



寂天菩薩



Prayer to Patrul Rinpoche

Outwardly you are the bodhisattva Shantideva,
 Inwardly the lord of siddhas, Shavaripa,
 Secretly the supreme and noble Avalokiteshvara in person:
 Jikmé Chökyi Wangpo, to you I pray!

華智仁波切祈請文

外即佛子寂天論師者，
 內即大成就者夏瓦熱，
 密行聖者觀世音菩薩，
 祈禱晉美秋吉旺波尊。

A Step-by-Step Guide to Meditating on the Bodhicaryāvatāra The Brightly Shining Sun

By Patrul Rinpoche

Translated by Adam Pearcey

入菩薩行論次第實修・璀璨日

華智仁波切 造

索達吉堪布 譯

With devotion I pay homage to the buddhas gone to bliss,
To their Dharma body, noble heirs and all worthy of respect.
In accordance with the scriptures, I shall now in brief describe
How to adopt proper conduct, the way of buddhas' heirs.

善逝法身佛子伴，
及諸應敬我悉禮，
趨入佛子律儀法，
今當依教略宣說。

In this, there are four sections:

1. the practitioner, the person who is the support;
2. the attitude with which one practises;
3. the practices themselves; and
4. the result of practising in that way.

此論分為四個方面：

- 一、入者所依之補特伽羅；
- 二、能入之意樂；
- 三、如何趨入之行為；
- 四、所入之果。

1. THE PRACTITIONER

Firstly, the person who is the support for the practice is someone endowed with all the freedoms and advantages, and who has faith and compassion.

一、入者所依的補特伽羅，是指擁有暇滿、具有信心、懷有悲心的人。

2. THE ATTITUDE WITH WHICH ONE PRACTICES

Secondly, the intention of bodhicitta has two aspects: aspiration and action.

二、意樂發心分為願菩提心與行菩提心兩種。

Aspiration

Regarding the first of these, it is said:

Arousing bodhicitta is: for the sake of others Longing to attain complete enlightenment. In other words, it is the intention of wishing to attain complete enlightenment for the sake of others.

“發心為利他，求正等菩提”說明願菩提心就是為了利益他眾而渴求獲得佛果的意樂。

Action

The second aspect of action is the commitment to train in the practices of the bodhisattvas.

行菩提心：即立誓要學修菩薩的學處。

Taking the Bodhisattva Vow

In order to adopt this kind of bodhicitta within our own mind streams we can receive the vows from a teacher, in which case we should follow the procedure of the specific ritual, whether of the Mind Only or the Middle Way. But here it will be shown how we can practise this by ourselves.

想在自相續中受持如此菩薩戒的人，如果在上師面前得受，就要按照中觀、唯識其中之一的儀軌來受。

There are three stages to this: (a) preparation, (b) main part and (c) conclusion.

這裏講關於自己受戒的方法，包括加行、正行與後行。

a. Preparation

This has three parts: (i) generating enthusiasm, (ii) the seven branch practice, and (iii) mind training.

第一、加行包括三個方面：

i. Generating Enthusiasm

Generate a sense of enthusiasm for the benefits of bodhicitta, as explained in the first chapter of the Introduction to the Way of the Bodhisattva.

其一、想對菩提心的利益功德產生興趣，要依據《入行論·第一品》。

[4]

This free and well-favoured human form is difficult to obtain. Now that we have the chance to realise the full human potential,

If we don't make good use of this opportunity, How could we possibly expect to have such a chance again?

暇滿人生極難得，既得能辦人生利，
倘若今生利未辦，後世怎得此圓滿。

[5]

Like a flash of lightning on a dark and cloudy night, Which, for just a single instant, sheds its brilliant light,

Rarely, through the buddhas' power, A mind of virtue arises, briefly, to people of the world.

猶如烏雲暗夜中，刹那閃電極明亮，
如是因佛威德力，世人暫萌修福意。

[6]

All ordinary virtues therefore are forever feeble, Whilst negativity is strong and difficult to bear—
But for the mind intent on perfect buddhahood, What other virtue could ever overcome it?

以是善行恒微弱，罪惡力大極難擋，
舍此圓滿菩提心，何有余善能勝彼。

[7]

Contemplating wisely throughout the ages, The mighty buddhas have seen its great benefit:
That it helps the boundless multitude of beings Easily to gain the highest states of bliss.

佛于多劫深思維，見此覺心最饒益，
無量衆生依于此，順利能獲最勝樂。

[8]

Those who long to triumph over life's distress, And who wish to put an end to others' sorrows,
Those who seek to experience abundant joys— Let them never turn their backs on bodhicitta.

欲滅三有百般苦，及除有情衆不安，
欲享百種快樂者，恒常莫舍菩提心。

[9]

For the very instant that bodhicitta is born In the weary captives enslaved within saṃsāra,
They are called heirs of the bliss gone buddhas, Honourable to gods, humans, and the world.

生死獄系苦有情，若生刹那菩提心，
即刻得名諸佛子，世間人天應禮敬。

[10]

Like the alchemists' supreme elixir, It takes this ordinary, impure human form,
And makes of it a buddha's priceless body— Such is bodhicitta: let us grasp it firmly!

猶如最勝冶金料，垢身得此將轉成，
無價之寶佛陀身，故應堅持菩提心。

[11]

With their boundless wisdom, beings' only guides, Have investigated thoroughly and seen its value.

Thus whoever longs for freedom from conditioned states Should grasp this precious bodhicitta and guard it well.

衆生導師以慧觀，徹見彼心極珍貴，
諸欲出離三界者，宜善堅持菩提心。

[12]

All other virtues are like the plantain tree: They bear their fruit, and then they are no more.
Yet constantly the marvellous tree of bodhicitta Yields fruit and, undiminished, grows
forevermore.

其余善行如芭蕉，果實生已終枯槁，
菩提心樹恒生果，非僅不盡反增茂。

[13]

Even those who've committed intolerable misdeeds, Through having bodhicitta instantly are
freed,

Just like a brave companion banishing all one's fears— Why then would the prudent fail to put
their trust in it?

如人雖犯極重罪，然依勇士得除畏，
若有速令解脫者，畏罪之人何不依。

[14]

Just like a great inferno at the ends of time, It annihilates terrible misdeeds in but an instant.
Thus its benefits are vast beyond all measuring, As the wise Lord Maitreya explained to
Sudhana.

菩提心如末劫火，剎那能毀諸重罪。
智者彌勒諭善財，彼心利益無限量。

[15]

Understand that, briefly stated, bodhicitta has two aspects:
The mind aspiring to awaken, And bodhicitta that's enacted.

略攝菩提心，當知有二種，
願求菩提心，趣行菩提心。

[16]

Just as one understands the difference Between wishing to go and setting out upon a journey,
The wise should understand these two, Recognizing their difference and their order.

如人盡了知，欲行正行別，
如是智者知：二心次第別。

[17]

Bodhicitta in aspiration brings about great results, Even as we continue to circle within saṃsāra;
Yet it does not bring about a ceaseless stream of merit, For that will come solely from active
bodhicitta.

願心于生死，雖生廣大果，
猶不如行心，相續增福德。

[18]

From the moment we genuinely take up This irreversible attitude—
The mind that aspires to liberate entirely The infinite realms of beings,

何時為度盡，無邊衆有情，
立志不退轉，受持此行心，

[19]

From then on, even while asleep, Or during moments of inattention,
A plentiful, unceasing force of merit Will arise, equal to the vastness of the sky.
即自彼時起，縱眠或放逸，
福德相續生，量多等虛空。

[20]

This was explained by the Buddha, Together with supporting reasons,
In a teaching given at Subāhu's request, For the sake of those inclined to lesser paths.
為信小乘者，妙臂問經中，
如來自宣說，其益極應理。

[21]

If boundless merit comes to anyone who, With the intention to be of benefit,
Has the thought simply to relieve the pain Of those afflicted merely with a headache,
若令思療愈，有情諸頭疾，
具此饒益心，獲福無窮盡，

[22]

What need is there to speak of the wish To dispel all beings' boundless sufferings,
Or the longing that they all might gain Enlightened qualities infinite in number.
況欲除有情，無量不安樂，
乃至欲成就，有情無量德。

[23]

Do even our fathers or our mothers Have such beneficence as this?
Do the gods or the great sages? Does even mighty Brahma?
是父抑或母，誰具此心耶？
是仙或天人，梵天有此耶？

[24]

If these beings have never before Held this aspiration for their own sake—
Not even in their dreams—How could they have made this wish for others?
彼等為自利，尚且未夢及，
況為他有情，生此饒益心？

[25]

A thought such as this—wanting for others What they do not wish for even for themselves—
Is an extraordinary and precious state of mind, And its occurrence a marvel unlike any other!
他人為自利，尚且未能發，
珍貴此願心，能生誠稀有！

[26]

This source of joy for all who wander in existence, This elixir that heals the sufferings of all beings,

This priceless jewel within the mind—How could such merit ever be evaluated?

珍貴菩提心， 衆生安樂因，
除苦妙甘霖， 其福何能量？

[27]

For if the simple wish to benefit others Surpasses offerings made before the buddhas,
What need is there to mention striving For the welfare of all without exception?

僅思利衆生， 福勝供諸佛，
何況勤精進， 利樂諸有情。

[28]

Although seeking to avoid pain, They run headlong into suffering.
They long for happiness, but foolishly Destroy it, as if it were their enemy.

