



Padma Raja Society (U.S.A.)

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Q&A with Khenpo Huiguang

1. How can one effectively arouse faith in the Guru and the Three Jewels?

Regarding **the first part** of this question— *faith in the Guru and the Three Jewels* —

the most common approach is to constantly observe and read. Read biographies and accounts of the past masters and great realized beings, read about the qualities and merits of the Three Jewels, and read records of spiritual responses (miraculous experiences) from people who embraced Buddhism and took refuge in the Three Jewels. This helps increase our faith indirectly, from the perspective of others.

From one's own perspective, it actually requires continuous contemplation and familiarization, or rather, listening extensively to the Guru's instructions as well as the Dharma taught by the Buddha. It is from within this process that wisdom arises.

To put it another way, the approach previously taken at the Larung Gar Five Sciences Buddhist Academy is that you must first understand their path—meaning the Dharma they teach. Then, when you feel that the Dharma is truly inconceivable, profoundly wise, and deeply intimate—in the context of the Buddhist Academy, they first establish proof that the Dharma, the teachings spoken by the Buddha, is authentic and unerring. Following that, the more you study the sutras and treatises, the more you comprehend the principles of the Dharma and the instructions of the Guru, and the more benefits or welfare you derive from this core body of Dharma, the more faith you will naturally generate toward that person or the one expounding the teachings. Consequently, you will develop the firm conviction that "the Buddha is a true valid cognizer (Pratyamana/Valid Source of Knowledge)."

Of course, this varies from person to person. The first method I mentioned—reading stories, biographies, accounts of spiritual responses, or even hearing fellow Dharma brothers and sisters share their experiences—is more suitable for people who are more emotionally driven and perceptive. The second method I described, which approaches things through logical reasoning by first engaging with the Dharma and its underlying principles, is more suitable for people with a rational and analytical mindset. Through this angle, they generate faith in the teacher of the Dharma via an analytical path.

2. When facing defilements and habitual tendencies, what is the correct method and mindset?

Regarding this second question, there isn't actually a single thing called "the correct method and mindset." Defilements and habitual tendencies are part of an ongoing process of purification that is required all the way up until a practitioner becomes a First-Bhumi Bodhisattva and even up until the Seventh-Bhumi

Bodhisattva. Therefore, it is progressive and sequential. This means that at different stages, you will employ different methods. In truth, these principles have been mentioned whether at the Buddhist Academy or in the discourses of various Gurus. However, the most critical thing for everyone is to recognize where they stand—meaning, you must clearly understand your own current state.

For instance, when you are a beginner, the way to face defilements and habitual tendencies is actually to cut them off. You need to view defilements and habits as venomous snakes or savage beasts; you must exercise restraint and even distance yourself from the people, objects, and environments that trigger them.

Then, when you reach the intermediate stage, you begin to possess a certain degree of meditative stability (Samadhi). Now, this has nothing to do with how many years you have studied Buddhism; it primarily comes down to the perspective of mental strength—the degree to which your mind has become powerful. Once your mind is strong to a certain degree and possesses a baseline of stability, you can begin to act like a Tai Chi master, deflecting a thousand pounds with a force of four ounces. At this point, you can utilize the defilements by transforming them into bodhi (awakening).

Going even deeper, when your mental strength, realization, and meditative stability become highly profound, you no longer even need transformation or the "four ounces deflecting a thousand pounds" approach. You directly see the ultimate nature of the defilements, you see the ultimate nature of the habitual tendencies, and you can directly realize that "defilements are themselves bodhi," and so forth.

However, all of these are parts of a process that strictly demands a sequential progression. Actually, there is a text called *The General Essence of the Black Snake*, written by Rongzom Pandita and translated [into Chinese] by Khenpo Tsultrim Lodrö, who also speaks on this. In that text, he uses quite vivid metaphors to illustrate the ways and attitudes for confronting defilements at different stages.

Nevertheless, all of these things are merely theoretical premises; you must know your own actual condition. There are some people who have studied Buddhism for many years, yet no actual change has occurred within their minds. They might understand a great deal about the Vajrayana and everything else, but because they have not forged that kind of meditative stability—lacking a powerful, steady mind—it is absolute nonsense for them to claim they can "transform defilements into bodhi" or "bring defilements onto the path." That is just blind talk. In the end, their defilements remain defilements, and they will still be struck down and destroyed the moment a wave of defilement crashes over them.

