DAILY INSPIRATION from Schenpo Tsultrim Lodro



堪布慈誠羅珠仁波切 2011~2012

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🌑 Translator's Note

Khenpo Tsultrin Lodro started posting microblog daily (www.weibo.com/cichengluozhu) on March 5, 2011. At the time we were just thrilled about having this new channel of communication with him. What we didn't know then was what an important and valuable part of our daily life it will become over time. These posts are more than just advices from him; they literally provide a rare glimpse into his life on a more personal level. Thanks to his generosity and deep compassion, we have been privileged to have shared his thoughts, memories, experiences and insights. Khenpo Tsultrim Lodro is truly the embodiment of bodhicitta and wisdom as he lives every day the bodhisattva's way of life. One only needs to read his daily words to know it for a fact.

Please note that almost all of Khenpo's books have been written in either Tibetan or Chinese with one English



translation (*From Believers to Bodhisattvas*) so far. Books that he mentioned in the posts, such as *Wisdom Light Series*, are basically not available in English. As the posts were originally intended for Chinese readers, some of the examples and events that Khenpo used to illustrate his points might be more of local nature, the messages are nevertheless universally relevant and refreshing. May we all be inspired to embark on the path of the bodhisattva and attain lasting happiness and freedom.

> Dekyi Drolma Hong Kong



● 堪欽慈誠羅珠簡介

慈誠羅珠,一九六二年出生於四川省甘孜藏族自治州爐霍 縣。一九六九年在當地小學學習漢語文,一九八四年於藏 區之佛法重鎮——色達喇榮五明佛學院出家。並依止當代 最偉大的心靈導師——法王如意寶晉美彭措,潛心深入經 藏,刻苦學習。經過十幾年的努力精通顯宗五部大論及密 宗之續部,獲得堪布學位。

二十年來於學院中擔任教學重任,培育出為數眾多的僧才。

九十年代到新加坡、馬來西亞、臺灣等地弘法。近年來, 更深入各藏區宣導戒殺放生、護生救生、素食、環保的理 念,同時講授基礎佛學正見,深化信教群眾對佛法的認知。 同時,為了弘揚民族文化,又積極於藏區建立圖書館,創 辦學校,邀請五省藏區專家學者,歷時五年,編纂漢藏英 新詞辭典,負責主編工作。目前已出版《漢藏英常用新詞 語圖解詞典》和《漢藏英常用新詞語詞典》。

近十多年,更深入研究西方科學、哲學、……,期以更貼 近現代人的方式弘揚佛教文化。

於馬不停蹄的弘法之餘,仍勤寫不輟,目前出版品中: 藏文著作有:北京民族出版社出版的《堪布慈誠羅珠全 集》四大本(佛陀教育基金會出版結緣)、《及時雨》。 中文著作計有:《慧燈之光》系列叢書8本、慧光集叢 書9本(喇榮三乘法林佛學會出版);《輪迴的故事》 (臺灣橡樹林出版);《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》(臺灣喇榮文化事業出版社出版)。 英文著作有:《From Believers to Bodhisattvas—The Lecture Series of Khenpo Tsultrim Lodro》(佛陀教育基金會出版 結緣)。

A Note About the Author

Khenpo Tsultrim Lodro was born in Garze Tibetan Autonomous Prefecture's Luhuo County in Sichuan, China in 1962. He became a fully ordained monk in 1984 at Larong Five-Science Buddhist Institute in Serta County of the same prefecture and a disciple of H.H. Khenchen Jigme Phuntsok Rinpoche, one of the greatest spiritual teachers in modern times.

Khenpo has been teaching at this institute for the past twenty years. In the 1990s, he was invited to give teachings in Singapore, Malaysia and Taiwan. In recent years, his focus has been on promoting the idea of environmental preservation, vegetarianism, protecting and releasing living beings and education for the poor and the needed as well as teaching Buddhists the fundamental doctrines and correct view to enhance their understanding of Buddhism. His concern for the preservation of Tibetan culture has urged him to build libraries and schools in the Tibetan region and to invite experts there to collaborate on the publication of a new dictionary for Tibetans. Khenpo was the editor-in-chief. It took them five years to publish two dictionaries: *Chinese-Tibetan-English Illustrated Dictionary of Commonly Used New Vocabularies* and *Chinese-Tibetan-English Dictionary of Commonly Used New Vocabularies.*

Moreover, for the last ten years, Khenpo has delved in the study of Western science and philosophy for better ways to propagate the Dharma.

His publications include The Complete Collection of Works by Khenpo Tsultrim Lodro, 4 volumes in Tibetan (The Ethnic Publishing House in Beijing) ; in Chinese A Discourse on Cyclic Existence (Oak Tree Publishing Co., Taiwan), The Code to Unlock Tibetan Buddhism, Buddhism—Superstition or Wisdom? Lifting The Mystery of Tibetan Buddhism (Larong Books, Taiwan), The Lecture Series: Wisdom Light; in English From Believers to Bodhisattvas—The Lecture Series of Khenpo Tsultrim Lodro.



今天是藏曆鐵兔年的第一天,祝大家新的一年裡生活愉快, 工作順利!為了學習更多人的優秀思想和經驗,並與更多 的人分享我在這一次人生旅途中所學到的知識,今天開通 了我的微博,歡迎大家光臨並關注。慈誠羅珠

Today is the first day of the Tibetan Year of Iron Rabbit. I'd like to wish all of you well and happy in this coming year. In order to learn more of the fine ideas and experience of other people and to share with more people what I have learned in this life's journey, I have this blog set up today on Sina Weibo. You are all very welcome to visit this blog and add me as friend. *--- Tsultrim Lodro* (March 5, 2011)



今天之後的十五天,都是神變節——釋迦牟尼佛示現神變 降伏外道的節日。若能在此殊勝日行持善法——念咒、頂 禮、供養、持戒、修持慈悲心、菩提心與空性等,其功 德都會乘十億倍地增上。請大家千萬不要錯過這些大好 時機!

The period starting from today to the next 15 days is marked as the Festival of Miracles on the Tibetan calendar. These are the days on which Lord Buddha performed many miracles to subdue the non-Buddhists. To engage in virtuous activities on these auspicious days, such as reciting mantras, doing prostration, observing precepts, practicing compassion, bodhicitta, the view on emptiness, etc., the merit accumulated thereof will increase by one billion times. Please make sure not to miss such wonderful opportunities.



明天是藏曆新年初三,是 法王如意寶晉美彭措的生 日。78年前的此時,在一 個貧窮的牧民家裡,誕生 了一個明盼眾不同的嬰兒。 他在無明的黑暗中點燃了 正法的明燈,照亮了雪域 高原,照亮了神州大地, 照亮了無數人的解脫之 道,沒有他,就沒有我們 今天的一切……

為了紀念和報恩,請大家 放生、吃素、持戒、念佛、 聞思修行。



Tomorrow, the third day of the Tibetan New Year, is the birthday of H.H. Khenchen Jigme Phuntsok Rinpoche. Seventy eight years ago on this day, an unusual baby boy was born to a poor nomad family. He chased away the darkness of ignorance with the bright light of Dharma, lighted up the Roof of the World, the massive land of China as well as the path to liberation for countless people. Without him, we won't be doing what we are doing now.

In order to commemorate and return His kindness, please undertake to do virtuous actions, such as releasing live beings, eating no meat, observing precepts, reciting mantras and scriptures, learning, pondering and meditating the teachings, etc.



今天是三八國際婦女節。我在此祝佛陀的女眾弟子以及其 他婦女們心情愉快、健康青春,像度母、觀音以及瑪姬拉 準空行母一樣,能給所有的生命帶來力量、愛心和智慧! 神變月行善為何功德如此之大?請閱讀《慧燈之光》

Today is International Women's Day. I'd like to take this opportunity to wish all female disciples of the Buddha and others alike happiness, health, youthful vitality and, like Tara, Chenrezig and Machig Lapdron, ability to give strength, love and wisdom to all living things.

Why is it that doing virtuous deeds on the Days of Miracles can accumulate extraordinary merit? Please refer to *Wisdom Light Series* (collections of my lectures given in Chinese).





善惡因果是一切生命共同的自然法則,它超越了所有人為 的法律,也是天底下最公正的法律,因此,我們每個人都 必須嚴格遵守這一法則。

Causality is the natural law for all living beings, which surpasses all man-made laws and is the most impartial in the world. Thus, we should all abide by it strictly.

S 2011 / 3 / 10

早上,獨自在沙灘上攬海聽濤。我喜歡看海。佛陀也在律 經中說,大海是視無饜足的。想起十五年前,索達吉堪布 和我跟隨法王如意寶去麻六甲時,我經常去看海,所以他 (索達吉堪布)時常以玩笑似的口吻對我說:你的前世應 該是個海洋動物。

我想,大海就像我們的內心,海底如如不動,海面波濤不 停。我們的內心深處是透明、平靜、光明、永遠不變的, 而表面的意識卻是混濁、浮躁、無明、永遠不停的。 This morning, I was at the beach alone, enjoying myself. I like watching the sea. Lord Buddha also said in the Vinaya Pitaka that one can never get tired of watching the sea. Fifteen years ago, Khenpo SoDargye and I went with our master H.H. Khenchen Jigme Phuntsok Rinpoche to Malacca. As I often went just to watch the sea, Khenpo SoDargye more than once said to me jokingly, "You must be a sea-dwelling creature in your last life."

I think the ocean is like our minds. The bottom of the ocean stays calm, but its surface is always surging. Likewise, in the deep of our minds, it is clear, calm, aware and constant while consciousness, the mind's surface, is muddled, restless, ignorant and ever-changing.

不久前,一位常住學院的老修行人丹卓慎重其事地對身邊 的道友說: "藏曆的 11 月 15 日上午,是法王如意寶圓寂 的日子,我也要爭取在那個時候往生。"果然,在法王圓 寂紀念法會結束的當天—2011 年 12 月 26 日(也即法王 圓寂日後的第五天),丹卓示現圓寂。他一生念誦了六億 遍觀音心咒,一百萬遍《普賢行願品》。並於二十多年中, 每天堅持念誦七遍大圓滿的甚深續部。天葬那天,空中彩 虹縈繞、祥雲滿佈。臨走之前,他給我捎過一個口信: "我 本來很想在走之前見你一面,但來不及了,我只有先走一 步了。"

Not long ago, an old practitioner named Tendrol, who had been a long-term resident of Larong Buddhist Institute, said to his fellow practitioners seriously, "H.H. Khenchen Jigme Phuntsok Rinpoche entered parinirvana in the morning of November 15 (Tibetan calendar). I too would try to leave this world around the same time." Indeed, on December 26, 2010, the day the ceremony commemorating the passing of His Holiness ended (the fifth day after the master's entering parinirvana), Tendrol himself passed away.

Throughout his life, Tendrol had completed 600 million recitations of Chenrezig's mantra and one million that of *The Practices and Vows of Samantabhadra Bodhisattva*. In addition, he maintained reciting the most secret tantra of Dzogchen seven times every day for more than 20 years. On the day of sky burial, there were rainbows and auspicious clouds all around.

Before he left, he sent me a message saying, "I was planning to see you before I go, but time's running out. Gotta go."



上面是無涯無際的藍天,下面是浩瀚無邊的大海,海天一 色。人,彷彿融入大海。外面是萬里無雲的天空,內心是 無邊無中的虛空,內外一味。心,似乎融入虛空。奇哉! 奇哉!

The endless blue sky above and the immense ocean down below are merging into one; the self is as if dissolving into the sea. The boundless clear sky outside and the infinite emptiness of mind inside are one and the same; mind is as if dissolving into emptiness. Wonderful! Magical!



又地震了!作為佛教徒,我們應該以自己的方式來支援災區人民:超度、祈禱、獻血、捐款……

日本又發生了特大地震、海嘯以及火災。近幾年的地震非 常頻繁,我們應學好避震知識,若遇到地震,應祈禱釋迦 牟尼佛,並念誦釋尊聖號。

There was earthquake again! We should all try to help people in the disaster area in our own ways either by offering death rites and prayers or giving blood, donations and other necessities.

Japan was again hit by a huge earthquake along with tsunami and fire. Earthquake occurred pretty frequently in recent years. It is best that we learn well the ways to protect ourselves from the perils of earthquake. At the time of an earthquake, we should pray to Sakyamuni Buddha and recite his name.



上午在海邊散步,看到很多人在大海裡游泳,在沙灘上曬 太陽,玩各種遊樂設施。同樣都是大海,在這個島上給人 們帶來快樂、喜悅,卻在另一個島上摧毀了眾多人的生命 和家園,同樣,我們的心既能讓我們永久幸福,也使我們 徹底失敗,因此,我們必須注意內心的活動。

大海裡藏著無數的海洋生物,我們的藏識(最基本的意識) 裡含藏著無窮的善惡種子,海底的震動導致海嘯,而種子 的活動引起苦樂的變化,因此,我們應該於藏識中儘量少 存惡因。

I took a walk on the beach this morning and saw people either swimming, sun-bathing or having fun with other beach facilities. The same ocean brings happiness and merriment to people on this island but destroys many lives and homes on the other island. Similarly, our minds can either let us find lasing happiness or make us fail completely. It is therefore necessary to keep an eye on what mind is doing.



There are as innumerable creatures living in the ocean as there are countless seeds of virtue and non-virtue buried in alaya-vijnana or the store-house consciousness (the fundamental consciousness). The movement of the seabed causes earthquake and the activities of the seeds give rise to happiness and suffering. Thus we should store as fewer seeds of non-virtue as possible in the alaya consciousness.

S 2011 / 3 / 13

坐在海邊, 感受海風, 迎接海潮。每一個波濤都離不開海 水, 波濤即海水, 海水成波濤; 每一個念頭都離不開光明 (佛性), 念頭即光明, 光明成念頭。 佛陀的愛, 超越國界, 超越種族, 超越一切界限。讓我們 一起再次為雲南(中國)和日本的災區人民祈禱佛菩薩, 誦經迴向, 超度亡靈......

Sit by the sea, feeling the wind and greeting the waves. Each wave is inseparable from the sea. The waves are the sea; the sea comes to be the waves. Each thought is inseparable from inner radiance (*Tathagatagarbha*). Thoughts are inner radiance; inner radiance comes to be thoughts.

Buddha's love transcends national borders, race and in fact all boundaries. Once again, for the victims of earthquake in Yunnan Province (China) and Japan, let us pray to Buddhas and bodhisattvas, dedicate the merit of reciting sutras, offer transition rituals and so forth.





S 2011 / 3 / 14

海,連著藍天,看不到山林人馬;心,連著虛空,找不著 喜怒哀樂。當我們的內心感到痛苦、憤怒或狂喜的時候, 若能在此探尋,也許能找到所有問題的終極答案。

Where the sea and the sky merge, no sign of mountains, trees, people or animals can be seen. Mind, joined with emptiness, finds neither positive nor negative emotions therein. When we experience pain, anger or ecstasy, revisit this point. Perhaps the ultimate answer to all questions lies right here.



每一次海潮都從海中漲、海中落;每一個念頭都從空中生、 空中滅。生滅不離空,空中無生滅。

Each time, tides rise from the sea, recede to the sea. Each thought arises and ceases from emptiness. Arising and ceasing are inseparable from emptiness, yet not found with emptiness.

S 2011 / 3 / 16

防輻射,念佛號,願世界人民都平平安安!

Please take prevention of radiation. Recite the Buddha's name. Wish everyone in the world peace and safety.

S 2011 / 3 / 17

愛,是無限的力量;愛,是人間的光明。因為有您,我們 才有了希望;因為有您,我們才有了溫暖。讓我們一起培 養愛心吧! Love is an infinite power and the light of the world. All because of love, we have hope and good-will. Let us cultivate love.

S 2011 / 3 / 18

在大災大難面前,時常會發現愛的偉大和愛的力量。這幾 天看到日本災情的一些細節報導時,好幾次都禁不住淚濕 眼眶,不是因為災難的痛苦,而是被愛心感動。愛是人類 的財富,佛陀的教義。衷心希望全人類都擁有愛心。

We often witness the magnificence and power of love when facing with a catastrophe. These past few days I read more reports on the post-earthquake condition in Japan and I couldn't help crying, not for the suffering there but being touched by the show of love in many instances. Love is the treasure of all humanity, and the essence of Buddhist doctrines. I sincerely hope that all the people in the world have love in the hearts.



愛,是菩提心的基礎。想學大乘佛法,必須先學會愛所有 生命。擁有愛,就擁有一切!

Love is the foundation of bodhicitta. To learn Mahayana Buddhism, one must learn to love all living things first. Owning love means owning everything.



想真愛一切生命,必須先懂得他們都曾經是我們的媽媽。

To genuinely love all living things, one must first understand that they have all been one's mother before.

S 2011 / 3 / 21

大海、藍天、內心,一個比一個廣闊、美麗、無礙、透明, 煩惱和痛苦都於透明中煙消雲散。



From the sea, the blue sky, to mind, it is getting progressively more spacious, more wonderful, more unbounded and clearer. All defilements and suffering vanish in the sheer clarity.

S 2011 / 3 / 22

椰子果,粗糙的果殼裡藏著美味的椰奶;阿賴耶,浮躁的 識蘊裡藏著光明的佛性。 喝椰奶,破果殼;見光明,斷識蘊。

Coconut with its coarse shell contains delicious coconut milk within. Alaya belonging to the unquiet aggregate of consciousness keeps luminous Buddha-nature concealed.

To drink coconut milk, break the shell. To see inner radiance, cease the aggregate of consciousness.



美國《新聞週刊》曾提出過一個問題:"金錢與幸福,哪 個更重要?"對所有人來說,這都是一個巨大的問號,我 們該如何回答呢?

Newsweek Magazine once asked a question, "Money or happiness, which one is more important?" This is a huge question for all of us. How should we reply?

Solution 2011 / 3 / 24

當我們的溫飽問題解決以後,活著的理由,是吃喝玩樂、 探索生命、提升心靈,還是別的什麼呢?在活著的時候, 我們有必要回答這個問題。

When the question of food and shelter is no longer an issue for us, what other things do we live for? Is it for the pleasure of the senses, the secrets of life, spiritual and mental progress, or something else? We need to answer this question while we are still alive.



對一位標準的大乘佛教徒來說,活著的理由,是一種愛。 愛的力量,使他們在任何痛苦下都活著、站立、前進,永 遠不為自己的痛苦而倒下。

For a proper Mahayana Buddhist, love is the reason for living. By the power of love, he or she can persevere in any difficulties, stand tall and keep pushing ahead, never be knocked down by his or her own suffering.

S 2011 / 3 / 26

愛因斯坦晚年在《科學與宗教》一書中說過:"科學沒有 宗教,是跛足的;宗教沒有科學,則是盲目的"。

Albert Einstein in his later years wrote this in his article *Science and Religion* : Science without religion is lame, religion without science is blind.



佛家的"愛"包括:一、慈悲。其中的"慈",是指衷心 希望所有眾生能擁有幸福和幸福的因緣;其中的"悲", 是指衷心希望所有眾生能遠離一切痛苦;二、愛心,也即 喜愛所有的生命。

The Buddhist definition of love comprises two elements. 1) Loving-kindness and compassion: Loving-kindness means to wish all sentient beings have happiness and the causes and conditions of happiness; compassion means to wish wholeheartedly all sentient beings be free from all suffering. 2) Benevolence: to love and care for all living things.

S 2011 / 3 / 28

當年佛陀是因為愛而誕生;因為愛而生存;因為愛而圓寂 的。我們學大乘佛教的人,也應該因為愛而活著。

Lord Buddha was born for love, lived for love and entered parinirvana for love. We, the students of Mahayana Buddhism, should also live for love of all sentient beings.



我們雖然不是因為愛而投生,但我們可以因為愛而活著, 也可以因為愛而死去。因此,這是一次多麼幸福、多麼有 意義的生命旅程啊!

We did not take rebirth for love, but we can live and die for love. It is for this reason that life becomes such a wonderful and meaningful journey.

S 2011 / 3 / 30

世上最完美、最無私的愛,是菩提心。它是地球人有史以 來最偉大的思想和情感!

The most perfect, most unselfish love in this world is bodhicitta. It is the greatest thought and passion ever found in human history.



從前,有幾個人一起乘一條牛皮船過河。快到河心時,船 隻因超載而即將沉沒。船夫告訴大家: "你們中若有會游 泳的,就跳下水去;如果都不會游泳,我就跳下去,你們 來划船。" 誰知全船的人都既不會游泳,也不會划船。於 此生死關頭,一位乘客想到:與其所有人都死,不如我一 個人死!於是毅然決然地跳入河中而死。這種死,是因為 愛而死的。這,就是愛的力量!

Once upon a time, a few people took a cowhide-covered boat to cross the river. When they approached the middle of the river, the boat was nearly sinking due to overload. The boatman said to them, "If any one of you can swim, jump now; if not, then I will jump and you can take over the rowing." It turned out that none of the passengers knew how to swim or row the boat. At this critical moment of life and



death, one passenger thought that rather one person die than all of them die. Then, without hesitation this person jumped right into the river and was drowned. This is to die out of love. Such is the power of love!

S 2011 / 4 / 1

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!

My master once told me that the only reason for us to live and what makes life worth living is to cultivate and give love. I have never forgotten these words and wish not to forget them in all future lives.



我從來沒有想過,要在下一次生命旅程中擁有任何名利才 華,真的沒有!但我時常希望,來世能擁有一份無私的大 愛。如果它能陪伴著我,則不管到宇宙的任何一個角落, 幸福與滿足都將始終與我同在!

I have never thought about having fame, wealth, or talent in the next life. Really, I have not. But I often wish I will have unconditional great love and compassion in future lives. If so, then wherever I end up in this universe, happiness and the sense of fulfillment will always be with me.

2011 / 4 / 3

我們應該以感恩的眼光來看待所有的生命,這是培養愛心 的第一步,這樣才能擁有無私的愛心。

As the first step to cultivating love, we should learn to feel grateful toward all sentient beings. Only through this practice can unselfish love be developed.



從佛陀的價值觀來說,最好的付出愛心,是給眾生指明解 脫的道路;其次,是救度眾生的生命;第三,是幫助窮人 等等。

From the Buddha's view on personal value, the best way to offer love is : first, to point out the path to liberation for sentient beings; second, to save lives; third, to help the poor and the needed.

S 2011 / 4 / 5

在如今這個文明的時代裡,為什麼那些最殘忍的菜仍然能 大行於世呢?是因為我們有錢,吃得起牠們;還是因為牠 們太軟弱,而無力反抗我們呢?

Why are some of the cruelest foods still so popular in the supposedly civilized age we are in today? Is it simply because we are rich enough to afford these delicacies, or those creatures are too weak and powerless to resist us?



作為平民百姓、凡夫俗子,我們很難對眾生做出什麼偉大 的貢獻。但以偉大的愛所奉獻的一切,哪怕僅有一點點, 也是很偉大的。因為這個世界最需要的是愛,而不是錢!

As ordinary people, we are hard put to make any great contribution to other beings. But any contribution made with love, albeit insignificant in magnitude, would be great contribution because what this world needs the most is love, not money.

