

# 轉苦樂為菩提

## Transforming Suffering and Happiness into Enlightenment

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## 皈敬偈 Homage

禮敬聖者觀世音，憶念其諸般功德：

I pay homage to Noble Avalokiteśvara, recalling his qualities:

眾生安樂您恆喜，  
眾生苦痛您深悲，  
圓證大悲諸功德，  
無視自樂苦而住！<sup>1</sup>

Forever joyful at the happiness of others,  
And plunged into sorrow whenever they suffer,  
You have fully realized Great Compassion, with all its qualities,  
And abide, without a care for your own happiness or suffering! <sup>1</sup>

我將略述如何把快樂與痛苦轉化為證悟之道。這個方法對修行者的生活來說是不可或缺的，也是聖者必備的利器，亦實為世上最殊勝的教法。

I am going to put down here a partial instruction on how to use both happiness and suffering as the path to enlightenment. This is indispensable for leading a spiritual life, a most needed tool of the Noble Ones, and quite the most priceless teaching in the world.

此法包含兩個部分：

轉痛苦為道用，  
轉快樂為道用。

There are two parts:  
how to use suffering as the path,  
and how to use happiness as the path.

兩者都會先談世俗諦的層面，再談勝義諦的層面。

Each one is approached firstly through relative truth, and then through absolute truth.

# 1. 轉痛苦為菩提道的方法

## How to Use Suffering as the Path to Enlightenment

### i. 依世俗諦

#### Through Relative Truth

每當我們受有情眾生或其他任何事物所傷害時，如果習慣只感知到痛苦的一面，那麼即使出現極小的問題，也會使我們的心痛苦萬分。

Whenever we are harmed by sentient beings or anything else, if we make a habit out of perceiving only the suffering, then when even the smallest problem comes up, it will cause enormous anguish in our mind.

這是因為所有關於快樂或悲苦的感知或想法，其自性是當我們越習慣於那麼認為，它就越來越強烈。當這種習性的強度逐漸增大，不用多久，我們就會發現自己所感知的一切都將實際地帶來不快樂，使我們沒有絲毫快樂的機會。

This is because the nature of any perception or idea, be it happiness or sorrow, is to grow stronger and stronger the more we become accustomed to it. So as the strength of this pattern gradually builds up, before long we'll find that just about everything we perceive becomes a cause for actually attracting unhappiness towards us, and happiness will never get a chance.

倘若我們不瞭解：這一切都取決於自心是如何養成這種習性的，而只是一味怪罪外在的對象與狀況，那麼痛苦、不善業、嗔怒等等的火焰就會像野火那樣漫天延燒，無有止息。這正是所謂的「一切顯相皆生起為仇敵」。

If we do not realize that it all depends on the way in which mind develops this habit, and instead we put the blame on external objects and situations alone, the flames of suffering, negative karma, aggression and so on will spread like wildfire, without end. This is what is called: "all appearances arising as enemies."

我們應該非常精確地理解：於此五濁惡世，有情眾生之所以飽受諸多痛苦，就是因為他們的辨析能力實為淺薄。因此，「不受敵人、疾病或魔怨力所致之障礙所害」，並非指疾病之類的事物能被驅除而永遠不再出現。這句話的意思單純為：這些障礙無法阻擋我們在道上的修行。

We should arrive at a very precise understanding that the whole reason why sentient beings in this degenerate age are plagued by so much suffering is because they have such feeble powers of discernment. So not to be hurt by the obstacles created by enemies, illness or harmful influences, does not mean to say that things like sickness can be driven away, and that they will never occur again. Rather, it simply means that they will not be able to obstruct us from practising on the path.

要做到這點，就需要：首先，去除這種絲毫不願意面對任何痛苦的態度；再者，要培養以真正歡喜來面對痛苦的態度。

In order for this to happen, we need: first, to get rid of the attitude of being entirely unwilling to face any suffering ourselves and, second, to cultivate the attitude of actually being joyful when suffering arises.

## 捨棄絲毫不願意受苦的態度

### Dropping the Attitude of Being Entirely Unwilling to Suffer

想一想，我們總是把痛苦視為壞事，無所不用其極地設法避開，而使我們經歷種種沮喪、焦慮與惱怒。現在，好好思維這兩件事：一者，這麼做多麼無濟於事；二者，這麼做將製造多少麻煩。反覆如此思維，直到你完全信服。接著告訴自己：「從今而後，不管遭受什麼樣的痛苦，我都不再焦慮或惱怒。」再三於心中如此提醒自己，並鼓起全面的勇氣與決心。

Think about all the depression, anxiety and irritation we put ourselves through by always seeing suffering as unfavourable, something to be avoided at all costs. Now, think about two things: how useless this is, and how much trouble it causes. Go on reflecting on this repeatedly, until you are absolutely convinced. Then say to yourself: "From now on, whatever I have to suffer, I will never become anxious or irritated." Go over this again and again in your mind, and summon all your courage and determination.

首先，我們來看看把痛苦視為壞事有多麼無濟於事。如果問題能夠解決，就沒有必要憂慮或不快樂；如果解決不了，那麼憂慮或不快樂也沒有什麼幫助。

First, let's look at how useless it is. If we can do something to solve a problem, then there is no need to worry or be unhappy about it; if we can't, then it doesn't help to worry or be unhappy about it either.

