

尋獲滿願



**Finding a Wish-Fulfilling Jewel**  
**Buddhanature**

A Presentation of the Nature of Mind



佛性

——自心本性的引見

講授：金·史考特 (Jim Scott)

線上課程/2022年三月

<b>Introductory Remarks .....</b>	<b>3</b>
前言.....	3
1. Light Offering.....	10
點燈祈願文.....	10
2. Giving Rise to Bodhicitta.....	10
發菩提心.....	10
3. Arousing Bodhicitta.....	10
生起菩提心.....	11
<b>Recitation .....</b>	<b>11</b>
誦文.....	11
4. An excerpt from Eight Flashing Lances.....	13
八旋矛（第六偈）.....	13
5. Excerpt from Six Words that Sum it All Up.....	13
羅頓法師六句精要（第一偈）.....	13
6. Appearance Emptiness Equality.....	14
顯空平等性之歌.....	14
<b>From the Lord Gambopa's Jewel Ornament of Liberation .....</b>	<b>14</b>
引言：岡波巴大師《解脫莊嚴寶鬘》〈第一章〉明成佛之因.....	15
<b>Excerpt from "Theg pa chen po rgyud bla ma'i bstan bcos" (The Highest in the Continuum of Mahayana Teachings) .....</b>	<b>16</b>
引言：《大乘無上續論》（寶性論）.....	16
7. The Seed .....	16
種子.....	16
8. An Authentic Portrait of the Middle Way .....	17
中觀正說.....	18
<b>From Jamgon Kongtrul's Commentary on Maitreya's Text on Buddhanature, Gyu Lama .....</b>	<b>18</b>
引言：蔣貢康楚羅卓泰耶為《大乘無上續論》所作釋論.....	19
9. Mind's True Nature .....	19
自心本性.....	19
10. Let Consciousness Ride.....	19
指示心要曲.....	20
11. Prayer of Solemn Commitment .....	20
決心歌.....	21
12. A Vajra Song from the Ocean .....	21
了義海之金剛歌 / 寂護大師.....	21

13. Six Words that Sum it All Up.....	22
羅頓法師六句精要.....	24
14. How to Remove Hindrances and Enhance the Practice.....	25
如何掃除障礙增益修持.....	25
15. The Profound Definitive Meaning.....	26
雪山之歌・甚深了義曲.....	27
16. Twelve Kinds of Yogic Joy .....	27
十二瑜伽樂.....	28
17. Eight Cases of Basic Goodness Not to be Shunned .....	29
八無拒.....	31
18. Eight Bliss Fortress.....	32
八樂堡.....	33
19. Impartial Aspiration Prayer .....	34
無偏祈願.....	34
20. Milarepa's Dedication .....	34
密勒日巴迴向文.....	34
21. Friends .....	35
朋友.....	35
22. Self-Appearing Illusion .....	36
一切顯相/自顯幻相.....	36
23. Long Life Supplication for Khenchen Tsultrim Gyamtso Rinpoche.....	37
堪千竹清嘉措仁波切長壽祈請文.....	37
24. Long Life Prayer for Khenchen Tsultrim Gyamtso Rinpoche .....	37
堪千竹清嘉措仁波切長壽祈願文（蔣貢康楚仁波切 撰）.....	37
25. Long Life Prayer of Amassed Blessing Clouds for Jim Scott .....	38
金・史考特長壽祈請文.....	39
Link to the Digital Library with Rinpoche's Explanation.....	40
仁波切開示數位圖書館連結.....	40

# Finding a Wish-Fulfilling Jewel

## 尋 獲 滿 願 寶

### Introductory Remarks 前 言

In previous programs in this series, we were **looking**. Specifically, in the second weekend course, we were looking for a wish-fulfilling jewel. Here we're **finding it**. And what is this wish-fulfilling jewel? It turns out to be our own nature, the Buddhature.

本系列先前的課程中，我們進行了「觀照、尋找」，特別是第二次週末課程中，我們在找尋滿願寶，現在，我們要「找到」它。這個滿願寶究竟是什麼？結果我們發現，它就是我們的真實本性——佛性。

During this weekend we'll look at why it's called that, what it is, and how to get it to emerge.

在本次週末課程中，我們要探討的是為何稱之為滿願寶、滿願寶是什麼、以及如何讓這個滿願寶浮現出來。

As you can see in the picture on our cover, the Buddhature is here being pictured as no longer hidden inside, as it was in weekend 2, but as manifest such that anyone with eyes can see.

我們從課程教材封面的圖像中看到，佛性就在咫尺之遙，不再像是第二次週末課程提到的，仍舊隱藏於內；現在，它為眾眼所見，昭然而現。

Significantly, it is symbolized here by a heart. That indicates that it is the heart of enlightenment. That our nature is pictured as a heart also means: it is inseparable from loving kindness and compassion.

值得注意的是，此處我們以「心」的圖像作為象徵，這代表它就是證悟之心、菩提之心，以心的圖象來描繪我們的本性也意味著，我們的本性與慈心和悲心無二無別。

The heart also symbolizes that our nature is what every heart wants. Happiness. One of the terms for Buddhature in Sanskrit is Sugatagarbha, which means, “The Very Essence of one who has passed into Bliss”, indicating that the nature of mind is essentially bliss, just as the nature of he who realized that bliss, namely, the Buddha.



心的圖像也象徵著我們這個本性就是每顆心所嚮往的——喜樂。佛性、如來藏有許多同義名相，其中一個就是善逝藏（梵：sugatagarbha，藏：bde gshegs snying po，但一般直譯為如來藏），字面意義是「已達喜樂者的根本核心」，這指的是自心本性根本上就是喜樂，就如同已了悟此大樂的佛陀的本性。

In our second weekend, called “Looking for a Wish-Fulfilling Jewel,” this heart was pictured as being inside

the one who is looking, namely Lady Sherlock, who was looking outside. That symbolized our situation as ordinary confused beings. Our very nature is the happiness we're looking for. But we don't see it. Why not? Because we're looking in the wrong place.

第二次週末課程稱為〈尋覓滿願寶〉，這顆心的圖像是隱藏在尋覓者裡面，也就是當時教材封面引用的圖像「淑女神探」（Lady Sherlock，見上頁插圖），她正在向外探尋。這象徵著我們的處境就是迷惑的凡夫俗子；我們的本性就是自己始終在尋尋覓覓的喜樂，但我們卻視而不見，為什麼看不到呢？因為我們找錯地方了！

Khenpo Rinpoche has said many times: “Happiness does not come from outside.”

How to find it?

堪布仁波切曾多次提及：「喜樂不從外來。」那麼，如何找到它呢？

The combination of the songs Light Offering and Giving Rise to Bodhicitta answers that question. We find it through the union of wisdom and bodhicitta. Precise knowledge and wisdom remove the darkness of ignorance, and the skillful means provided by bodhicitta enable us to benefit others and ourselves. Briefly stated, wisdom and compassion united reveal our true nature.

〈點燈祈願文〉和〈發菩提心〉二者的合義給了我們答案——我們可以通過智慧和菩提心的雙融合一，找到這個喜樂。般若和智慧能祛除愚癡的黑暗，而菩提心所生的善巧方便則讓我們有能力利益他人和自己。簡單來說，智慧和慈悲雙融合一體現了我們的真實本性。

Bodhicitta is the resolve to accomplish Buddhahood in order to benefit ourselves and all others.

菩提心，就是為了利益他人和自己而誓願成佛的決心。

Make no mistake. Bodhicitta is not just a vague wish to wake up from our ego stupor and be of some use. Vague wishes don't get the job done. Developing bodhicitta involves throwing off the comfortable covers of ego stupor, getting out of the warm bed of ego-clinging and engaging in the liberating activity of generosity, ethical conduct and patience. There's nothing vague about bodhicitta. It's the force. It's the relentless driving force behind our every decision and our every action every day all day and all night.

May the force be with us!!!

無庸置疑的，菩提心並非只是想從自我迷惑中醒來、讓自己有點作為的籠統願望，含糊不明確的願望不會有什麼作用。生起菩提心需要丟棄自我迷惑的舒適外衣，離開暖呼呼的我執大床，投入布施、持戒和安忍的解脫行動。菩提心一點也不含糊，菩提心就是原動力，是我們每一個決定背後、每個晝夜的每一個行為背後那股孜孜不倦的動力、原力。

願原力與我們同在！<sup>1</sup>

---

<sup>1</sup> 中譯註：此處引用的是電影《星際大戰》中，絕地武士的祝福語。

When the force of bodhichitta is joined with wisdom and precise knowledge, the Buddhanature manifests.

當菩提心原動力結合了智慧與般若時，佛性就揭顯而出。

So, what do we have to do? Practice **all six paramitas**.

那麼，我們應該做什麼呢？就是要修持六度波羅密多。

It's important to understand that the teachings explaining the Progressive Stages of Meditation on Emptiness have never been about an "emptiness" that is just a nothingness or a lack of awareness. They're about who we really are as opposed to who we think we are.