Therefore, it has no absolute correlation with what you have learned, your theoretical knowledge, or how much daily practice (Ngöndro/liturgical) you have completed. The absolute key is your mind—to what degree your mental strength and your meditative stability have become powerful.





一、如何有效升起對上師三寶的信心？

這個問題第一個，對上師三寶的信心；比較普遍的做法～↓

就是要不斷的多看傳記，多看祖師大德的公案，多看一些三寶的功德，
還有信仰佛教、皈依三寶之後的一些感應錄之類的東西。

～這個是從別人的角度側面去增加我們的信心。～

從自己的角度來說，其實就是要多去串習，或者說多聆聽上師的教研，
還有包括佛陀所講的佛法，從這個當中去升起智慧。

就是說，以前在五明佛學院的做法是，你要先去了解他們的道，就是他們所講的法。

然後當你覺得佛法真的是不可思議、真的是非常有智慧、非常的親近——

在佛學院的方式來講，他是要先證明佛法，佛陀所講的法是真實不虛的。

然後，你越學習經論、越學習佛法的道理，包括上師的教研之後，你從這個法體得到了好處或者叫利益之後，你就會對這個人、或者說這個講法者升起信心，然後會升起「佛陀是真實的量子夫」的這種見解（確信）。

當然，這個是分人的：

就是我剛剛講的第一種——

看故事的、看傳記的、看一些感應錄，甚至是聽到其他師兄弟分享的～↓

這個比較適合比較感性的人。

然後我後面說的那一種，

從邏輯思維要先從法上入手、從道理入手，這種是比較適合理性思維的人。

然後從這個方面、從側面去對講法者升起信心。

二、面對煩惱習氣時，正確的方法和心態是什麼？

然後第二個問題，其實沒有什麼叫做正確的方法跟心態。

煩惱習氣是一個～～一直到登地菩薩以前，煩惱障、隨後習氣的話，甚至到七地菩薩以前，
都需要不斷地去進化的一個過程，所以它是有階段性的。

也就是說，你在什麼樣的階段會用不一樣的方法？

其實這些道理在佛學院也好，或者上師們的開示也好，其實都提過。

但是，就是大家最重要的其實要認識到自己的位置，就是你要明白自己的狀態。

比方說，**初學者**的時候，

面對煩惱習氣的方式其實是**斬斷**它～～就是你要視煩惱為毒蛇猛獸，**習氣**像毒蛇猛獸，然後你**需要去克制**，甚至是**遠離**會產生煩惱習氣的這些人事物。

然後等到**中間**的時候，你開始有一定的定力～

這個跟修學佛法多少年沒有什麼關係，主要其實是從**心力**的角度來說，你的**心**強大的程度。

當你的心強大到一定的程度、有一定的定力之後，這個時候你開始可以像打太極一樣，可以去四兩撥千斤，一樣可以把煩惱轉化成菩提的方式去運用也好。

然後再更深入一點，當你的心力境界、這個定力**更高深**的時候，↓

這個時候你就連轉化、四兩撥千斤這種都不需要了，就是你看到煩惱的本質、看到習氣的本質，然後你就直接可以達到「**煩惱即菩提**」等等之類的。

但這些它都是一個過程，都是要講究階段性的～～這個其實，有一個東西叫《**黑蛇總義**》，是榮素班智達所寫的，然後是慈誠羅珠堪布這麼翻譯的，他也有這麼講，在這個裡面，他其實就有比較形象地去比喻**不同的階段**面對煩惱的**方式跟態度**。

但是這些東西都是理論前提，是你得知道**你自己是什麼樣的狀態**？

就是有的人他學佛學了很多年，可是他心裡其實一點都沒有變化，可能甚至都是密法呀，

什麼都懂很多，可是他就沒有練出那種定力、沒有一種**強大的定力**的時候——這個時候，其實他說他自己可以「煩惱轉成菩提呀、煩惱轉道用啊」，那個都是胡扯啊，那個都是瞎扯，這個最後煩惱還是煩惱，還是會被那個煩惱的浪一拍就死掉的。

所以，跟你學會什麼東西或者說你的理論知識、還是你現在做完多少功課，沒有絕對的關係啊，其實**最主要的關鍵**就是你的**心**——你的**心力**強大、你的**定力**強大到什麼程度。

慧光堪答問答分享來自 **紐西蘭～貝瑪阿諦佛學院**