接著，視痛苦為壞事會造成莫大的麻煩。只要我們不變得焦慮或惱怒，便有心力能輕易承受即使最艱難的痛苦，那些痛苦就會像棉絨般輕薄、脆弱。但是當我們受到焦慮所主宰時，則就連最微小的問題都會變得極難應對，就是因為我們心中那些不舒適與不快樂而造成了額外負擔。

Then, the enormous trouble involved. As long as we don't get anxious and irritated, then our strength of mind will enable us to bear even the hardest of sufferings easily; they'll feel as flimsy and insubstantial as cotton wool. But while we are dominated by anxiety, even the tiniest problem becomes extremely difficult to cope with, because we have the additional burden of mental discomfort and unhappiness.

想像一下，比如說你試圖去除對某個令你心動之人的慾念與貪執，但同時又不斷想著對方讓你著迷的特質。如此只會白忙一場。同樣的，如果我們只是一味想著痛苦所帶來的難受，便永遠無法培養出承擔痛苦的韌性或能耐<sup>2</sup>。因此正如「關閉根門」的教誡所言，不要戀棧於自心對痛苦所造作的種種概念。而要學著讓心不受擾地處於本然的狀態，把心帶回家，安住其中，並讓它找到自己的安頓之處。

Imagine, for example, trying to get rid of desire and attachment for someone we find attractive while continuing to dwell all the while on their attractive qualities. It would all be in vain. In just the same way, if we concentrate only on the pain brought by suffering, we'll never be able to develop endurance or the ability to bear it.<sup>2</sup> So, as in the instructions called 'Sealing the Doors of the Senses', don't latch onto all kinds of mind-made concepts about your suffering. Learn instead to leave the mind undisturbed in its own natural state, bring the mind home, rest there, and let it find its own ground.

## 培養以歡喜來面對痛苦的態度

### Cultivating the Attitude of Being Joyful when Suffering Arises

當痛苦生起時，我們必須學著培養歡喜心，把痛苦看作是在道上協助我們的盟友。不過，除非我們有某種與自心能力相符的修行方法，否則每當痛苦來襲時，不管提醒自己多少次：「好，只要大概有此正確的方法，就能運用痛苦來獲得這種和那種利益」，而極可能一事無成。我們距離自己的目標還是一樣遙遠，就如俗諺所言：有如天差地遠之距。

Seeing suffering as an ally to help us on the path, we must learn to develop a sense of joy when it arises. Yet whenever suffering strikes, unless we have some kind of spiritual practice to bring to it, one which matches the capacity of our mind, no matter how many times we might say to ourselves: 'Well, as long as I've got roughly the right method, I'll be able to use suffering and obtain such and such a benefit', it's highly unlikely that we'll succeed. We'll be as far from our goal, the saying goes, as the earth is from the sky.

因此，我們要運用痛苦作為下列修持的基礎：

Therefore, use suffering as the basis for the following practices:

#### a. 運用痛苦訓練出離

##### Using Suffering to Train in Renunciation

有時，可運用痛苦來訓練自己的出離心。告訴自己：「只要我還在輪迴中無能為力且不由自主地流轉，則『遭逢』這類痛苦一點都不會不公平或不合理。這正是輪迴的自性。」時不時地如此思維，以培養深刻的厭離心：「如果我連善趣的輕微苦痛和苦楚都覺得難以忍受，那要如何面對惡趣的痛苦？輪迴確實是個苦海，深不可測又沒有終盡啊！」接著將自心轉向解脫與證悟。

Sometimes, then, use your suffering in order to train your mind in renunciation. Say to yourself: "As long as I wander, powerless and without any freedom, in samsara, this kind of suffering is not something unjust or unwarranted. It's simply the very nature of samsara." At times, develop a deep sense of revulsion by thinking; "If it's already so hard for me to bear even the little suffering and pain of the happy realms, then what about the suffering of the lower realms? Samsara is indeed an ocean of suffering, fathomless and without any end!" Then turn your mind towards liberation, and enlightenment.

#### b. 運用痛苦訓練皈依

##### Using Suffering to Train in Renunciation

告訴自己：「我們生生世世、一再不斷地被這些恐懼折磨，唯一永遠不會讓我們失望的救護者便是三寶：珍寶般的導師——佛陀，珍寶般的道途——佛法，以及珍寶般的道侶——僧伽。因此我必須全然仰賴三寶，不管發生什麼事，都絕不捨棄三寶。」讓如此的想法成為堅定的信念，並修持皈依。

Say to yourself: "Life after life, again and again we are continuously plagued by these kind of fears, and the one and only protection that can never fail us is the precious guide, the Buddha, the precious path, the Dharma, and the precious companions on the way, the Saṅgha: the Three Jewels. So it is on them that I

must rely, entirely. Whatever happens, I will never renounce them.” Let this become a firm conviction, and train in the practice of taking refuge.

### **c. 運用痛苦對治傲慢**

#### **Using Suffering to Overcome Arrogance**

如同前面所解釋的，（只要我們還在輪迴之中，）我們永遠不可能自主、真正自由，或能掌握自己的生命。相反的，我們（的狀況）總是取決於痛苦，任由痛苦擺佈。因此，我們必須消滅「能毀一切健全良善事物之敵」，也就是傲慢與自負；也必須戒除輕蔑他人、視人不如己的惡劣態度。

As I explained before, [as long as we are in samsara] we are never independent or truly free or in control of our lives. On the contrary, we are always dependent on and at the mercy of suffering. So we must eliminate ‘the enemy that destroys anything that is wholesome and good’, which is arrogance and pride; and we must do away with the evil attitude of belittling others and considering them as inferior.

### **d. 運用痛苦淨化惱害行**

#### **Using Suffering to Purify Harmful Actions**

提醒自己並領會到：「我目前所遭逢的一切痛苦，以及未來所有無盡而只會更加猛烈的痛苦，都是由於惱害、不善的行為所致，別無其他之因。」

Remind yourself and realize: “All this suffering which I’m going through, and suffering which is greater still—all the boundless suffering that there is—come from nothing but harmful, negative actions.”

