

**ACI Course I: The Principal Teachings of Buddhism 佛教教義摘要**  
**Tibetan Notes 藏文重點**

Class One: An Introduction to *The Three Principal Paths* 《三主要道》介紹

Title: ལམ་གཙོ་རྣམ་གསུམ།

書名

<b>LAM – TSO</b>	<b>NAM - SUM</b>
(path) (principal)	(type) (three)
道 主要	種 三

“*The Three Principal Paths*” 《三主要道》

Author: རྗེ་ཙོང་ཁ་པ།

作者

<b>JE</b>	<b>TSONG - KA - PA</b>
(Lord) (district in Eastern	(one from)
王 Tibet) 藏東	從

Je Tsongkapa 宗喀巴大師

Je Tsongkapa's monk's name:  
宗喀巴大師的法名為洛桑·札巴

ལྷོ་བཟང་གྲགས་པ།

<b>LOB – SANG</b>	<b>DRAK - PA</b>
(mind) (pure)	(famous)
心識 純正	知名的

Pure-Minded One of Wide Renown 聲名遠播的純正心識

The text was written for:  
本書是為此人而寫

ངག་དབང་གྲགས་པ།

<b>NGA – WANG</b>	<b>DRAK - PA</b>
(speech) (Lord) 語詞/王	(famous) 知名的
(Lord of Speech;	
i.e. Manjushri) 語詞之王；例如文殊菩薩又名妙音（語自在稱）	

Ngawang Drakpa 阿旺·札巴

Ngawang Drakpa was also known as *Tsako Wonpo*:  
阿旺·札巴 又名 擦廓·旺波

ཚཁོ་དབོན་པོ།

**TSA – KO      WON - PO**

(line of Kings   (monk – in eastern Tibetan colloquial)  
in eastern Tibet)

Friar from Tsako district 擦廓地方來的修行人

Ngawang Drakpa was said to have been born into the line of the kings of Tsako from eastern Tibet.

阿旺·札巴據說是西藏東部傑摩隴地方擦廓王的後裔

Je Tsongkapa's other three *lam rim* texts:  
宗喀巴大師所著的其它三部 “道次第” “著作

ལམ་རིམ་ཆེན་མོ།

**LAM RIM**

(path) (step/stage)  
道      次第

**CHEN - MO**

(great) (feminine suffix)  
廣      陰性的字尾

“The Great Exposition of the Steps on the Path to Enlightenment”  
《菩提道次第廣論》

His middling length *lam rim* text: about 200 pages long:  
兩百頁的《菩提道次第略論》

ལམ་རིམ་འབྲིང་།

**LAM RIM**

(steps of the path)  
道次第

**DRING**

(medium)  
中

Also known as:

ལམ་རིམ་བསྟུས་དོན།

**LAM RIM**

(steps of the path)  
道次第

**DU - DON**

(summary)  
摘要

His small length *lam rim* text: about 10 pages:  
十頁的《道次第攝義四十五頌》

ལམ་རིམ་ཚུང་བ།

**LAM RIM**  
(steps of the path)  
道次第

**CHUNG - WA**  
(small)  
短

We are studying this commentary which explains the meaning of the root text (*The Three Principal Paths*): 我們學習的是解釋《三主要道》意義的註釋

Title: ལམ་བཟང་སྒྲོ་འབྱེད།

書名

**LAM SANG GO(N) JE**  
(path) (noble) (door) (unlocks)  
道 神聖 門 開

“The Key that Unlocks the Door to the Noble Path”

《開妙道門》

Author: ག་བོང་ཁ་རིན་པོ་ཆེ།

作者

**PA – BONG – KA RIN – PO – CHE**  
(large boulder) 磐石頂 (Precious) 珍貴的  
(famous rock formation

& palace of Songtsen Gampo) 著名的岩石構造 & 松贊乾布王的宮殿

His tantric name was:  
他的命名是：德欽寧波（大樂藏）

བདེ་ཆེན་སྙིང་པོ།

**DE – CHEN NYING - PO**  
(bliss) (great) (essence)  
幸福 大 精華

Essence of Great Bliss  
極樂的實質

Pabongka Rinpoche’s main disciple was Kyabje Trijang Rinpoche - who was one of the tutors of His Holiness the 14<sup>th</sup> Dalai Lama. Trijang Rinpoche was the root Lama of:

帕繃喀仁波切的主要弟子是嘉傑·赤江仁波切，他也是14世達賴喇嘛的導師之一。赤江仁波切是肯仁波切，格西洛桑·達欽的根本上師

མཁན་རིན་པོ་ཆེ་དགེ་བཤེས་སྒོ་བཟང་མཐར་ཕྱིན།

**KHEN RIN – PO – CHE GE – SHE LOB – SANG TAR – CHIN**

(abbot) 住持 (precious) 尊貴的 格西 (literally:(mind) (pure) 心/純淨  
(gone to the end) 去結束  
virtuous friend) 良好的朋友

Khen Rinpoche Geshe Lobsang Tarchin 肯仁波切，格西洛桑·達欽

Note: “Khen Rinpoche” is a title bestowed upon someone who has been the abbot of a major monastery. 肯仁波切是一種頭銜，只賦予曾任重要寺廟住持的人。

Khen Rinpoche was the root Lama of:  
肯仁波切是 格西洛桑·瓊增（麥可·羅區）的根本上師

དགེ་བཤེས་སྒོ་བཟང་ཆོས་འཛིན།

<b>GE – SHE</b>	<b>LOB – SANG</b>	<b>CHU(N) – DZIN</b>
(Geshe)	(mind) (pure)	(Dharma) (holder)
格西	心 純淨	法 持有者

Geshe Lobsang Chundzin, Michael Roach  
格西洛桑·瓊增，（麥可·羅區）

## Overview of the Three Paths 三主要道

(i) དེས་འགྱུར།

**NGEN – JUNG**  
(definitely) (come out)

renunciation 出離心

(ii) བྱང་སེམས། 菩提心

**JANG – SEM**  
(enlightenment) (mind)  
開悟 心

(*bodhi*) - (*chitta*) (Sanskrit)  
梵文

*Jangsem* is an abbreviation of: *Jangsem* 是 *JANG – CHUB KYI SEM* 的縮寫

བྱང་ཆུབ་ཀྱི་སེམས།

<b>JANG – CHUB</b>	<b>KYI</b>	<b>SEM</b>
(enlightenment)	(of)	(mind)
開悟	之	心

A common alternative, Tibetan idiom is: 常見的藏文替換字

སེམས་བསྐྱེད།

<b>SEM</b>	-	<b>KYE</b>
(mind)		(arouse, produce)
心		產生
aspiration (for enlightenment)		
啓蒙 (為了開悟)		

