

Lama Tsongkhapa: XUNG TÁN DUYÊN KHỞI

Tựa Đề Tạng Ngữ (Tibetan Title): རྟོག་འབྲེལ་བསྐྱོད་པ་བཞུགས་མོ།

-Tác giả (author): Lama Tsongkhapa

-Việt ngữ: Hồng Như, bản thảo 12 tháng 5 năm 2019

Việt (Vietnamese) | Tạng (Tibetan) | Tạng-Việt-Anh (Tibetan-Vietnamese-English)

Xung Tán Duyên Khởi

Lama Tông Khách Ba

Nam mô Guru Manjughoshaya (Kính lạy đức Văn Thù Diệu Âm)

1. Người nào thuyết pháp / từ sự chứng biết,
trí ấy, giáo ấy / không một ai hơn.
Con xin kính lễ / đức Phật tối thắng,
Bậc chứng rồi giảng / giáo pháp duyên sinh.

2. Cõi thế gian này / có bao suy thoái,
hết thầy đều từ / gốc rễ vô minh.
Đức Phật dạy rằng / bất kể là ai,
chúng được duyên sinh / là đẹp được cả.

3. Nên người có trí
đâu thể không hiểu
rằng pháp duyên sinh
chính là cốt tủy / giáo pháp Phật dạy.

4. Vậy xung tán Phật
đâu có lỗi nào
mẫu nhiệm hơn là
xung tán bậc thuyết / giáo pháp duyên sinh.

5. “Việc gì đã tùy / nhân duyên sinh ra
thì việc ấy vốn / không có tự tánh.”
Có lời dạy nào / tuyệt diệu hơn là
lời dạy này đây.

6. Vì bám vào đó / mà kẻ ấu trĩ
ràng buộc biên kiến / càng thêm kiên cố;
cũng chính nơi đó / lại là cửa ngõ
cho người có trí / xẻ lưới niệm khởi.

7. Pháp này nơi khác / chưa từng nghe qua
nên gọi Phật là / đạo sư duy nhất.
Nếu gọi ngoại đạo / [là bậc đạo sư] /
thì khác gì gọi / cáo là sư tử,
chỉ giống như lời / tăng bốc mà thôi.

8. Tuyệt thay đạo sư! Tuyệt thay chỗ nương!
Tuyệt thay luận sư! Tuyệt thay cứu độ!
Đối trước bậc Thầy / khéo thuyết duyên khởi,
con xin đánh lễ.

9. Để giúp chữa bệnh / nên đấng Lợi Sinh
dạy cho hữu tình
lý luận vô song
xác định tánh không, / trái tim chánh pháp.

10. Lối duyên khởi này
nếu thấy mâu thuẫn / không thể xác minh
thì pháp của Phật
làm sao có thể / thông đạt cho được?

11. Với Phật, bao giờ
chúng được tánh không / qua nghĩa duyên khởi
sẽ thấy tuy rằng / không có tự tánh
vẫn tạo tác dụng, / không hề mâu thuẫn.

12. Phật dạy nếu như / thấy điều ngược lại,
ở trong tánh không / không có tác dụng
có tác dụng lại / không có tánh không,
sẽ phải rơi vào / vực sâu hung hiểm.

13. Vì lý do này / giáo pháp Phật dạy
hết mực để cao / chứng ngộ duyên khởi;
không phải hoàn toàn / là không hiện hữu,
mà cũng không phải / là có tự tánh.

14. Sự tự-có như / hoa đốm giữa trời,
vì vậy không gì / là không tùy thuộc.
Nếu sự vật nhờ / chính mình mà có
thì không thể nào / tùy thuộc nhân duyên.

15. Nên Phật dạy rằng “vì không có gì
không từ duyên khởi
nên trừ phi là / không có tự tánh
bằng không chẳng có / pháp nào tồn tại.”

16. Phật dạy: “Tự tánh / không hề biến chuyển,
nên nếu các pháp / có chút tự tánh
thì quả niết bàn / không thể nào có,
niệm khởi cũng không / cách nào tịch diệt.”

17. Vì vậy nhiều lần / trước hàng trí giả
đức Phật nói bằng / tiếng sư tử吼,
rằng “sự vật vốn / tách lìa tự tánh”
Lời này đổ ai / đủ sức phân biện.

18. Tự tánh mảy may / cũng không hề có,
mọi sự đều là / “tùy vào cái này
mà cái kia sinh.” / Có cần phải nói

rằng hai điều này / không hề mâu thuẫn?

19. “Vì hiện khởi nên
không vương biên kiến.”
Chính vì đức Phật / khéo thuyết như vậy
nên gọi Ngài là / luận sư vô song.

20. “Hết thảy mọi sự / chân tánh vốn không”;
“từ điều này mà / quả kia sinh ra”:
hai khẳng định này hỗ trợ lẫn nhau
không hề mâu thuẫn.

21. Nhiệm mầu nào hơn?
kỳ diệu nào hơn?
Tán dương như vậy / mới là tán dương,
bằng không chẳng xứng.

22. Những ai vì bởi / mê muội khống chế
bất thuận với Phật / thì trước âm thanh
của không-tự-tánh / chẳng thể nào kham,
việc này không lạ.

23. Nhưng nếu tin nhận / kho tàng trân quý
của lời Phật dạy / về thuyết duyên khởi,
mà không kham nổi / tiếng gầm tánh không
mới thật lạ kỳ.

24. Lý duyên khởi là / cánh cửa vô thượng,
lối ngõ dẫn vào / sự không-tự-tánh.
Nếu kẻ phàm phu / dựa danh duyên khởi
mà chấp tự tánh / thì phàm phu ấy

25. Lạc mất lối ngõ
mà chư thánh giả / đã từng khéo qua.
Đâu là phương tiện / đưa họ về lại
với con đường lành / khiến cho Phật vui?

26. “Tự tánh, không giả, / và không tùy thuộc”
cùng với “duyên sinh, / tùy thuộc, giả hợp”,
Làm sao có thể / qui về một chỗ
mà không mâu thuẫn?

27. Vì thế điều gì / từ duyên sinh ra,
mặc dù bản lai / vốn là tự tánh,
nhưng mà tướng hiện / lại giống như có,
nên Phật nói rằng / mọi sự hư huyền.

28. Vì lý do này / nên con hiểu được
dù ai chống đối / với lời Phật dạy
vẫn không làm sao / xét đúng luận lý
mà tìm ra được / chút sơ hở nào.

29. Tại sao như vậy? / Vì lời giảng này

khiến cho sự vật—dù là thấy được /
 hay không thể thấy— khả năng khẳng định /
 hay là phủ định đều lìa rất xa.

30. Chính nhờ con đường / duyên khởi này đây,
 thấy được lời Phật / thật không đâu sánh.
 Vì lẽ này mà / khởi niềm xác quyết
 Pháp nào của Phật / cũng đều đúng cả.

31. Phật chứng như nghĩa / rồi khéo nói ra,
 những ai dụng công / theo gót chân Ngài,
 bao nhiêu suy thoái / hết thảy đều xa,
 bao gốc lỗi lầm / đều hồi đầu cả.

32. Còn người quay lưng / với lời Phật dạy
 thì dù lao碌 / trong thời gian dài
 lỗi vẫn tăng thêm—như thể gọi mời—
 là vì nương vào / tri kiến chấp ngã.

33. Tuyệt vời lắm thay! / Khi người có trí
 hiểu sự khác biệt / giữa hai điều này
 khi ấy đáy lòng / không thể nào không
 sâu xa kính Phật.

34. Hãy khoan nói đến / vô lượng giáo pháp,
 chỉ cần ý nghĩa / một nhánh nhỏ thôi,
 dù chỉ đại khái / có được lòng tin,
 cũng vẫn đạt được / niềm vui thù thắng.

35. Than ôi! con vì / tâm trí mê muội,
 khối thiện đức ấy / qui y đã lâu,
 thế nhưng cho dù / chỉ một mẫu nhỏ
 cũng chưa hề có.

36. Tuy vậy, trước khi / sinh mạng một dòng
 chảy cạn hết vào / miệng của Thần chết,
 tín tâm nơi Phật / con được chút ít,
 thiết nghĩ đó cũng / là điều đại hạnh.

37. Bậc thuyết duyên khởi / trong khắp giảng sư;
 Trí chứng duyên khởi / trong khắp các trí;
 Chỉ có Phật như / để vương tôn thặng / trong cõi thế gian
 mới khéo biết được, / người khác chẳng thể.

38. Bất kể là Phật / dạy cho pháp gì,
 đều phát xuất từ / giáo lý duyên sinh
 và đều hướng đến / mục tiêu niết bàn
 Phật không hạnh nào / không khiến tịnh an.

39. Ôi! Giáo pháp Phật
 rơi vào tai ai
 đều khiến bình an,
 hỏi ai lại chẳng / thiết tha giữ gìn.

40. Pháp này tận diệt / hết thầy đối địch;
làm tan biến hết / mâu thuẫn trước sau;
giúp cho toàn thành / cả hai lợi ích;
nhờ diệu pháp này / hoan hỉ càng tăng.

41. Chính vì vậy mà
Phật vô số kiếp / cho rồi lại cho:
khi thì cho thân / lúc lại cho mạng,
cho cả thân nhân, / thọ dụng tài sản.

42. Thấy được thiện đức / của giáo pháp này,/
con thật như là / con cá mắc câu,
từ nơi tim Phật / bị cuốn phăng vào.
Chẳng thể chính tai / nghe lời Phật dạy / thật là bất hạnh.

43. Nỗi thương tâm này / ray rức mãnh liệt,
núi mãi không buông / tâm trí của con.
Cũng tựa như là / trái tim người mẹ
giữ mãi không rời / đứa con thân yêu.

44. Mỗi khi con nhớ / đến lời Phật dạy,
là ý nghĩ này / lại hiện trong con:
“Bổn sư đứng giữa / vùng hào quang sáng,
tướng hảo chánh phụ / rực rỡ rạng ngời,

45. đã dùng Phạm Âm / mà thuyết như vậy.”
Ảnh Phật khi ấy / hiện ra trong con,
xoa dịu trái tim / rất bỏng mơn mõi,
như trăng thanh mát / dịu cõi nóng khô.

46. Đối với giáo pháp / kỳ diệu này đây
phàm phu kém trí
thấy rối mịt mờ
như là cỏ bện.

47. Nhìn thấy cảnh này / con đã lầm lẫn
theo bậc trí giả
cố gắng nỗ lực
tìm rồi lại tìm / ý thật của Phật.

48. Khi ấy con học
rất nhiều kinh luận / tông môn trong ngoài,
tâm triển miên khổ
vì lưới hoài nghi.

49-51. Cỗ xe vô thượng / mà Phật để lại,
hai đầu có-không / đều lìa bỏ hết,
được đức Long-thọ—người Phật thọ ký—
giảng đúng như thật.
Vườn hoa kun-da / của luận Long thọ
ngời ánh nguyệt quang / của luận Nguyệt Xứng
trắng sáng rạng soi / tỏ tường khắp cả,

trí tuệ vô cấu / một khối tròn đầy,
du hành vô ngại / giữa trời giáo thuyết,
xóa tan tăm tối / trái tim chấp thủ,
ngàn sao tà thuyết / đều phải lu mờ.
Nhờ ơn đạo sư / thấy được điều này,
tâm con khi ấy / mới thật bình yên.

52. Trong mọi thiện hạnh / mà Phật đã làm, /
thuyết pháp là nhất. Pháp thuyết cũng vậy, /
là pháp này đây. Vì vậy kẻ trí /
nên từ chỗ này mà nhớ đến Phật.

53. Theo gót đấng bốn sư / tôi xuất gia thanh tịnh
tu học lời Phật dạy / không để cho kém cõi
Tỷ kheo này cố gắng / tu tập hạnh du già
để tỏ lòng tôn kính / với bậc Đại Chân Thật.

54. Gặp được giáo pháp này / của bậc Thầy vô thượng
hết thầy đều nhờ vào / lòng từ của Ân sư
Vậy công đức nơi đây / tôi nguyện xin hồi hướng
cho chúng sinh luôn được / bậc chân sư giữ gìn.

55. Pháp của đấng Lợi Sinh / nguyện cùng tận sinh tử
không bao giờ khuynh động / bởi ngọn gió tà niệm;
nguyện luôn đầy ắp người / chứng cảnh giới lời Phật
nhờ đó tâm xác quyết / tin tưởng đấng đạo sư.

56. Nguyện trì pháp Mâu ni,
sáng soi lý duyên khởi,
mọi đời kiếp về sau / xả bỏ cả thân mạng
không bao giờ xao lãng / dù chỉ thoáng chốc thôi.

57. “Bậc dẫn đường tối thượng / bỏ công khó vô lượng
mới đạt được pháp này
nay dùng cách nào đây / để hoàng dương chánh pháp?” /
nguyện tôi ngày lẫn đêm / luôn quán xét điều này.

58. Khi nỗ lực như vậy / với đại nguyện trong sáng
Nguyện Phạm Thiên, Đế Thích, / cùng chư vị hộ thế
và hộ pháp như là / đức Mahakala
luôn nâng đỡ cho tôi / không bao giờ lơ ngại

*Bài pháp tên “Tinh Túy Trí Khéo Thuyết” này do bậc Tỷ kheo Đa văn Losang Dragpa trước tác.
Hồng Như Thupten Munsel chuyển Việt ngữ từ Tạng ngữ (Kopan Monastery Prayer Book), tham khảo
với các bản dịch Anh ngữ của Thupten Jinpa Kilty Galvin, 12 tháng 5 năm 2019*

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རྟེན་འབྲེལ་བསྟོན་པ་བཞུགས་སོ། །

- ༡ ་ གང་ཞིག་གཟིགས་ཤིང་གསུངས་པ་ཡི། །མ་ཞུན་དང་སྟོན་པ་སླ་ན་མེད། །རྒྱལ་བ་རྟེན་ཅིང་འབྲེལ་བར་འབྲུང། །གཟིགས་ཤིང་འདོམས་པ་དེལ་འདུད། །
- ༢ ་ འཛིག་རྟེན་རྒྱུད་པ་ཇི་སྟེད། །དེལ་ཕ་བ་མ་རིག་སྟེ། །གང་ཞིག་མཐོང་བས་དེལྟོག་པ། །རྟེན་ཅིང་འབྲེལ་བར་འབྲུང་བར་གསུངས། །
- ༣ ་ དེ་ཚོ་སྟོང་དང་ལྡན་པ་ཡིས། །རྟེན་ཅིང་འབྲེལ་བར་འབྲུང་བའི་ལམ། །ཚོད་ཀྱི་བསྟན་པ་འི་གནད་ཉིད་དུ། །ཇི་ལྟར་ཁོང་དུ་རྒྱུད་མི་འགྱུར།
- ༤ ་ དེ་ལྟར་ལགས་ན་མགོན་ཚུད་ལ། །བསྟོན་པ་འི་སྐོར་ནི་ སུ་ཞིག་གིས། །བརྟེན་ནས་འབྲུང་བ་གསུངས་པ་ལས། །དོ་མཚན་གྱུར་པ་ཅི་ཞིག་རྟེད། །
- ༥ ་ གང་གང་རྟེན་ལ་རག་ལས་པ། །དེ་དེ་རང་བཞིན་གྱིས་སྟོང་ཞེས། །གསུངས་པ་འདི་ལས་ལ་མཚན་པའི། །ལེགས་འདོམས་རྒྱལ་ནི་ཅི་ཞིག་ཡོད། །
- ༦ ་ གང་དུ་བརྒྱུད་བས་བྱིས་པ་རྣམས། །མཐར་འཛིན་འཆིང་བ་བརྟན་བྱེད་པ། །དེ་ཉིད་མཁམས་ལ་སྐྱོས་པ་ཡི། །དྲ་བ་མ་ལུས་གཙོད་པའི་སྟོ། །
- ༧ ་ བསྟན་འདི་གཞན་དུ་མ་མཐོང་བས། །སྟོན་པ་ཞེས་བྱ་ཚོད་ཉིད། །མ་སྐྱེས་ལ་ནི་སེང་གོ་བཞིན། །སུ་སྟེགས་ཅན་ལ་འདང་གཅམ་བུའི་ཚོག།
- ༨ ་ ཞེ་མའོ་སྟོན་པ་ཞེ་མའོ་སྐྱབས། །ཞེ་མའོ་སྐྱེ་མཚོག་ཞེ་མའོ་མགོན། །རྟེན་ཅིང་འབྲེལ་འབྲུང་ལེགས་གསུངས་པའི། །སྟོན་པ་དེལ་བདག་ལྷག་འཚོལ། །
- ༩ ་ བན་མཛད་ཚོད་ཀྱིས་འགོ་བཤ། །སྐྱེན་པའི་སྐྱེད་པོ་སྟོང་པ་ཉིད། །དེས་པའི་རྒྱ་མཚན་རྒྱ་མེད་པ། །
- ༡༠ ་ རྟེན་ཅིང་འབྲེལ་བར་འབྲུང་བའི་རྒྱལ། །འགལ་བ་དང་ནི་མ་གྲུབ་པར། །མཐོང་བ་འདི་ཡིས་ཚོད་ཀྱི་ལུགས། །ཇི་ལྟར་ཁོང་དུ་རྒྱུད་པར་ལུས།
- ༡༡ ་ ཚོད་ནི་ནམ་ཞིག་སྟོང་པ་ཉིད། །རྟེན་འབྲུང་དོན་དུ་མཐོང་བ་ན། །རང་བཞིན་གྱིས་ནི་སྟོང་པ་དང། །བྱ་བྱེད་འཐད་པའང་མི་འགལ་ཞིང། །
- ༡༢ ་ དེལས་ལྟོག་པར་མཐོང་བ་ན། །སྟོང་པ་བྱ་བ་མི་རུང་ཞིང། །བྱ་དང་བཅས་ལ་སྟོང་མེད་པས། །ཉམས་འདི་གཡང་དུ་ལྷུང་བར་བཞེད། །
- ༡༣ ་ དེ་ཕྱིར་ཚོད་ཀྱི་བསྟན་པ་ལ། །རྟེན་འབྲུང་མཐོང་བ་ལེགས་པར་བསྟགས། །དེ་ཡང་ཀུན་ཏུ་མེད་པ་དང། །རང་བཞིན་གྱིས་ནི་ཡོད་པས་མིན། །
- ༡༤ ་ ལྟོས་མེད་ནམ་མཁའི་མེ་ཏོག་བཞིན། །དེས་ན་མ་བརྟེན་ཡོད་མ་ཡིན། །དོ་བོས་གྲུབ་ན་དེ་འགྲུབ་པ། །རྒྱ་དང་རྟེན་ལ་ལྟོས་པ་འགལ། །
- ༡༥ ་ དེ་ཕྱིར་བརྟེན་ནས་འབྲུང་བ་ལས། །མ་གཏོགས་ཚོས་འགའ་ཡོད་མིན་པས། །རང་བཞིན་གྱིས་ནི་སྟོང་པ་ལས། །མ་གཏོགས་ཚོས་འགའ་མེད་པར་གསུངས། །
- ༡༦ ་ རང་བཞིན་ལྟོག་པ་མེད་པའི་ཕྱིར། །ཚོས་རྣམས་རང་བཞིན་འགའ་ཡོད་ན། །ལྷ་དང་འདས་པ་མི་རུང་ཞིང། །སྐྱོས་ཀུན་ལྟོག་པ་མེད་པར་གསུངས། །
- ༡༧ ་ དེ་ཕྱིར་རང་བཞིན་རྣམ་གྲུལ་ཞེས། །སེང་གོའི་སྐྱེ་ཡིས་ཡང་ཡང་དུ། །མཁམས་པའི་ཚོགས་སུ་ལེགས་གསུངས་པ། །འདིལ་སུ་ཡིས་འགོད་བར་ལུས། །
- ༡༨ ་ རང་བཞིན་འགའ་ཡང་མེད་པ་དང། །འདིལ་བརྟེན་ནས་འདི་འབྲུང་བའི། །རྣམ་བཞག་ཐམས་ཅད་འཐད་པ་གཉིས། །མི་འགལ་འདུ་བསྐྱོས་ཅི་དགོས། །
- ༡༩ ་ བརྟེན་ནས་འབྲུང་བའི་རྒྱ་མཚན་གྱིས། །མཐར་ལྟ་བུ་ལ་མི་བརྟེན་ཞེས། །ལེགས་གསུངས་འདི་ནི་མགོན་ཚོད་ཀྱི། །སྐྱེ་བ་སླ་ན་མེད་པའི་རྒྱ། །
- ༢༠ ་ འདི་ཀུན་དོ་བོས་སྟོང་པ་དང། །འདིལས་འདི་འབྲས་འབྲུང་བ་ཡི། །དེས་པ་གཉིས་པོ་ཕན་རྒྱུན་དུ། །གོགས་མེད་པར་ནི་གོགས་བྱེད་པ། །
- ༢༡ ་ འདིལས་དོ་མཚན་གྱུར་པ་དང། །འདིལས་རྒྱ་དུ་བྱུང་བ་གང། །རྒྱལ་འདིས་ཚོད་ལ་བསྟོད་ན་ནི། །བསྟོད་པར་འགྱུར་གྱི་གཞན་དུ་མིན། །
- ༢༢ ་ རྣོངས་པས་བྲད་དུ་བརྒྱུད་པ་ཡིས། །གང་ཞིག་ཚོད་དང་ཞེ་འགས་པ། །དེལས་རང་བཞིན་མེད་པའི་སྟེ། །མི་བཟོད་གྱུར་ལ་མཚན་ཅི་ཡོད།
- ༢༣ ་ ཚོད་ཀྱི་གསུང་གི་གཅེས་པའི་མཛོད། །བརྟེན་ནས་འབྲུང་བར་ལས་སྐྱུངས་ནས། །སྟོང་ཉིད་དོ་མི་བཟོད་པ། །འདིལ་ཁོ་བོ་དོ་མཚན་གྱུར། །
- ༢༤ ་ རང་བཞིན་མེད་པ་བཀྱི་བའི་སྟེ། །སྟེ་མེད་རྟེན་ཅིང་འབྲེལ་འབྲུང་གི། །མིང་ཉིད་ཀྱིས་ནི་རང་བཞིན་དུ། །འཛིན་ན་དཀོ་སྟེ་བོ་འདི། །
- ༢༥ ་ འཕགས་མཚོག་རྣམས་ཀྱིས་ལེགས་བགྲོད་པའི། །འཕྲུག་དོགས་རྒྱ་དང་བྲལ་གྱུར་པ། །ཚོད་དེལེས་གྱུར་པའི་ལམ་བཟང་དེར། །
ཐས་གང་གིས་ནི་བཀྱི་བར་བྱ། །
- ༢༦ ་ རང་བཞིན་བཅོས་མིན་ལྟོས་མེད་དང། །རྟེན་འབྲེལ་ལྟོས་དང་བཅོས་མ་གཉིས། །ཇི་ལྟར་བུར་གཞི་གཅིག་ལ། །མི་འགལ་འདུ་བ་ཉིད་དུ་འགྱུར། །
- ༢༧ ་ དེ་ཕྱིར་བརྟེན་ནས་འབྲུང་བ་གང། །རང་བཞིན་གྱིས་ནི་གཏོད་མ་ནས། །རྣམ་པར་དབེན་ཡང་དེར་སྐྱུང་བས། །འདི་ཀུན་སྐྱེ་མ་བཞིན་དུ་གསུངས།
- ༢༨ ་ ཚོད་ཀྱིས་ཇི་ལྟར་བསྟན་པ་ལ། །རྣོལ་བ་འགས་ཀྱང་ཚོས་མཐུན་དུ། །སྐྱེགས་མི་རྟེད་པར་གསུངས་པ་ཡང། །འདི་ཉིད་ཀྱིས་ནི་ལེགས་པར་འཁུམས། །
- ༢༩ ་ ཅི་སྐྱེད་ཅེན་འདི་བཤད་པས། །མཐོང་དང་མ་མཐོང་དངོས་པོ་ལ། །སྟོ་འདོགས་པ་དང་སྐྱུར་འདེབས་ཀྱི། །གོ་སྐབས་རིང་དུ་མཛོད་ཕྱིར་དོ།
- ༣༠ ་ ཚོད་ཀྱི་སྐྱེ་བ་རྒྱ་མེད་པར། །མཐོང་བའི་རྒྱ་མཚན་རྟེན་འབྲུང་གི། །ལམ་འདི་ཉིད་ཀྱིས་གསུང་གཞན་ཡང། །ཚོད་མར་གྱུར་པར་དེས་པ་སྟེ། །
- ༣༡ ་ དོན་བཞིན་གཟིགས་ནས་ལེགས་གསུངས་པ། །ཚོད་ཀྱི་རྟེས་སུ་སྐྱོབ་པ་ལ། །རྒྱུད་པ་ཐམས་ཅད་རིང་དུ་གྱུར། །ཉེས་ཀུན་ཕ་བཟོག་ཕྱིར་དོ།
- ༣༢ ་ ཚོད་ཀྱི་བསྟན་པས་ཕྱིར་ཕྱོགས་པས། །ཡུན་རིང་ལ་བ་བསྟེན་བྱས་ཀྱང། །ཕྱི་ཕྱིར་སྟོན་རྣམས་བོས་པ་བཞིན། །བདག་ཏུ་ལྟ་བ་བརྟེན་ཕྱིར་དོ། །
- ༣༣ ་ ཞེ་མའོ་མཁམས་པས་འདི་གཉིས་ཀྱི། །ཚུད་པར་ཁོང་དུ་རྒྱུད་གྱུར་པ། །དེ་ཚོ་རྟེན་པའི་ལོང་ནས་ནི། །ཚོད་ལ་ཅི་ཕྱིར་གསུ་མི་འགྱུར།
- ༣༤ ་ ཚོད་གསུང་དུ་མ་ཅི་ཞིག་སྟོས། །ཆུམས་རེ་ཡི་དོན་ཅམ་ལ་འདང། །འོལ་སྐྱི་ཅམ་གྱི་དེས་རྟེད་པ། །དེལ་འད་མཚོག་གི་བདེ་བ་སྟེར། །

