，不能震動你的內心。

With some training, the verbal attacks from others can only cause vibrations in your eardrum, not in your mind.



2015/6/3

別人用粗野的語言來侮辱你的時候，用什麼樣的惡毒語言由他來決定，但這些語言到底能不能傷害到你，最後還是由你自己來決定。

Whatever rude words others want to say to insult you is up to them, but whether or not these words can hurt you is ultimately your decision.



2015/6/4

在加利福尼亞大學作了學術交流和演講。希望佛陀的人生智慧能夠幫助到更多的年輕人，畢竟此生他們要走的路會遠一些，要面對的事情會多一些。

I was at UC Santa Barbara for lectures and discussions. Hopefully, the Buddha's wisdom on life can help more young people. After all, they have farther to go on their journey and more issues to face.



2015/6/5

人，很渺小；心，很廣闊。

Man is small; vast is the mind.





2015/6/6

大海時靜時動，天空永遠靜止；意識時靜時動，本性永遠靜止。大海、藍天、心靈，是永遠讀不完的书，看不夠的境。

The sea is sometimes calm and sometimes not, while the sky always stays immobile. Consciousness is sometimes active and sometimes not, while the nature of mind remains still. The sea, the sky and the mind —like books, one can never read them all, or see enough of their creations.



2015/6/7

在俄亥俄州的奧特本大學作了學術交流和演講。該大學規模雖然沒有哥大和維吉尼亞那麼大，但環境優美、安靜，周邊的小鎮曾在100年中沒有人賣酒，很多畢業生會參加非營利組織為社會服務。

I had a lecture and academic exchange during my visit to Otterbein University in Ohio. Although this institution is not as big as Columbia University or UVA, its campus is beautiful and serene. I was told the small towns around the university have not sold liquor for a period of 100 years. Many graduates of Otterbein have joined non-profit organizations to serve society.



2015/6/9

與一位研究禪修的維吉尼亞大學教授進行了交流。美國科學家研究了禪修對大腦和心理健康的作用，發現禪修可以調節大腦功能，減輕焦慮、抑鬱等精神痛苦。

I had discussion with a UVA professor who does research on meditation. American scientists have studied how meditation affects the brain and mental health, and discovered meditation can regulate brain functions, alleviate mental suffering such as anxiety, depression and so forth.



2015/6/10

與一位從事心理學工作40年的老教授，交流心理學的知識與經驗。許多西方心理學家在利用佛教的禪與慈悲治療患者，而且效果十分明顯。



I exchanged ideas and experiences with a senior professor who has been working in the field of psychology for 40 years. Presently in the West, many professionals in this field are using Buddhist meditation and concepts of loving-kindness and compassion to treat their patients, noting marked improvement.



2015/6/11

在Google 公司與其禪修老師交流。該公司為了員工的心理健康，鼓勵員工打坐修禪。公司提供以正知正念禪修為主的心理健康課程，參加



禪修的員工還會額外發獎金。

I talked to the meditation instructors at Google. For the sake of keeping a healthy mind, Google encourages its employees to meditate. The company offers the staff courses of mental health chiefly based on mindfulness meditation. Those who attend are even paid a bonus.



2015/6/27

如果你不想做情緒的奴隸而想做情緒的主人，那就要修禪定。唯有禪定，才能給我們帶來控制情緒的力量。

If we don't want to be slaves to our emotions but rather be the master of them, we must practice to develop meditative concentration as that is the only source from which we can draw enough strength to keep our emotions under control.



2015/6/29

有情感的生命，叫眾生。如果殺害他們，就有殺生之罪，因為他們會感受到痛苦；沒有情感的植物，不叫眾生。吃掉它們沒有殺生之罪，因為它們不會感受到痛苦。植物不具備佛教所說的生命，這與世人所說的生命之間，存在著術語定義的差別。

Lives that experience emotions are deemed sentient beings; killing them constitutes the sin of taking lives because they can feel pain. Plants are not sentient beings as they don't have emotions; plant-based eating does not result in karma of taking lives because plants don't feel any pain. Unlike the definition of living beings given by people in general, plants are not beings according to the Buddhist definition. There is a difference in how this terminology is defined.



2015/7/7

生命，是超越肉體的。
肉體有限，生命無限。
無限的生命在浩瀚無垠的宇宙中旅行，有限的肉體是旅行中使用的各種交通工具。



Life transcends the flesh. The latter is limited while the former limitless. Infinite life travels through the endless universe with bodies as its various means of transport.



2015/8/21

最美的逆行，菩薩也在輪迴中如此逆行。



Going against the flow can be a wonderful thing to do, as bodhisattvas also go against the flow in samsara.



2015/10/2

當一個人的價值體系中，物質高於一切的時候，這個人的生命，不會有什麼幸福可言。

When a person, in his or her value system, holds material things above all else, there is not much happiness to be found in this person's life.