It is an abbreviation of: 是 *JANG – CHUB TU SEM – KYE PA* 的縮寫

བྱང་ཆུབ་ཏུ་སེམས་བསྐྱེད་པ།

<b>JANG – CHUB</b>	<b>TU</b>	<b>SEM – KYE PA</b>
(enlightenment)	(towards)	(to form the resolve/aspiration)
開悟	朝	形成決心 / 啓蒙
to have the aspiration to achieve enlightenment		
對開悟形成決心		

(iii) ཡང་དག་པའི་ལྟ་བ།

<b>YANGDAK – PAY</b>	<b>TA- WA</b>
(correct / accurate )	(worldview)
正確的	世界觀
spiritually correct worldview. 空證見	

This refers to having the correct view of where things come from; why things happen; and the true nature of things. 這裡是指對事物從何而來有正確的觀點；事情為什麼會發生；以及事物真正的本質。

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Class Two: The Lama and the Word; 上師與他們的言詞  
Why Learn the Three Principal Paths?; 為何要學《三主要道》  
An Offering of Praise 用以讚頌

བསོད་ནམས།

su – nam

merit 福報

དགེ་བ།

ge - wa

virtue 功德

མུ་བཞི་མུ་གསུམ།

mu	shi	mu	sum
(possibility)	(four)	(possibility)	(three)
可能性	四	可能性	三

“mu shi mu sum”

Tibetan:

ཕྱག་རྒྱ་ཆེན་པོ།

藏文

chak - gya	chen - po
(seal)	(great)
封印	偉大的
the Great Seal	
大手印	

(i)

ཐབས།

tab

method 方便（方法）

(ii)

ཤེས་རབ།

she - rab

wisdom      智慧

## The Bodies of a Buddha      佛的身體

The Bodies (or parts) of a Buddha can be divided into two, three or four depending on the method of classification. 佛的身體根據不同的分類法可以被區分為：二身、三身或四身。

### Two Part Division      二分法

(i) Sanskrit:      **dharma - kaya**  
梵文

Tibetan:      ཆོས་སྐུ།

藏文

**chu            - ku**

Dharma body      法身

(ii) Sanskrit:      **rupa – kaya**  
梵文

Tibetan:      གཟུགས་སྐུ།

藏文

**suk        -    ku**

form body      色身

### Four Part Division      四分法

Dharma Body refers to both: 法身指下列兩者

- (i) The quality of the Buddha's mind (i.e. omniscience and ability to see conventional reality and ultimate reality simultaneously)  
佛心的素質（例如：一切遍智和同時目睹事物的世俗諦與聖義諦）

Sanskrit:      **jñanadharmakaya**  
梵文

Tibetan: ཡེ་ཤེས་ཚུ་སྐུ།

藏文

yeshe chu ku

Omniscience Body (or Wisdom Body)  
一切遍智身（或稱 智法身）

(ii) The emptiness of the Buddha's mind. 佛心的空性

Sanskrit: svabhavakaya

梵文

Tibetan: རོ་བོ་ཉིད་སྐུ།

藏文

nyo-wo-nyi ku

Essence Body 理法身

Form Body refers to both: 色身指下列兩者

(iii) The enjoyment body of a Buddha/ the Paradise Body 佛的樂意身/報身

Sanskrit: sambhogakaya

梵文

Tibetan: རོངས་སྐུ།

藏文

long ku

Paradise Body 報身

(iv) The emanation bodies of a Buddha - sent out by a Buddha to help others.  
佛的化身 – 由佛送出為了幫助眾生

Sanskrit: nirmanakaya

梵文

Tibetan: སྐུ་ལ་སྐུ།

藏文

trulku

Emanation Body 應身



## The Causes of the Holy Bodies of a Buddha 成就佛殊勝二身的因緣

### (i) ཡེ་ཤེས་ཀྱི་ཚོགས།

yeshe	kyi	tsok
(wisdom)	(of)	(collection)
智慧		集結

the collection of wisdom. 智慧的集結

### (ii) བསོད་ནམས་ཀྱི་ཚོགས།

sunam	kyi	tsok
(merit)	(of)	(collection)
福報		集結

the collection of merit. 福報的集結

## The Two Obstacles to Reaching Buddhahood 成佛的兩大障礙

### (i) ཤེས་སྒྲིབ།

she	-	drip
(knowledge)		(obstacle)
知識		障礙

knowledge obstacle. 所知障

This prevents omniscience and full enlightenment. It is what is being blocked (i.e. omniscience). 所知障阻礙一切遍智與完全開悟。這就是被封鎖的（例如：一切遍智）。

### (ii) ཉན་སྒྲིབ།

nyon	-	drip
(bad thought)		(obstacle)
壞想法		障礙

bad thought obstacle. 煩惱障

Sanskrit: klesha  
梵文：

This prevents the cessation of all mental afflictions and the attainment of nirvana (lower enlightenment). You must perceive emptiness directly to remove these two obstacles. 煩惱障阻礙了所有惱障的止息和涅槃（較低層次的開悟）。你必須現證空性才能排除這兩種障礙。

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Class Three: Who is a Qualified Teacher? 第三課：誰是俱格上師？

The Ten Qualities of a Lama – From Lord Maitreya's Jewel of the Sutras  
上師該有的特質\_\_出自彌勒菩薩的《大乘莊嚴經論》

From His *Sutra Alamkara* 出自《大乘莊嚴經論》

མདོ་ལྷན་རྒྱུ།

(Jewel of the Sutras) (經中之寶)：

བཤེས་གཉེན་དུལ་བ་ཞི་བ་ཉར་ཞི་བ། 調伏 靜 近靜

she – nyen

(spiritual teacher)

心靈 導師

dul - wa

(subdued,  
tamed)

調伏

shi - wa

(peaceful)

平和

nyer shi – wa

(very peaceful)

非常平和

“The spiritual teacher [should be] tamed, peaceful [and] very peaceful.”