衆生欲除苦， 反行痛苦因，
愚人雖求樂， 毀樂如滅仇。

[29]

To satisfy with every kind of joy, And to cut through all the sufferings
Of those who lack any real happiness, And are oppressed by sorrow's burden,

于諸乏樂者， 多苦諸衆生，
足以衆安樂， 斷彼一切苦。

[30]

To bring an end as well to their delusion— What other virtue is comparable to this?
What friend is there who does as much? What else is there which is as meritorious?

更復盡其癡， 甯有等此善！
安得似此友！ 豈有如此福！

[31]

If even those who do good deeds as repayment For past favours are worthy of some praise,
What need is there to mention the bodhisattvas, Whose perfect actions are carried out unbidden?

若人酬恩施， 尚且應稱贊，
何況未受托， 菩薩自樂為。

[32]

There are those who offer meals occasionally, and to just a few; Their gifts, which are no more than food, are made in just a moment,

And with disrespect, to bring nourishment for merely half a day— And yet such people are honoured by the world as virtuous.

偶備微劣食， 嗟施少衆生，

令得半日飽，人敬為善士，

[33]

Yet how does this compare to those who give Over many ages and to the whole infinity of beings,
Constantly offering them the fulfilment of their every wish: The unsurpassable happiness born of blissful buddhahood?

何況恒施予，無邊有情衆，
善逝無上樂，滿彼一切願。

[34]

And those who develop feelings of hostility, Towards these benefactors, the buddhas' heirs,
Will languish in the hells, the mighty Sage has said, For aeons equal to the moments of their malice.

博施諸佛子，若人生惡心，
佛言彼墮獄，長如心數劫。

[35]

By contrast, to look upon them well, Will yield benefits in still greater measure.
For even in adversity, the buddhas' heirs Bring no harm, only virtue that naturally increases.

若人生淨信，得果較前勝。
佛子雖逢難，善增罪不生。

[36]

I bow down before all those in whom This most precious, sacred mind is born!
I take refuge in those great sources of joy Who bring bliss even to those who harm them.

何人生此心，我禮彼人身，
加害結樂緣，皈依樂源尊。

ii. Seven Branch Practice

Before practising the seven branches for gathering the accumulations, consider that you and all other sentient beings are gathered together in the actual presence of the field of merit, which includes the victorious buddhas and their bodhisattva heirs, and bring to mind all their wonderful qualities.

其二、積累資糧作七支供，首先觀想在諸位真實安住的如來菩薩福田面前，我與其餘一切有情一起隨念佛菩薩的功德來作七支供。

The Branch of Offering

(1) **Arrange offerings** of flowers, scented incense, lamps, pure water and food and drink, as plentiful as you can afford. Then bring to mind jewel-filled mountains, attractive woodlands, and all the uninhabited places of great natural beauty throughout the world. These are known as “offerings you do not own”. Offer both types of gift—those that you possess and those that you do not — with the following verses:

(一) 供養：真實陳設花、薰香、塗香、燈、淨水和各種飲料、神饈等應有盡有的供品，心裏觀想取來珍寶山、悅意林、寂靜賞心的地方等十方世界所有的一切無主供品，念誦“為持珍寶心……”來作（真實供品和無主供品）這兩種供養；念誦：

[1]

In order that I might adopt this precious jewel of mind,
I now make the most excellent of offerings to the buddhas,
To the sacred Dharma—that most rare and flawless jewel—
And to the buddhas' heirs, whose qualities are limitless.

為持珍寶心，我今供如來，
無垢妙法寶，佛子功德海。

[2]

I offer every variety of fruit and flower, And every kind of healing medicine,
Each and every jewel this world affords, And all its pure and freshest waters,
鮮花與珍果，種種諸良藥，
世間珍寶物，悅意澄淨水。

[3]

Every mountain filled with precious gems, And forest groves, isolated and inspiring,
Trees of paradise garlanded with blossom, And trees whose branches are laden with
fine fruit,
巍巍珍寶山，靜謐宜人林，
花嚴妙寶樹，珍果垂枝樹。

[4]

Perfumed fragrances from the gods and other realms, Incense, trees that grant wishes
and produce magic gems,
Spontaneous harvests grown without the tiller's care, And every thing of beauty worthy
to be offered,
世間妙芳香，如意妙寶樹，
自生諸莊稼，及余諸珍飾，

[5]

Lakes and ponds adorned with lotus flowers, Where the pleasant calls of geese are
heard,
Every thing and place of beauty unclaimed by any owner, Extending to the boundless
limits of space itself.
蓮花諸湖泊，悅吟美天鵝。
浩瀚虛空界，一切無主物，

[6]

I picture them all in my mind, and to the supreme buddhas And their bodhisattva heirs, I
make a perfect gift of them.

Think of me with love, O sublime and compassionate lords, And accept all these offerings which I now present.

意緣敬奉獻，牟尼諸佛子，
祈請勝福田，悲愍納吾供。

[7]

Lacking stores of merit, I am destitute And have nothing more to offer.

O protectors, who consider only others' benefit,
In your great power, accept this for my sake.

福薄我貧窮，無余堪供財，
祈求慈怙主，利我受此供。

(With the following verses offer your own body, speech and mind in servitude.
隨著以下偈頌，以尊僕之心供養自己的身語意。)

[8]

To the buddhas and their bodhisattva heirs, I offer my body now and in all my lives to come.

Supreme courageous ones, accept me totally, For with devotion I will be your servant.

願以吾身心，恆獻佛佛子，
懇請哀納受，我願為尊僕。

[9] If you accept me and take me fully in your care, I will not fear saṃsāra as I offer other beings help.

The harmful acts I did before are entirely in the past, And from now on, I vow to do no further deeds of harm.

尊既慈攝護，利生無怯顧，
遠罪淨身心，誓斷諸惡業！

(With the next verses offer gifts created in your imagination.

隨著以下偈頌進行意幻供養。)

[10]

To a bath house filled with soothing scents, With brightly sparkling floors of crystal,
And fine pillars all shimmering with gems, Where hang gleaming canopies of pearls,

馥郁一淨室，晶地亮瑩瑩，
寶柱生悅意，珠蓋頻閃爍。

[11]

I invite the buddhas and their bodhisattva heirs. I request you: Come to bathe yourselves in scented water,

Poured from overflowing jugs made of exquisite jewels, All the while accompanied by melody and song.

備諸珍寶瓶，盛滿妙香水，

洋溢美歌樂，請佛佛子浴。

[12]

Then let me dry you in cloths beyond compare, Immaculate and anointed well with perfumed scent,
And dress you finely in the most excellent of garments, Lightly scented and dyed in vivid colours.

香熏極潔淨，浴巾拭其身。
拭已復獻上，香極妙色衣。

[13]

I offer clothing made of the finest gentle fabrics, And hundreds of the most beautiful adornments,

To grace the bodies of noble Samantabhadra, Mañjughoṣa, Lokeśvara and the rest.
亦以細柔服，最勝莊嚴物，
莊嚴普賢尊，文殊觀自在。

[14]

With the most sublime of fragrant perfumes, That gently permeates throughout a billion worlds,

I will anoint the bodies of all the buddhas, Gleaming brightly, like pure and burnished gold.

香遍三千界，妙香塗敷彼，
猶如純煉金，發光諸佛身。

[15]

To the mighty sages, perfect recipients of my offering, I will present red lotus and heavenly mandārava,
Blue utpala flower and other scented blossoms, Beautifully arranged in brightly coloured garlands.

於諸勝供處，供以香蓮花，
曼陀青蓮花，及諸妙花鬘。

[16]

I also offer billowing clouds of incense, Whose sweet aroma captivates the mind,
And a rich feast of plentiful food and drink, Fit to grace the tables of the gods.

亦獻最勝香，香溢結香雲。
復獻諸神饌，種種妙飲食。

[17]

I offer row upon row of precious lamps, All perfectly contrived as golden lotuses,
And I scatter the petals of attractive flowers Upon level, incense-sprinkled ground.

亦獻金蓮花，齊列珍寶燈。
香敷地面上，散布悅意花。

[18]

I offer divine palaces resonant with songs of praise, Gleaming with precious pearls and pendant gems,

The most beautiful of structures in the whole of space—All this I offer to those whose nature is compassion.

廣廈揚贊歌，懸珠耀光澤，
巖空無量飾，亦獻大悲主。

[19]

Jewel-encrusted parasols with handles made of gold, Whose fringes are all embellished in ornate designs,

Turned upright, well proportioned and pleasing to the eye. Now and forever, I offer this to all the buddhas.

金柄撐寶傘，周邊綴美飾，
形妙極莊嚴，亦展獻諸佛。

(Then make offerings through the power of aspiration with the following verses.
隨著以下偈頌進行願力供養。)

[20]

May a multitude of other offerings, Accompanied by music sweet to hear,
Be made in great successive clouds, To soothe the pains of living beings.

別此亦獻供，悅耳美歌樂，
願息有情苦，樂雲常住留。

[21]

May rains of precious gems and flowers Shower down in never-ending streams,
Upon all the jewels of noble Dharma, And sacred monuments and images.

惟願珍寶花，如雨續降淋，
一切妙法寶，靈塔佛身前。

[22]

Just as Mañjuḥṣa and the rest Made offerings to all the buddhas,
Likewise I too will offer to those thus gone And all their bodhisattva heirs.

猶如妙吉祥，昔日供諸佛，
吾亦如是供，如來諸佛子。

[23]

With vast oceans of melodious praise, I honour these oceans of good qualities.
May clouds of sweet and gentle praise Ascend unceasingly before them.