仔細徹底地思量下述的道理：

Reflect, carefully and thoroughly, how:

業果不爽，因果無誤；

業果增生，巨大猛烈；<sup>3</sup>

未作之業，不受其果；

所造之業，其果不虛。

karma is certain—cause and effect is infallible;

karma multiplies enormously;<sup>3</sup>

you will never face the effects of something you have not done;

whatever you have done will never go to waste.

接著告訴自己：「故而，若我真的不想再受苦，就必須捨棄導致痛苦之因，也就是不善。借助『四力』<sup>4</sup>，努力承認並淨化自己過去所累積的一切不善之行，同時立下堅定的決心不再重蹈覆轍。」

Then say to yourself: “So, if I really don’t want to suffer any more, then I must give up the cause of suffering, which is negativity.”<sup>4</sup> With the help of ‘The Four Powers’, make an effort to acknowledge and

purify all the negative actions you have accumulated in the past, and then firmly resolve to avoid doing them in the future.

### **e. 運用痛苦發現行善之喜**

#### **Using Suffering to Find Joy in Positive Action**

告訴自己：「如果我真的想要獲得快樂，也就是痛苦的違品，就必須努力修持其因，也就是善行。」要仔仔細細地從各種角度來想，並不斷思索其中的含意。接著盡己所能，以各種可為的方式，增長具有利益的善行。

Say to yourself: "If I really want to find happiness, which is the opposite of suffering, then I have got to make an effort to practise its cause, which is positive action." Think about this in detail, and from every angle, and dwell on the implications. Then in every way possible, do whatever you can to make your positive, beneficial actions increase.

### **f. 運用痛苦訓練慈悲心**

#### **Using Suffering to Train in Compassion**

告訴自己：「其他人就跟我一樣，也正在受類似或更劇烈的痛苦的折磨……」透過這樣的思維來訓練自己：「真希望他們可以從所有這些痛苦中解脫！那該有多好！」如此也會幫助你瞭解如何修持慈心，因為修持慈心的對象正是那些不具快樂的眾生。

Say to yourself: "Just like me, others too are tormented by similar suffering, or even much worse..." Train yourself by thinking: "If only they could be free from all this suffering! How wonderful it would be!" This will also help you to understand how to practise loving kindness, where the focus of the practice is those who have no happiness.

### **g. 運用痛苦來珍視他人甚於自己**

#### **Using Suffering to Cherish Others More Than Yourself**

訓練自己思維：「我之所以無法免於這類痛苦，正是因為我無始以來就只關心自己。現在，從這一刻開始，我將只珍視他人，因為這是所有樂與善的泉源。」

Train yourself to think: "The very reason why I am not free from suffering such as this is that from time immemorial I have cared only about myself. Now, from this moment onwards, I will only cherish others, as this is the source of all happiness and good."

若痛苦已然來襲、直接瞪視我們，此時要將痛苦轉為道用會極為困難。這就是為什麼提早對於具體修持加以熟練是如此關要，如此才能在不幸與困境降臨時加以運用。同時，如果我們所運用的是自己最知曉且有個人清晰體驗的修持，也會特別有幫助、真正有價值。

It is extremely difficult to use suffering as the path when it has already struck, and is staring us in the face. That is why it is crucial to become familiar in advance with the specific practices to be used when

misfortune and difficulties befall us. It is also particularly helpful, and will really count, if we use the practice we know best, and of which we have a clear, personal experience.

藉此，痛苦與困境就能變成我們修持的助緣。但單單這樣還不夠。我們需要藉由全然欣賞自己所達成的狀態，進而獲得真正的喜悅與熱忱，接著再強化之、穩固之，並讓它持續。

With this, suffering and difficulties can become a help for our spiritual practice—but that alone is not enough. We need to gain a sense of real joy and enthusiasm, inspired by a thorough appreciation for our achievement, and then to reinforce this, and make it stable and continuous.

因此，在修持上述任一方法時，要告訴自己：「此苦對我而言具有極大的助益，它將幫助我獲取諸多美妙的喜樂，包括投生善趣的經歷及脫離輪迴的體驗，而這種喜樂是極難尋得的。從現在起，我也了解，不管還會遭遇什麼痛苦，它們都能帶來相同的效果。因此，不論痛苦有多麼嚴重、多麼難受，它總能為我帶來極致的喜樂，這樣苦甜交織的滋味，如同混合著荳蔻和胡椒的印度甜糕。」

So, with each of the practices outlined above, say to yourself: “This suffering has been of tremendous assistance; it will help me to achieve the many wonderful kinds of happiness and bliss which are experienced in the higher realms and in liberation from samsara and which are extremely difficult to find. From now on too, I know that whatever suffering lies in store for me will have the same effect. So however tough, however difficult the suffering may be, it will always bring me the greatest joy and happiness, bitter and yet sweet, like those Indian cakes made of sugar mixed with cardamom and pepper.”

如此再三且十分徹底地思維，並逐漸熟稔由此所帶來的安樂。藉由這般思維，自心將充滿安樂，痛苦對感官的影響不僅變得幾乎微不足道，也無法干擾我們的心。到了這個地步，就能透過安忍來克服病痛。值得注意的是，這也是一個指標，可用以檢視我們是否能克服敵人或魔障等帶來的困境。

Follow this line of thought over and over, and very thoroughly, and get used to the happy state of mind that it brings. By reflecting like this, our minds will be so suffused with happiness that the suffering we feel through the senses will become almost imperceptible and incapable of disturbing our minds. This is the point at which sickness can be overcome through forbearance. It's worth noting that this is also an indication as to whether difficulties brought about by enemies, harmful spirits and so on can be overcome.