我們應該了解，《空性禪修漸次次第》中對空性的各種開示，從不是空空如也或缺乏覺性的空性，而是指出我們的本貌，而這並不是我們一般所以為的我。

To understand these instructions, it is crucial to distinguish between mind and the nature of mind.

要真正理解這些教訣，就必須辨明「心」和「心的本性」

Mind is made up of the relative processes of perception and the concepts and labels related to those perceptions. In other words, "mind" is the term for apparent reality. The appearances and our concepts about them are empty of actually being what they appear to be. They are empty appearances, like magical illusions. They are not real as the things they appear to be. But, for as long as things are not closely examined, they continue to be experienced as real. Since things appear to confused mind to be real, they have a kind of reality which cannot be denied. So, they're called apparent reality.

心是由「感知的相對過程」和「有關感知的概念和標籤」所構成；換言之，「心」象徵的是相對實相（世俗諦）。顯相和我們對顯相的概念，其實都空無其顯現似有的實質，它們都是空相，如同神奇的幻相一般，不似它們所顯現那般真實，但是，只要不仔細去觀察檢驗，我們就會繼續感知這些是真實存在。既然對迷惑的心而言，事物顯現為真實存在，那麼，它們就會有某種無法否認的實相存在，因此被稱之為相對實相。

But the nature of mind is genuine reality, the actual nature of the things being experienced and the one experiencing them. The nature of mind, as clarified in the teachings on Buddhanature is not a mere emptiness. It is clearly described in these teachings as ever-present awareness empty of conceptual fabrications but not empty of spontaneously present excellent qualities.

然而，心的「本性」才是真正的實相，也就是所感知事物與能感知者的真正本性。佛性如來藏教法闡明了心的本性並非只是空，這些教法清清楚楚說明了心的本性是「空無了概念造作」、但卻「非空無任運而成之殊勝功德」的恆常明覺。

So, the teachings we have been working with throughout our journey are not theoretical speculation disconnected from reality. They are methods for correcting our wrong ideas about who we are and what's going on. And that means it's about

our whole path, our whole purpose of being in this world. And how to be here in the most skillful, the most beneficial way.

所以，在這趟心靈旅程之中，我們在探討、學習的教法並非與實相斷開的理論性臆測，而是修正錯誤觀感的方法，能修正我們對於自我和所發生的一切的各種錯誤觀感；換言之，這攸關於我們的整條修道、我們在這世間的整個生存意義，而我們又如何以最善巧、最有益的方式生活在這世間。

And that involves the whole path taught by the Awakened One, the Buddha, and presented to us by our teacher, Khenpo Tsultrim Gyamtso Rinpoche. Specifically, it's the Great Path, the Mahayana. And this involves all six paramitas.

而這就牽涉到覺者佛陀教導的整條修道了，我們的上師堪布竹清嘉措仁波切把這些方法傳遞給我們，尤其是大乘之道的教法，其中又包含了六度波羅密多。

Why am I saying all this? Sometimes when people hear this word, “emptiness”, they do a nose dive. You know. That's when the airplane's nose turns downwards and the aircraft starts dropping straight down. The further it drops, the closer it gets to crashing.

我為什麼這麼說呢？有時人們聽到「空性」這個名詞的時候，就直接鼻頭向下俯衝而去，知道嗎？就是飛機鼻頭向下，整架飛機開始直直下墜，跌落得愈低，愈接近墜毀的地步。

In other words, emptiness can be mistaken in so many ways. One mistake is to think it means a nothingness, a nihilism. That's a nose dive. One form it takes is the idea, “Everything is empty. So, it doesn't matter what I do.” This kind of nihilistic way of misunderstanding emptiness is extremely dangerous. Among other disasters, it would mean there would be no consequences of negative actions. And nothing gained through positive actions. All activity would be useless, since actions would not serve as causes and would not produce corresponding results. And, without a cause-effect principle at work in the universe, there would be no relevant explanation of anything.

換句話說，空性可能被誤解成不同的樣子。其中一個誤解就是以為空性是空空如也，是一種虛無，這就是一種鼻頭向下的俯衝——而其中一種反應就是以為「一切都是空的，所以我作什麼都不要緊。」這種誤解空性的虛無觀念非常危險。相較其他災難來說，這可糟多了，這意味著做出負面行為不會遭受相對應的結果，而正面行為也不會得到任何反饋，所有的行為都沒有了實際的用處，因為在這樣的邏輯中，行為就不會成為「因」，所以就不會產生相對應的「果」；但是，如果宇宙中沒有正在作用的因果法則，那根本不會有任何道理可以解釋一切。

It's also important to note that the wisdom realizing the true nature of things does not stand alone. To serve its full and practical purpose, wisdom must be joined with skillful means. These consist principally of the six perfections (paramitas) which do the work of loving kindness and compassion, the two main ingredients in bodhicitta.

此外，我們也要注意到了，悟事物真實本性的智慧並非是孑立無依的，智慧必須結合方便善巧，才能達到它最完整、最實用的效果，而方便善巧主要是指六度波羅密多，也就是好好去做慈心和悲心的工作，慈心和悲心是菩提心的二個主要元素。

Very briefly speaking, this means the skillful means provided by the three paramitas of generosity, ethical conduct and patience must be combined with the paramita of wisdom that understands the true nature of things, and that nature must be experienced and stabilized through the paramita of meditation. To the extent we perfect these six liberating activities (paramitas), to that same extent we have a meaningful life full of benefit for ourselves and others.

簡單而言，這代表布施、持戒、安忍這三度波羅密多的方便善巧，必須與了解事物真實本性的般若（智慧）波羅密多相結合，而這個真實本性又必須透過禪定波羅密多方能體會且維持穩固。我們的六度波羅密多愈是圓滿，就愈能擁有充滿自利和他利的有意義生命。

That is what is meant by The Great Path, Mahayana. Without that, just talking about emptiness doesn't take us much closer to the happiness which is the whole point.

以上說明了何謂「大乘」——缺了這些要素，光是談論空性並不會讓我們更趨近自己一心追求的喜樂。

So, both the wisdom and the skillful activity are essential to The Great Undertaking, the Mahayana. Rinpoche has stated all this very simply when he said. "Other beings' happiness is as important as my own." This summarizes the role of the six paramitas very powerfully.

所以，智慧和方便善巧就是大乘的關鍵要素，仁波切用一句簡單的話就說明了這一點：「其他眾生的快樂和我自己的一樣重要。」這句話強力總結了六度波羅密多所扮演的角色。

It's obvious how generosity and patience play a central role in achieving and communicating happiness.

顯然的，布施和安忍在達到喜樂和傳遞喜樂的過程中，扮演了重要的中心角色。

But how does ethical conduct fit in? The point is, ethical conduct is about not harming others. The beginning of benefitting others is to stop harming them. That relates to the social aspect of an ethical life style. In addition to this social aspect, there are also personal problems connected with faulty behavior. As the Sutra on Right Conduct says: "Those without right conduct cannot become liberated." In other words, without right conduct, it is not possible to get beyond suffering.

但是，持戒在此處又有何關連呢？持戒的重點在於不害，利他肇始於停止傷害他人，這與社群層面的道德生活形式息息相關，除了社群層面之外，另有關於言行舉止不圓滿的個人問題，正如《佛說阿含正行經》云：「無正行則無解脫。」<sup>2</sup>換言之，沒有正確的行為，就不可能超脫痛苦。

And not only that, but, as stated in the Jewel Ornament of Liberation, "Someone without right conduct cannot attain enlightenment, because their path to Awakening is not complete." Briefly stated, "enlightenment" means the direct manifestation of the true nature of mind due to purifying the flaws covering it up. So, without right

---

<sup>2</sup> 中譯註：經中未找到一模一樣的字句，但整部經典（約二頁）的整體意義即此。



conduct in our life in the world, we are blocked from being who we really are. We become a stunted and distorted version of ourselves.

不僅如此，正如《解脫莊嚴寶鬘》所說：「人若不能持守戒律，則於佛道不能圓滿，不能證得無上菩提。」簡單來說，「無上菩提」即「證悟」，指的是淨化遮蔽其上的垢染瑕疵之後，體現出來的自心本性。因此，世間生活中若無正確的行為，我們就會被遮蔽而無法以本來面目而存在，反而變成一個掩壓扭曲版本的我。

How do the teachings on egolessness fit in here? When there is ego fixation, clear vision is blocked. A little bit like driving a car with a huge picture of yourself in the front windshield. If it's a really big picture, you can't see where you're going. If it's a little picture but you're always staring at it while driving, you can run into a tree. Or a person walking their dog. When ego fixation is removed, you avoid harming yourself and others. This clearly demonstrates a direct connection between egolessness and ethical conduct.