S 2011 / 4 / 7

這個小孩兒叫非羅,在他二三歲的時候,可以非常清楚 地回憶他的前世。他的前世是叫李宗春的漢族道班工人, 因交通事故死於藏區後,1992年投生到附近的牧民家。 我在2003年時採訪過他和其他當事人,具體詳情見《前 世今生》(即橡樹林出版的《輪迴的故事》)。 This boy's name is Fei-luo. When he was around two to three years old, he could clearly remember his last life. He was called Li Zong-Chun in the last life, a Chinese road

maintenance worker who was killed in a traffic accident somewhere in Tibet. In 1992, he was reborn in a nomadic family near that area. I interviewed him and other related parties in 2003. Please refer to the book A Discourse on Cyclic Existence for details.



非羅 Fei-luo

🗩 2011 / 4 / 8

我們不要害怕死亡!死,是另一個生命旅程的起點,而不 是整個生命的結尾。到了這個時候,也有新的希望;即使 離去的人,也有機會重逢。這的確是一個樂觀、積極的人 生觀。

前世今生的視頻連結 http://t.cn/hBBYCM 非羅故事的連結 http://t.cn/hBBY3z

世上最可怕的不是死亡,而是投生。若投生到最邪惡或最 痛苦的生命當中,其後果是非常可怕的!因此,我們現在 就必須做好準備,就像買保險一樣。

We should not be afraid of death. Death is the beginning of another life's journey, not the end of everything in life. There is still hope at the time of death; even those who have gone may still be reunited again. What an optimistic and proactive view on life this is!



The link to the documentary Cyclic Existence http://t.cn/hBBYCM

The link to Fei-luo's story http://t.cn/hBBY3z

The most fearful thing in the world is not death, but rebirth. If one were to be reborn in the most evil or most miserable realm, the consequence would be quite unbearable. For this reason, we need to be well prepared now for the future, not unlike buying insurance to safeguard the coming days.





這個小孩兒叫唐科,生於 1989年。他剛會說話的時候,就 給母親說:我是你的姑姑。他母親的姑姑叫冬摩措,1988 年的藏曆 4 月 15 日,因結紮手術失敗,而於某醫院去世。 唐科不但對冬摩措生前的很多生活細節記得清清楚楚,而 且也將冬摩措兒子當作自己的兒子,把自己的母親當作侄 女,此事當地人都知道。2003年,我專門對此事做過詳細 調查,具體詳情,見《前世今生》。 唐科故事的連結 http://t.cn/h5gX1f

This boy is called Tang-ke who was born in 1989. When he was just old enough to talk, he said to his mother, "I am your aunt." His mother's aunt, Domotsok, died in a hospital from a failed surgery to tie her tubes on the 15th of the fourth month of the Tibetan calendar in 1988.

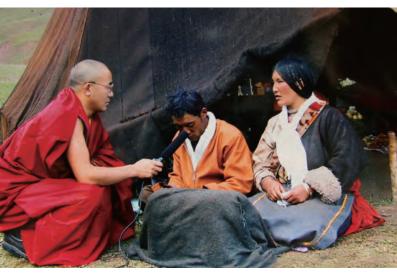
Tang-ke not only can remember clearly the details of Domotsok's daily life before she died but also treats Domotsok's son as his own son and his own mother as his niece. The



locals all know about this. In 2003, I conducted quite a careful investigation into this story, details of which are given in the book *A Discourse on Cyclic Existence*. The link to Tang-ke's story http://t.cn/h5gX1f



唐科 Tang-ke



唐科的父母 Tang-ke's parents.

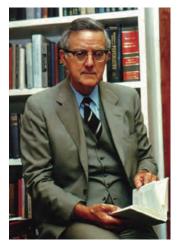




能回憶前世的小孩兒, 全球都有。美國維吉尼 亞大學的教授史蒂文生

(1918 ~ 2007)博士在 40 多年中,以非常客觀 和謹慎的態度,研究了近 3,000 個轉世案例,寫了 九本關於輪迴的書。

Children with memories of past lives can be found in many places in the world.



Dr. Ian Stevenson (1918 \sim 2007), professor of the University of Virginia, studied 3,000 cases of reincarnation in 40 years with an objective and prudent attitude and wrote nine books on the same subject.



如果沒有來世,則所有的努力,都只能為了今生,而不能 有別的生命追求;離世的親人,永遠無法重逢;一切奮鬥 與拼搏,都只能因為死亡而嘎然結束。這是多麼絕望、悲 觀、消極的人生觀啊!

再過一個小時,就是日本巨大地震和海嘯發生的時候了。 為了兩萬多亡靈的解脫,希望所有看我微博的佛教徒,都 能以菩提心念誦 100 遍"嗡嘛呢叭美吽"!

昨天,我的家鄉爐霍也發生了 5.3 級地震,雖然沒有人員 傷亡,但很多人,包括我們學校的 500 多名學生都只能露 宿室外。

If there were no future life, all endeavors would be done for this life alone; no other option in life would be available and no reunion with loved ones possible. All the strivings and life's battles must end suddenly with death, no matter what. How passive, hopeless and pessimistic this view on life is!

In another hour, it will be the time that Japan's devastating earthquake and tsunami hit. For the emancipation of the more than 20,000 dead, I would like to ask all Buddhist readers of this blog to recite 100 times the six-word mantra of Avalokiteshvara.

Yesterday, a 5.3 magnitude earthquake struck my home town Luhuo County, Sichuan Province, China. Although no one was injured, many people including 500 students of our primary school had to sleep overnight on open ground.





還有一種非常奇特的生命現象是,在能回憶前世的很多小 孩兒身上,有前世留下的疤痕。比如:前世死於槍殺的, 今生身上有子彈進出的傷痕等等。史蒂文生收集了 200 多 個類似案例的照片、X光片等資料。幾年前我在四川省阿 垻縣也發現了此種案例,並在《慧燈之光》當中提到過。

There is a very unusual phenomenon of life, that is, scars made by wounds suffered in past lives are often found on many children who can remember their past lives. For example, someone killed by a gunshot in the past life is left with a bullet mark on the body of this life. Dr. Ian Stevenson collected photos, x-rays and other data on more than 200 such cases. I also found a similar case a few years ago in Aba County, Sichuan Province, China and mentioned it in the book *Wisdom Light Series*.





成千上萬個從死亡邊緣搶救回來的人,曾感受過自己從空 中或旁邊看到自己的身體躺在病床上,醫生正在搶救的情 景。他們可以把這些過程描述得一清二楚。雷蒙‧穆迪博 士研究了150多個案例。2000年,我也曾調查過兩個有此 類經歷的人。這都說明,意識是可以脫離肉體的。詳情見 《前世今生》。

Thousands of people saved from the edge of death have had the experience of seeing themselves, either from above or from the side, lie on the bed while doctors were trying to save them. They could describe the scene precisely. Dr. Raymond Moody has studied more than 150 such cases. I personally also checked two persons with similar experience in 2000. All these just point to one thing: consciousness can separate from the physical body. Please refer to my book *A Discourse on Cyclic Existence* for more details.



今天是玉樹地震一周年的紀念日。一年前的今天,數千名 同胞不幸被死神帶走。希望大家能在這個特殊的日子裡, 為他們祈禱、誦經、念佛。謝謝!

Today is the one year anniversary of the earthquake in Yushu, Qinghai Province, China. Thousands of our compatriots died one year ago on this day. Please recite prayers, mantras and sutras on their behalf for this special occasion. Thank you.

S 2011 / 4 / 15

在人類歷史上,不斷發生過不借助任何幫助,天生便能回 憶前世,以及二十世紀發現的瀕死經驗、以催眠術回憶前 世等事例,這一切的結果,都與《西藏度亡經》等佛經內 容不謀而合。所以,我們似乎沒有任何理由否定生命輪迴 的存在。



Throughout human history, there had always been cases of people who could naturally remember their past lives without relying on any external assistance. These, the near-death experiences discovered in the 20th century and examples of past life regression therapy are all consistent with the descriptions of some Buddhist scriptures such as *Tibetan Book of the Dead* (*Bardo Thodol*). Presently, we don't seem to have any reason to refute the fact of cyclic existence.

S 2011 / 4 / 16

在當今時代,人類對待動物的態度,是非常不公乃至殘忍 的。動物也是生命,所有生命都是平等的。我們應該學會 愛護一切生命,希望大家都能從我做起。

Nowadays, animals are treated very unfairly, even cruelly, by humans. Animals are lives too, and all lives are equal. We should learn to care for all living things, starting from you and me now.



動物也有苦樂之感、喜哀之情,人類沒有資格侵犯牠們的 生存權。我們的欲望,是許多生命的災難。我們應該顧念 飯桌上那些生命的感受。

Animals can feel pain and happiness like we do. We humans have no right to violate their right to live. Our desires are many living beings' disasters. We should care about how those lives ended up on our dining table feel.

S 2011 / 4 / 18

當我們把一條條氣息尚存、垂死掙扎的無辜生命放在餐桌上, 喜笑顏開地放入口中嚼碎吞下的時候, 為什麼沒有一 絲顧忌、沒有些許犯罪感呢? 難道人類真的與猛獸一樣無 知且殘暴嗎? When we place those dying, innocent creatures on the dining table, put into mouth to chew and swallow them, why do we have no qualms or guilty conscience about it? Are men really as ignorant and cruel as the beasts?

S 2011 / 4 / 19

如果認為:為了自己的一些蠅頭小利,而隨心所欲地殘殺 動物的行為是合理的,是可以接受的。這必將遭致人類之 間的相互殘殺與戰爭!

If to kill animals casually for one's own petty needs is deemed a reasonable and acceptable behavior, it will surely cause merciless killings among men and wars.



如果人類可以侵犯動物的生存 權,為什麼人類中的強者不可 以侵犯弱者呢?只是因為被侵 犯者是人類嗎?

這是某屠宰場拍攝的宰牛現



場。因為我們的口腹之欲,給其他生命造成了巨大的悲慘 與傷害。沒有人吃,就沒有人殺。人類必須反省殘殺動物 的罪惡。

If humans can violate animals' right to live, why can't the stronger men assail the weaker guys, simply because the assailed are humans?

This photo was taken at a slaughterhouse. Just to fill our stomachs, we cause tremendous miseries and great harm to other creatures. If no one eats meat, no one will kill animals for their flesh. Man must reflect on the evil of such killings.



我向大家推薦一本書和一張 DVD 視頻:分別是澳洲人彼 得·辛格寫的《動物解放》(電子書免費下載連結 http:// t.cn/hdtvuP),與《地球公民》(線上觀看連結 http://t.cn/ hdtvuh)

I'd like to recommend a book and a documentary to you: Animal Liberation written by Australian philosopher Peter Singer, and Earthlings (2005).





膽敢吃下殘忍菜餚的人啊!如果說你不相信善惡因果,這 無可非議;如果說你不相信今生來世,那也可以認同。但 餐桌上那些無辜生命的痛苦,卻是不爭的事實啊!為什麼 你不能想想呢?!

今天是世界地球日。如果要愛護地球,首先應控制人類自 己的欲望,少欲知足,否則一切努力都是表面而且無力 的。

Those who dare to eat cruel food may say that they don't believe in karma and next life. That is at least understandable. But the pain felt by the creatures now lying on the dining table is after all an indisputable fact. Why can't you think about that for a moment?

Today is Earth Day. To protect the Earth, humans should first control their desires and learn to be content with less. Otherwise, all efforts will just be mere formality and made to no avail.





幾年前的一個夏天,我在某縣城的一個小型私人屠宰場親 眼目睹了五頭牛的悲慘命運:其中兩頭牛已經被宰殺,工 人們正在扒皮割肉,三頭牛在旁邊看著他們的一舉一動, 嚇得不知所措。其中一頭牛更是嚇得渾身顫抖、眼淚直流。 起初我以為牠是因為有眼病而流淚,靠近仔細觀察,發現 牠眼睛沒有任何問題,就是害怕成這樣的啊!我立即買下 來放生了。

One summer a few years ago, in a small town, I saw the sad fate of five yaks in a small private slaughterhouse. Two of them had been killed and the butchers were cutting them up, separating the flesh from the skin. The other three were standing by the side, looking and terrified by the men's actions; one was trembling hard with tears. Initially, I thought the tears were due to problem with the eyes. But on closer look, I found the eyes were all right. It was just sheer fright! Right away, I bought the yaks and released them.



朋友們!我們不吃殘忍菜餚,不嚼鮮活生靈,不虐待動物, 盡力愛護所有生命。感謝大家的支持!

Friends, let's not eat dishes of cruelty, chow down on living creatures and abuse animals. Instead, love all living things. Thank you for your support.



吃素既是愛護生命、愛護地球,同時也是愛護自己。佛陀 為我們推薦的最佳食物——素食,是現代人最理想的選擇!

Being vegetarian is caring for lives, the Earth and the self. Vegetarian diet, recommended by the Buddha himself, is the best choice for modern-day people.

S 2011 / 4 / 26

吃素能增長慈悲心, 令性格調柔, 有利於其他生命, 同 時還能美容強身; 肉食不但增長嗔恨心, 令脾氣暴躁, 有害於其他生命,還會令面部爭獰,並引起各種疾病。 這些結論的來源,既有佛陀的教證,也有科學的資料。

Being vegetarian can increase loving-kindness and compassion, soften one's personality, benefit other beings and at the same time help one look better and feel healthier. Meateating not only exacerbates anger and hard temper, hurts other beings but also makes one look menacing and causes various illnesses. These conclusions come from the Buddha's teachings as well as scientific data.

S 2011 / 4 / 27

我認為素食者所產生性情上的改變和淨化,對人類都有相當好的利益,所以素食對人類很吉祥。一愛因斯坦

It is my view that the vegetarian manner of living by its purely physical effect on the human temperament would most beneficially influence the lot of mankind. – *Albert Einstein*



無論是任何時期、任何地方,我都不認為肉食對我們來說 是有必要的。—*甘地,印度國父*

I have never thought at any time or place that meat eating is necessary for us. – *Mahatma Gandhi*

S 2011 / 4 / 29

我再給大家推薦幾本書,我們真的需要好好讀一讀這些書。 《素食有理》、《原來吃素最健康》、《地球也是它們的》、 《是肉七分毒》、《新世紀飲食》(此二本書未有英譯)、 《向肉食說 NO》、《中國健康調查報告》(柯林·坎貝爾)。

I'd like to recommend a few more books to read. We should really treat these readings seriously. They are *Vegetarian Is An Action of Love, Total Health, We Share The Earth Together, Say NO to Meat, The China Study* (T. Colin Campbell).





佛教既不是唯物論,也不是唯心論。如果一定要給佛教取 一個類似的名稱,那應該叫做唯幻論。

Buddhism is neither materialism nor idealism. If we insist on classifying Buddhism, then perhaps it should be called illusionism.



為什麼說佛教是唯幻論呢?因為從佛教的觀點來看,這個 世界唯一的存在形式,只是一個幻相而已。從來就不存在 真實的物質和精神。

Why do we say Buddhism is a kind of illusionism? It is because from the Buddhist point of view, the only form of existence that this world displays is nothing but illusion. No real physical or mental phenomena have ever existed.



假如我們看到一個磚頭,那也完全是一個幻相。因為我們 看到的,只是一個靜止的磚頭,而世界上卻根本沒有一個 靜止的磚頭存在。靜止的磚頭從何而來呢?就是由我們的 眼睛產生了一個幻相而已。

If we see a brick with our own eyes, it is still just an illusion because what we see is only a motionless brick. But there does not exist anywhere in the world a piece of brick that is motionless. Then where does the unmoving brick come from? It is but an illusion produced from our eyes.

2011 / 5 / 3

我們活在一個完全以幻相構成的世界裡,當我們的內心執 著這個世界的時候,它顯得非常真實。關於這一點,大家 看看《駭客帝國》這部電影就能略知一二。

We are living in a world made completely of illusions. However, when mind is attached to all the phenomena of the world, this world appears very real. You may find a thing or two about this point in the film "The Matrix".



我們生活中的所有痛苦,跟任何鬼神都沒有關係,一切都 來自於我們自己的執著。

All suffering in life are due to our own attachment, not the intentions of any deities or ghosts.

S 2011 / 5 / 5

我們越在乎一個人或一件事,他越會給我們帶來痛苦。 因此,對任何人或事都不能太在乎,都要留下足夠迴旋 的餘地。

The more we care about a person, an object, or anything for that matter, the more suffering we will bear as a result. Therefore, we should not place too much attention on any one person or thing; must leave enough room for manoeuvre.



雖然不在乎一切,對我們來說非常難,但任何事物都有好 的一面和壞的一面。多想好的一面,就捨不得;多想壞的 一面,就不在乎。

It is very difficult for us not to feel attached to anything, but everything has two sides, good and bad. To dwell more often on the good side of things would make one unwilling to part with anything. On the other hand, one couldn't care less if everything is gone when more attention has been placed on the negative side of things.

S 2011 / 5 / 7

越執著或越在乎的東西失去的時候,越會感到苦不堪忍。 佛教把這種痛苦稱為變苦,其根源,就是執著。



The more one treasures or is attached to something, the more unbearable the suffering will be when that thing is lost. In Buddhism, this is called suffering due to change, the source of which is attachment.

S 2011 / 5 / 8

今天是母親節。因為天下所有的生命,都像我們自己的母親一樣追求幸福、拒絕痛苦,所以,我們應該從今以後不 殺害任何眾生,儘量為眾生的幸福而奮鬥。

Today is Mother's Day. Because all living things in the world want happiness and reject suffering, just like our mothers do, we should not kill any sentient beings from now on but fight for their welfare as best we can.

61



這個湖裡曾出現過一個 像傳說中的美人魚一樣 的怪物。目睹者去年告 訴我:他正在湖邊放學 校的牛,忽然湖中響起 一陣巨大的聲響,只見



湖中心噴出四五米高的水柱。水柱漸漸靠近湖邊,到了離 他不遠的地方時,他發現水柱下方是一個怪物,上半身像 個女人,有著長長的頭髮……牛兒們看到此等景象,都嚇 得四處亂跑。怪物一直看著他,當它潛入水中時,黑油油 的長頭髮都浮在水面上……憑我對目擊者的瞭解,相信他 決不會對我撒謊。

Once a mermaid-like creature appeared in this lake. A witness told me last year that as he was tending the school's yaks by the lake, suddenly a huge sound came from the lake along with water spewed to 4-5 meters high. This column of water moved slowly to the lakeside, not too far from him. At

that moment, he saw under the water column a creature with upper body like that of a woman, long hair … The yaks were greatly stirred by the scene and scattered around in panic. The creature kept staring at him. When it dived into water, its long black hair could be seen floating on the surface of the water … Based on what I know about the witness, I believe he didn't lie to me.

S 2011 / 5 / 10

所有世事都是靠不住的,不值得過度地執著和投入。我們 應該給自己留點兒時間和空間,用以提升自己的心靈。這 對我們來說,是最需要的。

Nothing in the world remains unchanged or reliable. So, there is no point in being overly attached or committed. Instead, we should leave some time and space to advance our minds. This is what we really need the most.



我們地球人,是一個龐大的啃老族群體。大家都貪得無厭、 不擇手段,拼命地掠奪地球老媽幾十億年積攢下來的所有 積蓄。我們的欲望,致使老媽變得一年比一年貧困。

Humans form a huge group of NEETs on Earth. All of us are greedily grabbing a piece of Mother Earth's savings for the past billions of years with every means we can find. Our insatiable desires are making Mother Earth poorer by the year.

S 2011 / 5 / 12

當我們發現地球老媽變得極度貧困,根本無法滿足我們的 貪心之後,萬般無奈之際,我們的要求也只能變得很低—— 一口新鮮的空氣,一杯純淨的清水,一片無污染的土壤而 已,但那時我們會發現,這些早已是高檔的奢侈品了,老 媽根本無法為我們提供。這,就是瘋狂啃老族的未來。

When we discover that Mother Earth has become extremely poor and she can no longer provide for our greedy demands, we have to lower our expectations, however unwillingly, to the bare minimum—a breath of fresh air, a glass of clean water, or a piece of unpolluted soil. The day will come when we discover that even these are luxuries that Mother Earth can't afford to provide. Such will be the future for the eco-NEETs.

S 2011 / 5 / 13

雖然現在的食品非常豐富,但可以放心食用的卻越來越 少。如何改變這一現狀呢?最根本的改變,只能從心開始, 其餘都是表面工程。若能在每個人的心中,都樹立起道德 意識和因果觀念,一切不良現象都將全然改觀,因此,普 及傳統文化與佛教精神勢在必行。

Now there are plenty of food around, but less and less food is safe to eat. How can this be changed? The fundamental change must start from the heart; anything else would just be superficial. In fact, all negative phenomena will be changed completely if morality and the idea of causality can be instilled into everybody's mind. Therefore, it is imperative to propagate the values of traditional culture and the essence of Buddhism.



我們活在一個極其不 安全的世界裡,隨 有可能遇到死亡或 疾病的襲擊,所以不 能盲目樂觀,要有危 機意識,儘量時時刻 刻訓練、強化自己的 心靈。

昨天下午,我抽空到 我們的學校去看望了 老師和學生們。學 校很偏僻,從昨天下 午到今天下午都沒有 雷、沒有手機信號。





我參加了學生們背誦考試的監考,他們背得非常好,我高 興地給大家發了帶去的糖果和筆。



We are living in an extremely unsafe world. Death or sickness can strike at any time. So don't be blindly optimistic. Keep a sense of urgency and constantly train the mind to be stronger.

Yesterday afternoon, I took some time to go to our primary school to see the teachers and students. There was no electricity from yesterday afternoon to this afternoon and no mobile phone signal as the school is in a quite remote area. I attended the students' recitation test as one of the invigilators. They did very well and I was glad to distribute to them the candies and the pens I brought with me.





如果大家都深信善惡因果,就決不會出現地溝油、毒奶粉、 一滴香之類的有害食品。可惜現在既沒人講因果,也沒人 聽聞或相信因果!

If all were to believe in the infallible law of karma, there would not be any harmful foods around, such as illegal cooking oil, tainted milk powder, various unapproved food additives, etc. Unfortunately, causality is not in fashion nowadays; no one likes to talk about it, hear about it or believe in it.

🗩 2011 / 5 / 16



昨天從外地又回到了自 己的小木屋。一切都變 得格外單純。其實,人 沒有那些複雜的用品和 設備,也完全可以過十 分舒適的生活。在這 裡,我感到離天很近, 離佛陀更近。 Once again, I came back to my wooden cottage yesterday. Everything becomes very simple here. In fact, it is totally possible to live very comfortably without all those complicated gadgets or installations. Here, I feel close to the sky and closer to the Buddha.





我很喜歡看到高 原的藍天,因為 它是真正的純潔 和廣闊;我很喜歡 見到內心的光明, 因為它是真正的 我自己。

I like to look at the blue sky here on the plateau because it is truly pure and spacious. I like to see the inner radiance of mind because it is my true self.



每個人內心的本性,就像這萬里無雲的高原天空一樣通透 而純潔。這裡沒有煩惱、沒有痛苦。既是所有生命的源頭, 也是所有生命的終極歸宿。

The nature of mind is like the cloudless sky of the plateau here, completely clear and utterly pure without any defilement or suffering. It is the source and the ultimate destination of all lives.

