

蓮師智慧介紹與現場問答

——噶陀仁珍千寶仁波切史丹福演講實錄（中英雙語）

主講：尊貴的 噶陀仁珍千寶仁波切（H.E. Kathog Rigzin Chenpo Rinpoche）

時間：2026 年 9 月 26 日 地點：美國史丹福大學

主辦：Buddhist Community at Stanford（BCAS）

形式：中文開示・英語口譯 現場實錄

一、佛法無量，對機施教

【仁波切】認為所有人、所有事物現在都真實存在——這種觀念是錯誤的。我們佛法裡有非常多的方法，多到讓人無從下手；很多人、特別是修行佛法的人，都有這種感覺。

【口譯】 After we encounter Buddhism, we find a lot of practice methods, and it's very difficult to focus on one. Some might not even know which one to follow because there are just too many, and so people get confused. The confusion itself is also a wrong view.

【仁波切】這種感覺本身，也是一種錯誤的看法。

【口譯】 There could be a confusion that there are just too many differences in practicing Buddhism, and this confusion itself is also a wrong view.

【仁波切】佛如同醫生，佛就是醫王，佛法就如同藥。每個眾生的病不一樣，你不能說所有生病的人都給降血壓的藥——本來血壓沒問題的人，你不診斷就給他降血壓的藥，有可能把患者毒死。

【口譯】 Different disease requires different medicine. There must be a process to identify the disease that each sentient being possesses, and Buddhism will give the right person the right medicine. Some of us should generate bodhichitta; some of us, because there are a lot of mundane activities, cannot do that at the same time — so there must be a difference in the teaching that Buddhism gives to everyone.

【仁波切】 連自己的很多事情都沒辦法克服的時候，要幫助別人，你還是要先調整好自己的心。要有分別解脫的方案，有不同的階段。有些人願意發菩提心、願意幫助別人，你也不能勉強他——不能控制別人、強迫別人。等他一定有能力做的時候，你也得叫他一起做一些。比如佛教的布施也分三個層次：法布施、財布施、無畏布施。其中沒有錢的人，你叫他一定要布施，勉強他也不可能。

【口譯】 In generosity, there are three stages as well: the generosity of wealth, the generosity of dharma, and the generosity of fearlessness. It really depends on the capacity of each individual. If one has no capacity and you require this person to generate bodhichitta, to give his wealth away, to give teachings on dharma — you cannot do that, because the person has no capacity.

【仁波切】 不應該要求每一個人同時擁有一切。因此，佛陀的教義是隨機應變、隨著眾生的根器而說的。方法非常多，你可以找到最適合自己的一個方法——這就是佛法無量無邊的原因。

【口譯】 So he gave the appropriate teachings to the right person.

二、聞思修：煉出屬於自己的智慧

【口譯】 All those methods can be summarized into three categories: hearing, contemplating, and practicing. Eventually everyone will find one that is suitable, and once they find it, it's very easy to reach a different level.

【仁波切】 要聽聞佛法、廣讀佛經，然後思維佛法，還要真實去修持佛法，去體驗和感悟。觀察和培育——最重要的當然是培育，得到真正的體驗。

【口譯】 At the stage of contemplating, half the wisdom you get is your own; the other half still belongs to others. During the hearing stage, all you hear is the wisdom of others — no matter whether it's the teaching given by gurus or the sutras that you read, those are the wisdom of others.

【仁波切】 你思維的方法是別人教你的，但你自己思維出來的，就是你自己的。真實的修行要體驗出來、悟出來的，才真正屬於你自己。最初透過聞法就可以聽得懂，聽聞佛法會增長聞的智慧；然後透過思維，更進一步、更深入地增長你的智慧。在這最關鍵的地方，你一定要實修實證——你自己真正悟出來的智慧，才是真正屬於你的智慧。

【口譯】 It's just like refining your wisdom from a coarse state to a more refined state. The first stage of hearing is a coarser wisdom that you get from others; when you're contemplating, then you're refining it.

【仁波切】 你正在改善和創造自己的智慧，到最後練習時，你能夠在最高的程度上體驗智慧。好比看東西：放大鏡看得多，再細一點就用顯微鏡，一層一層深入。但首先你自己要有眼睛——沒有眼睛的時候，放大鏡也沒有用，顯微鏡也沒有用。

【口譯】 First, you look at it with your own eyes, so you understand there's a substance there. To further examine that substance, you might need a magnifier — just like the stage of contemplating — and at the end, you use a microscope. That's an example of the three stages, but the first requirement is that you must have eyes.

三、戒定慧：從持戒到禪修

【仁波切】 在清淨的情況下，你可以培養出禪定；禪定深入、穩定的情況下，就會生起次第。培養的方法可以分析為：戒律、禪定、智慧。

【口譯】 Through the practice of precepts, you purify yourself, so that you can lead yourself into a state where it will be easier to get into meditation. As for precepts, the five basic precepts are: no killing, no stealing, no sexual misconduct, no lying, and no drinking.

【仁波切】 佛教的基本戒律是什麼？戒定慧的「戒」，最基本的就是殺、盜、淫、妄、酒。其中的殺生，一開始大部分以不殺人為主。最重要的是不要殺人。同樣的，法律上所不容的，就是搶東西。

【口譯】 Looking around the world, all the laws of civilization were established based on those five basic reasons.

【仁波切】 邪淫的助長要制止。酒的解釋要看自己的發心：有些可以戒，有些不能戒；最主要的是不要喝醉，不要當作一個習慣。

【口譯】 One can try to uphold them according to one's own capacity. Some of them can be strictly upheld, like killing; but some allow some leeway, like drinking.