- 34 ། གྲི་རྒྱུད་བདག་སློང་ཚེས་པས་བཅོམ། །འདི་འདྲའི་ཡོན་ཏན་ལུང་པོ་ལ། །རིང་ནས་སྐབས་སུ་སོང་གྱུར་ཀྱང། །ཡོན་ཏན་ཆེན་མོ་མ་འཚེལ་རྟོ། །
 - 35 ། འོན་ཀྱང་འཆིབས་ལམ་ཕྱོགས་པའི། །སྲོག་གི་རྒྱུན་ནི་མ་རྒྱབ་པར། །ཚུད་ལ་ཅུང་ཟད་ཡིད་ཆེས་པ། །ཚུད་ལ་ཅུང་ཟད་ཡིད་ཆེས་པ། །འདི་ཡང་སྐལ་བ་བཟང་སྟེང་བཞུགས། །
 - 36 ། རྗེས་སུ་འདི་ནང་ན་རྟེན་འབྲེལ་སྟོན་པ་དང། །ཤེས་རབ་ནང་ན་རྟེན་འབྲེལ་ཤེས་པ་གཉིས། །འཛིག་རྟེན་དག་ན་རྒྱལ་བའི་དབང་པོ་བཞེན། །སྤུལ་བྱུང་ལེགས་པར་ཚུད་མཚུགས་གཞན་གྱིས་མིན། །
 - 37 ། རྒྱུད་ཀྱིས་ཇི་སྟེང་བཀའ་སྟེན་པ། །རྟེན་འབྲེལ་ཉིད་ལས་བཅུམས་ཏེ་འཇུག། །དེ་ཡང་སྤྱོད་ན་འདྲེན་ཏེ། །ཞི་འགྱུར་མིན་མཛད་ཚུད་ལ་མེད། །
 - 38 ། གྲི་མའོ་ཚུད་ཀྱི་བསྟན་པ་ནི། །གང་གི་རྣ་བའི་ལམ་སོང་བ། །དེ་དག་ཐམས་ཅད་ཞི་འགྱུར་གྱིར། །ཚུད་བསྟན་འཛིན་པར་སུ་མི་གུས། །
 - 39 ། སས་རྒྱལ་མཐའ་དག་འཛོམས་པ་དང། །ལྷག་འོག་འགལ་འདུས་སྟོང་པ་དང། །སྐྱེ་སྲིད་དོན་གཉིས་སྟེང་བྱེད་པ། །ལུགས་འདིར་ལོ་ལོ་སྤོ་བ་འབེལ། །
 - 40 ། འདི་ཡི་ཕྱིར་དུ་ཚུད་ཀྱིས་ནི། །ལམ་ལ་རྒྱ་དང་གཞན་དུ་སྲོག་སྤུགས་པའི་གཉེན་དང་ལོངས་སྟོང་ཚོགས། །གངས་མེད་བསྐལ་བར་ཡང་ཡང་བཏང། །
 - 41 ། གང་གི་ཡོན་ཏན་མཐོང་བ་ཡིས། །ལྷགས་ཀྱིས་ཉལ་ཇི་བཞེན་དུ། །ཉིད་ཀྱིས་སྤྲུགས་དངས་ཚོས་དེ་ནི། །ཚུད་ལས་མ་ཐོས་སྐལ་བ་ཞན། །
 - 42 ། དེ་ཡི་སྤྱོད་པར་ལྷགས་ཀྱིས་ནི། །སྤུགས་པའི་སུ་མ་ཡི་ཡིད། །རྗེས་སུ་སོང་བ་ཇི་བཞེན་དུ། །བདག་གི་ཡིད་ནི་གཏོང་མི་བྱེད། །
 - 43 ། འདི་ཡི་འདྲེན་གྱིས་བསམས་པ་ན། །མཚན་དཔེའི་དཔལ་གྱིས་རབ་ཏུ་འབར། །འོད་ཀྱི་དྲ་བས་ཡོངས་བསྐོར་བའི། །སྟོན་པ་དེ་ཡི་ཚངས་དབྱངས་ཀྱིས། །
 - 44 ། འདི་ནི་འདི་ལྟར་གསུངས་སྟེང་དུ། །ཡིད་ལ་ཐུབ་པའི་གཞུགས་བརྟན་ནི། །ཤར་བ་ཅོམ་ཡང་ཚོབ་ཡིས། །གཏུངས་ལ་སྐྱེ་བའི་བཞེན་དུ་སྟོན། །
 - 45 ། དེ་ལྟར་རྒྱུད་བྱུང་བ་ཡི། །ལུགས་བཟང་དེ་ཡང་མི་མཁས་པའི། །སྐྱེ་བོས་བལ་པ་ཇི་བཞེན་དུ། །རྣམ་པ་ཀུན་ཏུ་འཛིངས་པར་བྱས། །
 - 46 ། ཚུལ་འདི་མཐོང་ནས་བདག་གིས་ནི། །འབད་པ་དུ་མས་མཁས་པ་ཡི། །རྗེས་སུ་འབྲངས་ནས་ཚུད་ཀྱི་ནི། །དགོངས་པ་ཡང་དང་ཡང་དུ་བཅོམ། །
 - 47 ། དེ་ཚོར་བཞུགས་སྟེ་པ་ཡི། །གཞུང་མང་དགལ་སྦྱངས་པ་ན། །ཕྱི་ཕྱིར་ཐེ་ཚོམ་དྲ་བ་ཡིས། །བདག་གི་ཡིད་ནི་ཀུན་ཏུ་གཏུངས། །
 - 48 ། ཚུད་ཀྱི་སྤྱོད་ཐེག་པའི་ཚུལ། །ཡོད་དང་མེད་པའི་མཐའ་སྦྱངས་ཏེ། །ཇི་བཞེན་འབྲེལ་པར་ལུང་བསྟན་པ། །ལྷ་སྐབས་གཞུང་ལུགས་ཀུན་འཛིངས། །
 - 49 ། དྲི་མེད་མཚུགས་པའི་དཀྱིལ་འཁོར་རྒྱས། །གསུང་རབ་མཁའ་ལ་ཐོགས་མེད་རྒྱ། །མཐར་འཛིན་སྤྱིད་གི་སྤྲུང་བ་ལེལ། །ལོག་སྤྱིད་རྒྱ་སྐར་ཐེལ་གཞོན་པ། །
 - 50 ། དཔལ་ལྷན་རྒྱ་བའི་ལེགས་བཤད་ཀྱི། །འོད་དཀར་འཕྲེང་བས་གསལ་བྱས་པ། །སྤྱོད་པའི་དྲིན་གྱིས་མཐོང་བའི་ཚོ། །བདག་གི་ཡིད་ཀྱིས་དལ་གསོ་ཐོབ། །
 - 51 ། མཛད་པ་ཀུན་ལས་གསུང་གི་ནི། །མཛད་པ་མཚོག་ཡིན་དེ་ཡང་ནི། །དེ་ཉིད་ཡིན་ཕྱིར་མཁས་པ་ཡིས། །འདི་ལས་སངས་རྒྱུས་རྗེས་དྲན་བྱོས། །
 - 52 ། སྟོན་དེའི་རྗེས་སུ་རབ་ཏུ་བྱུང་གྱུར་ཏེ། །རྒྱལ་བའི་གསུང་ལ་སྦྱངས་པ་མི་དམན་ཞིང། །རྣལ་འབྱོར་སྟོད་ལ་བརྟོན་པའི་དགོས་ཚུངས་ཞིག།
- དང་སྟོ་ཆེན་པོ་དེལ་དེ་ལྟར་གསུམ། །
- 53 ། སྟོན་པ་སྤྱོད་པའི་བསྟན་པ་དང། །མཛེས་བ་འདི་འདྲ་སྤྱོད་པའི་དྲིན་ཡིན་པས། །དགོ་བ་འདི་ཡང་འགྲོ་བ་མ་ལུས་པ། །
- བཤེས་གཉེན་དམ་པས་འཛིན་པའི་རྒྱ་རུབ་སྟོ། །
- 54 ། མན་མཛད་དེ་ཡི་བསྟན་པ་འདྲེན་པའི་མཐའ། །དན་རྟོག་རྒྱུད་གིས་རྣམ་པར་མི་ཡོ་ཞིང། །བསྟན་པའི་དང་ཚུལ་ཤེས་ནས་སྟོན་པ་ལ། །ཡིད་ཆེས་རྟེན་པས་རྟེན་ཏུ་གང་བར་ཤོག།
 - 55 ། བརྟེན་ནས་འབྲུང་བའི་དེ་ཉིད་གསལ་ཇོད་པ། །བ་པའི་ལུགས་བཟང་སྐྱེ་བ་ཐམས་ཅད་དུ། །ལུས་དང་སྲོག་ཀྱང་བཏང་ནས་འཛིན་པ་ལ། །སྤྱོད་ཅིག་ཅོམ་ཡང་ལྟོད་པར་མ་གྱུར་ཅིག།
 - 56 ། འདྲེན་པ་མཚོག་དེས་དཀའ་བ་དཔག་མེད་ཀྱིས། །ནན་ཏན་སྟེང་པོར་མཛད་ནས་བསྐབས་པ་འདི། །ཐབས་གང་ཞིག་གིས་འབེལ་བར་འགྱུར་སྟེང་བའི། །རྣམ་པར་དཔྱོད་པས་ཉིན་མཚན་འདའ་བར་ཤོག།
 - 57 ། ལྷག་བསམ་དག་པས་ཚུལ་དེར་བརྟོན་པ་ན། །ཚོངས་དང་དབང་པོ་འཛིག་རྟེན་སྟོང་བ་དང། །ལེགས་ལྷན་ནག་པོ་ལ་སོགས་སྤུང་མས་ཀྱང། །གཡེལ་བ་མེད་པར་རྟེན་ཏུ་སྲོགས་བྱེད་ཤོག།
- ཅེས་བསྟོད་པ་ལེགས་བཤད་སྟེང་པོ་ཞེས་བྱ་བ་འདི་ནི་མང་དུ་ཐོས་པའི་དགོས་ཚུངས་སྤོང་སྟོ་བཟང་གཤགས་པའི་དཔལ་གྱིས་སྦྱར་བའོ། །

Việt (Vietnamese) | **Tạng (Tibetan)** | Tạng-Việt-Anh (Tibetan-Vietnamese-English)

Việt (Vietnamese) | Tạng (Tibetan) | **Tạng-Việt-Anh (Tibetan-Vietnamese-English)**

རྟེན་འབྲེལ་བསྟོན་པ་བཞུགས་སོ། །

Xung Tán Duyên Khởi

IN PRAISE OF DEPENDENT ORIGINATION

Je Tsongkhapa - Lama Tông Khách Ba

༄༅། །ནམ་གུ་རུ་མཚུ་སྐྱོ་ལ།

Kính lạy đức Văn Thù Diệu Âm
Nam mô Guru Manjughoshaya

། །གང་ཞིག་གཟིགས་ཤིང་གསུངས་པ་ཡི། །

1. Người nào thuyết pháp / từ sự chứng biết,
He who speaks on the basis of seeing,

མཚུན་དང་སྟོན་པ་སྐྱེན་མེད། །

trí ấy, giáo ấy / không một ai hơn.
This makes him a knower and teacher unexcelled,

རྒྱལ་བ་རྟེན་ཅིང་འབྲེལ་བར་འབྱུང། །

Con xin kính lễ / đức Phật tối thắng,
I bow to you, O Conqueror, you who saw

གཟིགས་ཤིང་འདོམས་པ་དེལ་འདུད། །

Bậc chứng rồi giảng / giáo pháp duyên sinh.
Dependent origination and taught it.

། །འཇིག་རྟེན་རྒྱུད་པ་ཇི་སྟེད་པ། །

2. Cõi thế gian này / có bao suy thoái,
Whatever degenerations there are in the world,

དེལི་ཚུ་བ་མ་རིག་སྟེ། །

hết thảy đều từ / gốc rễ vô minh.
The root of all these is ignorance;

གང་ཞིག་མཐོང་བས་དེ་ལྟོག་པ། །

Đức Phật dạy rằng / bất kể là ai,
You taught that it is dependent origination,

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བར་གསུངས། །

chúng được duyên sinh / là dẹp được cả.
The seeing of which will undo this ignorance.

། །དེ་ཚོ་སྟོན་དང་ལྟན་པ་ཡིས། །

3. Nên người có trí
So how can an intelligent person

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བའི་ལམ།

đâu thể không hiểu
Not comprehend that this path

ལྟོད་ཀྱི་བསྟན་པ་འདི་གནད་ཉིད་སུ། །

rằng pháp duyên sinh
Of dependent origination is

རིམ་ལོ་དུ་རྒྱ་མི་འགྲུ་།

chính là cốt tủy / giáo pháp Phật dạy.

The essential point of your teaching?

༤ ། དེ་ལྟར་ལགས་ན་ མགོན་ཚྱུད་ལ། །

4. Vậy xưng tán Phật,

This being so, who will find, O Savior,

བསྟོད་པའི་སྐོར་ནི་ ལུ་ཞིག་གིས། །

đâu có lối nào

A more wonderful way to praise you

བརྟེན་ནས་འབྱུང་བ་གསུངས་པ་ལས། །

mẫu nhiệm hơn là

Than [to praise you] for having taught

མོ་མཚར་གྱུར་པ་ཅི་ཞིག་རྟེན། །

xưng tán bậc thuyết / giáo pháp duyên sinh.

This origination through dependence?

༥ ། གང་གང་རྐྱེན་ལ་རག་ལས་པ། །

5. “Việc gì đã tùy / nhân duyên sinh ra

“Whatever depends on conditions,

དེ་དེ་རང་བཞིན་གྱིས་སྟོང་ཞེས། །

thì việc ấy vốn / không có tự tánh.”

That is devoid of intrinsic existence.”

གསུངས་པ་འདི་ལས་ཡ་མཚན་པའི། །

Có lời dạy nào / tuyệt diệu hơn là

What excellent instruction can there be

ལེགས་འདོམས་རྒྱུ་ལ་ནི་ཅི་ཞིག་ཡིད། །

lời dạy này đây.

More amazing than this proclamation?

༦ ། གང་དུ་བརླུང་བས་བྱིས་པ་རྣམས། །

6. Vì bám vào đó / mà kẻ ấu trĩ

By grasping at it the childish

མཐར་འཛིན་འཇིང་བ་བརྟན་བྱེད་པ། །

ràng buộc biên kiến / càng thêm kiên cố;

Strengthen bondage to extreme views;

དེ་ཉིད་མཁས་ལ་སྦྱོས་པ་ཡི། །

cũng chính nơi đó / lại là cửa ngõ

For the wise this very fact is the doorway

དེ་ལ་མ་ལུས་གཅོད་པའི་སྐོ། །

cho người có trí / xẻ lưới niệm khởi.

To cut free from the net of elaborations.

༧ ། བསྟན་འདི་གཞན་དུ་མ་མཐོང་བས། །

7. Pháp này nơi khác / chưa từng nghe qua

Since this teaching is not seen elsewhere,

སྟོན་པ་ཞེས་བྱ་བྱེད་ཉིད། །

nên gọi Phật là / đạo sư duy nhất.

You alone are the Teacher;

མ་སྐྱེས་ལ་ནི་སེང་གེ་བཞིན། །

Nếu gọi ngoại đạo / [là bậc đạo sư] / thì khác gì gọi / cáo là sư tử,

Like calling fox a lion, for a Tirthika

ལུ་སྟོགས་ཅན་ལའང་གཅུ་སྲི་ཚོག།

chỉ giống như lời / tâng bốc mà thôi.

It would be a word of flattery.

༤། ཞེ་མའོ་སྟོན་པ་ཞེ་མའོ་སྐྱབས། །

8. Tuyệt thay đạo sư! Tuyệt thay chỗ nương!

Wondrous teacher! Wondrous refuge!

ཞེ་མའོ་སྐྱེ་མཚོག་ཞེ་མའོ་མགོན། །

Tuyệt thay luận sư! Tuyệt thay cứu độ!

Wondrous speaker! Wondrous savior!

རྟོན་ཅིང་འབྲེལ་འབྲུང་ལེགས་གསུངས་པའི། །

Đối trước bậc Thầy / khéo thuyết duyên khởi,

I pay homage to that teacher

སྟོན་པ་དེལ་བདག་ལྷག་འཚམ། །

con xin đánh lễ.

Who taught well dependent origination.

༥། བན་མཛད་ཚུད་ཀྱིས་འགྲོ་བ་ལ། །

9. Để giúp chữa bệnh / nên đáng Lợi Sinh

To help heal sentient beings,

སྐྱབས་པའི་སྐྱེད་དུ་བཀའ་སྩལ་བ། །

dạy cho hữu tình

O Benefactor, you have taught

བསྟན་པའི་སྤྱིང་པོ་སྤྱིང་པ་ཉིད། །

lý luận vô song

The peerless reason to ascertain

ངེས་པའི་རྒྱ་མཚན་སྐྱེ་མེད་པ། །

xác định tánh không, / trái tim chánh pháp

Emptiness, the heart of the teaching.

༦། རྟོན་ཅིང་འབྲེལ་བར་འབྲུང་བའི་རྒྱལ། །

10. Lối duyên khởi này

This way of dependent origination,

འགལ་བ་དང་ནི་མ་སྐྱབ་པར། །

nếu thấy mâu thuẫn, / không thể xác minh

Those who perceive it

མཐོང་བ་འདི་ཡིས་ཚུད་ཀྱི་ལུགས། །

thì pháp của Phật

As contradictory or as unestablished,

ཇི་ལྟར་ཁོད་དུ་རྒྱུད་པར་རྟུམ། །

làm sao có thể / thông đạt cho được?

How can they comprehend your system?

༡༡ ། ལྟོད་ནི་ནམ་ཞིག་སྟོང་པ་ཉིད། །

11. Với Phật, bao giờ

For you, when one sees emptiness

རྟོན་འབྱུང་དོན་དུ་མཐོང་བ་ན། །

chúng được tánh không / qua nghĩa duyên khởi

In terms of the meaning of dependent origination,

རང་བཞིན་གྱིས་ནི་སྟོང་པ་དང། །

sẽ thấy tuy rằng / không có tự tánh

Then being devoid of intrinsic existence and

བྱ་བྱེད་འཐད་པ་འང་མི་འགལ་ཞིང། །

vẫn tạo tác dụng, / không hề mâu thuẫn.

Possessing valid functions do not contradict.

༡༢ ། དེ་ལས་སྡོག་པར་མཐོང་བ་ན། །

12. Phật dạy nếu như / thấy điều ngược lại,

Whereas when one sees the opposite,

སྟོང་ལ་བྱ་བ་མི་རུང་ཞིང། །

ở trong tánh không / không có tác dụng

Since there can be no function in emptiness

བྱ་དང་བཅས་ལ་སྟོང་མེད་པས། །

có tác dụng lại / không có tánh không,

Nor emptiness in what has functions,

ཉམ་ངའི་གཡུང་དུ་ལྷུང་བར་བཞིན། །

sẽ phải rơi vào / vực sâu hung hiểm.

One falls into a dreadful abyss, you maintain.

༡༣ ། དེ་ཕྱིར་ལྟོད་ཀྱི་བསྟན་པ་ལ། །

13. Vì lý do này / giáo pháp Phật dạy

Therefore in your teaching

རྟོན་འབྱུང་མཐོང་བ་ལེགས་པར་བསྟན་པས། །

hết mục để cao / chúng ngộ duyên khởi;

Seeing dependent origination is hailed;

དེ་ཡང་ཀུན་ཏུ་མེད་པ་དང། །

không phải hoàn toàn / là không hiện hữu,

That too not as an utter non-existence

རང་བཞིན་གྱིས་ནི་ཡོད་པས་མིན། །

mà cũng không phải / là có tự tánh.