S 2011 / 5 / 19

天下唯一最珍貴的,就是生命。我們在任何時候、任何情況下,都要珍惜自己的生命。只要有生命的存在,一切都可以改變。擁有人的生命很不容易,請珍愛吧!

The single most precious thing in the world is life. One should treasure one's own life at any time and under any circumstances. Change is possible as long as there is life. Since it is not easy at all to have a human life, do cherish it.



佛教既不是有神論,也不是無神論。因為它既不承認其 他宗教所說的有神觀點,也不承認唯物主義所說的無神 觀點。

Buddhism is neither theism nor atheism, because it does not recognize the notion of existent gods like some other religions do, or the none-existence of any gods as proposed by materialism.

S 2011 / 5 / 21

地球上第一次畫出經緯線的人,並不是亞歷山大隨軍地理 學家尼爾庫斯,而是釋迦牟尼佛。他在地球上畫了 360 條 經線和 6 條緯線,比尼爾庫斯早了幾百年。因此,地球經 緯線的創始人是佛陀。

The first person who drew the meridians and the parallels was not Nearchus, one of the officers of Alexander the Great, but Buddha Sakyamuni who drew 360 meridians and 6 parallels hundreds of years earlier than Nearchus did. Therefore, the originator of longitude and latitude is the Buddha.



自己不願接受的事情,千萬不要強加給其他生命。這是 印藏漢三地聖者們的古老教言。作為現代人,我們必須 重新思考並遵守這一古訓。

Don't do unto others what you wouldn't want done to yourself. This is a time-honored advice from the sages of India, Tibet and China. People today ought to review and abide by it.

S 2011 / 5 / 23

這是我的家鄉爐霍縣的卡沙湖。小時候經常在湖邊玩耍, 在湖裡游泳。那時候也懵懵懂懂的,不知道人為什麼活 著。後來終於找到了人生的目標,有機會接受佛陀的教 育。現在覺得很幸福。對每個人來說,找到正確的人生 目標比什麼都重要。

In my home town, Luhuo County, there is a Casa Lake. When I was a little boy, I often played by the lakeside and swam there. I was too young to know at that time what people live for, but eventually I found the purpose of life and the chance to receive a Buddhist education. Now I'm very happy. For every individual, there is nothing more important than finding the right purpose of life.

S 2011 / 5 / 24

這個世界上有兩種貧窮:一是物質的缺乏;二是精神的 空虛。兩種貧窮一樣給人帶來痛苦。而金錢只能解決第 一種痛苦,解決第二種痛苦的方法,只有另外尋找。

There are two kinds of poorness in the world: first, a lack of material possessions; second, deficiency in spiritual fulfillment. Both are capable of causing suffering. Money can only solve the first kind of poverty. As for the second, we have to look for other solution.



人類只不過是地球上的一群過客而已,客人應該遵守客 棧的規矩,沒有資格踐踏其他客人的生命。

Humans are but guests of the Earth. As guests normally should abide by the rules of the host, humans are by no means in any position to trample the lives of other guests.





在《時輪金剛》裡,全球的陸地和海洋被均分為東南西 北四大洲,每一洲再分為左中右三洲,三洲各劃30條經 線,也即每一大洲有90條經線,四大洲共有360條經線。 各洲從南到北,又劃了6條緯線。佛教是深廣莫測、博 大精深的文化,根本不是單純的信仰與普通的宗教。

In the *Kalachakra Tantra*, the world's land and oceans were divided into four big continents in the four directions. Each big continent was subdivided into three smaller continents on the left, right and in the middle. There were 30 meridians drawn for each smaller continent, which amounted to 90 such lines for each big continent. So, four big continents had a total of 360 lines of longitude. Furthermore, six circles of latitude were drawn from the south to the north. Buddhism is in fact an immensely broad and profound cultural system, not merely a simple belief or an ordinary religion.





的一草一木都對我恩重如山,我永遠也無法報答。所以, 雖然我的上師已經不在這裡了,但我仍然不願離開且深 深眷戀。

This is Larong where I have spent 26 years. When I realized I had made a little progress in training the mind, I was grateful to even the trees around here; a kindness so great that I can never reciprocate. Even though my master is no longer here, I am still reluctant to leave and feel much attached to this place.





藏曆是根據《時輪金剛》計算的。其曆書中有時多一日 或少一日,比如,出現兩個初八或沒有初八等等,都是 依據月球在軌道上運行速度的變化而得出的結論。月球 到近地點時速度快,短時間即能走完預定路程,所以少 一日。到遠地點時速度慢,故多一日,這是非常科學的。 因此,《新華詞典》對藏曆的解釋完全錯了。

The Tibetan calendar is calculated based on *Kalachakra Tantra*. Certain months of this calendar sometimes have one day more, other times one day less. For example, there may be two 8th day in a month or none at all. The variations result from the different speed of Moon's orbit. As the Moon moves faster when it is at perigee, it takes shorter time to complete the designated orbit and hence one day less. Conversely, when it is at apogee, there will be one day more in a month. The rationale is all scientific. Therefore, the explanation of Tibetan calendar given by the *Xinhua Zidian* (New China Dictionary) is totally wrong.



我們生活在這個世界上,有痛苦也有幸福,這證明我們 還活著。痛苦是自己的惡報,不要抱怨別人;幸福是自 己的善報,應當好好珍惜,儘量分享。這是我對佛法的 理解。

To experience happiness and suffering in this world serves as proof that we are still alive. Suffering is the effect of one's own evil karma; don't blame others. Happiness is the effect of one's own virtuous karma; cherish and share with others as much as possible. This is how I understand Buddha-dharma.

S 2011 / 5 / 30

人類來到了這個世界,這裡是我們臨時租用的家園,租 用的付費不應該是破壞,而應該是愛護。像很多其他生 命一樣靜悄悄地離去吧!



We humans ought to view ourselves as the temporary tenants of this world. The rental we pay should not be destruction but protection of the Earth. Let's leave this world quietly like other living beings, causing no undue disturbance.

S 2011 / 5 / 31

佛陀向來都在教我們樹立高遠的目標和高尚的人品,但 急功近利的一些人卻誤以為佛教是消極的。這都是因為 立足點的高低不一,所以視野範圍的遠近寬窄也不一樣 所導致的。

The Buddha had always taught us to stand high and aim far with regard to our aspirations and moral standing. However, the same advice has given those who are eager for quick success and instant benefit reason to accuse Buddhism of being passive. The discrepancy in interpretation is a matter of height and vision, i.e., how high one stands determines how far and wide one can see.



今天陪我們學校的孩子們過六一兒童節。看到節日的食物 很豐盛,不由得想起自己讀小學時的一次兒童節:我們 四五十個學生過節的食品,只有兩斤很普通的水果糖,而 且要到五公里以外的區學校去領取。

老師把領糖的任務交給了我,同學們都在學校巴巴地等著 我的歸來。當我來回步行十公里回到學校時,已經是中午 了。我到現在還很後悔,因為自己在路上偷吃了兩三顆糖。

Today, I spent Children's Day with the students in our elementary school. Seeing the abundant food prepared for the festival brought back memory of another Children's Day in my childhood. There were about 50 of us. What we had for the festive day was only one kilogram of very ordinary candies, but we had to get them from the district school which was five kilometers away. The teacher assigned me to get the candies and my schoolmates were all waiting earnestly for my return. By the time I came back to school after walking 10 kilometers, it was already noon. While on the way back, I helped myself to a couple of candies. I regret until this day for my action then.



凡是為了眾生當下或未來感受幸福而做的任何一件事,都 是善業;凡是為了眾生當下或未來感受痛苦而做的任何一 件事,都是惡業。這是我對大乘佛法裡的"善惡"的理解。

Virtuous action is deemed anything done for the present and future happiness of sentient beings. Conversely, anything done for the present and future suffering of sentient beings would be considered non-virtuous action. This is my understanding of virtue and non-virtue defined by Mahayana Buddhism.

S 2011 / 6 / 3

雖然平時我們感到有不少人關心和喜歡自己,但只有當我 們破產了、下台了或人老珠黃了的時候,才真正能考驗出 誰是真正關心和喜歡自己的人。

Normally we may feel that quite a few people like or care about us. But those who really do will eventually surface when we turn poor, powerless or old.



從現在開始,我們應該下決心每天做一件以上的好事。早 晨起床時,在床上策劃;晚上睡覺前,在床上總結,這樣 每天的生命都有意義了。

From now on, we should resolve to do more than one virtuous actions per day. We can do the planning for the day after waking up and a summary of the day's activities before going to bed. Life will be made meaningful this way.

S 2011 / 6 / 5

如果想瞭解大乘佛法的精神,請閱讀《入菩薩行論》。學 修此論後,一定會讓我們的生活變得充實、安樂,這種幸 福金錢無法買到。可惜相當多的佛教徒卻對此論不太重視, 甚至一無所知,這實在令人遺憾。

Please read *The Way of the Bodhisattva* if one wishes to know the spirit of Mahayana Buddhism. Our lives will be made richer, happier and more peaceful by learning and adhering to its teachings. Such joy cannot be bought with money. Regretfully, quite a lot of Buddhists do not value this treatise highly enough; some even know nothing about it. What a pity!

S 2011 / 6 / 6

大乘佛法的精神,是無自私、無條件地為所有眾生服務。 真正的大乘修行人,被稱為菩薩。菩薩在某種程度上是眾 生的服務員。所以,佛法與封建迷信完全是兩回事兒,我 們應該劃分清楚。

The spirit of Mahayana Buddhism is to serve all sentient beings unselfishly and unconditionally. As the term "bodhisattva" denotes a true Mahayana practitioner, a bodhisattva to a certain extent can be deemed a servant of sentient beings. Therefore, Buddhism and the medieval feudalism or superstitions have nothing at all in common. We should be clear about this.

S 2011 / 6 / 7

大家都在追求幸福,但幸福的基礎是什麼我們知道嗎?所 有的幸福,都建立在滿足感之上。想擁有幸福,就要學會 滿足。

We are all in pursuit of happiness. But do we know what constitutes the basis of happiness? All happiness must rest on a sense of satisfaction. In order to be happy, one must learn to appreciate contentment.



曾經有一位修行人。在某一天,他徹底地證悟而解脫了。 他非常感激佛陀,很想報答佛恩,但用什麼方法最好呢? 他想了很久,之後意識到: "佛陀尚未成佛時,放棄一 切刻苦修行,就是為了利益眾生。這應該是他最想要的, 也是最佳的報恩方式。"之後,他將一生都奉獻於教育 眾生的事業當中。由此可見,為眾生服務是報答佛恩的 最佳方式。

Once there was a practitioner who finally attained the ultimate liberation one day. Out of gratitude to the Buddha, he tried to find the best way to repay this great kindness. Having thought for a long time, he came to this realization: Before attaining enlightenment, the Buddha gave up everything in the world to practice Dharma in extreme hardship. His sole intention was to benefit sentient beings, which must have been what he wished the most and also the best way to requite kindness. Subsequently, this practitioner gave his whole life to teaching other beings, as the Buddha did. The story shows that the best way to reciprocate Buddha's kindness is none other than serving and benefiting other beings. 從明天(藏曆四月初八)開始,請大家在七天內,與我們 一起盡力念誦金剛薩埵心咒(喻班雜爾薩埵吽),以懺悔 自他一切眾生的罪業。本月(藏曆四月)的初七(今日), 是佛誕日;十五(6月15日)是佛成道日與涅槃日。在此 期間做任何善事,功德都將乘十億倍地增上。

From tomorrow (the 8th day of the fourth month on the Tibetan calendar) on to the next seven days, please join us in reciting Vajrasattva's heart mantra (short version) to repent each one's own and all other sentient beings' unwholesome actions. Within this month (the fourth on the Tibetan calendar), the 7th, which is today, is the Buddha's birthday; the 15th (June 15) the day of Buddha's attainment of enlightenment and entering parinirvana. The merit engendered from any virtuous actions undertaken during this period will increase one-billion-fold.



如果以物欲為幸福,則物欲給我們帶來的痛苦一定會遠遠 超過它所帶來的幸福,我們必須明白這一規律。

If desire for material fulfillment is viewed as happiness itself, we will end up suffering much more than being made happy by it. Be sure to know this golden rule.



《入菩薩行論》中說:除了直接或間接地利益眾生的工作以外,不做其他的事情。這是大乘佛教徒的行為標準。

It is stated in *The Way of the Bodhisattva* that other than the commitment to directly or indirectly benefit sentient beings, one should not do anything else. This is the standard for the conduct of Mahayana Buddhists.



S 2011 / 6 / 11

二十一世紀的人最需要的,不是物質,而是真情和關愛。 大乘佛法恰恰是教我們培養真情和關愛的理論和方法。

What people of the 21th century need the most is not material things but true love and solicitude. And this is exactly what Mahayana teachings are about—to teach the view and the methods of cultivating true love and solicitude.

S 2011 / 6 / 12

任何東西用久了,都會因失去新鮮感而心煩,同時又渴望 擁有新的東西。所以,物質永遠無法滿足人類的欲望。

One tends to become annoyed with old stuff that has lost its novelty after being used for some time and long for something new instead. That is why material things can never satisfy human desires for long.



一切自由都是幸福的,所有不自由皆是痛苦的。為了獲得 絕對的自由,而決定摧毀自己的全部煩惱,這就是小乘佛 教的發心。

All manner of freedom denotes happiness. No freedom, under any circumstances, means suffering. In order to have absolute freedom, one resolves to destroy all of one's defilements. This is the aspiration of the Lesser Vehicle of Buddhism.

S 2011 / 6 / 14

既懂科學知識,又有佛教修證的人,叫做"二十一世紀的 佛教徒"。他們是這個時代最幸運的人群,應該好好珍惜。 明天(6月15日,藏曆4月15),是佛教的雙重節日。晚 上2:22分至6:02分(6月16日淩晨,藏曆仍為4月15日) 之間,又是月全食。請大家於此期間多做善事:持戒、念佛、 放生、聞法、修心等等。據佛經記載:月食時做任何善法, 功德都會增加七千萬倍。比如:念一句佛號的功德,就等 於平時念七千萬遍佛號的功德。 Those who have acquired certain knowledge in science and also attained some realization in Buddhist practice are to be called "Buddhists of the 21th century." They are the most fortunate group of people of our times, who ought to cherish and make good use of their luck.

Tomorrow June 15 (the15th of the fourth month on the Tibetan calendar) is a double auspicious day for the Buddhists. In addition, there will be a total lunar eclipse in the early hours of June 16 from 2:22 a.m. to 6:02 a.m. Please endeavor as much as you can to do virtuous actions during this period. Actions like observing the vows, reciting mantras, practicing mind training, listening to teachings, releasing living beings, etc. are all recommended. According to the scriptures, the merit resulting from virtuous actions done during the time of total lunar eclipse will increase by 70 million times. That is, the merit of reciting the Buddha's name once during this period will equal to that of reciting the same for 70 million times in ordinary days.



佛教的核心價值,在於戒定慧和聞思修。想學正法的人, 就要持修戒定慧,厲力聞思修,萬萬不可捨本逐末。

The core value of Buddhism lies in accomplishing the threefold training (virtue, mind, wisdom) and following the three steps (hear, ponder, meditate) to learning the teachings. Anyone who aims for the true Dharma must practice the threefold training and undertake the three steps assiduously. No shortcuts!

S 2011 / 6 / 16

佛陀勸誡我們,要戰勝自己的煩惱。世上有無數人戰勝過 敵人,但卻很少有人戰勝過自己的煩惱。戰勝敵人是臨時 的勝利,而戰勝煩惱才是永久的勝利。

The Buddha advised us to conquer our own defilements. Countless people have conquered their enemies, but only a bare few have won the battles against their own defilements. To subdue enemy is a temporary victory whereas the victory from overcoming one's defilements is permanent.

S 2011 / 6 / 17

佛教對生命的定義是:具有意識、情感、苦樂感受的生物。 植物沒有這種生命,所以,從善惡因果的角度來說,吃青 菜和吃魚是不一樣的。

Buddhism defines life as those beings having consciousness, emotions and capable of feeling pain and Joy. Therefore, from the point of view of infallible karma, eating vegetable and eating fish are two very different matters.

S 2011 / 6 / 18

佛教的《俱舍論》中說過:地球的地面溫度將會越來越高, 致使河流、湖泊、海洋都乾涸無餘,最終地球變成一個火 球,並毀滅消失於空中。

It is stated in *Abhidharmakosa-sastra* that the earth temperature will go higher and higher until all the rivers, lakes and oceans are completely dried up. At the end, the Earth will become a ball of fire, self-destruct and disappear into empty space.





Before Atisha was ready to go to Tibet, Tara told him, "You can live to 90 years old if you stay in India, but only



to 70 if you go to Tibet, albeit you can benefit many beings there." Atisha thought that as long as he could benefit sentient beings, having twenty years less to live is a good trade-off. Subsequently, he went to Tibet without any hesitation.

S 2011 / 6 / 20

我們必須每天發願: "願我生生世世都不傷害任何一個眾 生的哪怕一根毫毛; 願我生生世世都能利益所有眾生!" 願力是不可思議的,千萬不能忽略。

We must make this vow everyday: May I in all future lives not hurt any sentient being, not even a single hair of any being; may I in all future lives be able to benefit all sentient beings. The power of aspiration is beyond imagination. So don't ever underestimate it.



佛陀說過: "在一個發願中,包含了一切發願,那就是: 發願生生世世持正法"。所謂"持正法",是指自己修學, 為他施法,並饒益眾生。

The Buddha had said, "The one vow that contains all other vows is the vow to uphold the Dharma in all the lives to come." To uphold the Dharma means one undertakes to learn and practice for oneself as well as to teach others the Dharma, and endeavors to benefit all sentient beings.



我們不能為了生活中的瑣事,而破壞內心的安寧和喜悅, 因為這是屬於我們自己的幸福和健康。

We should not break our inner peace and joy for the trivial matters in life, as inner peace and joy are in essence our own happiness and well-being.



S 2011 / 6 / 23

如何保持內心的安寧和喜悅呢?每天早晚做一至二小時的 心理訓練(修心),過濾每天的髒、亂、惡念頭,補充淨、 定、善的力量。

How to maintain inner peace and joy? One should practice mind training for one to two hours every morning and evening to filter out the impure, discursive and evil thoughts of the day, and replenish the pure, calm and kind spirit.



在任何時候,任何環境裡,我們能否活得幸福,都取決於 自己的內心,而並非受制於環境是否舒適。既然如此,為 什麼我們不訓練內心,卻拼命地想改變環境呢?

Whether we can live a happy life at any time, any place all depends on our minds, not the condition of external environment. If so, why don't we train our minds instead of trying so hard to change the environment we are in?

S 2011 / 6 / 25

幸福,每個人都很喜歡它,但我們必須注意幸福的背後是 什麼,有些幸福的背後會更幸福,有些幸福的背後會很殘 忍。

Everybody craves for happiness, but we must be aware of the consequence of achieving happiness. Some happiness may beget more happiness, others may bring cruelty.



現代人越來越過度地依賴物質,而不重視內心的訓練,因 而,每個人的內心都很脆弱,各種各樣的精神病、自殺等 問題越來越嚴重,現代文明不能解決心靈的問題。

People today rely more and more on material things for support and ignore the importance of training the mind. As a result, our minds have become more fragile which in turn exacerbates the problems of mental disorder and suicide that are so prevalent in our society today. Modern civilization offers no solution for the disquiet of mind.





有兩種不同的尋找幸福的方法: 1、不斷地累積大量的物 質來滿足自己的欲望; 2、改變自己的意識,以減少或消滅 欲望。前者是絕大多數世俗人的方法,後者是少數修行人 的方法。

There are two ways to seek happiness: first, to accumulate a great amount of material objects to satisfy one's desires; second, to change one's mindset to reduce or extinguish desires. The former is what most worldly people would do, the latter the choice of a small number of spiritual practitioners.

S 2011 / 6 / 28

當開心的人,過充實的生活,做利他的事業,此生來世都 幸福。

Be joyful, live a purposeful life and undertake altruistic endeavors. Such a person will be happy in this and all future lives.



我們不能認為:到處 去找所謂的活佛摸 頂、加持,參加所謂 的火供、薈供,就是 學藏傳佛教。聞顯密 經論,思顯密教義, 修顯密法要,才是真 正意義上的學藏傳佛教。



To practice Tibetan Buddhism is not simply to receive the blessing of some so-called Living Buddhas and attend the ritual fire offering or ganachakra offering. To hear both the exoteric and esoteric teachings, to ponder the doctrinal significance of both and to meditate the essence thereof signify the actual meaning of undertaking to practice Tibetan Buddhism.



生活三段論,大前提:有限的東西永遠無法填補無限的空間。小前提:我們的欲望是無限的,而所有物質給我們帶來的感受卻是有限的。結論:所以,物質不會滿足我們。 明天(7月1日)是薩迦月的最後一天,下午15:53至 17:22之間,還有日偏食。請大家儘量行善,並將功德迴 向天下所有眾生,願所有生命幸福安康,早日解脫。

The syllogism of life is as follows. The major premise: the finite matter can never fill up the infinite space. The minor premise: our desires are endless, but the return from material satisfaction has its limit. Conclusion: material rewards cannot fulfill us.

Tomorrow, July 1, will be the last day of Saga (the 4th month of the Tibetan calendar) and, moreover, a partial eclipse of the sun will last from 3:53 p.m. to 5:22 p.m. in the afternoon. Please make the best effort to engage in virtuous activities and dedicate the merit to all sentient beings, wishing them health, happiness and early attainment of liberation.



我們因為被蚊子叮而發癢的時候,用手搔癢暫時會感到舒 服,但沒有被蚊子叮應該更舒服。我們因為欲望而心裡發 癢的時候,用物質去搔癢,暫時會感到幸福,但沒有欲望 會更幸福。

When we feel itchy from mosquito bites, scratching can temporarily ease the sensation, but not being bitten at all would be much better. When desire makes us feel itchy to grab something, succeeding in this endeavor will please us for a while, but having no desire would be a happier state.

S 2011 / 7 / 2

雖說欲望是發展的動力,但我們必須知道,欲望既能讓我 們向幸福的方面發展,也會讓我們向痛苦的方面發展,所 以,它像一把雙刃刀。

It is true that desire can be an impetus for growth. But we should also be aware of the fact that desire can drive us both ways to happiness and to suffering, as it is indeed a doubleedged blade.



天下所有的眾生,都跟我們一樣希望自己擁有幸福,所以, 我們不應該破壞任何生命的幸福。天下所有的眾生,都跟 我們一樣希望自己遠離痛苦,所以,我們不能給任何生命 製造痛苦。這是佛教的平等觀之一。

Like us, all sentient beings wish for happiness. So we should not ruin the happiness of any life. Like us, all sentient beings hope to escape from suffering. So we must not make any life suffer. This is one of the Buddhist views on equality.

S 2011 / 7 / 4

當我們離開這個世界的時候,親人、朋友送給我們的一切 都帶不走,但佛陀賜給我們的愛心和智慧,卻是可以帶走 的。

We won't be able to take anything from our family and friends with us when we leave this world but benevolence and wisdom that the Buddha bestowed on us.