我以海潮音，贊佛功德海，
願妙贊歌雲，飄臨彼等前。

(And with these verses offer your respect and homage.
隨著以下偈頌進行頂禮支。)

[24]

Multiplying my body as many times as there are atoms
In the universe, I prostrate and bow before
The buddhas of the past, present and future,
The Dharma and the supreme assembly.
化身微塵數， 匍伏我頂禮，
三世一切佛， 正法最勝僧，

[25]

To all supports of bodhicitta And all stupas, I bow down,
And to preceptors and teachers, And those who practise discipline.
敬禮佛靈塔， 菩提心根本，
亦禮戒勝者， 堪布阿闍黎。

For all these eight types of offering, bring to mind the meaning of the words and offer them sincerely from the very depths of your heart.

All these offerings are made in the presence of the Three Jewels, who are the pure field. The substances themselves are pure, since they are not polluted by unwholesome actions or stinginess. And the motivation is also pure, because there is no expectation of gaining something in return or some karmic reward.

隨著以上的詞句憶念意義而作這八種供養。這些也是在清淨剎土的三寶面前，用不染有罪惡、不被吝嗇所縛的清淨物品，懷著不求回報、果報的清淨意樂心來作供養。

(2) Taking Refuge

(二) 皈依：

Consider that you take refuge in those exceptional objects—the three rare and supreme jewels of the uncommon greater vehicle—and you do so with an exceptional motivation—for the benefit of all sentient beings—until you attain complete enlightenment; and recite verse 26 three times:

心裏想：殊勝的皈依對境——大乘的不共三寶前，以為利一切有情的殊勝意樂，在沒有獲得圓滿菩提之間的時間裏皈依。隨著這種觀想唸誦三遍：

[26]

Until I realize the essence of enlightenment, I take refuge in the buddhas.
And likewise in the Dharma, And the assembly of bodhisattvas.
乃至菩提果， 皈依諸佛陀，
亦依正法寶， 菩薩諸聖眾。

(3) Confession of Negative Actions

(三) 懺罪：唸誦

[27]

Before the perfect buddhas and bodhisattvas, Who reside in every direction, in all of space,

And who embody great compassion, I press my palms together and pray:

我於十方佛，及具菩提心，
大悲諸聖衆，合掌如是白：

With this verse, we pray to those who will receive our confession and we request their understanding. Consider that:

向懺悔的對境——佛菩薩祈禱垂唵，生起四想。所謂的四想：

our past misdeeds are like poison within our body;

the Three Jewels, who are our support, are like physicians who can heal the sickness brought on by the poison;

the antidote, which is the sacred Dharma, is like medicine;

and the firm resolve not to repeat such actions in the future is like ambrosia that restores the body to full strength.

即以往所造的罪業就像毒入腹內一樣。

所依三寶就像治癒毒病的名醫一樣。

對治正法就像靈丹妙藥一樣。

今後不再就犯的戒心就像恢復身體元氣的甘露醍醐一樣。

(Having generated these four ideas, with verses 28 to 46, cultivate the power of regret. 在生起四想之後，隨著第28至第46節，修持厭患對治力。)

[28]

In this and all my other countless lifetimes Spent wandering in beginningless saṃsāra,
In my ignorance I have committed wrongs And encouraged others to do the same.

無始輪回起，此世或他生，
無知犯諸罪，或勸他作惡，

[29]

Overwhelmed by ignorant delusion, I celebrated the harm that was done.

But now I see it all was done in error, And before the buddhas, sincerely I confess.

或因痴所牽，隨喜彼所爲，
見此罪過已，對佛誠懺悔。

[30]

Whatever I have done against the Three Jewels, My parents, my teachers or anyone else,

Through the force of my afflictions, With my body, speech or mind,

惑催身語意，於三寶父母，
師長或餘人，造作諸傷害。

[31]

All the misdeeds that I, the wicked one, have done, Faults that cling to me from my many mistakes,

And all the unbearable crimes I have committed, I openly declare to you, the guides of all the world.

因昔犯衆過，今成有罪人，
一切難恕罪，佛前悉懺悔。

[32]

Before my negativity has been purified, My life may well come to an end,

So I pray now: grant me your protection, Swiftly, to ensure that I am freed!

罪業未淨前，吾身或先亡，
雲何脫此罪，故祈速救護！

[33]

The Lord of Death is fickle, unworthy of our trust, Whether life's tasks are done or not, he will not wait.

For the sick and for the healthy alike, This fleeting life is not something on which we can rely.

死神不足信，不待罪淨否，
無論病未病，壽暫不可恃。

[34]

When we go, we must leave everything behind, But I have failed to understand this, and so

For the sake of friends and enemies alike, I engaged in all manner of harmful deeds.

因吾不了知，死時捨一切，
故爲親與仇，造種種罪業。

[35]

My enemies will become no more, And my friends will cease to be,

I myself will pass from this existence, And everything in turn will disappear.

仇敵化虛無，諸親亦菸滅，
吾身必死亡，一切終歸無。

[36]

Like experiences in a dream, Everything I make use of and enjoy,

Will later turn to faded memory, And having passed will not be seen again.

人生如夢幻，無論何事物，
受已成唸境，往事不復見。

[37]

In this lifetime, which lasts but for a while, Some friends and enemies are now gone.

But not the harmful acts I did for them—Those unbearable effects are still to come.

復次於此生，親仇半已逝，
造罪苦果報，點滴候在前。

[38]

Never thinking that I too Might quickly pass away,
In my delusion, lust and hatred, I have done so much harm.
因吾不甚解：命終如是驟，
故起貪嗔痴，造作諸惡業。

[39]

Never halting, day or night, My life is always slipping by.
Having gone, life cannot be extended, So how could the likes of me not die?
晝夜不暫留，此生恆衰減，
額外無複增，吾命豈不亡？

[40]

While I lie there in my final bed, Friends and family may be by my side,
But I alone will be the one To feel the severing of all ties to life.
臨終彌留際，眾親雖圍繞，
命絕諸苦痛，唯吾一人受。

[41]

When I am seized by the emissaries of Death, What help will be my family or my friends?
At that time it is merit alone that can protect me, But upon that, alas, I have failed to depend.
魔使來執時，親朋有何益？
唯福能救護，然我未曾修。

[42]

O protectors! I was heedless, Unaware of horrors such as this,
And all for this transient existence, Amassed so many harmful deeds.
放逸我未知：死亡如是怖，
故爲無常身，親造諸多罪。

[43]

When led towards the place of torture, Where his body will soon be ripped apart,
A man is transfigured by his terror; His mouth turns dry, his pained eyes dart.
若今赴刑場，罪犯猶驚怖，
口乾眼凸出，形貌異故昔。

[44]

If that is so, then how desperate will I be, When stricken down and gravely ill with fear,
I am seized by the messengers of Death, And their gruesome, terrifying forms appear?

何況形恐怖，魔使所執持，
大怖憂苦纏，苦極不待言。

[45]

Is there anyone who can really save me
From the horrors of this appalling fate?
Staring in terror with my eyes opened wide,
I'll search all around me for a refuge place.
誰能救護我，離此大怖畏，
睜大凸怖眼，四方尋救護，

[46]

When nowhere do I see such a place of safety,
My heart will sink; depressed, I'll give up
hope.
For if there is no haven to which I might retreat,
What options am I left with? What is
there to do?
四方遍尋覓，無依心懊喪，
彼處若無依，惶惶何所從？

(And with verses 47 to 53 bring to mind the power of support.
隨著第47至第53節，修心所依對治力。)

[47]

Thus, from this day onwards I take refuge
In the buddhas, the guardians of the world,
Who labour to protect and benefit us all,
And whose great strength can banish every
fear.
佛為眾怙主，慈悲勤護生，
力能除眾懼，故我今皈依。

[48]

Likewise, I genuinely take refuge
In the Dharma they have realized,
Which eliminates saṃsāra's terror,
And also in the hosts of bodhisattvas.
如是亦皈依，能除輪回怖，
我佛所悟法，及菩薩聖眾。

[49]

Utterly terrified and gripped with fear,
I give myself to Samantabhadra;
And to Mañjuḥṣa too, I offer this body in service.
因怖驚顫栗，將身奉普賢，
亦復以此身，敬獻文殊尊。

[50]

To the protector Avalokiteśvara,
Whose compassion is in all his actions,
I cry out in the depths of desperation,
“Grant me your protection, evil as I am!”
哀號力呼求，不昧大悲行，
慈尊觀世音，救贖罪人我！

[51]

To the noble bodhisattvas Ākāśagarbha and Kṣitigarbha,
And all the lords of great compassion, From my heart, I call for your protection.
複於虛空藏，及地藏王等，
一切大悲尊，由衷祈救護。

[52]

And I take refuge in Vajrapāṇi, Before whom Death's messengers
And all who threaten us will flee In terror, dispersed in all directions.
皈依金剛手，懷嗔閻魔使，
見彼心畏懼，四方速逃逸。

[53]

In the past I ignored your words, But now I have seen this horror,
And so I take you as my refuge: Swiftly banish all my fears, I pray!
昔違尊聖教，今生大憂懼。
願以皈命尊，求速除怖畏！

(With verses 54 to 65 enact the power of action as an antidote.
隨著第54至第65節，修行現行對治力。)

[54]

For if, alarmed by common ailments, I must follow the doctor's sage advice,
How much more so when perpetually Afflicted by desire and other faults.
若懼尋常疾，尚須遵醫囑，
何況貪等患，百罪恆纏身。

[55]

If one of these alone brings ruin To all who dwell within the world,
And no other cure to heal them Is found anywhere at all,
一嗔若能毀，贍部一切人，
療惑諸藥方，遍尋若不得。

[56]

Then the intention not to follow The advice of the omniscient physician,
Whose words banish ills of every kind, Is utter madness, worthy of contempt.
醫王一切智，拔苦諸聖教，
知已若不行，痴極應訶責。