Nor as an intrinsic existence.

༡༤ ། ལྟོ་ས་མེད་ནམ་མཁའ་འི་མེ་ཏོག་བཞིན། །

14. Sự tự-có như / hoa đốm giữa trời,

The non-contingent is like a sky flower,

དེས་ན་མ་བརྟེན་ཡོད་པ་ཡིན། །

vì vậy không gì / là không tùy thuộc.

Hence there is nothing that is not dependent.

རོབོས་གྲུབ་ན་དེ་འགྲུབ་པ། །

Nếu sự vật nhờ / chính mình mà có

If things exist through their essence, their dependence on

རྒྱ་དང་རྒྱུན་ལ་རྟོགས་པ་འགལ། །

thì không thể nào / tùy thuộc nhân duyên.

Causes and conditions for their existence is a contradiction.

༡༥ ་། དེ་ཕྱིར་བརྟན་ནས་འབྱུང་བ་ལས། །

15. Nên Phật dạy rằng “vì không có gì

“Therefore since no phenomena exist

མ་གཏོགས་ཚེས་འགའ་ཡོད་མིན་པས། །

không từ duyên khởi

Other than origination through dependence,

རང་བཞིན་གྱིས་ནི་རྟོང་པ་ལས། །

nên trừ phi là / không có tự tánh,

No phenomena exist other than

མ་གཏོགས་ཚེས་འགའ་མེད་པར་གསུངས། །

bằng không chẳng có / pháp nào tồn tại.”

Being devoid of intrinsic existence,” you taught.

༡༦ ་། རང་བཞིན་རྟོགས་པ་མེད་པའི་ཕྱིར། །

16. Phật dạy: “Tự tánh / không hề biến chuyển,

“Because intrinsic nature cannot be negated,

ཚེས་རྣམས་རང་བཞིན་འགའ་ཡོད་ན། །

nên nếu các pháp / có chút tự tánh

If phenomena possess some intrinsic nature,

སྤང་ན་འདས་པ་མི་རུང་ཞིང། །

thì quả niết bàn / không thể nào có,

Nirvana would become impossible

སྟོས་ཀྱང་རྟོགས་པ་མེད་པར་གསུངས། །

niệm khởi cũng không / cách nào tịch diệt

And elaborations could not be ceased,” you taught.

༡༧ ་། དེ་ཕྱིར་རང་བཞིན་རྣམ་བཤམ་ཞེས། །

17. Vì vậy nhiều lần / trước hàng trí giả

Therefore who could challenge you?

སེང་གའི་སྒྲ་ཡིས་ཡང་ཡང་དུ། །

đức Phật nói bằng / tiếng sư tử hống,

You who proclaim with lion’s roar

མཁས་པའི་ཚོགས་སུ་ལེགས་གསུངས་པ། །

rằng “sự vật vốn / tách lìa tự tánh”

In the assembly of learned ones repeatedly

འདི་ལ་སུ་ཡིས་འགོང་བར་རྟུས། །

Lời này đố ai / đủ sức phản biện.

That everything is utterly free of intrinsic nature?

18 ། རང་བཞིན་འགའ་ཡང་མེད་པ་དང། །

18. Tự tánh mảy may / cũng không hề có,
That there is no intrinsic existence at all

འདི་ལ་བརྟེན་ནས་འདི་འབྱུང་བའི། །

mọi sự đều là / “tùy vào cái này
And that all functions as “this arising

རྣམ་བཞག་ཐམས་ཅད་འབྲས་བུ་གཉིས། །

mà cái kia sinh.” / Có cần phải nói
In dependence on that,” what need is there to say

མི་འགའ་འདུ་བ་སྐྱོས་ཅི་དགོས། །

rằng hai điều này / không hề mâu thuẫn?
That these two converge without conflict?

19 ། བརྟེན་ནས་འབྱུང་བའི་རྒྱ་མཚན་གྱིས། །

19. Vì hiện khởi nên
“It is through the reason of dependent origination

མཐར་ལྷ་བ་ལ་མི་བརྟེན་ཞེས། །

không vương biên kiến”
That one does not lean towards an extreme;”

ལེགས་གསུངས་འདི་ནི་མགོ་ན་ཚུད་གྱི། །

Chính vì đức Phật / khéo thuyết như vậy
That you’ve declared this excellently is the reason,

སྐྱ་བ་སྐྱ་ན་མེད་པའི་རྒྱ། །

nên gọi Ngài là / luận sư vô song
O Savior, of your being an unexcelled speaker.

20 ། འདི་ཀུན་པོ་སྤོང་པ་དང། །

20. “Hết thảy mọi sự / chân tánh vốn không”;
“All of this is devoid of essence,”

འདི་ལས་འདི་འབྲས་འབྱུང་བ་ཡི། །

“từ điều này mà / quả kia sinh ra”:
And “From this arises that effect” -

རེས་པ་གཉིས་པོ་ཕན་ཚུན་དུ། །

hai khẳng định này hỗ trợ lẫn nhau
These two certainties complement

གཤམ་མེད་པར་ནི་གོ་གས་བྱེད་པ། །

không hề mâu thuẫn.
Each other with no contradiction at all.

21 ། འདི་ལས་པོ་མཚན་གྱུར་པ་དང། །

21. Nhiệm mầu nào hơn?
What is more amazing than this?

འདི་ལས་མེད་དུ་བྱུང་བ་གང། །

kỳ diệu nào hơn?
What is more marvellous than this?

ཚུལ་འདིས་ཚུད་ལ་བསྐྱོད་ན་ནི། །

Tán dương như vậy mới là tán dương,
If one praises you in this manner,
བསྟོད་པར་འགྲུར་གྱི་གཞན་དུ་མིན། །
bằng không chẳng xứng.
This is real praise, otherwise not.

༢༢། མྱོང་ས་པས་བླན་དུ་བཟུང་བ་ཡིས། །
22. Những ai vì bởi / mê muội không chế
Being enslaved by ignorance
གང་ཞིག་ཚྱོད་དང་ཞེ་འགྲུས་ས། །
bất thuận với Phật / thì trước âm thanh
Those who fiercely oppose you,
དེ་ཡིས་རང་བཞིན་མེད་པའི་སྒྲ། །
của không tự tánh / chẳng thể nào kham,
What is so astonishing about their being
མི་བཟོད་གྲུར་ལ་མཚར་ཅི་ཡོད། །
việc này không lạ.
Unable to bear the sound of no intrinsic existence?

༢༣། ཚྱོད་གྱི་གསུང་གི་གཅེས་པའི་མཚོན། །
23. Nhưng nếu tin nhận / kho tàng trân quý
But having accepted dependent origination,
བརྟེན་ནས་འབྱུང་བར་ཁས་སྐྱེས་ནས། །
của lời Phật dạy / về thuyết duyên khởi,
The precious treasure of your speech,
སྟོང་ཉིད་ངོ་མི་བཟོད་ས། །
mà không kham nổi / tiếng gầm tánh không
Then not tolerating the roar of emptiness -
འདི་ལ་ལོ་བོ་ངོ་མཚར་གྲུར། །
mới thật lạ kỳ.
This I find amazing indeed!

༢༤། རང་བཞིན་མེད་ལ་བཀྱི་བའི་སྒྲ། །
24-25. Lý duyên khởi là / cánh cửa vô thượng,
The door that leads to no intrinsic existence,
སྒྲ་མེད་རྟེན་ཅིང་འབྲེལ་འབྱུང་གི། །
lời ngỏ dẫn vào / sự không tự tánh.
This unexcelled [door of] dependent origination,
མིང་ཉིད་གྱིས་ནི་རང་བཞིན་དུ། །
Nếu kẻ phàm phu / dựa danh duyên khởi
Through its name alone, if one grasps
འཛིན་ན་དགོ་སྐྱེ་བོ་འདི། །
mà chấp tự tánh / thì phàm phu ấy
At intrinsic existence, now this person

༢༥། འཕགས་མཚོག་རྣམས་ཀྱིས་ལེགས་བསྟོད་པའི། །

lạc mất lối ngõ
Who lacks the unrivalled entrance,
འཇུག་འོགས་སྐྱོད་པའི་ལྷན་པ།

mà chư thánh giả đã từng khéo qua.
Well travelled by the Noble Ones,
ཁྱོད་དགྲེས་ལྷན་པའི་ལམ་བཟང་དེར།

Đâu là phương tiện / đưa họ về lại
By what means should one guide him
ཐབས་གང་གིས་ནི་བགྱི་བར་བྱ།

với con đường lành / khiến cho Phật vui?
To the excellent path that pleases you?

༢༦། རང་བཞིན་བཅོས་མིན་ལྟོས་མེད་དང།

26. “Tự tánh, không giả, và không tùy thuộc”
Intrinsic nature, uncreated and non-contingent,
རྟེན་འབྲེལ་ལྟོས་དང་བཅོས་མ་གཉིས།

cùng với “duyên sinh, tùy thuộc, giả hợp”,
Dependent origination, contingent and created –
རྒྱུ་བྱུང་ན་གཞི་གཅིག་ལ།

Làm sao có thể / qui về một chỗ
How can these two converge
མི་འགལ་འདུ་བ་ཉིད་དུ་འབྱུང།

mà không mâu thuẫn?
Upon a single basis without contradiction?

༢༧། དེ་ཕྱིར་བརྟེན་ནས་འབྱུང་བ་གང།

27. Vì thế điều gì / từ duyên sinh ra,
Therefore whatever originates dependently,
རང་བཞིན་གྱིས་ནི་གདོད་མ་ནས།

mặc dù bản lai / vốn là tự tánh,
Though primordially free of intrinsic existence,
རྣམ་པར་དབེན་ཡང་དེར་སྣང་བས།

nhưng mà tương hiện / lại giống như có,
Appears as if it does [possess intrinsic existence];
འདི་ཀླན་སྐྱུ་མ་བཞིན་དུ་གསུངས།

nên Phật nói rằng / mọi sự hư huyền.
So you taught all this to be illusion-like.

༢༨། ཁྱོད་གྱིས་ཇི་ལྟར་བསྟན་པ་ལ།

28. Vì lý do này / nên con hiểu được
Through this very fact I understand well
སྐོལ་བ་འགས་ཀྱང་ཚོས་མ་སུན་དུ།

dù ai chống đối / nơi lời Phật dạy
The statement that, to what you have taught,
གྲགས་མི་རྟོད་པར་གསུངས་པ་ཡང།

vẫn không làm sao / xét đúng luận lý

Those opponents who challenge you
འདི་ཉིད་ཀྱིས་ནི་ལེགས་པར་འཇུག་པས། །
mà tìm ra được / chút sơ hở nào.
Cannot find faults that accord with reason.

29 ། ཅི་སྲིད་ཅེན་འདི་བཤད་པས། །
29. Tại sao như vậy? Vì lời giảng này
Why is this so? Because by declaring these
མཐོང་དང་མ་མཐོང་དོན་པོ་ལ། །
khiến cho sự vật / -dù là thấy được / hay không thể thấy-
Chances for reification and denigration
སྐོ་འདོགས་པ་དང་སྐྱར་འདེབས་ཀྱི། །
khả năng khẳng định / hay là phủ định
Towards things seen and unseen
གོ་སྐབས་རིང་དུ་མཛད་ཕྱིར་ལོ།
đều lìa rất xa.
Are made most remote.

30 ། རྩོད་ཀྱི་སྐབ་རྒྱ་མེད་པར། །
30. Chính nhờ con đường / duyên khởi này đây,
Through this very path of dependent origination,
མཐོང་བའི་རྒྱ་མཚན་རྟེན་འབྱུང་གི། །
thấy được lời Phật / thật không đâu sánh.
The rationale for your speech being peerless,
ལམ་འདི་ཉིད་ཀྱིས་གསུང་གཞན་ཡང་། །
Vì lẽ này mà / khởi niềm xác quyết
Convictions arise in me [also]
ཚད་མར་གྱུར་པར་ངེས་པ་སྟེ། །
Pháp nào của Phật / cũng đều đúng cả.
That your other words are valid too.

31 ། རོན་བཞིན་གཟིགས་ནས་ལེགས་གསུངས་པ། །
31. Phật chứng như nghĩa / rồi khéo nói ra,
You who speak excellently by seeing as it is,
རྩོད་ཀྱི་རྩེས་སུ་སྐྱོབ་པ་ལ། །
những ai dụng công / theo gót chân Ngài,
For those who train in your footsteps,
སྐྱད་པ་ཐམས་ཅད་རིང་དུ་གྱུར། །
bao nhiêu suy thoái / hết thảy đều xa,
All degenerations will become remote;
ཉེས་ཀྱན་རྩ་བ་ལྲོག་ཕྱིར་ལོ།
bao gốc lỗi lầm / đều hồi đầu cả.
For the root of all faults will be undone.

32 ། རྩོད་ཀྱི་བསྐྱར་ལས་ཕྱིར་ཕྱོགས་པས། །
32. Còn người quay lưng / với lời Phật dạy

But those who turn away from your teaching,
ཡུན་རིང་ལ་བ་བསྟེན་བྱས་ཀྱང། །
thì dù lao碌 / trong thời gian dài
Though they may struggle with hardship for a long time,
ཕྱི་ཕྱིར་སྟོན་རྣམས་ལོས་པ་བཞིན། །
lỗi vẫn tăng thêm / -như thể gọi mời-
Faults increase ever more as if being called forth;
བདག་ཏུ་ལྟ་བ་བརྟན་ཕྱིར་ལོ། །
là vì nương vào / tri kiến chấp ngã.
For they make firm the view of self.

༣༣་། ཨེ་མའོ་མཁའ་པས་འདི་གཉིས་ཀྱི།
33. Tuyệt vời lắm thay! Khi người có trí
Aha! When the wise comprehend
ལྷན་པར་ཁོང་དུ་ཚུད་གྱུར་ས། །
hiểu sự khác biệt / giữa hai điều này,
The differences between these two,
དེ་ཚོ་ཀའ་གི་ཁོང་ནས་ནི།
khi ấy đáy lòng / không thể nào không
Why would they not at that point
ཁྱོད་ལ་ཅི་ཕྱིར་གུས་མི་འགྱུར།
sâu xa kính Phật.
Revere you from the depths of their being?

༣༤་། ཁྱོད་གསུང་དུ་མ་ཅི་ཞིག་སྟོས། །
34. Hãy khoan nói đến / vô lượng giáo pháp,
Let alone your numerous teachings,
ཆགས་རེ་ཡི་དོན་ཅམ་ལའང། །
chỉ cần ý nghĩa một nhánh nhỏ thôi
Even in the meaning of a small part,
འོ་ལ་སྐྱེ་ཅམ་གྱི་རེས་ལྟེད་ས། །
dù chỉ đại khái có được lòng tin
Those who find ascertainment in a cursory way,
དེ་ལའང་མཚོག་གི་བདེ་བ་སྟེར། །
cũng vẫn đạt được niềm vui thù thắng.
This brings supreme bliss to them as well.

༣༥་། ཀྱི་རུད་བདག་སྐྱོ་མོངས་པས་བཅོམ། །
35. Than ôi! con vì / tâm trí mê muội,
Alas! My mind was defeated by ignorance;
འདི་འདྲའི་ཡོན་ཏན་ཕྱང་ལོ་ལ། །
khỏi thiện đức ấy / qui y đã lâu,
Though I've sought refuge for a long time,
འདི་ནས་སྐྱབས་སུ་སོང་གྱུར་གྱང། །
thế nhưng cho dù / chỉ một mẫu nhỏ
In such an embodiment of excellence,

ཡོན་ཏན་ཆེན་མོ་མ་འཚོལ་ཏེ། །

cũng chưa hề có.

I possess not a fraction of his qualities.

༣༦། འོན་ཀྱང་འཆི་བདག་ཁར་ཕྱོགས་པའི། །

36. Tuy vậy, trước khi / sinh mạng một dòng
Nonetheless, before the stream of this life

སོག་གི་རྒྱུན་ནི་མ་ཅུབ་པར།

chảy cạn hết vào / miệng của Thần chết,
Flowing towards death has come to cease

ཁྱོད་ལ་རྩེ་བུ་ཡིད་ཆེས་པ། །

tín tâm nơi Phật / con được chút ít,
That I have found slight faith in you -

འདི་ཡང་སྐུ་བ་བཟང་སྣུམ་བགྱིད། །

thiết nghĩ đó cũng là điều đại hạnh.
Even this I think is fortunate.

༣༧། རྗེ་སློན་པའི་ནང་ན་རྟེན་འབྲེལ་སློན་པ་དང། །

37. Bậc thuyết duyên khởi / trong khắp giảng sư;
Among teachers, the teacher of dependent origination,

ཤེས་རབ་ནང་ན་རྟེན་འབྲེལ་ཤེས་པ་གཉིས། །

Trí chúng duyên khởi / trong khắp các trí;
Amongst wisdoms, the knowledge of dependent origination -

འཇིག་རྟེན་དག་ན་རྒྱལ་བའི་དབང་ལོ་བཞིན། །

Chỉ có Phật như / đế vương tôn thẳng / trong cõi thế gian
You, who're most excellent like the kings in the worlds,

ཕུལ་བྱུང་ལེགས་པར་ཁྱོད་མཁྱེན་གཞན་གྱིས་མིན།

mới khéo biết được, / người khác chẳng thể.
Know this perfectly well, not others.

༣༨། ཁྱེད་གྱིས་ཇི་སྟེན་བཀའ་སླུལ་པ། །

38. Bất kể là Phật / dạy cho pháp gì,
All that you have taught

རྟེན་འབྲེལ་ཉིད་ལས་བརྒྱུམས་ཏེ་འཇུག།

đều phát xuất từ / giáo lý duyên sinh
Proceeds by way of dependent origination;

དེ་ཡང་སྐུ་རན་འདུལ་ཏེ། །

và đều hướng đến / mục tiêu niết bàn.
That too is done for the sake of nirvana;

ཞི་འགྱུར་མིན་མཛད་ཁྱོད་ལ་མེད། །

Phật không hạnh nào / không khiến tịnh an.
You have no deeds that do not bring peace.

༣༩། གྱེ་མའོ་ཁྱོད་གྱི་བསླུན་པ་ནི། །

39. Ôi! Giáo pháp Phật
Alas! Your teaching is such,

གང་གི་རྒྱ་བའི་ལམ་སོང་བ།

rơi vào tai ai

In whosoever's ears it falls,

།དེ་དག་ཐམས་ཅད་ཞི་འགྱུར་གྱིར། །

đều khiến bình an,

They all attain peace; so who would not be

།ཁྱོད་བསྟན་འཛིན་པར་སུ་མི་གུས། །

hỏi ai lại chẳng / thiết tha giữ gìn.

Honoured to uphold your teaching?

༤༠་། བས་ཚོལ་མཐའ་དག་འཛོམས་པ་དང། །

40. Pháp này tận diệt / hết thảy đối địch;

It overcomes all opposing challenges;

།ལྷག་འོག་འགལ་འདུས་སྤོང་པ་དང། །

làm tan biến hết / mâu thuẫn trước sau;

It's free from contradictions between earlier and latter parts;

།སྐྱེ་སྐྱུ་འོ་དོན་གཉིས་སྤྱོད་བྱེད་པ། །

giúp cho toàn thành / cả hai lợi ích;

It grants fulfilment of beings' two aims -

།ལུགས་འདིར་འོ་བོ་སྐྱོ་བ་འཕེལ། །

nhờ diệu pháp này / hoan hỉ càng tăng.

For this system my joy increases ever more.

༤༡་། འདི་ཡི་ཕྱིར་དུ་ཁྱོད་གྱིས་ནི། །

41. Chính vì vậy mà

For its sake you have given away,

།ལ་ལར་སྐྱེ་དང་གཞན་དུ་སློག།

Phật vô số kiếp / cho rồi lại cho:

Again and again over countless eons,

།སྐྱུག་པའི་གཉེན་དང་འོངས་སྤྱོད་ཚོགས། །

khi thì cho thân / lúc lại cho mạng,

Sometimes your body, at others your life,

།གངས་མེད་བསྐྱལ་པར་ཡང་ཡང་བཏང། །

cho cả thân nhân, / thọ dụng tài sản.

As well as your loving kin and resources of wealth.

༤༢་། གང་གི་ཡོན་ཏན་མཐོང་བ་ཡིས། །

42. Thấy được thiện đức / của giáo pháp này,

Seeing the qualities of this teaching

།ལུགས་ཀྱིས་ཉལ་ཅི་བཞིན་དུ། །

con thật như là / con cá mắc câu,

Pulls [hard] from your heart,

།ཉིད་གྱིས་སྐྱུགས་དངས་ཚོས་དེ་ནི།

từ nơi tim Phật / bị cuốn phăng vào.

Just like what a hook does to a fish;

།ཁྱོད་ལས་མ་ཐོས་སྐྱལ་བ་ཞན། །

Chẳng thể chính tai / nghe lời Phật dạy / thật là bất hạnh.
Sad it is not to have heard it from you.

༤༣ ། དེལི་སྤྱ་རྒྱ་ལྷན་གྱིས་ནི། །

43. Nỗi thương tâm này / ray rức mãnh liệt,
The intensity of that sorrow

སྤྱག་པའི་བྱ་ལ་མ་ཡི་ཡིད། །

níu mãi không buông / tâm trí của con.
Does not let go of my mind,

རྗེས་སུ་སོང་བ་ཇི་བཞིན་དུ། །

Cũng tựa như là / trái tim người mẹ
Just like the mind of a mother

བདག་གི་ཡིད་ནི་གཏོང་མི་བྱེད། །

giữ mãi không rời / đưa con thân yêu.
[Constantly] goes after her dear child.

༤༤ ། འདི་ལ་འདྲ་ལྗོད་གསུང་བསམ་པ་ན། །

44. Mỗi khi con nhớ / đến lời Phật dạy,
Here too, as I reflect on your words, I think,

མཚན་དཔེའི་དཔལ་གྱིས་རབ་ཏུ་འབར། །

là ý nghĩ này / lại hiện trong con.
"Blazing with the glory of noble marks

འོད་གྱི་བྱ་བས་ཡོངས་བསྐོར་བའི། །

"Bổn sư đứng giữa / vùng hào quang sáng,
And hallowed in a net of light rays,

སྟོན་པ་དེལི་ཚངས་དབྱངས་གྱིས། །

tướng hảo chánh phụ / rục rờ rạng ngời,
This teacher, in a voice of pristine melody,

༤༥ ། འདི་ནི་འདི་ལྟར་གསུངས་སྤྱོད་དུ། །

45. đã dùng Phạm Âm / mà thuyết như vậy."
Spoke thus in such a way."