很多人衣櫃裡的不少衣服,連一次都沒有來得及穿就過時 了。所以,我們買東西的時候,必須問問自己: "這東西 我真的需要嗎?"

Many people never got the chance to wear even once some of the clothes in their closets while those clothes are already out of fashion. Therefore, we must ask ourselves when we're about to buy something, "Do I really need this?"

2011 / 7 / 6

空性、本尊、生圓次第 的修法,像大學的課程; 寂止禪定,像中學的課 程;出離心和菩提心等 內外加行,像小學的課 程。我們必須從最基礎 的小學課程開始修學。



The advanced practices of emptiness, yidam, generation and completion stage are like the courses prescribed for the university curriculum, practices for the development of concentration (*samadhi*) are those for the high school, and inner and outer preliminary practices such as cultivation of renunciation and bodhicitta the primary school curriculum. It is essential that one should begin Dharma practice from the basic primary school curriculum.

S 2011 / 7 / 7

目前有些學佛的人,不願意修加行,而想直接修空性、本 尊、大圓滿,這樣不會有任何結果。不讀小學直接上大學 行嗎?!

Some practitioners today want to skip the preliminary practice and go straight to practices on emptiness, yidam, Great Perfection and the like. It will not yield any result this way. Can one bypass primary school and go directly to college?



如果沒有菩提心和空性見,即使長期修禪定,也根本無法 成佛。

Buddhahood cannot be attained, even after practicing *samadhi* meditation for a long time, when bodhicitta and the view of emptiness are absent.



對現代女性來說,墮胎是非常普遍的現象。多的墮過 十一二個,少的有一兩個,平均也有兩三個。從因果的角 度來說:墮胎和殺人的罪過完全一樣,因為兩者都是直接 傷害人的生命。一個女生居然殺十幾個人,多麼地可怕呀! 若之前採取措施避孕,我個人認為是沒有罪過的。女性佛 友們必須重視這個問題。 Abortion is nothing new to women today. Some have had more than ten abortions, others one or two, but on average, two to three abortions. From the point of view of karma, abortion and killing people result in exactly the same evil karma because both aim to harm human lives. It is horrific that a young woman can kill more than ten persons! In my opinion, there is nothing wrong with practicing birth control beforehand. Female Buddhists must take this issue seriously.

S 2011 / 7 / 10

有人認為:不學佛就不需要遵守善惡因果。這種說法完全 錯了!因果是自然規律,與信不信沒有任何關係。比如: 不相信火能燒傷手的人,難道就不會被火燒傷嗎?

Some people think that there is no need to adhere to the rules of cause and effect if not being a Buddhist. This is completely wrong! Cause and effect, being a natural law, has nothing to do with belief. For example, would one not be burned if one were to doubt that fire could burn?

S 2011 / 7 / 11

有人說:我不學佛,因為有很多約束。其實,佛教沒有教 條性的約束,理性的約束是必要的,我們不應該迴避。

Some people say, "I don't want to learn Buddhism because it has too many inhibitions." Actually, Buddhism has no dogmatic restriction, but reasonable restraints are necessary which we should not circumvent.

S 2011 / 7 / 12

世上既沒有人格完美無缺的凡夫,因為都有煩惱;也沒有 徹頭徹尾的壞人,因為所有人都有佛性。做壞事是因煩惱 而起,通過理性教育來度化,都可以變成好人,甚至可以 成佛。

As no ordinary person is without defilement, the world has no perfectly virtuous people. Neither are there thoroughly bad people as everyone has innate Buddha-nature. Defilements cause unwholesome actions. But defiled people can be made virtuous, even attain Buddhahood, by being trained in critical thinking.



我認為:大乘佛法教育的所有內容,可以歸納為四個字: 感恩報恩——感恩天下之眾生,報恩至生生世世。

I think the whole of Mahayana teachings can be summed up as expressing gratitude and paying gratitude—to be grateful for the kindness and favors bestowed on us by sentient beings, and to requite sentient beings' favors to us in this and all lifetimes.

S 2011 / 7 / 14

昨天坐了十三個小時的車,一路上都是雨、霧、泥石流, 終於來到一個很偏僻的小牧區,這裡的人都很虔誠。今天 準備給他們上課,我覺得很有意義,也很開心。

After a thirteen-hour ride through rain, fog and mudslide yesterday, I finally arrived at this small and remote nomadic area. People here are very pious. Today, I will give them teachings, which is something meaningful to do and hence feel quite happy about it.



雖然這裡物質比較缺乏,但環境很優美,滿地都是鮮花, 有山、有水、有森林,處處宛如畫卷、時時猶若仙境。人 們的心靈,也與他們的環境一樣純潔、美麗。這種輕鬆自 在,是人類生活的另一種選擇。

Although the standard of living here is low, it is a really beautiful place with flowers everywhere and green mountains, clear water, forest, etc. that looks picturesque from any angle, like paradise. People here, like the place they live in, are of pure and beautiful mind. Such a free and easy life is certainly an alternative for everyone to consider.

S 2011 / 7 / 16

心存感恩,生命會顯得更可愛,更美麗;盡力報恩,生活 會顯得更有意義,更有活力。 Being grateful will make life more beautiful and worth living. Paying gratitude with the best effort will make life more meaningful and endowed with vitality.

S 2011 / 7 / 17

每個眾生心中先天存在的,不同層次的愛心和智慧,就是 佛性。佛性可以培養到極點,所以連動物也有成佛的機會。 這幾天到甘孜州等藏區旅遊、朝拜的朋友請注意,最近是 藏區雨水較多的時節,請當心泥石流、飛石、坍方等災害。 我昨晚回家的路上遇到飛石,車都被砸壞了。

The varying degree of inherently existing loving-kindness and wisdom of all sentient beings is Buddha-nature itself. As Buddha-nature can be cultivated to the ultimate, even animals are possible to attain Buddhahood.

By the way, those who plan to visit Garze Autonomous Prefecture in the coming days, please take note of the possible falling rocks, landslip and mudslide often encountered during the rainy season there. On my way home last night, my car was damaged by the falling rocks.



S 2011 / 7 / 18

在牧區跟這家人聊天的時候發現,他們整個鄉都沒有一所 學校。這也意味著,這四個小孩兒將來都將成為文盲。這 裡還有很多像他們一樣的孩子,我心裡真的很難過,希望 有一天能給他們建一所小學,哪怕再簡陋也好。

I chatted with this nomad family in the pastoral area and was told that there is no school in the whole township. That means their four children will be illiterates in the future, so do many other kids here. I feel sad. How I wish I can build them a school one day, however simple and crude it may be.



雖然牧民們對現代文明的瞭解很少,衛生、醫療、教育等 等都非常落後,但他們卻極其淳樸、善良、開朗、講義氣。 我很喜歡他們,經常到牧區給他們宣講佛法和現代文明的 一些理念。在此過程中,我看到很多鮮活的感人故事,自 己也從中學到很多。

Although the nomads know very little about the modern world, with hygiene, healthcare and education remaining backward, they are extremely kind, open, honest and loyal people. I like them very much, often going to the pastoral areas to teach them Dharma and some new ideas of the modern times. I encountered many lively and touching stories on these trips and learned a lot myself.

2011 / 7 / 20

痛苦由煩惱產生,煩惱由執著產生,執著由愚昧產生。愚 昧或無明,是一切痛苦的根源。斷除這個根源需要智慧, 所以我們要修學佛陀的智慧。 Suffering comes from defilement, defilement from grasping and clinging to the self-existence of phenomena, and grasping and clinging from ignorance. Ignorance, being the source of all suffering, can only be eradicated by wisdom and hence the necessity of gaining the wisdom of the Buddha.

S 2011 / 7 / 21

佛教認為:生活中的痛苦不是神的安排,而是自己的愚昧 造成的;生命中的幸福也不是神的恩賜,而是自己的智慧 創造的。

Buddhism holds that suffering in life is not the design of the gods, but the result of one's own ignorance; happiness in life is not the blessing of the gods, but the achievement through one's own wisdom.



S 2011 / 7 / 22

徹底斷除愚昧的智慧,就是證悟空性的智慧,所以我們最 終必須要證悟空性,這樣才能獲得解脫。

The one thing that can completely eradicate ignorance is realization of emptiness. Ultimately, one must gain this realization in order to attain liberation.



S 2011 / 7 / 23

學佛就是修學佛陀的智慧和慈悲,而不是燒香、拜佛、求 保佑。所以,想真正學佛的人,要以聞思修為主。

Learning the Buddha's way is to learn the wisdom and compassion of the Buddha, not merely to burn incense, pay homage to the Buddha and pray for blessing. If one truly wants to learn, one should make hearing, pondering and meditating on the teachings of the Buddha one's primary focus.

S 2011 / 7 / 24

如果你的情緒非常低落,對生活感到很厭倦,覺得活得沒 有意義,這時候,你不要去喝酒,更不要去吸毒,我建議 你去看一本佛教的書,相信你一定會從中找到新的希望。

If you are depressed, tired of everyday life and without any goals, please do not drink or use drugs. I suggest that you try to read a Buddhist book wherefrom I belief that you will find new hope.



聞,即聽聞佛法,這時要特別注意上師的標準和傳承;思, 即獨立思考,這時特別需要理性思維和因明辨論;修,即 修持禪定,這時特別需要注意修行的次第。這樣的修學順 序,也是藏傳佛教的特色。

When hearing the Buddha's teachings, the qualification and lineage of the teacher giving the transmission warrant particular attention. When pondering the teachings, that is, to employ critical thinking, reason and dialectics are indispensable. When practicing concentrated meditation, the specified order for undertaking certain practice must be adhered to. The process of studying Buddhism, based on this sequence of hearing, pondering and meditating on the teachings, is the distinctive feature of Tibetan Buddhism.

S 2011 / 7 / 26

在人去世後的四十九天之內,若能行善迴向,對亡靈有 很大幫助。對死者來說,唯一有用的,也就是這種方法。 為了超度動車事故中遇難的人們,請大家盡力行善迴向。 After a person dies, it would be greatly helpful to the deceased if someone could do good deeds and dedicate the merit to the dead person in the ensuing 49 days. This is also the only useful thing one can do for the dead. In order to help those who died in the high-speed train collision recently, please make the best effort to engage in virtuous activities and dedicate the merit to them.

S 2011 / 7 / 27

超度、祈禱,是來自於精神的無形能量,它能改變許多命 運,亡靈在中陰的時候更能受益。這一觀點,是有著充分 理由的,我們不能只相信物質。大家一起努力吧!

The power of Phowa practice and of prayers comes from the invisible energy of mind, which can change the fate of many beings, particularly those in the bardo state who will be benefited the most. As there are sufficient reasons to support this view, we should not believe only in the validity of matter. Let's work on this point then.



人的心理狀態對身體的影響,在醫學界中已經是眾所周知 的常識了。保持健康心理的最佳方法,是樹立正確的三觀 和修禪定,這是健康生活的秘訣。

The effect that mental state can exert on physical condition is already common knowledge in the scientific circles. The best way to maintain mental health is to establish three correct views and practice *samadhi* meditation—the secret to a healthy life.

S 2011 / 7 / 29

昨天在微博裡說的三觀:即佛教自己的人生觀、世界觀與 價值觀。因為我們的絕大多數痛苦,都是錯誤的三觀導致 的,而準確的三觀,一定會給我們帶來幸福。 Yesterday, I mentioned "three views" in this blog. They are namely the Buddhist view of life, world and values. As most suffering in life is caused by the wrong views in these three areas, having the right perspectives will be key to attaining happiness in life.







佛教的世界觀:把世界視為夢幻泡影一樣的假相,不盲目 執著,從而減少自己的各種煩惱,使自己生活得更加自由、 更加幸福。繼而將這種理念或方法傳播給其他人,讓大家 也自由、幸福。

The Buddhist worldview is as follows. All phenomena of the world are viewed as illusions, like scenes in dreams, to which one is not blindly attached. As a result, assorted defilements are reduced and one can live with more freedom and happiness. Then, offer this idea and its practice to others so that they can be equally free and happy.



大體上說,佛教的價值觀為:利他比利已更有價值;解脫 的自由比輪迴中的任何幸福更有價值;未來的永久幸福比 眼前的任何幸福更有價值…

Generally speaking, the Buddhist value system is as follows. Benefit others is deemed more worthy than benefiting self. Freedom obtained from liberation is more valuable than any happiness possibly existent in samsara. Eternal happiness, to be expected in the future, is valued more highly than instant pleasure of the moment.

S 2011 / 8 / 1

佛教的人生觀:人雖然有生老病死,但生命卻是永不停止 的,而且每個人的生命可以提升到佛的級別。每一次的人 生,就像一場遊戲,要懂得它的遊戲規則,並使觀眾開心、 幸福。

The Buddhist point of view on life is as follows. Although man would go through birth, aging, sickness and death in a lifetime, life itself has no end. Moreover, every single life can be elevated to the same level as that of the Buddha. Life is like a game. We should know the rules of the game each time we play and make sure to bring joy to the audience.



在藍天白雲下的高原上,不但感覺到離大自然是零距離, 而且離大光明也是近距離。

On the plateau here, beneath the blue sky, one feels no distance with the nature itself and, at the same time, very close to mind's inner radiance.





因為佛陀的教誨,許多人在絕望的路途中,找到了非常精 彩的世界。

Owing to the teachings of the Buddha, many people are able to find wonders in their lives again from despair.



佛教認為:鵝卵石等物質每刹那都在生滅,我們的感官雖 然否定了這種說法,但顯微鏡卻肯定了這個觀點。所以, 我們只能承認自己的感官是錯誤的。

Buddhism holds that all physical phenomena, such as cobblestones, are arising and ceasing every instant. Our senses perceive differently. But the truth of the physical world seen through a microscope corresponds to the Buddhist viewpoint. Thus, we must acknowledge that physical senses are mistaken.

S 2011 / 8 / 5

佛教認為:所有眾生都是無我的。我們的意識雖然否定了 這個觀點,但邏輯推理卻能予之以肯定,因此,我們只能 承認意識是錯誤的。

Buddhism holds that all sentient beings are empty of selfnature. Our consciousness rejects, but logical reasoning affirms, the notion of "not-self." Thus, we must agree that consciousness is misguided.



佛教認為:輪迴是痛苦的,雖然我們的觀點否定了這個說法,但在深入觀察人類歷史或生活之後就能發現,幸福的 確是微乎其微且稍縱即逝的。因此,我們只有承認自己是 盲目而武斷的。

Buddhism holds that samsara is of suffering nature. Our customary views refute this idea. However, worldly happiness, as it is, has been found transient and insignificant after we carefully examine the human history and our own lives. Thus, we must admit that our views are obscured and arbitrary.

S 2011 / 8 / 7

以上三種錯誤,導致了我們生活中的所有痛苦。以前我們 以為,痛苦來自於物質缺乏、感情不順等等,其實這些都 只是助緣而己。

The afore-mentioned three mistakes cause all the suffering in our lives. We used to think that suffering is caused by the lack of material possessions or companionship. Now we know that they are only supporting conditions.



因為我們平時不思維無常,對這個世界沒有危機感,潛意 識裡就默認了一切事物都是永恆的,所以,在失去親人或 其他心愛之物的時候,會苦不堪言。

As we don't normally think about impermanence or keep a watchful eye on the constantly changing world, we tend to view everything as implicitly stable and long-lasting. As a result, we suffer greatly when we lose people or things we love.

S 2011 / 8 / 9

精神的提升速度跟不上物質發展的速度時,物質反而會給 精神帶來沉重的壓力和極大的痛苦。因此,有錢不一定會 感到幸福。

When the growth in spiritual development lags that in material wealth, the result may be more stress and anguish being added to the mental state instead. So money does not necessarily bring happiness.



人類只要有內在的喜悅、內在的平靜、內在的追求,則僅 僅擁有一片這樣的藍天,也足夠了。

As long as one feels joy, peace and a sense of purpose inside, one would be fulfilled even owning just such a blue sky.



2011 / 8 / 11

躺在草原上,舉目仰望藍天,自然而然會有一種溶化於大 自然中的感覺。此時問問自己:我是誰?在何處?

Lying on the grass and staring at the vast blue sky, a sense of becoming one with the nature arises naturally. Now, ask yourself, "Who am I?" and "Where am I?"



遇到挫折或痛苦的時候,請你不要問:"為什麼是我呢?", 而應該說:願以此痛苦能代替所有生命的痛苦。

When encountering setback or suffering pain, one should not ask: why is it me? Instead, make the wish: May I bear this suffering for all those who might suffer the same.

S 2011 / 8 / 13

所有戰爭、屠殺、暴力的原動力,是嗔恨心;嗔恨心的天敵, 是慈悲心;慈悲心最佳來源,是佛陀的教育。

The driving force behind wars, killings and all sorts of violence is hatred whose natural enemy is loving-kindness and compassion. The best source for loving-kindness and compassion comes from the teachings of the Buddha.



每個人都不願意面對痛苦,但是,痛苦卻可以讓我們學會 同情他人、看到世界的真相,並變得更加積極向上、堅強 不屈。

No one likes to face suffering, but suffering impels us to empathize with others, to see the reality of the world, to progress and to persevere.

S 2011 / 8 / 15

人在物質生活上越挑剔,內心就會變得越脆弱。內心脆弱 的人永遠都感覺不到滿足,所以時時刻刻都處於不安、不 開心、不幸福之中。

The more particular one is about material things in life, the weaker one becomes inside. A person with a fragile mindset never feels satisfied but anxious and unhappy all the time.





學佛的第一個步驟,是依止上師。這是整個學佛過程中最 關鍵的環節之一。上師千萬不能盲目依止,必須謹慎觀察, 在找到有資格的上師之後,才能一心一意地長期依止。

The first step of learning Buddha-dharma is to find and follow a true guru. This is the most crucial point of the path. One should never form a guru-disciple relationship blindly. Careful examination must be applied to find a qualified dharma master before pledging oneself steadfastly to be a disciple.

S 2011 / 8 / 17

思想會變成現實,因此,心中不要存留邪惡的思想,一旦 發現有邪念,請立即清除,這是最重要的自我殺毒。

A thought can become a reality. So do not harbor any evil thought. If such thought is detected, immediately eradicate it. This is the most important anti-virus measure one can do for oneself.





佛陀的價值觀會改變你的生命,改變你的生活,也會改變 你的命運,我保證這些改變都是善而不是惡,是幸福而不 是痛苦。

The Buddha's value system can change your life, your way of living and your fate. I give you my word that the changes are all good and fortunate ones, nothing bad and painful.

S 2011 / 8 / 19

無論做任何事情,首先要由意識去設計藍圖,然後由身和 口去按圖施工。其中意識是決定一切的主宰。因此,訓練、 調整、調伏意識,是人生最重要的工作之一。

In order to accomplish anything, mind must draw up a blueprint first. Then body and speech are set to execute based on the blueprint. Clearly, mind is in charge of the whole process here. Therefore, to train, adjust and prevail over mind is one of the most important tasks in life.



人類要學會愛護所有的生命,尊重一切生命的存在,這實際上也是保護人類自己的最佳方法。因為只有這樣,才不會有戰爭、屠殺...

Humans must learn to care for all living things, respect their right to existence. This is also the best way we humans can safeguard our own existence as wars, killings and other atrocities can only be prevented via this route.

S 2011 / 8 / 21

前幾天偶然看到一位老年婦女與她的窮女婿吵架,老婦人 說: "你知道什麼叫幸福嗎?有錢就是幸福" ! 家庭的幸 福真的在於金錢多少嗎?

A few days ago, I accidentally overheard an old woman fight with her poor son-in-law. She said to him, "Do you know what happiness is? Having money is happiness." Does a family really owe its happiness to money?



佛學裡,有超級的人生哲學。希望自己活得健康、自由、 幸福的每一個人,都應該去學一學,學了才能感覺到它對 人生的價值和作用。

The teachings of the Buddha comprise the ultimate philosophy of life. Anyone who wishes to live a healthy, free and happy life should learn a thing or two about his teachings, only then can one realize what value and impact the teachings may bring to one's life.

S 2011 / 8 / 23

如果能每天堅持修禪定,就能讓易怒的人脾氣變好,還能 治療精神病,提高生活質量,並逐步減少所有煩惱。

To practice *samadhi* meditation daily can tame one's foul temper, treat mental disorder, raise the quality of life and gradually eliminate all defilements.



禪定可以降低意識的波動幅度和頻率,並能開發意識的潛 在功能,比如:回憶前世、預知未來等等。

Samadhi meditation can lower the magnitude and frequency of the fluctuations of mind as well as develop mind's latent capability such as remembering past life or foretelling the future.

S 2011 / 8 / 25

因果是全生命的共同法律,地獄是全生命的共同監獄,做 壞事受壞報是天經地義的事兒,我們憑什麼不接受呢?難 道沒有看見就可以否定嗎?

Cause and effect is the universal law, hell the universal jail, for all lives. It is perfectly justified that bad deeds lead to bad ends. What excuse do we have not to accept this? Is it right to deem something untrue simply because we cannot see the proof with our eyes?





絕大多數現代人的內心,都非常浮躁,這是物質生活高度 發達的負面結果,所以,身處現代社會的我們,特別需要 禪定的訓練。

Most people today tend to be agitated and impatient, a negative consequence of overly emphasizing the development of material-based way of life. It is why we particularly need to learn *samadhi* meditation in times like this.

S 2011 / 8 / 27

什麼是佛陀所說的解脫呢?徹底地回歸真正的大自然,就 是最終的解脫。因為那裡沒有任何煩惱和痛苦,所以也稱 為大樂或光明。

What does liberation mean in the Buddhist context? To return completely to true nature is the ultimate liberation. Because no defilement or suffering exists in that state, liberation also denotes great bliss or inner radiance.



西方文化,一直在宣導物欲的幸福,但幾百年後他們的研 究發現:到了一定的時候,物質與幸福根本沒有關係,這 難道不是對人類欲望的一個莫大諷刺嗎?

The West has been promoting well-being generated by desire for better material life for hundreds of years, but now their studies discover that once passing beyond a certain point, human well-being is no longer linked to material things. Doesn't it make one skeptical of man's obsession with desires?

S 2011 / 8 / 29

擁有金錢不是富裕的全部內容,只是一部分而已,將有錢 和富裕等同是錯誤的。因此, "窮得只剩下錢" 這句話沒 有說錯。

Having money is just part, not all, of the meaning of being rich. It is simply wrong to equate the two. Hence, the saying "one is so poor as to have nothing left but money" is NOT wrongly put.



我們很有必要去仔細地瞭解一下:每天錯綜複雜的念頭背 後的本來面目到底是什麼樣的?

We very much need to find out what really lies behind the plethora of complex thoughts that occupy our minds everyday.



抑鬱症不能用藥物來治療,否則會影響精神的活力。通過 修禪定來治療,是最合理、最有效的方法。

Depression should not be treated with drugs because chemicals can negatively affect mind's functions. To fight depression with the practice of *samadhi* meditation should be the most sensible and effective method.

