



在噶瑪迦珠 (香港) 佛學會
at Karma Kagyu (H.K.) Buddhist Society

香港灣仔活道華都樓42號3樓
42 Wood Road, 3/F, Wah Tao Building, Wanchai, HK

Dzogchen Ponlop Rinpoche Teachings

竹慶本樂仁波車 [佛學開示]

離死之心 Mind Beyond Death

3-19-2010 星期五 Friday 7:30 - 9:30 pm

3-21-2010 星期日 Sunday 2:30 - 4:30 pm

Selected Songs of Realization

開悟之歌選集

Dedication (by Milarepa)

May we live long and be free of illness,
Enjoy freedom, great resources and happiness.
Next life, may we meet in the Pure Realm,
May we always practice Dharma and benefit beings.

Dedication (by Khenpo Tsultrim Gyamtso Rinpoche)

All you sentient beings I have a good or bad
connection with
As soon as you have left this confused dimension
May you be born in the west in Sukhavati
And once you're born there, complete the bhumis
and the paths.

I look for no results that come from hopes or fears.
Now suffering rises up as bliss:
that's the result for this beggar-mendicant.

Among siddha practitioners-
now I won't feel ashamed.

Among siddha practitioners-
now I won't feel ashamed.

In the bardo between words and what they refer to,
there are no terms or conventions that scholars use.
Now my doubts are all gone;
all appearances are dharmakaya:
that's the realization of this beggar-mendicant.

Among learned practitioners-
now I won't feel ashamed.

Among learned practitioners-
now I won't feel ashamed.

*Translated according to the explanations of Khenpo Tsultrim
Gyamtso Rinpoche by Elizabeth Callahan with music by Patrick
Reilly. New York, France, and Belgium, July 2002.*

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In the bardo between passion and no passion
there is no trace, no place at all for defiled bliss.
I am no hypocrite I have no use for wrong
livelihood.

Now appearances arise as my aid:
that's the conduct of this beggar-mendicant.

Among yogin practitioners
now I won't feel ashamed.

Among yogin practitioners-
now I won't feel ashamed.

In the bardo between being flawed and flawless
there is no purity, not at all, and nothing impure.
I am free of deceit; I am no impostor.

I take my mind as my witness:
that's the samaya of this beggar-mendicant.

Among disciplined practitioners-
now I won't feel ashamed.

Among disciplined practitioners-
now I won't feel ashamed.

In the bardo between samsara and nirvana,
those sentient and those enlightened demonstrate
no difference.

THE SIX BARDOS BY RECHUNGPA

From the later chapter of White Rock Vajra Fortress

I prostrate to the exalted gurus.

In the bardo between appearances and emptiness
there is no view of permanence or nihilism.

Made-up theories, I've none.

Instead I know what's unborn, what's beyond the
intellect:

that's the view of this beggar-mendicant.

Among realized practitioners-
now I won't feel ashamed.

Among realized practitioners-
now I won't feel ashamed.

In the bardo between bliss and emptiness
there's no reference point for the practice of
shamatha.

Instead of fighting my mind,

I rest in the innate state, not moving, undistracted:

that's the meditation of this beggar-mendicant.

Among experienced practitioners-
now I won't feel ashamed.

Among experienced practitioners-
now I won't feel ashamed.