心靈導師應該要調伏、平和並且非常平。

དུལ་བ། 調伏

dul - wa

(subdued) 調伏

morality 道德

ཞི་བ། 靜

shi - wa

(peaceful) 平和

concentration 專注力

ཉར་ཞི་བ། 近靜

nyer shi – wa

(very) (peaceful)

非常 平和

wisdom 智慧

## The Fourth, Fifth and Sixth Qualities 第四、五和六項特質

ཡོན་ཏན་ལྷན་པ་བརྩོན་བཅས་ལུང་གིས་ལྷུག་ 德增 具勤 教富饒

<b>yun - ten</b> (good qualities)	<b>hlak - pa</b> (surpassing)	<b>tsun - je</b> (effort)	<b>lung gi</b> (the tangible form of the Scriptures)	<b>chuk</b> (rich)
好的品質	超越	努力	(有形的 從經書上來的)	財富

ཡོན་ཏན་ལྷན་པ། 德增

<b>yun - ten</b> (good qualities) 好的品質	<b>hlak - pa</b> (surpassing; beyond) 超越
--	--

spiritual qualities exceeding those of the student.  
他們的內在精神修為的素質優於他們的學生。

བརྩོན་བཅས། 具勤

<b>tsun</b> (energy) 能量	<b>- che</b> (possesses) 擁有
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joyful effort (喜悅) 精進

ལུང་གི་ལྷུག་ 教富饒

<b>lung gi</b> (tangible form of the Scriptures) (有形的 從經書上來的)	<b>chuk</b> (rich) 財富
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rich in scriptural knowledge  
俱備豐富的經典學識

## The Seventh and Eighth Qualities 第七和八項特質

དེ་ཉིད་རབ་ཏུ་ཉིགས་པ་སྣ་མཁས་ལྷན། 善達實性 具巧說

<b>de - nyi</b> (thusness, the very that)	<b>rap - tu</b> (really)	<b>tok - pa</b> (realized) master)	<b>ma - ke</b> (wise, skilled	<b>den</b> (has the quality)
此，非常（空性）	真	明白的大師	聰明，技巧的	有此特質

## The Seventh Quality - Higher Wisdom 第七項特質 - 較高的智慧

དེ་ཉིད་རབ་ཏུ་ཉིགས་པ། 善達實性

<b>de - nyi</b> (thusness)	<b>rab - tu</b> (thoroughly)	<b>tok - pa</b> (realized)
此	透徹地	明白

thoroughly realized suchness.  
對空性有深刻的認識

## The Eighth Quality - Being a Master Instructor 第八項特質 - 大師級的輔導員

སྣ་མཁས་ལྷན། 具巧說

**ma - ke**      **den**

master instructor. 大師級的輔導員

## The Ninth and Tenth Qualities 第九和十項特質

བརྩེ་བའི་བདག་ཉིད་སློབ་སྤངས། 悲體 離厭

<b>tse - way</b> (love)	<b>dak - nyi</b> (embodiment)	<b>kyo - wa</b> (disgust, tired of)	<b>pang</b> (eliminated)
愛	體現	厭惡，厭倦了	淘汰

The Ninth - Love

第九項特質 - 愛

བཙེ་བའི་བདག་ཉིད།    悲體

tse - way

(love)

愛

dak - nyi

(embodiment of)

體現

the embodiment of love

愛的顯現

The Tenth Quality - Beyond Discouragement

第十項特質 - 不氣餒

སྒྲིབ་སྤངས།    離厭

kyo - wa

(disgust, tired of)

厭惡，厭倦了

pang

(eliminated)

淘汰

beyond becoming discouraged

不會氣餒

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Class Four: Authentic Dharma and Authentic Students 正宗的佛法和合格的學生

First Quality of Authentic Dharma 正宗的佛法的第一項特質

སྟོན་པ་སངས་རྒྱལ་གྱིས་གསུངས་པ།

tun - pa          sang -gye      kyi      sung - pa  
(the Teacher; (the Buddha) (by) (spoken)  
normally Shakyamuni Buddha)

老師 ；          佛陀          由          講授  
一般指釋迦牟尼佛

Spoken by the Teacher, the Buddha. 佛陀所傳授的

Second Quality of Authentic Dharma 正宗的佛法的第二項特質

པཎ্ডིཏས་སྟོན་བསལ་བ།

<b>pandite</b> ( <i>Pandit</i> , wise man, master) 班智達, 智者, 大學者	<b>kyun</b> (defects, corruptions) 缺損, 腐敗	<b>sel-wa</b> (cleansed) 清理過的
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cleansed of defects by Sages. 錯誤已被聖賢校正過

The Third Quality of Authentic Dharma 正宗的佛法的第三項特質

གྲུབ་པའི་དབང་ཕྱག་རྣམས་གྱིས་ཐོས་བསམ་སྒྲོམ་གསུམ་མཛད་དེ་རྟོགས་པ་བྱགས་རྒྱུད་ལ་འབྱུངས།

drup - pay                      wang chuk nam                      gyi                      tu                      sam                      gom                      sum  
(realized practitioner)    (masters; Lords)                      (by)                      (three of hearing, contemplating and meditating)

領悟的 修行者                      大師 ； 主                      被                      聽聞， 思慮， 冥想                      三  
tok - pa                      tuk - gyu                      la                      drung  
(realization)                      (transmission) (to)                      (gives rise)  
領悟                      傳輸                      至                      引起

It (the Teachings) should have given rise to the transmission of true realizations to the hearts of master practitioners once they heard, considered and meditated upon it.  
它應該已經幫助過所有大修行人的內心得到真正的領悟，一旦他們學習、理解和冥想過後。

## The Three Qualities of a Good Student                      好學生的三項特質

From Aryadeva's *Four Hundred Verses on Emptiness*:  
出自提婆論師的《四百論》

གཟུར་གནས་སྒྲོ་ལྗན་དོན་གཉེར་བ་ཉེན་པོ་སྣོད།

Sur - ne	lon - den	dun nyer - wa	nyen - po	nu
(corner)(stay)	(intelligent)	(aspires to the high	(to hear-the Dharma)	(proper vessel)
(i.e. impartial)		spiritual goals & has the		
		forbearance to reach them.)		
角落 停留	才智	受高度心靈層面的目標所啟發	聽聞佛法	適當的 根器
公正		& 有完成目標的氣量		

One who is worthy to hear the Teachings is one who is **open-minded** (i.e. does not have preconceptions about the Buddhist class), who is **intelligent** enough to understand what is being said and to let intellect rule one's behaviour, and who has the **aspiration** for high spiritual goals and the commitment to keep going in the face of difficulty.  
有資格受教的學生是那些心胸開闊的人（對佛學課程沒有先入為主的觀念），他們有足夠的聰明才智，能了解老師所講授的，並且讓理智引領自己行為舉動，還有那些有著高度心靈層面的願景，並且願意付出努力來實現目的人。

## Class Five: Samsara and Renunciation 輪迴與出離心

### Definition of Samsara 輪迴的定義

ཟག་བཅས་ཉེར་ལེན་གྱི་ཕུང་པོའི་རྒྱ་ཡང་ནས་ཡང་དུ་ལེན་པ་ནི་འཁོར་བ་ཡིན།

sak - che  
(impure/  
stained)

nyer - len gyi  
(involuntarily taken on)

pung - poy gyun  
(heaps) (stream)

(不純淨/ 染污的) (不由自主地 獲取) (蘊) (續流)

yang - ne  
(over and over  
again)

yang - du  
(take)

len - pa  
(that's what)

ni

kor - wa  
(samsara)

yin  
(is)

一遍又一遍

取

就是那

輪迴

是

Samsara is the constant stream of having to take on again and again impure heaps.