【仁波切】 就像喝酒，要確保你不會喝醉。現在全球人心不安——這就要學習禪修。

【口譯】 It's very important to have a stable mind. Look around the globe right now: all those conflicts cause an unstable mind. The basic idea of meditation is to have your mind come back to a peaceful and steady state.

【仁波切】 身體放鬆、呼吸自然，回歸到一個平靜的狀態——放鬆你的呼吸，放鬆你的腦袋。佛教裡有非常多的禪定方式。

【口譯】 Buddhism offers a variety of teachings regarding the very fine steps of each practice; they were given to kings and administrators in India, and slowly spread around the world.

【仁波切】 傳給各個國王、所有知識分子，然後慢慢傳到全世界各地。

【口譯】 What I talked about today were the general directions of Buddhist teachings. Because Buddhist teachings are so vast and boundless, it's impossible for me to give an in-depth description today due to time limitation. The second topic we will talk about is the teachings given by Padmasambhava. Who is Padmasambhava?

四、蓮師入藏：降伏障礙，永不低頭

【仁波切】 蓮花生大士在西藏佛教是如同教主一般的存在。

【口譯】 Padmasambhava is widely regarded as the founder of Tibetan Buddhism. In all Tibetan Buddhist lineages, they all regard Padmasambhava as their root guru.

【仁波切】 西藏原本就有基本的佛法在，但真正的佛法開展，是西元八世紀、蓮花生大師的時代開始的。在蓮花生大師的傳記和教導中，遇到任何煩惱、任何障礙，都不能退縮，一定要前進，要把它突破。

【口譯】 Buddhism existed before Padmasambhava's time, but it really flourished after Padmasambhava came, and in his teachings. Not that we should put up with those difficulties and do nothing — we should really be brave and apply the methods taught by our gurus to break through those barriers. When we are dealing with difficult or unfavorable situations, we should look up to Padmasambhava and use his teachings to break through. In his lifetime, as Guru Padmasambhava spread the Buddhist teachings around the region, he encountered numerous obstacles.

【仁波切】 貝瑪桑巴哇就是一個最好的例子：他的教導就是——永遠不能跟煩惱低頭、永遠不能跟障礙低頭，一定要升起這種決心。他的生命故事中有很多教導，教我們不放棄：心裡擔憂，你必須努力去抵抗。他的旅程多處遇到障礙，但他沒有因為遇到障礙而停下來。他被人丟進河裡，有人用武器加害他，有人用毒計想毒死他——他遇到了很多災難，但每一個災難對他都是一種勝利。他被人封鎖、被

水淹、被毒害；很多人遇到相似的困難，但他每次都現出勝利。他嬰孩時被丟在河裡，後來在河中被發現、被救起——有這樣的故事。還有在薩霍國，他在那個國家被火燒（也就是火刑）；蓮花生大師被火燒過四次，有這樣的故事。

【口譯】 There are many stories. One of them: when Padmasambhava was born, he was actually left in a river, but he was rescued and picked up by the king's father. In other instances, he was burned with fire. Every difficulty he encountered only helped him become more powerful and achieve a higher level.

【仁波切】 每次遇到災難他就勝利，事業更廣、名氣更大、成就更高。他之所以來西藏，最主要的原因是：當初吐蕃王朝希望弘揚佛法，邀請了非常多印度出名的大德——那爛陀寺的住持等等這些大師來弘法。弘法的時候，這些上師們遇到非常多的災難。

【口譯】 During the Tsangpo dynasty, a lot of Buddhist masters came from India, from Nalanda, to Tibet to give teachings, but all those masters encountered a lot of difficulties and obstacles.

【仁波切】 在他們的弘法旅程中有很多困難。當地很多人反對佛教傳入西藏，因此剛開始邀請很多大德來，也會遇到一些災難。很多人反對建寺廟，建好的寺廟就被毀掉；還有些地方的人和匪徒等等，製造出各種問題。

【口譯】 At the time, there were a lot of Indian masters doing great work translating the Buddhist texts into Tibetan, trying to bring those texts and teachings back to Tibet.

【仁波切】 他們甚至在各地建立了大寺，但那些寺廟都被人或非人毀了。（寂護大師等）於是希望邀請蓮花生大師來西藏——只有蓮花生大師既可以降伏人，又可以降伏鬼，還可以控制大自然。

【口譯】 Because of those difficulties, the Indian masters at the time gave a suggestion to the King of Tibet, Trisong Detsen, to invite Padmasambhava to Tibet, to subjugate humans and subjugate demons.

【仁波切】 還有魔鬼、鬼魂之類的——因為貝瑪桑巴哇曾經展現出極大的神通力，所以決定邀請蓮花生大士。贊普赤松德贊王派了五個使者，要供養他黃金等等，希望邀請他到西藏。第一次見面的時候，他把他們供養的黃金隨手丟出去。使者心想：我們好不容易帶來的黃金，就這樣被丟掉了，實在可惜。這時候，蓮花生大士從地上隨便撿一些——土也好、泥巴也好、雜草也好——當場變成黃金還給他們。這就是第一批被降服的西藏大臣和使者。

【口譯】 The envoys brought a lot of offerings, one of them gold. When they offered the gold to Padmasambhava, Guru Rinpoche just tossed it away. Those envoys felt a lot of regret because the gold was wasted. So Guru Rinpoche filled their bowl with sand and pebbles gathered from the ground — and as soon as those envoys from Tibet took the bowl, they discovered it was full of gold instead of sand. That gave them a great demonstration of Guru Rinpoche's miraculous power, and they were all subjugated.