<朋友> péng you

péng you jí shì kōng xiāng
朋友即是空相

shè ruò zhí yǐ wéi shí
設若執以為實

ruò zhī jiē shì kōng xiāng
若知皆是空相

rú huàn sān mèi lí zhí
如幻三昧離執

wú jiāo diǎn jiàn zēng zhǎng
無焦點見增長

yuǎn lí néng zuò suǒ zuò
遠離能作所作

xíng chí jiāng zēngzhǎng
行持將增長

yí qiè qí jì zhī zhōng
一切奇蹟之中

yí qiè měi miào zhī zhōng
一切美妙之中

yóu rú shuǐ zhōng yuè
猶如水中月

tú lìng tòng kǔ zēng
徒令痛苦增

yóu rú shuǐ zhōng yuè
猶如水中月

bēi xīn jiāng zēngzhǎng
悲心將增長

lí zhí xiū zēng zhǎng
離執修增長

zuì dà zhī qí jì
最大之奇蹟

wú shàng zhī měi miào
無上之美妙

~堪布竹清嘉措仁波切道歌

yí qiè sè xiàng
<一切色相>

yí qiè xiǎn kōng bú èr sè xiàng
一切顯空不二色相

rú tóng cǎi hóng guāng cǎi shǎn liàng
如同彩虹光彩閃亮

zài xiǎn kōng bú èr de guǎng jìng zhōng
在顯空不二的廣境中

fàng xià wǒ xīn dào wú xīn chǔ
放下我心到無心處

zhǒng zhǒng shēng yīn shēng kōng bú èr
種種聲音聲空不二

rú tóng huí yīn liáo rào bù tíng
如同迴音繚繞不停

zài shēng kōng bú èr de guǎng jìng zhōng
在聲空不二的廣境中

fàng xià wǒ xīn dào wú xīn chǔ
放下我心到無心處

zhǒng zhǒng jué shòu lè kōng bú èr
種種覺受樂空不二

chāo yuè bǐ mò suǒ néng xíng róng
超越筆墨所能形容

zài lè kōng bú èr de guǎng jìng zhōng
在樂空不二的廣境中

Prayer of Solemn Commitment

Lord Naropa's lineage son of the freedom path
Please bless this beggar to stay in mountain retreats
With the demon of worldly distraction not distracting
May meditative concentration grow
Without getting caught in attachment to samatha's pool
May vipasyana's flowers burst into open bloom
With elaboration's stress and strain not stirring

May the foliage of simplicity spread its leaves
With no germ of double mind in my retreat
May the fruit – experience and realization mature
With the demon family powerless to obstruct

May I gain final certainty understanding my mind
On the path of skillful means uncurbed by doubts
May the son find a way to follow in his father's footsteps
Compassionate master, the essence of Aksobhya
Please bless this beggar to stay in mountain retreats

Composed by Milarepa, from the Tibetan text at page 149
by *Khenpo Tsultrim Gyamtso Rinpoche in the Garden of
Translation near the Great Stupa of Boudhanath in Nepal,*
1998.(trans. Jim Scott.)

All these movements of mind towards its objects,
These thoughts that make five poisons and
afflictions,
Leave thinking mind to rest without contrivances,
Do not review the past nor guess the future;
If you let such movement rest in its own place,
It liberates into the dharmakaya

To the guru for whom awareness frees itself,
To Orgyen Pema Jungnay I supplicate

Grant your blessing that purifies appearance
Of objects perceived as being outside;
Grant your blessing that liberates perceiving mind,
The mental operation seeming inside;
Grant your blessing that between the two of these
Clear light will come to recognize its own face;
In your compassion, sugatas of all three times,
Please bless me that a mind like mine be freed.

Taught by Guru Rinpoche to Namkhai Nyingpo.

Translated and arranged by Marpa Translation Committee in
Denmark; September 28, 1997.

Translated by the Marpa Translation Committee, Pullahri
Monastery, Nepal, February, 1998.

fàng xià wǒ xīn dào wú xīn chǔ
放下我心到無心處
yí qiè jué kōng bú èr jué xìng
一切覺空不二覺性
chāo yuè gài niàn suǒ néng míng liǎo
超越概念所能明瞭
zài jué kōng bú èr de guǎng jìng zhōng
在覺空不二的廣境中
fàng xià jué xìng dào wú xīn chǔ
放下覺性到無心處 (2x)