“輪迴”是一種被迫，一次又一次，不斷地獲取不淨蘊身的續流。

What Keeps Us in Samsara? 是什麼讓我們持續陷在輪迴裡？

ལས་ཉོན་གྱིས་བཅིངས།

leh  
(karma)

nyun  
(mental  
affliction)

gyi  
(by)

ching  
(chained)

業

煩惱

由

拴鏈

Karma and mental affliction (caused by ignorance) chains one to samsara.

業與煩惱（由無明造成的）將一個人拴鏈在輪迴裡。



## Two Meditations to Overcome Desire for the Good Things of this Life 兩種冥想法，用來克服對此生美好事物的貪執

From the *Lam Rim* (Steps on the Path to Buddhahood): 出自道次第

(i) དལ་འབྱོར་རྟེན་གཤམ་།

del - njor                      nye - ka  
(leisure and fortune) (to find)(difficulty)

閒暇時間 與 財富      找到      困難

Meditation on the difficulty of finding this life of leisure and fortune.  
觀想暇滿人生難得。

འཆི་བ་མི་རྟག་པ།

chi - wa              mi - tak - pa  
(death)              (impermanence)

死亡                      無常

Meditation on death and impermanence.  
觀想死亡與人事無常。

## The Eight Worldly Dharmas 世間八法

འཇིག་རྟེན་ཆོས་བརྒྱ་དུ།

jik - ten              chur              gye  
(world)              (dharma)              (eight)

世界                      法                      八

The eight worldly dharmas 世間八法

As presented by Arya Nagarjuna, to renounce samsara is to abandon these eight worldly dharmas/thoughts: 根據龍樹菩薩的說法，要從輪回中出離，就必須捨棄這世間八法：

(i) རྟོག་བཀུར་བྱུང་ན་དགའ།

nye - kur jung na ga

Being happy when we acquire something that we want.  
得到我們想要的東西就開心

(ii) མ་བྱུང་ན་མི་དགའ།

ma - jung na mi - ga

And unhappy when we don't.  
得不到就不開心

(iii) བདེ་བ་བྱིང་ན་དགའ།

de - wa jung na ga

Being happy when we feel good.  
感覺良好就開心

(iv) མ་བྱུང་ན་མི་དགའ།

ma - jung na mi - ga

And unhappy when we don't.  
感覺不好就不開心

(v) སྒྲོན་བྲགས་བྱུང་ན་དགའ།

nyen - drak jung na ga

Being happy when we become well-known.  
聲名遠播就開心

(vi) མ་རྩུང་ན་མི་དགའ།

ma - jung na mi - ga

And unhappy when we don't.  
默默無名就不開心

(vii) བསྟོད་ར་རྩུང་ན་དགའ།

tu - ra jung na ga

Being happy when someone speaks well of us.  
得到讚美就開心

(viii) མ་རྩུང་ན་མི་དགའ།

ma - jung na mi - ga

And unhappy when we don't.  
遭受批評就不開心

## Class Six: The Principles of Karma & the Sufferings of Cyclic Existence

### 第六課：業力與痛苦的輪迴

#### The First Principle of Karma: Karma is Definite

業力的第一個法則：業力是確定的

ལས་ཉེས་པ།

leh	nye - pa
(karma)	(is definite)
業力	是確定的

Karma is definite.

業力是確定的

#### The Second Principle of Karma: Karma Grows

業力的第二個法則：業力會增長

ལས་འཕེལ་ཆེ་བ།

leh	pel	che - wa
(karma)	(increase)	(bigger and bigger)
業力	增長	越來越大

Karma grows.

業力會增長

#### The Third Principle of Karma: Karma not Committed Cannot bear a Result

業力的第三個法則：沒有造業就絕無辦法得到應報

ལས་མ་བྱས་པ་དང་མི་འཕྲད་པ།

leh	ma - che - pa	dang	mi - tre - pa
(karma)	(not) (did )	(and)	(not) (made contact)
業力	無 做	就	沒 造 接觸

If you did not do the karma then you cannot meet the result.

如果你沒有造業就無法得到應報

**The Fourth Principle of Karma: Karma Performed Does not just Disappear**  
業力的第四個法則：一旦造了業，應報就無法被消除。

ལས་བྱས་པ་ཆུད་མི་བླ་བ།

leh	je - pa	chu	mi - sa - wa
(karma)	(done)	(will not just disappear)	
業力	做了	就 沒 直接 消失	

Karma which has been done will not just disappear.  
一旦造了業，應報不會憑空消失。

**Meditation to Overcome Desire for Future Lives within Samsara**  
冥想法：用來克服在輪迴中對來世的貪執

This meditation is on the six problems of human life.  
此冥想法是專注在人生的六種問題

(i) རིས་པ་མེད་པ་ཉེས་པ།

nge - pa	me - pay	nye - pa
(certainty)	(there is no)	(problem)
肯定（常）	沒有	問題

The problem that there is no certainty in life.  
這問題是人世無常

We have deep karmic pockets and any terrible thing can happen to you if a bad karma suddenly ripens. 我們有很深的業力口袋，可怕的事情會發生在你身上，如果不好的業力種子突然發芽的話。

(ii) རོམས་པ་མེད་ཉེས་པ།

ngon - pa	me - pay	nye - pa
(satisfaction)	(there is no)	(problem)
滿意	沒有	問題

The problem that there is no satisfaction.  
這問題是永遠沒有滿足的時候

We tend to always want more - e.g. more wealth, a higher position at work, etc.  
我們永遠想要更多，例如更多的財富，工作上更高的職位等等。

(iii) ལུས་ཡང་ནས་ཡང་དུ་འདོར་བའི་ནེས་པ།

lu	yang - ne	yang - du	dor - way	nye - pa	
(body)	( over	and	over	(to discard, shed)	(problem)
身體	一遍	又	一遍	丟棄，蛻換	問題

The problem of discarding your body (i.e. die) over and over again.  
這問題是必須一遍又一遍地拋棄你的身體（例如死亡）

The pile of dead bodies we have gone through throughout our countless lives would reach the sun. We have had to lose every body we have ever had.  
如果將我們自無始以來無法數計的死屍疊起來，那高度是可以碰觸到太陽的。我們必須失去任何我們曾得到的身體。

(iv) ཡང་ནས་ཡང་དུ་ཉིང་མཚམས་ས་སྟུར་བ་ནེས་པ།

yang - ne	yang - du	nying - tsam	jor - way	nye - pa	
( over and over again	)	(the border between	(to close/join)	(problem)	
一遍	又	一遍	生死的界限	關閉/加入	問題

The problem of having to be reborn over and over again  
這問題是必須一遍又一遍地重新過活

(v) ཡང་ནས་ཡང་དུ་མཐོ་དམན་དུ་འགྱུར་བ་ནེས་པ།

yang - ne	yang - du	to -	men - du	gyur - way	nye - pa	
( over and over again	)	(high)	(low)	(to)	(to become)	(problem)
一遍	又	一遍	高	低	去 成就	問題