2015/12/28

在藏地，有許多不會被人說成是活佛或法王的、默默無聞的大圓滿修行者。他，僅僅是其中之一。除了當地人以外，誰都不認識他。我在色達住了30多年，從來沒有聽說過他的名字。



2015年12月11日，他去世了。從醫學或法律上可以確定，他已經死了，但實際上他是處於深度的禪定狀態當中。

因為，沒有六識的干擾，所以死亡之後的禪定非常清晰而強大。以此強大的禪定力量，可以使肉體逐漸縮小，甚至完全消失。

從古至今的歷史上，死後肉體縮小接近虹身的現象，是大圓滿修行人中常見的事。在我們看來，這很稀鬆平常，沒什麼值得大驚小怪的。

有人說：“這些所謂的虹身者只是脊椎骨全部被卸下來，腿骨和手骨被切短，血液被擠乾，身體在被挖出五臟六腑之後，用了大量硝鹽擠壓血水，再折疊起來，就像普通人醃臘肉一樣，然後用白布緊緊纏裹，並由幾個人用力拉，將血水全部擠出榨乾。而大



腦則是從鼻孔插入鐵鉤，將腦髓攪爛，再用布條一點點將腦髓裹出來。到最後，整個身體要捏擠到差不多一肘高，再用白布纏得緊緊的，固定好，擺成需要的姿勢，才抬出來給眾人觀瞻，宣佈這個活佛是大圓滿成就者，因為身體縮小了。”

如果你親眼看見或有證據，那這種“肉體縮小”當然是假的；但如果誰說所有的肉體縮小都是這樣的，那絕對是無稽之談，這只能暴露說此話者根本不瞭解肉體縮小的原理、密宗修法的秘密以及密宗弟子如何看待上師遺體的傳統。

我非常詳細地瞭解了全部過程，這位修行者身邊的弟子都是非常純樸、虔誠的信徒，他們絕不可能為了欺騙，而把上師的遺體像豬肉一樣切短！

In Tibet, there are many unknown practitioners of the Great Perfection who never have the title of “living Buddha” or “Dharma King.” This particular person is just one of them. Nobody knew who he was except people in his neighborhood. I have lived in Serthar for more than 30 years and I have never heard of him.

He passed away on December 11, 2015. From the medical and legal standpoint, he was confirmed dead, but actually he remained in a state of deep samadhi.

As there are no disturbances from the six consciousnesses, the state of samadhi achieved after death is especially pure and powerful. The power of this samadhi will enable the body to shrink gradually, even to disappear completely. Historically, this phenomenon of shrinking gradually and nearly transforming into rainbow body is not unusual among Dzogchen practitioners. To us, what this practitioner manifested is nothing out of the ordinary.

Some people denounce the rainbow body of being fake, claiming that the limbs are cut off, fluids squeezed out, body pressed and wrapped tightly to about one elbow length and so on. If you saw this personally or had evidence, the phenomenon of a shrunk body must be fake; but to say that all such cases are made up is absolutely ridiculous! It only suggests how ignorant these people are of the theory of body shrinkage, the unique and inexplicable practice of Vajrayana, and the tradition of how disciples treat the body of their master.

I have made the effort to understand exactly what happened, and I can say with full confidence that the disciples of this practitioner are

all very down to earth and devoted; there is no way they would cut the master's body like a piece of meat just to fool people.



2016/1/1

又是一個新的一年，又是一個漂泊在外的一天。希望能給每一個結下緣的人，留下一絲喜悅和善念。

Another new year, another day in transit! Hopefully, some joy and goodwill were felt by everyone I met.



2016/1/5

二十年前我跟著我的上師來過這裡，二十年後我自己一個人來這裡，再二十年後……

I came here with my lama twenty years ago, now I am here on my own. And what will it be twenty years from now?



2016/1/21

不同的種族、不同的信仰，有共同的歡笑。我必須要學習愛所有眾生。

Different race, different beliefs, but same smile!
I must learn to love all beings.



2016/2/2

請大家看看這張照片，我們的世界確實是這樣子的。

Please look at this picture.
Our world actually looks like this.





2016/2/14

愛你最愛的人的同時，要學會愛更多的人或所有的生命。愛，能夠創造無限的美麗，因為有了愛就有了菩薩和佛、天堂和極樂。

祝大家情人節快樂！

While you care for those who are most beloved to you, you must also learn to love still more people, and in fact all living beings. Love is capable of creating infinite beauty. Because of love, there are bodhisattvas and buddhas as well as



heaven and the pure land of supreme bliss. I wish everyone a happy Valentine's Day!



2016/3/25

在澳洲的一個藏傳佛教閉關中心。這裡很安靜，視野又開闊，是個修心的好地方。附近還有一個野生袋鼠家庭，人和動物和平相處、其樂融融。

This is a Tibetan Buddhist retreat center in Australia—very quiet and with an open view, a great place for mind training. In the neighborhood, there is a wild kangaroo family. How wonderful people and animals share the same space peacefully and happily!



2016/4/1

國立大學的圖書館裡，有許多珍貴的資料。長期以來，書籍是所有物質中令我最喜歡的東西。我記得15歲的時候，沒有太多的書看，有一本《水滸傳》的藏文版，我足足看了三遍，內容幾乎都能背。我現有的家產中，90%是書。對我來說，書已經不是普普

通通的財產，而是我一輩子從來沒有討厭過的良師益友。

A treasury of abundant information and references can be found in the library of the national university. For a long time, books have been the one thing that brings me the most joy. I remember when I was 15 there were not that many books around to read. There was one copy of *Outlaws of the Marsh* in Tibetan which I read three times; I could almost recite the whole book from memory. Presently, 90% of my possessions are books. To me, books are no longer just ordinary possessions but fine teachers and helpful friends to whom I've never gotten tired of my whole life.