[57]

If I need to take special care when poised Above a common drop of some small height,
Then how much more so to avoid the one Of deep duration that falls a thousand miles?
若遇尋常險，猶須慎防護，
況墮千由旬，長劫險難處。

[58]

It makes no sense to relax and think: "Today, at least, I shall not die,"
For it is certain that a time will come When my life will cease to be.
若思今不死，安逸此非理，
吾生終歸儘，死期必降臨。

[59]

Who can offer me reassurance? How can I be sure I need not fear?
If there is no doubt that I will die, Then how can I remain at ease?
誰賜我無懼？雲何定脫苦？
倘若必死亡，爲何今安逸？

[60]

Of my experiences from the past, What's left for me? What now remains?
Yet by clinging to them obsessively, I have disobeyed my teacher's words.
除憶昔經曆，今吾複何餘？
然因執著彼，屢違上師教。

[61]

Just as I must eventually forsake this life, So too must I take leave of relatives and friends.
When I must go alone on death's uncertain journey, What concern to me are all these enemies and allies?
此生若須捨，親友亦如是，
獨行無定所，何須結親仇？

[62]

How can I free myself from non-virtue, The source from which sufferings arise?
At all times of the day and night, This should be my one concern.
不善生諸苦，雲何得脫除？
故吾當一心，日夜思除苦。

[63]

Whatever wrongs I have committed, In my ignorance and blindness—
Whether actions plainly negative Or deeds proscribed by vows,
吾因無明痴，犯諸自性罪，
或佛所製罪，如是衆過罪，

[64]

Before the buddhas, I join my palms together, And, terrified by the awful sufferings to come,
Prostrate myself upon the ground over and again, Confessing all my harmful deeds, each and every one.
合掌怙主前，以畏罪苦心，

再三禮諸佛，懺除一切罪。

[65]

I call upon you, the guides of all the world, To accept me, and the harms that I have done.

And these actions, since they are unwholesome, I promise, from now on, I shall never do again.

諸佛祈寬恕，往昔所造罪，
此既非善行，爾後誓不為！

(4) Rejoicing

(四) 隨喜

Cultivate a genuine sense of joy and celebrate all the mundane and supermundane sources of virtue and their fruits, while reciting these verses:

誠心誠意欣悅隨喜世間出世間的一切善根及善果，頌文中說：

[1]

Joyfully I celebrate all the acts of virtue That ease the pains of the lower realms,
And rejoice as well when those who suffer Find themselves in states of happiness.

欣樂而隨喜，一切眾有情，
息苦諸善行，得樂諸福報。

[2]

I rejoice in the gathering of virtue That is the cause of awakening,
And celebrate the definite liberation Of beings from saṃsāra's pain.

隨喜積善行：彼為菩提因。
隨喜眾有情：實脫輪回苦。

[3]

I rejoice in the awakening of the buddhas, And the bhūmis gained by bodhisattvas.

隨喜佛菩提，佛子地諸果。

[4]

Gladly I rejoice in the infinite sea of virtue, Which is the noble intention of bodhicitta,
Wishing to secure the happiness of beings, And acting in ways that bring benefit to all.

亦復樂隨喜：能與有情樂，
發心福善海，及諸饒益行。

For (5) the fifth branch of requesting the turning of the Dharma-wheel, (6) the sixth branch of requesting not to pass into nirvāṇa and (7) the seventh of dedication, bring to mind the meaning of the following words:

隨著(五)請轉法輪；(六)祈請不涅槃；(七)回向，如下文句憶念意義：

[5]

Now I join my hands and pray To you, the buddhas of all quarters:
Shine the lamp of Dharma upon us, As we suffer in confusion's darkness!
我於十方佛，合掌誠祈請，
為苦惑迷眾，燃亮正法燈。

[6]

With my palms clasped at my heart, I urge all buddhas longing for nirvāṇa:
Do not leave us blind and all alone, But remain with us for countless ages!
知佛欲涅槃，合掌速祈請，
住世無量劫，莫遺世間迷。

[7]

Through whatever virtue I have gained By all these actions now performed,
May the pain of every living being Be cleared away entirely, never to return.
如是諸觀行，所積一切善，
以彼願消除，有情一切苦。

[8]

For all the beings ailing in the world, Until their sickness has been healed,
May I become the doctor and the cure, And may I nurse them back to health.
乃至眾生疾，尚未療愈前，
願為醫與藥，並作看護士。

[9]

Bringing down a shower of food and drink, May I dispel the pains of thirst and hunger,
And in those times of scarcity and famine, May I myself appear as food and drink.
盼天降食雨，解除饑渴難，
於彼災荒劫，願成充饑食。

[10]

For all beings who are destitute and poor, May I be a treasure, unending in supply,
A source of all that they might call for, Accessible always and close by.
為濟貧困者，願成無盡藏，
願諸資生物，悉現彼等前。

iii. Mind Training

其三、修心

Then with the verses of mind training, beginning with verse 11, train your mind by dedicating—without any hesitation—your own body, possessions and all your past, present and future virtues towards the benefit of sentient beings. Develop the heartfelt aspiration that this may become a cause for the unsurpassable well being of beings everywhere, on both a temporary and ultimate level.

修煉自心，念誦如下，把自己的身體、受用及三時積累的善根為成辦眾生利益而毫不吝惜地作回向，真心真意祈願暫時究竟成為一切有情至高無上的生存之因。

[11]

My own body and all that I possess, My past, present and future virtues—
I dedicate them all, withholding nothing, To bring about the benefit of beings.
為利有情故，不吝盡施舍，
身及諸受用，三世一切善。

[12]

By letting go of all I shall attain nirvāṇa, The transcendence of misery I seek,
Since everything must therefore be abandoned, It would be best if I gave it all away.
舍盡則脫苦，吾心成涅槃，
死時既須舍，何若生盡施。

[13]

This body of mine I have now given up, Entirely for the pleasure of all who live.
Let them kill it, beat it and abuse it, Forever doing with it as they please.
吾既將此身，隨順施有情，
一任彼歡喜，恒常打罵殺。

[14]

And if they treat it like a toy, Or an object of ridicule and jest,
When I have given it away, Why should I then become upset?
縱人戲我身，侵侮並譏諷，
吾身既已施，雲何復珍惜？

[15]

Let them do to me as they please, Whatever does not harm them;
And when anyone should see me, May that only serve them well.
一切無害業，令身盡順受。
願彼見我者，悉獲眾利益。

[16]

If the sight of me inspires in others thoughts of anger or devotion,
May such states of mind be causes for eternally fulfilling their desires.
若人因見我，生起信憎心，
願彼恒成為，成辦眾利因。

[17]

May those who insult me to my face, Or who cause me harm in any other way,
Even those who disparage me in secret, Have the good fortune to awaken.
願彼毀我者，及余害我者，
乃至辱我者，皆具菩提緣。

[18]

May I be a guard for those without one, A guide for all who journey on the road,
May I become a boat, a raft or bridge, For all who wish to cross the water.

路人無怙依，願為彼引導，
並作渡者舟，船筏與橋梁。

[19]

May I be an isle for those desiring landfall, And a lamp for those who wish for light,
May I be a bed for those who need to rest, And a servant for all who live in need.

求島即成島，欲燈化為燈，
覓床變作床，凡需仆從者，我願成彼仆。

[20]

May I become a wishing jewel, a magic vase, A powerful mantra and a medicine of wonder.
May I be a tree of miracles granting every wish, And a cow of plenty sustaining all the world.

願成如意牛，妙瓶如意寶，
明咒及靈藥，如意諸寶樹。

[21]

Like the earth and other great elements, And like space itself, may I remain forever,
To support the lives of boundless beings, By providing all that they might need.

如空及四大，願我恒成為，
無量眾有情，資生大根本。

[22]

Just so, in all the realms of beings, As far as space itself pervades,
May I be a source of all that life requires, Until beings pass beyond saṃsāra's pain.

迨至盡空際，有情種種界，
殊途悉涅槃，願成資生因。

b. Main Part

第二、正行：

Secondly, for the main part, begin by requesting the buddhas and bodhisattvas to grant their attention:
以祈禱佛菩薩垂念作為前提，念誦：

All you buddhas who dwell in the ten directions
All you great bodhisattvas on the ten levels,
All you great teachers, the vajra-holders,
Turn your mind towards me, I pray!

祈請十方一切出有壞正等覺及
十地菩薩摩訶薩眾及
諸位大金剛持上師垂念我。

And then take the vows of aspiration and action simultaneously, by reciting the following verses three times:

依靠念誦下文三遍，同時得受願行菩薩戒。

[23]

Just as the sugatas of former times Aroused the bodhicitta
And established themselves by stages In the training of a bodhisattva,
如昔諸善逝，先發菩提心，
復此循序住，菩薩諸學處。

[24]

Just so, for the benefit of beings I will arouse bodhicitta
And likewise I will train Progressively in those disciplines.
如是為利生，我發菩提心，
復於諸學處，次第勤修學。

c. Conclusion

第三、後行：

Cultivate joy for oneself with the verses from 26 to 33 and joy for others with verse 34.