The problem of going from high to low over and over again.  
這問題是必須一遍又一遍地經歷人生的高低起伏

(vi) གྲོགས་མེད་པ་ནེས་པ།

drok	me - pay	nye - pa
(companion/	(there is no)	(problem)
friend)		
陪伴/朋友	沒有	問題

The problem of there being no companion in life and death.  
這問題是關乎生與死，沒有人可以與我們作伴。

You are born alone and you die alone. No one can go with you when you die.  
你是獨自出生並且獨自死亡。當你死時，沒有人可以陪伴。

## Class Seven: Bodhicitta and its Benefits 第七課：菩提心與其益處

### Bodhicitta 菩提心

Sanskrit: **bodhi - chitta**  
梵文

Tibetan: གུང་སེམས།

藏文  
jang - sem

or གུང་ཁུབ་ཀྱི་སེམས།

jang - chub kyi sem  
(clean away) (understand) (of) (mind)  
淨除 了解 心  
( Enlightenment )  
開悟

or སེམས་བསྐྱེད།

sem - kye  
(mind) (that arises)  
心 那 升起

So the definition of bodhicitta is the wish (or aspiration) to achieve full and perfect enlightenment for the sake of all living beings.

所以菩提心的定義就是：希望或發願為一切眾生達到完全開悟的境界。

### Bodhisattva 菩薩

Sanskrit: **bodhi - sattva**  
梵文

Tibetan: གུང་ཁུབ་སེམས་དཔལ།

藏文

jang - chub sem - pa  
(bodhi) (warrior)  
菩提 勇士  
Bodhisattva Warrior. ('Warrior Saint')  
菩薩 勇士 (聖鬥士)

A Bodhisattva is one who has bodhicitta. 菩薩就是擁有菩提心的個體。

## Benefits of Having Bodhicitta 發菩提心的利益

1:

<b>ge - wa</b>	<b>nam - kyen</b>	<b>gyi</b>	<b>gyu</b>
(good deed/ virtue)	(omniscience)	(of)	(cause)
善業	功德	一切遍智	的 因

Every good deed that you do is a cause for achieving omniscience.

你所有的善業會成為一切遍智的因。

2:

<b>hla - mi</b>	<b>chak - jar</b>	<b>ur</b>	<b>- pa</b>
(gods/ (humans)	(hand)	(to be)	(worthy)
天人/凡人	掌	成為	值得
(pleasure beings)	(to be bowed down to)		

You become one who is worthy of being bowed down to by pleasure beings and humans.

你成為值得天人與凡人膜拜的人。

3:

<b>nyen -</b>	<b>rang</b>	<b>sil - gyi</b>	<b>nun - pa</b>
(listener)	(solitary realizer)	(	outshine )
聲聞	獨覺		優於

You outshine even the Listeners and Solitary Realizers upon becoming a bodhisattva because they can't become a Buddha and you can.

成為一個菩薩，你令其他小乘的修行者（也就是所謂的“聲聞”和“獨覺”）相形失色，因為他們無法成佛，而你可以。

4:

<b>ge - wa</b>	<b>chung - se</b>	<b>tek - chen</b>	<b>gyi</b>	<b>chur</b>
(virtue)	(tiniest)	(Mahayana)	(of)	(dharma)
功德	最微小	大乘	的	法

The smallest good deed (of a Bodhisattva) is Mahayana dharma.

一個菩薩所做的善業即使再微小，也成為大乘的修行。

5:

<b>ge - wa</b>	<b>chung - se</b>	<b>gyu</b>	<b>gyi</b>	<b>sang - gye</b>
(virtue)	( tiniest )	(cause)	(of)	(Buddhahood)
功德	最微小	因	的	佛果位

Even the smallest good deed (of a Bodhisattva) is a cause of Buddhahood.

一個菩薩所做的善業即使再微小，仍是成佛的因。



6:

<b>ge - wa</b>	<b>chung - se</b>	<b>gyel - se</b>	<b>kyi</b>	<b>chu - pa</b>
(virtue)	( tiniest )	(Bodhisattva)	(of)	(the activity)
功德	最微小	菩薩	的	舉動

Even the smallest good deed is the activity of a Bodhisattva, or Mahayana dharma.  
Even giving a crumb of bread to a bird is a world-shaking activity.

即使善業再微小仍是一個菩薩的行為，或是大乘的修行。就算是餵一隻小鳥一小口食物，也成為撼動世界的舉動。

7:

<b>sang - gye</b>	<b>nam</b>	<b>kyi</b>	<b>se</b>	<b>su</b>	<b>gong</b>
(Buddha)	(plural)	(by)	(son or daughter)	(as their)	(consider)
佛	複數	被	子女	他們的	當成

The Buddhas consider a Bodhisattva as a son or daughter.  
所有的佛將會把你當做自己的子女看待。

8:

<b>jang chub sem - pa</b>	<b>nam</b>	<b>kyi</b>	<b>pun</b>	<b>du</b>	<b>gong</b>	
( Bodhisattvas )		(all)	(by)	(brother or sister)	(as)	(consider)
菩薩們		全部	被	兄弟姊妹	成為	認為

All the Bodhisattvas consider you as their brother or sister.  
其他的菩薩們將你視為自己的手足。

9:

<b>tek - chen</b>	<b>la</b>	<b>shuk</b>
(Mahayana)	(into)	(enter)
大乘	進	入

You enter into the Great Vehicle - the path of carrying the great load.  
你進入了“大乘”——承擔更大責任的道途。

10:

<b>tse - chik</b>	<b>la</b>	<b>sang - gya</b>	
(life)	(one)	(in)	(become enlightened)
生	一	在	達到開悟成佛

You can become fully enlightened in one lifetime.  
你有即身成佛的可能。

## Class Eight: How to Develop Bodhicitta 第八課：如何升起菩提心

### Two Methods for Achieving Bodhicitta in Your Heart

#### 兩種升起菩提心的方法

བདག་གཞན་མཉམ་ཞེ།

dak - shen

(self)

自己

(others)

他人

nyam - je

(equal) (exchange)

平等

交換

Exchanging self and others.

自他交換

རྒྱ་ལྔ་མཉམ་དག་བདུན།

gyun - dre

(cause)

因

men -

(result)(personal)

果

個人

nyak

(instruction)

指導

dun

(seven)

七

### Seven Part Cause and Effect Instruction to train oneself in bodhicitta.

#### 七種因果次第修持菩提心的指導。

Each step leads to the next step, culminating in achieving bodhicitta.