如我們所知，轉痛苦為道用的整個基礎就在於扭轉我們欲求離苦的態度。這是因為，只要還讓焦慮、惱怒不斷啃蝕我們的虔信、擾亂自心，我們便沒辦法做到轉痛苦為道用。我們越能確實地轉痛苦為道用，就越加提升並強化過往所做的一切修持，這是因為一旦親身體驗到痛苦如何增強我們的修持及德性時，我們將變得更勇敢、更有精神。

As we have already seen, reversing the attitude of not wanting to suffer is the whole basis for transforming suffering into our spiritual path. This is because we simply won't be able to turn suffering into the path as long as anxiety and irritation continue to eat away at our confidence and disturb our mind. The more we arrive at actually transforming suffering into the path, the more we will enhance and reinforce all our previous practice. This is because our courage and good humour will grow all the more, once we can see from our own experience how suffering causes our spiritual practice and qualities to blossom.

有人說，要從較小的痛苦開始逐步鍛鍊，也就是「按部就班而做、次第輕鬆前進」，到最後就有能力也能處理大痛苦和大困難。我們若想做到超過自身程度或能力之事是極為困難的，因此必須要這般修煉。在座下期間，向上師和三寶祈願，希望自己有力量將痛苦取為道用。當你的心變強了一點點時，則向三寶和怨魔獻供，並堅決要求：「請賜給我不幸和障礙，讓我能增益修持之力！」同時，要一直、恆常地保持虔信、開朗和愉悅的態度。

It is said that by training gradually with smaller sufferings, 'step by step, in easy stages', then in the end we'll be able to handle big suffering and difficulties too. We must go about it like this, because it is extremely difficult to have an experience of something which is beyond our level or capacity. In the breaks between sessions, pray to the Lama and the Three Jewels that you may be able to take suffering onto your path. When your mind has grown a little bit stronger, then make offerings to the Three Jewels and to negative forces and insist: "Please send me misfortune and obstacles, so I can work on developing the strength of my practice!" At the same time, always, always stay confident, cheerful and happy.

剛開始進行這項修煉時，必須讓自己遠離一般社交活動。若非如此，反而任由自己庸碌於日常事務與憤鬧，便將受到你那些不明事理之友的影響，他們會質疑：「你怎能忍耐這麼多的痛苦...這麼多的羞辱...？」此外，對敵人、親人、財物的無盡憂心，會遮蔽覺性，也會擾亂自心，使它變得難以掌控，以致我們無可避免地走上歧路，不知不覺地陷入惡習之中。除了上述，我們還會因種種紛雜的事物和情境而隨波逐流。

When you first begin this training, it is vital to distance yourself from ordinary social activities. Otherwise, caught up in everyday preoccupations and busyness, you will be influenced by all your misguided friends, asking questions like: "How can you bear to put up with so much suffering...so much humiliation...? Besides, the endless worrying about enemies, relatives and possessions will cloud our awareness, and upset our minds beyond all our control, so that we inevitably go astray, sliding into bad habits. Then, on top of this, we'll be swept away by all kinds of distracting objects and situations.

然而，在關房中獨處時，由於毫無上述的狀況，你的覺性會很清晰、朗然，因而容易訓練自心、讓它進行你想要它做的任何事。正是出於這個原因，當「斷法」（施身法）修持者在進行「正中踐踏痛苦」的修持時，一開始並不會直接以他人施加或身處紛亂環境所造的傷害作為修持對境，而是到墳墓或其他荒涼而具力之處，以該地的神魔幻顯作為修持對境。<sup>5</sup>

But in the solitude of a retreat environment, since none of these are present, your awareness is very lucid and clear, and so it's easy to make the mind do whatever you want it to do. It is for this very reason that when practitioners of Chöd train in 'trampling right on top of suffering', at the beginning they put off doing the practice using the harm caused by human beings and amidst distraction, but instead make a point of working with the apparitions of gods and demons in cemeteries and other desolate and powerful places.<sup>5</sup>

總而言之：我們要做的，不僅是不讓自心受到不幸與痛苦所影響，還要在這些事情中汲取出自心的安樂與平靜。而我們所需要的便是：別將生病等之類的內在問題，或競爭者、鬼神、八卦醜聞等之类的外在問題，看成是既讓人討厭又感覺不好的事，而要單純讓自己熟悉於將它們視為令人愉悅且快樂的事。為了達到這個境界，我們必須停止將負面處境視為問題，並盡力把它們視為對己有益。再怎麼說，事情究竟是讓人愉悅或不悅，取決於自心如何看待它。

To sum up: Not only so that your mind will not be affected by misfortune and suffering, but also to be able to draw happiness and peace of mind out of these things themselves, what we need to do is this: Do not see inner problems like illness, or outer troubles like rivals, spirits or scandalous gossip, as something undesirable and unpleasant, but instead simply get used to seeing them as something pleasing and delightful. To accomplish this, we need to stop looking at harmful circumstances as problems and make every effort to view them as beneficial. After all, whether a thing is pleasant or unpleasant comes down to how it is perceived by the mind.

舉例來說：一個人若不斷思維日常俗務的徒勞無益，隨著財富和社交圈的擴展，他只會覺得越來越難以忍受。相反地，一個人若把世間事務看成具有意義與利益，他就會去追求、甚至祈願，讓自己擁有更多權勢和影響力。

Take an example: someone who continually dwells on the futility of ordinary, mundane preoccupations will only get more and more fed up as their wealth or circle increase. On the other hand, someone who sees worldly affairs as meaningful and beneficial will seek, and even pray, to increase their power and influence.