2016/4/7

請看好這裡，我們的心原本是這樣子的。

Look here, our mind is like this, originally.





2016/4/28

秋天了。天高氣爽，山上的草木開始變黃……許多修行者最喜歡秋天的季節和景色，因為秋天是最佳的修行季節。同時，秋天變化莫測的景色，也容易令人感知世事無常。



It's autumn in the southern hemisphere. The sky is clear and the air comfortably cool as leaves on the mountains slowly turning colors. Many practitioners favor the fall and the seasonal landscape because this is the best season for spiritual practice. Also, the frequent change of autumn scenes makes it easier to perceive impermanence.



2016/4/29

在這裡，可以看到無盡的大海，可以聽到海潮的聲音，可以聞到大海的氣息，可以感受到海風的吹拂，卻感覺不到內心的存在……心，融入蔚藍的世界，融入無限的自由和平靜……這，或許就是我們的終極歸宿。

Here, one sees, hears, smells and feels the ocean, but one cannot find the existence of mind. Mind dissolves into this pure blue space, into infinite freedom and peace... This perhaps is where we ultimately abide.



2016/5/8

我們真正的本來面目，隱藏在自己內心的最深處。唯有突破了所有的情緒，才能遇見他。清晰地見到他，是徹底的自我認知。所有的答案，也都在這裡。

Our true self is concealed in the deepest of mind whom we may get to meet only when we have transcended all emotions. Coming face to face with one's true self is the ultimate self-awareness. All the answers are also here.



2016/5/9

從秋天又回到春天；從今天又回到昨天。時間，都是根據物質的變化而產生的一種抽象概念，無法獨立存在。可我們卻越來越在乎它，越來越感覺到它是我們最缺乏的東西。

Seasons move from autumn back to spring again. Days move when today turns into yesterday. Time, an abstract concept created based on the change in physical matter, cannot exist on its own. We however pay more and more attention to time and see it as the one thing we lack the most.



2016/5/16

在加州大學伯克利分校（University of California, Berkeley），講述生命的價值（藏傳佛教的人生觀）。積極、樂觀的人生觀，永遠都會給我們帶來新的希望和追求。



I gave a talk about the value of life (the Tibetan Buddhist outlook on life) at UC Berkeley. We can always find new hope and aspiration from a proactive and positive outlook on life.



2016/5/22

Google邀請我和一位腦神經科學家在他們的總部，從佛學和科學不同的角度談論“意識”。目前主流腦神經科學對意識的解釋，仍然是100多年前的觀點。但這位科學家說：他對佛教和科學的對話，保持樂觀的態度。

Google invited me and a neuroscientist to its headquarters to discuss consciousness from

both the Buddhist and scientific perspectives. Presently, the view of the mainstream neuroscience on consciousness remains where it was more than one hundred years ago. But my co-speaker is optimistic about the on-going dialogue between Buddhism and science.





2016/5/29

第二次來到哈佛大學，與腦神經科學家談論大腦與禪定的關係。我在幾十分鐘的演講中，從佛學的角度，表達了對腦神經科學研究成果的看法。科學家發現，心智會重塑大腦。這與佛教走得很接近，但目前的進展，就像魚在接近水面遊動的時候，只看到水面的波動，還沒有看到魚一樣，只是看到了意識活動的一些痕跡而已。

On my second visit to the Harvard University, a dialogue on the relationship between brain and meditation was held with some neuroscientists. In my speech, I expressed my view on the scientific findings of neuroscience from a Buddhist point of view. Scientists discover that mind can reshape the brain. Although this is very close to the Buddhist view, the current developments in science are analogous to seeing the water moves when a fish swimming near the surface of the water, but not the fish itself, that is, merely seeing some traces of the activities of consciousness.



2016/6/4

哈佛醫學院的腦神經科學家，已經研究禪定對腦神經的影響長達十多年了。他們發現通過



禪定能夠治療抑鬱症，和我們經常講的方法一模一樣，禪定完全可以治療抑鬱症。

Neuroscientists at Harvard Medical School have studied how meditation affects the brain for more than ten years. They discover that meditation is effective in treating depression. By using the same meditation technique that we frequently mentioned, meditation can absolutely treat depression.



2016/6/10

我相信，佛陀的智慧，會讓很多人感受到內在的陽光燦爛。感謝西雅圖的明媚陽光，每次都讓我看到你最美的一面。



I believe that Lord Buddha's wisdom can provide many people with the feeling of resplendent sunlight shining from within. Thank you, Seattle, for the bright sunshine. Each time it gives me the privilege to see you at your most beautiful.



2016/6/11

古老的教堂添加了新的內容，感謝上帝的包容。

The old church added something new, thanks to God's accommodation.