每個次第引導到下一個次第，終至到達升起菩提心。

### The Preliminary Step to the Seven Steps 七種因果次第之前的必修

བྟང་ལྟོ་མས།

tang - nyom

Equanimity 平等捨

### The First Step 第一次第

མཇུག་ཤེས། (知母)

<b>mar</b>	-	<b>she</b>
(as your mother)		(recognize)
如同你的母親		體認

Recognize that every being has been your mother.  
體認一切眾生都曾是你的母親。

## The Second Step 第二次第

བྱིན་བྱུང། (念恩)

<b>drin</b>	-	<b>dren</b>
(kindness)		(remember)
仁慈		記得

You remember the kindness of your mother.  
記得你母親對你的慈愛。

## The Third Step 第三次第

བྱིན་གཞོ། (報恩)

<b>drin</b>	-	<b>so</b>
(kindness)		(repay)
仁慈		回報

You resolve to repay the kindness of your mother.  
你下決心要回報母親對你的慈愛。

## The Fourth Step 第四次第

ཡིད་འོང་བྱམས་པ།

<b>yi - ong</b>	<b>jam - pa</b>	(慈心)
(lovely, pretty)	(love)	
喜愛的，美好	愛	

Special love.  
特殊的愛。

## The Fifth Step 第五次第

སྙིང་ཇེ་ཆེན་པོ། (悲心)

nying - je      chen - po  
(heart) (Lord) (      great      )  
(compassion)  
心      王  
    慈悲              大

(Sanskrit: *karuna*)  
梵文

Great compassion  
大慈悲

## The Sixth Step 第六次第

ལྷན་བསམ་ནམ་དག། (增上意樂心)

hlak - sam              nam - dak  
(extraordinary              (totally)(pure)  
state of mind)  
非凡的心理狀態      完全      純淨

Totally pure extraordinary state of mind  
完全純淨，非凡的心理狀態。

## The Seventh Step 第七次第

བྱང་ཆུབ་ཀྱི་སེམས། (發菩提心)

jang - chub      kyi      sem

Bodhicitta  
菩提心

As a result of step six (seeking to assume personal responsibility) you realize that you must become enlightened in order to most fully help all living beings.  
是第六次第的結果（尋求承擔個人責任）你了解你必須完全開悟，才能真正的幫助一切眾生。

## Class Nine: The Correct View of Emptiness 第九課：空證見

### The Two Truths 二諦

བདེན་པ་གཉིས།

den - pa	nyi
(truths)	(two)
真實	二

The Two Truths. 二諦

### The First Truth: Deceptive Truth 世俗諦

ཀུན་རྫོབ་བདེན་པ།

kun -	dzob	den - ba
(completely)	(fake)	(truth or reality)
全然	虛假	真實 或 現實

Deceptive truth  
世俗諦（虛幻的現實）

### The Second Truth: Ultimate Reality 勝義諦

དོན་དམ་བདེན་པ།

dun - dam	den - ba
(ultimate)	(truth)
究竟的	真實

Ultimate truth (or ultimate reality).  
勝義諦（或 究竟現實）

སྤང་པ་ཉིད།

tong - pa	nyi
-----------	-----

emptiness  
空性

Ultimate truth refers to the emptiness of all things. It is the reality where a thing appears in a way that matches the way it really is.

勝義諦指的是一切事物的空性。它是事物顯現的表象跟其本質吻合的現實。

## Dependent Origination 緣起見

རྟེན་འབྲེལ།

ten - drel

(dependent origination)

根據，依附 起源

That which occurs through dependence and relation.

事物透過依存和關係而發生。

Dependent origination is a way of explaining the positive nature of all things around you. It is the same thing as deceptive truth.

緣起見是一種解釋你周遭實像事物的方法，跟世俗諦是一樣的意思。

## The Self in Buddhism 佛學所謂的我

ངཅ།

dak

Self 我

All Buddhist schools deny the existence of a self-existent self but do not deny that the self as in the person exists.

所有的佛學部派否定常一自主的我的存在，但不否定這個我（人）的存在。

## The Self that is Denied 被否定的我

ངཅ་ཀ་ཇ།

gak - ja

Object of negation

否定的對象

The self that Buddhism denies is called the *gak-ja*.

被佛學否定的這個我稱作 Gak-Ja。

## Class Ten: Karma and Emptiness 第十課：業力與空性

### 10.1 From Je Tsongkapa's Root Text 摘自宗喀巴大師的原文

སྒྲུང་བ་རྟེན་འབྲེལ་བ་སྒྲུབ་མེད་པ་དང་།

སྒྲོང་པ་ཁས་ལེན་བྲལ་བའི་གོ་བ་གཉིས།

ཇི་སྟིད་སོ་སོར་སྒྲུང་བ་དེ་སྟིད་དུ།

ད་དུང་ཐུབ་པའི་དགོངས་པ་རྟོགས་པ་མེད།

(11)

You've yet to realize the thought of the Able  
As long as two ideas seem to you disparate:  
The appearance of things—infallible interdependence;  
And emptiness—beyond taking any position.

「現相緣起不虛妄，離執空性二了解，  
何時見為相違者，尚未通達佛密意。」

ནམ་ཞིག་ངེས་འཛིན་མེད་པར་ཅིག་ཅར་དུ།

རྟེན་འབྲེལ་མི་བསྒྲུབ་མཐོང་བ་ཙམ་ཉིད་ནས།

ངེས་ཤེས་ཡུལ་གྱི་འཛིན་སྒྲུངས་ཀུན་ཇིག་ན།

དེ་ཆོ་ལྟ་བའི་དཔྱད་པ་རྟོགས་པ་འགས།

(12)

At some point they no longer alternate, come together;  
Just seeing that interdependence never fails  
Brings realization that destroys how you hold to objects,  
And then your analysis with view is complete.

「不復輪替而同時，甫見不欺緣起已，  
普滅實執所執境，彼時見觀察圓滿。」

## 10.2 Is Emptiness Deceptive Reality? 空性是世俗諦嗎？

Is the emptiness of an object deceptive reality?

空性算是涵蓋在世俗諦的事物之一嗎？

Every object is deceptive reality and has ultimate reality as one of its characteristics.

任何事物都是世俗諦的事物但同時本質上也有勝義諦的一面。

Is this ultimate reality also deceptive?

難道勝義諦也是一種虛像？

The emptiness of every object, including emptiness, is dependent. Therefore emptiness is not itself self-existent.

所有事物的空性（包括空性本身的空性）都是由因而生的。

因此，空性本身也不是常一自主的。

When you logically establish the emptiness of an object you are conceiving of its emptiness by way of the mental construct “emptiness”. You perceive a mental image of emptiness - not emptiness itself.