~堪布竹清嘉措仁波切道歌

lián huā shēng dà shì qí qǐng wén
< 蓮花生大士祈請文 >

xiǎn xiàn yú yán suǒ jiàn yí qiè xiāng
顯現於眼所見一切相，
nèi zài wài zài yí qiè zhī wàn fǎ
內在外在一切之萬法，
qíng qì shì jiān zhū fǎ suī xiǎn xiàn
情器世間諸法雖顯現，
lìng qí ān zhù biàn xún wú wó chǔ
令其安住遍尋無我處，
néng suǒ èr yuán xī jiē jìng huà shí
能所二元悉皆淨化時，
jí běn zūn shēn míng kōng bú èr yě
即本尊身明空不二也，
tān yù yǐ zì jiě tuō zhī shàng shī
貪欲已自解脫之上師，
wū jīn bèi mǎ zūn nèi wǒ qí qǐng
烏金貝瑪尊內我祈請。

xiǎn xiàn yú ěr suǒ wén yí qiè yīn
顯現於耳所聞一切音，
zhí qǔ zhū yīn yuè yì bú yuè yì
執取諸音悅意不悅意，

Guru Rinpoche Prayer

*A PRAYER THAT APPEARANCES BE LIBERATED AS THE
DEITY, THAT SOUNDS BE LIBERATED AS MANTRA, THAT
THOUGHTS BE LIBERATED INTO PURE BEING.*

All these forms that appear to eyes that see,
All things on the outside and the inside,
The environment and its inhabitants
Appear, but let them rest where no self's found;
Perceiver and perceived when purified
Are the body of the deity, clear emptiness
To the guru for whom desire frees itself,
To Orgyen Pema Jungnay I supplicate.

All these sounds that appear for ears that hear,
Taken as agreeable or not,
Let them rest in the realm of sound and emptiness
Past all thought, beyond imagination;
Sounds are empty, unarisen and unceasing,
These are what make up the Victor's teaching
To the teachings of the Victor, sound and emptiness,
To Orgyen Pema Jungnay I supplicate.

All These Forms

All these forms – appearance emptiness.
Like a rainbow with its shining glow.
In the reaches of appearance emptiness.
Just let go and go where no mind goes.

Every sound is sound and emptiness.
Like the sound of an echo's roll.
In the reaches of sound and emptiness.
Just let go and go where no mind goes.

Every feeling is bliss emptiness.
Way beyond what word can show.
In the reaches of bliss and emptiness.
Just let go and go where no mind goes.

All awareness – awareness emptiness.
Way beyond what thought can know.
In the reaches of awareness emptiness.
Let awareness go and go where no mind goes

lìng qí ān zhù shēng kōng bú èr jìng ,
令其安住 聲 空 不 二 境 ，
lí yí qiè niàn chāo yuè zhū xiǎng xiàng 。
離 一 切 念 超 越 諸 想 像 。
zhū yīn kōng xìng wú shēng yì wú miè
諸 音 空 性 無 生 亦 無 滅 ，
rú shì jí chéng shèng lì zhě jiào fǎ
如 是 即 成 勝 利 者 教 法 ，
shèng zhě jiào fǎ shēng kōng bú èr yě
勝 者 教 法 聲 空 不 二 也 ，
wū jīn bèi mǎ zūn nèi wǒ qǐ qǐng 。
烏 金 貝 瑪 尊 內 我 祈 請 。
xīn suí jìng zhuǎn yí qiè zhī yí dòng
心 隨 境 轉 一 切 之 移 動 ，
zhū niàn zī shēng wǔ dú yǔ fán nǎo
諸 念 孳 生 五 毒 與 煩 惱 ，
lìng zhū niàn xīn wú zào zuo ān zhù
令 諸 念 心 無 造 作 安 住 ，
mò sī wǎng xī mò yì cè wèi lái
莫 思 往 昔 莫 臆 測 未 來 ，
ruò lìng yì dòng ān zhù yú yuán chǔ
若 令 驛 動 安 住 於 原 處 ，

