

佛學大師—堪布策旺嘉措 在克利夫蘭白玉寺主講

文
他
席

《龍樹菩薩為禪陀迦王說法要偈》



為了利益眾生
離苦而生上三道,最
終得到解脫,我們必
須修學菩薩六度,也
就是布施、持戒、忍
辱、精進、禪定與智
慧。修持三摩地禪定
能獲得禪的大力。既
使在日常生活中也能
保持定力,如果能以
正確的態度與方法修
持禪定,最終將能達
到心性的調和平靜。
我們的每一個念頭
都會留下印記,任何
一個念頭都能生起善
及惡的行為,當這個
善或惡的行為成熟時
,無論你信不信佛教
,它都一定會依據你的
行為結果,如同蘋果
的種子必定生出蘋果
樹的道理一樣。以正
確的方法修習禪定非
常重要,如果能正確

慈悲和藹的佛學大師—堪布策旺嘉措這個星期在克城的白玉寺主講《龍樹菩薩為禪陀迦王說法要偈》。這部倍受尊崇的經典,是兩千年前由印度那爛陀大學的偉大學者龍樹菩薩所著,在僧俗二眾間廣獲流傳。本論是龍樹菩薩寫給他的朋友—禪陀迦國王的書信,因為當時他們沒有碰面,所以此論是用書信來傳授,以此論又名為《親友書》。在漢文大藏經中,此論又名《龍樹菩薩勸誡王頌》、《勸發諸王要偈》等,透過全部一百二十三則偈頌,為修行者闡述佛法的要旨及其在生活中的運用。

堪布固定一年兩次來到克城的白玉寺傳授佛法並解決信眾生活上的疑難,本次的課程為連續前次沒有講解完畢的偈頌。

堪布首先說明了追隨大乘的佛法與修學做為一個菩薩,必須要有正確的態度。對眾生長久以來的苦要能感同身受,生起利益解救眾生之苦的慈悲心,並且想要眾生都能得到快樂。有了這樣正確的心態才能利益自己也能利益他人,而以這種慈悲心來聽聞佛法才能夠解脫自己進而解救眾生。以下是本次講授內容的摘要,以原文對照白話的方式編排。

以斷欲行喜樂苦,四種禪定次第生,梵天光明遍淨天,廣果天之四天界。



堪布策旺嘉措大師與他席

有無對治之心:如果惡念產生時沒有馬上讓它阻斷,那麼它最後必將摧毀我們所做的善業。第四是功德田:即佛法僧三寶,如對三寶福田禮敬和供養能生大福德,反之則惡業深重。

第五為主田:也就是父母。如對父母恭敬和孝順能生大福德,反之則惡業深重。

數兩鹽轉少水味,非能改變恆河水,如是當知微小罪,無法摧毀大善根。

有些人會覺得沮喪,認為自己做過許多不好的事情,而不想做任何人的努力,這樣的想法是不夠正面的,就如同論中的這個例子,少許的鹽是不能把江河的又變鹹的,如果你能夠當機立斷,你如果你能從今不斷的提醒自己,不斷的去累積善行,是有可能清除你過去所做的惡業。

掉舉後悔與害心,昏睡貪欲及懷疑,當知此等五種障,乃奪善財之盜匪。另外在禪坐的過程中有五種的過失。

也就是掉悔、害心、昏睡、貪欲和懷疑。這五種情境生起時,會對禪修者產生障礙。掉悔就是禪坐時心不能定而對外在的聲音困擾。害心就是在禪坐時,心中生起對某人的怨恨



修習依據禪定功夫能生於四種天界當中。

恆貪不具對治法,功德主田之事生,五種善惡更為重,故當精勤行大善。

有五種的方式和對象能讓我們善或惡業果報加重。第一是時間:如果我們對生起的不善的念頭與行為不馬上找對治方法去斷除它,它的後果是非常嚴重的。反之,如果是善的念頭與行為,我們不停的持續去做,那麼它的善果也會非常的大。第二是意樂:如果我們心中對所生起的善惡之念與行為有貪著並且高興的意念時,我們會持續不斷的去。第三是

心。昏睡指的是在禪修時感到昏沉和昏昏欲睡。貪欲則是在禪修時心中生起對物的貪念。懷疑則指對師父所指導的修行開示感到懷疑。這些都會障礙我們的禪修。

以下則是聆聽者提出的問答錄:

問:所謂的“業”是什麼意思?

答:佛教中所謂的業,原是梵文裡的 Karma,直譯為“行動”。指的是我們所有一切包括思想、念頭、身體的和口裡所說。這些都算是一種行動,也就是業。而這些行動或業則會影響自己與他人,並且這個業所造成的印記會一直跟著我們直到這個果成熟在我們身上。如果你做了善行或起了一個善念,這個行動或業會跟著你直到這個善業的果在你身上成熟,同樣的你所做的惡業會在現在或未來的某一個時間成熟在你的身上,就如同一顆蘋果樹的種子,如果有了水份、陽光等條件,它在一定的時間一定會長成樹並且結出蘋果。

問:如果你的同事或老板不斷找你麻煩你要如何應對?