【仁波切】 吐蕃王朝的國王，以為蓮師也會向他頂禮。但是蓮花生大士說：我不頂禮一個凡夫，你也承受不起我的頂禮。蓮花生大士說：我向一塊石頭頂禮，你看看。於是他向一塊石頭頂禮——石頭當場破碎；再向國王的衣服示意頂禮——衣服當場著起火來。像這樣示現各種神通，就是為了降服贊普國王的傲慢心。

【口譯】 When Padmasambhava reached Tibet and met the king, the attendants suggested that Guru Rinpoche prostrate to the king. Guru Rinpoche said: I don't prostrate to human beings. I can give you an example. So when he tried prostrating to a rock, the rock just blew up; and when he turned to prostrate toward the king himself —

【仁波切】 國王的衣服就著火了。所有這些奇迹般的力量由咕魯仁波切展現出來，在當時真的把每個人都懾服了。當然，有些人認為這些事蹟是神話故事，但是神話故事中也有真實的存在；這些事蹟，很多信徒是非常相信的。

【口譯】 There are a lot of stories involving the miraculous display of Guru Rinpoche's power. Some people regard them as just legendary stories, but there is a lot of truth in those stories — at least all of Guru Rinpoche's followers and disciples, whoever has faith in him, believe in them. Padmasambhava has made a tremendous contribution to Tibetan Buddhism — in the field of medicine, in architecture and monastery building, and in many other areas.

【仁波切】 蓮花生大師對藏傳佛教的貢獻非常大，不管是建築上、藝術上、意識上，各方面都有他的貢獻。

五、桑耶寺與譯經事業

【仁波切】 西藏的第一座寺廟——桑耶寺，就是蓮花生大師建起來的。很多古老寺廟的歷史中，也記載著蓮花生大師。貝瑪桑巴哇（蓮花生大師的藏文名）設計了西藏的第一座寺廟，也設立了西藏的第一尊佛像。

【口譯】 The first monastery, Samye, was built by Padmasambhava; and a lot of other old monasteries all have records of his involvement.

【仁波切】 在他的時代建立起了桑耶寺，桑耶寺裡培養出非常多的翻譯大師。就像現在藏文大藏經，百分之六七十都是當時翻譯出來的。

【口譯】 Interpreters translated Buddhist scriptures in that place, and a lot of the teachings today — actually maybe 60% of them — originated from that monastery.

六、無所不知的上師

【仁波切】 印度的很多大師來西藏弘法時有語言的障礙——雖然是大菩薩、大學者，但還是不懂語言。蓮花生大師沒有語言的障礙，他自己說過：我聽得懂所有的語言。蓮花生大師從來不說自己不懂什麼人、什麼事——我懂，我是佛，我什麼都知道；他是有什麼能力都運用、什麼都承擔的一位大師。

【口譯】 When the masters from India went to Tibet to give teachings, they had language barriers — but not Padmasambhava. He understands all languages; he can speak all languages.

【仁波切】 他告訴人們：我是佛陀，我沒有任何不知曉的事。他自己也翻譯過經典，有自己的著作和譯本傳世。藏傳佛教各傳承的祖師中，很多人都認為自己蒙受蓮師的加持，或是蓮師法脈的繼承者——每個傳承裡都有這樣的記載。

【口譯】 The influence of Padmasambhava has deeply implanted into Tibetan Buddhism and the Tibetan region as a whole. In pretty much every lineage of Tibetan Buddhism, their gurus have mentioned that they were blessed by Padmasambhava in the past.

【仁波切】 西藏各個地方都有蓮花生大師加持過的聖地、山洞。講起每個聖地的故事，都跟蓮花生大師連在一起。

【口譯】 Throughout Tibet, there are many holy places of Padmasambhava — caves and lakes, everything designated as a holy place because of him. If you link all those places and stories together, you will have a much more complete picture of how Padmasambhava spread his Dharma activities.

【仁波切】 像西藏的雪山、神湖——青海湖等等兩民族共仰的神湖——每個地方的山洞、每個地方的古寺，都會講到這位大師的故事。在藏地，每座大山、每個大湖、每座老寺，都有關於貝瑪桑巴哇的故事；講山神的故事，也跟蓮花生大師的傳記連在一起。西藏有九大神山，也有十二地母——地母就是十二位守護地方的神——每個故事講起來，都是她們皈依蓮花生大士、進入佛門、護持佛法，神的故事和蓮花生大士的故事就這樣連在一起。講每個佛教傳承，很多都是從蓮花生大士

傳下來的，特別是護法傳承，大都建立在蓮花生大士之上。還有很多西藏吐蕃王朝的國王、大臣、貴族，他們後代的族譜——包括祖古的世系——裡面都記載著：祖上第一位，就是從蓮花生大師那裡來的。

【口譯】 In the family trees of those administrators, there are records that so-and-so in their family tree was a disciple of Padmasambhava at a certain time. All those royal families, administrative families, and famous people in Tibetan history have a link to Padmasambhava in the past.

【仁波切】 努家族、娘家族——他們講自己歷史的時候都說：哦，這是蓮花生大士某位弟子的後代傳下來的。基本上源頭都是蓮花生大士。

【口譯】 In their family books, there are records of their ancestors somehow having connections to Padmasambhava. All these big, prominent families in Tibet indeed have such links.