yí qiè yì dòng jiě tuō rù fǎ shēn
一切驛動解脫入法身，
jué xìng yǐ zì jiě tuō zhī shàng shī
覺性已自解脫之上師，
wū jīn bèi mǎ zūn nèi wǒ qí qǐng
烏金貝瑪尊內我祈請。

qí qǐng cì yǔ jiā chí lìng jìng huà
祈請賜予加持令淨化，
wài zài suǒ shè duì jìng zhī xiǎn xiāng
外在所攝對境之顯相，
qí qǐng cì yǔ jiā chí lìng jiě tuō
祈請賜予加持令解脫，
nèi zài xīn lǐ yùn zuò néng jué xīn
內在心理運作能覺心，
qí qǐng jiā chí néng suǒ èr yuán jiān
祈請加持能所二元間，
míng guāng jiāng zhèng běn lái zhī miàn mù
明光將證本來之面目，
sān shì yí qiè shàn shì bēi xīn zhōng
三世一切善逝悲心中，
qí qǐng jiā chí wǒ xīn dé jiě tuō
祈請加持我心得解脫。

Friend

Friends are empty forms like a water moon
To think of them as being truly real
Will only make your many sufferings increase

To know they're empty forms like a water moon
Will make illusion-like Samadhi increase
Compassion free of clinging will increase

And non-referential view will also increase
And meditation that's fixation-free
And conduct free of doer-deed increase

Of all the many marvels, this by far the most
marvelous
Of all the many wonders, this the most wonderful

*by Khenpo Tsultrim Gyamtso Rinpoche at Marpa House,
England, August 1997.
(trans. Jim Scott.)*

zhú qīng jiā cuò rén bō qiē huí xiàng jì
竹 清 嘉 措 仁 波 切 迴 向 偈 >

yuàn shàn è yuán zhū zhòng shēng
願 善 惡 緣 諸 眾 生 ，
shé cǐ mí huò wàng xiǎng jìng
捨 此 迷 惑 妄 想 境 ，
xī fāng jìng tǔ sù yuàn wǎng
西 方 淨 土 速 願 往 ，
wǔ dào shí dì yuán mǎn chéng
五 道 十 地 圓 滿 成

jué xīn gē
< 決 心 歌 >

密勒日巴大師傳 p.189 , Songs of Realization P11

shèng nà luò bā zǐ chuán jiě tuō dào
聖 那 洛 巴 子 傳 解 脫 道 ，
jiā chí qióng zǐ dé shān jū
加 持 窮 子 得 山 居 。
bù wéi shì jiān sǎn luàn rǎo
不 為 世 間 散 亂 擾 ，
yóu dìng xiū guān dé zēng zhǎng
由 定 修 觀 得 增 長 。
ān zhù wú sǎn sān mèi dì
安 住 無 散 三 昧 地 ，
kāi fàng wú shēng shèng guān huā
開 放 無 生 勝 觀 花 ；
bù wéi xī rǎng xì lùn rǎo
不 為 熙 攘 戲 論 擾 ，
yuàn lí xì lǜ yè zēng zhǎng
願 離 戲 綠 葉 增 長 。
yá jū yī xīn wú èr yì
崖 居 一 心 無 二 意 ，

yuàn jié zhèng jiě jué shòu guǒ
願 結 正 解 覺 受 果；
bù wéi mó zhàng suǒ zhōng duàn
不 為 魔 障 所 中 斷，
wǒ xīn jué dìng kè fú zhī
我 心 決 定 克 服 之。
yú fāng biàn dào bù shēng yí
於 方 便 道 不 生 疑，
fù chuán zōng fēng zǐ chéng jì
父 傳 宗 風 子 承 繼；
shèng bù dòng zì xìng dà bēi zhě
聖 不 動 自 性 大 悲 者，
jiā chí qióng zǐ dé shān jū
加 持 窮 子 得 山 居。