2016/6/12

第二次在維吉尼亞大學，與研究生命輪迴的科學家吉姆·塔克Jim Tucker以及兩位研究瀕死經驗和超自然現象的科學家交流。吉姆·塔克說：越來越相信自己的研究成果，相信除了物質世界以外，還存在著一個精神世界。



The second time at the University of Virginia, I had discussion with three scientists, Dr. Jim Tucker who researches reincarnation, and two others who research near-death-experience and paranormal

phenomena. Dr. Tucker said he has more and more faith in his research findings, believing there exists a spiritual world besides the physical world.



2016/6/15

禪修在美國等西方國家非常流行。他們的禪雖然來自於佛教，但如今無論是否佛教徒，無論有無信仰的人都在修，連小學生都開始訓練禪定。他們修禪的主要目的，很多都是為了心理健康。



Meditation is very popular in the U.S. and other Western countries. While the source of their meditation practice is Buddhism, nowadays Buddhists and non-believers are all practicing meditation, even children in the primary schools have started to meditate. Mostly, their purpose is to maintain a healthy mind.



2016/6/22

給加州一家醫院的醫生和護士講解慈悲心的訓練方法。美國做了許多科學實驗，發現慈悲心的訓練對醫護人員和病人都有很大幫助，所以他們開始嘗試在醫療系統中推廣慈悲禪。

I spoke to a group of medical professionals at a California hospital about how to cultivate loving-kindness and compassion. Much scientific research done in the U.S. has shown that such training is greatly beneficial to both medical personnel and patients. This is why some hospitals try to introduce meditation of compassion in their medical system.



2016/6/26

與一位腦神經科學家交流關於大腦與意識關係的看法。他認為：從目前的研究來看，大腦無法解釋意識的本質。原因之一，大腦本身是個非常複雜的東西，到現在為止，還不能完全瞭解它；原因之二，在現實中，發現了一些大腦無法做到的心理現象。

A neuroscientist and I discussed the relations between the brain and consciousness. His view is that, based on the current research, the brain cannot explain the nature of consciousness for two reasons: first, so far the brain has proved to be too complex for us

to understand it fully; second, it has been found that in reality some mental phenomena can't have been produced by the brain.



2016/7/2

我手中的，是一個真實的人腦。幾年前，有一位女士把自己的大腦捐贈給科學家做研究。



大腦是意識的工具，意識用大腦感受外面的世界。意識好比是操作電腦的人，大腦就像電腦，意識不等於大腦。關於意識產生於大腦的說法，到目前為止，還沒有足以證實的科學資料。

In my hand is a real human brain. A few years ago, a lady donated her brain for scientific research.

The brain is a tool of consciousness. That is, consciousness uses the brain to sense the outer world. Consciousness is analogous to a computer user while the brain is the computer; the two are not one and the same. So far, there has not been enough scientific data to back the idea that consciousness comes from the brain.



2016/9/4

在這裡尋找真實的自己，很想見見他和藹可親的真面目，因為厭倦了這個虛擬的自我。

Here, I come searching for the true self, whose friendly, real face I so wish to see, as I grow weary of this virtual self!



2016/9/10

這是30年前的機票和登機牌，機票上的姓名，是我的俗名。這是我今生第一次與我的恩師上師如意寶一起飛，那是多麼幸福的時刻啊！今天我也飛了，可是只有我孤零零的一個人。所有的老師都會離開，望珍惜！感恩所有的老師！！！！



Here are the 30-year old airline ticket and boarding pass; the name shown was my given family name. That was the first time I ever flew with my lama H.H. Jigme Phuntsok Rinpoche. What a joyful time! Today, I'm flying again but alone.

All the teachers will eventually leave us. So, be grateful and cherish them all.



2016/10/28

十年了，每年再忙，也要去看他們好幾次。雖然每次都要經過偏僻荒涼的山溝、顛簸崎嶇的道路，但每當看到他們的成長，就感到無比開心和滿足。



It's been ten years already! No matter how busy, I always make time to go see them several times every year. The trip to the school is strenuous, passing through remote ravines on poor roads. But seeing how they have grown and progressed gives me tremendous joy and satisfaction.



2016/11/16

山溝裡的童話世界

The fairytale world in the ravine.



2016/12/27

死亡，對有信仰的人來說，是希望；對無信仰的人來說，就是絕望。



Death, for those who have faith, represents hope. For those who do not have faith, it is despair.



2017/1/12

一路有您的鼓勵、批評和扶持，感到無限的幸福、安全和溫暖。您從未離開過我們！

I feel boundless happiness, security, and warmth with your encouragement, criticism, and support all the way. You've never been apart from us.



2017/1/23



許多人在學習佛法的過程中會產生很多疑問，我在《慧燈·問道》節目裡，回答了一些朋友們關心的問題，有生活方面的、實修方面的，還有放生方面的，希望能對大家有所幫助。

During the process of learning the Dharma, many questions come up. In the Luminous Wisdom FAQ program, I answered some of the questions that concerned people the most, regarding the practical aspects of life and the actual practice of the Dharma, as well as the issues related to life release. I hope that everyone finds them helpful.



2017/1/26

在東京地鐵裡發現大約有六群人：低頭群、深思群、發呆群、睡覺群、讀書群。總體上都是無聲群。

On the Tokyo Metro, people can be roughly grouped into six types: the phubbers, the thinkers, the day dreamers, the dozers, the readers, and the rest. In general, these are all the silent types.