無我的教法又如何融入此處持戒的道理中呢？有了我執，就阻擋了清晰的見，有點像是開車的時候，在擋風玻璃上放了一張自己的巨大照片一樣，照片尺寸很大的話，就看不到眼前的道路了；如果照片小一點，但是一邊開車一邊眼睛還緊盯照片不放，那就可能撞上路樹、或遛狗的行人！當我執移除了，你就免除了傷害自己和他人的機會。這個例子清楚說明了無我和持戒之間的直接關係。

To sum this all up, the union of wisdom and skillful methods enables the Wish-Fulfilling Jewel, which is our true nature with its excellent qualities, to manifest. And what is that nature? It is the wish-fulfilling jewel bestowing what we are ALL looking for, what we all want: Happiness.

總而言之，智慧和善巧方便的雙融合一，能讓我們那個擁有各種殊勝功德的真實本性摩尼寶展現而出；這個本性是什麼？是滿願寶，能賜予我們所有人都夢寐以求的喜樂。

And that is here symbolized by the radiant heart above the brilliant dancing dakini. Happiness is what our heart desires. And the way to find that happiness is through the beating heart of wisdom in union with loving kindness and compassion.

（教材封面上）以舞動的美妙空性母上方一顆閃閃發亮的心，來象徵這個滿願寶，快樂是我們的心所憧憬渴望的，而尋獲快樂的方法，就是透過智慧和慈悲相融的那顆跳動的心。

To look further at the symbolism in the picture of this magnificent figure, that the letters spelling out the word J E W E L represent diamonds symbolizes that mind's nature, the dharmakaya, is as powerful as extremely costly diamonds, which can get us what our heart desires because of their enormous value.

進一步來看這張有著美妙塑像的圖片，上面寫著英文 Jewel，中文則是「寶」，指的是那顆鑽石，鑽石象徵著自心本性「法身」，如昂貴的鑽石般力量十足，它巨大的價值可以讓我們得到心裡渴求的物品。

That these letters are sparkling symbolizes the radiant beauty of the nature of mind.

That she no longer holds the magnifying glass so prevalent in our earlier program pictures symbolizes that now the world is no longer being seen through the lens of fabricated ideas.

「寶」字閃閃發亮象徵著自心本性光芒四射的美，封面上的女主角不再像之前課程教材的女主角一樣，緊緊握著放大鏡；這象徵著，我們現在不再透過造作概念的鏡片來看待這個世界。

That her body is made up of meditators indicates that the actual understanding of our luminous empty nature comes about, not through conceptual thought, but 1) through shamatha meditation enabling conceptual mind to relax and 2) vipashyana (supreme seeing) meditation where mind precisely sees what is supreme, namely the nature of things.

而她的身體是由無數個禪修者形塑而成，這代表了對自己明空本性的實際了解，並非透過概念性的念頭，而是：一，透過止禪讓概念心得以放鬆。二，透過觀禪（勝觀），心能精準看到這個至高無上的境界，也就是一切事物的本性。

That her body has a transparent quality symbolizes that, by the power of the meditation just described, appearances no longer block her but allow the display of the clear light nature of mind to shine through.

她的身體有著通透的特質，象徵著藉由上述禪修的力量，顯相不再是她的阻礙，而是讓自心明光本性的展現得以光華四射。

That she is dancing shows lots of important things: That realizing who she really is fills her with such joy she breaks out in spontaneous dance. That realizing mind's nature is not confined to the meditation cushion but embraces all aspects of life. That appearances are no longer problems: they are her friends. Her dancing partners.

她正在自由舞動說明了很多重點：了悟自己的本性讓她心中充滿了喜悅，這令她禁不住跳起當下即興之舞；了悟自心本性也不限於禪修座墊上，而是遍布了生命的一切層面；而顯相不再是問題，顯相成了她的友伴，成了她的舞伴。

Now let's give this dance some music. Please sing the Light Offering and Giving Rise to Bodhicitta.

現在，讓我們給這位舞者一點音樂吧！請大家唱誦〈點燈祈願文〉和〈發菩提心〉。

## 1. Light Offering

May the shining light of this candle flame we offer  
To the ten directions' Victors and their Heirs  
Remove the darkness of all beings' ignorance;  
May the shining light of knowledge and wisdom blaze!

*Spoken by Khenchen Tsultrim Gyamtso Rinpoche*

## 1. 點燈祈願文

以此清淨光明之燈焰，  
獻供十方勝者與子嗣，  
願能祛除衆生無明暗，  
般若本智光輝得開顯。

西元 1999 堪千竹清嘉措仁波切於尼泊爾普拉哈理立佩多傑學院所作，英譯：Jim Scott 中譯：台灣馬爾巴佛學會

## 2. Giving Rise to Bodhicitta

The precious supreme bodhicitta  
Where it has not arisen, may it arise  
And where it has arisen, may it never decline  
But continue increasing further, further and beyond

*Copyright 2015 by Marpa Foundation and the translator*

## 2. 發菩提心

勝菩提心寶，  
未生令生起，  
生已無退轉，  
願輾轉增長。

## 3. Arousing Bodhicitta

An excerpt from the *Thirty-Seven Practices of a Bodhisattva*

From beginning-less time, my mothers have cherished me.  
What's the point of my happiness, if they are left suffering?  
So, in order to liberate the countless numbers of sentient beings,  
To arouse bodhicitta is a bodhisattva's practice.

*Copyright 2015 by Marpa Foundation and the translator*

### 3. 生起菩提心 《佛子行三十七頌》第十偈，中譯：嚴定法師

無始時來憫我者，  
母等若苦我何樂，  
為度無邊有情故，  
發菩提心佛子行。

#### Recitation 誦文

*The following numbered verses are excerpts from Examination of Self and Phenomena, the 18th chapter of Nagarjuna's Knowledge Fundamental to the Middle Way. The commentary following these is by Mipham Rinpoche in his text, The Ornament for the Thought of Master Nagarjuna, Which Clarifies The True Nature.*

下列偈言摘自怙主 龍樹菩薩《中觀根本慧論》第十八品〈觀法品〉（藏文直譯：觀我法品），說明文字摘自尊勝米滂仁波切針對此論所作的《中論釋——善解龍樹密意莊嚴論》。中文偈言：姚秦三藏法師 鳩摩羅什 譯。米滂釋論：堪布索達吉藏譯中。

業煩惱滅故，名之為解脫。

業煩惱非實，入空戲論滅。(5)

Karma and kleshas gone is liberation.

Karmic acts and kleshas come from thoughts.

These come from fabrication; fabrication

Completely comes to an end through emptiness. (5)

Karmic acts and kleshas come from the thoughts connected with mistaken beliefs. These thoughts themselves come from the fabrication of labels, which in turn constitute the whole variety of conventions. As for this process of fabrication, it will come to an end through actually seeing the emptiness of “I” and “mine” and everything that goes with them. Here, one is no longer taking the labels associated with objects, which themselves lack substantial nature, as having any objective relevance.

業與煩惱產生於非理作意的分別念，而這些分別念又產生于種種名言相的戲論。對於所謂的戲論，只有以徹見無有自性的外境之相不可得、我與我所等為空性的智慧方能滅盡。

英譯白話（江涵芟）：

業與煩惱源自於與錯誤信念有關的分別念，這些分別念本身則來自標籤概念的造作，結果又形成各式各樣的習俗戲論等；而這個造作的過程，只有實際看到自我和隨我而來的一切都是空性，方能停止。此時，我們不再認為與對境有關的標籤有任何客觀的實質性，它們自身毫無實質的本性（無自性）。

諸佛或說我， 或說於無我。

諸法實相中， 無我無非我。(6)

Not only did he say, “There is a self,”  
He also sometimes taught, “There is no self.”  
But the buddhas also teach the total absence  
Of both the self and also of its absence. (6)

Not only did the Buddha on some occasions say, “There is a self,” indicating that it exists in order to guide those holding nihilistic views, such as Charvakas, to the next step. He also sometimes taught that there is no self, in order to correct those holding views regarding the transitory collection. But there are some who, due to previous habituation, have a superior commitment to the teachings treating of the profound and are close to nirvana. These are the advanced students, who are able to understand that, when the Mighty Sage taught freedom from passion in the scriptures, he was getting at something far deeper, the most profound point contained in the scriptures, the ultimate nature. To such students, the Buddha provided the means for cutting through both of the former by demonstrating the absence of both the self and also of the absence of self.