mì lè rì bā huí xiàng jì
< 密 勒 日 巴 迴 向 偈 >

yuàn jūn cháng shòu lí bìng kǔ
願 君 長 壽 離 病 苦，
shòu yòng zì zài yǔ fú lè
受 用 自 在 與 福 樂，
lái shì jìng tǔ yuàn xiāng féng
來 世 淨 土 願 相 逢，
yuàn jūn xiū xíng lì zhòng shēng
願 君 修 行 利 眾 生。

yǔ yán yì yì zhōng yǒu chǔ xué zhě wén yǔ wǒ yǐ
語言意義中有處，學者文語我已
lí huái yí chuāi cè gēn duàn jué dāng xià wàn yǒu
離，懷疑揣測根斷絕，當下萬有
xián fǎ shēn cí wǒ qǐ ér zhèng wù yě bǎi
顯法身，此我乞兒「證悟」也；百
qiān xué zhě suī jù yì wǒ xīn tǎn rán wú shǎo kuì
千學者雖聚議，我心坦然無少愧。

rě qióng bā dào liù zhōng yǒu qū
惹瓊巴証道六中有曲 (歌集上 P.256)

jìng lǐ zhì zūn zhū shàng shī
敬禮至尊諸上師。

xiǎn kōng shuāng róng zhōng yǒu chǔ duàn cháng èr
顯空雙融中有處，斷常二
jiàn jué zōng jì wàng niàn suǒ shēng zōng pài jiàn
見絕蹤跡，妄念所生宗派見，
wǒ yǐ lí zhí dé jiě tuō dāng xià wú shēng chāo xīn
我已離執得解脫，當下無生超心
shí cí wǒ qǐ ér zhī jiàn yě cóng cǐ miàn duì
識，此我乞兒之「見」也。從此面對
chéng jiù zhě cǐ xīn ān rán wú shǎo qiè
成就者，此心安然無少怯。

dà lè kōng xìng zhōng yǒu chǔ wú yǒu zhǐ chán zhī
大樂空性中有處，無有止禪之
suǒ yuán yǔ zì xīn zuò kàng biàn dāng xià bú dòng
所緣，與自心作抗辯，當下不動
zhù běn rán cí wó qǐ ér zhī xiū yě zòng rán
住本然，此我乞兒之「修」也，縱然
miàn duì dà xiū shì cǐ xīn ān rán wú shǎo kuì
面對大修士，此心安然無少愧。

yǒu tān wú tān zhōng yǒu chǔ yǒu lòu zhī lè yí jiě
有貪無貪中有處，有漏之樂已解
tuō jiǎo wéi fǎ xíng wǒ bù wéi dāng qián jìng jiè
脫，矯偽法行我不為，當前境界
jiē liáng bàn cí wó qǐ ér zhī xíng yě zòng rán
皆良伴，此我乞兒之「行」也。縱
rán jī shēn yú jiā shì cǐ xīn shì rán wú shǎo kuì
然躋身瑜伽士，此心適然無少愧。

yǒu guò wú guò zhōng yǒu chǔ wú yǒu qīng jìng wú bù
有過無過中有處，無有清淨無不
jìng xū wéi jiǎo zuò wǒ bù wéi dāng xià zì xīn dé
淨，虛偽矯作我不為。當下自心得
zì zài cí wó qǐ ér jiè lǜ yě cóng cǐ miàn
自在，此我乞兒「戒律」也；從此面
duì jìng jiè shì cǐ xīn ān rán wú shǎo kuì
對淨戒士，此心安然無少怯。

lún huí niè pán zhōng yǒu chǔ fó tuó zhòng shēng wú
輪迴涅槃中有處，佛陀眾生無
chā bié wǒ yú guǒ wèi wú xī jì xiàn qián kǔ tòng
差別，我於果位無希冀，現前苦痛
xiǎn dà lè cí wó qǐ ér zhī guǒ yě zòng rán
顯大樂，此我乞兒之「果」也；縱然
miàn duì chéng jiù zhě cǐ xīn ān rán wú shǎo kuì
面對成就者，此心安然無少愧。