2017/1/28

又是一個新的一年開始了，每個人都不知道前面的路是什麼樣的，但每個人都必須往前走。我們能做到的，是訓練好自己的內心。無論遇到什麼事，都勇敢地去面對。

A new year has begun. No one knows what lies ahead, but everyone must move forward. What we can do is to train our minds to face whatever comes our way without fear.



2017/2/13

在京都的禪宗寺院裡，感受一下禪。禪定會給人們帶來無限的安全感和愉悅的心情。

Feeling Zen, in a Zen monastery in Kyoto. Zen can surely give people an immense sense of peace and joy at heart!



2017/3/7

在日本東京大學進行了學術交流和演講。會談中得知，他們更想瞭解佛教的實際修心方法，希望佛教方法能使現代人的心理保持健康，並在自我發展的過程中得到幫助。



I gave lectures and engaged in some scholarly dialogue at the University of Tokyo in Japan. From the talks, I realized that the attendees would like to know more about the practical methods that Buddhism offers for training the mind, whereby they hoped people today could maintain a healthy mind and be assisted in the process of self-development.



2017/3/10

在日本京都大學進行了學術交流和演講。未來的政治家、科學家、企業家，大多將出自那些全球高等學府。未來的世界，就在他們手裡。如果他們愛和平、愛利他，這個世界就有希望了。

I gave lectures and engaged in scholarly discussion at Kyoto University in Japan. It is foreseeable that most of the future politicians, scientists, and entrepreneurs will emerge from those great institutions in the world. The future world will be in their hands. If they embrace peace and altruistic aspirations, there is hope for the world.



2017/5/27

煩惱的另一面，是智慧。其實很簡單，你看見即可，無需做任何事情。

Wisdom is the other side of affliction. It's really very simple—just perceive; nothing more needs to be done.



2017/7/19

我們的十年，歡樂的時光——降達小學建校十周年

Our wonderful, happy
ten years together-tenth
anniversary of Jiangda
Primary School.





2017/7/24

夏威夷——藍色的夢境

Hawaii – a blue dream.



2017/7/28



在加州理工大學，參觀了愛因斯坦在此任教時的住所。他認為，宗教需要科學，科學也需要宗教。他曾說過：“沒有宗教的科學是跛子，沒有科學的宗教是瞎子。”

I visited Einstein's residence at Caltech. It is his view that religion needs science and vice versa. "Science without religion is lame, religion without science is blind." So said Albert Einstein.



2017/8/9

在蘋果公司交流時，蘋果大學校長最後說：今天在座的各位都是做蘋果的，你對我們有何建議？我說：希望你們設計一款能夠培養愛心、訓練利他的電子遊戲，裝在蘋果系統裡。

他私下給我說道：其實我的一位朋友五年前就想過做這件事情，現在我可以找他了。



At the meeting with Apple, the principal of Apple University said to me at the end, “Everyone here at the meeting is working for Apple. Do you have any suggestion for us?” I said, “I wish you can design an electronic game for the Apple devices that helps the players cultivate compassion and altruism.”

He told me in private, “Actually, a friend of mine thought about doing this five years ago. I think it's time to talk to him now.”



2017/8/10

給蘋果公司總部的員工講解如何禪修。如今，禪修的效果已經被科學所印證，所以很多西方人非常感興趣。



I explained how to meditate to the staff at the Apple headquarters. Nowadays, the effectiveness of meditation is supported by scientific evidence so that many people in the West are interested in knowing more about it.



2017/8/11

我看到的，是美國西海岸的日落；而你們許多人看到的，是東方的日出。大地沒有東西，太陽不升不落，一切都是以自己所在的位置決定。張三看是情人，李四看是仇人，世上沒有先天的愛恨情仇，一切都由自己的心態決定。請謹慎，關照內心的聲音。

While I saw sunset on the West Coast of USA, many of you saw sunrise in the East. The earth has no east or west, the sun does not rise or fall; it's all just a matter of where you are. While someone is

your love, that someone is an enemy in the eyes of another person. The world was not born with love, hate, or any other emotional baggage. It is all up to you to decide what it's going to be. Please, be wary, attend to your heart.



2017/8/21

在加州大學伯克利分校，與幾位美國禪修教練進行交流。目前，禪修已經進入到美國人的很多領域，比如學校、醫院、家庭生活等等。當西方世界物質財富發達後，終於開始認識到心理訓練的重要性。



Discussion was held at U.C. Berkeley with several American meditation instructors. Today, meditation has been introduced to many areas in the United States, such as schools, hospitals, family life, etc. As the generation of material wealth is successful enough in the West, people finally come to recognize the importance of training the mind.



2017/8/23

紐約時代廣場——大乘菩薩的靜處

Time Square in New York City – a “quiet place” for bodhisattvas.



2017/9/5

30年前，我們剛剛起步的時候，將要走的路很遠很遠。

We were at the start of our long, long journey thirty years ago!