【仁波切】 同樣地，西藏每個佛教傳承裡的很多活佛、大德，都很珍貴地把他們與蓮師的連結列舉出來；講故事的時候，也會講到蓮花生大師的授記中記載了什麼——因為有授記在，傳承就備受尊重。

【口譯】 It is recorded that they were linked and connected to Padmasambhava. If they have verifiable stories linking to Padmasambhava, their lineage will be highly respected.

七、五大傳承，皆承蓮師法脈

【仁波切】 現在我們藏傳佛教是五個大的傳承。寧瑪派的一百零八位伏藏大師，每一位在蓮花生大師的授記中都有自己的記載——過去貝瑪桑巴哇所授記的預言裡，就這樣一位一位記載著。噶舉派從岡波巴大師開始，到竹巴噶舉的竹清仁波切、直貢噶舉的直貢法王等等——這些噶舉派祖師們的傳記中都有記載：蓮花生大師授記過他，他的事業、他的使命，很多處都有記載，他們的名字也在貝瑪桑巴哇

的預言中。薩迦派的大師們，也都是蓮花生大士授記過的。篤布巴大師自述是蓮花生大師的化現，也有這樣的授記；多羅那塔大師也被記載為蓮花生大師的化現——兩位都有記載。其他很多覺囊派的大師，也有蓮花生大師授記過的記載。在這些記載裡，貝瑪桑巴哇和很多其他偉大的大成就者，也被說成是貝瑪桑巴哇本人的化現。黃教格魯派裡面，首先是宗喀巴大師，他的傳記中記載他是蓮花生大士授記過的；同樣，達賴喇嘛第五世、班禪大師、根敦仁波切 等等很多格魯派大師的傳記中，也記載他們是蓮花生大士授記過、預言過的。

【口譯】 The founder, Tsongkhapa — in his life story he also mentioned that his name was written in one of Padmasambhava's prophecies.

【仁波切】 他們的名字也會出現在貝瑪桑巴哇的授記裡。所以我剛剛講的：蓮花生大師和藏傳佛教整個傳承是連成一體的，藏傳佛教離不開蓮花生大師——他和佛教有著深刻的連結，是沒有分別的。貝瑪桑巴哇是一位偉大的上師，他對全世界和藏地有著許多恩德。講到預言——很多預言大家都不敢說，但是蓮花生大師的預言以非常特殊的方式存在。預言中記載：將來會出現沒有頭、沒有尾的人——蓮花生大士的大傳裡就有這樣的記載。一位大師的授記中說：未來的人類不會有頭。蓮花生大師的授記總集裡記載：將來每個人的手上，都有一個小小的數據庫；將來每個人要去什麼地方，都需要一個證件——貝瑪桑巴哇的授記說，未來所有旅行者都需要證件。山上的雪會融化，會出現洪水。還有一個：將來的人，就好像沒有四肢，就像一個大大的方塊——就像我們藏地的茶磚一樣，這樣的人也會出現。

【口譯】 Another prophecy that Guru Rinpoche gave is that in the future, humans will not have heads, will not have tails, will not have limbs — they will exist just like a brick of Tibetan tea. A lot of these prophecies were recorded in a published book, which was published three hundred years ago. So that's the brief introduction. Folks on Zoom, you can type in your questions — any questions about Padmasambhava today? We have some time for questions now.

I think I'll just stay here and repeat the questions, because if I bring the mic over there, there will be a very big echo. And if you're on Zoom, you can tell us.

八、現場問答

【主持人】 各位觀眾有問題嗎？線上的話，可以直接把問題發到聊天群裡。

問一・普巴金剛的傳承

【主持人】 (問)我先再說一遍，這樣 Zoom 上的人可以聽見，然後再翻譯一遍。剛剛他問的是：想請仁波切講一下，蓮師是怎麼得到普巴金剛的加持的？他的傳記中記載，他去了屍陀林，有一位空行母把他化成了「吽」字，然後在四個部位給了他四個灌頂；當他從密處再次出現的時候，他獲得了不死的灌頂，得到四個部位的力量；當他離開那個秘密的地方，他就得到了無畏的力量。

【口譯】 So this story you mentioned — it actually comes from the very extensive biography.

【仁波切】 你說的這個故事，在《蓮師廣傳》中有記載。《廣傳》是伏藏法，共一百零八品，這個故事就記載在裡面。你問普巴金剛的法門是怎麼得到的——普巴金剛的法門，蓮花生大師從好幾位上師、空行母處得到過；最主要是在印度的寒林屍陀林取出伏藏，之後空行母把法交付給他。但是普巴金剛有十萬續，不是只有一部，各傳承祖師的來源也有一點不同。所以說到普巴金剛（Vajrakilaya），其實有十萬續部，並不是一個單一的法門，而是有很多不同的法門；說到傳承祖師，在某些法門中也都有點不一樣。

【口譯】 He received the teachings of Vajrakilaya from many different dakinis. The principal one was from a particular charnel ground in India, and it was actually a terma that he revealed, and he received it from a dakini.

【仁波切】（蓮師本尊中，）一個是真實意黑魯嘎的法門，一個是普巴金剛（Vajrakilaya）——這兩個是他最主要修的兩個法門。黑魯嘎是成就很迅速、容易成就的法門，但是障礙比較多；普巴金剛就是消除障礙最厲害的法門。修黑魯嘎，你可以很容易、很快達到成就，但也會遇到很多困難；而普巴金剛，就是最好的解決困難的方法。所以我們剛才提到 Vajrakilaya——Vajrakilaya 是金剛薩埵的忿怒相。

【口譯】 As masters have generally mentioned: when we talk about Yidam deities in wrathful form — in their most extreme wrathful form for dispelling obstacles — the Yidam deity is Vajrakilaya. Very good, do you have any questions?