佛陀在某些時候，為了誘導執持空無見的順世外道等宗派的教徒，在對我法下定義的時候，安立了我法存在的概念；有時為了破除人們對薩迦耶見的耽執，又強調了無我；有時針對有前世修行的串習，對甚深之法充滿了恭敬之情，臨近涅槃，獲得了遠離貪執的境界，並能對佛陀的殊勝甚深之法有所領悟的、上等根器之所調化者，諸佛又教誡道：我以及斷除所破的無我二者，都絲毫不存在。

（英文未摘錄：為什麼呢？因為，如同我法之見是非真實的一樣，該見的對治無我也是非真實的。因此，我法無有毫許存在，無我也不會有毫許存在。）

## 4. An excerpt from Eight Flashing Lances

Self-concern's ambitions are exhausted  
Uplifting waves of love without contention  
Tireless, relentless, not self-seeking  
These are three which make compassion fully free  
Like a lance that flashes free in the open sky

*Composed by the lord Götsangpa*

## 4. 八旋矛（第六偈）

自身欲求得窮盡，  
無辯慈愛之波濤，  
煩倦心意盡遠離，  
大悲如矛旋於空。（6）

西元 1996 年 8 月 7 日，堪布 竹清嘉措仁波切在德國蓮花戒佛學中心指導翻譯與教示。中文翻譯：釋妙融

## 5. Excerpt from Six Words that Sum it All Up

Do you know what appearances are like?  
If you don't know what appearances are like  
Whatever appears is an appearance  
Not realized, they are samsara  
Realized, they are Dharmakaya  
When appearances as Dharmakaya shine  
There's no other view to look for  
There's no other view to find

*Sung to Loton Gendun, from the Tibetan text at page 664-5. Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Ari Goldfield, Portland, Oregon, November 1999. Translation copyright 2012, Ari Goldfield.*

## 5. 羅頓法師六句精要（第一偈）

心之顯現何物耶？心顯是何若不知——  
諸所顯現皆顯相，不悟此義即輪迴，了悟此義法身顯，  
顯相現為法身時，何需他處尋見地？（1）

密勒日巴尊者道歌，中譯：張澄基教授，台灣馬爾巴佛學會/施心慧 藏文校潤

## 6. Appearance Emptiness Equality

Not to know the equality of appearance emptiness  
And get attached to appearances alone is delusion  
But to get attached to emptiness alone is delusion too  
If you know the equality of appearance emptiness  
There's no need to get caught up in or give up phenomena  
Those appearances and emptiness  
What you must do is to rest in the spaciousness  
Of the equality of appearance emptiness

*Composed by Dechen Rangdrol. Tegchokling, Boudha, Nepal, 2010*

## 6. 顯空平等性之歌

倘若不知顯空平等性，僅只執著顯相即迷亂，  
若僅執空此亦是迷亂，設若了知顯空平等性——  
無須取捨顯空平等法，應於顯空平等性中住。

西元 2010 年 2 月 4 日電話連線開示。德謙讓卓在尼泊爾「勝乘林」著作。金史考特英譯與編排。

## From the Lord Gambopa's Jewel Ornament of Liberation

“All phenomena can be summarized in terms of two categories:  
Samsara and Nirvana.  
Regarding samsara,  
Its actual nature is emptiness  
The form it takes is confusion  
And its key defining characteristic is suffering  
Regarding nirvana:  
Its actual nature is emptiness  
The form it takes is the dissolution and disappearance of confusion  
And its key defining characteristic is liberation from suffering

## 引言：岡波巴大師《解脫莊嚴寶鬘》〈第一章〉明成佛之因

宇宙間的一切萬法不外乎輪迴和涅槃兩大範圍。言輪迴者，其性是空，其相是迷，其內含則是（澈頭澈尾的）苦痛。言涅槃者，其性（亦）是空，其相則是一切迷亂之消失，其內含則是於一切苦痛得到了解脫。

迷亂於輪迴的人是指誰呢？那是指三界中的一切衆生。

所謂迷亂者是迷於什麼呢？那是指對根本體理「空性」之無知及迷茫。

迷亂的原因又是什麼呢？迷亂的原因則是因為「大無明」的緣故。

What every discerning person needs to know  
Are supreme enlightenment's six essential points:  
Its Cause, Basis and Vital Condition,  
The Methods, Result and Activity performed.

Its underlying Cause is the blissful essence, sugatagarbha  
The Basis for realizing it is a precious human life  
The Vital Condition for its proper development is an extraordinary friend  
The Methods for doing this are found in this friend's instructions  
The Result is the three embodiments of complete awakening, the buddhakayas  
The Activity is the transcendent performance of the benefit of beings”

成佛之因及所依，成佛助緣及方便，  
成佛果位及事業，如是六種菩提事，諸有智者應當知。

上面這個偈頌是說：

無上菩提之因是如來藏，（無上菩提之因是善逝藏）

無上菩提之所依是具有暇滿之人身，（無上菩提之所依是珍貴人身）

無上菩提之緣是修行所需之助緣，（無上菩提之緣是殊勝的善知識）

無上菩提之方便是菩提道上所修行的方法。（無上菩提之方便蘊含於善知識的教訣中）

無上菩提之果位是具足三身之佛陀。（無上菩提之果位是覺醒之體現——佛三身）

無上菩提之事業是佛陀種種應化之度生事業。（無上菩提之事業是佛陀超勝之利衆行）

中譯：張澄基教授，後方括弧內（）英譯中：江涵芄



## Excerpt from “Theg pa chen po rgyud bla ma'i bstan bcos” (The Highest in the Continuum of Mahayana Teachings)

“The three reasons all sentient beings always have the buddhanature:

1. Because the perfect buddhakaya is all-pervasive
2. Because suchness is undifferentiated
3. And because all beings have the potential”

### 引言：《大乘無上續論》（寶性論）

圓滿佛身普照故，真如無分別之故，  
具有佛種姓之故，有情恆具如來藏。（27）

因為圓滿的佛法身普照一切，

因為真如無可區分，

因為具有佛種姓。

所以說，一切眾生始終具有如來藏。（27）

偈頌與白話藏譯中：江涵芑

## 7. The Seed

Mind itself alone is the seed of everything

Samsara and nirvana manifest from it

Homage to the mind, which is like a wishfulfilling jewel

Bestowing all desired results

*Composed by Saraha, quoted in the Ocean of Definitive Meaning*

### 7. 種子

心自身為一切種，

輪迴涅槃由此生，

此心賜予所欲果，

如滿願寶我禮敬。

薩惹哈大師作，摘自《了義海》，江涵芑中譯

## 8. An Authentic Portrait of the Middle Way

From the standpoint of the truth that's ultimate  
Besides no blocks, there are not even buddhas  
No meditator and no meditated  
No paths and levels travelled and no signs  
And no fruition bodies and no wisdoms  
And, therefore, there is no nirvana there  
Just designations using names and statements  
All animate, inanimate—the three realms  
Unborn and nonexistent from the outset  
No base to rest on, do not coexist  
There is no karmic act, no maturation  
So, even the name, "samsara," does not exist

That's the way these are in the final picture  
But, oh, if sentient beings did not exist  
What would the buddhas of three times all come from  
Since fruition with no cause—impossible!

So, the standpoint of the truth that's relative  
Is samsara's wheel, nirvana past all grief  
It all exists, that is the Sage's teaching  
Then, what exists appearing to be things  
And their non-existence, pure being, emptiness  
Are essentially inseparable, one taste  
And, therefore, there is neither self-awareness  
Nor awareness of what's other anywhere

All of this, a union vast and spacious  
And all those skilled in realizing this  
Do not see consciousness, they see the wisdom  
Do not see sentient beings, they see buddhas  
Don't see phenomena, they see pure being  
And out of this compassion just emerges  
Retention, powers, fearlessness and all  
The qualities embodied by a buddha  
Just come as if you had a wishing jewel  
This is what I, the yogi, have realized.

## 8. 中觀正說

若就勝義真實言，鬼魔諸佛亦空無，  
無有能修無所修，無有地道無修兆。  
無有果身無本智，因此涅槃不可得，無非名言假立耳。

三界堅實與變動，本來無生無有實，  
無有根基不俱生，更無業力及業果，  
是故輪迴名亦無，究竟之義如是耳。

嗟呼若無有衆生，何來十方三世佛，  
無因則果不成故，若就世俗真諦言，  
輪涅諸法皆存在，能仁訓示如是云

有法諸物之顯現，空無法性之虛寂，  
體性無別本一味，無有自覺無他覺，悉皆寬廣雙運也。

證悟如是境界者，不見心識見智慧，  
不見衆生見佛陀，不見法相見法性。  
由見如是真理故，大悲之心油然而生，  
十力無畏陀羅尼，諸佛所有衆功德，  
如摩尼寶自湧出，此我老密證境也。

密勒日巴尊者道歌，中譯：張澄基教授，台灣馬爾巴佛學會/施心慧 藏文校潤

### **From Jamgon Kongtrul's Commentary on Maitreya's Text on Buddhanature, Gyu Lama**

“The teaching that buddhanature is present within every sentient being is necessary, since the Buddha has given it in order to enable those who may be prone to making any of the following five mistakes to avoid doing so.

1. Faintheartedness, which hinders exerting oneself on the path and seeking enlightenment
2. Disrespect towards those one considers lesser developed, which can block loving kindness and compassion
3. Clinging to distorted perception, which blocks perceiving things as they actually are
4. Underestimating the true nature by failing to acknowledge the buddhanature
5. An exaggerated sense of self-importance and self-clinging.”