“今生吾獲福，善得此人身……”是令自己生起歡喜心；“今於怙主前，筵眾為上賓，宴饗成佛樂，普願皆歡喜”，是讓他眾生起歡喜心。

[26]

Today, my birth has been fruitful. I have well obtained a human existence.
Today I am born into the family of the buddhas: I have become a son or daughter of the buddhas.
今生吾獲福，善得此人身，
復生佛家族，今成如來子。

[27]

From now on, at all costs, I will perform The actions befitting to my family.
I will not be a stain On this faultless noble family.
爾後我當為，宜乎佛族業，
慎莫染汙此，無垢尊貴種。

[28]

Just like a blind person Happening upon a priceless jewel in a heap of rubbish,
So, through some fortunate coincidence, The bodhicitta has been born in me.
猶如目盲人，廢聚獲至寶，
生此菩提心，如是我何幸！

[29]

This is the perfect nectar of immortality, Through which the Lord of Death is overcome.
It is an inexhaustible treasury of wealth, To dispel the poverty of all who live.

滅死勝甘露，即此菩提心，
除貧無盡藏，即此菩提心，

[30]

It is the very best of medicines That heals the sickness of the world,
And the tree that shelters all who wander Wearily along the pathways of existence.
療疾最勝藥，亦此菩提心。
彼為泊世途，眾生休憩樹，

[31]

It is the universal bridge to freedom, Leading us all from the lower realms,
And it is a rising moon within the mind, To cool the passions of all living beings.
復是出苦橋，度眾離惡趣。
彼是除惱熱，東升心明月。

[32]

It is the mighty sun whose light dispels The darkness of ignorance in our minds.
And it is the very purest form of butter Churned from the milk of sacred Dharma.
復是璀璨日，能驅無知霾。
是拌正法乳，所出妙醍醐。

[33]

For beings travelling life's pathways, And seeking to taste its greatest joys,
This will satisfy their eternal wanderings, By granting them the highest form of bliss.
於諸漂泊客，欲享福樂者，
此心能足彼，令住最勝樂。

[34]

Today, in the presence of all the protectors, I invite all beings to the state of sugata,
And, meanwhile, to happiness and bliss: Gods, asuras and others—rejoice!
今於怙主前，筵眾為上賓，
宴饗成佛樂，普願皆歡喜。

After this, the following aspiration prayer in a single verse can also be recited:
繼此之後，也要以“殊勝菩提心……”來發願。

O sublime and precious bodhicitta, May it arise in those in whom it has not arisen;
May it never decline where it has arisen, But go on increasing, further and further!
菩提心妙寶，未生者當生，
已生勿退失，輾轉亦增長。

That concludes the section on adopting the bodhicitta attitude in one's mindstream.
這以上講述了自相續要始終不渝地堅持意樂菩提心。

3. THE PRACTICES: HOW TO FOLLOW THE TRAINING OF A BODHISATTVA

三、如何趨入之行為，包括在行持六度當中。

The practices of the bodhisattva are all included within the six pāramitās, and in essence they are defined as follows:

六度的本體依次是具有四種特法：

An attitude of giving that is endowed with four special features.

An attitude of restraint that is endowed with four special features.

An attitude of imperturbability that is endowed with four special features.

An enthusiastic attitude that is endowed with four special features.

An undistracted state of attention that is endowed with four special features.

A precise discernment of things and events that is endowed with four special features.

有四種特法的施捨心；

有四種特法的斷除心；

有四種特法的不惱心；

有四種特法的歡喜心；

有四種特法的不散心；

有四種特法的辨別法。

What are these four special features? As it is said:

Generosity in which adverse factors have disappeared,

Endowed with wisdom that is non-conceptual,

Completely fulfills all wishes,

And brings all beings to maturity at the three levels.

所謂的四種特法，如雲：「摧毀施違品，無念具智慧，圓滿諸所願，成熟眾有情。」

The adverse factors for the pāramitās are stinginess, wayward discipline, anger, laziness, distraction and misguided intelligence respectively.

六度的違品依次是慳吝、破戒、嗔恨、懈怠、散亂及邪慧。

The various ways in which they fulfil the wishes of beings are as follows:

滿足有情願望的道理：

generosity leads to the giving away of possessions and so on;

discipline is an inspiration to others;

patience allows us to face harmful situations;

diligence helps us to do what is necessary;

concentration produces miraculous abilities and supernatural perceptions which inspire others;

and wisdom allows us to point out what must be adopted and abandoned.

依靠佈施給予他們財產受用等；

依靠持戒使他們內心純淨；

依靠安忍承受損害；

精進作為必不可少的助伴；

依靠靜慮使他們對神變神通有渴求心；

依靠智慧能宣講取捨的道理。

These [pāramitās] bring all that could be wished for, and bring beings to maturity, directly or indirectly, by leading them to enlightenment, as a śrāvaka, pratyekabuddha or fully enlightened buddha.

依靠這些滿足心願以後，直接或間接令他們獲得聲聞、緣覺、圓滿佛果三菩提任意一種果位，這就是能成熟有情。

How these pāramitās are brought into the practice of training the mind:

這些波羅蜜多何以均包含在修心行為中的道理：

a. The Pāramitā of Generosity

第一、佈施度

Firstly, there is the training in generosity according to which we reflect on the faults of not giving away our own body, possessions and virtues from the past, present and future, and then on the benefits of actually giving them away, and also on the reasons why they must be given away, and so on.

首先，想到對自己的身體、受用、三時善根割捨不下的過患、慷慨施捨的功德、有必要施捨的原因等等以後發自內心發放佈施，這就是修心。

b. The Pāramitā of Discipline

第二、持戒度

Secondly, in terms of discipline, there is an explanation of (i) the means of keeping discipline and then (ii) how to keep discipline through these means.

持戒度，包括護戒方便與守戒方式。

i. The means of keeping discipline

其一、護戒方式

The means of keeping discipline are:

Conscientiousness (Tib. ba yö), which is a meticulous concern for what is to be adopted and what is to be avoided;

Mindfulness (Tib. drenpa), which means not forgetting what should be adopted and abandoned; And vigilance (Tib. shé shyin), which involves continually checking the status of our body, speech and mind.

有對取捨之處謹小慎微的不放逸；

不忘失取捨的正念；

觀察三門狀態的正知三種。

ii. How to keep discipline through these means

其二、守戒方式

Firstly, through mindfulness, we do not lose sight of what should be adopted or abandoned.

首先依靠正念牢牢不忘取捨，接著再憑藉正知來觀察自己身語意的狀態。

Then secondly, because we are checking the status of our body, speech and mind with vigilance, we recognize any occasions when we are tempted to avoid something virtuous or to do something negative. At that time, because of our conscientiousness, we recall the benefits of virtuous actions and undertake them, or remember the faults of negative conduct and unwholesome actions and avoid them.

此後，一旦萌生了不去奉行應行善法和想要著手去做應斷不善業的心態，必須要認清它，當時依靠不放逸來憶念善法的功德利益進而認真去奉行，想到不善惡行的過患後堅決屏棄。

Since the underlying cause for all of this is a confident trust in the effects of karma, we should follow the authoritative statements of the victorious buddhas and develop trust. We must generate a heartfelt conviction about the sufferings of saṃsāra by considering that if we act negatively this will certainly lead us to states of misery, and once we are reborn in these unfortunate states we will face such suffering that not only will we fail to accomplish the benefit of others, we will not even secure our own wellbeing!

而這些的因也在於對業果誠信不疑。所以，作為無誤如來教的追隨者一定要生起虔誠的堅信，從此以後要深刻地認識到：造了惡業必然要下墮惡趣，如果已經投生到惡趣當中，那麼只有受苦受難，不用說是利他，就連自利也無法辦到。對於輪回痛苦的正念一定要在相續中真正生起來。

There are many categories of discipline to be maintained, but the three principle things to avoid, which run contrary to bodhicitta in aspiration, are:

菩薩學處的數目雖然有許許多多，但最主要的就是防護願心的違品：

mentally forsaking sentient beings;
developing the attitude of a śrāvaka or pratyekabuddha;
and the four impure practices.

捨棄有情；
發心得聲聞緣覺果位；
以及斷除四黑法。

The four impure practices are mentioned in the following verse:
Deceiving those who merit veneration, regret that is misplaced,
Criticizing great beings and cheating ordinary folk—
Renounce these four impure practices and adopt their opposites,
Which are the four pure dharmas.

所謂的四黑法是指（《三戒論》中）所說：

「欺騙應供令生悔，誹謗聖者詭誑行。
即四黑法當斷除，相反四白法皆行。」

The favourable factors (for bodhicitta in aspiration) are:

對於同品的果：

heartfelt aspiration towards the result of perfect awakening and its cause which is enlightened conduct;
sympathetic joy and heartfelt appreciation for all the good done by others;

dedication of all these fundamental virtues towards complete enlightenment for others' benefit.
 圓滿菩提與它的因——菩提行要誠心信受；
 對於別人所作的任何善行要由衷隨喜；
 並將他們的善根為利他而回向圓滿菩提。

We must take these three mahāyāna meditations to heart.
 總之，對於大乘的這三種修道，絕對要腳踏實地修行。

Of the factors that are incompatible with bodhicitta in action, it is generally said that one must give up all harm to others, together with its basis. In particular, the greatest faults of all, such as stealing the property of the Three Jewels, slandering a bodhisattva, or abandoning the Dharma must be guarded against with the utmost care, just as we would take every possible measure to secure our own lives.

行菩提心戒的違品，一般來說就是斷除害他為主的一切惡行。尤其是對過患最大的奪取僧財、誹謗菩薩、造捨法業等等，要不惜生命代價加以防護。

As for the supportive factors, we must not neglect even the slightest of positive deeds, and we must be sure to practise with the three noble principles.

對於同品包括微乎其微的善根在內也不能滿不在乎、藐藐視之，而要以三殊勝攝持來身體力行。

c. The Pāramitā of Patience

第三、安忍度

There are various situations that require our patience, beginning with the following four:

When someone treats us with contempt,
 Addresses us with harsh words,
 Slanders us behind our back,
 Or causes us pain.