S 2011 / 9 / 1

每天晚上打一座禪,保持善良的心態入睡,能夠改變睡眠 品質,不做惡夢。 Meditate once every night and go to sleep with a kind heart can improve the quality of sleep and keep nightmares away.

S 2011 / 9 / 2

小時候我媽給我說:夕陽是亡靈的陽光,每當看到它時, 要念觀音菩薩心咒。我現在終於明白,不是因為夕陽是亡 靈的陽光要念咒,而是因為我們的生命中少了一天,所以 要行善。佛陀有些時候也會用這種方式引導我們。

My mother told me when I was little, "The setting sun is the light for the dead. Whenever you see it, you should recite the mantra of Chenrezig." Now I realize that is not exactly the reason. The real reason is: as the sun is setting, it means our

life is getting one day short so that we should do virtuous deeds while it still lasts. Sometimes the Buddha also guided us this way.





在南京參觀了大屠殺紀念館,看了整整三個小時。聽到 傳教士明妮,魏特琳說的一句話,感動得眼眶都濕了。 深深感覺到,有能力幫助遇到災難的生命,是人生最幸 福、最偉大的事情。參觀結束時,又回去看了她一眼。

I visited the Nanjing Massacre Memorial Hall for three hours. There, I came upon the words of Minnie Vantrin, an American missionary, which touched me deeply that I felt tears welling up in my eyes. Her story reaffirms my strong belief that to be able to help lives in



extreme suffering is the greatest and the most rewarding thing one can do in life. I went back to pay her respect one more time before leaving the site.





學佛就是學佛陀的慈悲和智慧,千萬不要迷信,我們要學 會高度懷疑自稱是很了不起的人,更不要輕易地拜其為師。

To learn the way of the Buddha means to learn the wisdom and compassion of the Buddha. Refrain from being superstitious. Instead, we should learn to be highly suspicious of those who claim to be someone special. Even more importantly, don't ever casually take such persons as our teachers.

S 2011 / 9 / 5

阿底峽尊者圓寂的時候,對他的弟子們說: "你們不要相 信來找黃金的印度人,以後以佛經為師"。我們今天的佛 教徒也要記住這句話。

Atisha told his disciples before passing away, "Do not trust those Indians who come looking for gold. Only take the words of the Buddha as your teacher." We Buddhists today should remember this too.



上師,是我們的指路明燈。解脫離不開上師,但千萬不要 找錯上師,否則永遠不可能解脫。現代社會假冒偽劣者無 處不在,想得解脫之人必須謹慎。

Guru, being a beacon of light to us, is vital for all who wish to seek liberation. The key is to make sure not to follow an unqualified dharma teacher, for one will never attain liberation under the guidance of such person. Nowadays the society abounds with impersonators. Anyone hoping to attain liberation must proceed with caution.

S 2011 / 9 / 7

小時候我媽常說:打雷的時候,要念金剛手菩薩的名號。 直到現在,只要一打雷,我自然而然地就會念起金剛手菩 薩的名號來。母親的教育對兒女實在太重要了。

When I was little, my mother often told me to recite Vajrapani's name when it thundered. Until now, I would still recite Vajrapani's name automatically whenever it thunders. How very important a mother's words are to her children!



前幾天在南京,還參觀 了一下紫金山天文臺。 我對天文學很感興趣, 因為《時輪金剛》的星 算與現代天文學的研究 結果有著驚人的相似, 真的非常奇妙。



A few days ago, I visited the Purple Mountain Observatory in Nanjing. Personally, I am very interested in astronomy because the astronomical calculations provided in *Kalachakra Tantra* and the conclusions derived from modern astronomy are surprisingly similar. It is just amazing!



一條小魚的生命,在絕大多數人類的眼裡,是一文不值, 可以隨意糟蹋的,但在牠們自己的眼裡,卻比全世界的財 產還珍貴。人類的生命,或許在另一類生命的眼裡毫無價 值,但對我們自己來說,也比任何東西都珍貴,我們是否 應該將心比心?

In the eyes of most people, the life of a little fish is worth nothing. To the fish itself, its life is more precious than anything in the world. Likewise, in the eyes of a different kind of being, man's life is far from being precious. But to us, nothing is more so. Shouldn't we feel for other beings the way we do ourselves?

S 2011 / 9 / 10

今天是教師節。我的第一位老師,是我媽媽;之後是幾位 藏漢老師;最後,是我的上師如意寶。沒有他們,就沒有 今天的我。我非常希望能夠報答他們的恩德,但我也知道, 這些恩情是永遠都報不完的。願所有老師萬事如意! Today is Teachers' Day. My first teacher was my mother. Later on, there were several Tibetan and Chinese teachers. The last one was my guru, H.H. Khenchen Jigme Phuntsok Rinpoche. I won't be what I am today if not for them. I earnestly wish I can one day repay their kindness and help to me, even knowing that I can never repay fully. Best regards to all teachers.

S 2011 / 9 / 11

羅素說: "我們可以把文明定義為:由知識和遠慮組合成 的一種生活方式。"佛學裡的知識非常豐富,最有遠慮, 學佛也是一種生活的方式。

According to Bertrand Russell, civilization can be defined as a lifestyle formed by the combination of knowledge and foresight. Buddha-dharma contains abundant knowledge and extraordinary foresights. Undertaking to learn the teachings of the Buddha can also be a civilized way of living.



在空中,月亮永遠都是圓滿的,但地球的陰影卻使它顯得 時滿時弦。在心中,佛性永遠都是圓滿的,但凡夫的煩惱 卻使它顯得時有時無。祝大家中秋節快樂!

In the sky, the moon itself is always full but for the earth's shadow cast upon its surface that produces the crescent moon. In mind, Buddha nature is always perfectly present but for man's defilements that make it appear this moment and vanish the next. May you enjoy the Moon Festival!

S 2011 / 9 / 13

佛教認為:即使不學佛,做好事一樣有好報。因果是自然 規律,在它面前人人都是平等的,這跟學不學宗教,學誰 的宗教沒有關係。

Buddhism holds that good deed begets good reward, no matter if one is Buddhist or not. All men are truly equal under this natural law, which will not be influenced by one's being religious or irreligious, or by choice of religious faith.

S 2011 / 9 / 14

學佛修行是一種特殊的心理訓練,以此訓練,可以把人類 的智慧和慈悲提升到極點,這叫做成佛。成佛之後,就能 幫助天下所有的生命,這叫做佛的事業。

Learning and practicing Buddha-dharma is a special kind of mind training. With this training, man's wisdom and compassion can be elevated to the ultimate level—Buddhahood. Once attaining Buddhahood, one is then empowered to help all sentient beings out of cyclic suffering—the activity of a Buddha.



佛學裡有天文學、物理學、心理學、數學、文學、邏輯學、 生命科學、死亡學、生理學、心靈學、倫理學以及藝術 與人生哲學等等,這些都是佛學裡的科學和哲學。

In Buddhist studies, subjects such as astronomy, physics, psychology, mathematics, literature, logic, life science, thanatology, physiology, metapsychology, ethics, art, perspective on life, etc. are included. They comprise the scientific and philosophical content of Buddha-dharma.

S 2011 / 9 / 16

在學佛的過程中,應該先做人,再做菩薩,最後成佛。假 若人都沒有做好,就不可能當上菩薩;菩薩沒有做好,也 不可能成佛。 In the process of learning the Buddha's way, one should first learn how to be a good person, then a bodhisattva and lastly a Buddha. If one does not know how to be a good person, one is unlikely to become a bodhisattva; unable to be a qualified bodhisattva, Buddhahood will not be possible either.

S 2011 / 9 / 17

自律、平等、寬容、積極、慈悲、智慧、放下、遵守因果、 少欲知足、利益他人、無條件地奉獻等等。這些都是大乘 佛法的教學內容。

Self-discipline, equality, forbearance, diligence, lovingkindness, compassion, wisdom, letting go of attachment, abiding by the law of causality, being content with less, benefiting others, unconditional dedication and so forth are all part of Mahayana teachings.



生老病死是每個人都要面對的現實,但因為人們面對它們 的心態不一樣,所以,它們給人們帶來的感受也不一樣。 其中給大多數人帶來的是痛苦,給有些人帶來的是幸福。 可見,痛苦和幸福都由心而生的。

Cyclic existence—birth, aging, sickness and death—is a reality that everyone must face. But because each one of us is facing it with a different mindset, it affects each person differently. To most people, cyclic existence brings with it great suffering; to some others, happiness. It just demonstrates that suffering and happiness are nothing but mind's works.

S 2011 / 9 / 19

很多現代人面臨著這樣的尷尬:掌握的知識越來越豐富, 但在現實生活中卻越來越不會做人。在此情況下,我們越 來越需要佛陀的教法,它一定能使我們變成善良、真誠、 堅強的人。



Today many people find themselves in a dilemma of having mastered more and more know-how but being increasingly at a loss about how to be a good person. In time like this, Buddhist teachings are most needed to help us become decent, sincere and strong human beings.

S 2011 / 9 / 20

佛陀教我們正確、勇敢地面對現實、面對人生的一切,不 要把它們過分美化和理想化。想得開、放得下,就是自由 和幸福,短暫的人生不要在欲望和絕望中度過。

The Buddha taught us to face reality bravely and correctly —all the ups and downs in life, not to over glorify or idealize anything. Being free and happy is none other than keeping an open mind and letting go of grasping and clinging. Do not let the short lifetime pass only in desire and despair



每天這個時候(07:19 AM),一般是大家準備去上班工作的時間了。出門前,應該用一到半個小時的時間,調整一下自己的心情。若能心情愉快,世界就會變得美好,這一天就會過得更有意義。

Before going to work every morning, try to use half to one hour to adjust one's state of mind. With a pleasant mind, the world will also be fine and the day will be made more meaningful.

S 2011 / 9 / 22

調整心態的方法有兩種:第一,更新觀念,我們的很多觀 念是錯誤或不健康的,它們會製造各種痛苦;第二,靜坐 修禪,禪定能使我們的心平靜下來,從而減少煩惱和痛苦。 這兩種方法也可以預防許多精神病。

There are two ways to adjust the mindset: 1) to renew viewpoints, because many of our existing viewpoints are either

wrong or unhealthy that they can produce all sorts of suffering; 2) to meditate, because concentrated meditation can calm our minds and thus help reduce defilements and suffering. These two methods can also be used to prevent many types of mental illnesses.

S 2011 / 9 / 23

專家預測:到2020年,抑鬱症將成為僅次於癌症的人類第 二殺手;世界銀行和世界衛生組織預測:再過不久,抑鬱 將會是全球公眾健康最大的問題。可憐的我們只懂整容, 不懂整心。

Experts predict that by 2020 depression will be the second biggest killer of mankind, next to cancer. The World Bank and the World Health Organization also warn that depression will pose the biggest threat to world public health in the near future. Poor us only care to improve our appearance, not our minds.



當我們遇到痛苦的時候,可以通過它透視世界的真相, 使我們對世界產生正確的認識,也可以把它轉化為提升 心靈的動力。只要對痛苦善加利用,生活有可能從此變 得更精彩。

Through suffering, we can perceive the reality of the world, helping us understand the real world correctly. It can also be transformed into an impetus for uplifting the spirit. Suffering can even make life more wonderful if used well.

S 2011 / 9 / 25

佛陀告訴我們:你們都在做夢,只不過在感覺上,人生的 夢比昨夜的夢長一點而已。不要太在意它,否則,它會變 得很真實,永遠都會欺騙和折騰你。

The Buddha told us, "You are in the middle of a dream. It just feels like this dream is a bit longer than the dream last night. Don't pay too much attention to what goes on in this dream, lest the dream should become too real that it can fool and inflict pain upon you forever."



S 2011 / 9 / 26

當所有念頭都歸零的時候,在零的狀態中停止或安住,這 就是簡單的禪修。它能幫我們改善脾氣、緩和壓力、證悟 空性。

When all thoughts stop, try to stay in that thoughtless mode for some time. This is a simple practice of *samadhi* that can help us better control our temper, reduce stress and gain realization of emptiness.



我們一貫的做法是:設法讓一切事物順著自己的欲望發展, 從而獲取滿意和快樂。但是,我們必須承認,沒有任何一 個事物能永遠順著我們的欲望走,所以,調整內心是最好 的方法。

What we would normally do is to try to make everything go as we wish so that we can be satisfied and happy. But we must admit that not everything can go our way, and not all the time. Then, to feel satisfied and happy, the best way is to adjust the mindset.

S 2011 / 9 / 28

佛教從來沒有教我們逃避現在,而是讓我們勇敢地接 受人生、超越人生,戰勝生命中的一切煩惱和痛苦。

Buddhism never teaches us to evade the present but to face life bravely, transcend life and overcome all defilements and suffering in life.



能有機會為一切眾生服務,是非常榮幸和愉快的事情。這 等於是把有限的人生,奉獻給無限的生命。生命會因此而 散發出無邊的光芒和溫暖。

It is an honor and a joy having the chance to serve all sentient beings, which is equivalent to offering one's limited lifetime to unlimited lives. Immense light and warmth will be sent forth from this one life because of it.

S 2011 / 9 / 30

放生,是人類關愛動物和生命平等觀的直接表現或實踐, 也是佛陀所宣導的三種布施之一。人類必須保護動物的生 存權,因為這是全人類的道德準則。

Releasing live beings is to practice man's love for animals and equality of life as well as being one of the three kinds of paramita of generosity expounded by the Buddha. Man must protect animals' right to live because it is the moral principle of humankind.



現在的許多年輕人由於內心很空虛,加之沒有信仰和心理 訓練,在生活中遇到微微的不順,也會變成很大的打擊—— 痛苦不堪、幾近崩潰。所以,二十一世紀是最需要精神支 柱的一個世紀。

Many young people today, feeling empty inside and aggravated by a lack of faith and mental training, tend to turn a small setback in life into a huge obstacle so much so that they push themselves almost to the brink of total breakdown. Thus, the 21th century is the era that needs spiritual support the most.

S 2011 / 10 / 2

信仰能增長人的幸福指數,有信仰的人就有比較完美的人 生目標,內心十分充實,遇到壓力和挫折的時候,會有辦 法面對。

Spiritual faith can help increase the index of happiness for all people. A person of faith tends to have rather well thought-out goals in life, who feels more fulfilled and is more capable of handling pressure and setbacks.

S 2011 / 10 / 3

信仰有兩種,迷信和智信。迷信是盲目的信仰,經不起考驗,隨時都有可能失信;智信是先觀察,後信仰,永遠都 不退失。佛陀很贊成第二者。

In terms of spiritual faith, there are two kinds: superstition and wisdom-based. Superstition is a kind of blind faith that cannot withstand any test. Such faith can be lost at any time. A faith built on wisdom means to observe and examine the doctrine first, and form conviction afterwards. Such faith will not be lost under any circumstances. The Buddha gave his approval to the latter.

S 2011 / 10 / 4

人需要金錢,更需要幸福;需要知識,更需要修養;需要 道德,更需要信仰。但是,我們卻越來越無法擁有這些更 需要的東西。

We need happiness more than we need money; need cultivation of character more than of knowledge; need spiritual faith more than morality. It is however becoming more and more difficult for us to have what we need the most.



目前許多佛教徒,還停留在燒香、拜佛、求保佑的層面上, 這叫做信佛,不是學佛。真正的學佛,就要持戒律、修禪 定、學智慧、度眾生。

Many Buddhists now still remain at the stage of burning incense, paying homage to the Buddha and praying for blessings. They can only be deemed believers, not disciples, of Buddha. To be a true disciple, one must observe precepts, practice meditation, learn wisdom and help sentient beings out of suffering.

2011 / 10 / 6

學佛的三種目標:第一、為了自己現實生活中的一些利 益——輕鬆、自在、健康、發財;第二、為了解決自己的 生老病死等所有痛苦;第三、為了幫助天下所有的生命, 讓一切眾生成佛。其中,第一種叫世間福德;第二種叫小 乘法;第三種叫大乘佛法。 There are three kinds of purpose for learning the Buddha's way: 1) to realize certain benefits in life for oneself, such as health, wealth and ease of mind; 2) to end one's own suffering from samsara; 3) to help all sentient beings attain enlightenment. The first is the practice for worldly merit, the second the practice of the Lesser Vehicle and the third the practice of the Great Vehicle.

S 2011 / 10 / 7

暫時不想希求解脫,而只想追求生活享受的人,也可以學 佛法——相信因果輪迴,儘量不造惡業,並加入慈善等各 類行善活動。這也總比不信佛好很多。

Those who do not wish to seek liberation for now but worldly pleasures can also learn Buddhadharma—believe in infallible karma, refrain from committing evil deeds and participate in charitable works and all other virtuous activities. This is still better than rejecting Buddhism altogether.



稱職的佛教徒,最好是一個素食主義者,因為佛陀在顯密 經典中多次宣講過它的好處。如果實在無法做到,最低的 底線,也是堅決不點殺,不吃任何活的動物。

A proper Buddhist should best be a vegetarian because the Buddha had spoken many times of the benefit of being vegetarian in exoteric and esoteric texts alike. If it is really too difficult to do, then refuse to order anything live for consumption or eat anything live should be the very bottom line for all Buddhists.

S 2011 / 10 / 9

現在有不少人為了填補內心的空虛,只有經常去逛街,買 很多不太需要的東西,這叫做抑鬱性的購物。但這並不能 解決問題,只有調整心態,接受心理訓練,才是行之有效 的手段。 Nowadays many people try to fill the empty feeling inside by constantly going shopping and end up with many unneeded things. This is a kind of manic depression shopping spree. Shopping cannot solve any problem. The only solution is to adjust one's mindset and learn to train the mind.

S 2011 / 10 / 10

雖然佛說過:"輪迴是苦海!"但這並不意味著佛否定了 現實生活中所存在的快樂或幸福,而是告訴我們:這些幸 福,都是非常短暫和相對的,不要因為沉迷其中,就忘記 自己的未來。

The Buddha did say that samsara is suffering, but it doesn't mean that he denied the existence of joy and happiness in life, just that he wanted to point out the temporary and relative nature of worldly happiness. One should not be so blinded by such happiness as to forget the future.



經常遇到很多人說: "佛說的這些道理我都懂,但我在現 實生活中做不到啊!"我非常理解這句話,但做不到是因 為我們從來沒有認真地去訓練或修持過。若能靜下心來, 認真觀修,有志者事竟成,最後一定能做到。

I often heard many people say, "I know all that the Buddha said, but I just cannot do as taught in real life." I do understand their difficulty, but the real reason behind it is that they have never seriously trained themselves to practice the teachings. If one has the determination to sit down quietly everyday and focus the mind on contemplating the teachings, such difficulty will surely be overcome in the end.

S 2011 / 10 / 12

哪怕實在不願意相信佛教的因果學說,也應該敬畏和尊重 它。因為有了它的存在,才使無數生命獲得了公道和平安。 Even as one truly cannot accept the Buddhist idea of cause and effect, at least respect it. Numerous lives get to be treated fairly and obtain peace and safety because of it.

S 2011 / 10 / 13

剛開始打坐修行的時候,雖然心裡雜念很多、思維不清晰、 沒有能力對付煩惱,但這屬於正常情況,別失望!要記住: 萬事開頭難。若能堅持,心一定會漸漸靜下來,並最終證 悟,告別煩惱。

When beginning to practice meditation, mind is full of discursive thoughts, unable to think clearly or deal with any negative emotion. Don't be disappointed as this is very normal. Just remember the start of anything is always the toughest. So long as one can persist, mind will gradually be under control and attain realization in the end with all defilements eliminated.



貪(貪欲)、嗔(嗔恨)、癡(愚昧)這三種念頭,在佛 教裡叫做"三毒"。它們比世界上的任何毒品都厲害── 從核武器到地溝油,從戰爭到地獄,都是由它們策劃並完 成的。如果人類不希望再看到這些恐怖結局,就請不要把 一切阻止手段都針對人,而要針對毒。

Greed, hatred and delusion are known as the Three Poisons in Buddhism. They are more lethal than any other poisons in the world. From nuclear weapons to illegal use of recycled cooking oil, from war to the hell realm, the three poisons are the masterminds behind all evils. If man wish not to see any of these horrible things happen again, measures must be taken to fight the three poisons, not just people.

S 2011 / 10 / 15

文殊菩薩,是諸佛菩薩智慧的象徵。他右手持一把劍,但 這把劍不是針對任何眾生,而是針對眾生心裡的癡毒。因 為愚昧會產生無邊的痛苦,因為愚昧會毀掉自他的幸福。



Manjusri is the embodiment of transcendent wisdom of all the Buddhas and bodhisattyas. The sword in the right hand is not aiming at any sentient being but sentient beings' delusion, because delusion can cause endless suffering and destroy one's own as well as others' happiness.



任何一個煩惱,諸如貪欲、嗔恨、傲慢、嫉妒等等,只要 進入我們的意識系統,就會擾亂所有的思維程序,讓人不 自由、不愉快、甚至犯錯誤。因此,對付煩惱比對付任何 仇人或敵人更重要。

Any defilement, be it greed, hatred, pride, jealousy, etc., once entering our consciousness, can cause chaos to our way of thinking and thus make us unfree, unhappy, even do wrong. Hence, to fight against defilements is much more important than fighting against any enemy.



佛陀告訴我們,先訓練自己,等到有一定能力的時候,再 去利益眾生,否則無法更好地度化眾生。就像運動員也要 先自己訓練,然後去參加比賽,就可以獲得冠軍一樣。

The Buddha advised us to train ourselves first until we have acquired enough ability, then set about benefiting other sentient beings. Otherwise, we would not be well equipped to help others. This is just like an athlete must be trained first in order to win the first prize in a competition.

S 2011 / 10 / 18

沒有受過訓練的人若參加比賽,不僅得不到冠軍,而且往 往會很糟糕。自己沒有修學的人引導他人,其結果也是一 樣。所以,佛說:自己沒有成熟的人,無法使別人成熟。 可見,個人的修持是很重要的。

The result of an untrained person in a competition can be nothing but terrible, let alone winning any prizes. The same goes for an unlearned person to give guidance to others. Therefore the Buddha said, "One cannot make ready other's capacity before one readies one's own." Apparently, solid personal training is quite important.



凡是不符合現實,不符合邏輯,表面上自語互相矛盾的佛經,都叫不了義的經典。這種經典都是佛為了漸漸地引導 某種人而說的,並不是佛陀的真正思想。

Any scriptures that expound ideas that are not in keeping with reality or logic, and that contradict their own reasoning therein are deemed revealing incomplete truth. Such scriptures were intended by the Buddha to gradually guide certain kinds of people for expediency's sake. They do not represent the real thoughts of the Buddha.

S 2011 / 10 / 20

〈了義不了義〉和〈四依法〉,是打開大乘佛學門扉的兩 把鑰匙。學習或研究大乘佛學的人,必須學好這兩個關鍵 要領,否則無法瞭解佛學的最終見解和思想。

The Complete and Incomplete Truth Revealed in Buddhist Scriptures and The Four Guidelines for Seeking the True *Dharma* are the two keys to opening the gate of Mahayana teachings. Those wishing to follow or study Mahayana Buddhism must be well versed in these two essentials, lest one should fail to comprehend the ultimate view and philosophy of Buddhism.