當你在邏輯上建立起，你之所以想到某個事物的空性，是因為你在意識上唯名安立了“空性”（心理上定義這個是此事物的空性）的這個觀念。你所直觀的是自己意念上所定義的空性概念\_\_而不是空性本身。

## 10.3 First Line of the Text 原文的第一行

སྐྱང་བ་རྟེན་འབྱེལ་བ་སྟུ་བ་མེད་པ་དང་། 現相緣起不虛妄

nang - wa	ten - drel	lu - wa	me - pa	dang
(appearances; deceptive reality)	(dependent origination)	(tricky, fails to hold true)	(does not)	(and)
表象；世俗諦	緣起	狡猾，不真實	不	而且

The first line means that the appearances around us that are dependently originations never fail. It also means that karma never fails - to yield a similar result.

第一行是說，我們週遭事物的表像有其緣起是絕對沒錯的，同時也代表因果定律是不敗的\_\_會產生相似的結果。

What you see around you has never failed to come other than from your past karma.

Or, put another way, the law of appearances and karma explain why objects appear in a particular way.

在你周遭的絕對不會，不是由你過去所造的業而來的。換句話說因果定律和表象的法則解釋了，為何事物對你呈現了此種現象。



## 10.4 Second Line of Text 原文的第二行

སྟོང་པ་ཁས་ལེན་བྱལ་བའི་གོ་བ་གཉིས། 離執空性二了解

tong - pa	ke - len	drel - way	go - wa	nyi
(emptiness)	( beyond any position )	(understandings)	(two)	
空性	在任何層級之上	了解	二	

This line refers to the two understandings of emptiness: one cannot assert the dependent origination of any object and yet deny that objects do not exist at all. 此行是指對空性的兩種理解：一個人不能在宣稱任何事物的緣起見的同時，否定那個事物是完全不存在的。

## 10.5 Third Line of Text 原文的第三行

ཇི་སྟིན་སོ་སོར་སྐྱང་བ་དེ་སྟིན་དུ། 何時見為相違者

ji - si	so - sor	nang - wa	de - si - du
(as long as)	(unconnected)	(appears)	(for that long)
只要	斷除連結	顯現	這麼久

... as long as these two understandings (emptiness and dependent origination) appear unconnected ...

只要這兩種理解（空性和緣起見）呈現出不相關連的樣子...

## 10.6 Fourth Line of Text 原文的第四行

ད་དུང་ཐུབ་པའི་དགོངས་པ་རྟོགས་པ་མེད། 尚未通達佛密意

da - dung	tup - pay	gong - pa	tok - pa	me
( still )	(the Buddhas)	(real idea)	(realize)	(not)
仍然	佛	真正的意思	了解	不

... you still do not understand the true intention or ultimate thought or ideas of the Buddhas.

...那你仍然不明瞭佛真正的旨意。

i.e. if you do not hold that karma/ dependent origination and emptiness operate together then you haven't realized the meaning of the Buddha's teachings.

註：如果你沒有將因果緣起的道理跟空性一起運用，那你並不是真正瞭解佛的教法。

## 10.7 Fifth and Sixth Lines of Text 原文的第五跟六行

ནམ་ཞིག་རེས་འཇོག་མེད་པར་ཅིག་ཅར་དུ།      不復輪替而同時

ཏྲེན་འབྲེལ་མི་བསྐྱར་མཐོང་བ་ཙམ་ཉིད་ནས།      甫見不欺緣起已

<b>nam - shik</b>	<b>ren - jok</b>	<b>me - par</b>	<b>chik - char - du</b>
(at some point)	(unrelated)	( not )	(at once)
在某個時間點	不相關的	不	同時

<b>ten - drel</b>	<b>mi - lup</b>	<b>tong - wa</b>	<b>tsam - nyi - ne</b>
(inter-dependence)	(never fails)	(emptiness)	( just by )
相互依持	從不失敗	空性	只是根據

At some point you understand that karmic projections and emptiness are not unrelated and in fact they work together. That is, interdependence and emptiness work together and are not contradictory.

在某個時候，你會瞭解業力的投射和空性並非不相關，事實上他們是一起運作的。因此，緣起見和空性同時作用並不衝突。

## 10.8 Seventh Line of Text 原文的第七行

ངས་ཤེས་ཡུལ་གྱི་འཛིན་སྣང་སྐྱེས་ཀྱི་ཇིག་ན།      普滅實執所執境

<b>nge - she</b>	<b>yul - gyi</b>	<b>dzin - tang</b>	<b>kun - jik - na</b>
(certainty)	(object)	(the way it holds)	(it dissolves)
確切	物件	所持的方式	消融

This understanding completely overcomes your tendency to hold to objects as truly existent.

這種全然地瞭解，克服了你對事物真實存在的執著。

## 10.9 Eighth Line of the Text 原文的第八行

དེ་ཙུ་བའི་དཔྱད་པ་རྫོགས་པ་འགོས།      彼時見觀察圓滿

<b>de - tse</b>	<b>ta - way</b>	<b>che - pa</b>	<b>dzok - pa</b>	<b>ge</b>
(at that time)	(correct world-view)	(examination)	(totally complete)	(stain)
在某個時間點	正確的世界觀	檢驗	圓滿	染污

At that time your examination of correct view is totally complete.  
在某個時候，你會完成對正確世界觀的檢驗。

## 10.9 Concluding Comments 結論

Every anxiety, irritation or fear, however mild, is negative karma. It is an ignorant reaction to your experience. Regret, however, is a virtue.  
任何的焦慮，煩惱和恐懼，不論多輕微，都是負面的業力。對你的經驗而言，這就是無明的反應。不過，感覺後悔跟遺憾則是一種功德。

Having an interest in this life in the dharma is the result of past deeds. The fact that you have wisdom is due to past karma. How you strengthen the wisdom is by education, contemplation and meditation.  
在此生對佛法有興趣是過去造業的結果。事實就是，你的智慧也是因為過去造業的緣故。至於你該如何增長智慧則要透過，受教育，反覆思量和冥想。

In the moment you do not have control over what you experience. Will power is useless. If you are forced to see an angry boss then you cannot change the perception in that moment by sheer willpower to a perception of a divine being. You cannot simply wish an unpleasant experience away.  
在當下你無法控制自身所感受的經驗，願力是沒用的。如過你被迫感受到一個盛怒中的上司，是不可能單靠願力就將這個老闆轉化成天使，你不可能單靠希望就讓一個不悅意的經驗消失。

Wisdom is the knowledge of emptiness and karma. It is the understanding, the realization that one must act with great compassion and morality in order to create bliss.  
智慧就是關於空性和業力的知識。這是一種明白跟瞭解：一個人的行為必須在強烈的慈悲心懾持下並且符合道德標準，才能得到底佑。

## Class Eleven: Course Review 第十一課：復習

### 11.1 Quotation from Arya Nagarjuna 摘自龍樹菩薩

གང་ལ་སྟོང་པ་ཉིད་རུང་བ།

དེ་ལ་ཐམས་ཅད་རུང་བར་འགྱུར།

gang - la      tong - pa - nyi  
(for whatever) (emptiness)

任何              空性

rung - wa      de - la      tam - che  
(appropriate, (for that thing) (everything)  
right)

恰當，對的 （對那件事物而言）（任何事物）

rung - war      gyur  
(appropriate) (is)

恰當              是

Everything is right for any thing for which the state of emptiness is right.  
任何事物對任何事物都存在著可能性，因此空性是存在的。

### 11.2 The Debate between Functionalists and the Prasangika School 說實派與釋論派（中觀應成派）之間的辯論

The Functionalists (things come from causes) argue that if things are empty then they could not exist or do anything.