ཡིད་ལ་བྱུབ་པའི་གཟུགས་བརྒྱན་ནི། །

Ảnh Phật khi ấy / hiện ra trong con,
The instant such a reflection of the Sage's form

ཤར་བ་ཙམ་ཡང་ཚ་བ་ཡིས། །

xoa dịu trái tim / rất bỗng mơn mõi,
Appears in my mind it soothes me,

གཏུངས་ལ་མྱེ་བའི་ལྷན་དུ་སྤྲོད། །

như trăng thanh mát / dịu cõi nóng khô.
Just as the moon-rays heal fever's pains.

༤༦ ། དེ་ལྟར་མཐོང་དུ་བྱུང་བ་ཡི། །

46. Đối với giáo pháp / kỳ diệu này đây,
This excellent system, most marvellous,

ལུགས་བཟང་དེ་ཡང་མི་མཁས་པའི། །

phàm phu kém trí

Some individuals who are not so learned

སྐྱོ་བོས་བལ་བ་ཇོ་བཞིན་དུ།

thấy rối mịt mờ

Have entangled it in utter confusion,

རྣམ་པ་ཀུན་ཏུ་འཛིངས་པར་བྱས།

như là cỏ bện.

Just like the tangled *balbaza* grass.

ཡུ་ལྷོ། །ཚུལ་འདི་མཐོང་ནས་བདག་གིས་ནི།

47. Nhìn thấy cảnh này / con đã lảm lẩn

Seeing this situation, I strove

འབད་བ་དུ་མས་མཁས་པ་ཡི།

theo bậc trí giả

With a multitude of efforts

ཤེས་སུ་འབྲངས་ནས་ཚོད་ཀྱི་ནི།

cố gắng nỗ lực

To follow after the learned ones

དགོངས་པ་ཡང་དང་ཡང་དུ་བཅོལ།

tìm rồi lại tìm / ý thật của Phật.

And sought your intention again and again.

ཡུ་ལྷོ། །དེ་ཚོ་རང་གཞན་སྡེ་བ་ཡི།

48. Khi ấy con học

At such times as I studied the numerous works

གཞུང་མང་དག་ལ་སྦྱངས་པ་ནི།

rất nhiều kinh luận / tông môn trong ngoài,

Of both our own [Middle Way] and other schools,

བྱི་བྱིར་བེ་ཚོས་དུ་བ་ཡིས།

tâm triền miên khổ

My mind became tormented ever more

བདག་གི་ཡིད་ནི་ཀུན་ཏུ་གདུངས།

vì lưới hoài nghi.

Constantly by a network of doubts.

ཡུ་ལྷོ། །ཚོད་ཀྱི་སྐྱོ་མེད་ཐོག་པའི་ཚུལ།

49-51. Cổ xe vô thượng / mà Phật để lại,

The night-lily grove of Nagarjuna's treatises -

ཡོད་དང་མེད་པའི་མཐའ་སྦྱངས་ཏེ།

hai đầu có-không / đều lìa bỏ hết,

Nagarjuna whom you prophesized

ཇི་བཞིན་འགྲེལ་པར་ལུང་བསྟན་པ།

được đức Long-thọ - người Phật thọ ký - giảng đúng như thật.

Would unravel your unexcelled vehicle as it is,

ལྷ་སྦྱབ་གཞུང་ལུགས་ཀྱི་རྒྱའི་ཚོལ།

Vườn hoa kun-da / của luận Long thọ

Shunning extremes of existence and non-existence -

༥༠། ཇི་མེད་མཚུན་པའི་དཀྱིལ་འཁོར་རྒྱས། །

ngời ánh nguyệt quang / của luận Nguyệt Xứng
Illuminated by the garland of white lights

གསུང་རབ་མཁའ་ལ་ཐོགས་མེད་རྒྱ། །

trắng sáng rạng soi / tỏ tường khắp cả,
Of Candra's well-uttered insights -

མཐར་འཛིན་སླིང་གི་སྐྱེན་པ་སེལ། །

trí tuệ vô cấu / một khối tròn đầy,
Candra, whose stainless wisdom orb is full,

ལོག་སླེའི་རྒྱ་རྒྱར་གྱེལ་གཞོན་པ། །

du hành vô ngại / giữa trời giáo thuyết,
Who glides freely across scriptures' space,

༥༡། དཔལ་ལྷན་རྒྱ་བའི་ལེགས་བཤད་ཀྱི། །

xóa tan tăm tối / trái tim chấp thủ,
Who dispels the darkness of extremist hearts

འོད་དཀར་འཕྲེང་བས་གསལ་བྱས་པ། །

ngàn sao tà thuyết / đều phải lu mờ.
And outshines the constellations of false speakers -

སྤྲུལ་འདི་དྲིན་གྱིས་མཐོང་བའི་ཚོ། །

Nhờ ơn đạo sư / thấy được điều này,
When, through my teacher's kindness, I saw this

བདག་གི་ཡིད་ཀྱིས་ངལ་གསོ་ཐོབ། །

tâm con khi ấy / mới thật bình yên.
My mind found a rest at last.

༥༢། མཛད་པ་ཀུན་ལས་གསུང་གི་ནི། །

52. Trong mọi thiện hạnh / mà Phật đã làm / thuyết pháp là nhất.
Of all your deeds, your speech is supreme;

མཛད་པ་མཚོག་ཡིན་དེ་ཡང་ནི། །

Pháp thuyết cũng vậy / là pháp này đây.
Within that too it is this very speech;

དེཉིད་ཡིན་ཕྱིར་མཁས་པ་ཡིས། །

Vi vậy kẻ trí / nên từ chỗ này
So the wise should remember the Buddha

འདི་ལས་སངས་རྒྱལ་ཇེས་དྲན་ཚུལ། །

mà nhớ đến Phật.
Through this [teaching of dependent origination].

༥༣། ལྷོན་དེའི་ཇེས་སུ་རབ་ཏུ་བྱུང་གྱུར་ཏེ། །

53. Theo gót đấng bốn sư / tôi xuất gia thanh tịnh
Following such a teacher and having become a renunciate,

རྒྱལ་བའི་གསུང་ལ་སྦྱངས་པ་མི་དམན་ཞིང། །

tu học lời Phật dạy / không để cho kém cỏi

Having studied the Conqueror's words not too poorly,
རྣམ་འབྱོར་སྣོད་ལ་བརྩོན་པའི་དགེ་སློང་ཞིག།

Tỷ kheo này cố gắng / tu tập hạnh du già
This monk who strives in the yogic practices,
བར་སློང་ཆེན་པོ་དེ་ལ་དེ་ལྟར་གུས། །

để tỏ lòng tôn kính / bậc Đại Chân Thật giả
Such is [the depth of] his reverence to the great Seer!

༥༤ ། ལྷོན་པ་སློན་མེད་པའི་བསྟན་པ་དང་། །

54. Gặp được giáo pháp này / của bậc Thầy vô thượng
Since it is due to my teacher's kindness
མཇུག་པ་འདི་འདྲ་སློན་མེད་པའི་བསྟན་པ་ལ། །

hết thầy đều nhờ vào / lòng từ của Ân sư
I have met with the teaching of the unexcelled teacher,
དགེ་བ་འདི་ཡང་འགྲོ་བ་མ་ལུས་པ། །

Vậy công đức ở đây / tôi nguyện xin hồi hướng
I dedicate this virtue too towards the cause
བཤེས་གཉེན་དམ་པས་འཛིན་པའི་རྒྱ་རུ་བསྟོ། །
cho chúng sinh luôn được / bậc chân sư giữ gìn.
For all beings to be sustained by sublime spiritual mentors.

༥༥ ། བན་མཛད་དེ་ཡི་བསྟན་པ་འདྲ་སློན་པའི་མཐའ་། །

55. Pháp của đấng Lợi Sinh / nguyện cùng tận sinh tử
May the teaching of this Beneficent One till world's end
བན་རྩོག་རྒྱུང་གིས་རྣམ་པར་མི་གཡོ་ཞིང་། །

không bao giờ khuynh động / bởi ngọn gió tà niệm
Be unshaken by the winds of evil thoughts;
བསྟན་པའི་དང་རྒྱུ་ལ་ཤེས་ནས་སྣོན་པ་ལ། །

nguyện luôn đầy ắp người / chứng cảnh giới lời Phật
May it always be filled with those who find conviction
ཡིད་ཆེས་སྟོན་པས་ ཉག་ཏུ་གང་བར་ཤོག།
nhờ đó tâm xác quyết / tin tưởng đấng đạo sư
In the teacher by understanding the teaching's true nature.

༥༦ ། བརྟེན་ནས་འབྱུང་བའི་དེ་ཉིད་གསལ་མཛད་པ། །

56. Nguyện trì pháp Mậu ni
May I never falter even for an instant
ཐུབ་པའི་ལུགས་བཟང་སྟེ་བ་ཐམས་ཅད་དུ། །

sáng soi lý duyên khởi
To uphold the excellent way of the Sage,
ལུས་དང་སློག་གྲང་བཏང་ནས་འཛིན་པ་ལ། །

mọi đời kiếp về sau / xả bỏ cả thân mạng
Which illuminates the principle of dependent origination,
སྐད་ཅིག་ཅམ་ཡང་སྟོན་པར་མ་གྱུར་ཅིག།

không bao giờ xao lãng / dù chỉ thoáng chốc thôi
Through all my births even giving away my body and life.

ལཔ་། འདྲན་པ་མཚོག་དེས་དཀའ་བ་དཔག་མེད་ཀྱིས། །

57. “Bật dẫn đường tối thượng / bỏ công khó vô lượng

May I spend day and night carefully reflecting,

ནན་ཏན་སྒྲིང་པོར་མཚོད་ནས་བསྐྱབས་པ་འདི། །

mới đạt được pháp này

“By what means can I enhance

ཐབས་གང་ཞིག་གིས་འཕེལ་བར་འགྱུར་སྐྱམ་པའི། །

nay dùng cách nào đây / để hoằng dương chánh pháp?”

This teaching achieved by the supreme savior

རྣམ་པར་དཔྱོད་པས་ཉིན་མཚན་འདད་བར་ཤོག།

nguyện tôi ngày lẫn đêm / luôn quán xét điều này

Through strenuous efforts over countless eons?”

ལལ་། ལྷག་བསམ་དག་པས་རྒྱལ་དེར་བརྩོན་པ་ན། །

58. Khi nỗ lực như vậy / với đại nguyện trong sáng

As I strive in this with pure intention,

ཚུལ་དང་དབང་པོ་འཛིན་རྟེན་སྦྱོར་བ་དང། །

Nguyện Phạm Thiên, Đế Thích, / cùng chư vị hộ thế

May Brahma, Indra and the world's guardians

ལེགས་ལྷན་ནག་པོ་ལ་སོགས་སྤུང་མས་ཀྱང། །

và hộ pháp như là / đức Mahakala

And protectors such as Mahakala

གཡེལ་བ་མེད་པར་རྟག་ཏུ་གྲོགས་བྱེད་ཤོག།

luôn nâng đỡ cho tôi / không bao giờ lơ nghi

Unswervingly, always assist me.

ཅེས་བརྗོད་པ་ལེགས་བཤད་སྒྲིང་པོ་ཞེས་བྱ་བ་འདི་ནི་མང་དུ་ཐོས་པའི་དགེ་སློང་སློབ་ཐབས་གསལ་བའི་དཔལ་གྱིས་སྦྱར་བའོ།

Bài pháp tên “Tinh Túy Trí Khéo Thuyết” này do bậc Tỷ kheo Đa văn Losang Dragpa trước tác.

Hồng Như Thupten Munsel chuyển Việt ngữ từ Tạng ngữ (Kopan Monastery Prayer Book), tham khảo với các bản dịch Anh ngữ của Thupten Jinpa Kilty Galvin, 12 tháng 5 năm 2019

This hymn entitled “Essence of Well-Uttered Insights,” praising the unexcelled Teacher – the great friend to the entire world [even] to the unfamiliar – for teaching the profound dependent origination, was composed by the well-read monk Lobsang Drakpai Pal. It was written at the heavenly retreat of Lhading on the towerng mountain of Odé Gungyal, otherwise known as [Ganden] Nampar Gyalwai Ling. The scribe was Namkha Pal. Translated from the Tibetan by Geshe Thupten Jinpa. © Geshe Thupten Jinpa.

Việt (Vietnamese)| Tạng (Tibetan) | **Tạng-Việt-Anh (Tibetan-Vietnamese-English)**

Nguyện Trường Thọ: Lab Kyabgon Rinpoche

Long Life Prayer for Lab Kyabgon Rinpoche -

Tác giả (Author): Đức Dalai Lama XIV -

Ngôn ngữ (Languages): Tạng Âm - Việt - English -

English translation: Noel Maddocks -

Việt ngữ: Hồng Như Thubten Munsel - bản dịch 2007.

1. GE LEK TSEN PEY PEI JE JIK PEY KU THA YE DUL CHA TSEM ZAY DRUG CHU SUM DEN NYE SHI JA JEE ZHIN ZIG PEE THK CHAM DEN TSE PA MAE CHI GE LEK TSUL

Please grant me all virtue and goodness of the Buddha

Who overcame limitless delusions and attained countless qualities

Who magnificent body adorned with the marks and signs of virtue and goodness

Whose sixty qualities of speech satisfies the minds of numberless disciples

Whose mind cognizes everything to be understood regarding the two truths

Xin ban tánh đức / của đấng Phật Đà: / là bậc đã diệt / vô lượng vọng tâm; / và đã thành tựu / vô lượng thiện đức; / sắc thân mang đủ / tướng hảo chánh phụ; / diệu âm viên mãn / sáu mươi đặc tính, / thỏa thuê tâm trí / vô số đệ tử; / và tâm thấu rõ / về hai chân lý.

2. THUB TEN ZEN LA MEN PEY THU DRUG PA KHI TSUM YON TEN PAL YON TAM PEY ZAY GON MAE DRO NANG CHANG DRO LANG PO CHAY TRI KEE JET SUN LA MA SAB TEN SHUG

Masterful, serene, adorned with pure and excellent qualities

Through the power of aspiration to be a holder of the conquerors teachings

O Lord of Lamas, learned Teacher of protectorless beings on the great path of freedom,

Enlightenment; please live long.

Uy nghi, an định, / đầy đủ tánh hạnh / thanh tịnh tuyệt hảo. / Thầy đã từng phát / đại nguyện chấp trì / chánh pháp chư Phật, / Hồi đấng Pháp Vương / của mọi đạo sư, / bậc thầy thông tuệ / của những đứa con / không chốn chỗ che / trên con đường tu / giải thoát, niết bàn, / xin Thầy trường thọ.

3. SA KYA SANG GYE DO JUK GYA TSO TEN CHI SHIN ZIG NEE TSE WOE DANG LA KHEE NYI DU TEN PAY SU SER NGAK WOE PEE NYI DEN CHI TRUL CHOG TER SHAB TEN SHOG

Having realized the entire meaning of the ocean of Sutra and Tantra,
the teachings of the Lion of the Shakyas

Expert in the instructions on love and compassion

And the definite meanings; so worthy of praise in

Spreading the teachings in this degenerate age

O supreme emanation being, please live long.

Thầy đã chứng ngộ / toàn bộ biển rộng / hiển tông, mật tông, / giáo pháp của đấng / sư tử họ Thích, / khéo léo thuyết giảng / về lòng từ bi / cùng nghĩa cứu cánh, / làm rạng chánh pháp / trong thời mạt pháp, / Hồi đấng hóa thân / tối thượng nhiệm màu, / xin Thầy trường thọ.

4. THU SAM GAM PEE ZO PA THAT CHEN NAE LUNG TOK TEN PAY GYAN TSEN CHOG DU THAR DREN LA NYIN DANG SHU, PA YONG DRAL WAE TEN DROL PAL YEN CHEN PO SHAB TEN SHUG

Having completed all training in learning, contemplation and meditation
And become for every time and place the lofted victory banner of scriptural and realization
teachings

O master utterly free of being crest fallen or discouraged

O wonderfully qualified of beings, please live long

*Thầy đã toàn thành / pháp Văn Tư Tu, / ở đâu, lúc nào, / vẫn luôn là ngọn / tràng phang chánh pháp /
bao gồm đầy đủ / thuyết giảng, thành tựu, / hồi đấng đạo sư / không còn thoái chuyển, / không hề nản
chí, / tánh đức nhiệm màu, / xin Thầy trường thọ.*

5. CHOG SUM CHI TONG WANG CHEN TLAK PEY LHA

KA DUK SUNG MA CHI PEY DEN CHENG DANG

DA CHAK MOO PEY SO WAR TAK PEY THUL

MEN PEY DE ZUNG YE ZHIM DRUG PA SHOG

Through the blessings of the truth of the Three Jewels in general

And especially through the peerless powerful deity [Hayagriva]

Together with all protectors charged with supporting the Buddhas Word

And through our own faith and the power of our requests

May we accomplish whatever we wish for, the positive fruits of our aspiration.

Nay nguyện nương vào / năng lực chân lý / ở nơi Tam Bảo;

năng lực vô song / nơi đấng Bổn Tôn [Hayagriva] / cùng chư Hộ Pháp;

*năng lực tín tâm, / năng lực thỉnh nguyện / nguyện mọi lời nguyện / đều được như ý / đều thành thiện
quả.*

Hồi Hương Shantideva

Dedication Prayers, Lama Zopa Rinpoche extracts from Shantideva's Bodhisatva Way of Life
[Vietnamese Only] -

Lời hồi hướng do Lama Zopa Rinpoche trích từ Nhập Bồ Đề Hạnh Luận của ngài Shantideva (Tịch
Thiên).

Với công đức này / nguyện cho chúng sinh /

Ở khắp mọi nơi / đang chịu khổ đau / tinh thần thể xác /

Tìm được đầy tràn / niềm vui hạnh phúc / lớn rộng như biển.

Nguyện khắp chúng sinh / không có một ai /

Phải chịu nạn khổ, / tạo tác ác nghiệp, /

Gặp cảnh tật bệnh, / khổ vì sợ hãi, /

Khổ vì bị người / sỉ nhục khinh khi.

Nguyện cho người mù / thấy được hình sắc, /

Nguyện cho người điếc / nghe được âm thanh, /
Nguyện cho những ai / mỗi mòn kiệt quệ /
được thời ngơi nghỉ.

Nguyện người đang lạnh / tìm được áo quần, /
Nguyện người đang đói / kiếm được miếng ăn, /
Nguyện người đang khát / tìm ra thức uống, /
Cùng nguồn giải khát / thơm ngon tuyệt diệu.

Nguyện cho người nghèo / tìm được tài sản, /
Nguyện người sầu khổ / thấy được niềm vui, /
Nguyện người tuyệt vọng / gặp nguồn hy vọng, /
Vĩnh viễn sống trong / bình an hạnh phúc.

Nguyện mưa đúng thời / vụ mùa xanh tốt, /
Nguyện thuốc chữa lành / mọi cơn bệnh dữ, /
Nguyện mọi lời nguyện / thánh thiện tốt lành /
luôn thành sự thật. /

Nguyện người tật bệnh / thoát được bệnh khổ, /
Nguyện nạn thiên tai / vĩnh viễn không còn. /
Nguyện kẻ khiếp sợ / thoát cơn sợ hãi, /
Nguyện kẻ tù đày / thoát hết cùm gông, /
Nguyện kẻ yếu kém / tìm ra sức mạnh. /
Và xin nguyện cho / tất cả những ai /
Sống trong cõi thế / đều biết quay về /
nâng đỡ lẫn nhau.

Không gian chưa cùng
Chúng sinh chưa tận
Nguyện con còn vẫn
Ở lại chốn này
Quét khổ thế gian

Karmapa III: LỜI NGUYỆN ĐẠI THỦ ẤN LIÊU NGHĨA

Tác giả (author): the 3rd Karmapa Rangjung Dorje (1284–1339),



Phật Kim Cang Trì

Tiếng Việt

LỜI NGUYỆN ĐẠI THỦ ẤN LIỄU NGHĨA Đức Rangjung Dorje (Karmapa III) soạn tác

Hồng Như chuyển Việt ngữ - Bản dịch lại từ Tạng ngữ - 09 tháng 01, 2022, xin dùng bản này thay cho các bản dịch trước đây.

Điều kiện hành trì: Mọi người đều có thể đọc, nhưng cần nương bậc đạo sư đủ khả năng khai thị để hành trì.

ནམ་གྲུབ། །

Nam mô Thượng Sư

SI. KHAI TỤNG

#1.

སྐྱེ་མ་རྣམས་དང་ཡི་དམ་དཀྱིལ་འཁོར་ལྗ། །

Thượng sư; bốn tôn khắp mạn đà la;

ལྷོ་གསལ་བཅུ་དྲུག་གསུམ་རྒྱལ་བ་སྐྱེ་དང་བཅས། །

Mười phương ba thời Phật đà bồ tát,

བདག་ལ་བཅུར་དགོངས་བདག་གི་སྣོན་ལམ་རྣམས། །

Xin thương chúng con, lắng nghe nguyện này,

ཇི་བཞིན་འགྲུབ་པའི་མཐུན་འགྲུར་བྱིན་སྐབས་མཛོད། །

Và hộ trì cho nguyện thành sự thật.

§II. PHÂN CHÍNH

§II.A. LỜI NGUYỆN TỔNG QUÁT

#2.

བདག་དང་མཐའ་ཡས་སེམས་ཅན་ཐམས་ཅད་ཀྱི། །

Con cùng hết thảy chúng sinh vô biên,

བསམ་སྦྱོར་རྣམ་དག་གངས་རིལས་སྦྱེས་པའི། །

Tâm, hạnh sạch trong như đỉnh núi tuyết,

འཁོར་གསུམ་སྟོག་མེད་དག་ཚོགས་ཚུལ་རྣམས། །

Tam luân không nhiễm, công đức suối tràn,

རྒྱལ་བ་སྐྱབ་ཞིའི་རྒྱ་མཚོར་འཕྱག་ལྷུང་ཅིག།

Nguyện nhập biển rộng tứ thân Thế tôn.

§II.B. LỜI NGUYỆN CHI TIẾT HƯỚNG BỒ ĐỀ

§II.B.1. NGUYỆN ĐỦ THẮNG DUYÊN

§II.B.1.a. NGUYỆN ĐỦ THẮNG DUYÊN: LỜI NGUYỆN TỔNG QUÁT

#3.

ཇི་སྲིད་དེམ་ཐོབ་པ་དེ་སྲིད་དུ། །

Trước khi thực hiện được nguyện ước ấy,

སྦྱིད་དུ་བྱེ་བ་ཚོར་བས་ཀྱུན་ཏུ་ཡང། །

Nguyện mọi đời kiếp tái sinh về sau,

སྲིག་དང་སྦྱུག་བསུལ་སྦྱ་ཡང་མི་གྲག་ཅིང། །

Đến chữ “ác”, “khổ” cũng không nghe thấy,

བདེ་དག་རྒྱ་མཚོའི་དཔལ་ལ་སྦྱོད་པར་ཤོག།

Hưởng trọn biển rộng công đức an vui.