以此鍛鍊自己，那麼：

With this kind of training then:

- 1) 自心和性格會變得更加平靜、更加柔和。
- 2) 我們會變得更敞開（且更靈活）。
- 3) 我們會變得更好相處。
- 4) 我們會變得更勇敢、更有自信。
- 5) 我們會脫離那些阻擋佛法修持的障礙。
- 6) 我們能夠把任何負面情況扭轉為優勢，擁抱成功，獲致榮耀與吉祥。
- 7) 自心總是處於知足的狀態，於內在平和所帶來的安樂中。

1) our mind and character will become more peaceful and more gentle;

2) we will become more open (and more flexible);

3) we will be easier to get along with;

4) we will be courageous and confident;

5) we will be freed from obstacles that hinder our Dharma practice;

6) we will be able to turn any negative circumstances to our advantage, meet with success, and bring glory and auspiciousness;

7) and our mind will always be content, in the happiness born of inner peace.

於此濁世，若要遵循法道，就不能缺少這樣的鎧甲。因為當我們不再受焦慮和惱怒的折磨時，不僅其他痛苦會像失去武器的士兵那般一潰而散，在多數情況下，就連疾病等厄運也會自行消失。往昔的大德常說：假如沒有任何事能讓你不快樂或不滿意，那麼也沒有什麼事會擾亂你的心。由於自心不受干擾

，你的氣（微細風息）也不會受到干擾，意思是身體的其他元素便不會受到干擾。如此一來，你的心便能如恆常安樂之輪那樣轉動，繼續保持著不受干擾的狀態。

To follow a spiritual path in this degenerate age, we cannot be without armour of this kind. Because if we're no longer tormented by the suffering of anxiety and irritation, not only will other kinds of suffering fade away, like soldiers who've lost their weapons, but even misfortunes like illness will, as a rule, vanish on their own. The saints of the past used to say: "If you are not unhappy or discontented about anything, then your mind will not be disturbed. Since your mind is not disturbed, the subtle wind energy (Tib. lung) will not be disturbed. That means the other elements of the body will not be disturbed either. As a result, your mind will not be disturbed, and so it goes on, as the wheel of constant happiness turns."

此外：

背上有瘡口的驢馬，  
是食腐鳥類的絕佳獵物。  
容易恐懼的人，  
是邪靈的絕佳下手對象。  
但若性格穩定強壯，  
情況則非如此。

Also:

Horses and donkeys with sores on their backs  
Are an easy prey for scavenging birds.  
People who are prone to fear,  
Are easy victims to negative spirits.  
But not those whose character is stable and strong.

故而，睿智的人因為瞭解到一切樂苦端賴自心，所以會於自心中尋求快樂和幸福。由於一切樂因皆全然在自身之中，因此他們不依賴任何外在物質，也就是說，不論其他有情或事物，都無法對他們造成任何傷害。即使他們肉身死亡，這樣的態度仍會相續，因此他們能夠一直、恆時地自由且自主。這就是菩薩證得「以樂勝伏諸法三摩地」的方式。

Thus it is that the wise, seeing that all happiness and suffering depend upon the mind, will seek their happiness and well-being within the mind. Since all the causes of happiness are entirely within themselves, they will not be dependent on anything external, which means that nothing whatsoever, be it sentient beings or anything else, can do them any harm. And even when they die, this attitude will follow, so that they will always, always be free and in control. This is just how the bodhisattvas attain their meditative stabilization (samādhi) called 'overwhelming over all phenomena with bliss'.

然而，愚蠢的人追逐外在的事物和情境而希望藉此獲得快樂，但無論他們找到什麼樣或大或小的快樂，結果總是如人所云：毫無主導權，就像頭髮被樹枝纏住，只能任人擺佈。希求從未實現；事情無法水到渠成；或者誤判情勢，失敗接二連三而來。敵人和竊賊輕易就能傷害你，連最輕微的謬誤指控都能讓你失去幸福。烏鴉再怎麼照顧杜鵑的雛鳥，都絕對無法讓牠變成小烏鴉。同樣的，如果努力的方向錯誤

，且倚賴的是不可靠者（鬼神），如此努力的下場將是鬼怒神疲，你自己也會痛苦不已。此一「心要建言」將一百個不同的精要教誡濃縮為一個關鍵要點。

However, foolish people chase after external objects and circumstances in the hope of finding happiness. But whatever happiness they do find, great or small, it always turns out like the saying: You're not in control; it's all in others' hands. As if your hair were caught up in a tree. What you'd hoped for never comes to be; things never come together; or else you make misjudgments, and there is only one failure after another. Enemies and thieves have no trouble harming you, and even the slightest false accusation will separate you from your happiness. However much a crow looks after a baby cuckoo, it can never turn it into a baby crow. In the same way, if all your efforts are misguided and based on something unreliable, they will bring nothing but fatigue for the gods, negative emotions for the spirits, and suffering for yourself. This 'heart advice' brings a hundred different essential instructions together, into one crucial point.

關於如何接受痛苦與困境以便修持法道、如何將疾病和魔怨力轉為道用，有許多其他的竅訣指引，例如「息法」\* 中便有教導。但在這裡，我根據聖者寂天菩薩和其睿智博學之追隨者的著作，以容易理解的方式，說明了如何接受痛苦而取為道用的方法概要。

There are many other pith instructions on accepting suffering and hardships in order to practise the path, and on transforming illness and destructive forces into the path, as taught for example in the 'Pacifying' tradition. But here, in a way that's easy to understand, I have given a general outline of how to accept suffering, based on the writings of the Noble Śāntideva, and his wise and learned followers.