問二・智慧與慈悲，一體兩面

【主持人】（問）第一個問題是：仁波切在最開始的時候提到，智慧和慈悲是一體兩面的，想請仁波切再講解一下。比如水：水的濕性就是它的本性，流動就是它的作用；如果是火，凡是火都有溫度。類似這樣——空性是本質，而慈悲是它的顯現、它的能量。

【口譯】 Two sides of the same coin. Could Rinpoche explain this a little bit?

【仁波切】 顯現的能力——就這樣，可以這樣解釋。

【口譯】 Take water and flow: the nature is water, and its ability is that it can flow. Similarly, the nature is emptiness, and when it appears, its manifestation is compassion. The second question —

問三・方便善巧從何而來

【主持人】（問）第二個問題是：前面討論智慧的時候說到，利益有時有先後、大小——這講的是方便嗎？是不是有了智慧才能有方便？要怎麼學習這些方

便？剛才仁波切提到，在（觀察）上我們必須考慮：有些利益在眼前，有些在之後，我們必須考慮長遠的利益。這方面我們應該學習方便——這個方便是從智慧而來的嗎？我們如何學習方便？

【仁波切】 這是一種智慧的抉擇。菩薩戒裡有九種觀察的原則，也有願菩提心的九種觀察。比如說：做一件事情，對自己有一點點傷害、對別人有很大的利益，那就應該做；如果對自己有很大的傷害——

【口譯】 You have to make observations. For example, if something harms you a little bit but benefits others very much, then you should do it. But if it harms you a lot and only benefits others a little, you should not do it.

【仁波切】 對自己的身體和生命有很大的傷害、對別人只有一點點利益，那就不能做。還有一種：眼前對他有一點點傷害，但是最後對他有很大的幫助——即使別人怪你、說你傷害他，這種還是可以做的。這就是觀察。比如——

【口譯】 For example, about worldly things: if something gives you a little bit of immediate happiness but a lot of harm in the end — just like poison — then you should not do it. On the other hand, if something hurts a little bit now but will be of great benefit in the long term, you should do it, even if others blame you. This is one way you make these observations. Take a doctor with a patient: in front of him, you can see a lot of damage and fear in the patient's body —

【仁波切】 （眼前雖有）傷害和恐懼，但是可以去掉他的病——就像外科手術，短期內有些痛苦和恐懼，長遠卻能根除疾病，讓他獲得治療、更健康。類似這種的，就可以做。

【口譯】 For some sicknesses, there might be a little bit of harm in the short term, and the patient might experience fear, but in the long run the illness is eradicated and you get long-term health benefits. These are the types of things that we should do. Very good. Do you have any other questions?

問四・在家人如何選擇法門

【提問】 So the next question is about the actual practice of lay people. Rinpoche, you've mentioned that there are a lot of different methods suitable for different individuals. But as an individual, which method should I choose? Our lives are very short, and there are just so many different methods.

【仁波切】（要看）眾生的根器：願意發菩提心的人，可以修持大乘的教法；不畏懼空性的人，可以觀修空性、打坐——都可以，這是看眾生的根器而定的。以時間來講：如果你是很年輕的人，那要多多聞、多多思，以聞思為主；年紀大的、身體不好的、或有不方便的，以實修為主。最好親近一位善知識，學一個竅訣，然後試一試，看看對自己有沒有幫助。如果有幫助，再有經驗的老師帶領你修持，是更好的。至於本尊的選擇、法門的選擇，這需要進一步觀察。所以談到個人，我們必須了解個人的各種能力。

【口譯】 It depends on the capacities of individuals. For example, if someone has interest in generating bodhichitta, they should learn about Mahayana teachings; if someone is interested in emptiness, then they should observe emptiness. Also, it depends on time: if you are very young, you should spend more of your time on hearing and thinking; but if you're old, or your health is poor, or it is inconvenient for you, then you should focus more on practice. It is very important to find a good teacher, learn some pith instructions from this teacher, and then practice them. It really helps to receive teachings from an experienced teacher. And for choosing the right practice, you have to make these observations.

問五・初學者如何轉五毒為五智

【提問】 In Buddhism, we need to transform the five poisons into the five wisdoms. For example, we give rise to desire, we give rise to anger, we give rise to arrogance. Now, in the instant that these five poisons arise, our impulse might come before our awareness. So for beginners on the path, what should we do to have this

awareness, so that we're not repressing — so that we do not fall into the extreme of repressing our emotions?

【仁波切】 就是要長期培養定力、長期觀察、事先準備。事情還沒有發生之前，你要好好準備，常常訓練自己。這樣，當境界來的時候，你認出煩惱、控制自己情緒的機會就比較大。控制情緒的方式有很多種：佛門裡首先，思維煩惱的各種過患；或者思維煩惱的無常性、觀察煩惱的本質是空性；也可以思維沒有煩惱的功德等等——有各種方式。這就是事先思維、事先練習。常常這樣練習，遇到境界、遇到事情的時候：第一，發現、認識到自己已經起了煩惱；第二，轉化煩惱——煩惱生起的時候怎麼轉化？就是抓到方法。抓到方法以後，你維持著打坐、繼續延續你的正見，你就可以轉化，轉為道用。

【口譯】 This is a very good question. Often, just knowing something is useless — when we encounter adverse circumstances, we still lose control. Meditation is something that you have to practice long-term. You have to make observations in advance; you have to prepare in advance, so that when you actually encounter these adverse situations, you have more opportunity to control your emotions. There are many ways to think about these things: for example, we can think about the fruits of our afflictions; we can think about the impermanence of these afflictions; we can think about the nature of these afflictions, which is empty by nature. It is very important for us to practice beforehand, so that when we encounter adverse circumstances: for one, we can be aware that we are giving rise to afflictions; and secondly, we can use these methods to transform them. When we are aware of them, we should go and meditate, maintain our awareness and our right view — and in this way, you can definitely transform your afflictions.