S 2011 / 10 / 21

佛祖的教育不會讓人們跟天鬥、跟地鬥、跟人鬥,而會讓 後學者與自己的貪嗔癡鬥。戰勝自己的嗔心,就等於戰勝 了所有的敵人;戰勝自己的貪心,就等於擁有了一切財富。

Lord Buddha's teachings would not ask students of Dharma to fight with heaven, earth, or people but to fight against one's tendency to greed, hatred and delusion. Winning the battle with hatred is equivalent to conquering all enemies. Overcoming greed is equivalent to owning all the riches of the world.



如何與自己的煩惱心鬥呢?以慈悲心鬥嗔恨心,嗔心重的 人,應多修慈悲心;以無常觀鬥貪欲心,貪心重的人,應 多修無常;以緣起性空觀鬥癡心,癡心重的人,應多修緣 起性空。

How can one fight one's own defilements? For someone predisposed to anger and hatred, practice loving-kindness as the antidote. For someone who is prone to greed, practice impermanence. For someone obscured by delusion, practice dependent origination.

2011 / 10 / 23

修慈悲心的人,會變得心胸開闊、助人為樂,並從中找到 生命的意義。其身上散發出的愛心能量,能讓身邊的人都 感覺到輕鬆、喜悅、溫暖。哪怕修十分鐘的慈悲,也有無 量的功德。

Practice loving-kindness and compassion makes one more open-minded, more willing to extend help to others and find the meaning of life along the way. The power of love emitted from such person can touch all those around him or her and make them feel relaxed, joyful and being cared for. Even to practice loving-kindness and compassion for just 10 minutes, one can accumulate immeasurable merit.

S 2011 / 10 / 24

慈悲心是可以培養的,雖然先天就有大慈悲心的人很少, 但每個人都有慈悲心的種子或小範圍的慈悲心,通過大乘 佛教的方法,此心可以順利地轉化為大慈悲心。

Loving-kindness and compassion are something that can be cultivated. Although very few people were born with great compassion or kindness, everyone has either the seed already planted in mind or the capacity for some compassion and love. Through the teachings of Mahayana Buddhism, such potential can be easily transformed into great love and compassion.



培養慈悲心的具體方法,我在《慧燈之光》中已經做過比 較全面的介紹了,願意修慈悲心的人可以閱讀。個人認為, 即使不學佛,修修慈悲心也是有益無害的。

I have explained rather comprehensively the specific practices for cultivating loving-kindness and compassion in *Wisdom Light Series*. Please read the book if you are interested in this practice. Personally, I think it would do no harm but lots of good to cultivate some loving-kindness and compassion even if one was not a Buddhist.

S 2011 / 10 / 26

現在經常會出現這樣一幕:在街頭有一位老人或小孩兒被 車撞倒,卻沒有人去救。更可怕的是,沒有人敢去救。因 此,現代社會不能沒有佛陀教育中的因果觀和慈悲心等觀 念。



Nowadays, it is quite common to see an elderly person or a child hit by a car on the street, but no one came to help. Even worse, no one dares to help. It just demonstrates the necessity of having Buddhist ideas such as causality and universal compassion instituted in modern society.

S 2011 / 10 / 27

有人說:佛教只追求來世的幸福,不考慮今生的幸福。其 實,事情並非如此。佛只是要求我們:不要為了今生的幸 福,而摧毀來世的前途;不要為了今天的方便,而毀掉明 天的道路。

Some say that Buddhism seeks happiness only for next life and none for this life. But this is not true. The Buddha just asked that we should not ruin our next lives for the pursuit of pleasure of this life, nor should we destroy our future path for the easy comfort of today.



死亡是生命的又一次刷新,並不是生命的結束。死神沒有 奪走誰的生命,只是讓人們換一種形式繼續活下去。無論 換成何種形式,都不是由死神決定,而是由自己決定的。

Death gives life a new chapter, not an end. It takes no one's life but allows life to continue in a different form. What new form it will take is totally up to each individual, not some death deity.

S 2011 / 10 / 29

人類只著重物質的發展,而忽視了精神的訓練。這種行為 的直接結果,將導致僅次於癌症的人類第二大殺手——抑 鬱症的誕生。開始的時候,患者的平均年齡是 29 歲,現在 已經降到 14 歲,未來情形將會更加嚴重。

Man's emphasis on material growth and ignoring training of mind will contribute directly to mental disorder or depression becoming the second biggest killer of mankind, next to cancer. Initially, the average age of people suffering depression was 29 and is now 14. The situation will get even worse in the future.

S 2011 / 10 / 30

抑鬱症來自於焦慮,焦慮來自於壓力,壓力來自於執著, 執著來自於無明(愚昧)。既然一切的源頭是無明,那麼, 該如何斷除無明呢?這就需要培養與它對立的智慧,這個 智慧,來自於佛陀的教育。

Depression comes from anxiety, anxiety from pressure, pressure from grasping and clinging which originate from ignorance. Since ignorance is the source of all these, how can ignorance be obliterated? To cultivate the counteracting wisdom is the answer. And such wisdom comes from the teachings of the Buddha.



我們經常自以為自己很聰明,其他人很愚昧。但實際上在 很多時候,我們的自作聰明是非常愚昧的。諸如發明踐踏 動物生命和破壞大自然的各種手段,就是最大的自以為是 與自取滅亡。

We often think that we are smarter than others, but our selfimagined cleverness actually turns out to be plain foolishness on many occasions. Things like inventing the many ways to trample on the lives of animals and destroy the natural environment are the most obvious examples of self-imagined cleverness and self-destruction.

S 2011 / 11 / 1

人在現實生活中不能太追求完美,否則會活得非常辛苦。 因為這個世界上根本沒有完美的事物,即使是有,也很短 暫、很少見。倘若一定要完美,那只有追求解脫。

One should not chase perfection in real life, which will make one miserable, because nothing is perfect in this world. Even if there is perfection, it is rarely found and destined to be shortlived. If one insists on finding perfection, the only possibility is to gain the ultimate liberation.

S 2011 / 11 / 2

人沒有錢並不可怕,通過各種方法去掙錢,就可以發財致 富。最可怕的,是有了錢,卻沒有生存目標,這是以金錢、 名譽都無法挽救的。對一個人來說,能找到生存的正確目 標,比任何事都重要。

Having no money is not so terrible. Just figure out the many ways of making money and work hard at it, one is sure to accumulate some wealth sooner or later. The most terrible is to have money but no aim in life, which no amount of money or fame can help. As a person, to be able to find the right goal in life should be more important than anything else.



目前人類正面臨著兩種非常嚴重的危機:一是生態危機; 二是心靈危機。為了挽救生態危機,我們應該低碳生活, 少欲知足。為了挽救心靈危機,就要遵守善惡因果規律, 並修學佛祖的智慧。

Humans are facing two very serious crises today: ecological and spiritual. To save the present ecological crisis, we should lead a low-carbon life and be content with less. To save the spiritual crisis, we need to be mindful of the natural law of cause and effect, and learn the wisdom of Lord Buddha.



佛陀說: "無常就是痛苦"。我們身邊的一切,都是變化 無常的,都是靠不住的。最喜歡的東西,將一去不復返; 最討厭的東西,卻會突然襲擊。誰都不知道自己未來會變 成什麼樣子,故而焦慮不安、痛苦不堪。 The Buddha said, "Impermanence is suffering." Everything around us is constantly changing; nothing stays reliable for long. The most favorite may leave us forever at any time. The most detested may suddenly come upon us. No one knows what the future has in store for each one of us, hence feeling anxious and distressed to no end.



有人說:佛教是悲觀主義。其實,佛教不僅深入地研究了 生命和世界的本質和現象,而且還樹立了準確的觀點,它 既不是悲觀主義,也不是樂觀主義。

Some say that Buddhism is pessimism. The fact is that Buddhism not only studies the nature and the phenomena of life and the world on a profound level but also establishes the accurate views on those issues; it is neither pessimism nor optimism.



如果我們沒有那麼大的欲望,就不會對物質生活有這麼高 的要求;如果對物質的要求再低一點,我們的生活節奏就 不會那麼快;如果一切都再慢一點,我們就不會有這麼大 的壓力;如果承擔的壓力再小一點兒,我們就不會這麼辛 苦。結論:辛苦來自於欲望。

If our desires were not so big, we would not ask for such a high quality of material life; if the demand for material things were lowered, we would not need to keep the pace of life so fast; if everything were to slow down some more, we would not feel so pressured on many fronts; if we were to feel a little less pressured, we would not need to strive so much like we do now. Conclusion: a life of toil and effort comes from desires.

2011 / 11 / 7

誠心想學佛、修行、得解脫的人,不要去迷信活佛、堪布、 成就者之類的名詞。只有依止一位名副其實的大乘善知識, 並精進聞思修,解脫才會有希望。 Those who really want to learn and practice Buddha-dharma and gain enlightenment should not be fooled by the titles of khenpo, tulku or master. Enlightenment is only possible when one follows the guidance of a truly worthy Spiritual Friend of the Mahayana tradition and endeavors to hear, ponder and meditate on the Dharma.

S 2011 / 11 / 8

修解脫道的第一步,是"人身難得"。通過打坐,按照修 法中的思維模式進行觀修,就能從中認識到生命的價值, 繼而珍惜當下的一切,而且還能培養出離心。

The first step of the path to liberation is to recognize the preciousness of being born a human. By applying the method taught in the teachings to meditate on this point will make one realize how valuable this life is such that every moment in life is treasured, and renunciation gets to be developed as well.



希求解脱的人,千萬不要輕易相信或接受自稱是"佛菩薩 再來"的那些人。如果上師依止錯了,跟著一個不如法的 人的腳步走,就會離解脫越來越遠。

Anyone seeking liberation from samsara should not trust or accept carelessly as one's master those who self-proclaim to be the "reincarnation of certain Buddha or bodhisattva." Following an unqualified dharma master will lead one further away from the path to liberation.

S 2011 / 11 / 10

我們所依止的上師不需要名聲,更不需要任何世俗的地位。 只要有菩提心,有引導我們走解脫道的智慧就足夠了。

The kind of dharma teacher that we should follow is not someone who is famous, has impressive titles or high social



status. So long as that person has genuine bodhicitta and wisdom to guide us on the path to liberation, we can trust and depend on him or her as our teacher.

S 2011 / 11 / 11

這個世界,是由無數個小的錯覺構成的龐大錯覺,這些錯 覺都是某些更細微的錯覺高速運動的產物,因為速度總是 會讓我們產生各種各樣的幻相。

This world is a huge illusion formed by countless small illusions. These small illusions are produced by the high-speed motion of even more minute illusions, for speed always distorts our impression, hence the creation of illusory phenomena.





地球的自轉,讓我產生太陽繞地球旋轉的錯覺;一維弦的 振動,讓我們產生宇宙的錯覺;電子的運動,讓我們產生 物體靜止的錯覺;細胞和精神的運動,讓我們產生自我的 錯覺。其實,這些都是無中生有的幻相。

The Earth's rotation gives rise to the illusion that the Sun revolves around the Earth. The vibration of the onedimensional string creates the illusion of a universe. The motion of electrons gives the wrong impression that objects are unmoving and unchanging. The workings of cells and mind form the illusion of a self. In reality, all are nothing but illusory manifestations.

2011 / 11 / 13

世界、自我雖然都是幻相,但這些幻相卻讓我們產生了種 種幻覺,從幻覺又產生了無數的欲望、悲哀、焦慮和痛苦。 只有佛法,才能教我們如何打破這些幻相和幻覺。 Although the world and the self are only illusory phenomena, a myriad of delusions are born from them. From delusions come endless desires, sorrows, anxieties and suffering. Only Buddha-dharma can teach us how to break out of the web of illusions and delusions.

S 2011 / 11 / 14

我們不能貪愛動物的血肉皮毛,而要喜歡牠們的生命本身。 熱愛所有生命,是佛陀教育的基本思想。在此思想的基礎 之上,每個生命才能度過平安的一生。

We should not covet animals' flesh, blood and skin but cherish their lives instead. Value the lives of all sentient beings is the basis of Buddhist teachings, on which every being gets the chance to live out his or her life in peace.



低貪,才能低碳。降低對物質生活的貪心,大家才能都過 上低碳生活。過度的貪心,會導致各種災難。現代人非常 需要降低貪心的教育。低碳,從心開始!

Lower desire leads to lower carbon dioxide in life. That is to say, reduce our desire for material comfort first before we can enjoy a low-carbon life. Excessive desires will cause all sorts of suffering. People living in modern times badly need to learn how to reduce greed and desire. Low-carbon life starts from the heart.

S 2011 / 11 / 16

如何降低貪欲心呢?我覺得最好的方法:建立佛教的價值 觀,就能對金錢有一個準確的認識。之後通過佛法的修行 方式來訓練自己的內心,就能有效地控制貪心。

How can one reduce greed? I think the best way is to first establish the Buddhist perspective on values, which will help one form a correct understanding of money. Subsequently, by way of dharma practice to train the mind, one can more effectively control greed.

S 2011 / 11 / 17

今天是佛教一年一度的四大節日之一的天降日。今天無論 做任何善業,功德都會增長十億倍。請大家務必趁機多做 善事,因為誰也不知道自己的人生還有多少次天降日了!

Today is one of the four most important festivals in Buddhism—the descent of Buddha Sakyamuni from the Heaven of the Thirty-Three after giving a discourse to his mother. Any good deeds done today will increase merit by 100 million times. Therefore, make good use of this rare opportunity to do something beneficial for all sentient beings, as no one knows for sure how many more such day one can still encounter in the future.



吃肉不僅會傷害動物的生命,傷害自己的健康,而且還會 傷害地球的壽命。為了動物、為了自己、為了地球,我們 應該不吃肉或少吃肉。若能每年或每月制定一個禁肉節, 那該多好啊!

Consuming meat not only hurts the lives of animals but also the health of humans and the Earth. For our own sake and that of the animals and the Earth, we really should stop eating meat or at least eat less of it. How nice if the whole world would observe a No-Meat Day every year or every month!

D 2011 / 11 / 19

當看到別人幸福的時候,我們有可能產生兩種情緒:第一 是嫉妒心:第二是隨喜心。嫉妒會使自己心生不滿,並由 此產生痛苦;隨喜卻會使自己快樂,並增長福德資糧。

When others are happy, we may feel either jealous or equally happy. Jealousy causes resentment hence suffering. Being able to celebrate others' happiness as if it were our own will bring happiness for us as well and at the same time accumulate more merit.

S 2011 / 11 / 20

心存嫉妒,他人的幸福就成了自己的痛苦之因。這也意味 著,只有世上沒有比自己更幸福的人了,自己才能夠幸福。 但這是不可能的事情,所以,心存嫉妒的人不可能得到幸 福。

With jealousy in mind, others' happiness will become the cause of one's suffering, which also means that one can only attain happiness when there are no happier persons in the world. Unfortunately, this is not possible. Then the conclusion must be that whoever harbors jealousy can never find happiness.



嫉妒,是因他人的財富而產生的痛苦。因為強迫自己必須 擁有他人所擁有的一切,這不是因為自己擁有的不夠好、 不夠多,而是因為沒有他人所擁有的東西,故而產生了痛 苦。但這種攀比是沒完沒了的,當事者將永遠無法與痛苦 告別。

Jealousy is a suffering born of others' fortune. One wants what others have, not because one doesn't have better or more things, but doesn't have the same things like others do. Such comparison can see no end, nor can this person ever say goodbye to suffering.



當我們發現自己幸福的時候,有可能產生兩種情緒:第一 是傲慢心,第二是感恩心。若是前者,則會輕視和侮辱他 人;若是後者,則會珍惜和報答他人。我們應當為了後者 而努力!

When things are going well for us, we may have two reactions: become arrogant or feel grateful. Being arrogant makes us rude toward and unappreciated of others, while gratitude inspires us to cherish and repay others for their kindness. Therefore, we should always strive to cultivate a grateful mind.

S 2011 / 11 / 23

即使站在地球的最高峰,也看不見地球是球形的。那是因 為我們所在的高度不夠,只能看見周圍狹小的空間所致。 同樣,站在任何世俗學者的肩膀上,也看不見此生生命的 前後世,那是因為見解不夠高,只能看見眼前的幾十年所 導致的。

We cannot see that the Earth is spherical even standing on the highest peak of the world, because that height still only allows us to see a limited space around us. Similarly, standing on the shoulders of any scholars of the secular world cannot make us see our past and future lives, other than the few decades of this life, because our view has not advanced enough.

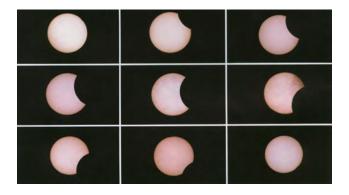


因為有傲慢心的人瞧不起人,不願意學他人的優點,不懂 禮貌,待人接物缺乏恭敬,因此永遠得不到進步,身邊的 朋友越來越少,最後只落得失落、空虛與孤單的下場。所 以佛陀把它納入六根本煩惱之一。

Pride makes one arrogant. In general, arrogant people tend to look down on others. They are also reluctant to emulate others' strong points, rude and have disrespectful attitude when dealing with others. As a result, it becomes impossible for them to improve themselves and to keep friendship, leaving them feeling alienated and lonely at the end. This is why the Buddha made pride one of the six root defilements.

S 2011 / 11 / 25

今天有日偏食,時間為北京時間 12 時 23 分 14 秒開始,至 16 時 17 分 16 秒結束。在此期間,希望大家能儘量行善— 念佛、誦經、持咒,打坐修行,其福德將變成一萬億倍。 儘量斷惡,若造罪,其罪業也增長。



Today, there is partial solar eclipse, starting from Beijing time 12:23:14 and lasting until 16:17:16 in the afternoon. I hope everyone can make the best effort to engage in virtuous activities during this time, such as reading Buddhist scriptures, reciting mantra, practicing meditation, etc., because the ensuing merit can grow by 100 million folds on this auspicious occasion. But also note that any unwholesome deeds committed today will cause more negative karma as well. So do your best to keep away from all such deeds.



有人說:我有錢、有家、有工作,一切都很好,為什麼還 要去學佛呢?不想學佛,當然可以不學,但學佛不僅僅是 為了金錢、家庭、工作,而是為了自他一切生命的終極幸 福。千萬不要以為,人除了眼前的金錢、家庭等等以外, 什麼都不需要了。

Some would say, "I have a family, a stable job and money in the bank, indeed, everything in my favor. What do I need Buddhism for?" Of course, one needs not learn the Buddha's teachings if unwilling. But the purpose of learning the Dharma is not for the sake of one's family or job, nor is it to gain wealth. Instead, it is concerned with achieving the ultimate happiness for oneself and all other sentient beings. Don't ever think that one needs nothing more besides family and money.

S 2011 / 11 / 27

大多數人每天都在為了現實生活而忙碌,幾乎從未考慮過 所有人必定踏上的另一個生命旅途——死亡,但是,這一 天總會到來,我們務必做好充分的準備。 Most people are busy with running their daily life and hardly ever give any thought to life's other journey—death, a journey no one can escape. Do prepare well for this eventual destiny.

S 2011 / 11 / 28

大多數現代人,會相信科學。其理由,也僅僅來源於極少 數科學家的話,而並不是由每個人親自去驗證後才相信的。 善惡因果也是由佛陀的超級智慧發現並公開的,為何我們 卻不願意相信呢?這與前者不是一樣的道理嗎?

For most of us, our belief in science is simply based on a few prominent scientists' words, not our own experiments. Similarly, with his supreme wisdom, the Buddha realized the truth of causality and revealed to us. Why do we doubt him? Shouldn't we use the same reasoning for both?



有人說:我已經很幸福了,為什麼還要學佛呢?如果感到 幸福,那也是過去所積善業之善果。在享受福報的同時, 請不要忘記繼續創造幸福的因素。

Someone said, "I am already very happy with my life. Why do I still need to learn Buddha-dharma?" Even if that is the case, one should keep in mind that this happy life results from accumulated good karma in the past. While enjoying the good fruit, do not forget to continue generating the causes for happiness.

D 2011 / 11 / 30

過去的很多人在離開這個世界的時候,總是在家人的愛和 溫暖,以及祥和的誦經或祈禱聲的護送中安然離去的。而 現在的大多數人,卻是在沒有情感、沒有溫暖的醫療機械 中,淒淒慘慘且孤苦伶仃地離開的。這時候金錢、名聲都 一文不值,如果沒有任何準備,就會感到孤立無援、痛苦 不堪。 In the old days, many people died peacefully, surrounded by their loving families, while basking in the comforting sound of sutra recitations and prayers. Nowadays, most people died in the cold, business-like medical institutions, often sadly alone. Money and status become worthless on deathbed. If one is unprepared beforehand, it may just be suffering at the end.

S 2011 / 12 / 1

蘇格蘭植物學家布朗發現的"布朗運動",證實了佛陀所 說的諸法無常或細微無常。細微無常,是肉眼看不見,但 顯微鏡能看見的一種無常。

Brownian movement, attributed to Scottish botanist Robert Brown, affirms the Buddhist thought of all phenomena being impermanent or of subtle impermanence. Subtle impermanence is the kind that cannot be seen with the eyes, but is visible under the microscope.



決定一個眾生投生到人道或旁生道等六道的業,叫引業; 決定一個眾生在投生人道或旁生道等六道之後,一生中幸 福或痛苦的業,叫滿業。既可以由一個引業多次引發而投 生為同類眾生,也可以由許多引業的共同引發而決定一次 的投生。善惡因果很細微,我們千萬不要掉以輕心!

Karma that is responsible for being reborn in any one of the six realms is directive karma. Whether life is happy or miserable after being reborn in any one of the six realms is decided by particularizing karma. A single directive karma can repeatedly cause rebirth in the same realm. Or, many directive karmas can jointly cause one rebirth. The workings of karma are extremely complex, so do not treat it too casually.

S 2011 / 12 / 3

當我們內心產生菩提心和空性見的時候,就像身上插上了 一對翅膀,從此以後,就可以在浩瀚無邊的法界藍天中自 由地飛翔。 Bodhicitta and realization of emptiness, once attained, are like two wings on our shoulders with which we can fly freely in the vast expanse of *Dharmadhatu*.

S 2011 / 12 / 4

"布朗運動"的發現,還充分地印證了佛教分世俗諦和勝 義諦兩個層次來認知世界的合理性。因為肉眼和顯微鏡看 同一個物體時,有兩種不同的結論。其中錯誤的結論,可 以叫世俗諦;正確的結論,可以叫勝義諦。

Brownian movement also completely corroborates the Buddhist doctrine of seeing the world from the standpoint of relative truth and absolute truth. When seeing an object with the eyes and through a microscope, two different conclusions can be drawn—the wrong conclusion is to be deemed the relative truth, the right conclusion the absolute truth.



當我們還沒有開悟的時候,就像閉著眼睛走路一樣。那時 的學習,就像盲人打聽路途。開悟的時候,就像睜開眼睛 看到路途。儘管路看到了,但還要走很遠。

Prior to attaining any realization, we are like walking with the eyes closed. For us, the learning process during this period is just like the blind asking for direction on the road. Attaining realization is as if we open our eyes and see the way, but it is still a long way to go.