2017/11/7

立冬了！寒冷的冬季，會有陽光的溫暖；漫長的輪迴，會有佛光的照耀。光照射心中，會點燃心底的光明，照亮冰冷的世界。

Winter starts today. There is sunlight to warm the cold of the season, while wisdom light shines on the endless samsara. Light comes to the mind, igniting luminous clarity at the deep of the mind and livening up the cold, hard world.



2017/11/23

永遠都感恩這裡的一草一木。

I am forever grateful for everything here.





2018/1/17

曾經，有一位上師指著一塊餅問他的弟子：這個餅的頭和尾在哪兒？弟子一想，當下恍然大悟：原來心的本性是無頭無尾、無來無去的。



可是，為什麼我看了這些餅很久，也沒有恍然大悟呢？哦，知道了，原因就是四個字——“業障深重”。

Once, a master pointed to a piece of pie and asked his disciple where the beginning and the end of the bread was. The disciple thought for a while and suddenly realized this: the nature of mind has no beginning or end, comes from nowhere, and goes nowhere. But how come I didn't have any sudden realization after looking at these pies for a long time? Ah, I know, it is due to serious karmic obstacles.



2018/1/27



錯覺！知道錯在哪裡嗎？

How can you tell an illusion?



2018/1/17

在生老病死的時候，有佛法，就有辦法。

At the time of birth, aging, sickness, and death, as long as we are accompanied by Buddhadharma, we can always find our way.



2018/2/15

祝大家在狗年，像我手中每一頁都能發光的燈一樣，每一天都能發出快樂的光芒。

Wish your days are brightened up with happiness every day in the Year of the Dog, just like the book lamp in my hands radiating light from each page.

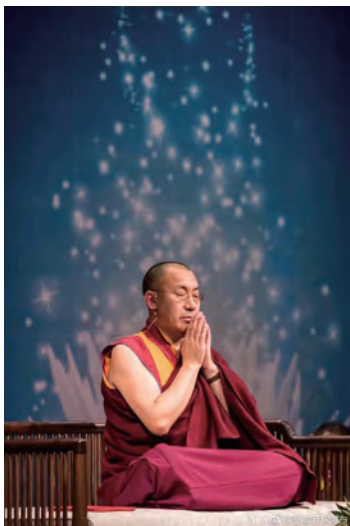




2018/2/18

上師和老師不一樣，學生一旦畢業，就與老師天各一方，幾乎再無交集；而上師即使離開了，也會時時陪伴著我們的成長，指引著我們的人生方向。

Our guru and teacher are not the same. Once graduated, a student and his or her teacher will go separate ways and may have barely any interaction afterwards. But our guru, even if we are separated, will continue to keep us company, guiding us further on our journey.



2018/3/14

物理學家斯蒂芬·霍金先生，選擇了愛因斯坦的生日這一天離開了人世。還沒有走完的物理學之路，顯得更加神秘而令人擔憂。但是，無常是世上最無情的真諦，在它面前，一切都顯得那麼脆弱。

Theoretical physicist Stephen Hawking chose the birthday of Albert Einstein to leave this world. The unfinished journey of physics that he left behind seems more mysterious and troubling. But impermanence is the hardest truth in the world; everything looks so fragile in front of it.



2018/3/17

不要等到太陽落山的時候才意識到，其實今天的陽光很溫暖、很和煦。珍惜和欣賞當下的每一分、每一秒，人生的起起落落，都是機會和希望。

Don't wait until the sun sets to realize how very warm and pleasant the sunshine was today. Cherish and appreciate every present moment, as all the ups and downs in life are opportunities and hopes.



2018/4/3

香港機場就像漂泊不定的中陰界，來自世界各地的人一會兒在這兒聚集，一會兒又飛往世界各地……



At the international airport in Hong Kong, it is like drifting in the bardo where people from all over the world come together for a while, then fly off again after a while to respective destinations.



2018/4/10

希望所有宗教都能相互尊重、和平共處，為一切眾生的幸福而共同奮鬥。



Hope all religions can respect and stay in harmony with one another, and work together for the wellbeing of all sentient beings.



2018/4/11

加州迪士尼樂園和環球影城的某些娛樂項目，適合做中陰訓練。當你感到恐懼的時候，冥想這是中陰，此後，安住於境界中或祈請上師，能使恐懼自生自滅。

Some of the entertainments at Disneyland Park and Universal Studios in California are suitable for training in the bardo state. When you feel scared, visualize the bardo state as these places, then abide in this state or pray to the guru. This way, fear will just come and go on its own.



2018/4/18

在加州理工大學與幾位物理學家進行交流，並在試驗室裡瞭解了原子世界的結構和電子顯微鏡的研究成果。科學不需要佛教來印證，佛教也不需要科學來印證，但是，兩者有很多有趣的共同發現，我對此極為關注。

Had an exchange with several physicists at the California Institute of Technology, and visited the lab there to understand the structure of the atomic world and the research done with digital microscope. Science does not need to be verified by religion, nor does religion by science; but they have common discoveries which are quite interesting. I continue to pay much attention on this.



2018/4/20

在加州理工大學愛因斯坦的房間住了兩個晚上。我相信，如果他還活著，和佛學一定會有更多的共同語言。



Stayed at the Einstein Suite on the campus of California Institute of Technology for two nights. I believe if he is still alive, he will surely find more in common with Buddhist ideas.