## 引言：蔣貢康楚羅卓泰耶為《大乘無上續論》所作釋論

《大乘無上續論》第四金剛句〈如來藏品〉158 偈釋論/ 藏譯中：江涵苒

為何必須闡明有情眾生皆具如來藏？為令具有下列五種過患者斷除此等過患而說：

一，怯懦畏縮——能障礙自身精進求證菩提。

二，蔑視劣遜眾生——能障礙自己慈愛他人。

三，不識正等實相之顛倒認知。

四，抹滅正法如來藏之存在。

五，過度執著自我。

## 9. Mind's True Nature

The nature of mind is luminosity

Which, like space, of change completely free

Attachment and everything that comes of faulty thought

Are only superficial flaws, disturbing this nature not

*A quotation from the Gyu Lama*

## 9. 自心本性

心之本性即明光，

猶如不變之虛空，

妄念所生貪著等，

客塵不染本性也。

堪千竹清嘉措仁波切指導，英譯/曲調：Jim Scott，中譯：江涵苒

## 10. Let Consciousness Ride

Unborn and unceasing is the mind itself—its nature is luminous clarity

Let consciousness ride on the wind and pervade every direction

No effort, no exertion, no goal in mind—within you is everything you need

Mind has no shape, nor any color—it's beyond what the senses can perceive

Letters and words can't describe what mind is—it transcends any kind of expression

No terms can be imposed onto its reality—it transcends all conceptuality

*Composed by the king of yogis, Milarepa. From the Tibetan text at page 666. Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Ari Goldfield, Gampo Abbey, 1998. Translation copyright 2012, Ari Goldfield.*

## 10. 指示心要曲

心性光明本來離生滅。  
心識御氣遍滿諸方所。  
無勤無想所需自具足。  
無色無形遠離根塵界。  
無字無詞離言說境界。  
離語言增損超越心識境。

摘自密勒日巴十萬歌集（Tib. P666），堪布竹清嘉措仁波切指導，西元 1998 年，阿里金洲英譯於 Gampo Abbey 佛學中心。  
中譯：張澄基教授（《密勒日巴十萬歌集》P564）

## 11. Prayer of Solemn Commitment

Lord Naropa's lineage son of the freedom path  
Please bless this beggar to stay in mountain retreats

With the demon of worldly distraction not distracting  
May meditative concentration grow

Without getting caught in attachment to shamatha's pool  
May vipashyana's flowers burst into open bloom

With elaboration's stress and strain not stirring  
May the foliage of simplicity spread its leaves

With no germ of double mind in my retreat  
May the fruit—experience and realization—mature

With the demon family powerless to obstruct  
May I gain final certainty understanding my mind

On the path of skillful means, uncurbed by doubts  
May the son find a way to follow in his father's footsteps

Compassionate master, the essence of Akshobhya  
Please bless this beggar to stay in mountain retreats

## 11. 決心歌

聖那洛巴子傳解脫道，加持窮子得山居；  
不為世間散亂擾，由定修觀得增長。  
安住無執三昧地，勝觀之花得綻放；  
不為熙攘戲論擾，離戲綠葉得增長。  
崖居一心無二意，修證之果得成熟；  
不為魔障所中斷，心之定解願得證。  
於方便道不生疑，父傳宗風子承繼；  
聖不動自性大悲者，加持窮子得山居。

摘自密勒日巴尊者傳記，英譯：Jim Scott，中譯：張澄基教授，台灣馬爾巴佛學會/江涵苒參藏文版校潤。

## 12. A Vajra Song from the Ocean

While nothing ever moves from equality's expanse  
Appearances shine in a wondrous magic show  
So many rivers flow into the mighty sea  
Where all their different waters have the same salty taste  
Though many they may be, they all taste the same  
In this there is no differentiation  
And everything there is all throughout existence  
All have the telling flavor of the natural state  
How wonderful this is, this is wonderful indeed  
What happiness this is, this is happiness indeed

*Composed by Shantarakshita, quoted in the Ocean of Definitive Meaning*

## 12. 了義海之金剛歌 / 寂護大師

不離平等之界顯相神幻變，  
川流浩浩皆入一海鹽味鹹，  
芸芸皆為一味於此無所異，  
一切一切本初之味遍布也。

藏譯中：江涵苒

### 13. Six Words that Sum it All Up

I prostrate to all the lamas  
Loton and you all come here and listen well

Do you know what appearances are like?  
If you don't know what appearances are like  
Whatever appears is an appearance  
Not realized, they are samsara  
Realized, they are Dharmakaya  
When appearances as Dharmakaya shine  
There's no other view to look for  
There's no other view to find

Do you know how to rest your mind?  
If you don't know how to rest your mind  
Without thoughts jumping all around  
Let your mind rest uncontrived  
Rest with a child's independence  
Rest like an ocean free of waves  
Rest with a candle flame's clarity  
Rest like a corpse, without arrogance  
Rest like a mountain, so still  
There simply is no name for what mind is really like

Do you know how experiences shine?  
If you don't know how experiences shine  
They're like the sun waking up the night  
You don't need to throw thoughts away  
No ground, just like in a dream  
No fixation, like a water moon  
Nothing really there, like a rainbow  
Directionless, like the open sky  
That is how experiences shine

Do you know how to fix it when things go wrong?  
Here's how to fix it when things go wrong  
Strong winds, but all within the sky

Big waves, but all in the ocean  
Thick clouds, but all within the blue  
Frantic thoughts, but all within the unborn  
Thoughts are strong but their nature is unborn  
Engage in balanced awareness  
Apply the teachings for mind riding the wind  
And when the thief of thought comes around  
Apply the teachings for recognizing him  
And when you lose your mind to something outside  
Be like the ship captain watching his crew fly

Do you know what conduct is like?  
If you don't know what conduct is like  
Be like the great lion, powerful and strong  
In the mud, be the lotus in full bloom  
Be like the elephant, running loose and crazy  
Be like the polished crystal, beautiful and bright

Do you know how the fruition dawns?  
Here's how the fruition dawns  
From non-thought comes Dharmakaya  
From bliss itself, Sambhogakaya  
From clarity, Nirmanakaya  
From native mind, the Essence kaya  
I'm the one who's got the four kayas  
The scholars can only talk about—  
The four that never leave the Dharmadhatu

These are the view, meditation, and experience  
Corrective methods, conduct, and fruition  
They shone in this yogi's experience  
Now you should practice the same!

*Sung to Loton Gendun, from the Tibetan text at page 664-5.  
Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Ari Goldfield, Portland, Oregon, November 1999.  
Translation copyright 2012, Ari Goldfield.*



### 13. 羅頓法師六句精要

至心敬禮諸上師。羅頓徒衆聽我言：

心之顯現何物耶？心顯是何若不知——

諸所顯現皆顯相，不悟此義即輪迴，了悟此義法身顯，  
顯相現為法身時，何需他處尋見地？

心安住法沒知耶？心安住法若不知——

心性莫如懸幡飄，自心無作無整治，  
自性安住如孩童，安住如海無波濤，  
安住如燈之明晰，安住猶如無傲屍，  
安住猶如不動山，心性實無可增益。

覺受怎現沒知耶？覺受怎現若不知——

皓日大力除黑暗，何需拋捨諸妄念，  
現如無基之夢境，現如無執水中月，  
現如虹彩無實存，現如無方之虛空。

執受怎治沒知耶？執受怎治若不知——

狂風雖大不離空，浪濤雖湧不離海，  
密雲雖重空中顯，識念紛現無生性。  
審視心之明體時，應知識乘動氣訣；  
妄念盜賊潛入時，應知識賊之口訣；  
心識散馳外境時，應知鳥歸海船訣。

行之方法沒知耶？行之方法若不知——

應效雄獅奮起姿，行如蓮花出污泥，  
行如巨象大瘋狂，行如拭淨之琉璃。

果位顯狀沒知耶？果位顯狀若不知——

由無分別顯法身，由大樂性顯報身，  
由明相中顯化身，由本性顯體性身。

我乃具足四身士，法界性中無動搖。

見地修持與覺受，修治行持與果位，  
修士覺受顯而歌，沒應如是而修觀。

密勒日巴尊者道歌，中譯：張澄基教授，台灣馬爾巴佛學會/施心慧 藏文校潤

## 14. How to Remove Hindrances and Enhance the Practice

Listen, lady Paldarbum, faithful, wealthy maiden

If meditating with the example of  
The sky is as easy as you say  
Clouds are just the sky's play  
So stay within the depths of sky itself

If meditating with the example of  
Sun and moon is as easy as you say  
Stars and planets are but its play  
Settle in the state of the sun and moon

If meditating with the example of  
The mountain is as easy as you say  
Plants and trees are but its play  
So stay right with the mountain itself  
If meditating with the example of  
The ocean is as easy as you say  
Waves are just the ocean's play  
Settle within the depth of the ocean itself.