S 2011 / 12 / 6

當我們內心生起出離心的時候,解脫的道路已經在腳下了。 從此以後,遙遙無期的解脫將離我們越來越近。因此,學 佛的第一步,就是培養出離心。

We will be on our way to liberation once renunciation is developed. From that point on, the seemingly unreachable final destination—liberation from samsara—will get closer and closer as we move along. This is why the first step on the Dharma path is to cultivate renunciation.

S 2011 / 12 / 7

若想瞭解死亡的整個過程,就要看《西藏度亡經》。這本 書,是全球唯一的一本全面介紹死亡的最佳教材。心理學 家榮格曾對這本書給予了非常高的評價。

To understand the stages of death, one should read *Tibetan Book of the Dead* as this is the only book and the best teaching material in the world that provides complete information on this subject. Swiss psychiatrist Carl Jung had highly praised this book.



《西藏度亡經》不是《西藏生死書》。《西藏度亡經》是 蓮花生大師的著作,至今有一千多年的歷史。此經中不僅 詳細地描述了死亡的全部過程,還有很多改變死亡以後的 命運的方法,以及夢境的修法。

Tibetan Book of the Dead (Bardo Thodol) is not the same as The Tibetan Book of Living and Dying (by Sogyal Rinpoche). Bardo Thodol was composed by Padmasambhava more than a thousand years ago. It not only describes in details the different stages of death but also offers instructions on changing one's fate after death and the practice of dream yoga.

S 2011 / 12 / 9

當我們感到痛苦的時候,與其到哭吧去哭,到發洩吧去發 洩,到酒吧去喝酒,都不如到禪堂去修一座禪。嘗嘗禪的 滋味兒,寧靜和喜悅將不請自來。

When we feel frustrated and painful, rather than finding a place to cry, an object to punch on, or a bar to drink to oblivion,

shouldn't we try meditation instead? Having acquired the taste of meditation, the ensuing peace and joy will arise naturally.

S 2011 / 12 / 10

今晚有月全食。20點45分初虧,22點06分食既,22點 32分食甚,22點58分生光,次日零時18分復圓,全程可 見。月食的時候所做的一切善業,都將增長為七千萬倍, 罪業也將同比例增長,其原因在《時輪金剛》中有記載, 請大家儘量行善斷惡。

There will be a total lunar eclipse tonight: the first contact at 20:45, the second contact at 22:06, the maximum phase at 22:32, the third contact at 22:58 and the end of eclipse at 00:18 the next day. The eclipse can be seen in our region. Based on the explanation of the *Kalachakra Tantra*, merit resulted from virtuous karma generated during the time of moon eclipse will grow 700 million times more, and the same is true for the bad effect of negative karma. So, be sure to practice virtue and abstain from all non-virtuous actions.



《西藏度亡經》屬於類似大圓滿的密法,如果要修學此書 所講的具體修法,需要灌頂和口傳。若只是想瞭解一下死 亡的過程和中陰身的部分,沒有灌頂也應該可以閱讀。本 書網上有電子版可以下載。

The Tibetan Book of Dying is a tantric practice belonging to the same category as that of the Great Perfection. Therefore, one must receive the requisite empowerment and oral transmission beforehand in order to take up the specific practices contained in the book. If the intention is only to understand the dying process and the bardo state, then perhaps it is not a big problem to read this book. Its digital edition is already available for downloading.

2011 / 12 / 12

不但平時要注意控制自己的貪嗔癡等煩惱情緒,尤其是臨 終時的最後一個念頭,更是非常關鍵。此念頭若是惡念, 就會墮地獄、餓鬼等惡趣;若是善念,則會投生到人天等 善趣。因此,臨終時的引導和助念是非常有用的。 Normally, we should already be keeping a close watch on negative thoughts and emotions. But the last thought before one's death is particularly crucial. If this thought is evil, one will be reborn in the realm of hell or hungry ghost. Conversely, a good thought will bring one to the god or human realm. This is why offering guidance and reciting relevant sutras and mantras to someone near death have been deemed very effective in this regard.

2011 / 12 / 13

剛剛開始修禪定的時候,內心就像陡山的水一樣急躁,各 種雜念不斷湧現,很難對付。此時特別需要耐心和勇氣, 否則過不了這個關,這是所有修行人都必須面臨的困境。

When just beginning to practice concentrated meditation, mind is, like water running down a steep hill, restless and impatient with all kinds of distracting thoughts constantly emerging, which is particularly difficult to manage. This is the time when patience and courage are needed the most, or one cannot but fail to pass this first hurdle which all practitioners must face.



過去的修行人,會把每一天都當做生命中的最後一天,並 在無比的珍惜之念中精勤度過,所以他們每天都有新的收 穫,從來沒有浪費過時間。我們應該儘量向他們學習。

In the old days, practitioners took everyday as if it were the last day of their lives. So they pursued their studies diligently as a way of preserving the day's value for one last chance. As a result, they were able to make new progress every day, with not a moment wasted. This we should really learn from them and do likewise.

2011 / 12 / 15

佛一再告誡弟子:要尊重異教,慈悲異教徒。對異教不能 有抵觸情緒,更不能誹謗。如果誹謗異教,將拖延成佛的 時間。僅從這一點上,也可見佛教的包容和平等思想之一 斑。

The Buddha repeatedly exhorted his disciples to respect other religions, to treat those who practice different faiths with compassion and not to resent, much less calumniate other religious faiths. The goal of gaining enlightenment would take longer to accomplish if one were to vilify other religions. This alone already demonstrates the kind of tolerance and equality contained in the Buddhist thought.

S 2011 / 12 / 16

佛教不贊成以強硬的手段推廣自己的教法。佛陀說過:不 能給對佛法沒有興趣人講經說法,不能給對大乘佛法不感 興趣的小乘修行人講大乘佛法。佛陀認為,尊重眾生的信 仰或觀點很重要,否則會讓對方造業墮惡趣。

Buddhism disapproves the use of force to propagate the Dharma. According to the Buddha, one is forbidden to teach Buddha-dharma to anyone who has no interest in Buddhism or to teach Mahayana to a Theravadin who is not interested in the Mahayana teachings. In his opinion, it is very important to respect the beliefs or views of others lest they should commit evil karma out of hatred and be reborn in the lower realms.



沒有信仰或有其他信仰的人願意聽佛法的時候,每個佛教 徒都有義務為其耐心講解;但其前提,是自己先要好好學 習,否則會指錯路,這樣就差之毫釐、謬之千里了。

When someone who either has no religious faith or practices one other than Buddhism expresses interest in finding out more about Buddha-dharma, every Buddhist is obligated to offer that information with great patience. However, this should only be done on the premise that we Buddhists have done our homework and kept up with our studies. Otherwise, we might run into the danger of misleading others, as we all know how a seemingly minute discrepancy can lead to a huge error.

S 2011 / 12 / 18

臨終時的善念若變成引業,就很有可能投生到人或天人當 中。但平時不修心的人,則很難在臨終時產生善念,生起 的多數是惡念或不善不惡的念頭,因此,當下的修心特別 重要。 If the good thought generated on one's deathbed becomes directive karma, one may very likely be reborn in the god or human realm. However, those who do not normally undertake to train their minds would find it quite difficult to keep virtuous thoughts at the time of death, as negative or neutral thoughts are instead the more common on deathbed. Therefore, to start mind training NOW, not later, is very crucial.

S 2011 / 12 / 19

我們不能強迫父母和兒女念經或吃素。如果希望他們學佛, 最好的方法,是自己先學好,改變自己,讓他們看見自己 的進步,這樣他們也願意學,至少也不會反對。

We should never force our parents or children to be vegetarian or to read Buddhist scriptures. The best way to entice them to learn Buddhism is by proving to them that we have changed for the better with the help of Buddha-dharma. They may or may not want to go the same direction, but at least they won't oppose.



大乘佛教的二個凡是:一、凡是對眾生有利的事情,都要 去做;雖然暫時有利,但長遠有害的,就不能做;二、凡 是對眾生有害的事情,都不能做;雖然暫時有害,但長遠 有利的,也應該做。

The two all-encompassing rules of Mahayana Buddhism are: 1) whatever is deemed beneficial to the sentient beings must be done; that which brings temporary benefits but harm over time should be rejected; 2) whatever is deemed harmful to the sentient beings must not be done; that which hurts temporarily but helps in the long run should nonetheless be adopted.

S 2011 / 12 / 21

為什麼現代人的幸福指數越來越低呢?因為現代人追求幸 福的方法有問題。有什麼問題?該如何解決?這些在佛學 裡都有正確答案。所以,現代人非常需要看看佛教書籍。

Why is the happiness index of people in modern times getting lower and lower? The problem lies in the way people pursue happiness nowadays. As for the nature of the problem and its solution, the Buddhist scriptures have provided the right answers. That is why people in modern times really should read up on Buddhist literature.

S 2011 / 12 / 22

人死後,先會進入一種昏迷狀態。從這個狀態中醒來的時候,能看見周圍的一切。因為還不知道自己經死了,所以 在看到家人哭泣的時候,會去安慰他們說:你們別哭,我 沒事,我在這裡呀!但他們卻聽不見。這時候,我們特別 需要中陰法門。

Once dead, a person will initially go into a state of unconsciousness. When coming out of this state, one will be able to see the surroundings again. At this point, the deceased still does not realize that he or she is already dead. So, upon seeing the family members weeping, the deceased will try to console them by saying, "Don't cry. I'm all right. I'm here." But the family cannot hear his or her words. This is when the bardo practice is most needed.



顯密佛經都說:人死後會看到自己的屍體。無數個從死亡 邊緣回來的有過瀕死經驗的人,都真的很清楚地從空中看 到了自己的身體在遠處躺著。這的確是一個神奇的生命現 象。

Both the exoteric and the esoteric Buddhist texts claim that one can see one's own corpse after death. It is also a fact that numerous people who came back from near-death experience all maintain that they clearly saw from above their own dead bodies lying farther away. This is truly a magical phenomenon of life.

) 2011 / 12 / 24

我的上師法王如意寶有一次告訴我:當你還沒有證悟的時候,你對佛法的理解,就像在地圖上看路一樣,好好修吧!

My guru, H.H. Khenchen Jigme Phuntsok Rinpoche, once told me, "Before gaining realization, your understanding of the Dharma is like looking at the roads on a map. So strive on with diligence."

S 2011 / 12 / 25

作為佛教徒,除了自己的聞思修以外,應當儘量投入到弘 揚佛法的事業當中。因為,佛陀的智慧會給全人類帶來光 明,佛陀的慈悲會給所有眾生帶來溫暖。

As a Buddhist, besides working on one's own studies and practices, one should also undertake to propagate the Dharma as best one can, for the wisdom of the Buddha brings light to man's journey in life and his compassion warms the heart of every sentient being.

S 2011 / 12 / 26

賈伯斯是一位虔誠的佛教徒,同時也是世界上最富有的人, 但他走的時候能帶走的,不是他的蘋果,也不是他的金錢, 而是他修禪的善業。

Steve Jobs was a devoted Buddhist and one of the richest persons in the world. What he took with him when he died was neither his beloved Apple nor his money, but virtuous karma generated from years of meditation practice.



人生很短暫。所有美好的東西,都將迅速地過去;所有最 愛的東西,都將無奈地失去。如果不走解脫之道,真不知 道人生的意義是什麼。

Life is short. All the nice things of the world will quickly become a thing of the past; those we cherish the most will be lost, no matter what we do. One would have really questioned the meaning of life had one not taken the path to liberation.

S 2011 / 12 / 28

當我們的內心狀況非常糟糕的時候,比如:與家人或朋友 吵架、被別人侮辱時,立即停下來看看:到底誰在不開心, 不高興者究竟是什麼?其答案也許會改變我們的人生。

When we become very agitated, like having a fight with family/friends or being insulted by someone, we should hold off all reactions and observe inward: Who is unhappy? What exactly is this unhappy being? The answers may forever change our lives.

S 2011 / 12 / 29

在沒有出離心和菩提心的情況下,修禪也不能成為佛教的 解脫道。因此,尋求解脫的人,必須先修出離心和菩提心。

To practice meditation without having developed renunciation and bodhicitta would not be considered the Buddhist path to liberation. Therefore, those seeking ultimate liberation must practice renunciation and bodhicitta first.

S 2011 / 12 / 30

任何人都不能覺得自己活著沒有意義,這是一種心理疾病。 其實,每個人都可以活得很有意義。世上很多有意義的事 情,都沒有人去做,我們可以參與這些工作。這樣的生活, 就是有意義的生活。

No one should feel that his or her life is meaningless. This kind of feeling is really a psychological problem. The fact is that everyone can live a meaningful life by offering one's time and energy to many worthy causes that no one is paying attention to. To live this way is to lead a meaningful life.



經常覺得自己活得沒有意義的人,或有些時候想走極端路 的人,都必須先看看佛教的書,瞭解一下佛陀的人生觀, 這樣一定會有意外的收穫。

If one often thinks of one's life as having no purpose, or sometimes even considers taking extreme measures to end this life, one really should pick up some Buddhist books to read about the Buddha's view on life, which surely will provide unexpected insights for their readers.

S 2012 / 1 / 1

2012——瑪雅人長曆曆法中一個大週期的最後一年終於來 了。我個人認為:它不會像人們所說的那麼可怕,更不會 是所謂的世界末日。但是,災難隨時都有可能發生,因為 我們在不斷地製造發生災難的因素。人類的確不能太瘋狂 了!祝大家新年快樂!

Based on the Maya Long Count calendar, the final year of the current cycle (the 13th *b'ak'tun*), 2012, is here at last.

Personally, I don't think it will turn out to be as horrible as some people predict or the end of the world even. Nevertheless, calamities may come at any time because we humans are constantly creating the causes for disasters to happen. We really should control ourselves! Happy New Year to all.



與父母家人等喜歡的人在一起的時間,總是不會很久的, 這是人類的命運。所以,在一起的時候,要儘量把溫暖送 給對方。

The time we can spend with our family and those we care for is never that long. This is just the way it is. So while we have them with us, do make them feel loved and cherished as much as possible.



修出離心,是佛教最基礎的功課之一。所謂出離,並不是 從家庭中出離,從工作中或從生活中出離,而是從欲望、 自私、煩惱、痛苦中出離。

Cultivating renunciation is one of the fundamental Buddhist practices. It is not asking practitioners to renounce family, work, or life but desire, selfishness, negative thoughts and suffering.

S 2012 / 1 / 4

大乘佛教的原則是:一、要超越世間;二、不脫離世間。 如果不超越世間,就跟世間普通人不相上下,那樣就誰也 度不了誰;如果脫離了世間,則即使有能力度眾生,也沒 有用。

Principles of Mahayana Buddhism are: 1) to transcend the temporal world; 2) to not forsake the temporal world. If unable

to transcend the temporal world, Buddhists are not much different from other people around them, hence not in any better position to help others out of samsara. If forsaking the temporal world, Buddhists even having the best of ability to lead others to liberation will be rendered unavailing.

S 2012 / 1 / 5

想給病人治病,必須自己先學醫,學好後才能治病救人。 當然,在應急的時候,只能邊學邊治療;想度眾生,必須 自己先成就,然後才有能力幫助眾生。當然,在應急的時候,只有邊學邊幫助眾生。

In order to cure patients, one must learn to be a physician first. But in urgent situation, one cannot but learn and practice at the same time. Wanting to help sentient beings to liberation, one must first acquire the ability to do so by attaining certain accomplishment oneself. To cope with urgent needs, one can but benefit others while still learning the path.



生活中發生的各種事情,是否會成為使我們痛苦的因素, 完全取決於我們以何種心態去面對它,因此,調整心態非 常重要。在所有的方法中,以佛法來調整心態是最完美的。

Whether incidents in daily life will cause us any pain really depends on the attitude we adopt to face them. It is therefore important to be able to adjust one's mindset. To this end, the most ideal choice among many is via the teachings of the Buddha.

2012 / 1 / 7

佛陀認為:贈送智慧和贈送慈悲,遠遠超過贈送金錢,因 為贈送慈悲和智慧,等於是在贈送解脫,所以佛陀會極力 稱讚法布施。

The Buddha considered offering wisdom and compassion much superior to offering money because the former is akin to offering liberation. It is why the Buddha had highly praised practicing *paramita* of offering Dharma.

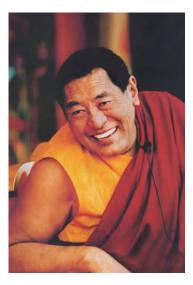
S 2012 / 1 / 8

100 天的放生結束後,閉門寫作 25 天。今天,終於回到山 上了。雖然有點冷,但我很喜歡這裡,因為我感覺到這裡 離我的上師很近。在這裡,可以過世上最簡單的生活,同 時也可以得到世上最高尚的幸福。

At last, I am back home in the mountains today after finishing 100-day life releasing activity followed by 25 days of book writing. I like it here, despite the coldness, because here I feel very close to my master. In these mountains, life can be very simple yet filled with the most excellent happiness.



今天是我的上師圓寂 八年中,我深深地體會 一年中,我深深地體會 師的我時常能感覺的依止上 師一直都在給我指導、 鼓勵。儘管他表面上走 子,實際上根本沒有 走。各位道友請記住: 在學佛的道路上,找到 一位標準的上師比什 麼都重要!



Today is the 8th anniversary of my master's passing away. During these eight years, I felt deeply the importance, often mentioned in the scriptures, of placing one's faith fully in the guru. I often felt as if he was still giving me guidance, encouragement, criticism, disapproval and warm care. It may appear that he is gone, but in fact he is not. You should all remember this: While learning the Buddha's way, nothing is more important than finding a qualified teacher.

S 2012 / 1 / 10

依止上師 20 年了,自己在佛法方面的所有功德,都來自於 上師。這一深恩厚德,即使生生世世,也無法完全報答。 於我而言,能報答部分恩德的唯一方式,就是利益眾生。 願我們這些做弟子的,能在自己的有生之年中,利益更多 的眾生。

Having followed my master for some twenty years, any merit that I have managed to gain from practicing the Dharma, I owe it to my master. His grace I can never repay fully even over countless future lives. Personally, I think the only way that I can somewhat return this precious favor is to do like he did, i.e., to benefit other beings. May all we disciples make the best effort to benefit as many sentient beings as possible in our lifetime.



上師出門時,很多時候,我 會充當侍者的角色一一給上 師做飯、洗衣服、當秘書、 做翻譯,晚上洗腳、蓋被子; 早上洗臉、倒尿壺……伺候 老人家的時候,我非常開心。 今天回憶起來,都覺得無比 榮幸。我非常希望能再有這 樣的機會。



I had served as my master's attendant many times when he traveled. I would cook, do laundry, be his secretary and translator, wash his feet at night and tuck him into bed, bring water for his washing in the morning, pour out the chamber pot and so on. I was delighted to do all these for him. Even now when I think back, I still feel so very honored to have served him. How I wish I could repeat that experience again!



到佛學院的第二年,上師親自安排我和另外一個人去打掃 僧眾的糞便。那時學院有兩百人左右,沒有廁所,周邊很 多地方都是大小便。我們把糞便打掃乾淨,並聚集一處, 挖坑埋地。我知道這是上師度我的另一種方法,所以非常 樂意做這個工作。但是,兩年後,學院修了廁所,我就失 業了。

The second year I was at the Larong Buddhist Institute, my master personally assigned me and another person to clean up the feces in school. As there was no toilet or anything like that and with 200 people living there at the time, feces could be seen all around the school area. Our work was to clean up the surroundings, collect the feces, dig a hole and bury them. I did this with joy because I knew this was the master's way of training me for the path. I lost this job two years later after a few washrooms were built.



1990年春天,上師到青海牧區給牧民上課。在將近兩個月 的時間中,我跟著上師去了很多地方。每天給上師做飯之 前,我每次用洗衣粉洗手。因為沒有護手液,加之氣候寒 冷乾燥,久而久之,手背都破裂流血了。但我真的很高興, 因為我相信這樣能夠消業積德。

In the spring of 1990, the master went to the pastoral area in Qinghai Province (China) to give teachings to the nomads there. I went with him to many places for about two months. Everyday before I prepared meals for the master, I used laundry detergent to wash my hands. Due to the dry and cold climate and having no hand cream for protection, my hands started to crack and bleed after some time. However, I was really pleased because I believed this minor suffering could help destroy some negative karma and accumulate merit.





當上師侍者的時候,我一直盼望著能把上師的腳放在自己 頭頂上許個願,因為我認為這樣許願一定會實現,但我一 直不敢說出這個請求。後來上師住院時,我等到了很多這 樣的機會——坐在病床邊,用雙手握住上師的腳,放在自 己頭頂上許了願。

When I served as attendant to my master, I often wished I could place his feet on my head and make a wish, for I believed the wish would be made good that way. But I never dared to ask for his permission. My chance finally came, more than once, when he was hospitalized—sitting by his bedside, with both of my hands I held his feet, placed on my head and made a wish.





上師圓寂的兩個月前,在兩三萬人的大型法會上,他公開 說道:這次可能是我們最後一個聚會了,我要先去西方極 樂世界了。你們暫時不用尋找我的轉世靈童。在以後的日 子裡,大家要儘量做到三件事:第一,不要殺害眾生;第二, 對一切眾生發慈悲心;第三,念佛、發願往生極樂世界。

Two months before the master passed away, he announced publicly in a puja attended by some twenty to thirty thousand people, "This could be the last time that we can get together as I will be leaving for the Pure Land. No need to look for my reincarnation just yet. In the days to come, all of you must 1) not kill or harm any sentient beings, 2) extend loving-kindness and compassion to all sentient beings, 3) recite Amitabha's name and mantra, and aspire earnestly to go to Pure Land after this life."



上師果然圓寂了……荼毗前五六個小時,我去見上師最後 一眼。跪在遺體前,我默默地祈禱和發願……一想到從明 天起,自己一輩子都看不到上師了,禁不住滿含熱淚。我 獻上一條哈達表示告別,然後像一個挨打的小孩兒一樣哭 著回家了……

As expected, the master passed away. I went to see him for the last time five to six hours before he was to be cremated. Kneeled before him, I prayed silently and made a wish. Tears welled up in my eyes when I realized after tomorrow I would never see my master again for the rest of my life. After presenting a white khata to bid farewell to him, I walked home, crying like a child who had just been through a rough time.



像我這樣的弟子,有成千上萬,但像法王如意寶這樣的上 師,卻少之又少。我們不能以為,任何所謂的上師,都可 以這樣依止。依止上師之前,必須嚴格觀察,否則,就會 很危險。

Disciples like me number in the tens of thousands around the world while dharma masters in the same league as H.H. Khenchen Jigme Phuntsok Rinpoche are few and far between. Nevertheless, not every so-called master is worthy of the same kind of trust and respect. It is absolutely necessary to examine a master carefully before entering the guru-disciple relationship. Failing this, the consequence may be very serious.

S 2012 / 1 / 18

每次行善之後,必須做迴向。迴向的意思,就是贈送—— 把自己所造的一切善業,無條件地贈送給天下所有眾生, 願以此善業,令每個眾生都能幸福、解脫。 Dedication must be done every time after performing a virtuous deed. To dedicate means to give free—to give merit accumulated from virtuous karma to all sentient beings unconditionally, and may it help every sentient being attain happiness and liberation.