§II.B.1.b. NGUYỆN ĐỦ THẮNG DUYÊN: LỜI NGUYỆN ĐẶC THÙ

#4.

དལ་འབྱོར་མཚོག་ཐོབ་དད་བརྩོན་ཤེས་རབ་ལྡན། །

Đạt thân hạ mãn, đủ tín cần tuệ,

བཤེས་གཉེན་བཟང་བསྐྱེད་གདམས་པའི་བརྒྱད་ཐོབ་ནས། །

Nương thiện tri thức, thọ pháp khai thị,

རྒྱལ་བཞིན་སྦྱབ་བར་ཆད་མ་མཆིས་པར། །

Nguyện tu đúng cách, chướng ngại đều không,

ཚོར་བ་ཀྱུན་ཏུ་དམ་ཚོས་སྦྱོད་པར་ཤོག།

Đời đời kiếp kiếp vui cùng diệu pháp.

§II.B.2. NGUYỆN ĐẠT TUỆ GIÁC TOÀN HẢO CHỨNG ĐẠO

#5.

ལུང་རིག་ཐོས་པས་མི་ཤེས་སྐྱིབ་ལས་གྲོལ། །

Nghe giáo và lý, thoát chướng vô tri; [văn tuệ]

མནངག་བསམ་པས་གཞོན་སྲུང་ནག་བཅོམ། །

Nghe rồi tư duy, phá đêm nghi hoặc; [tư tuệ]

སྒོམ་བྱུང་འོད་གྱིས་གནས་ལུགས་ཇི་བཞིན་གསལ། །

Ánh sáng tu tập soi tỏ tánh như : [tu tuệ]

ཤེས་རབ་གསུམ་གྱི་སྒྲུང་བ་རྒྱས་པར་ཤོག།

Nguyện tam tuệ quang đều luôn tăng trưởng.

§II.B.3. NGUYỆN ĐƯỜNG TU KHÔNG LẦM LẠC

#6.

རྟུག་ཆད་མཐའ་བྲལ་བ་དེན་གཉིས་གཞི་ཡི་དོན། །

Nhị đế là nền, siêu việt thường, đoạn;

སྒོ་སྐར་མཐའ་བྲལ་ཚོགས་གཉིས་ལམ་མཚོག་གིས། །

Nhị lương là đạo, siêu việt lấy, bỏ;

སྲིད་ཞིའི་མཐའ་བྲལ་དོན་གཉིས་འབྲས་ཐོབ་པའི། །

Nhị lợi là quả, siêu việt tất cả luân hồi, niết bàn:

གོལ་འཇུག་མེད་པའི་ཚོས་དང་འཕྲད་པར་ཤོག།

Nguyện con gặp được Pháp không lầm lạc.

§II.B.4. NGUYỆN PHÁP TU KHÔNG LẦM LẠC

§II.B.4.a. NGUYỆN PHÁP TU KHÔNG LẦM LẠC: LỜI NGUYỆN TỔNG QUÁT

#7.

སྐྱུང་གཞི་སེམས་ཉིད་གསལ་སྒྲུང་བྱུང་འདུག་ལ། །

Nền tảng căn tịnh chính là tự tâm, sáng-không hợp nhất;

སྐྱུང་བྱེད་ལྷན་ཆེན་དོ་རྗེའི་རྣལ་འབྱོར་ཚོས། །

Điều khiến cho tịnh là đại thủ ấn du già kim cang;

སྐྱུང་བྱེད་སྒོ་བྱུང་འཇུག་པའི་དྲི་མ་རྣམས། །

Làm cho tịnh đi hết thảy cấu nhiễm vọng tâm sinh diệt,

སྐྱུང་འབྲས་དྲི་བལ་ཚོས་སྐྱ་མངོན་བྱུང་ཤོག།

Nguyện nhờ như vậy hiển lộ quả tịnh: ly cấu pháp thân.

§II.B.4.b. NGUYỆN CHO PHÁP TU KHÔNG LẦM LẠC : LỜI NGUYỆN RIÊNG CHO KIẾN, TU, HẠNH (NGẮN)

#8.

གཞི་ལ་སྒོ་འདོགས་ཚོད་པ་ལྟ་བའི་གདེངས། །

Diệt vọng về thể là tự tại kiến;
དེལ་མ་ཡིངས་སྐྱོང་བ་སྐྱོམ་པའིགནད། །
Giữ kiến không quên là lời pháp tu;
སྐྱོམ་དོན་ཀུན་ལ་སྐྱུང་སྐྱོད་པའི་མཚོག།
Tu gì làm nấy là thù thắng hạnh;
ལྟ་སྐྱོམ་སྐྱོད་པའི་གདེང་དང་ལྡན་པར་ཤོག།
Nguyện kiến-tu-hạnh tự tại an nhiên.

§II.B.4.b.i. KIẾN

§II.B.4.b.i.a. NGUYỆN KIẾN ĐẠI THỦ ÁN (NGÃN)

#9.
ཚོས་རྣམས་ཐམས་ཅད་སེམས་ཀྱི་རྣམ་འཕྲུལ་ཉ། །
Vạn pháp đều từ nơi tâm hiện ra.
སེམས་ནི་སེམས་མེད་སེམས་ཀྱི་རོབས་སྟོང། །
Tâm vốn không tâm, thật tánh vốn không.
སྟོང་ཞིང་མ་འགག་ཅིར་ཡང་སྐྱུང་བ་སྟེ། །
Không nên không diệt, hiện đủ sắc tướng.
ལེགས་པར་རྟགས་ན་གཞི་ཙུ་ཚོད་པར་ཤོག།
Nguyện khéo quán chiếu, đoạn hết mê lầm về thể của tâm.

§II.B.4.b.i.b GIẢNG RỘNG VỀ KIẾN

§II.B.4.b.i.b.1 NGUYỆN CHỨNG VẠN PHÁP LÀ TÂM

#10.
ཡོད་མ་སྐྱོང་བའི་རང་སྐྱུང་ཡུལ་དུ་འབྱུལ། །
Tự tướng vốn không, lại lầm là cảnh;
མ་རིག་དབང་གིས་རང་རིག་བདག་ཏུ་འབྱུལ། །
Vô minh xui khiến, nhìn vào minh giác lại thấy là tôi;
གཉིས་འཛིན་དབང་གིས་སྲིད་པའི་གྲོང་དུ་འབྱུངས། །
Chấp nhị chi phối, trôi lăn luân hồi;
མ་རིག་འབྱུལ་པའི་རྩ་དང་ཚོད་པར་ཤོག།
Nguyện đoạn vô minh, gốc của mê vọng.

§II.B.4.b.i.b.2 NGUYỆN SIÊU VIỆT THƯỜNG ĐOẠN

#11.
ཡོད་པ་མ་ཡིན་རྒྱལ་བས་ཀྱང་མ་གཟིགས། །
Chẳng phải là có, vì chính Phật cũng chưa từng thấy qua;
མེད་པ་མ་ཡིན་འཁོར་འདས་ཀུན་གྱི་གཞི། །
Chẳng phải là không, vì là nền tảng sinh tử, niết bàn;
འགལ་དུ་མ་ཡིན་རྒྱུང་འཇུག་དབུ་མའི་ལས། །

Chẳng phải mâu thuẫn, hợp nhất trung đạo:

མཐའ་བྲལ་སེམས་ཀྱི་ཚོས་ཉིད་རྟོགས་པར་ཤོག།

Nguyện chúng được tâm siêu việt cực đoan.

§II.B.4.b.i.b.3 NGUYỆN SIÊU VIỆT CÓ-KHÔNG

#12.

འདི་ཡིན་ཞེས་པ་གང་གིས་མཚོན་པ་མེད། །

Lấy gì khẳng định rằng “chính là nó;”

འདི་མིན་ཞེས་བྱ་གང་གིས་བཏགས་པ་མེད། །

Lấy gì phủ định rằng “không phải nó;”

སློལ་ས་འདས་པའི་ཚོས་ཉིད་འདུས་མ་བྱས། །

Chân tánh vạn pháp, siêu việt khái niệm, không phải hữu vi:

ཡང་དག་དོན་གྱི་མཐའ་ནི་ངེས་པར་ཤོག།

Nguyện biết xác quyết thẳng nghĩa cứu cánh.

§II.B.4.b.i.b.4 NGUYỆN CHỨNG TÁNH KHÔNG DUYÊN KHỞI BẤT NHỊ

#13.

འདི་ཉིད་མ་རྟོགས་འཁོར་བའི་རྒྱ་མཚོར་འཁོར། །

Vì chưa chứng nên trầm luân biển khổ,

འདི་ཉིད་རྟོགས་ན་སངས་རྒྱས་གཞན་ན་མེད། །

Nếu đã chứng rồi, Phật chẳng đâu khác.

ཐམས་ཅད་འདི་ཡིན་འདི་མིན་གང་ཡང་མེད། །

Vạn pháp không gì là “thị” hay “phi,”

ཚོས་ཉིད་ཀྱན་གཞིའི་མཚང་ནི་རིག་པར་ཤོག།

Nguyện con chứng được pháp tánh kín mật, bản thể vạn pháp.

§II.B.4.b.i.b.5 NGUYỆN ĐOẠN TRỪ NGHI HOẶC VỀ BẢN THỂ

#14.

སྤང་ཡང་སེམས་ལ་སྤོང་ཡང་སེམས་ཡིན་ཏེ། །

Cảnh hiện là tâm; không cũng là tâm;

རྟོགས་ཀྱང་སེམས་ལ་འཇུག་ཡང་རང་གི་སེམས། །

Chúng ngộ là tâm; mê cũng là tâm;

སྐྱེས་ཀྱང་སེམས་ལ་འགགས་ཀྱང་སེམས་ཡིན་པས། །

Sinh cũng là tâm; diệt cũng là tâm:

སློལ་འདོགས་ཐམས་ཅད་སེམས་ལ་ཚོད་པར་ཤོག།

Mê lằm về tâm, nguyện đoạn trừ cả.

§II.B.4.b.ii. TU

§II.B.4.b.ii.a. LỜI NGUYỆN TỔNG QUÁT CHO PHÁP THIỀN ĐẠI THỦ ẤN

#15.

སློབ་བྱས་ཚུལ་བའི་སློབ་གྲིས་མ་སྲིད་ཅིང་། །

Không nhiễm vì niệm thao tác pháp thiền;

ཐ་མལ་འདུ་འཛིན་རྣམས་མ་བསྐྱོད་པར། །

Không loạn vì khí động việc thế gian;

མ་བཅོས་གཉུག་མ་རང་བབ་འཛོག་ཤེས་པའི། །

Biết tự an trú trong tánh tự nhiên không cần dụng công

སེམས་དོན་ཉམས་ལེན་མཁུས་ཤིང་སྐྱོད་བར་ཤོག

Nguyện nghĩa của tâm, khéo tu và giữ.

§II.B.4.b.ii.b. LỜI NGUYỆN CHI TIẾT CHO PHÁP THIỀN ĐẠI THỦ ẤN

§II.B.4.b.ii.b.1 NGUYỆN ĐẠT TỊNH CHỈ

#16.

ཕ་རྒྱ་རྩོགས་པའི་བླ་བུས་རང་སར་ཞི། །

Cho bao sóng niệm thô tế tự lặn;

གཡོ་མེད་སེམས་ཀྱི་རྒྱུ་རོ་རང་གིས་གནས། །

Cho dòng sông tâm yên lắng tự nhiên;

བྱིད་རླུགས་རྩོག་པའི་དྲི་མ་དང་བྲལ་བའི། །

Thoát li cấu nhiễm hôn trầm trạo cử:

ཞི་གནས་རྒྱ་མཚོ་མི་གཡོ་བརྟན་པར་ཤོག

Nguyện biển tịnh chỉ bất động vững vàng.

§II.B.4.b.ii.b.2 NGUYỆN ĐẠT TUỆ QUÁN

#17.

བལྟར་མེད་སེམས་ལ་ཡང་ཡང་བལྟས་པའི་ཚེ། །

Nhìn đi nhìn lại tâm không thể thấy

མཐོང་མེད་དོན་ནི་ཇི་བཞིན་ལྷག་གེར་མཐོང་། །

Điều không thể thấy hiển hiện rõ ràng đúng như sự thật;

ཡིན་མིན་དོན་ལ་ཐེ་ཚོམ་ཚོད་མ་ཉིད། །

Nghi hoặc có-không, đoạn lìa hết thấy:

འཇུལ་མེད་རང་རོ་རང་གིས་ཤེས་པར་ཤོག

Nguyện thoát mê vọng, chứng diện mục mình

§II.B.4.b.ii.b.3 NGUYỆN NHÌN RA CHÂN TÁNH

#18.

ཡུལ་ལ་བལྟས་པས་ཡུལ་མེད་སེམས་སུ་མཐོང་། །

Nhìn vào nơi cảnh, thấy tâm không cảnh

སེམས་ལ་བརྟམས་པས་སེམས་མེད་པོ་བོས་སྟོང་། །

Nhìn vào nơi tâm, thấy tánh không tâm

གཉེས་ལ་བརྟམས་པས་གཉེས་འཛིན་རང་སར་གྲོལ། །

Nhìn vào cả hai, nhị chấp tự thoát:

འོད་གསལ་ལ་སེམས་ཀྱི་གནས་ལུགས་རྟོགས་པར་ཤོག།

Chứng tánh tự nhiên bản giác diệu minh.

§II.B.4.b.ii.b.4 NGUYỆN ĐẮC NGHĨA VIÊN THÔNG

#19.

ཡིད་བྱེད་བྱལ་བ་འདིན་ཕྱག་རྒྱ་ཆེ། །

Thoát ly động niệm là đại thủ ấn;

མཐའ་དང་བྱལ་བ་དབུ་མ་ཆེན་པོ་ཡིན། །

Lìa mọi cực đoan là đại trung đạo;

འདིན་ཀྱན་འདུས་རྫོགས་ཆེན་ཞེས་ཀྱང་བྱ། །

Đủ cả, nên gọi là đại viên mãn:

གཅིག་ཤེས་ཀྱན་དོན་རྟོགས་པའི་གདེང་ཐོབ་ཤོག།

Nguyện con đoan chắc: một trí chứng đắc, vạn nghĩa tỏ tường.

§II.B.4.b.ii.b.5 NGUYỆN VÀO CẢNH GIỚI THIÊN TOÀN HẢO

#20.

ཞེན་པ་མེད་པའི་བདེ་ཆེན་རྒྱན་ཆད་མེད། །

Đại lạc vô trước một dòng không dứt;

མཚན་འཛིན་མེད་པའི་འོད་གསལ་སླེབ་གཡོགས་བྲལ། །

Diệu minh vô chấp lìa mọi chướng che;

སློལ་སའ་འདས་པའི་མི་རྟོག་ལྷན་གྱིས་སྐྱབ། །

Siêu việt niệm tướng, vô niệm tự thành:

སྟོང་མེད་ཉམས་སྟོང་རྒྱན་ཆད་མེད་པར་ཤོག།

Cảnh vô dụng công, nguyện không gián đoạn.

§II.B.4.b.ii.b.6 NGUYỆN THẬT CHỨNG

#21.

བཟང་ཞེན་ཉམས་ཀྱི་འཛིན་པ་//རང་སར་གྲོལ། །

Tâm chấp cảnh thiện giải thoát tự nhiên;

རན་རྟོག་འཇུག་པ་//རང་བཞིན་དབྱིངས་སུ་དག།

Nghịch tâm vọng cảnh, tan vào tự tánh;

ཐ་མལ་ཤེས་པ་སྤངས་སྤང་བྲལ་ཐོབ་མེད། །

Tâm vốn bình thường, chẳng hề lấy bỏ, không có chứng đắc:

སྤྱི་བུ་ཚེ་ཉིད་བདེན་པ་རྟོགས་པར་ཤོག།

Nguyện chúng sự thật chân tánh vạn pháp lìa mọi hý luận.

§II.B.4.b.iii. HẠNH

§II.B.4.b.iii.a. NGUYỆN KHỞI ĐẠI BI

#22.

འགོ་བའི་རང་བཞིན་རྟག་ཏུ་སངས་རྒྱལ་ཀྱང། །

Chúng sinh tự tánh luôn là Phật tánh,

མ་རྟོགས་དབང་གིས་མཐའ་མེད་འཁོར་བར་འབྱམས། །

Bởi vì không biết mà phải trầm luân sinh tử vô biên,

སྤྱག་བསྲུལ་སུ་མཐའ་མེད་པའི་སེམས་ཅན་ལ། །

Khổ đau bức bách, cùng cực triển miên:

བཟོད་མེད་སྤྱིད་རྗེ་རྒྱུད་ལ་སྐྱེ་བར་ཤོག།

Nguyện tâm đại-bi-khôn-kham dừng phát.

§II.B.4.b.iii.b. NGUYỆN BI TRÍ BẤT NHỊ

#23.

བཟོད་མེད་སྤྱིད་རྗེའི་ཕྱི་ཡང་མ་འགགས་པ་པའི། །

Đại-bi-khôn-kham, thị hiện bất tận,

བཟེ་དུས་རོབ་སྤྱིད་དོན་རྗེན་པར་ཤར། །

Từ lòng thương này trần trụi phơi bày ý nghĩa tánh không.

ཟུང་འཇུག་གོལ་ས་བྲལ་བའི་ལམ་མཚོག་འདི། །

Thẳng đạo hợp nhất, thoát lối mê lầm:

འབྲལ་མེད་ཉིན་མཚན་ཀུན་ཏུ་བསྐྱོན་པར་ཤོག།

Ngày cũng như đêm nguyện luôn tu tập.

§II.B.5. NGUYỆN VIÊN THÀNH ĐẠO QUẢ

#24.

སྤྱི་སྟོབས་ལས་བྱུང་སྤྱན་དང་མདོན་ཤེས་དང། །

Nhờ đặc thiên nên sinh nhãn, thần thông;

སེམས་ཅན་སྤྱིན་བྱས་སངས་རྒྱལ་ཞིང་རབ་སྤྱུངས། །

Thành thực chúng sinh; thanh tịnh cõi Phật;

སངས་རྒྱལ་ཚེས་རྣམས་འགྲུབ་པའི་སྤྱིན་ལམ་རྗེས། །

Viên thành đại nguyện làm việc Phật làm,

རྗེས་མིན་སྤྱུངས་གསུམ་མཐར་ཕྱིན་སངས་རྒྱལ་ཤོག།

Rốt ráo cả ba—viên, tịnh, và thực—nguyện thành Phật quả.

#25.

ཕྱོགས་བརྒྱའི་རྒྱལ་བ་སྤྱི་བུ་སྤྱུགས་རྗེ་དང། །

Nương lực từ bi của Phật bồ tát ở khắp mười phương;

མཉམས་དཀར་དགེ་བ་ཇི་སྟེ་དམིགས་པའི་མཐུས།

Và nương năng lực thiện nghiệp công đức

དེ་ལྟར་བདག་དང་ལེ་མས་ཅན་ཐམས་ཅད་ཀྱི།

Nguyện con cùng với hết thầy chúng sinh

སློན་ལམ་རྣམ་དག་ཇི་བཞེན་འགྲུབ་ལྷུང་ཅིག

Có bao nguyện lành đều thành sự thật.

ངེས་དོན་ཕྱག་རྒྱ་རྒྱ་རྒྱ་ལོ་ལྷོ་ལམ་ཞེས་བྱ་བ་རྗེ་རང་བྱུང་དོ་རྗེས་མཛད་པའོ། །

Đại Thủ Ấn Liễu Nghĩa Nguyện Tụng, do Pháp Vương Karmapa Rangjung Dorje trước tác.

Nguyện Kirti Tsenshab Rinpoche Sớm Ngày Trở Lại

- Kirti Tsenshab Rinpoche's Long Life Prayer -



- Tiếng Việt
- English

TIẾNG TRỐNG ĐẠI BI HÙNG HỒN THỈNH CẦU LỰC GIA TRÌ TỪ HÓA THÂN SỚM TRỞ LẠI CỦA BẠC THIỆN TRI THỨC KIRTI TSENSHAB RINPOCHE

Cảnh giới đại từ bi
Của chư Phật ba thời;

Đức Hộ Phật từ bi
Du hí hiển lộ đủ
Mọi tướng hảo chính phụ;
Kho tàng tâm đại bi
Hành trình đầy may mắn
Của chúng sinh Xứ Tuyết;
Xin gia trì hộ niệm
Cho lời nguyện nơi đây
Tức thì thành sự thật

Với trí giác thông tuệ
Thâm sâu và vô úy,
Với tiếng lời hùng biện
Của Phật Pháp vi diệu
Tỏa rộng bao con sóng
Dịu êm như nụ cười,
Thầy là thiện tri thức
Là đại dương ngát rộng,
Là người con thương tiếc
Sâu tận đáy lòng con.

Hồi tưởng bao thiện đức
Thân ngữ ý nhiệm mầu
[Của đạo sư tôn kính],
Trong túng quẫn khốn cùng
Con nhất tâm thỉnh nguyện:
Kính xin Thầy che chở
Giữ gìn cho chúng con
Suốt mọi kiếp về sau,
Đừng bao giờ tuột khỏi
Vòng đại bi của Thầy.

Than ôi, nếu chúng con
Mất đi thiện tri thức,
Là nơi chốn qui y
Và chỗ che duy nhất,
Vậy giáo pháp của đấng
Đại Cứu Độ từ hòa
Lama Tông Khách Ba
Sẽ dần dần mai một,
Hạnh phúc của chúng sinh
Sẽ dần dần tối ám
Như mặt trời bóng ngả.
Kính xin Thầy quay về
Giải tỏa mối hiểm họa
Bi thương khẩn thiết này.

Sau một thời gian dài
Thầy hành trì nghiêm mật,
Rồi gánh lấy trọng trách
Thi triển mọi thiện hạnh,
Cùng trọng trách gánh vác

Tất cả mọi chúng sinh,
Và rồi Thầy toàn thành
Trọn vẹn mọi khả năng
Của trí giác nhiệm mầu.
Thế nhưng Thầy có hiểu
Nỗi bàng hoàng tuyệt vọng
Trong lòng con hôm nay?

Vì lẽ chúng con đây,
Những đứa con tối ám
Cứng đầu và cứng cổ,
Bị bỏ trong chốn vắng
Tuyệt vọng và bơ vơ,
Sao Thầy có thể vui
Cõi an lạc niết bàn!
Nay năm thứ vẫn đục
Ứ đầy và nổ tung,
Bây giờ chính là lúc
Chúng con đặc biệt cần
Thầy thương tưởng chúng con,
Khoát áo giáp tinh tấn.
Vì đó là đại nguyện
Của những bậc Đại Hùng
Trưởng tử Phật Thế Tôn
Kính xin Thầy mau chóng
Hiện lộ thêm lần nữa
Gương mặt đấng hóa thân.