## **ii. 依勝義諦 Through Absolute Truth**

藉著「破四生」<sup>6</sup> 等理路，把心導向空性，也就是事物的本然狀態——無上的寂靜，讓心安住其中。於此狀態中，不僅沒有惱害的情境或痛苦，甚至也尋不到它們的名稱。即使離開了這種狀態，也不會跟以前一樣：心中一生起痛苦就懷著恐懼作出回應，而且缺乏自信。現在你能夠克服痛苦，因為你將其視為非真實，只不過是個標籤而已。此處，我並未說明細節。

By means of reasoning, such as 'the refutation of production from the four extremes',<sup>6</sup> the mind is drawn towards emptiness, the natural condition of things, a supreme state of peace, and there it rests. In this state, let alone harmful circumstances or suffering, not even their names can be found. Even when you come out of this state, it's not like before, when suffering arose in your mind and you would react with dread and lack of confidence. Now you can overcome it by viewing it as unreal and nothing but a label. I have not gone into detail here.

## 2. 轉快樂為菩提道的方法

### How To Use Happiness as the Path to Enlightenment

#### i. 依世俗諦

#### Through Relative Truth

每當快樂和能帶來快樂的各種事物出現時，如果我們受到它們的影響，就會變得更加驕傲、沾沾自喜和懶惰懈怠，而這些會障礙我們的修行與進步。事實上，不被快樂所牽引是有困難的，就像帕當巴·桑傑（Padampa Sangye）指出的：

Whenever happiness and the various things that cause happiness appear, if we slip under their power, then we will grow increasingly conceited, smug and lazy, which will block our spiritual path and progress. In fact it's difficult not to be carried away by happiness, as Padampa Sangye pointed out:

我們人類能應付許多的痛苦，  
但很難應付快樂。

We human beings can cope with a lot of suffering,  
But very little happiness.

這就是為什麼我們需要盡一切所能地張開雙眼、認清事實的原因，而此事實便是：快樂和能帶來快樂的各種事物其實都是無常的，而且它們的本質就是痛苦。<sup>7</sup> 所以我們要盡力引發一種深刻的幻滅感，不再讓自心耽溺於它通常的冷漠與忽略中。告訴自己：「仔細看：這個世間所有的快樂和有形財富，都是微不足道且沒有意義的，只會帶來各種問題與困難。」然而，就某種意義來說，它還是有好的一面。

That's why we need to open our eyes, in whatever ways we can, to the fact that happiness and the things that cause happiness are all actually impermanent, and are by nature suffering.<sup>7</sup> So try as best you can to arouse a deep sense of disillusionment, and to stop your mind indulging in its usual apathy and negligence. Say to yourself: "Look: all the happiness and material wealth of this world is trifling and insignificant, and brings with it all kinds of problems and difficulties. Still, in a certain sense, it does have its good side.

佛陀說：「一個因痛苦而自由受損的人要達到證悟是極難的，但是對一個快樂的人來說，就比較容易。」那麼，能像這樣在快樂的狀態下修學佛法，是多麼幸運啊！所以，從現在開始，我要盡己所能地將快樂轉化為佛法，接著，快樂和幸福就會從佛法中不斷生起。這就是我如何讓佛法和快樂成為彼此助力的方式。否則我會一直停留在起點，好比試圖在木製的平底鍋裡煮開水一樣。

Buddha said that someone whose freedom is impaired by suffering will have great difficulty attaining enlightenment, but for someone who is happy, it is easier to attain. "What good fortune then to be able to practise the Dharma in a state of happiness like this! So, from now on, in whatever way I can, I must convert this happiness into Dharma, and then from the Dharma, happiness and well-being will

continuously arise. That's how I can train in making Dharma and happiness support one another. Otherwise, I'll always end up where I started—like trying to boil water in a wooden saucepan.”

這裡的重點是：無論我們遇到何種快樂、何種幸福，都必須把它和佛法修行結合。這就是龍樹尊者《寶鬘論》所含的整體見解。<sup>8</sup> 即使我們是快樂的，但如果並未認清這一點，就絕不可能運用此快樂作為修習佛法的機會。相反地，我們會永遠期待有某種其他額外的快樂來臨，還把生命浪費在無數的計劃和作為上。對治這種狀況的方法是將修持運用在任何合宜之處，而且最重要的是，要細細品嚐知足的甘露。

The main point to get here is that whatever happiness, whatever well-being, comes our way, we must unite it with Dharma practice. This is the whole vision behind Nāgārjuna's Garland of Jewels.<sup>8</sup> Even though we may be happy, if we don't recognize it, we will never be able to make use of that happiness as an opportunity for practising the Dharma. Instead we'll be forever hoping that some extra happiness will come our way, and we'll waste our lives on countless projects and actions. The antidote to this is to apply the practice wherever it is appropriate, and, above all, to savour the nectar of contentment.

還有其他方法可以把快樂轉為道用，特別是基於憶念佛法僧之恩慈、培養菩提心之教誡（這兩種）的方法；但目前暫且如此。正如轉痛苦為道用的情況，轉快樂為道用也是如此：你需要到一個僻靜的閉關環境，並將此與積資、淨障、福德與智慧的修持結合。

There are other ways of turning happiness into the path, especially those based on recalling the kindness of the Buddha, Dharma and Saṅgha, and on the instructions for training in bodhicitta, but this will do for now. As with using suffering as the path, so with happiness too, you need to go to a solitary retreat environment and combine this with practices of purification and accumulating merit and wisdom.

## ii. 依勝義諦

### The Absolute Dimension

這與轉痛苦為道用是一樣的。

This is the same as for turning suffering into the path.