2018/4/23

在德克薩斯和阿肯色州，穿行、遊蕩。在牛仔們的故鄉，遇見了很多虔誠的佛教徒。

Traveled through Texas and Arkansas, home of the cowboys, I came across many devoted Buddhists.



2018/4/26

第三次來到哈佛大學，向腦神經科學家進一步瞭解科學對禪修的研究成果。學佛的人都知道禪修的作用，但佛教卻沒有把它變成數據。科學家用數據說話的方式，我認為很有意義。

This is the third time to Harvard University where I hope to learn more from the neuroscientists there about the scientific results from research done on meditation. Buddhist practitioners all know the effect of meditation, but it has never been quantified in the Buddhist system. I think it is very meaningful how scientists use data to support their theories.



2018/5/1

第四次來到哥倫比亞大學。人類未來的命運，與這些世界頂級學府的教育有著很大的關係，希望愛與智慧能走進每個高校。

This is my fourth time to Columbia University. The future of mankind is closely tied to the education offered at these top institutions in the world. Hopefully, love and wisdom can be part of the curriculum of every university.



2018/5/6

飛了17個小時，中途轉機等待5個小時，一共在機場和飛機上度過了22個小時。到家洗澡換衣服之後，立馬開始工作。累與不累，由你所做的事能否使你喜歡來決定。



After flying for 17 hours and another 5 hours in transit, I finally arrived home. Quickly took a shower and changed clothes, got back to work immediately. Whether you feel tired or not all depends on how rewarding your work is!



2018/8/16

這裡充滿了童年的記憶，夢與過去，不知該如何分辨。

It is full of childhood memories, dreams, and bygone times here that I find it hard to distinguish one from the other.



2018/9/17

多一個約束，就會少一個罪行；少一個罪行，就會多一份安寧，這就是由戒生定的原理。

One more constraint results in one less transgression; one less transgression leads to more peace of mind. This is the principle of how samadhi arises from virtue.





2018/9/19

渾水不動自然清澈，
清澈透明自然能看清
它的本質。這就是由
定生慧的道理。

Muddy water, if let
to settle, becomes clear;
through clarity, real nature vividly presents itself. This is the basis
for wisdom to arise from samadhi.



2018/9/22

跟一位天真活潑的小
朋友聊天，話題非常
有意義——關於他的
前世記憶。

Conversation with
an innocent boy on a
very meaningful topic
– memories of his past
life.





2018/9/26

重返小時候經常玩兒的卡薩湖邊，耳邊彷彿還迴響著母親的聲音。想起當年因為玩水不願回家時母親著急的呼喚，對美好的流逝，生起深切的無常之感。

Went back to my childhood playground, the Kashacuo Lake, I seemed to still hear my mother's voice. Remembering how she anxiously called me to go home when I was reluctant to quit playing the water, I couldn't help but feel a deep sense of transience to those fine bygone days.



2018/9/27

當你遇到挫折的時候，不要抱怨、不要自責、不要難過。沒關係，我們的心底永遠都是光明、純潔、安寧的。進入心靈的光明世界，翱翔、暢遊一會兒……再回來時，就一定會獲得無限的力量。



When you suffer a serious setback, don't complain, blame yourself, or feel sad. It doesn't matter; because at the bottom of

our minds, it is always luminous, pure, and peaceful. Just enter this luminous inner world, fly free and enjoy yourself. After a while when you come back again, you will be endowed with immense power.



2018/9/28

讓你感受痛苦的，不是對方的手或口，而是對方心中的憤怒。若想消滅對自己的傷害者，就要消滅對方的憤怒。消滅憤怒的最佳利器，就是慈悲心。

It is not the other person's hand or words that hurt you but that person's anger. If you want to destroy the person who hurts you, you need to destroy his or her anger; and the best tool to destroy anger is loving-kindness and compassion.



2018/9/29

簡單化的生活方式，可以讓我們輕鬆、自在，內心愉悅而豐富，同時還能感受到非物質領域中的無限美麗。

A simple lifestyle affords a sense of ease, inner joy, and fulfillment to us. At the same time, we can also experience the infinite beauty in the non-material realm.



2018/10/1

好好生活，好好工作，好好學佛，做一名三好佛教徒。

修行可以變成生活的一部分，生活也可作為修行的一部分。

To live contently, work conscientiously, and pursue the Dharma faithfully are the three traits of being a good Buddhist. Dharma practice can become a part of our life, and life can be undertaken as a part of the practice of Dharma.





2018/10/2

心情好、脾氣好、睡眠好，
做一個快樂的三好修行人。
身體健康需要鍛煉，心理健康
也需要鍛煉。禪修，是最
佳的心理鍛練。



Good mood, good temper, and good sleep make a happy practitioner. The body needs exercise to be healthy, so does the mind. And the best training for the mind is meditation.



2018/10/4

奮鬥，就是幸福。如果你的
工作是你喜歡做的事情，則
奮鬥會給你帶來滿足感和成
就感，自然而然，就能從中
獲得幸福感。



Being hard at work is being happy. To work hard on something you like to do gives you a sense of satisfaction and accomplishment wherefrom happiness arises effortlessly.