If meditating on your mind itself  
Is as easy as you say  
Thoughts are but your mind's play  
So stay within the depth of mind itself

*Tibetan page 314. Under the guidance of Khenpo Tsultrim Gyamso Rinpoche, translated & arranged by Birgit Scott, Karne Choling, Vermont, 2003*

## 14. 如何掃除障礙增益修持

善自諦聽巴達朋，具信具福之少女！

虛空為例修觀時，自在若似汝所云，  
雲靄虛空遊戲耳，安住虛空深處也。

日月為例修觀時，自在若似汝所云，  
繁星日月遊戲耳，安住日月之境也。

大山為例修觀時，自在若似汝所云，  
草木大山遊戲耳，安住一如大山也。

大海為例修觀時，自在若似汝所云，  
波濤大海遊戲耳，安住大海深處也。

修觀爾之自心時，自在若似汝所云，  
念皆心之遊戲耳，安住自心深處也。

摘自《密勒日巴十六篇故事》，堪布竹清嘉措仁波切指導，台灣馬爾巴佛學會/江涵芝翻譯/藏文校譯，德謙讓卓文化出版社發行。

## 15. The Profound Definitive Meaning

Sung on the Snowy Range

For the mind that masters view, the emptiness dawns  
In the content seen, not even an atom exists  
A seer and seen, refined until they're gone  
This way of realizing view, it works quite well

When meditation is clear light river flow  
There is no need to confine it to sessions and breaks  
Meditator and object, refined until they're gone  
This heart bone of meditation, it beats quite well

When you're sure that conduct's work is luminous light  
And you're sure that interdependence is emptiness  
A doer and deed, refined until they're gone  
This way of working with conduct, it works quite well

When biased thinking has vanished into space  
No phony facades, eight dharmas, nor hopes and fears,  
A keeper and kept, refined until they're gone  
This way of keeping samaya, it works quite well

When you've finally discovered your mind is dharmakaya  
And you're really doing yourself and others good  
A winner and won, refined until they're gone

This way of winning results, it works quite well

*Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated and arranged by Jim Scott. The first two and last four verses translated by Ari Goldfield. From the Tibetan text at page 222.*

## 15. 雪山之歌・甚深了義曲

當下一念顯空性，少物微塵不可得，  
能見所見一時消，我得如量之見地。  
光明相續如流水，修觀無間亦無得，  
能修所修一時消，我得堅毅之修觀。  
能作所作皆光明，緣起皆空決無疑，  
能行所行一時消，我獲最勝之行持。  
方分妄念法爾消，矯偽八法希懼滅，  
頓超戒律能所持，我守最勝之持戒。  
自心法身已決定，自他二利圓滿成，  
能得所得皆超脫，我獲殊勝之成就。

張澄基教授中譯，台灣馬爾巴佛學會/江涵芡參藏文版校潤

## 16. Twelve Kinds of Yogic Joy

Like a criminal gaining his freedom from a dungeon hole  
The yogi who gives up his native country knows bliss

Like a spirited horse that's freed of hobbling chains  
The yogi who slips from perceived and perceiver knows bliss

Like a deer that has been wounded will lie low  
The yogi who lives on his own all alone knows bliss

Like the king of birds that wings his way on high  
The yogi who gains command over view knows bliss

Like the wild wind that's roaming through the sky  
The yogi not blocked by any obstruction knows bliss

Like a shepherd tending his flock of white-fleeced sheep  
The yogi tending his luminous/empty experience knows bliss

Like the massive bulk of the central king of mountains  
The yogi unfazed by transition and change knows bliss

Like the constant flow of a great and mighty river  
The unbroken-flow-of-experience-yogi knows bliss

Like a human corpse as it lies in a cemetery  
The yogi who shuts all activity down knows bliss

Like a stone that's thrown into the deep blue sea  
The yogi who never turns back again knows bliss

Like the sun that rises and lights up the whole sky  
The yogi who lights up everything knows bliss

Like a palm tree when you strip it of its leaves<sup>3</sup>  
The yogi not needing to be reborn knows bliss

This melody on these twelve kinds of yogic happiness  
Is a dharma gift to all of you, may it answer your question well

*Milarepa's response to concerned students' inquiry about his health. From the Tibetan text at page 388.*

## 16. 十二瑜伽樂

如波罪犯脫牢獄，捨離家園一身輕，如是瑜伽甚樂哉！  
如波野馬脫繩縛，遠離能所心解脫，如是瑜伽甚樂哉！  
如波野獸伏地行，獨自行住孑然矣，如是瑜伽甚樂哉！  
如波大鵬翱天際，得決定見心解脫，如是瑜伽甚樂哉！  
如波涼風遊虛空，無有阻擋無障礙，如是瑜伽甚樂哉！  
如波放羊之牧童，明空覺受我保任，如是瑜伽甚樂哉！  
如波湏彌大山王，無有動搖無變遷，如是瑜伽甚樂哉！

---

<sup>3</sup> "Leaves," 'dab ma, are here intended to indicate palm branches. The point is that, once the branches of a palm tree have been cut, they do not grow back, and that is the symbol here for the yogi not being forced by karma to be reborn.

如波江流無間歇，覺受不斷樂怡怡，如是瑜伽甚樂哉！  
如波墳場之死屍，心無一事離造作，如是瑜伽甚樂哉！  
如擲石塊入大海，有去無回真痛快，如是瑜伽甚樂哉！  
如波熙日耀中天，光明遍照一切處，如是瑜伽甚樂哉！  
如波切斷之棕葉，從此不復再衍生，如是瑜伽甚樂哉！  
瑜伽十二快樂歌，為汝說法作酬禮。

張澄基教授中譯，台灣馬爾巴佛學會/江涵苒參藏文版校潤

## 17. Eight Cases of Basic Goodness Not to be Shunned

I bow to the lord who grants the bliss that is utterly supreme  
Which takes away the suffering of illness  
For every being that's everywhere throughout the reaches of space  
By administering the medicine of the three kayas

In the pure space of the sky that's the sky of essential mind itself  
The clouds of negative actions thickly gather  
But the mighty force of the powerful wind of the wisdom prana  
Doesn't blow them away, but clears them up like this

The illness and its painfulness have neither base nor root  
Relax into it, fresh and uncontrived  
Revealing dharmakaya, way beyond all speech and thought  
Don't shun them, pain and illness are basically good

What confusion takes to be taking place is negative forces' work  
But it's all your own mind – simple, unborn, unceasing  
Without anxiety or even worrying at all  
Don't shun them, demons and gods are basically good

When the agony of illness strikes your four-fold elements  
Don't grasp at its stopping, don't get angry when it won't improve  
Such adversities have the flavor of bliss that's free of contagion's blight  
Your kleshas are not to be shunned, they're basically good

All our joy and the pain we go through, all our highs and lows  
When realized, have no ground, they are our friends  
Don't try to stop pain, don't try to be happy, be free of all hope and fear  
Samsara is not to be shunned, it's basically good

And though this human life is plagued by the torments of falling ill  
Don't think that's bad, don't plan to get around it  
Then it will be your badge, your proof of conduct of equal taste  
Your suffering's not to be shunned, it's basically good

The mind that's sunk in dullness and torpor, when realized for what it is  
Is pure being, pure of every imperfection  
So, free of thinking you should be wishing to clear this all away  
Don't shun your dense state of mind, it's basically good

Habitual patterns' imprints printed throughout beginningless time  
Are the myriad doors illusion comes marching through  
If you do not take them as true, don't meditate on them as empty  
Don't shun your thoughts, they're basically good in themselves

The state of coemergence has no birth and knows no death  
Knows nothing of arising, or ceasing, or staying somewhere  
It's infinity, it's the vast expanse of the unconditioned state  
Don't shun your death, it's basically good in itself

All eight of these things that are not to be shunned, since they're basically good in  
themselves

Need a meditation that turns them into equal taste  
They are the thought that comes from the heart of the uncle and nephew lords  
They are the hammer that hammers down the host of maras

They are the practice that's put into practice by beggars like you and me  
These are the tools that keep us in natural retreat  
They are the bliss supreme that performs the two forms of benefit  
You've mastered this from the beginning, old friend, but you better put it into practice

*Composed by the lord Götsangpa*

## 17. 八無拒

Namo Ratna Guru (頂禮寶上師)

以三身藥之施予，令等虛空衆有情，  
消除滅盡痛苦病，禮敬尊勝樂惠施。  
心性虛空清淨處，若為惡業雲霞聚，  
即以本智大風力，無拒本淨如是行：

- 1 病痛無基亦無根，無作清新鬆坦住，  
離言與思法身顯，無拒病痛本清淨。
- 2 惑相魔障之神變，唯心而離生滅戲，  
離諸懼怖與怯弱，無拒鬼神本清淨。
- 3 四大疾病衆苦痛，若病或癰離貪瞋，  
具無漏樂之妙味，無拒煩惱本清淨。
- 4 諸種苦樂高與低，知其無實成道伴，  
希懼取捨盡遠離，無拒輪迴本清淨。
- 5 人生總為病逼惱，莫視為錯莫厭棄，  
一味之行出莊嚴，無拒痛苦本清淨。
- 6 昏沈掉舉之心識，即是法性本無垢，  
不思除滅之心想，無拒愚癡本清淨。
- 7 由無始來之串習，如幻心念紛然現，  
不修空而離執實，無拒妄念本清淨。
- 8 無有生死之俱生，知生滅住亦無存，  
無為寬廣大境界，無拒死亡本清淨。

此八無拒本清淨，是需反修入一味，  
是尊叔侄心意趣，是破魔軍之力鎚，  
是我乞人之修行，是遊山間之順緣，  
是成二利最勝樂，老父已知汝當行。



## 18. Eight Bliss Fortress

Namo Guru

To the lord so incredible, I bow in respect  
He is the essence of the Body, Speech and Mind  
Of the wisdom, qualities and activity  
Of all of the victors, in all the three times.