Đã đến thời kỳ cuối
Phật Pháp cạn năm trăm*
Hầu hết bậc giác ngộ
Khi xưa vì đại nguyện
Mà đi vào cõi thế,
Bây giờ đã lần lượt
Nhập vào cõi pháp thân.
Chúng con như chim non
Tội nghiệp chưa ra ràng
Rớt lại ở phía sau
Bơ vơ và thiếu thốn.

Kính xin Thầy nhớ lại
Hạnh nguyện phát trong tâm
Để gánh vác giữ gìn
Ngọn đèn chánh pháp của
Vùng Rongchen-Amdo.
Đấng hóa thân tối thượng
Gương mặt rạng nụ cười
Bậc tạo nên ánh ngày
Như mặt trời chớm mọc
Nhanh chóng hiện ra đây
Không phút giây chậm trễ.

Không đánh mất thiện đức
Tu đạt qua nhiều đời;
Nụ cười như ánh trăng
Trong thanh và dịu mát
Của lời giảng, thành tựu;
Thiện tri thức duy nhất
Thuần dưỡng đóa Kuni
Của chánh pháp của Phật;
Nguyện vãng trăng thanh xuân
Của hóa thân của Thầy
Đích thực không thể lầm
Ngay tức thì hiển lộ.

Thầy là bậc giữ gìn
Ý nghĩa chữ Lama,
Thầy là người canh giữ
Chánh pháp của Phật đà,
Là bậc luôn lắng nghe
Tất cả lời khẩn nguyện,
Đấng Chiến Thắng Đại Hùng,
Đấng Hộ Pháp Đại Lực,
Kính xin Thầy thúc đẩy
Cho hóa thân của Thầy
Đích thực không thể lầm
Ngay tức thì hiển lộ.

Tóm lại, xin nương vào
Năng lực của duyên sinh
Đến từ nguồn tín tâm
Của đông đảo đệ tử,
Cùng với lực gia trì
Của các bậc Hộ Pháp
Như viên ngọc như ý
Nguyện cho mọi lời nguyện
Không sai sót mảy may
Tức thì thành sự thật.

* “*cạn năm trăm*”: giai đoạn cuối của thời kỳ năm trăm năm cuối cùng của Phật Pháp (người dịch việt ngữ ghi chú)

Lời Ghi Xuất Xứ

Xuất Xứ Nguyên Văn Tạng Ngữ: Tôi, đệ tử mang tên hóa thân Thashel Kirti, Lozang Tenzin, có nghe rằng vào tuổi tám mươi mốt, đấng hóa thân của bậc đại thiện tri thức Tsatrug Geshe Tsang, thủ ngôi dòng truyền thừa Near Instruction, đại sư trụ trì Vajradhara Jetsun Lozang Jigme Damcho Pel Sangpo, lâm trọng bệnh thị tịch, nên trong lòng thôi thúc viết nên lời thỉnh nguyện mang tựa đề Tiếng Trống Đại Bi Thỉnh Cầu Năng Lực Gia Trì Từ Hóa Thân Sớm Trở Lại Của Bậc Đại Thiện Tri Thức KIRTI TSENSHAB RINPOCHE. Nguyện lời nguyện thanh tịnh không thể tranh cãi này, hướng về Tam Bảo nói chung và hướng về đức Tối Thượng Đại Từ Bi nói riêng, được thành tựu đúng như đã nguyện. Viết tại Bồ Đề Đạo Tràng, Sublime Realm vào ngày mười lăm tháng chín năm 2006.

Xuất Xứ Bản dịch Anh Ngữ: Đấng Hộ Pháp tận tụy, Alak Rinpoche, thị giả của đại sư Kyabje Kirti

Tsenshab Rinpoche vô cùng quý hiếm được nghe tên, hiện thân từ hòa hơn cả Chư Phật ba thời, và dịch giả Voula, người đã cống hiến nhiều năm dài cho Đại sư, đã yêu cầu tôi, Mickey Mouse Thubten Zopa, dịch ra Anh ngữ Bài Thỉnh Nguyện này. Với sự giúp đỡ của tỳ kheo ni Jane, tỳ kheo Tenzin Namdak và Ross Moore, tôi đã bằng trọn lòng kính ngưỡng dịch đúng theo như vậy. Nhờ vào công đức này, nguyện chúng sinh trong toàn cõi thế gian sớm gặp lại đấng Hóa Thân Với Khuôn Mặt Rạng Cười Không Thể Nhận Lầm, sớm ngày vui trong suối cam lồ chánh pháp của Kyabje Rinpoche, mau chóng thành tựu giác ngộ viên mãn.

Tu Viện Sera Je, Nam Ấn, 01/2007.

Xuất Xứ Bản Dịch Việt Ngữ: *Đệ tử Hồng Như chuyển Việt ngữ. Mọi sai sót là của người dịch, mọi công đức xin hồi hướng chúng sinh, nhất là hồi hướng cho Phật tử Việt Nam tạo đủ thiện duyên để đời này kiếp sau mãi mãi được Thầy Kirti Tsenshab Rinpoche cùng các bậc chân sư trực tiếp nắm tay dẫn dắt cho đến tận quả vị Phật.*

Bản dịch có hiệu đính, Sydney, ngày 20 tháng 1 năm 2007.

-
- [Đọc tiếng Việt](#)
 - [English](#)

THE PERSUASIVE DRUM SOUND OF THE SPHERE OF GREAT COMPASSION INVOKING THE BLESSINGS OF THE QUICK RETURN OF THE INCARNATION OF THE GREAT VIRTUOUS FRIEND KIRTI TSENSHAB RINPOCHE

Realm of compassion of all Victorious Ones of the three times
Compassionate deity playfully manifesting the major and minor marks
Treasure of compassion, fortunate destiny of the migrators of the Land of Snow,
Please enable the accomplishment of these pure prayers.

Profound, fearless intelligence of pure wisdom
Eloquent speech of the sublime Dharma
Spreading like a smiling garland of gentle waves
Treasure filled with a wealthy abundance of instructions
The virtuous friend, the great ocean
You are the one I miss from the heart.

Recollecting all qualities of your Holy Body, Speech and Mind
In distress I single-pointedly request:
Please, our Protector, in all lifetimes
Never let us slip from the lasso of your compassion.

Alas! Lacking the virtuous friend who is the sole Refuge
The teachings of the tender Savior, Lama Tsong Khapa will end.
Migratory beings' happiness will darken like shadows of a setting sun.
Therefore you must come to relieve this sad and urgent plight.

Training over an extensive period of time
You took responsibility for performing the great activities

Of the Buddha's Teachings as well as those of transmigratory beings,
And generated completely the full capacity of the Holy Mind.
Yet do you comprehend the nature of our devastation?

For we, the ignorant thick-skulled ones, are abandoned to a forlorn place
While you enjoy the spheres of bliss and peace!
In this period when five degenerations' faults gather and explode
It is now especially critical that you adopt the armor of zeal.
Since this is the promise of the Heroic Sons of the Victorious One
Quickly reveal again the Emanation Body's Holy Face.

Already the time of the Buddha's teachings has reached the end of the five-hundred.
Almost all the Great Holy Beings who could wishfully descend to this world have departed to the
Sphere of Peace (Dharmakaya).
We, pitiful fledglings, find ourselves left behind - bereft and alone.

Please recall the commitment generated in your Holy Mind:
To assume responsibility to uphold the Lamp of the teachings of the land of Rongchen (region of
Amdo).
Smiling face of the Supreme emanation, the creator of day,
Like the rising sun come quickly without delay.

Not degenerating qualities acquired across lifetime's trainings
The smile of the white cooling moon of explanation and attainment
Our only friend who cultivates the Kunu (flower) of the Victorious One's teachings
May the youthful moon of your unmistakable manifestation immediately appear.

Protectors of the words of the Lamas
Guardians of the Buddha's teachings
Special watchers over what has been requested
Great Victorious Active Heroes
And all Powerful Protectors
Please impel the unmistakable incarnation to arise.

In short, by the power of the incontrovertible dependent arising
Of the students' fervent faith,
Together with blessings of the Protectors of the Three Sublime Ones,
Like a wish-fulfilling jewel may our prayers without exception
be instantaneously accomplished.

Colophon

I, the student disciple bearing the name of the incarnated Thashel Kirti, Lozang Tenzin, having heard that at the age of eighty one the incarnation of the Great Virtuous Friend Tsatrug Geshe Tsang, the Holder of the Lineage of the Near Instruction, the Great Abbot Vajradhara Jetsun Lozang Jigme Damcho Pel Sangpo had seriously ailed and Gone Beyond, felt impelled to compose this requesting prayer titled The Persuasive Drum Sound of the Sphere of Great Compassion invoking the blessings of the Quick Return of the incarnation of the great virtuous friend Kirti Tsenshab Rinpoche. May my incontrovertible pure prayers to the Three Supreme Ones in general and to the Supreme Arya the Great Compassionate One in particular, be accomplished as here expressed. It was written in the village of the Sublime realm of Bodhgaya on the 15th of the ninth month 2006.

The most devoted protector, Alak Rinpoche, attendant of Kyabje Kirti Tsenshab Rinpoche whose

name is extremely rare to mention and who is the embodiment of and kinder than the Buddhas of the Three Times, and the Translator Voula who offered him so many years of service requested me, the Mickey Mouse , Thubten Zopa to translate this Requesting Prayer. With the help of the Venerable Nun Jane, Venerable Tenzin Namdak and Ross Moore I have done so with devotion. Due to the merits may all sentient beings of this world be able to soon see the Smiling Face of the Unmistaken Incarnation, and enjoy again the nectar of Kyabje Rinpoche's teachings, in order to achieve Enlightenment as quickly as possible.

Sera Je Monastery, South India, January 2007.

Lama Zopa Rinpoche Teachings - 14/06/2015 (text - English)

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Joy of Compassion

With Lama Zopa Rinpoche

[There are two versions of the prayer book in use. Look for the title if the page no. does not make sense.]

Praise to Shakyamuni Buddha, p. 3 or 6

To not commit any unwholesome actions. To create wholesome actions. To subdue the mind. This is the teaching of the Buddha. This is the condensed teachings of the Four Noble Truths.

Buddha does not have death. He is an Arhat, who is free from samsara. The cause of samsara, delusions and karma, ...

Even the subtle obscurations, the knowledge obscurations, have been purified. There is no way for Buddha to experience death.

He passed away to show us that life is impermanent. The nature of our life is impermanent. If we are not freed from the causes of suffering, delusions and karma, then we would experience death. If we are freed by actualizing the four Noble Truths, by being free from delusions, we would not experience death. That's how we can purify death, old age, sickness, etc.

We achieve the ultimate happiness, blissful state of peace, everlasting happiness. This is a mere cessation of the disturbing thoughts, obscurations. The gross obscurations. Buddha showed one of the 12 deeds, the passing away, showing us that life is impermanent, we are sure to die.

As I mentioned yesterday, body and mind, mind continues, the continuation of the mind has no beginning and no end. Even when we become enlightened or still in samsara, it is endless. There is no third alternative. You can get reborn in lower realms if negative karma is more powerful. Or else, if virtue is stronger, then you get reborn in higher realms. Pure land, devas or human realms.

We want only happiness, we don't want suffering at all, even small suffering, even those in dreams we don't want. We want small happiness. The solution is to... negative karma that we collected from beginningless rebirths, we purify that negative karma. By learning Dharma, listen, reflect, and meditate, practice, you abandon negative karma and practise good karma. You don't get reborn in lower realms and get higher rebirth.

There is a method. If you don't know Dharma, if you have no idea of Dharma, abandon negative karma and create virtuous action, practice of morality, etc., if you do that, you get higher rebirth, you save yourselves. You don't have to be born in lower realms. If you don't practise holy Dharma, you don't engage in creating perfect wholesome action, positive action, healthy action, if you don't do, ...

With negative mind, negative motivation, create negative actions of body, speech and mind, disturbing to you and cause suffering to others, harmful to others, this becomes causes to reborn in lower realms. This is totally in your hands.

In order to achieve ultimate happiness, everlasting happiness, liberation from oceans of samsaric sufferings, suffering of narak hell beings, hungry ghosts, animals, humans, asuras, and suras, intermediate state beings. To free from those oceans of samsaric sufferings of six realms, achieve the ultimate happiness, blissful state of peace for oneself is totally in your hands. Where to go, to be in samsara or out of it, it is totally in your hands. Whether to be in hell or be enlightened, it is totally in your hands. It is up to your mind.

Whether you create the causes for hell or peerless happiness, it is totally in your hands. Up to your mind, how you use your mind.

Understanding Buddhism, knowing the teachings of Buddha, the more you come to know, the teachings of the kind, compassionate one, the omniscient one, the more you know, it makes you to realize how to have freedom, discover how much freedom you have. You should know that.

Life is not hopeless. So many millions, millions of people in the West are suffering from depression.

Thinking that life is hopeless.

American army went to Iraq,... to do war, you use bombs to destroy, kill so many people, even those who survived, those who came back, everyday 20 army veterans committed suicide. Someone from the army came to Solu Kumbu where I was born, this person fought in Iraq, his job was to communicate, high tech communications in the army. That's his job. He came back and told me in the cave of Lawudo, I have a talk with him in my cave, to find out more. He told me that 20 veterans from the army committed suicide. Soldiers. 20 soldiers committed suicide. That is because they came back, having done so many violent things, they are so shocked, they think, they questioned, what is life? Violence, unbelievable, ... they wondered, they questioned about life.

Because they have not met Dharma, the awakened teachings, the freedom from samsara, from the cause of suffering, they do not know, no knowledge at all of what is right thing in life, that brings happiness to your mind and to others, the wrong things that bring confusion to your life, suffering to you and others. In life, the most important decision, doesn't know the omniscient one's teachings, what the Buddha has taught.

Life becomes so difficult. Even simple thing like that, they have no idea. It becomes huge question regarding one's own life. All these violence, you have seen and done, very difficult, so shocked,

They don't know how to live life meaningfully, no idea what is meaningful and what is meaningless, in other words, what's right and wrong.

So, they commit suicide, when their minds are so depressed.

What happens nowadays, American government uses meditation, use of drugs slow down the mind, thinking becomes very slow, becomes violent, they bring mindfulness meditation to the Army. This is what happens nowadays. Because in mindfulness meditation, you stop thinking about past and future, you only think of this moment. There is mahamudra that does this, meditate on emptiness, even then the conventional nature of mind...

The military uses meditation to stop thinking about past and future, ... he said that.

He looked into the computer, saw Nepal, Lawudo, this place, hence he came to Lawudo. He is a quiet person. He worked in FPMT centre before and went to Lawudo when I was there. He has to go back to Root Institute.

Nowadays, they use mindfulness meditation so much in the Army, for those who have suicidal thoughts, so many returning soldiers have this problem.

Mindfulness meditation is also used in business. Lots of business people use that. Maybe too much thinking makes the mind not relaxed, unhappy, too much thinking and the meditation brings quietness.

Big business, big company in Holland, 25,000 employees, they want to use mindfulness meditation, one student from Holland came to Kopan course or maybe in Lawudo, he talked to that company about mindfulness meditation, I got a letter, invited to talk about mindfulness meditation. By

checking Mo (divination), it was cancelled. I don't know what happened. That's just news. That's just, not BBC, ...

We do the last prayer, what Buddha said, at the end of the Vajracutter sutra. This verse is there. Also in another teaching. I am going to recite. I shall chant in Tibetan, to give time to meditate for everyone. It is mainly about impermanence, the nature of life, the other thing is emptiness, the meaning of dependent arising. (p.9 3rd verse)

Instead of trusting, believing as real the hallucination that appears, the I, action, and object, the way they exist are in mere name, they do not exist from their own side. Whatever appears as real is hallucination. Whatever phenomena appear as real are all hallucination. We completely trust in them as real. We need to recognize dream as dream. Even though dream appears as real, we do not believe it as true. When you don't recognize dream as dream, you entrust in it completely as real, you lose something, you get upset due to your self cherishing thought. In the dream, you can get so exhausted, so difficult, ... you have this problem, that problem in your dream, the hair becomes white, wrinkles on your body, so much changes, happen in the dream. Even within five minutes, so unbelievable...

So appearance and reality, when you recognize dream as dream, you do not believe in it at all, it is just a dream. Like a mirage, you came across hot sands, the sunlight, the heat rises from the sands, when you look back there appears to be water, but there isn't. You know there is no water. Things appear, the way things appear to your hallucinating mind, you completely entrust, here introducing the thinking that in reality it does not exist from its own side. Meditate in this way, especially if you realize that. Then no problem. Totally trust that, even though it appear, it does not exist right there...

Arya Sangha who has direct realization of emptiness, in meditative equipoise, they do not have this hallucination. The I, action, object appearing as real, this do not appear in equipoise meditation. When they arise from that meditation, they would have these false appearances. Until subtle imprints are completely removed by actualizing the path, the path to full enlightenment, when the remedial path is actualized, that subtle negative imprints left by past delusions, that project dual view, everything appear as real, this is gone. Then, there is no dualistic view, no hallucination. No more there. Buddha does not have hallucination. Not the dualistic view. Because there is no cause that projects that dualistic view. He has no hallucination. Otherwise, even arya bodhisattva, until he achieved Buddhahood, would have dualistic view.

Like the example, the illusion created by a magician, using a material, causes people, the audience, to see by transforming... he causes hallucination to the senses of the audience using a mantra and a material base, those who don't know that they are experiencing hallucination, they believe in the transformation he creates... an elephant, beautiful man or woman, different manifestations, even a city, the magician can do through magic. Those who don't know that their senses are hallucinating, they would believe in these appearances as real, not only do they appear to them, on top of that, they entrust in them, thinking they are real.

The magician, himself or herself, and the audience who is aware of the illusion, these people have the appearances of the hallucination, but they do not believe. Like Arya Sangha, not just ordained persons, even lay persons who have direct perception of emptiness, to these people, things appear as real, they do not totally trust in those appearances, due to their realization of emptiness. They see a hallucination as a hallucination. Like recognizing a dream as a dream. Those who senses are not hallucinating, they don't see the appearances at all.

The Buddha without the subtle negative imprints left by delusions that project everything created by

the mind. This does not mean creating with hammer and other tools. It means to merely labeled by the mind, on a valid base. Given a name, merely imputed by the mind. Merely imputed by the mind, relating to a valid base. This and that, relating to that valid base... They exist in mere names.

Buddha does not have those subtle negative imprints, that project everything as real, as truly existent, as existing from their own side. These are purified, he does not have hallucination.

Like those whose senses are not affected by the magic.

Somebody recognizes hallucination as hallucination. First thing is a star, phenomena are like star (in the verse), in daytime, there are stars, but due to sunbeams are so strong, veiled the stars, so we don't see the stars. It shows emptiness of all phenomena, they exist because they are empty. They exist because they are empty because they do not exist from their own side.

They exist in mere name, merely imputed by the mind. The meaning of emptiness is dependent arising and the meaning of dependent arising is emptiness.

For our hallucinating mind, emptiness does not exist. Ultimate truth does not exist. What does not exist is actually the hallucination, things existing from their own side, these real things never exist even for one second, from beginningless time. The real ones, even the size of an atom, do not exist at all. We, according to our hallucination, our concepts, the I, action, object, hell, heaven, samsara and nirvana, all appear as real, but they do not exist at all. We completely entrust, believe in them as real. We do everything.. If you have power in the world, to get happiness for this real I which does not exist, you could kill millions of people in the world, those you don't like, those who don't have blue eyes, blond hair, you kill everybody. If you have power to do this, you give power to this I, for its happiness, even to kill millions of people. You would kill, steal, sexual misconduct, telling lies, gossiping, harsh speech hurting, could be very soft, nice sounding speech but it can hurt others. Not just harsh speech. Hurtful speech. You do all kinds of things to get happiness for this I. Harms to others, wow wow wow.

You go to school from kindergarten, till university, ... for this real I , to give power to this real I, but it is not there. This real I, if you look, where is it? You can't find. Not only nowhere, inside this body, in the chest, not in the brain, not in the heart, not in the chest. It does not exist at all in the world. Also in your room, in this gompā, in the world, can't find. Those who realize emptiness don't see, ... higher bodhisattvas do not see at all, especially Buddha does not see that appearance [of a real I]...

It is said by Nagarjuna:

The person, the I, is not earth, which means body, not water, not fire, within the body there are the elements, not wind, also not sky or space, the I, the person is not consciousness. Then, not space. Not one by one. Even all of them are not the I. The I does not exist separate from these. The I, the person is all these or not. The I does not exist separately from these.

The next one is: earth is not I, water is not I, the person, fire is not I, the person, wind is not I, consciousness is not I, space is not I, even all together is not I. even altogether is not I.

The real I does not exist at all. There is no real I.

Real I, starting from the tip of hair to the toe, you cannot find if you look for it. Nowhere can you find it. From hair down to toes.

What exists is on the valid base, the aggregates, mind which is focusing on this base, this valid base, that mind then makes up a label of I, creates the label, I. The merely imputed I, relating to the

aggregates, which are the valid base. It is a merely imputed I. That's all, nothing else. What experiences suffering, happiness, what creates virtue or non-virtue, who becomes free from samsara, who achieves nirvana, or enlightenment, that is the merely labeled I.

Since I am talking a bit on this, I mentioned that those who have never heard, those who have heard, as a reminder, ignorance is the root of oceans of samsaric sufferings, to feel that, to recognize that. This is what needs to be abandoned. How important that is in our life.

The aggregates, the valid base, upon them the mind makes up, merely imputes the name, I. Even that is merely imputed.

The next second, it should appear back to us as merely labeled by the mind. But that does not happen. That should happen to us, that's the reality. In the next second, it should appear as merely labeled by the mind. The Arya Sangha who are in meditative equipoise, they do not have this hallucination. Another one is the Buddha who does not have this hallucination.

Appearing as real, as existing from its own side, as never labeled by the mind, as not coming from the mind. This is the gross object.

Appearing to us as not merely labeled by the mind. The total opposite of how it actually exists. This is what the omniscient one has explained.

For us, the next second it appears to us, it should appear as merely labeled by mind, but it appears as not merely labeled by mind, as a false I, totally opposite to how it actually exists.

Why? Due to past ignorance, concept holding the I to exist truly. This left negative imprint in the mind. That negative imprint, as soon as the mind merely labeled the I, this negative imprint immediately projects hallucination. Like the illusion created by the magician for the audience. Exactly the same. This negative ignorance, by leaving those imprints, projects. All merely labeled objects, causative and non-causative phenomena, everything that exists, are all merely labeled by the mind. But in the next second this imprint projects and makes them appear as real.