And similarly, when these four are done to our teachers, or our friends and relatives.

有多種安忍的對境，首先是包括對自己輕蔑、口出粗語、暗地惡語中傷以及造成痛苦四種；對自己的上師與親戚朋友等也做這四種事；

Or:

When our enemies and those who oppose us find pleasure and wellbeing,
 When they receive honours and rewards,
 When they are offered praise,
 Or when people speak well of them.

相反，對自己的敵人和反方帶來快樂、恭敬供養、褒揚讚歎、說動聽話。

In addition, there are also those situations in which their opposites, the twelve desirable circumstances, are prevented from occurring, making a total of twenty-four opportunities for us to practise patience. 總共有十二種不願意之事。對於與此相反的十二種渴求之事製造障礙者。總之，安忍的對境有二十四類。

When any of these occur, we must avoid becoming disheartened by the events themselves or the suffering they bring, and instead accept the suffering. We must not become angry with those involved, but disregard the harm they do to us, and settle the mind in meditation upon the reality of profound emptiness.

這二十四種每一種也包括三個，即對於以種種理由造成的痛苦心不厭煩、承受痛苦；對於作害者不嗔不怒、堪忍加害；心接受空性深義。

In this way, by multiplying each instance a further three times, we arrive at seventy-two types of patience in which to train.

這樣一來，能安忍者的內部要修行安忍的數目就有七十二種。

There are three reasons for accepting suffering:

以三種理由來承受痛苦：

Suffering can exhaust our negative actions, so we should accept it with the understanding that it is like a broom for sweeping away our misdeeds.

依靠痛苦能盡除自己的罪業，認識到痛苦就是罪惡的掃帚以後甘心情願接受痛苦；

Through suffering we develop renunciation for saṃsāra, compassion for other sentient beings, and a wish to adopt wholesome actions and avoid unwholesome ones. So we should accept it in the knowledge that it spurs us on to virtue.

依靠痛苦能對輪回生起厭離心、對有情生起悲憫心、生起棄惡從善之心等等，認識到痛苦是行善的鞭策而甘心情願接受；

Suffering subdues our pride, takes away the sting of envy, overcomes the strength of desire and attachment, and leads us on towards accomplishment. So we should accept it with the view that it is an embellishment of the mind.

依靠痛苦能壓制我慢、剷除嫉妒、消滅貪欲、引生成就，因此了知痛苦是內心的妙力莊嚴而甘心情願接受。

The patience of disregarding the harm done to us by others can be cultivated for the following three reasons:

由三種理由修行堪忍加害的安忍：

By seeing those who harm us as objects for compassion: If we think how deluded sentient beings will inflict harm even on themselves through the influence of their disturbing emotions, is it any wonder that they do so to others?

心裏想：一切有情愚昧無知被煩惱控制，甚至連自身也進行損害，更何況說對別人呢？想到這一點而把作害者看成悲憫的物件，忍耐承受。

By putting all the blame on ourselves: Consider how all the harm that is done to us now must come from our own past karma and how we are conducting ourselves in the immediate situation.

自己的宿業與暫時的舉止不謹慎才招致別人加害於我，一切都歸咎於自己，並修安忍。

By thinking that it is only with the help of our enemies that we can gain the merit of practising patience, which in turn becomes a support for bodhisattva activity. In this way, we can consider enemies as friends who actually bring us benefit.

想到依靠敵人能圓滿我的安忍資糧並且成為菩提行的助伴，所以他們才是饒益我的親人，從而做到安忍。

Patience can be cultivated by contemplating with certainty the profound teachings in the following three ways:

以三種理由決定性地思考深法而修安忍：

Considering the ultimate truth of emptiness, beyond any conceptual elaboration, we can cultivate patience by reflecting on how the harm that is done to us and the one who is doing the harm are both lacking in any true reality.

當思維勝義空性離戲時，想到所害能害無有自性而修安忍；

Considering the relative truth of magical dependent origination, we can cultivate patience by realizing how neither the harm-doer nor the suffering itself is independent.

當思維世俗緣起如幻時，想到一切由緣激發，作受害者身不由主、痛苦隨之而起，從而修安忍。

Considering the inseparable unity of the nature of mind, we can cultivate patience by recognizing our anger to be pure and lacking any basis or origin.

當思維雙運自之心性時，想到嗔恨無基離根而清淨來修安忍。

d. The Pāramitā of Diligence

第四、精進度

In this there are two sections: (i) overcoming factors incompatible with diligence, namely the three kinds of laziness, and (ii) cultivating conducive factors, i.e., the six forces.

精進度，包括斷除三種懶惰違品和發起同品六力。

i. Overcoming Incompatible Factors

其一、斷除三種懶惰：

Spurred on by the hook of impermanence, we can overcome the laziness of inactivity.

The laziness of attachment to negative behaviour can be overcome by thinking about the joys of the sacred Dharma.

The laziness of self-discouragement can be overcome by encouraging ourselves and bolstering our self-confidence.

即以無常鞭策來斷除無加行之懶惰；

想到法喜而斷除同惡懶惰；

以提高自己的心力來斷除懈怠懶惰。

ii. Cultivating Conducive Factors

其二、六力：

(1) **The preparation**, which is the force of aspiration, is an aspiration to practise the Dharma that comes from reflecting on the benefits of virtue and the faults of harmful actions.

(一) 思維善業的功德與罪惡的過患以後對正法產生興趣，這是加行勝解力；

(2) **The main part**, which is the force of self-confidence, is the stable commitment, born of strength of heart, ensuring that once a virtuous act is begun, it will reach completion. This has three aspects:

(二) 由具足心力的堅定誓言所從事的善根才會善始善終，這是正行穩固力。此力也分為三種：

The first is the self-confidence of action.

Take the example of the sun rising over the earth: this indicates how we should avoid falling prey to obstacles or being affected by circumstances. Take the example of the sun moving alone: this indicates how we should defeat the forces of Mara by ourselves, without relying on others, and in so doing, accomplish perfect enlightenment. Finally, as in the example of the sun shining its light on the whole world, having been blessed by the wisdom, compassion and aspirations of the bodhisattvas, we ourselves can sustain the lives of beings. In other words, we earnestly strive to bring about the welfare of living beings everywhere, throughout the whole infinity of space.

以世間升起太陽為例，不隨其他違緣所轉，不被外緣所害；以太陽獨自為因作比喻，自己孑然一身而不靠他人打敗魔軍，進而修行圓滿菩提；就像太陽普照一樣，依靠菩薩的智慧、悲心、宏願而加持自己成為眾生的生存因，心甘情願利益天邊無際的一切有情。這三種是業慢。

The self-confidence of capacity means considering ourselves to be of superior capacity, and vowing not to be stained by any downfall, great or small.

將自己看得最為殊勝，能夠做到不染大大小小的墮罪，這是力慢。

Self-confidence in the face of negative emotions means regarding negative emotions as insignificant and disregarding adversity.

將一切煩惱視為低劣，輕視違品，這是煩惱慢。

(3) **The force of special joy** means practising virtue with joyful enthusiasm, but without any expectation of a positive result, celebrating all the good things that we do.

(三) 對於自己所為的善行善根，無比歡喜認為最殊勝而不圖報應、欣然接受，這是歡喜力。

(4) **The force of moderation** means to clear away hindrances by resting for a while whenever we are physically tired or disheartened, in order to continue with renewed vigour shortly thereafter.

(四) 如果自己失去力量，過於悲傷，就會暫時停止所為的事，遣除這種障礙，就是捨棄力。

(5) **The force of sincere application** means to overcome what is to be abandoned, devoting ourselves to the vanquishing of the disturbing emotions by employing mindfulness and vigilance.

(五) 積極投入以正念正知摧毀煩惱的事中，來摧毀所斷，這是承受力。

(6) **The force of mastery** means to train ourselves in all disciplines, remembering the advice about conscientiousness, and maintaining control over our own body, speech and mind.

(六) 任運駕馭自己的三門，憶念不放逸的忠言，從而自由自在學修一切學處，這是駕馭力。共有以上六力。

e. The Pāramitā of Meditative Concentration

第五、靜慮度

This has two parts: (i) abandoning factors that are not conducive to concentration and (ii) working with the objects of śamatha meditation.

靜慮度，包括斷除靜慮的違品、正行修禪兩個方面。

i. Abandoning Adverse Factors

其一、斷除靜慮的違品

In the first part, giving up adverse factors, there are two subsections: (1) giving up mundane concerns, and (2) letting go of discursive thought.

斷除靜慮的違品也分為捨離俗世與捨離妄念兩個方面。

(1) Giving up Mundane Concerns

(一) 捨離俗世

As regards renouncing mundane concerns, our mind will never settle into a state of one-pointed absorption as long as it is under the sway of attachment to parents, relatives and friends or attendants. So we must give up all our habitual preoccupations and busyness, and remain alone in an isolated place suitable for meditation.

Being attached to rewards and honours, praise or good reputation, or trifling necessities and then pursuing them will only obstruct the authentic path, so we must cut through any expectations and anxieties about such things, and train in being content with whatever comes our way.