答:你應想也許他那天受了什麼氣或身體不舒服,如果你能把禪修的功夫用上,自己的氣能先穩住而不在第一時間爆發出來,那麼你便能平和的處理這種困難的情況,而當你的心境能夠一直維持在這種情況下,不僅你自己會感到祥和,漸漸的你的同事或老板也會被你影響到而改變,禪定的力量是非常大的。

問:你提到禪修應維持心情的平靜,但是我們看到一些大災難時,心情會非常激動,感到悲傷,這是鳥否與禪修互相衝突?

答:這個的確是與禪修有某種程度上的衝突,如果你的禪修要去了悟或證悟心性或是空性。但是如果我們能將這種悲傷的情緒轉為實際的修行幫助會更大,例如你可以生起慈悲心,或是念佛號,持咒,並且將所有的福德轉而迴向給受難者,這樣不僅對你和其他人都有幫助。

Palyul Changchub Dargyeling Ohio Tibetan Buddhist Temple
3750 West Streetsboro Road;
Richfield Oh 44286
Email: pcd@palyulohio.org
Website: www.palyulohio.org
Ling Ling: 330-819-0277



白玉寺內精品店有佛教書籍、法器、敬佛紀念品等



Khenchen Tsewang Gyatso Rinpoche was born in 1954 in a village near Lhakhang Dzong in the southern region of Tibet bordering Bhutan called Lhodrak. From his birth, his parents had a strong feeling that they should place him in the nearby monastery of Nub Namkha'i Nyingpo. The head lama, Namkha'i Nyingpo Rinpoche, was the tulku of one of the twenty-five disciples of Guru Padmasambhava. Along the deep Himalayan valley were many caves and holy places associated with Guru Padmasambhava and several of the great tertons who, in later generations, rediscovered his teachings. Among them were Guru Chowang, Terton Ratna

堪布策旺嘉措大師介紹

Lingpa and Terton Padma Lingpa.

The village was on the main trade route from Lhasa to Bhutan and the people were relatively prosperous. In 1962 Khenpo and his family fled through the mountains and made their way through Bhutan to India.

After arriving in India, he and his sisters were sent to a government boarding school for Tibetans in Darjeeling, West Bengal. There he began his formal education. The curriculum included the usual primary school subjects as well as English, Hindi and basic dharma teachings. At the age of ten he took the robes of a monk and received the vows of a novice (ge-tsul). He continued his education up to the eighth grade. Year after year, he was always at the head of his class.

In 1969 he entered the Central Institute of Higher Tibetan studies at Sarnath, near Varanasi. There he followed a nine-year curriculum in Buddhist studies and general education under his principal teacher, Khenpo Palden Sherab, and other masters. His class work included Sanskrit, English



and intensive studies in the textual traditions of Indian and Tibetan Buddhism. He graduated with the degree of Acharya in 1978, ranking first overall among the four schools of Tibetan Buddhism represented at Sarnath. His Holiness the

Dalai Lama honored his achievement with the award of a silver medal. After graduation he was invited to teach at Palyul Namdroling Monastery at the Tibetan settlement in Bylakuppe, near Mysore in South India. For several years he was engaged in training the young monks and teaching in the monastic college, the Ngagyur Nyingma Institute (Shedra). In 1983 he was enthroned as a khenpo by His Holiness Pema Norbu Rinpoche. In the Nyingmapa tradition, a khenpo is a professor of Buddhist studies.

Khenchen Tsewang Gyatso has received all of the major lineage empowerments and transmissions of the Nyingmapa school, including the Dudjom Tersar from Kyabje Dudjom Rinpoche; the Longchen

Nyingthig Yabshi, and Nyingma Kama from Dilgo Khyentse Rinpoche; and the Rinchen Terdzod and Nam Chos from Pema Norbu Rinpoche. He has done intensive dzogchen practice under the guidance of Penor Rinpoche and other eminent masters including Khenpo Jigme Phuntsok Rinpoche and Nyoshul Khen Rinpoche. Pema Norbu Rinpoche has authorized him to represent the monastery and to teach, to confer empowerments and to give personal instruction in Buddhist practice.

Khen Rinpoche has traveled and taught extensively in America, in Taiwan, and among the overseas Chinese communities in Singapore, Hong Kong, and the Philippines. His open, direct and thorough style of teaching has been very well received. He recently gave the empowerment of the Gyud Sangwai Nyingpo (Guhya garbha Tantra) followed by extensive teachings on Mipham Rinpoche's commentary, Odsal Nyingpo. This was the first time that this fundamental Nyingma tantra was explained in such great detail in the USA.