We live our whole life with that hallucination, which we completely trust in it. The whole thing, samsara and nirvana, we completely trust in what appears as real, as true.

Even relationship problems are viewed as real. Like a balloon getting bigger and bigger. That is how we create hallucination. Our life, is one whole hallucination. Everything we do, business, university degree, the whole thing is a hallucination. Our job, the whole thing, the happiness for this I, children, business, everything is not there. The real I is not there. This huge thing appears as real, really really... If we see the emptiness, it would be a big shock to us. If we see the ultimate reality of the I, the emptiness of the I, then we see that what we believe is not there, it would be a huge shock. It would be a huge fear. This is stronger than seeing a tiger on the road, in your room. Because our mind has been habituated in believing that everything is real, from beginningless rebirths, so habituated. We totally live our lives with this hallucination. You go to supermarket, with this understanding of emptiness, then ...

In America, there are 30 or 40 different types of cheese, maybe 60 or 70 types.

Appearing as real cheese, appearing as real vegetables, appearing from there. They appear to you. How they appear to you is the main question. How many thousands of dresses appearing from there, thousands of make-up, the red.. whatever colours, appearing from there, if you go to the supermarket, they all appear from there,

Reality, if you think, does not exist from its own side, it is empty. It exists in mere name. merely imputed by the mind. This is the reality. You see that everything you see in the supermarket, the food, the department store, all the things, when you go into there, all things, so shining, bright, the whole thing is a hallucination, things appearing from there is a hallucination. Something real appears to you but it is a hallucination. So, you are buying a... from the person who appears to exist from its own side, to totally exist from its own side. Existing in mere name. The opposite of that is to appear as not merely labeled. The reality is merely labeled, but it appears as not merely labeled by the mind. This is to go more subtle. The person who sells you food, clothing, is a hallucination. The seller is a hallucination. You pay the money, which again appearing as real to you, when it actually exists as merely labeled by the mind, this money is merely labeled by the mind, but it appears as totally opposite, as not merely labeled by the mind. You pay with your hallucinated money, in your illusion, not real, not true money. You pay this money to a person who is also not true. Paid by an I who is also merely labeled by the mind. So, buying and selling are all done in hallucinations. Coming back in a car, which is also a hallucination, not appearing as merely labeled by the mind, to a hallucinated house, hallucinated kitchen. The whole thing, the whole life, we believe in what appears to us, we entrust in them, we do everything for this ignorance. You do actions of body, speech and mind for this real I, which is not there. By going more subtle, this I which appears to not merely labeled by mind. Such a I has never existed, not in the past, not now and never in the future. But we never question and totally believe in this real I.

Realizing emptiness, for lower intelligent ones, will give rise to great fear. You think that you are falling into nihilism, you have so much fear. You tend to think, the I exists, the I exists. Either fear comes, when you realize its emptiness. You look for the I from the hair down to toes, you don't find that I, that I you don't find. I think there won't be nihilism. Now, There won't be that much fear arising because the way you meditate does not harm that ignorance. The real I is kept here, and you meditate for the I, looking for it somewhere else. You look for another I, so you don't experience real fear. Because you do not hurt ignorance. When fear arises, that is very good. Your meditation is working in the right way, hitting the ignorance at the right way. Ignorance that believes the I merely labeled by the mind as true, as real. This is the root of samsara. When it hurts the ignorance, you start to see what ignorance is believing in, entrusting in, then your meditation, the real I which is not there, is being hit. To see what is not there at all, you start to see it as not being there. It is hurting the ignorance. When it harms ignorance, fear arises. It harms what ignorance believes, the real I which is not there, which ignorance totally holds onto.

Because we are habituated to these concepts from beginningless rebirths and believed in them. Therefore fear arises, when suddenly we come to know that there is no I there. There is nothing to grasp, to hold onto. When we start to realize, fear starts to arise. Those with lower intelligence will experience unbelievable fear from deep in your heart. Those higher bodhisattvas, when realizing emptiness, would experience so much happiness, even tears start flowing, totally opposite experiences.

When we recite the Heart Sutra, fear comes, then it is a very good sign. That means your way of thinking has gone to the right point, the ignorance holding the I as really exists is being hit. It harms ignorance. If you are of lower intelligence, fear would arise. It is a very good sign.

For that wisdom, my guess is that, those experienced meditators, those lamas, as they explained, for that wisdom, it appears that there is no I there, the I that has been held since beginningless time. Suddenly you see it is not there.

In the view of that wisdom, there is no I. If you don't know, if you didn't hear the full experience of realizing emptiness, then you may think that you are falling into nihilism. And you try to protect from that fear, by thinking yes, yes it is there. You are about to realize emptiness, but by protecting, you

are prevented. Without realizing emptiness, you will never eliminate the causes of suffering, never achieve liberation from oceans of samsaric sufferings. Even subtle defilements have to be removed by direct perception of emptiness. It cannot be removed directly by bodhicitta. Direct removal is only by wisdom. Even removal of subtle obscurations does not happen without wisdom. Bodhicitta alone cannot counter that.

It is mentioned by ..., in the Mahamudra teachings, you see that there is no I, you feel that. The reason that there is no inherently existent I, to prove there is no inherent existence on the I, when you see, for you, there is seeing that there is no inherent existence on the I, it is not falling into nihilism. It is realizing, discovering there is no truly existence on the I. You are seeing the emptiness on the I. There is great meaning. You see the hallucination, the true existence on the I.

First, there is the merely labeled I. Then, projected on that is the truly existent I. Therefore, it makes sense that there is a hallucination on the I. You see that it does not exist at all. You are seeing the emptiness on the I, as opposed to the hallucination on the I. This I is the merely imputed I. "On the I" makes great sense, great meaning.

When the fear arises, you have to go through that, like crossing the river. If you try to stop the fear, then it becomes a great obstacle to the realization of the truth.

To conclude, the merely imputed I... it appears in the next second as a completely false I. In the third second, you completely trust in that, believe in it 100% as true. That concept holding the I as not merely labeled by the mind, that very subtle concept is the root of all suffering of rebirth, old age, sickness, death, all samsara pleasures, music, sex and all that, why are they temporary? Because they are of the nature of suffering. They cannot continue, like Dharma happiness. They cannot increase. They come from delusions and karma, motivated by delusions. All samsaric pleasures are temporary, because their nature is suffering. But Dharma happiness can continue and increase, up to enlightenment.

Third, where does true suffering come from is the pervasive compounded sufferings. His Holiness explained that pervasive means the aggregates are under the control of delusions and karma, hence they are of the nature of suffering. Why we experience suffering? We experience suffering of pain, old age, rebirth, death, etc. This is the first type of suffering. Why do we have to experience all that? A most important question.

The second type of suffering is suffering of change. The third is where these two came from, the one... In Hindu religion, they can develop renunciation to those suffering, except that of the peak of samsara. This is because the way they develop renunciation is by checking the suffering of the lower level and seeking the happiness of the higher level. But in the formless realms, there is no higher level than the peak of samsara. Therefore, the Hindus have no remedy to renounce the attachment to the peak of samsara. They don't get renunciation to the entire samsara, they are still attached to the peak of samsara, the highest level of the formless realms. When we reach this level, the delusions become so subtle.

The delusions can be divided into great, middling and small. Each is further divided into three. The delusions become so small that you don't see that you have delusions. You believe that you have achieved nirvana, when the delusions are not ceased completely. They are so subtle, as if there is no delusions. Believing that they have achieved nirvana, when the karma to be born there is exhausted, they die and see the past life, now and where they have to be reborn, maybe in the desire realm, even lower realms. They feel totally heresy, thinking that achieving nirvana is not true which causes them to be reborn in hell, due to arising heretical thought.

They do not have the way to renounce attachment to the peak of samsara. They do not have emptiness, bodhicitta, and their renunciation is incomplete.

Their renunciation of this pervasive compounded sufferings,... consciousness carries the karmic imprints that bring suffering in future lives, we create karma to be reborn in suffering rebirths in the next life.

These aggregates are the pervasive compounded sufferings. This is a particular Buddhist view, to get renunciation is to realize the suffering nature of this third type of suffering. If you have renunciation of this, then you can be freed from suffering of pain and suffering of change. There is a quotation from Panchen Losang Chokyi Gyeltsen, but I don't remember by heart.

The I, in the second moment, appears as real, existing from its own side due to ignorance. In the third moment, you believe in it, totally trust in it. As not merely labeled by the mind. In reality, it is merely labeled by the mind. Ignorance causes the opposite, see it as not merely labeled by the mind. Recently His Holiness said, when we walked at a dangerous path and fell down, the fear becomes very strong. The emotional I becomes very strong. His Holiness explained that this may be explained in the teachings as a way to recognize the I. But recently he said that this is just an appearance of the self sufficient I, not the I that exists from its own side.

When the emotional I appears to you, the I appears as permanent, existing alone, without depending on parts. Then, without depending on causes and conditions. This is what the Hindus believe to be the Atman, the soul. This is the meaning of soul, the Atman. In the Buddhist philosophical schools, Vaibhashika, Sautrantika, Mind-Only and Middle Way schools... all of them do not accept the I as permanent, existing alone, without depending on parts, causes and conditions, etc. Buddhist schools do not accept this type of I.

In Vasubandhu's text, there are listed 18 schools, there is one school that held the view that I is neither permanent nor impermanent, it does not decide on the I in either way.

In the West, the emotional I would also be permanent. There is the wrong concept believing in the I as permanent.

There would also be an emotional I held to be a self-sufficient I.

In the Mind-only school, there ...

Existing from its own side, as held by Svatantrika Madhyamika, believing the I as truly existent, this truly existent I, not labeled by the mind, is also the emotional I.

In Prasangika Madhyamika school, there is the subtle object of negation, the inherently existent I that is not merely labeled by the mind is also an emotional I.

All these are different wrong views regarding the I.

How do we create the root of samsara, oceans of samsaric sufferings? This is an example how we create those suffering. It is not created by gods, husband or wife, by parents. Each sentient being creates its suffering. God does not create suffering.

Buddha gave teachings to help us remove these sufferings.

Ignorance creates suffering. It is the root of suffering. It is soooooo important.

Each of our suffering is created by ourselves, by ignorance, the root of suffering. Ignorance, anger, and attachment, all delusions... After trusting in things as real, from there, anger and attachment arise.

There is a quote from Lama Tsongkhapa...

From virtuous actions, even with attachment to future samsara, even with the practice of morality,...

With virtuous actions, good karma..

With non-virtuous actions, we create negative karma, the causes of rebirth in lower realms.

From that, when we die, it may be possible when we are alive, but when we die, the karmic formations that were planted as karmic seeds, imprints on consciousness, from that, when we die, craving and grasping, which are attachment to...

Like a butterfly, a nice bird, a parrot, you may develop craving for that animal, something stronger, in the shop first you wish to get, then the grasping becomes stronger and you buy.

This gives rise to the next link of becoming, when the seeds planted previously, according to Madhyamika, these are left on the mere I but other Buddhist schools hold that they are left on the mind.

This causes the karmic seed to become stronger, able to throw us into the next life.

Ignorance and karmic formations could be from billions of eons ago, or several lifetimes ago.

Consciousness, body and mind, ... there is not one being that realizes that there is no rebirth. But there are numberless beings who have realized that there are reincarnation, rebirth. Even the other religions also accept rebirth. Consciousness is conceived in the mother's womb, where name and form arise. Name refers to the mental parts. Next link comes the six sense bases. Then comes contact, followed by feeling. When we are born from the womb, ...

What's left among the 12 links of dependent arising are old age and death.

At this moment, we have yet to experience the last link, death.

Every day, hour, minute... not even realizing emptiness, bodhicitta, not even renunciation, there is no antidote. Continuously believing in the I as real, delusions arising, negative karmas are created.

Even when we try to practise Dharma, but since we don't have realization of three principal aspects of the path, mostly we create negative karma. Karma within one day, hour, minute and second, with this ignorance, we are creating samsara. We create samsara, more 12 links of dependent arising, so many cycles are started by us. We are like in the prison of the 12 links of dependent arising. Numberless prisons. You finish one prison, there is another one. We are always creating new cycles of 12 links of dependent arising. When we think like this, it becomes frightening. To have to go through endless prisons of samsara.

In this life, when we receive the human body, when we are born in this Southern continent, where Dharma exists, not just Theravada, sutra teachings, but also Mahayana teachings, tantric teachings, we are so fortunate.

To realize renunciation, bodhicitta, and emptiness, is most unbelievable.

How important the lam-rim realization is. Particularly, the tantric realization. First we need to create the base: three principal aspects of the path.

We can be free from samsara with renunciation. Then, renounce attachment to this life and future lives. With emptiness, the realization of which is the only thing that can directly cease the root of samsara. Therefore, we have to take the opportunity to learn the Buddha's teachings on this, Nagarjuna's teachings, to hear from qualified teachers, each centre has such qualified teachers, who studied in the monasteries, studying and debating. We are so so so fortunate. We can listen, reflect, and meditate on emptiness. To learn as much as possible in this life. To leave so much imprints in this life, so next life you will become expert, just by hearing the teachings you can realize it.

A very good meditation. If you really want to practise, for example, you can think, each week, month, meditating on emptiness, looking at everything as empty, wherever you are, at home, working, shopping, whatever work you are doing, empty of inherent existence. Not nihilism, as not existing at all.

Another month or week, you can meditate on, looking at the real I existing from its own side. The I, action and object. Your house, the road, the car, whatever. In the shop. All these are recognized as hallucinations, as truly existent, real I, real objects, continuously recognizing them as hallucination. To recognize a hallucination as a hallucination. Like recognizing a dream as a dream. In daily life, whatever you are doing, continuously keep the awareness that the I, action, and object appearing as truly existent, is a complete hallucination. Keep mindfulness: this is a hallucination. Everything appearing real to you, even when you are giving teachings, having meetings, if you are able to meditate in a meeting, the emotional I does not arise. It keeps the mind so peaceful, with inner happiness and peace, you can talk nicely, don't get angry.

For example, when we get angry, if we suddenly remember that the I is merely labeled by mind, no way to get angry. The anger is gone. Just by thinking that this I is merely labeled by the mind. It is so powerful.

The hallucination is a hallucination. You recognize that. You practise awareness, mindfulness like this all the time. It is so good.

When you go to shop with a meditation like this, it is so great. You have so much happiness, so much peace. Even if there is nothing to buy, you go there to meditate.

Days, weeks, months, another meditation is dependent arising. You know that the I is merely labeled by mind.

Whatever is merely labeled by the mind. Everything is labeled by the mind, when you see this, you realize that everything is empty. Not nihilism, but as empty of existing from their own side. You are thinking of reality.

For example, hallucination is like this. Merely imputed by the mind, suddenly in the next moment, due to ignorance that left negative imprints on the mind, it projects and makes everything real. Now there is hallucination. That ignorance is the magician, everything is illusion. Here, illusion is all your views. Your eyes, ears, nose, tongue, and body are illusions, affected by hallucination.

That is a very good logical reasoning. Dependent arising gives you real good understanding. You can practise mindfulness on this.

I am supposed to speak on compassion.

You kill animals, you cheat, you did many harmful things to sentient beings, but then you make so many water bowl offerings to Buddha, Dharma, and Sangha, and you did all the bad things to sentient beings.

This would not please the Buddhas, by harming sentient beings like that.

There is no pleasing the Buddha and bodhisattvas.

If you treat sentient beings badly and at the same time you make so much offerings to Buddha, Dharma, and Sangha, you will not please the Buddhas and bodhisattvas.

Sentient beings are most precious, most kind, most dear, every sentient being, every insect, mosquito, millipede, ...

The bodhisattvas renounce self cherishing thought and only cherishing other sentient beings, thousand times more than the love of a mother for her child, bodhisattvas cherish even the enemies. Numberless bodhisattvas do that. If you were to take one sentient being, and make offering, it is the best offering to numberless bodhisattvas. Buddhas who have completed the path for sentient beings, striving for eons, they do so for sentient beings, they cherish sentient beings the most. So, they did all that for the sake of sentient beings, including achieving enlightenment for their sake.

Like if you praise the child, it would make its mother soooo happy. If you said something bad, it would make the mother so worried. So sentient beings, even small benefits to them, become the best offerings to Buddhas. Whatever service, big or small, you can offer. Anything you can do, even praying, it becomes best offering to numberless Buddhas. If you hurt somebody, it hurts numberless bodhisattvas and Buddhas. It becomes displeasing to them, like the case of mother and child. We must think that in everyday life we practise mindfulness.

By cherishing sentient beings you can achieve enlightenment. If you renounce the person who abuses you, there is no enlightenment. What really pleases Buddhas and bodhisattvas is compassion.

Compassion is like a seed in the beginning. ...

Even non-believers...

In India, when a dog chases a pig around a stupa, the pig escapes by going around the stupa, due to this, when the pig died, it was born in the heaven of Thirty-Three, just by going around the stupa once.

Like the monk who practised Dharma when he was 80 years old. He achieved the arhat state. Because in a distant lifetime, as a fly, it goes around a stupa by following the smell of cowdung. This karma leads to rebirth as a monk and achieves the arya path, and later entering into Mahayana path, to achieve enlightenment. All due to going around the stupa by following cow dung out of attachment.

“Circumambulating them, even by chance.”

There is no limit to the benefits of generating compassion.

Many people with suicidal thoughts, you give them advices, talk to them, help them, when they become free from such thoughts.

Also when you liberate animals from the danger of death.

It is the most important practice.

Three negative actions of body, four of speech and three of mind. Even these, with great compassion, can be transformed into virtue.

Like the past life story of the Buddha, when he as a bodhisattva captain of a ship, in order to rescue people, he is willing to be born in the hell by killing the potential murderer. But his act of killing purifies 100, 000 eons of negative karma. It becomes so close to be free from samsara and achieve enlightenment. This is what happens when done with great compassion. With strong compassion and bodhicitta, even those negative actions can become virtue.

If you can practise compassion in daily life, so much problems made up by your mind would be gone. You won't have them. The greater your compassion, the lesser the problems you have in your life. It brings so much happiness in the world, in your country, society, family and in yourselves.

Thank you very much.

There is a praise, 108 praises to compassion. I don't remember by which lama, not sure there is a translation into English or not.

Thank you very much.

There is now the refuge ceremony.

I am giving the rlung of the bodhisattva Ksitigarbha's long mantra. To stop the earthquake, we did the short mantra of Ksitigarbha.

I received this from Kirti Tsentsab Rinpoche. To receive this rlung, to achieve enlightenment for the sake of all sentient beings, please think that.

Ksitigarbha is the practice, not common in Tibetan society, but it is very common in Chinese society, in Singapore, Hong Kong, in China. In Malaysia, someone has got needle in his body and one young girl recited the Ksitigarbha sutra and that needle came out.

Buddha explained the qualities of Ksitigarbha, which are unbelievable. If you make offering and pray to him, it is 100 million times more powerful than praying to other bodhisattvas.

During the fundraising dinner, I brought or bought a Ksitigarbha statue. But I didn't realize that it is slightly broken.

Maybe each week we can make offering to it. By making offering and prayer, it is so powerful. Not just for business, also for Dharma practice. 100 million times more powerful than praying to other bodhisattvas.

I will recite Namgalma mantra that prevents rebirth in lower realms. Up to enlightenment you will always be with Buddhas and bodhisattvas. It has incredible benefits.

Now Maitreya Buddha mantra. By hearing it, you will never be reborn in lower realms. There are many benefits. This is one of the best mantras to recite to animals, birds, cats, etc. To get a higher rebirth.

Then, Medicine Buddha mantra, with similar benefits. In general, it is for bringing success.

Longer mantra in the Medicine Buddha Sutra. The fifth Dalai Lama composed a text and it is found

in that text.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas,

May bodhicitta, the source of all happiness and success including enlightenment for sentient beings, may it be generated in the hearts of all the six realm sentient beings, in the hearts of everybody in this world,

Not only human beings, also the insects, hungry ghosts, devas, especially in the hearts of students of FPMT, centre benefactors, volunteers working for the centres,

Especially all those who rely upon me, all those whose name has been given to me, all those for whom I have promised to pray for, in all their hearts, especially in all of us here, people who came to Vajrayana Institute, in the beginning, now, and in the future, and the staff, including our family members who died and are living, in everybody's hearts

Without the delay of even a second and in whose heart it has been developed may it increase.

Long Life prayer of His Holiness

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas,

May all of us be guided by Lama Tzongkhapa in all lifetimes, may he be our direct guru, and ...

In all the lifetimes,

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas,

May all problems in the world, countries, society, family, etc. that came from ignorance, anger, and attachment be pacified.

May everyone receive perfect peace and happiness in their hearts.

May everyone be able to meet the Dharma and achieve enlightenment.

May we able to cherish every sentient being more than skies of diamonds and gold.

May yourself become wish fulfilling jewel that fulfills all the wishes of sentient beings, according to the Dharma.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas,

Which are merely labeled by the mind, may the I, who do not exist from its own side, who is merely labeled by the mind, achieve the state of enlightenment, peerless happiness, which do not exist from its own side, and lead all sentient beings, who do not exist from their own side, to that enlightenment, which does not exist from its own side, by myself alone who does not exist from its own side.

Thank you very much. There are 7 people taking refuge.

Page 34 short mandala offering

Page 34 request for the Lama to remain long

Three things to abandon, three things to practise, as the refuge precepts.

There is a refuge book. Everything is in it. Very helpful, when there is no time. The benefits of taking refuge and precepts.

The last prayer in that book is a Christian prayer of St Francis, I have included it here. I only changed the last one, regarding heresy. I thought it is very nice. Please read this, it gives good explanation. Geshela would explain more.

Think:

Until I become free from oceans of samsaric sufferings, achieve ultimate happiness, until then, I have to suffer, not only beginningless experience of oceans of samsaric sufferings of six realms, again I have to experience them. Unbelievable. I cannot help sentient beings, if myself is in this state. Cannot help them, cannot liberate them from samsara.

Therefore, I am going for refuge to Buddha, Dharma, and Sangha to achieve enlightenment for sentient beings.

I go for refuge to the Buddha, as founder of refuge, Dharma is actual refuge, and Sangha is helper of refuge. Like a doctor who discovers the disease and gives medicine, the medicine that actually helps, and the nurse that helps with the taking of medicine.

First is taking refuge in Buddha, who has ceased gross and subtle obscurations and completed all realizations. That is the Buddha.

With whole heart rely on Buddha, 100000 times more than outside doctors. With Buddha you can be freed from oceans of samsaric sufferings.

Now, taking refuge in Dharma. Buddha has both absolute and conventional forms—dharmakaya and nirmanakaya.

Dharma has two. Absolute dharma is the wisdom directly perceiving emptiness that totally ceases obscurations. Conventional dharma is the three baskets of teachings, like lam-rim, those texts. Take refuge in both.