### 如此訓練的益處

#### What this Training Brings

若因種種焦慮而無法在受苦時進行修持，又因執著快樂而無法在快樂時進行修持，便排除了所有修持佛法的機會。這就是為什麼對修行人來說，沒有比把快樂和痛苦轉為道用更重要的了。若具這種訓練，則不論身處何方——遠離人群或居於都市，周遭之人是好是壞，自身狀況是富是貧、快樂或沮喪，所聞之言是讚美或責備、好話或惡語，你都不會有絲毫恐懼而害怕自己可能因此被擊垮。難怪此等訓練會被稱為「獅子喻瑜伽」（猶如獅子一般的瑜伽）。無論所做何事，你的心將會保持快樂、平靜、開朗和放鬆。整個心態是清淨的，而且一切都會有很好的結果。色身或許處於我們這個不淨的世界中，但自心將

能體驗到無法想像的喜樂光燦，就如諸般菩薩在各自的淨土中一樣。正如殊勝的噶當派大師們所常說的：

If we cannot practise when we're suffering because of all the anxiety we go through, and we cannot practise when we're happy because of our attachment to happiness, then that rules out any chance of our practising Dharma at all. That is why there is nothing more crucial for a practitioner than this training in turning happiness and suffering into the path. And if you do have this training, no matter where you live, in a solitary place or in the middle of a city; whatever the people around you are like, good or bad; whether you're rich or poor, happy or distressed; whatever you have to listen to, praise or condemnation, good words or bad; you'll never feel the slightest fear that it could bring you down in any way. No wonder this training is called the 'Lion-Like Yoga'. Whatever you do, your mind will be happy, peaceful, spacious and relaxed. Your whole attitude will be pure, and everything will turn out excellently. Your body might be living in this impure world of ours, but your mind will experience the splendour of an unimaginable bliss, like the bodhisattvas in their pure realms. It'll be just as the precious Kadampa masters used to say:

讓快樂有所節制，  
讓痛苦就此終盡。

若掌控快樂，

也停止痛苦：

則獨處之時，

此修持將成為真實友伴；

於患病之時，

此修持將成為你的護士。

Keep happiness under control;

Put an end to suffering.

With happiness under control

And suffering brought to an end:

When you're all alone,

This training will be your true friend;

When you are sick,

It will be your nurse.

煉金匠會先用火把金子融化以去除雜質，然後重複用水沖洗以增加延展性。這和修心是一樣的。若因修持把快樂轉為道用，而使你變得對快樂有所疲厭並產生反感，又因修持把痛苦轉為道用，而使自心變得清明、愉悅，則你將輕易獲得身心皆能圓成自己所願之事的殊勝三摩地。

Goldsmiths first remove the impurities from gold by melting it in fire, and then make it malleable by rinsing it over and over again in water. It is just the same with the mind. If by using happiness as the path, you become weary and disgusted with it, and by taking suffering as the path, you make your mind clear and cheerful, then you will easily attain the extraordinary samādhi which makes mind and body capable of doing anything you wish.

我認為此一教誡是所有教誡中最深奧的，因為它能使持戒圓滿，而持戒是一切正面、健全之事的源頭。這是因為：不執取快樂，能為出離心此一殊勝戒律奠定基礎；而不畏懼痛苦，則能讓（出離心）此戒律徹底清淨。如人所言：

This instruction, I feel, is the most profound of all, for it perfects discipline, the source of everything positive and wholesome. This is because not being attached to happiness creates the basis of the extraordinary discipline of renunciation, and not being afraid of suffering makes this discipline completely pure. As they say:

布施乃持戒之基礎，  
安忍則使持戒清淨。

Generosity forms the basis for discipline;  
And patience is what purifies it.

藉此修持訓練，當你達到修道更高次第時，將如下所述：

By training in this practice now, then when you attain the higher stages of the path, this is what it will be like:

了悟諸般現象皆如幻，  
投生好比走入宜人園。  
無論遭逢繁榮或衰敗，  
皆無懼於煩惱或痛苦。

You will realize that all phenomena are like an illusion, and  
To be born again is just like walking into a lovely garden.  
Whether you face prosperity or ruin,  
You'll have no fear of negative emotions or suffering.

接下來是關於佛陀生平的一些描述。佛陀證悟前，他捨棄了轉輪聖王的王國，彷彿那只是稻草，獨自住在尼連禪河旁，完全不在乎修持苦行所帶來的艱苦。他所示現的是：為了成就自身的究竟利益，也就是了悟的甘露，我們就必須確實掌握快樂和痛苦之一味。

Here are some illustrations from the life of the Buddha. Before he attained enlightenment, he abandoned the kingdom of a universal monarch as if it were straw and lived by the river Nairāñjanā without a care for the harshness of the austerities he was practising. What he showed was that in order to accomplish our own ultimate benefit, the nectar of realization, we must have mastered the one taste of happiness and suffering.

佛陀證得正覺後，人道與天界——上至天界最高的領導者，都向他致上最高的敬意，頂戴他的雙足，並且滿懷喜悅地予以侍奉、讚揚。然而，有一位名為頗羅墮闍（Bhāradvāja）的婆羅門卻辱罵和批評他一百次；誣告他曾和某位婆羅門不知自重的女兒有不軌之事；說他在阿耆達多王（King Agnidatta）的領

土中有三個月靠著吃腐爛的馬糞過日子……等等。但佛陀的心沒有絲毫波動，既不興奮也不氣餒，就像須彌山不會被風所撼動一樣。他所示現的是：為了成就有情眾生的利益，我們同樣也必須確實掌握快樂和痛苦之等味。

Then after he attained enlightenment, the chiefs of humans and gods, as far as the highest realms, showed him the greatest reverence, placing his feet on the crown of their heads, and offering to serve and honour him with all manner of delights. However, a brahmin called Bhāradvāja abused him and criticized him a hundred times; he was accused of sexual misconduct with the impudent daughter of another brahmin; he lived off rotten horse fodder for three months in the land of King Agnidatta, and so on. But he remained without the slightest fluctuation in his mind, neither elated nor downcast, like Mount Meru unshaken by the wind. He showed that in order to accomplish the benefit of sentient beings, again we have to have mastered that equal taste of happiness and suffering.