S 2012 / 1 / 19

所有迴向中最殊勝的迴向是:諸佛菩薩如何迴向他們的善根,我也如此迴向我的善根,並念誦:《普賢行願品》中的"文殊師利勇猛智"及之後的八句。

The most excellent form of dedication is to generate this aspiration: I would dedicate my root of virtue exactly the same way as all past Buddhas and bodhisattvas dedicated theirs. Additionally, read the eight verses in *The Practices and Vows of Samantabhadra Bodhisattva*, starting with "From the brave and powerful wisdom of Manjusri."



有人說:佛教講人身難得,但世界人口卻越來越多,人身 怎麼會難得呢?其實,佛教認為很難得的人身,是具備八 閒暇、十圓滿的特殊人身,而不是普通的人身。

Some people raised this question: The Buddhist doctrine holds that human birth is rare and therefore precious. But world population is still growing by the day. How can that theory be right? The fact is that the Buddhist idea of a rare and precious human birth refers specifically to being born with eight freedoms and ten endowments, not just any human birth.

S 2012 / 1 / 21

經常有人會提到一個比較幼稚的問題:佛教講輪迴,但現 在人口爆炸性地增長,這些多出來的人,是從哪裡來的呢? 輪迴的意思,並不是只有人死了才可以投生為人類,而是 六道眾生都可以投生到人間。所以,多出來的人,是從六 道各個地方來到人間的。

A rather frivolous question often pops up: Cyclic existence is a Buddhist doctrine. But with the explosive growth of world population, where did all those extra people come from? Cyclic existence, or samsara, does not mean only humans are eligible to be reborn again as humans. Any beings in the six realms are possible to be reborn in the human realm. So those extra people are made up of beings from six different realms.

S 2012 / 1 / 22

今天是兔年的最後一天,對我們來說,這意味著生命當中 又少了一個兔年。當下一個兔年——2023年來臨的時候, 我們知道自己在哪裡嗎?會與親人和朋友們在一起嗎?一 切都在變化無常,真的應該好好活在當下,儘量行善斷惡。

Today is the last day of the Year of the Rabbit. For us, it means another Rabbit Year is gone from our lives. When the next Year of the Rabbit comes in 2023, do we know where we may be or if we will still have our family and friends around? Everything is changing incessantly. All are impermanent. Let's act NOW to be virtuous and end all evils.



春去春來春常在,心喜心悲心本淨,祝大家龍年覺悟本性、 遠離煩惱、幸福美滿、萬事如意!

Spring comes and goes, but never disappears. Being happy or being sad, mind stays inherently pure. In the Year of the Dragon, may you realize the true nature of mind, stay away from all defilements, be happy and fulfill your wishes.

2012 / 1 / 24

我們要依靠聞思的智慧,正確地認識輪迴的痛苦和解脫的 幸福,再進一步學習如何獲得解脫的方法,最後去修行。 就像走路的時候先用眼睛看路,然後抬腿走路一樣。

We should rely on the wisdom distilled from hearing and pondering Buddha-dharma to discern the suffering nature of samsaric existence and the joy of ultimate liberation. Then, set out to acquire the necessary skills for attaining liberation. Finally, meditate. It is just like one should see the road first before taking the first step.



我們要推翻的,並非外道或無神論的觀點,而是要推翻自 己的執著。自己的執著一旦消滅,任何外道的論點都無法 傷害我們,不論他們說得如何天花亂墜,對已經證悟的人 來說都是徒然,沒有任何影響。能徹底推翻這些執著的方 法,就是出離心、菩提心,以及至關重要的空性見。

What we should repudiate are not views of the non-Buddhists or the atheists but our own attachment. Once attachment is eliminated, no amount of heterodox ideas can affect us anymore. To someone who has attained realization, those ideas, no matter how extravagantly they may sound, make no difference at all. And the way to completely eradicate attachment is by developing renunciation, bodhicitta and, most importantly, the view of emptiness.



六道輪迴不是造物主或任何人格化的神所創造或安排的, 也不是無因無緣的一種偶然,而是存在著因果關係的。其 中最重要的因,就是我執。由我執產生貪嗔癡等煩惱,以 煩惱而造業,繼而產生輪迴。斷除我執,脫離輪迴的方法, 就是聞思修行。

Samsara is not created or arranged by God or any other personified deities, nor is it a chance event without any causes and conditions. Instead, causality is the key. And one of the most important causes is clinging to an existent self from which all defilements—greed, hatred and delusion—arise. From defilements comes karma, then samsara. How to stop clinging to self and cyclic existence? The answer is none other than hearing, pondering and meditating on Buddha-dharma.

2012 / 1 / 29

生活,其實是一種非常真實的讀物。身邊發生的一切,都 在告訴我們許多真相:生老病死等人生的酸甜苦辣,如夢 如幻等萬物的規律本質,但我們卻不太留意這些事實,所 以一直都很迷茫。

Life in essence is a book of truth. It tells of many truths through the events happening around us—the varying tastes of life associated with cyclic existence, the illusive and dream-like nature of all phenomena. But we never pay much attention to the actual state of things and hence remain ignorant to this day.

S 2012 / 1 / 30

為了自己的享受而竭力追求幸福的時候,幸福反而得不到; 為了他人的幸福而忘記自己的幸福的時候,幸福反而會悄 然而至。

When happiness is sought for one's own sake, happiness maintains its elusiveness. When putting one's own happiness aside for the sake of others, happiness comes softly on its own.



佛教和外道在見解、修法與結果上,都有很多差別,但最 主要的差別,是皈依。判斷任何一個宗教是否屬於佛教的 標準,取決於是否皈依佛教的三寶。

The view, practice and result of Buddhism and other faiths differ in many respects, but the most significant lies in the matter of taking refuge. The deciding factor for any religious belief to be deemed Buddhism is whether the said religion takes refuge in the Buddha, Dharma and Sangha.

S 2012 / 2 / 1

當我們準備將一位善知識拜為自己上師的時候,必須長時 間觀察他的功德與過失,但是,在已受灌頂或聽法的方式 拜師以後,則應多觀察功德,少觀察甚至不觀察過失。

When one is prepared to take a spiritual friend (Skt. *kalyana-mitra*) as one's guru, be sure to observe this person's merit and faults carefully for an extended period of time. However, if one becomes a disciple by way of receiving empowerment and

dharma transmission, then the guru's merit should be noted more, and less or even no attention be paid on the faults.

S 2012 / 2 / 2

我們自己的精神世界,是一個特別精彩的讀物,我們應該 多安排時間閱讀精神的讀物,少讀紙上的讀物。

The mental world of ours is an extremely wonderful book to read. More time should be devoted to reading this book of mind rather than the printed books.

S 2012 / 2 / 3

能否解開內心的奧秘,涉及到我們的整個前途。所有的幸 福與痛苦,都來自於兩個字,那就是"迷"與"悟"。

Our future depends on whether we are able to resolve the profound mystery of mind. All happiness and suffering originate from two sources, wisdom and ignorance, respectively.



解開內心奧秘的密碼,在金剛上師的心中,能否獲得這一 密碼,全靠自己的信心。

The password to decode the mystery of mind is stored in the mind of the guru. The only way to acquire the password lies in one's faith.



時間,就像一輛不歸的列車。它的每一節車廂從我們前面 經過後,我們都永遠無法再次與它們相遇。人生的每一年、 每一天,都在我們眼前匆匆而過,之後我們永遠也不能第 二次擁有它們。珍惜生命吧!儘量每天做一件有意義的事 情。

Time is like a train that won't return. Each of its carriages passing by us will never meet our eyes again. Life passes by every day, every year. Afterwards we can never have it back. Do cherish this life we have and try our best to do one meaningful thing a day.



世上最有意義的事情,就是發菩提心,行菩薩道,用各種 方式來利益所有眾生;同時通過修行斷除自己的煩惱,把 自己的生命升級,以便更好地利益眾生。

The most meaningful thing one can do in the world is to arouse bodhicitta and follow the way of the bodhisattvas to benefit sentient beings by any means. At the same time, eliminate one's own defilements by endeavoring in the practice of Dharma and become a better person in order to serve others more ably.

S 2012 / 2 / 7

壓力,使我們的人生變得痛苦;欲望,演化出生活中的種 種壓力;幻覺,導致了時空中的各種欲望;而證悟的智慧, 卻能消滅一切幻覺。

Stress makes life miserable, but the real culprit is desire, as desires evolve into all kinds of stress in life. Illusions cause a myriad of desires to arise, but enlightened wisdom is the force that can destroy all illusions.



未來,是一個無邊的未知區域,在這個區域裡,什麼都有 可能發生。因為一切會隨著因緣而變化,而因緣又是不可 預知且變化多端的,誰也無法知道它的軌跡。但若能把握 住當下,就能主宰未來。

The future is an unknown territory where anything can happen. All phenomena will change with the causes and conditions. As the causes and conditions are unpredictable and constantly changing, no one knows what courses they will take. However, if one can keep the moment of now in hand, one has the future in control as well.



對幸福而言,不需要太多的條件,更不需要太奢侈的物質; 對虛榮而言,再多的條件也不足,再奢侈的物質也不夠。 捫心自問,我們到底是要幸福感,還是要虛榮心? Happiness itself needs not too many terms of qualification or extravagant objects to exist. Conversely, no amount of supporting conditions and luxury objects can ever satisfy the voracious appetite of vanity. Let's ask ourselves what we really want: be happy or be vain?

S 2012 / 2 / 10

我們的所有感官,都是漏洞百出的破工具。通過它們的認知,來判斷生命或世界的真相,根本就是錯誤的。我們應 當相信佛陀的超凡智慧,而不應絕對相信自己的感官。

Our sense organs with their many flaws are like defective tools. It would be fundamentally wrong to ascertain the truth of life and of the world through sense perceptions. What we should trust is the transcendent wisdom of the Buddha, instead of relying totally on our senses.



一個星球爆炸之後,它的微塵將再次組合成另一個天體; 一個眾生死亡之後,它的意識將再去創造另一個身體。我 們的生命永遠都不會停止,它只會變化,不會滅絕。

After a star explosion, the matter it sends out will once again form another celestial body. After a being stops living, its consciousness will create the physical form of another being. Life never ceases, only changes.

S 2012 / 2 / 12

佛陀說:人類的視覺、聽覺、嗅覺,都是不準確的;味覺、 觸覺、知覺,也是不準確的。如果人類的這些感覺都是準 確的,那麼,聖者之道對誰有用呢?

The Buddha said, "Human's senses of sight, hearing and smell are all inaccurate, neither are that of taste, touch and



man's consciousness. If these senses were all correct, how would the path of the enlightened benefit anyone?"

S 2012 / 2 / 13

我們喜歡的任何東西都是這樣,在沒有得到的時候,很希 望能擁有它,繼而為它付出很多;當有一天終於佔有它的 時候,很快就不感興趣了。這是所有普通人的心理規律。 正是因為不知道這個規律,所以很多人活得很辛苦。

Our reaction to the things we like always follows the same pattern. That is, we are willing to do almost anything to get our hands on them when we don't have them, but lose our interest quickly when we finally own them. This is the psychological rule of behavior for all worldly people. Many people are stressed out because they don't know about such rule.



名譽、地位、金錢等世間的一切所謂美好,從遠處眺望時, 顯得非常有魅力,絕大多數人會貪圖渴求,但真正靠近並 親身享受的時候,會發現一切不過如此而已,那時,曾經 的追求者又會落到空虛和無聊當中。

The nice things of the world, like fame, status, money and so on, look very appealing from afar and hence the pursuits of most people. These pursuits however disappoint when they are finally reached—the reality of which seems always come up short. By then, the once eager seekers will again feel listless and empty.

2012 / 2 / 15

我們生活在一個極度不真實的虛幻世界裡,這裡的一切, 都是由我們自己的感官創造的。當感官的幻相被自己的知 覺肯定以後,所有的一切,都被合理化,誰也看不出這是 假的。 We are living in an extremely unreal world wherein everything is created by our sense organs. When these illusions are deemed real by our sense consciousnesses, all phenomena get rationalized and no one can tell they are unreal anymore.

S 2012 / 2 / 16

一滴水,是一個浩瀚無垠的宇宙;一個宇宙,同時也是一 滴水。時空本身,是沒有界限的。一切限制,都是我們的 感知創造的。在感官世界中,一切都顯得似乎很真實。我 們應該尋求超越感官控制的智慧,建立全新的世界觀,過 最有意義的人生。

A drop of water and the infinite universe are one and the same, inseparable. Time and space have no bounds. All the boundaries are created by our sense consciousnesses. In the world of the senses, all phenomena seem very real. We should seek the kind of wisdom that goes beyond the control of the senses, form a brand new worldview and live in a way that is most meaningful.



感官世界,是一個十分漫長的夢。總有一天,我們會從這個夢中醒來。但是,做夢有做夢的理由,醒來也有醒來的原因。我們要爭取早日蘇醒。在沒有醒來之前,也要力爭做好夢。

The world of the senses continues as a very long dream, but one day we will wake up from this dream. Although there are respective reasons for being in dream and for waking up, we should still strive to wake as early as possible. In the mean time, let's at least have a good dream.

S 2012 / 2 / 18

做惡夢的時候,如果知道自己在做夢,夢裡的所有恐懼和 悲傷立即就會消失;在現實生活中,如果證悟了空性,所 有的痛苦也將逐漸煙消雲散。

In the midst of a nightmare, if one were to know that it is a dream, then whatever fear or sadness felt then would vanish in an instant. If one can attain realization of emptiness, all suffering in life will also gradually disappear.

S 2012 / 2 / 19

證悟空性的方法:先學習關於空性方面的論典,諸如《中 論》、《入中論》、《中觀四百頌》等等;之後修前行, 也即修出離心和菩提心等等;最後修禪定和空性的修法, 這樣修行一定能證悟空性。

The way to attain realization of emptiness follows these steps: First, learn the doctrine of emptiness from the scriptures, such as Nagarjuna's *Fundamental Verses of the Middle Way*, Candrakirti's *Introduction to the Middle Way*, Aryadeva's *Four Hundred Stanzas on the Middle Way* and so forth. Then, undertake the preliminary practices, including cultivation of renunciation, bodhicitta and other practices thereof. Lastly, practice *samadhi* and emptiness. Realization of emptiness will be attained via this process.



昨日,在現實生活中發生的事實;昨夜,在夢裡出現的幻 覺,在今天看來,本質上是一樣的,都是一去不回、唯有 記憶。今天的一切,在明天看來也是一樣。因此,要珍惜 當下,同時也不要過度地在乎它。

From the point of view of today, what happened yesterday in real life and what was dreamed last night are

essentially the same all are gone, of which only the memories remain. Likewise, everything that happens today will reassume this illusive nature when tomorrow comes. So, cherish every moment in the NOW but do not get overly attached to it.





很多人會因為工作或生活壓力過大、家庭不和睦、感情不 順等原因,而長期失眠或愛做各種惡夢,以致於白天沒精 神、工作效率差,甚至引起情緒暴躁或過於低落,這種人 若能在每晚睡覺前打坐幾十分鐘,會很有幫助的。

Many people are stressed out either at work or over life in general, plagued by family feuds or difficult personal relationships. As a result, they suffer chronic insomnia or are nightmare prone, which sap their energy in daytime and cost them their efficiency at work, sometimes even to the point of causing violent emotional swings. To such people, it will be very helpful if they can meditate a short time (no more than an hour) each night before going to bed.





打坐有很多種類:有思維的、沒有思維的、有觀想的、沒 有觀想的、需要證悟的和不需要證悟的等等,具體方法我 在《慧燈之光》裡有介紹,有興趣的可以在網上搜索,網址: www.huidengzhiguang.com

Meditation can be conducted in many ways: with thoughts or thoughtless, with visualization or without, to attain realization or not to and so forth. I have introduced the specific method for different types of meditation respectively in the *Wisdom Light Series* which can be accessed from the web www. huidengzhiguang.com.

從今日起的十五天內,是藏曆神變節,也即當年佛陀示現 各種神變的紀念節日。在此期間做任何善事,功德都是平 時的十億倍。為了紀念和報答佛陀的無比恩德,請大家儘 量打坐修行、聞思佛法、慈善環保、利益眾生。

From today to the next 15 days will be the Day of Miracles on the Tibetan calendar to celebrate the days that the Buddha performed many miracles. Any wholesome actions done during this period will accumulate one billion times more merit than in normal times. To remember and requite Buddha's tremendous grace, please do your best in these auspicious days to undertake virtuous deeds such as practicing meditation, learning and contemplating Dharma, participating in charitable activities to help lives or environment and any other endeavors that can benefit sentient beings.

S 2012 / 2 / 23

人類歷史上最偉大的發現和成就,不是藝術和科技,而是 正確地認識到自身的無知和瘋狂,以及解決這些問題的原 理和方法,因為只有它們,才能給我們帶來最終極的自由 和幸福。

The greatest discovery and achievement in the human history is not arts or science but to properly recognize our own ignorance and irrationality as well as the basics and methods for solving these problems, because only through such knowledge can we attain the ultimate freedom and happiness.





Today is the birthday of my master, H.H. Khenchen Jigme Phuntsok Rinpoche. Seventy nine years ago, he was born somewhere on the Tibetan Plateau. His whole life was dedicated to propagating the Dharma to benefit sentient beings, a burning light in the vast darkness that had guided numerous people to the path of liberation. Last night, I dreamed of attending by his side again and I was elated, as always.

2012 / 2 / 25

當我們清楚地認識到這個世界是虛幻的時候,也就是虛幻 世界即將瓦解的開端;就像當夢者發現自己在做夢的時候, 也就是夢境即將結束的時候一樣。關於這一點,佛陀在《般 若攝頌》裡講得很清楚。

As soon as we can see clearly that this world is made of illusions, it would be the beginning of the disintegration of this illusory world, not unlike a dream is near its end when the dreamer realizes himself (or herself) being in dream. This the Buddha had elucidated in the versified summary of *Prajnaparamita-Ratnagunasamcayagatha*.



雖然一切都是虛幻的, 但在沒有徹底證悟虛幻 本性的時候,所有的現 象都顯得非常真實。在 此期間,一定要遵守因 果規律,千萬不要以為: 既然是虛幻,什麼都無 所謂了。否則一定會自 食其果!



Although all phenomena are illusory, everything still appears to be very real before the empty nature of all phenomena is realized. In the meantime, one must not think that nothing matters any more since all are just illusions but abide by the law of infallible karma. If not, one will surely end up eating the bitter fruit of one's own making.



在未來的一百年之內,70億個地球人會像蒲公英的冠毛離 開花托與花萼一樣,一個個地離開這個世界,走向另一個 未知的區域。這時候,所有的名和利都一文不值,唯獨有 用的,是佛陀的智慧和慈悲。

Within the next 100 years, the seven billion people living today will leave this world for other unknown territories, one after the other, like the pappus of



dandelions lifting out of the matured flower heads and bracts. At the time of leaving, all the wealth and fame gathered over the lifetime will become worthless. Only wisdom and compassion of the Buddha can help.



用另一種心態,去面對生活中的一切,那是包容和愛心; 用另一個方式,去尋找人生的目標,那是向佛陀的智慧學 習;這樣堅持,就一定會得到另一種幸福,那是永恆的解 脫。

To face life with a different mindset is to embrace life with tolerance and compassion. To use another way to search for the goal in life is to learn from the Buddha's wisdom. Persisting in these directions in life will undoubtedly gain a different kind of happiness, the ultimate liberation.

S 2012 / 2 / 29

在理論上,很容易理解或推導出世界是一個幻覺的觀點,但如果不修行,或感悟的力度不夠大,世界還是會 影響我們的內心,使我們繼續著以往的愚昧和瘋狂。 In theory, it is easy to understand or to infer the viewpoint that the world is one big illusion, but this illusory world can still affect our minds and prolong our ignorance and irrationality if we do not train our minds or attain firm enough realization.

S 2012 / 3 / 1

佛法,可以教會我們如何面對人生,如何接受生活中的一 切,並使我們最終超越生活給我們帶來的所有煩惱和痛苦。 二十一世紀的人類,比以往任何一個時代的人都更需要佛 陀的人生哲理。

Buddhadharma can teach us how to face life, accept its ups and downs and finally transcend all of life's suffering. People of the 21th century need to know the Buddha's teachings on life more than any time in the past.



證悟空性,是學佛的重要目標之一。但根機不成熟的人, 卻無法證悟空性。如何使根機成熟呢?認真地修前行, 也即修出離心和菩提心等等。我們千萬不能聽信那些"不 修前行也可以修大圓滿或能證悟空性"的說法。

To attain realization of emptiness is one of the important goals of learning the Dharma. However, when one's capacity is not ready for profound practices, this and other goals of more advanced nature will remain unattainable. To make one's capacity ready, undertaking the preliminary practice, such as cultivating renunciation and bodhicitta, is indispensable. Never believe anybody who tells you otherwise.





很多年前,我因闌尾炎而做了手術。取出引流管的時候, 彷佛整個內臟都被抽了出去,疼痛得幾乎難以自制。劇 烈的痛苦,使我立即在病床上發誓:一輩子都不吃肉! 這只是抽出引流管而已啊!我都痛得永生難忘。有人居 然說:活熊取膽汁不會痛苦。我實在覺得荒謬至極!

Years ago, I had a surgery for appendicitis. When the drainage tube was removed, I experienced the most unbearable pain in my life, as if all my internal organs were being pulled out. The excruciating pain made me swear in bed right then that I will never eat meat again in my life. Although I only had a tube pull out, the pain was already unforgettably harsh. Imagine extracting bile from live bears! But some people have the effrontery to claim that such practice is painless, which in my opinion is absolutely preposterous.



有人說:"你不是熊,怎麼知道活熊取膽有痛苦呢?" 此話更加荒唐。別人生病的時候,你又怎麼知道他們有 痛苦呢?你也不是他們啊!如果說:別人說他有痛苦, 因此知道他有痛苦。那熊不會說話,就可以斷定牠沒有 痛苦嗎?以此類推,不會說話的嬰兒都沒有痛苦嗎?

Some argue, "You are not the bear. How do you know the bear suffers pain when bile is extracted from its organ?" This argument is more absurd. How would you know a sick person is suffering? You are not that person. If you argue further, "I know it for a fact because the sick person said so." Can you then conclude that the bears feel no pain because they did not say so? Well, neither can babies talk. Would you then have the same conclusion that infants cannot feel any pain?





被人類虐待的動物,不僅僅是 熊,還有更多的動物被虐待或 殺害得更加殘忍。我們必須反 省這些瘋狂行為,並進一步思 考該如何放棄對動物的殘害。 這一切,都需要每個人從我或 從餐桌上做起。

Bears are not the only animals being abused by humans. Abuse



or even worse treatment against animals is widespread in the human world. We must reflect on the rationale for such behavior and think of ways to stop hurting animals. Each of us needs to take our own initiative to start the change process, beginning by changing what we eat.



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我們雖然不是因為愛而投生, 但我們可以因為愛而活著, 也可以因為愛而死去。

We did not take rebirth for love, but we can live and die for love.