The view that is completely free of all the extremes  
Settles in the midst of union's spaciousness  
The marks of dualistic thinking free in their ground  
No more splitting into separate sides, what bliss!

Meditation — just to rest in natural emptiness  
Settles in the midst of no perceiver / perceived  
The marks of dullness, agitation free in their ground  
Constant bliss that's emptiness, O what bliss!

Conduct that relaxes in itself relaxed  
Settles in the midst of no one doing this  
The marks of doing or not doing free in their ground  
No more reference point to fix on, O what bliss!

Samaya that is naturally pure in itself  
Settles in the midst of no klesha distress  
The marks of faults and downfalls all free in their ground  
Samaya way beyond all keeping, O what bliss!

Fruition that is simply there spontaneously  
Settles in the midst of all freedom from change  
The marks of blocking or producing free in their ground  
The end of looking for attainment, O what bliss!

The genuine Dharma with its plenitude of terms  
Settles in the midst of no way to express this  
The marks of something to be learned all free in their ground  
With nothing more at all to learn, O what bliss!

The arising of the signs of success on paths and levels  
Settles in the midst of no arising at all  
The marks of wanting signs to come all free in their ground  
Getting over taking things as real, what bliss!

The effortless achievement of the benefit of beings  
Settles in the midst of no sentient beings at all

The marks of benefiting beings all free in their ground  
No one there to give it or receive it, what bliss!

This, the song on resting in the Eight Bliss Fortress  
The fort itself, the fortress of empty pure being  
As long as you can manage to settle in this fortress  
This, the bliss experience there's no way you can miss!

*Composed by the lord Gotsangpa*

## 18. 八樂堡

Namo Ratna Guru (頂禮寶上師)

一切三世之諸佛，身語意以及功德，  
本智事業之體性，虔禮尊聖仁波切。

見地即是離邊際，住於寬廣雙運中，  
二執之相自地解，無有偏私即快樂。  
修行即是自性空，住於遠離能所中，  
沈掉之相自地解，樂空相續極快樂。  
行持鬆緩所生力，住於無所應作中，  
取捨之相自地解，無所緣處極快樂。  
誓戒自性本清淨，住於無有煩惱中，  
罪墮之相自地解，無需守護極快樂。  
果位任運自然成，住於無有變動中，  
破立之相自地解，成就心滅極快樂。  
名言文字之正法，住於無有言詮中，  
學處之相自地解，無需學習極快樂。  
地與道之諸暖相，住於無所生處中，  
求兆之相自地解，諸有法淨極快樂。  
無有精勤之利生，住於無有衆生中，  
思行利生自地解，無所作境極快樂。

住於八樂堡之曲，堡亦法性空之堡，若住波堡誰皆樂。

西元 1996 年 7 月 25 日，堪布仁波切在美國噶瑪秋林指導弟子翻譯、編排。

西元 2006 年 9 月在不丹噶瑪竹德尼寺給予 Zabsang Shedrub 弟子口傳。藏譯中：釋妙融

## 19. Impartial Aspiration Prayer

All you sentient beings I have a good or bad connection with,  
As soon as you have left this confused dimension,  
May you be born in the West, in Sukhavati  
And once you're born there, complete the bhumis and the paths.

*Composed by Khenpo Tsultrim Gyamtso Rinpoche, August 29, 1999.  
Translated and arranged by Jim and Birgit Scott*

## 19. 無偏祈願

願善惡緣諸衆生，  
捨此迷惑妄想境，  
西方淨土速願往，  
五道十地圓滿成。

西元 1999 年 8 月 29 日，堪布竹清嘉措仁波切 撰，英譯：Jim Scott, Birgit Scott，中譯：台灣馬爾巴佛學會

## 20. Milarepa's Dedication

May we live long and be free of illness,  
Enjoy freedom, great resources, and happiness.  
Next life, may we meet in the pure realm,  
May we always practice Dharma and benefit beings.

*Sung by Milarepa. Under the guidance of Dechen Rangdrol (Khenpo Tsultrim Gyamtso Rinpoche), translated by Ari Goldfield, Guayrapa Asociación Cultural, Tarragona, Spain, May 3, 2003. Translation copyright 2012, Ari Goldfield.*

## 20. 密勒日巴尊者迴向文

願君長壽離病苦，  
受用暇滿與福樂，（原譯：受用自在與福樂）  
來世淨土願相逢，  
願君修行利衆生。

德謙讓卓（堪布竹清嘉措仁波切）於西班牙 Asociación Cultural, Tarragona 指導，  
西元 2003 年 5 月 3 日英譯：阿里金洲（Ari Goldfield），英譯中：江涵芡，後依藏文版校潤。

## 21. Friends

A Song of Those Who are Full of Love but Free of Attachment

Friends are empty forms, just like a water moon  
To think of them as being truly real  
Will only make your many sufferings increase

To know they're empty forms, like a water moon  
Will make illusion-like samadhi increase  
Compassion free of clinging will increase  
And non-referential view will also increase

And meditation that's fixation-free  
And conduct free of doer, deed increase  
Of all the many marvels, this, by far the most marvelous!  
Of all the many wonders, this, the most wonderful!

*Composed by Khenpo Tsultrim Gyamtso Rinpoche at Marpa House, England, Aug. 1997.*

## 21. 遠離貪著、充滿愛的瑜伽士與瑜伽女

朋友即是空相，猶如水中月，  
設若執以為實，徒令痛苦增。  
若知皆是空相，猶如水中月，  
如幻三昧增長，無執悲增長，  
無焦點見增長，離執修增長，  
遠離能作所作，行持將增長。  
一切奇蹟之中，最大之奇蹟，  
一切美妙之中，無上之美妙。

西元 1997 年 8 月，堪布竹清嘉措仁波切在英格蘭「馬爾巴之家」所作。

西元 2004 年前後，台灣知本閉關課程中，由上師指導，英譯中：江涵苒/台灣馬爾巴佛學會。

## 22. Self-Appearing Illusion

All these forms, appearance emptiness  
Like a rainbow with its shining glow  
In the reaches of appearance emptiness  
Just let go and go where no mind goes

Every sound is sound and emptiness  
Like the sound of an echo's roll  
In the reaches of sound and emptiness  
Just let go and go where no mind goes

Every feeling is bliss and emptiness  
Way beyond what words can show  
In the reaches of bliss and emptiness  
Just let go and go where no mind goes

All awareness, awareness emptiness  
Way beyond what thought can know  
In the reaches of awareness emptiness  
Let awareness go, oh, where no mind goes

*Composed by Khenpo Tsultrim Gyamtso Rinpoche in the Garden of Translation near the Boudha Stupa in Nepal.*

## 22. 一切顯相/ 自顯幻相

一切顯空不二顯相，如同彩虹光彩閃亮，  
在顯空離戲的廣境中，放下放鬆寬坦安住。

種種聲音聲空不二，如同回音繚繞不停，  
在聲空離戲的廣境中，放下放鬆寬坦安住。

種種覺受樂空不二，超越筆墨所能形容，  
在樂空離戲的廣境中，放下放鬆寬坦安住。

一切覺空不二覺性，超越概念所能明瞭，  
在覺空離戲的廣境中，放下放鬆寬坦安住。

西元 1998 年，堪布竹清嘉措仁波切在尼泊爾滿願大佛塔附近的譯經院，即興而說。英譯中：江涵芡，西元 2004 年前後於台灣知本閉關課程上師指導翻譯，台灣馬爾巴佛學會/施心慧後依藏文潤文。

2010 年竹慶本樂仁波切曾叮囑，上師親自指導座下翻譯之道歌具有上師加持力，應保留原譯，除非法義有誤，依道歌大師 Jim Scott 於上師指導座下，以「意譯」之原譯文前三偈之第四句皆為：「放下放鬆到無心處」，第四偈第四句為「放下覺性到無心處」。

## 23. Long Life Supplication for Khenchen Tsultrim Gyamtso Rinpoche

You who shine with the radiance of intelligent skillful play  
You who are a fertile field of excellent qualities  
You manifest an ocean of Dharma, with each point clear and distinct  
In all ten directions the melodious sound of your song reverberates  
You sing the songs of the deep meaning of the view and meditation  
Genuine spiritual friend, may your feet continue their playful dance  
We beg you to always remain