如果對自己的父母雙親、親戚朋友、眷屬僕人等內有情貪戀，進而隨著他們轉，那麼自心就不可能一心一意入定。因此一定要遠離與他們牽連的一切繁雜事，獨自一人居於寂靜的

地方。在寂靜的地方，如果貪執名聞利養、恭敬讚歎、暫時所需的資具等等，進而謀求這些，那麼就會對修道造成障礙，所以要杜絕患得患失，做到隨遇而安。

(2) Letting Go of Discursive Thought

(二) 捨離妄念

Even though we may be in an isolated place, not seeking possessions and such like to any great extent, if our mind falls under the power of desire, a genuine state of meditative concentration will not arise in our being, and our mind will be unable to rest in a state of absorption. Therefore thoughts of desire must be given up. To turn our thoughts away from attachment to desirable things is particularly important for gaining the special higher levels of concentration, so we should certainly turn the mind away from craving after members of the opposite sex by reflecting on the cause, the fact that they are not easy to obtain; their nature, which is impure; and the result, which involves a lot of harm, and so on.

雖然身體住在寂靜處，並且也不尋求過多的生活用品等，但是如果心一直被慾望左右，那麼相續中無法生起真正的禪定境界，而且也不能做到專心入定。為此，也必須斷除這些慾望。特別是，如果要得到上層殊勝禪定，斷除欲界貪心這一點相當關鍵。因此，必須通過思維因難成、本體不淨、果危害眾多等等來遣除對女人的貪愛之心。（作為女修行者，對於男人也要同樣從因、本體、果三個方面來思維，從而斷除對其貪戀。）

Moreover, we must understand that the eight worldly concerns and all thoughts of the present life are our real enemies. We must reflect, therefore, at some length on the problems caused by negative thoughts of desire, and, generating a sense of inner dignity, make heartfelt efforts to abandon them, no matter how many may arise.

此外，成辦今生世間八法的所有紛飛雜念要看作仇敵一樣，不管是生起多少噁心惡念，長久思維這些的過患，就要自我譴責，發自內心予以斷除。

ii. Focusing on the Objects of Practice

其二、正行修禪

As regards the main practice of meditative concentration, there are many methods for meditation, but here the practice is to cultivate bodhicitta. This has two aspects: (1) the meditation on equalizing oneself and others, and (2) the meditation on exchanging oneself for others.

禪修的方式雖然多種多樣，但在這裏就是修菩提心，修菩提心包括修自他平等與修自他交換兩個方面。

(1) Equalizing Oneself and Others

(一) 修自他平等菩提心

We must recognize how unreasonable it is that we care only for ourselves and not for others, since we are the same as others in wanting happiness and not wanting suffering. Meditate therefore on the equality of oneself and others.

我與一切有情希望快樂、不願受苦這一點一模一樣，一門心思自我保護不顧別人實在不合情理，因此必須要修自他平等。

As it is said:

The thought of the equality of oneself and others
Is to be cultivated in the beginning with exertion.
Since we are all equal in terms of happiness and suffering,
We should care for everyone as we do ourselves.
按照「首當勤觀修，自他本平等，避苦求樂同，護他如護己」，

As this states, in the beginning meditate on the bodhicitta of equalizing oneself and others. This is done in the following way:

首先修自他平等的菩提心。修行的方式必須這樣來觀修：

Sentient beings are as infinite as space itself, and yet there is not a single one who has not been our own father or mother or dear friend. As the master Nāgārjuna said:

If each mother in the lineage of mothers
Were considered as a ball the size of a juniper seed,
The whole earth could not contain their number.

With such quotations and through reasoning, we can determine that all sentient beings have been our close relations.

天邊無際的一切有情沒有一個不曾做過我的父母親人，依靠龍樹菩薩所說「地土搏成棗核丸，其量不及為母數」等教證及理證來斷定一切眾生都是自己的親屬。

Then whenever we experience happiness, we can cultivate this thought from the depths of your heart: 「May all beings find such happiness and its causes!」 And likewise, whenever we experience suffering, we can cultivate the following wish from the very core of our bones: 「May I and all beings be free from suffering and its causes!」

從此之後，當我擁有快樂時，但願一切眾生都能擁有我這樣的快樂和快樂之因。誠心誠意來修。再者，當我萌生痛苦時，但願一切有情遠離所有這樣的痛苦與苦因。發自肺腑來修。

At this stage, it is possible that an obstacle might arise in our thoughts; we might develop a śrāvaka's attitude, thinking: 「I will dispel my own suffering, without expecting anything from others, but I will not work to dispel the suffering of others.」 Yet as the Introduction to the Way of the Bodhisattva says:

Why guard against future pain,
If it does not harm me now?

當時觀想可能會產生這樣的障礙：要遣除我的痛苦而不希望遣除別人的痛苦，遣除他人的痛苦我做不到。當萌生這種聲聞小乘的心態時，要按照《入行論》中所說：「後苦不害今，何故汝防護」（來遮破）。

As it says, why do we exert ourselves acquiring good health, food, clothing and so on for the future? We are actually ceasing every moment, and in the next moment we become

an 「other」. At this point, due to the habit of ignorance, we may think that the future one is also us, but that would simply be delusion. It is just as the Introduction to the Way of the Bodhisattva says:

「But I will be the one who suffers,」

You say, but it's wrong to think this way.

This 「I」 will presently cease to be,

And later, another will be born.

意思是說：自己為了明天以後健康無病、吃飯穿衣等等的辛勤為什麼要付出呢，因為我剎那滅亡以後就變成了他體的緣故。如果由無明習氣所牽認為明天以後的人也是我，那是錯誤的，誠如《入行論》中說：「若謂當受苦，此誠邪思維，亡者他體故，生者亦復然。」

For instance, foolish people think, 「These are the rapids in which I lost my coat last year,」 or, 「This is the river I crossed yesterday,」 but the water of last year that swept away the coat is 「other」 than the water of the present, and the water forded yesterday is also different. In exactly the same way, the mind of the past is not us and the future mind is not us either, but something different.

比如，愚人們認為，這條河流去年沖走了我的衣服，明天我要渡過這條河。實際上，去年沖走衣服的水也是其他的水，明天要渡過的河也是其他的河。同樣的道理，過去的心不是我，未來的心也不是我而是他體。

At this point we might think: 「Well, the future mind is not the present 'me' but it is a continuation of my mind, so I will work for my own welfare!」

如果有人說：「未來的心儘管不是現在的我，然而卻是我的心相續，要以這顆心來成辦自利。」

In that case, we should act for the welfare of others with the idea that although other sentient beings are not us, they are our sentient beings.

那麼就要以「其他眾生儘管不是我，卻是我的眾生」這樣的心態來行持他利。

If we think: 「Everybody should work for his or her own welfare, just as they would shake the snow from their own heads, but it is not possible for everyone to help each other,」 then consider this from the Introduction to the Way of the Bodhisattva:

The pain felt in the foot is not the hand's,

So why, in fact, does one protect the other?

假設有人認為：按照俗話所說「個人頭上的雪要自己抖掉」，自己只有竭盡全力搞自己的利益，相互之間一者來成辦另一者的利益實在無能為力。

這一點要以《入行論》中所說的「足苦非手苦，何故手護足」（來遮破）。

As it says, why does the hand remove the painful thorn from the foot? It is the same with the hand and dust that is in the eye, or parents helping their son, or the hand putting food into the mouth. It would follow that they must all be doing this for their own benefit.

意思是說，腳上紮入刺為何也要用手來取出，同樣，眼裏入塵土用手除去、子孫的事由父母辦、進餐要用手等等這些也都必須由自己來做自己的事，這種論調未免太過分。

In short, if there were no collaboration with everyone working for the sake of others, and instead everyone were only to operate in their own interest, then it would be extremely difficult for anything ever to be accomplished. Therefore, with this understanding, we should act for the benefit of sentient beings.

總而言之，如果彼此之間，一者不能做另一者的事，自己必須成辦自己的利益，那實在很難以實現。因此，已經認識到這一道理，就該在實際行動中利益眾生。

(2) Exchanging Oneself and Others

(二) 修自他交換菩提心

Secondly, there is the meditation on the bodhicitta of exchanging oneself and others. The Introduction to the Way of the Bodhisattva says:

If I do not give away my happiness,
In exchange for others' suffering,
Buddhahood will never be attained,
And even in saṃsāra, I'll find no joy.

As it says, we must give away our own happiness to sentient beings and take their sufferings upon ourselves.

修自他交換菩提心，也就是要按照《入行論》中所說「若不以自樂，真實換他苦，非僅不成佛，生死亦無樂」，把自己的快樂施捨給眾生，將眾生的痛苦自己來承受。

As for the visualization, it also says:

Put yourself in the position of an inferior and so on,
Then regard yourself as if it were someone other,
And, with a mind devoid of any other thought,
Cultivate feelings of envy, rivalry and pride.

觀修自他交換菩提心的所緣也就是「易位卑等高，移自換為他，以無疑慮心，修妒競勝慢」的意義。

The meaning of this is as follows:

In the first meditation, the 'other' is someone in a position lower than ourselves, for whom we are someone of higher status. From the point of view of this less privileged other, we practise feeling envious of our superior selves. When we have finished the meditation, the following feeling will arise: 「Look how even in a practice like this, if I am the superior one and others are inferior, to feel envious causes such distress! What is the point of envying others?」 With this, our envy will subside.

意思是說，把仇人放在不如自己的位置上，把自己放在高於敵人或他人的位置上，就讓那低三下四的仇人來對高高在上的自己心懷嫉妒，如此觀修完畢時心想：即便觀想自己高、別人低，對方對自己嫉妒尚且也會產生這樣的痛苦，那麼對別人嫉妒豈有此理？如此一來，嫉妒心自會消滅。

Similarly, there is a meditation of rivalry focusing on those of equal standing to ourselves. In this, we take the position of an 'other' of similar status to ourselves, and from their point of view consider ourselves as an opponent. Then, as the other, we

cultivate an attitude of rivalry towards ourselves from every possible angle. When we let go of this meditation, the following feeling will arise: 「If considering myself as an enemy and imagining the malicious and competitive attitude of others causes such distress, then what is the point of wishing harm upon others and feeling rivalry?」 With this, our rivalry will naturally be pacified.