【仁波切】 每個法都要從不瞭解到了解，從瞭解到熟悉，熟悉到訓練得非常穩定。在這種狀態下，才可以說煩惱可以轉為道用；否則只懂道理，遇到煩惱時用處不大。

【口譯】 Every one of them, you should go from not knowing about them to knowing about them; from just knowing about them to being familiar with them; and from that to having

stability in your practice. And in that state, you are able to transform your afflictions onto the path. If you just know the principles, then it's not very useful. So, the great Tertön Karma Lingpa, as well as the great Tertön Apa, both talk about the immense benefits of the seven Vajra lines, as well as the heart mantra of Padmasambhava. Karma Lingpa said: the heart mantra of Padmasambhava is not just of Padmasambhava alone — it is actually the life essence of all 84,000 teachings; the heart mantra contains the heart mantra of the Buddhas.

【仁波切】 熟悉密法的人，這比較容易解釋；不熟悉密法的人，將來有可能聽不懂。但是我們用簡單的幾個詞彙來說：第一，蓮花生大師所發的願，就是上師、本尊、空行三根本的發願力。他的咒語——唵阿吽三個字——所有密續裡都提到這三個字的功德：唵阿吽三個字，有無數無數的殊勝功德，十方諸佛自己也特別提到這個咒語的功德。因此這個咒語裡面涵蓋了這一切，一個一個都可以解釋。這就是咒語的力量。

【口譯】 For this question, if you are familiar with Vajrayana, it's very easy to explain and understand; but if you're not familiar with Vajrayana Buddhism, it might be difficult. So in simplest terms: the aspirations of Guru Rinpoche contain the aspirations of the three roots — the Guru, the Yidam, and the Dakini. In his heart mantra, Om Ah Hum Vajra Guru Padma Siddhi Hum, the Om Ah Hum contains it — numerous tantras talk about the merits of these three syllables. Om Ah Hum contains the merits of the body, speech and mind of countless buddhas, and even Guru Rinpoche says that himself. That's why his mantra contains all these merits. So when we talk about the power of mantras: if you have confidence and faith, then these things are useful; if you don't have faith, then these things are not so useful.

問六・面對預言中的災難

【提問】 The prophecies of Padmasambhava mention a lot of natural disasters and disasters caused by human beings. So for us, what can we do?

【仁波切】 （這些修法能）讓我們保護自己、家人和全世界。我看到很多我們關注的人傳來的訊息，很多人提到蓮師說的預言。但是，蓮花生大師說過：預言

本身不是不能改變，只是大概率會發生的事情，不一定會發生。因此我們不要生起恐懼。大家要有對三寶的信心、對眾生的慈悲心——第一，個人的修行方面要先具足信心，要下功夫減掉內在的恐懼和疑慮，這個比較重要。蓮花生大師也提到：白天的時候，你們要祈請觀音菩薩；晚上的時候，你們祈請我蓮花生大師，我會給你們祝福、給你們加持。因此，我們就這樣安心地去修持比較好。不然的話，大家認為「一定會發生、一定會發生」，很多人心裡這樣想，這事情就會發生——因為萬法唯心所造。萬法惟心，所以我們要希望它不會發生，朝「不要發生」的方向祈願比較好。不然，別人一直想著將來會發生很多不好的事情，別人的惡果還沒到，自己的惡果會先到——因為內心的恐懼而招感出來。因此我們不要想太多這個事情。我覺得，不管是自己還是家人，我們要發廣大的菩提心，每天念蓮花生大師、祈請觀音菩薩，還有我們有一個共修的法會。

【口譯】 Actually, I've not paid a lot of attention to these parts of the prophecies of Padmasambhava, but I've read a lot about them. Padmasambhava said that these are not things that cannot be changed — these are things that will happen with high probability, but not things that will definitely happen. So we should not be alarmed by these prophecies. We should have faith in the Triple Gem, we should have compassion towards sentient beings, and we should also try to have faith on a personal level. In this way we can eradicate our inner fear and doubt. This is a very important teaching by Padmasambhava. He said: in the day, we should pray to Avalokiteshvara; and at night, you should pray to me, Padmasambhava, and I definitely will give you my blessings. Hence, you should try to practice with a tranquil mind. Why? Because if everyone believes that something will definitely happen — and a lot of people believe that — then that thing will happen, because everything depends on the mind. So we should hope that these disasters do not happen; we should pray that good things happen. In this way we can try to dispel our inner fears. Don't think about these disasters; instead, try to generate bodhichitta, try to pray to Padmasambhava, try to pray to Avalokiteshvara, and try to live every day hoping that good things will happen. This is my suggestion.