*This supplication for the long life of Khenpo Tsultrim Gyamtso, the unequaled spiritual friend, I make out of my own devotion to this genuine master, and also in response to the repeated requests of many groups of his Eastern disciples, who possess the jewel of faith. On the topmost floor of the Gyuto Ramoche Temple in the noble land of India, the one fortunate to receive the healing nectar of his excellent teachings, Karmapa Orgyen Trinle Palden Wangi Dorje, makes this supplication with a clear mind, and may its aspiration be realized in precisely the way it has been made.*

*At the gracious bidding of Dzogchen Ponlob Rinpoche, Translated and arranged by Jim Scott, Warsaw, Poland, October 10, 2010*

## 23. 堪千竹清嘉措仁波切 長壽祈請文

俱生榮耀戒津功德田，  
法義大海因而明確現，  
於十方頌見修深妙曲，  
祈願真善知識長住世。

這篇請求無等善知識堪布 竹清嘉措長壽的祈請文，是出自我本身對這位純正上師的虔敬心，同時，也回應仁波切許許多多具足信心寶的東方弟子團體的一再請求而著作。在聖地印度上密院的頂樓，我，這個領受了仁波切如療癒甘露殊勝開示的幸運兒——噶瑪巴 鄔金 欽列 巴殿 旺吉 多傑，以清明之心作此祈請文，並願文中所有的祈請，一如願文所著地實現。

## 24. Long Life Prayer for Khenchen Tsultrim Gyamtso Rinpoche

Through the power of the blessing of all the sugatas  
Of all gurus, wisdom deities and protectors  
And of all the other heirs of victorious ones  
Who live in the buddhafiels of the ten directions,  
True spiritual friend, may you live long  
And fill all of space with enlightened activity.

*Composed by the third Jamgön Rinpoche at Rumtek Monastery in October, 1983, at the request of students of Kagyü Thegchen Shedra*

## 24. 堪千竹清嘉措仁波切 長壽祈願文/第三世蔣貢康楚仁波切作

總集安住十方佛淨土，  
一切佛與佛子盡無餘，  
上師本尊護法之加持，  
竹清嘉措仁波切蓮花足，  
恆久穩健站在弟子間，  
祈願佛行事業遍虛空。

## 25. Long Life Prayer of Amassed Blessing Clouds for Jim Scott

Great Amitayus, who leads us from samsara,  
saving those suffering without protection,  
Vanquisher of all untimely death,  
we bow to the Buddha of Boundless Life.

Long mantra:

*Om namo bhagawate / aparamita ayurjana subinitsita tedzo radzaya / tathagataya / arhate  
samyak sambudhaya / teyatha / Om punye punye mahapunye / aparimita punye / aparimita  
punye jana sambharo patsite / Om sawa samskara parishuddha dharmate gagana  
samudgate sobhawa bishuddhe mahanaya paiware svaha*

Brief mantra:

*Om a mahrani dziwentiye svaha* Recite as much as possible, then:

We supplicate to the Protector Amitayus,  
who bestows the siddhi of longevity:  
Please grant your blessings for Jim's good steady life,  
master of two tongues, eyes bright with insight.

Giver of life, eyes wide with compassion, goddess White Tara,  
wish-fulfilling wheel, we pray to you:  
Grant a kalpa's worth of life to Lotsawa,  
who propagates the teachings.

Wisdom goddess who bestows supreme life,  
we pray at your feet, victorious Namgyalma:  
Please bless the speaker of Dharma in two tongues,  
source of benefit and joy, Vajra essence.

With faithful minds of longing, we supplicate  
the refuge of the Three Jewels and Vast Three Roots:  
We welcome treasure of Dharma like the dawn  
and ask for Lotsawa to stay healthy and firm.

By the blessings of refuge, ocean of compassion,  
by the power of unchanging truth of pure being,  
and by the power of our pure motivation;  
may these aspirations without fail be quickly fulfilled.

*Upon request by the students of the Rigpe Dorje Institute to write a long-life prayer for the revered senior translator Jim Scott, these supplication prayers and words of aspiration adorning the three deities of longevity were composed with virtue on February 27, 2011 by Lodrö Namgyal, who bears the title "Khenpo" in name only.*

## 25. 金・史考特長壽祈請文

引渡我等出輪迴，  
救度無怙痛苦衆，  
滅除一切非時死，  
無量壽佛我禮敬。

長咒：

唵 南無 巴嘎哇爹 / 阿巴然米搭 阿由兒加那 蘇嚩尼資以搭 疊作 惹匝雅/  
搭他嘎搭雅 / 阿惹啊爹 薩木呀克薩木 布達雅 / 爹呀他 / 唵 布恩耶 布恩耶 馬哈布恩耶/  
阿巴日以米搭 布恩耶 / 阿巴日以米搭 布恩耶 加那 薩木跋若 巴資以爹/  
唵 薩瓦 薩木斯嘎惹啊 巴日以 修達 達爾嗎爹 噶噶那 薩木噶爹 梭跋瓦  
比修爹 馬哈那雅 帕以瓦瑞 梭哈

短咒：

唵 啊 馬惹哈啊尼 資以溫迪耶 梭哈（盡力持誦）

賜予長壽悉地之，  
無量壽佛我祈請，  
金士慧眼二勝舌，  
祈賜金士福壽長。

賜壽慈眼白度母，  
滿願輪寶我祈請，  
譯師弘揚佛正法，  
祈賜金士如劫壽。

賜無上壽智慧尊，  
尊勝佛母我祈請，  
加被說法二勝舌，  
金剛心髓利樂源。

吾等虔信共祈請，  
三寶皈處三根本：  
企望法寶如曙光，  
祈願譯師身健朗。



慈悲海會皈處力，  
法性不變真諦力，  
吾等清淨祈願力，  
衆願無礙速成辦。

此篇莊嚴以長壽三尊之祈願文，係應立佩多傑學院眾學子請求為長老譯師 金·史考特撰作長壽祈請文，  
堪布 羅卓南嘉（又名竹奔堪布）於西元 2011 年 2 月 27 日所作。英譯中：江涵苙（03/15/2022）

---

Link to the Digital Library with Rinpoche's Explanation  
仁波切開示影音數位圖書館連結：

■ The Three Reasons Why All Beings Have Buddhature

眾生皆具如來藏的三個原因

<http://ktgr.dscloud.me/moodle/mod/resource/view.php?id=4883>

**Previous courses** referenced during this program can be found at the KTGR  
Digital Library: <http://ktgr.dscloud.me/moodle/course/view.php?id=436>

本系列所有課程皆收錄於堪布 竹清嘉措仁波切官網的數位圖書館連結中，  
然除本次課程之外，先前課程未有中文翻譯。

---

Booklet created for the online course imparted by Jim Scott on March 19th-20th, 2022

本教材由金·史考特為西元 2022 年 3 月 19-20 日線上課程所彙整。

A Presentation of the nature of mind, also called Buddhature: FINDING A WISH-FULFILLING JEWEL

《尋獲滿願寶 佛性——引見自心本性》

**Content** (except for song 25): Jim Scott. Also except where otherwise stated, all texts were translated and arranged for song by Jim Scott under the guidance of Khenchen Tsultrim Gyamtso Rinpoche (also called Dechen Rangdrol)

內容：英文部分/ 除特別註明之外，皆由堪布竹清嘉措仁波切（又名號：德謙讓卓）指導，

金·史考特（Jim Scott）藏譯英/作曲。

中文翻譯：文中已個別註明（Chinese translators' names stated individually in each section.）

教材彙整/編輯 Chinese booklet edited by：江涵苙（Gloria Sherab Drolma）

**Layout and Cover:** Imanol Moreno and Esther Gimeno

封面設計：Imanol Moreno and Esther Gimeno，中文 Chinese image by：梁沛晴（Pui-Ching Leung）

**Images:** We want to thank specially our Sangha member Sukhi Barber for letting us use an image of her amazing sculpture *Dynamic Equilibrium* which you can find on her website along with the inspiration that led to the creation of the sculpture: "In the whirlwind of modern life, can we find stillness within activity, the peace in the centre of the storm? The sculpture 'Dynamic Equilibrium' holds the answer - a dancer,

*herself composed of tiny meditators, while wildly abandoned in ecstatic dance remains serenely centered in the heart.*”: <https://sukhibarber.com/index.php/en/sculpture/dynamic-equilibrium> / Jewel: [www.cleanpng.com](http://www.cleanpng.com) / Lady Sherlock: [www.pinterest.com](http://www.pinterest.com) / Victory banner: [www.ziji.com](http://www.ziji.com)

圖片說明：感謝本僧團成員蘇琪·巴爾博爾（Sukhi Barber）授權使用她令人驚嘆的雕塑作品圖像〈動態平衡〉（*Dynamic Equilibrium*），您可前往她的網頁找到本雕塑作品的陳列，以及本雕塑靈感來源的說明：「飛快迅疾的現代生活中，我們能否在行動中找到靜定，在旋風風眼中找到祥和安寧？〈動態平衡〉這座雕塑將幫助您找到答案——這是一座由無數小型禪坐者雕塑所形塑的舞者，在自由不羈的神迷狂舞中，卻有著守心居中的沉著安詳。」