## 後記 Afterword

如此之教授應由噶當派大師來教導，因為他們的生活便是以身作則、實踐所言：

A teaching like this should really be taught by the Kadampa masters, whose very lives enacted their saying:

苦時無抱怨，樂時大出離。

“No complaints when there’s suffering,  
Great renunciation when there’s happiness.”

但若由我這種人來解釋，肯定就連我的舌頭都會因羞赧而無法忍受，以致語塞。然而，懷著要把「視一切世俗關注<sup>10</sup>為一味」變成個人第二本性之唯一目的，吾此老乞丐丹貝尼瑪（Tenpe Nyima）在這個鳥群森林裡寫下了這些文字。

But if it’s someone like me who explains it, then I’m sure that even my own tongue is going to get fed up and cringe with embarrassment. Still, with the sole aim of making one taste of all the worldly preoccupations <sup>10</sup> my second nature, I, the old beggar Tenpe Nyima, have written this, here in the forest of many birds.

## 註

### Notes

1

印度論師月官所作。

By Candragomin.

2

བཟོ་བྱ་ལྷན་ལ།, zö sen (譯註：應該是བཟོ་བྱ་ལ།, 安忍之意)：承受痛苦的能力——寬容、忍耐、安忍、堅毅、安定。

*bzod sran*: the ability to bear suffering—fornearance, endurance, patience, fortitude, and stability.

3

阿拉·森噶（土登尼瑪）仁波切曾說：「你或許會抱怨：『我這輩子沒作什麼壞事，或者即使有，也很微小。為何我要遭受這些痛苦呢？』因為業果是很容易增生的，就像土裡的一粒小種子能長出茂盛的果實那般。一次行為（業）之果會大量倍增而產生種種未來的結果，就像一棵家族樹一樣。」

Alak Zenkar Rinpoche: “You might complain: ‘I didn’t do anything bad, or very little, in this life, so why do I go through such suffering?’ It’s easy for karma to increase. Just as how from a tiny seed in the earth, a lot of fruit can grow. The results of one action (*karma*) can multiply enormously, as they themselves spawn further consequences, like a family tree.”

4

「惱害行」與「不善」有什麼不同？「不善」是指稱不端正、不道德的一般用語。而「惱害行」則比較嚴重，除了不善（不端正、無美德），還具有破壞力且會造成傷害。「不善的想法」只是在心裡運作，不見得會執行。而「惱害行」通常和付諸行動有關。

What is the difference between harmful actions (*sdig pa*) and negativity (*mi dge ba*)? ‘Negativity’ is a general term to denote the unvirtuous and immoral. ‘Harmful action’ is more intense; not only are such actions unvirtuous, but they are destructive and cause harm. To have an unvirtuous thought is only in the mind, and it is not necessarily acted out. In general ‘harmful action’ is connected to physical action.

5

གཟེ་བྱ་ལ།, gnyen sa (譯註：應該是གཟེ་བྱ་ལ།, 意思是險要地帶)：在西藏有些神秘怪異之處，人們會害怕造成任何打擾。例如在高山頂上，誰都不敢製造噪音，就怕冒犯當地的神靈。

*gnyen sa*: the eerie places in Tibet, where people would be afraid to cause any kind of disturbance. For example, on top of a high mountain, where you would not dare make a noise for fear of offending the spirits of the place.

\*

中譯註：此「息法」為帕當巴桑傑所傳的「希解」（藏文音譯，息苦之意），其所傳的另一著名法門為「斷法」（常稱：施身法，斷境之意）。

6

一切事物非自生，非他生，非自他生，亦非無因生。參見米滂仁波切的《中觀四大理論》。

Things are not produced from themselves, from something other than themselves, from both or without causes. See Mipham Rinpoche, *The Four Great Logical Arguments of the Middle Way*.

7

這裡指的是「壞苦」。當愉悅的狀況產生變化，它就成了痛苦之源。例如可以設想，由於孩子死亡所致的哀傷。我們會感到這類痛苦，是因為當小孩活著時，我們是那麼的快樂。

This is a reference to the 'suffering of change'. When a pleasant situation changes, it becomes a source of suffering. Consider, for example, the sorrow caused by the death of a child. It is because we were so happy when the child was alive that his or her death causes us such pain.

8

龍樹尊者之所以撰寫《寶鬘論》是為了勸誡一位友人，他是個擁有榮華富貴的國王，龍樹尊者則建議他要善用自己的處境，把它轉為法道。

Nāgārjuna wrote the *Garland of Jewels (Ratnāvalī)* as advice for his friend who was a king living in great luxury, so he suggested how to use his situation and turn it into the path of Dharma.

9

引用自彌勒菩薩《大乘經莊嚴論》。第一句與智慧有關，第二句與悲心有關。

Maitreya, *Ornament of Mahāyāna Sūtras (Mahāyānasūtrālaṅkāra)*. The first line is connected with wisdom, the second with compassion.

10

快樂與痛苦、讚美與責備、獲得與失去、名聲與貶抑的「世間八法」。

The 'eight worldly concerns' of happiness and suffering, praise and blame, gain and loss, fame and insignificance.

中文翻譯:

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Serena完稿於2020年藏曆具香月地藏王菩薩節日翌日，  
願一切善妙吉祥!

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