問七・「逆來順受」與「任運成就」如何平衡

【仁波切】 這個非常簡單的方法裡面，有正確的答案。因果，講的是世俗諦的層次——它不是勝義諦的法界，不是佛的境界，也不是法界的層次。凡是因果，都是因緣而產生的；凡是因緣聚合而產生的，它本身就是毀滅性的——這些緣起之法會滅掉，緣生緣滅。一個善緣，可以滅掉很多惡緣。因果的層次，就是我們所謂有為法的層次、因緣法的層次——不是佛的層次，也不是法界的層次。

【口譯】 When we talk about common facts, we talk about causes and conditions, and a lot of causes and conditions usually come together for things to happen. And that, by nature, will be destroyed one day. When things come together, they appear; if these conditions and causes get apart, these things disappear. So by nature, these things come and go. For example, a good cause can destroy a lot of bad karma. To summarize: when we talk about karma, about common facts, we're talking about the relative truth — not the absolute truth, which is the level of the Buddha and the Dharmadhatu.

【仁波切】 任運成就，在我們世間修行人的層次是極少的。任運成就有時候是美好的希望，因此我們在世俗諦上會用「任運成就」這個詞。但是真正的任運成就，只有佛性的層次才有，在世間極少。我們一般世俗法的任何成就，沒有一個是無因無緣而成就的；凡是有因緣而成就的，就不是任運。任運成就也可以說是：佛性有光明、佛性有慈悲，佛性就有功德利益——這是佛性本身俱生本具的功德，不是我們現在增上的層次。增上的層次，就是修行人透過思修、透過五蘊、透過六根而創造出來的。

【口譯】 The question is: how to balance embracing adversity and attaining spontaneous accomplishment? The answer is: when we talk about embracing adversity, it's in worldly terms — worldly practitioners. Of course, we hope that we can accomplish things spontaneously, and we use this term also in worldly things. But in actuality, this is about Buddha nature; it does not exist in worldly things. In worldly affairs, everything comes together due to causes and conditions;

they do not happen spontaneously. In other words, spontaneous accomplishment is talking about the inherent clarity of Buddha nature — it's about the inherent compassion, the inherent merits and benefits, the things that are inherent — not the good effects that you get through practice, through thinking, through the five aggregates, through the six sense sources.

問八・苯教與佛教之別

【提問】 The third question is: for many people, when they talk about Tibetan Buddhism, they cannot differentiate between Bon and Buddhism. In particular nowadays, many people cannot tell the difference between Bon —

【仁波切】 阿彌陀佛。

【口譯】 — between Bon and Nyingma Buddhism. So could Rinpoche correct this incorrect view?

【仁波切】 今天中文大藏經裡有的、藏文裡有的，很多都是相同的，對嗎？包括《金剛經》、《大般若經》、《寶髻經》等等——除了《寶髻經》裡的小部分不一樣以外，都是相同的，中文也有、藏文也有。它會不會因此變成苯教呢？我也不知道。如果這樣就變成苯教的話，那中文裡面的大藏經全部都可以變成苯教了。現在的我們所看到的苯教和佛教，差異很少——那是互相影響而產生的。但是藏傳佛教就是釋迦牟尼佛所傳下來的，本身不是苯教。你們研究一下歷史看看：這個世界上，有沒有出現過一個那麼強大的苯教的歷史？苯教的歷史，其他的文獻裡面有沒有記載？沒有。就像我們中國的歷史上，有沒有記載一個強大的象雄國？有沒有記載這麼廣大的一個苯教？如果苯教的經典以前全部都在的話，為什麼唐朝還要派人到印度去取經呢？從西藏拿過來不是很簡單、很方便嗎？西藏也不用培養那麼多譯師、那麼多翻譯大師，也不用經過那麼多千辛萬苦去翻譯經典。所以我不是說苯教不存在，也不是說苯教沒有這些東西。現在佛教和苯教的差異很少很少——這是來源上的差別；其他很多方面是相同的，相同的地方太多，也分不清楚。還有，你

們研究一下周圍所有國家的歷史：象雄國是怎麼產生的？雖然當初有一部分記載，但它的區域不像現在大家說的那樣——大家說的從新疆到青海、甘肅到雲南這一帶全部都是象雄國，這樣的歷史，中國的歷史上是沒有的。它就是一個小地方；中文的歷史上，也沒有記載它有很強大的文化或宗教，其他國家的歷史上也看不到。但是後來，意大利的一些學者、美國的幾個學者，用藏文的文獻寫出了一些東西——它們根據的歷史，全部是十二世紀、十三世紀苯教人自己寫的歷史，依據這個去寫的最多。所以，大家都要多多研究。我們不能否認有這樣的一個存在，但是我們目前沒有看到有這樣一個強大的文化大國——目前沒有看到。

【口譯】 I hope everyone will do their best to study this. If we think about the sutras in Buddhism — they exist in Chinese, they also exist in Tibetan — these scriptures have a lot of commonalities, for example the Vajracchedika and the Prajnaparamita Sutras; there are very few differences between the Chinese and Tibetan versions. Whereas for Bon, we don't have these in Chinese. Of course nowadays, Bon itself has very few differences from Buddhism; but Buddhism originates from Buddha Shakyamuni. And if we look at history: other traditions don't document the history of Bon, whereas Buddhism was documented in a lot of other traditions. In Chinese history, there's no record of a very powerful Zhangzhung kingdom that all these extensive Bon scriptures mention. If the Bon religion had been there so long ago, why did people have to go through so much difficulty in the Tang dynasty to get all these scriptures from India? And for Tibet: if Bon was really so widespread and great, why did they need thousands of translators, going through all the difficulties of translating? It would have been far more convenient just to rely on the Bon scriptures which existed in Tibet. So I'm not saying that Bon does not exist. Currently there are very few differences between Buddhism and Bon — that is because of mutual influence throughout the ages. The differences are in terms of origination; in other aspects, there are few differences. So Rinpoche — what is this view of non-existence, and how do we avoid it?