說實派(事物是由因而生)說，如果事物是空的，那他們就不存在或不能運作。

Arya Nagarjuna counters that if something is empty then it can have any other quality and therefore it can work. It is because something is empty (of self-existence) that it can function. If it were not empty then it could not work or do anything or serve any function.

龍樹菩薩駁斥如果某事物是空，那這個事物就不能有任何特質，因此就不能運作的這種說法。正是因為事物是空（所空的對象是自性），所以事物才能運作。如果事物沒有其空性，那它就不能運作或行使任何功能。

Functionalists argue that if everything is empty then your words, your teachings, your writings are all empty and so they cannot teach anything. How can you teach emptiness by the use of words if the words are empty?

說實派說，如果是物是空的，那你的文字、教法和著作都是空的，所以你無法教授任何事。你怎麼能教空性，如果你使用的文字是空的。

Arya Nagarjuna replies that it is because words are empty that they can communicate ideas. It is because the words themselves lack any self-nature that you can understand something in them that is coming from your mind.

龍樹菩薩駁斥說，正因為文字是空的，所以它們可以用來溝通觀念。就是因為文字本身沒有自性，所以你可以從中了解到一些東西，這些是從你的心識投射出來的。

If you have virtue you understand the teachings. Your virtue supplies the meaning to the words. They are merely sounds. You give meaning to the sounds by your thinking of them and conceptualizing of them in a certain way.

如果你有福報的話，就能聽懂佛法。你的福報為文字提供意義。這些只是聲音而已。你藉由思考和透過某些方式概念化它們，賦予了這些聲音意義

If things had a self-nature then they could never change. The angry boss would be an angry person from out there and you could not transform him, via your change of perception, into a pleasant boss and then, ultimately, into a holy being. The only way that the angry boss can transform is because he is totally empty and we can change our projections.

如果事物有自性的話，那他們就永無改變的可能。這個生氣的老闆將會是一個獨立在你之外的憤怒人士，而你無法藉由改變你的認知來改變他，讓他變成一個好相處的老闆，終極目標成為一個聖者。只有因為他有其空性，生氣的老闆才有可能轉變，而我們可以藉由我們的投射來轉變他。

### 11.3 Buddhahood and the End of Suffering 佛果位與滅諦（結束痛苦）

Upon reaching Buddhahood you no longer suffer at all. By definition you have completely achieved the needs of yourself and all living beings - even if there are still people suffering in the world.

當你成佛之後，就不再遭受任何痛苦。根據定義，你已經成全了你自己以及眾生的所有需求\_\_即使這世上仍有受苦的人。

You have achieved the good of others by becoming enlightened.

藉由成佛，你已經成全了別人的良善。

Is a Buddha aware of the suffering of others? Yes. But She does not experience it as suffering.

佛有注意到其他受苦的眾生嗎？是的。但對他來說，這樣的覺察並不是痛苦的經驗。

(13)

**In addition, the appearance prevents the existence extreme;  
Emptiness that of non-existence,  
and if you see how emptiness shows in cause and effect  
You'll never be stolen off by extreme views.**

「又由現相除有邊，及由空性除無邊，  
若知空性現因果，不為邊執見所奪。」

## 11.4 Verse 13 第十三句

All the schools except for the Consequence Group hold that an understanding of the appearance of things prevents you from falling into the extreme of thinking that things do not exist at all (the extreme of nihilism). And an understanding of the emptiness of things prevents you from falling into the extreme of thinking that things exist self-existently.

除了中觀應成派以外的學派都認為：秉持著對事物表象的了解可以免除你落入斷邊（什麼事物都不存在的極端見解）；而了解事物的空性則可避免你落入常邊（認為事物都是常一自主的）。

However, the Consequence Group reverses this position. They hold that appearances keep one from the extreme that things exist ultimately - because they understand that things exist only by way of being merely labelled by the mind and do not exist inherently. And they hold that emptiness keeps them from the extreme of nihilism - because emptiness is the lack of inherent existence and not the lack of nominal existence.

然而，釋論派（中觀應成）顛覆了這種觀念。他們認為對事物表象的了解，可避免你落入常邊\_\_因為他們了解，事物只是單單被心識定義而已，並非獨立自主的。而了解事物的空性可以幫他們避免落入斷邊\_\_因為空性是無自性而不是沒有名義上的存在。

## 11.5 Tantra and the Understanding of Emptiness 密乘修行與了解空性

Tantra does not work if you do not understand emptiness and you do not practice virtue. You have to abandon all bad habits and traits.

你如果不了解空性而且不累積福報功德的話，修習密乘是無效的。你必須放棄所有的壞習慣和缺點。

Wisdom cannot co-exist with a mental affliction. When the mind perceives the emptiness of an object then you cannot simultaneously have an affliction occur in your mind. A mental affliction may arise next moment as you temporarily cease holding the emptiness of the object. And next moment the wisdom can reassert itself again. So the mind can go back and forth between wisdom and affliction.

智慧與煩惱是不能同時並存的。當你的心識感知一件事物的空性時，煩惱是不可能同時升起的。煩惱是可能在你暫時沒有直觀事物空性的下一秒升起，而再下一秒智慧可能又再次顯現。所以說，意識可以持續往返於智慧與煩惱之間。

## 11.6 Conclusion 結語

Now we have to go and debate ...  
現在，我們必須去辯論...

[ Comment on emptiness: you can see yourself as an ordinary, suffering being and someone else with greater virtue can see you as a deity and all your words as holy. There is no contradiction. But what are you really? You are neither a suffering being nor a divine being from your own side. The karmic result of having the three paths is to see others behave likewise. The way to see all beings as pure is to develop bodhicitta. ]

對空性的註解：你可以將自己看作一個平凡，正在受苦的個體，但另一個有更多福報的個體，可以視你為聖人，而且你說的每個字都是神聖的。這兩個觀點並不衝突。但真實的你到底是什麼？從你自己本身而來的，既不是正在受苦的個體也不是個聖人。擁有三主要道所種下的種子看到別人也擁有同樣的。要看到眾生是純淨無染的，就必須生起菩提心。