2018/10/6

愛自己、愛大自然、愛所有眾生，做一個具備三愛的大乘佛教徒。愛，可以讓我們的生活變得更幸福、更有意義。

Be a Mahayana Buddhist with love for yourself, for nature, and for all sentient beings. Our life is made happier and more meaningful through love.



2018/10/7

當我們發現病毒程式入侵電腦時，只會設法殺病毒，而不會砸毀電腦；同樣，當憤怒入侵對方的意識系統時，我們的最佳選擇，也是只滅對方的怒火，而不應當去毀滅人身。

When we discover the computer has been infected by a virus, we will only try to remove the virus, not break the computer. Similarly, when anger attacks the other person's mental system, our best option is also to just extinguish that anger, not that person.



2018/10/8

最艱苦又最幸福的時刻，幸福不一定是來自於物質。

When at the most difficult time but also the happiest time in your life, happiness does not necessarily come from material things.



2018/10/11

這瓶水是下水管道裡的污水，通過處理後，又變成了純淨的飲用水。水與污染物，是可以被分開的。水，永遠都是純淨的。我們的心，也可以與煩惱分開。心，永遠都是光明的。



This bottle of drinking water came from treated sewage. Water and contaminants can be separated. Water is always pure. Our mind and defilement also can be separated. Mind is always luminous.



2018/10/15

你的相貌，不能代表你；身外的一切東西，更不可能代表你。唯一能代表你的，就是你的心。心美就是你美，心壞就是你壞。

Your look cannot stand for you, nor can all the things in the external world. The only one who can represent you is your mind. A beautiful mind says you are beautiful; if the mind is unkind, so are you.



2018/10/16

輪迴就像過山車，慢慢地往上爬，突然間往下掉，然後起起伏伏、悲悲喜喜，誰也無法掌控。

Samsara is like a roller coaster, slowly climbing up and then dropping suddenly; it goes up and down, feeling good and bad, which no one is in control of.





2018/10/17

上師在的時候，為上師拍照攝影，留下最美好的記憶；上師不在的時候，看看自己拍的照片和視頻，回憶人生最幸福的時光。

When my lama was still around, I took his photos and saved the best memories; when he is no longer here, I look at those photos and videos I took years ago, and reminisce about the best time in my life.



2018/10/19

當你沒有悟的時候，會拿書本上的理論去解釋世界；當你悟了以後，世界隨時都會告訴你它是什麼。

Before you attain realization, you define the world by the explanations given in books; after you are enlightened, the world tells you about itself at all times.





2018/10/23

小牛走了……他們正在以最真誠的祝福，送小牛最後一程。
愛，就是人間的溫暖。

With the most sincere best wishes in their hearts, they are saying goodbye to the dead calf. The warmest corner in our world is where love is.



2018/10/27

一位小小的朝聖者，在冰冷的公路上三步一拜，因為信仰，讓他心裡暖暖的。有人說這是愚昧落後，又有人說這是虔誠。沒關係，最權威的答案，在生命的盡頭等著你。前進吧！



A young pilgrim, progressing on the cold highway by prostrating himself at every three paces, feels warm in his heart because of his faith. Some regards this as plain stupidity and backwardness, others devotion. It doesn't matter either way; the most definitive answer is waiting at the end of life. Just keep going!



2018/11/8

今天是冬季的第一天，
也是你未來的第一步。
冬季只有90天，未來卻
不知道有多少天。對於
未來，你有何打算呢？

Today is the first day of winter, and the first step to your future. Winter lasts only ninety days. It is uncertain how long the future will last. What is your plan for the future?





2018/11/13

宇宙的盡頭依然是宇宙，生命的盡頭仍然是生命，路的盡頭還是路。當我們有一天站在沒有盡頭的路“盡頭”時，依然會發現新的路程。因此，“立長遠目標，行當下事務”，乃立足之本。

The end of the universe is still the universe, the end of life is still life, and the end of a road still a road. One day when we stand at the “end” of the road that has no end, we will continue to discover new road. Thus, “set the long-term goal, but do what's at the present moment” is the principle of putting life on a firm footing.

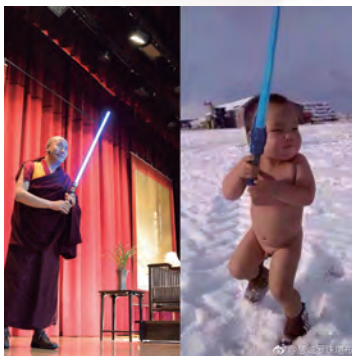




2018/11/27

別怕寒冷，宇宙的力量與你同在！

Don't be scared of the cold.
May the force be with you.



2018/12/1

在國際愛滋病日，學習防艾知識，當一名防艾志願者。

On World AIDS Day, learned how to prevent AIDS, and be a volunteer for the prevention of AIDS.



慧齋隨筆 Khenpo Tsultrim Lodro,
Collected Notes 2012–2018

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只要有滿足感，快樂就很容易。

即使是從窗戶透射進來的一抹下午陽光，
也能讓你覺得很快樂。

*Contentment draws happiness easily.
So, one can be made happy,
even just for an afternoon light pouring
in through the window.*



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