【仁波切】 敏感的原因是什麼呢？因為宗教的團結——大家都不能互相批評。這個問題其實很容易說，但是很多藏傳佛教的大師們也不說。之前有一位上師說過一次，後來大家批評得非常嚴重，他也不敢再說了。這是非常敏感的一個話

題。為了宗教的圓融，大家都不太提苯教和佛教太大的差別。在台灣、香港這一帶，就講得比較多一點。除了這個以外——

【口譯】 We can continue with the previous question about Bon. Currently, because of the harmony between different religions, we cannot talk about it too much — otherwise people will criticize you. This question is very simple to explain, but a lot of great Tibetan masters don't dare to say things about it. A great master once talked about this, and people criticized him a lot, so he doesn't talk about it anymore. The differences between Bon and Buddhism are discussed more in the regions of Taiwan and Hong Kong; otherwise, we don't talk about this difference so much, because of the harmony among different religions.

【仁波切】 用大藏經去研究，不一定行——大藏經裡神話故事特別多。但是你可以用中文史料研究，可以用周圍其他國家的史料。第一個要知道的是：象雄國是什麼時候出現的國家？它是不是很大的國家？第二個：象雄是不是文化大國？是不是宗教大國？它的宗教有沒有影響到其他國家？從這上面你們就可以研究。你們也可以研究：（苯教說）有非常多像釋迦牟尼這樣的大師存在——世界的歷史上，有沒有這樣的存在？如果是一個閉關實修的人，一輩子在山洞裡面，那可能沒有歷史記載，只有這個區域知道，這是合理的。但如果是那麼大的一個國家，在世界上怎麼會消失呢？國家消失了、人也消失了，它的教法還存在——它是以什麼為載體而存在的？而且其他地方都沒見過，只有西藏地方發現。這也是我們研究的一個方向，大家可以多多研究。

【口譯】 If you want to study this borderland region, you can start with geography. You can study it in Chinese or other languages — not just Tibetan, because there are too many myths in the Tibetan sources. You can study it from the neighboring regions. One question is: the kingdom of Zhangzhung — when did this kingdom exist? How big was it? Was it a very powerful country in terms of culture and religion? Did it actually impact its neighboring countries? This is one question you could study. Another thing: it is claimed that in the Zhangzhung kingdom there were a lot of great masters like Shakyamuni — but we can't find

them in world history. Of course, if you just practice alone in a cave, it's very normal for your story not to be recorded in history. But for such a big kingdom — how did it disappear from the world? How come the kingdom and the people disappeared, but the teachings still remain? This is one direction you could study.

問九・唱誦慢念，還是累積數量

【提問】 So Rinpoche — about the heart mantra: when I sing the melody, I feel that it really gets into my heart, but it's very slow, so I only accumulate very few numbers. But when I sing, I feel a lot of blessing. Should I continue this slow singing, or should I focus more on accumulating the numbers?

【仁波切】 身心一致、一體的狀態——那我覺得（唱誦）比較好。這是我的建議，而且這不只是我的建議：過去寧瑪派六大寺廟裡面的多傑札傳承，在他們前行法的修法中也特別提到：在身心專注的狀態當中，要透過聲音、透過感應力，跟本尊、咒語和自心融合在一起。同樣的，文殊閻摩敵的一些法門裡面，也特別提到這種透過咒語讓人進入禪定的方法。這裡面也是你剛剛說的：一邊唱誦、內心進入那個狀態——這種（方式）比較受主張。當然，不是所有咒語都可以唱的，有些咒語是要秘密持誦的。

【口譯】 Quantity is very important, but quality is also very important. A lot of the merits of mantras arise from quantity; but if you are chanting with a lot of confidence, and you enter into this single-pointed state, then I think singing is better. This is my personal advice — and it is not just my advice: in the past, among the six main lineages of Nyingma, in one of them, for their preliminary practices, both body and mind concentrate on the sounds, and through the sounds they're able to merge with the Yidam deities and the mantras. For example, in Yamantaka practice, there's also this way of meditation through mantra. And this is what you just mentioned: you sing, your heart enters into this state — this is what people propose. Of course, not all mantras can be sung — some mantras are very secretive and you have to chant them silently in your own mind — but it is okay to sing Guru Rinpoche's mantra. Thank you.

結語

【仁波切】 祝大家平安健康、快樂！（主持人：請大家起立，恭送仁波切。）

編按：本場演講原訂主題為「逆來順受」，因時間關係未及開講，現場以蓮師智慧介紹及九題問答進行；特此說明。

【版權與授權聲明】

本影片／文字為尊貴的 噶陀仁珍千寶仁波切應 Buddhist Community at Stanford (BCAS) 邀請之公開演講，經 BCAS 授權發布，謹此致謝。本次活動由 BCAS 主辦，與史丹福大學校方無涉，史丹福大學並未贊助或背書本活動及本網站。本內容僅供佛法弘揚之用，不用於任何營利、商業或募款用途。

This recording features a public teaching by H.E. Kathog Rigzin Chenpo Rinpoche, hosted by the Buddhist Community at Stanford (BCAS), and is published with BCAS's kind permission. The event was organized by BCAS, a student organization, and was not sponsored or endorsed by Stanford University. This content is shared solely for the purpose of Dharma propagation and may not be used for any commercial or fund-raising purposes.