同樣，觀待與自己平起平坐的人來修競爭心，把自己放在與我平起平坐的仇人位置上，把那個仇人放在自己的位置上，觀想那個仇人從方方面面對自己競爭。如此修行完畢時心想：把自己觀成仇人以後，觀修別人加害、起競爭心尚且也會產生這樣的痛苦，那麼陷害別人、與別人競爭豈有此理？如此觀想以後競爭心自會消除。

Again, following the same principle, there is a practice of cultivating pride, in which we are in the position of an inferior, and the other is our superior. As the superior other, we cultivate feelings of pride based on our superior family, better education and so on. When we finish the meditation, we will think, 「If considering the arrogance others feel towards me creates this much distress, then how can I feel arrogance towards others?」 With this, our arrogance will be naturally pacified.

再者，修我慢也是把我放在較自己低的位置上，將比我低的那個人放在自己的位置，讓那個高高在上的對方以種姓功德等方面在低下的自己面前擺出一副傲慢相。當觀修完畢時，心想：觀想別人在我面前傲慢尚且也會產生這樣的痛苦，那麼自己在別人面前趾高氣揚豈有此理？由此自然會去除傲慢心。

We can practise these by following the detailed descriptions given in the Introduction to the Way of the Bodhisattva itself.

關於以上的詳細內容，要依照《入行論》中所說來實地修行。

If we are unable to do these meditations, and we would like to do a brief form of the practice, we can consider this quotation from the Precious Garland:

如果這樣來修實在做不到，而想簡略觀修，那麼就觀修《寶鬘論》中所說：

May their misdeeds ripen on me, And all my virtues ripen on them.

As long as any sentient being Anywhere has not been liberated,

May I remain for the sake of that being Even if I have attained unsurpassed enlightenment.

If the merit of saying this Had form, it could never be contained

In worlds as vast in number As the sand grains of the Ganges.

This was stated by the Buddha, And it is also apparent through reasoning.

「願罪成熟我，我樂予眾生。縱有一含識，未得解脫間，我雖得佛果，誓願住三有。如是所說福，設若具形色，盡恆河沙數，世界不能容。彼是世尊說，理由此亦明，有情界無量，利彼亦復然。」

And the Introduction to the Way of the Bodhisattva says:

和《入行論》中所說：

May the pains of living beings All ripen wholly on myself.

And may the bodhisattva sangha Bring about the happiness of all.

「眾生諸苦痛，願悉報吾身！
願因菩薩德，眾生享安樂。」

We can meditate on the meaning of these quotes, and even recite them aloud if we wish. This way of meditating on equalizing and exchanging oneself and others is similar to the methods found in the writings of Sakya Paṇḍita. Although it is slightly different from what we find in most commentaries, we can practise in whichever way seems best suited to our minds.

以上自他交換的修法，並且口裏也念誦。我是依據文殊薩迦班智達的言教撰寫的，儘管所有注釋中與此修法稍有不同，但根據自己的心態隨意而修吧。

f. The Pāramitā of Wisdom

第六、智慧度

Wisdom is firstly identified and then it is applied to the topic of selflessness.

智慧度，包括認清智慧的本體與悟入對境無我兩個方面。

i. Identifying Wisdom

其一、認清智慧的本體：

Firstly, wisdom is identified as the recognition during the formal meditation session that all phenomena are empty, and the knowledge during the post-meditation phase that all phenomena are unreal, like a magical illusion or a dream.

入定時認知萬法為空性，後得時了知萬法如幻如夢無實有，這就是智慧的本體。

ii. Applying Wisdom to Selflessness

其二、實修無我智慧

Secondly, this wisdom is applied to the topic of selflessness. In this there are two meditations: one on the selflessness of the individual, and one on the absence of 'self' in phenomena.

悟入對境無我分為修人無我與修法無我。

(1) Selflessness of the Individual

(一) 修人無我：

In the first, we consider how foolish people label the one who accumulates karmic actions and experiences their results as a self, an individual, a person or a sentient being. We must ask ourselves whether such labels apply to the body, speech and mind or something different? To what is inanimate or animate? To what is permanent or impermanent? and so on.

首先，觀察一切愚癡造業者和受報者神我、補特伽羅或士夫或有情等設施處與身語意是一體還是他體？是無情的一法還是心識的一法？是常有的一法還是無常的一法？諸如此類。

By investigating along these lines, we will come to the conclusion that although we cling to a "self" where there is no self and an "other" where there is no other, this is due to the

power of mind's delusion, and in fact there is no such thing as a "self" or a "sentient being" that is established from the side of things themselves.

通過衆多理證加以觀察分析，就會斷定：衆生由于迷惑心的牽引，原本無我而執為「我」，原本無他而執為「他」，除此之外真實本面成立的「我」或「有情」一絲一毫也不存在。

(2) The Absence of 'Self' in Phenomena

(二) 修法無我：

Secondly, when it comes to the selflessness of phenomena, there are the four applications of mindfulness.

其次，關於修法無我，就是修四種念住。

(a) Application of Mindfulness to the Body 一是實修身念住：

All phenomena of appearance and existence—saṃsāra and nirvāṇa—are simply appearances arising in our own mind, and do not have the slightest existence apart from that which we attribute to them with our minds. This very mind also depends on the body, and so we should investigate the physical body by asking questions, such as:

這般現有輪涅所涵蓋的萬法，也只是呈現在自己的心中，以心假立的，除此之外絲毫也不存在，當然心本身也依賴于身體，成為身體的主宰，因此要對身體進行觀察，審察一下

Is what we call the "body" the same as or different from the assembly of its parts?

Where does the body originate?

Where does it remain?

Where does it go in the end?

所謂的身體與這些分支組合到底是一體還是他體？

或者身體一開始從何而來？

中間現住何處？

最終去往何處？

Finally, we should rest evenly in meditation on the theme of the body's unreality.

最終，我們應該在身體無有自性的意義中入定。

Whenever we experience physical desire or attachment, we must meditate upon the impurity and 'illusoriness' of our own and others' bodies, and we will overcome attachment towards the physical body.

何時若再度對身體產生耽著，就通過觀修自他的身體為不淨、如幻等來斷除對身體的迷戀。

(b) Application of Mindfulness to Feelings 二是實修受念住：

Feelings of pleasure and pain are the basis for negative states of mind such as craving and attachment, so we must investigate whether they are the same as or

different from the mind and so on. Meditate on the unreality of feelings, and consider how all other [i.e., neutral] feelings are ultimately suffering, without essence and so on.

這些苦受樂受是愛、取等一切煩惱的根本，因此觀察它與心是一體還是他體等等，修行受無自性的意義，並且觀修其余所有受都是痛苦而無實質等。

(c) Application of Mindfulness to the Mind 三是實修心念住：

Consider the mind that is made up of the 'six collections of consciousness', and investigate whether this stream of consciousness, appearing in various aspects—earlier and later moments, positive and negative states and so on—is a single thing or several different things.

六識聚所包括的心識種類相續顯現前後、好壞等多種多樣，觀察這些是一體還是他體？觀察顯現歡喜不歡喜、誠信不信、法非法、苦樂貪嗔等等這些心態是一體還是他體等。

Consider whether all these various states of mind that appear—like and dislike, faith and lack of faith, states in accord with the Dharma and not in accord with the Dharma, happiness and sadness, attachment and aversion, and so on—are the same or different. If we decide that they are one, consider what the cause could be for a single mind appearing in several modes, such as happy, sad, desirous, angry and so on. If we think that these states arise due to temporary circumstances, then consider what mind is like in its essence, when it is not even slightly affected by conditions and not in contact with any object. Is it existent? Or is it non-existent? Is it permanent? Or impermanent? Analyze the mind again and again with thoughts such as these, and arrive at the certain conviction that mind is without basis or origin.

如果是一體，那麼再觀察一顆心中為什麼會顯現出喜憂貪嗔等多種心態呢？如果認為這些時候是由外緣導致的，那麼再考慮小小的外緣也不會轉變及沒有遇到任何對境的心本體到底是怎樣的？本體是存在的一法還是不存在的一法？是常有的一法還是無常的一法？諸如此類三番五次加以觀察，最後將心抉擇為無基離根。

(d) Application of Mindfulness to Phenomena 四是實修法念住：

Recognize with certainty how all phenomena other than the body, feelings and the mind—everything included within the three categories of perceptions, formations and the unconditioned—also arise through the interdependence of causes and conditions, and are therefore lacking in true reality. Know them to be simply emptiness beyond every kind of conceptual elaboration.

上面身受心以外的想、行、無為法所包含的一切法，也是由因緣緣起而生的，因而抉擇為無有真實自性、遠離一切戲論之邊的空性。

4. THE RESULT OF PRACTISING IN THAT WAY

四、所入之果。

By seeing the relative to be a mere display like a magical illusion or the experiences of a dream, we will train in vast enlightened activity in which the seven kinds of attachment are relinquished. And with the understanding that on the ultimate level all things and events lack even so much as an atom's worth of true existence, we will take this practice to heart without becoming attached to anything whatsoever.

進而以世俗如夢如幻的境界，我們學修覺醒事業而將斷除七貪的如海行為。並且認識到勝義中萬法自性絲毫不成立，對何法也不耽著而實修。

May the Dharma, suffering's only cure,
And the source of all real happiness,
Always be valued and respected,
And remain long into the future!

願除苦良藥，一切安樂源，
教法伴利敬，長久住世間！