Sangha has two—absolute Sangha are those who have direct realizations of ultimate wisdom directly perceiving emptiness. This can be an ordained person or lay person, with such a wisdom. Who has cessation of obscurations and sufferings. Conventional Sangha is four fully ordained monks or nuns, not arya persons, ordinary persons living in pure vows.

Someone who wears red robes, brown robes, blue robes, ... as long as they are Buddhists, you think that they are the Sangha who helps me to be free from samsara.

If you are taking the five precepts, or four, or three, or two, or one. Or you can just take the refuge. Buddha is so compassionate, he gives much choice. The five precepts are to abstain from killing, stealing, sexual misconduct - not having sex with people who belong to others, telling lies - the heaviest lie is when you have no realization and you tell others that you have. The last precept is to abstain from alcohol and also drugs. It destroys jobs, proper livelihood. From those five, if you are

taking any number of them, or only taking refuge but not any of those five, it is still okay. Buddha is so compassionate and gives so much choice according to our capacity.

Rely on Dharma more than 100,000 times on external medicine. By rely on Dharma you become free from oceans of samsaric sufferings.

You rely on Sangha more than 100,000 times than on external nurses, with the result of being freed from samsara.

You get so much merits day and night by taking the precepts. You stop giving harm to other sentient beings, you bring happiness to other sentient beings. This is your contribution to world peace.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas,

May I complete the pure morality, by keeping without mistake, by keeping it pure without pride.

To meet Lama Tzongkhapa teachings, and to actualize Lama Tzongkhapa teachings.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas,

Which are merely labeled by the mind, may the I, who is merely labeled by the mind, achieve the state of enlightenment, which is merely labeled by the mind, and lead all sentient beings, who are merely labeled by the mind, to that full enlightenment, peerless happiness, which is merely labeled by the mind, by myself alone who is also merely labeled by the mind.

[END OF TRANSCRIPT]

Lama Zopa Rinpoche Teachings - 13/06/2015 (text English)

Date: 13 June 2015

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Topic: Buddha Dharma for Daily Life

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Good afternoon. Those who are here and who are outside, everyone, Thank you very much to come and share the discovery of life, what is said by Buddha and by the omniscient one, compassion to all sentient beings. He said, to not commit unwholesome actions that are causes of suffering, to engage in perfect wholesome actions, which are perfect causes of happiness. Happiness is not only temporary happiness, on top of that, not only happiness of this life, but also happiness of coming future lives. Not only hundreds, thousands, millions, depend on individual persons, living beings, millions, zillions, trillions, until one achieves total peerless happiness, elimination of all obscurations and completion of all realizations, sang-gye in tibetan, that peerless happiness.

Ult happiness, liberation forever from oceans of samsaric sufferings, samsara in sanskrit, circling, kor wa in Tibetan, not only that, peerless happiness, great nirvana, the total elimination of all obscurations and completion of all realizations.

In this life, now, we have gathered all conditions to create perfect cause of happiness. Rather than worry over problem and suffering, and do nothing. Create causes of happiness. You just worry about your problems, spending your precious human rebirth in worrying, not creating causes of happiness. Not learning how to create the cause of happiness. Not opening your heart, not giving freedom to yourself.

Run away from,... create causes for problems and just worry over that. I may have cancer, etc., I may die, just worry. You do nothing.

We are at the right time, to be free from sickness, death, but we are not learning the method to be free from such problems. Even the suffering of death and rebirth, we can be free from that.

By learning true paths taught by Buddha, the Four Noble Truths, something you have to understand.

If you want to be free from suffering, you want to be free from that you have to learn true paths.

You have to give freedom to yourself. You have to open your mind.

Give happiness to yourselves.

Not only for this life happiness, but up to full enlightenment. Total elimination of all obscurations and completion of all realizations.

We have to allow, we have to open the eye of the mind, wisdom.

We have to generate infinite compassion to sentient beings.

Generate ultimate wisdom. Open your mental eye.

At this time, with all precious conditions gathered, you can learn,

Having received the most precious precious human rebirth, so opportunity to learn.

To eliminate the darkness of suffering and keep on,... no one puts you in suffering, but due to the darkness of mind, ignorance, wrong concepts, the hallucinating mind, not going towards the light, the mental light, not going towards light but going towards darkness, we therefore suffer ourselves. That is the whole point.

We have to know what's right and wrong. What brings confusion, suffering, and causes suffering and problem to others who are numberless.

To bring happiness to yourselves and others who are numberless.

Not knowing what is right and wrong.

This time we have great opportunity to learn that, not just intellectually, but to practise. Intellectual learning is good.

But most important is to discover, actualize, to see mentally. That is the real science, inner science.

So, this time, we are so lucky, fortunate, so fortunate, conditions are gathered to learn, to free yourselves from suffering.

From beginningless suffering. Now you have the freedom to free yourselves from suffering of samsara.

We should not waste precious human rebirth, most precious human rebirth, we should not take it for granted.

Thinking that I am hopeless, can't do anything. You have all the capacities of an omniscient one. To be free from inner causes of suffering. Your wrong concepts, the hallucinating mind. The delusions and karma, actions. The root is ignorance.

Not knowing the I, that appears in totally wrong way and believe in that false I. From beginningless rebirths, not just from this morning.

To cease that, to free, to cease that, great great opportunity to discover that and to realize, to eliminate that. By realizing the ultimate nature of I. The ultimate nature of I, tong pa nyi, only-emptiness, tong pa is emptiness, nyi is only. It cuts ordinary emptiness. That is a particular word. By adding nyi, which is not in English translation. But whoever translates it initially, it becomes known as such. Nyi is missing in the translation. Need to join to that. So much use now. Depend on the context. Not just tong pa, tong pa nyi. In Sanskrit, it is shunyata.

I forgot what I am talking.

The emphasis, the most important precious human rebirth that, our mind has all the potentials of an omniscient one.

Who has totally ceased obscurations and completed all realizations. We have the same capacity to be like that.

To have infinite compassion towards numberless sentient beings. An omniscient mind knowing directly past, present, future. Perfect power to, numberless narak hell beings, hungry ghosts, animals, humans, asuras, and suras, numberless beings, to benefit them, to free them gradually from oceans of samsaric sufferings forever, not just for a few days. By freeing them from the causes of suffering. Without any effort, naturally. Can do that. Like when one sun is shining, it is reflected in all waters, like oceans, drops of water, everywhere, without need of any motivation wanting to reflect. Every living being can enjoy it, plants, animals, etc. Can benefit sentient beings and bring so much happiness, all the way up to peerless happiness, sang-gye, elimination of all obscurations and completion of all realizations. Peerless happiness. Bring to every living being. Able to bring temporary and ultimate happiness, without effort, naturally, like sunlight reflected in water, millions, zillions, trillions reflections in water effortlessly. We have all the potentials this time. Especially with our human body, brain...

Animals must go... the millipede also has the same potential, but they don't have human rebirth now. We have human body, wow, wow, wow, most unbelievable...

I need to say this, suras and asuras, worldly gods, they do not have opportunities like us. Worldly gods do not have good karma like us.

So, those gods in the Thirty Three Realm, the omniscient one manifests as a drum, the sound of the drum gives teachings to those worldly gods in the Thirty Three Realm, they cannot receive teachings like guru and disciple. They are not able to receive teachings taught by the omniscient one in the form of a guru and disciple relationship. So they have to receive teachings from a drum, a mudra (seal), ...

All compounded phenomena are of the nature of impermanence.

All contaminated phenomena are of the nature of suffering.

All existents are empty, no-self.

This means that they exist as mere name, they do not exist as they appear to our mind. As we trust completely as true, but it isn't true the way they appear to our mind. We completely trust in that appearance. Self exists in mere name, but it does not exist truly. It is not the real self.

The fourth line: nirvana is great peace.

The worldly gods have no karma to learn those, the path to enlightenment.

The way we are now, where we are, the continent is the southern continent, there are other continents, universes.

Eastern continent, we are in the south. There is the western continent. Also the northern one.

The northern continent, the lifespan of humans there live over a thousand years. There is no beggar. Everyone lives like worldly gods.

No beggar. Everybody lives for a thousand years. I did see many.. in American Time magazine, not sure which one, so many years ago in one magazine, one photographer, in Switzerland, the person has permission to bring the... outside, he brought the camera to set up outside, maybe not in the city, maybe in the countryside, a bit later, there ... flying saucer, not a normal airplane, there is one ... face very long, ears very long, the person was there for a few minutes and talked to them, where we come from, we live for a thousand years... and then flew away after saying a few words.

Maybe from time to time, aliens from another world, they come...

From different parts of the world,...

The way the alien described is like the northern continent. This is side talk.

This precious human rebirth is so precious. More precious than deva realms, other human continents, this southern continent is said by the omniscient one...

The precious teachings of the omniscient one are existing, not only sutra but Mahayana tantra, vajrayana. Not only talking this centre (Vajrayana Institute).

These teachings exist. Only this world, only humans in this continent are the only ones who can achieve peerless happiness, the state of omniscience, elimination of all obscurations and completion of all realizations in one brief lifetime during this degenerate times. Only us. Only humans in this continent. Other humans in the other continents do not have this opportunity. To be free from suffering of death, rebirth, old age, sicknesses, to achieve the ultimate happiness forever, does not degenerate, no cause for degenerate. It is not like washing our body, every day we have to do it. Our human body is so so so precious. By this reason. Therefore, we must pay attention and day and night make it meaningful.

As meaningful as possible. Not to take it for granted. Not to use this human life to create causes of suffering. Not to use this most precious human life to create the causes of suffering. That is not the way to use it. It has all the potential to create the causes of happiness, peerless happiness, full enlightenment. That is very important.

In the beginning, for the new people who haven't studied meditation, Dharma, the protection from suffering. The holding you back from falling into suffering.

First, some brief advices for those who have not learned much meditation and Dharma, who didn't get to learn true paths, just a few words...

What we want is happiness, what we do not want is suffering. Happiness and suffering all come from the mind. Not come from outside. It appears to our mind as if it comes from outside, but it is not like that. It is coming from one's own mind. There can be conditions outside, but it comes from the mind. Those things, external things, become conditions for your suffering. They also come from your mind. The main cause is the mind. The main cause of suffering and happiness is your mind.

The rough, the worse, the heaviest suffering among sufferings, the hell, named hell, because among sufferings, it is the heaviest. Even that also comes from the mind. Among happiness, peerless happiness forever also created by your mind, came from your mind.

Samsara, circling, being under the control of delusions and karma, nirvana, peerless happiness, ultimate happiness forever, not just a few days, weeks, not that, forever, ultimate happiness came from one's own mind.

Your happiness, your hell, your full enlightenment came from your own mind. Your samsara, your ultimate happiness came from your own mind. Everyday life happiness and problem came from your own mind.

But if you think differently, if you think differently, for example, you know, while the mind is cherishing self, the I, you find many problems in life. This is not good, not enough, so many problems in life. So many things no good, bad. You live your life in suffering, in worries. That's how our lives

finish, by suffering. Not taking opportunity to enjoy our life, to create happiness. Instead of creating happiness, just create suffering on and on, on and on, by cherishing self, the I, you find many problems. The minute you change your mind, think differently, cherishing others, solved. Before you have so many problems, now they are not there. It becomes like, inner peace, inner happiness, satisfaction, you find satisfaction while you are in toilet, in the market, walking on the road, not just on your cushion, when you change your mind from cherishing self to cherishing others. You blow up the balloon, thinking how this is bad, this person is harming me, on and on, on and on, goes for days, months, years, ... like blowing up a balloon, getting bigger, bigger, your concepts, holding and cherishing I, you don't realize your mistake. Difficult to see that.

Fortunately, if you can cherishing others, even one person, one insect, you cherish others your problem is solved. You certainly have inner happiness. Your mind cherishing others, good heart, brought happiness, create happiness. Like that example.

Then your face changes. Before your face is very intense, your veins are on the outside, very stressed out, no smile, very stressed out, very cold, can't smile. Now, your face changes, even your face changes when your mind changes, when you see the meaning of life,

Even your face relaxes, smile comes, happy looking, not the political smile - not a smile from the heart.

Not the worldly smile. It is the smile of the eight worldly Dharmas. Not that one.

Sincere smile, smile of compassion, smile of loving-kindness, of good heart,

That makes your life longer, generally, except people who are so depressed, who think life is hopeless, that negative side, those who have so much pain, they think death, to die now is the solution. They think like that. Not thinking, body and mind are two things. Body is touchable, colours and shape. Mind doesn't have colour and shape, no form, formless, clear and perceiving objects. Body is not like that.

Those who don't know, general people in the world don't know, after death, the mind continues, the body does not continue.

The body disintegrates, but the mind continues all the time. The continuation of the mind has no beginning. As it has no beginning, it has no end. Even though when you become fully enlightened, it does not end.

Those who don't know about the mind. Most people in the world don't know the nature of the mind. The mental suffering created by the mind, unbearable, thinking like that, thinking that dying right now is the solution. Even intellectually we know, that the mind continues, but at that time when we face problems, normally we accept it intellectually, but in the face of difficulty, the problem is so unbearable, it may cause us to generate the thought to die, trying to kill ourselves, jump into the river, climbing to the highest storey building and jump, to commit suicide, causes us to give rise to the thought to kill ourselves,

There is something to do with attachment, big problem with attachment, strong self cherishing thought, so strong attachment, , something happens, didn't succeed, some problems happen, the spirits connected and harmed, this gives rise to negative thoughts to harm oneself, to commit suicide, the person alone won't be able to tie oneself up high up to the beam, yourself alone without spirits connected, then you use the rope to tie yourself high up to a beam, and kill yourself. Yourself alone, without the interference of spirits, this is something that you can't do. This is due to spirit harms. They cause...

Even intellectually we may know, but when problems come, some shocks occur, strong attachment, when something we have strong attachment to and it didn't succeed, then spirits are able to connect and cause harm, this happens in the world everyday, with so many people committing suicide.

In the West, this is not known about spirits connecting... about suicide... However, since I brought up this subject, it is important to know. When your mind is depressed and thought of suicide comes, I am sure here we got this thought many times, when our mind is depressed. At that time it is very important to think that the nature of the mind is totally different from the body. It is formless, colourless, shapeless. The continuation of the mind has no beginning and no end. It always exists. The mind has to reincarnate, after separating from the body.

Transmigration to bad or happy realms, happy transmigration means to reincarnate in happy realms. There is no third way to reincarnate, either evil transmigration or happy transmigration, referring to human and deva rebirths. Some living beings, their minds reincarnate in the Buddha's pure land.

Life doesn't stop... this particular life does not stop but the general life continuation does not stop. The general life continuation, continuum, does not stop.

What causes us to reincarnate in lower realms is negative thoughts, negative actions. They cause rebirth in bad transmigration. Positive thought, action, causes us to be reborn in happy realms, devas, human or pure land.

Generally, people in the society, in the world, due to attachment, didn't become positive actions. You can see from that side, from motivation side, negative motivation of attachment to this life, actions become negative, reborn in the lower realms of hell, hungry ghosts and animals. If you are reborn there, suffering is... even all human problems are, even the heaviest human problems put together, and compared to the suffering of cold hells, hot hells, there is no comparison. It is a great pleasure, great peace - human problems - compared to the small suffering of cold or hot hell realms. It is nothing in comparison with the lower realms suffering.

It is so important to think to remember, when suicidal thought arises, that mind has to reincarnate, it does not end, it has to separate from the body being different from the body and reincarnate. To remember that there is reincarnation. If you think you have a big problem, then basically it is created by your own mind, your wrong concepts, then at that time think that you have to reincarnate, your mind has to reincarnate, it does not stop, it has no end. You have to remember that.

Then, thinking in that way, your suicidal thoughts will stop. By thinking the unbelievable suffering you have to face [in future lives], the heavy suffering of lower realms, your current problems are nothing. It is very important to think about reincarnation, even if you intellectually know this. If your husband or wife left you suddenly, even if you are Buddhist and you believe in reincarnation, when that happens, not only that, but also in other cases, that is just an example, even long time Buddhists may... without meditating on the nature of life, of impermanence, until we are free from delusions and karma, we have to reincarnate. Until we are free from delusions and karma, we have to experience death. If we are free from that, we are free from that. Again, since you are born, you have to die. That is the general thing for samsaric beings. If you actualize the path, the four Noble Truths, in this very lifetime, as taught by the omniscient one, in this very life, with the wisdom directly perceiving emptiness, then you would cease the seeds of delusions, that create samsara. Then, you become free from delusions and karma, then you don't have to reincarnate, you would be free from samsara. If you are like that,.... Otherwise, in general, after birth, there is death... and there is reincarnation...

Even if you cannot develop the understanding of reincarnation, you can't accept it now. If it is difficult to accept now, you can think about other things you can do in this life, other precious things in this life, you can achieve great happiness, many meaningful things in life, many precious things you can do in this life for others, that means, to others and thereby, naturally, for yourselves.

If you can't think in terms of reincarnation, you can think about all the precious things you can do, this can stop the suicidal thoughts.

Sorry this has taken so long.

Everything came from the mind, all the suffering and happiness.

Your mind is the creator, even sometimes when you get angry at someone, suddenly anger comes and controls your life, sometimes you have, due to some situations, the person didn't do what you said, you can see a chance as to whether you should get angry or not, when someone did something you don't like, you have a choice — should I get angry or not? You just follow the angry thoughts, this person did this or that wrong, the projection of anger. You have a choice to get angry or not. Sometimes you have no choice. That is just an example. You are the creator of your happiness and your suffering. Should I get angry or not? That is very interesting. You can follow anger, thinking he is bad, bad...

Otherwise, there is freedom.

Therefore, meditation, practising Dharma, that means, you must know the main thing is, the mind to not become... to transform mind into healthy mind, virtuous thought, not allow negative unhealthy, if the mind is unhealthy, the body becomes unhealthy. The mind being unhealthy, it disturbs...

Like the person riding on the horse is disturbed, the horse will also be uncomfortable.

The mind gets disturbed, the wind also gets disturbed. The four elements in your body become disturbed, unbalanced, leading to sickness, blood circulation is disturbed, leading to heart attack, all scientists have checked... those who have died are discovered to be more impatient with more anger, maybe more suicidal among those with more anger... they found out about this scientifically. I heard from Dr Chu-nan Lai.

High blood pressure, heart attack, all these are more possible with anger.

I remember... last year, not so long ago, one older student from Switzerland, he has very high blood pressure, he was in Nepal...

I mentioned him to practise Tong-len, taking on other sentient beings' suffering into your heart, to destroy your self cherishing, the inner enemy, the great demon. Destroy this self cherishing thought, and generate loving-kindness, you give away your three time merits and all happiness up to enlightenment to all sentient beings, your body, possessions, merits, results up to enlightenment, you give to sentient beings. This visualization...and something else to practise. I told him to do that meditation. He did it many times, and definitely his blood pressure goes down after half an hour, whenever he did Tong-len. You can say that it is scientifically proven. This is because blood pressure is due to self cherishing thought, the main cause. Anger is due to the main cause, the self cherishing thought. Tong len, cherishing other sentient beings, letting go of the I, cherishing other sentient beings, when you totally change your mind, you bring your blood pressure down. By generating the ultimate good heart, bodhicitta.

Also one lady in Nepal, when I was in America, she has high blood pressure, went to hospitals and

took medicine, but didn't go down.

I asked her to do the Tong len meditation, then her blood pressure went down, changed. Doctors are very surprised. The family is very surprised. Since she received my instructions, she practised and the blood pressure changed. There are many other cases, this is one I remember.

The result of cherishing others and the result of cherishing self, there are big differences.

Definitely, when the doctor says you have cancer, you must do this practice. It is a great, great opportunity, to inspire you to practise this. For you, the doctor becomes great guru to do this practice. Even though normally you don't do it, even if you know intellectually how to do it. Therefore, the doctor, like those who harmed you become your great guru, likewise your doctor becomes a guru, for you to practise bodhicitta, good heart.

When you do taking on suffering of numberless sentient beings' suffering and give away your three time merits and all happiness up to enlightenment to other sentient beings, when you do that, there are more than sky of merits are collected, when you do that meditation. It purifies obscurations collected from beginningless rebirths. There are unbelievable merits.

When you take on others' suffering and its causes, from each sentient being, wow, wow, the amount of merits... when you give a hat you wear, different shoes to wear during different seasons, in the room and outside the house, so many shoes and hats, with each, when you give away even small thing, you are giving away to every sentient being, not just to one sentient being, you create more than skies of merits, by dedicating numberless shoes and hats to numberless sentient beings. I am just giving a small example, of the practice of Tong len.

Then, there is the giving your body away in the form,... as taught by my guru, when you do the practice of Chod, during the white distribution, when you transform your body into nectar and offer to six realms sentient beings. When you visualize you transform the skin, blood, flesh, etc, into nectar and offer that. In lam rim, you visualize your body as numberless wish fulfilling jewels and give that away, cherishing numberless sentient beings. Numberless narak hell beings, hungry ghosts, animals, humans, asuras, and suras. Numberless ants, animals, ...

All the money in your bank, even one rupee, one dollar, make charity with that, you give to numberless sentient beings, even just one dollar, you create skies of merits with that giving. Unbelievable.

Our three time merits and the result, all happiness up to enlightenment, up to peerless happiness, are given to numberless sentient beings. What a huge amount of merit you collect by giving it away in this way.

It purifies your obscurations, negative karma collected from beginningless rebirths, so much are purified. That becomes the quickest path to achieve enlightenment, to be free from samsara. It makes your life most meaningful.

I want to say this, Maitreya Buddha when he was a bodhisattva, generated bodhicitta before Shakyamuni Buddha, but he becomes enlightened later. Why? What happened.. one time there was some families... there are five tigers dying of starvation, Shakyamuni Buddha as a bodhisattva at that lifetime, offered his body to the tigers, but they didn't come to eat him. He has to cut himself to bleed, then the mother tiger came to eat him. In this way he can make charity of his body.

In Shantideva's Guide to the Bodhisattva Way of Life, a great saint, a great sage from Nalanda monastery, he mentioned that even if we gave harm to a bodhisattva, due to that connection, there

will be benefits... due to the bodhicitta of that bodhisattva. Hence, those tigers in the future lives, become the disciples of Shakyamuni Buddha and received the first five disciples.

Due to the much stronger compassion of Shakyamuni Buddha, he was able to achieve enlightenment earlier than Maitreya Buddha.

Even if not all sentient beings, even to one sentient being, one animal, one person, to be able to generate strong compassion, that will help us to achieve enlightenment quicker. Even if it is to just one sentient being. If we can generate stronger compassion, that will bring us to enlightenment quicker.

Maybe I will mention here. By generating unbearable compassion to one sentient being, one living being, it enables us to achieve enlightenment so fast. I will give one example.

In the Vajrayogini commentary, there is this story. The great yogi... Ngapa ... who usually travelled in the sky with 500 dakinis around him. During one period when he was doing the last part of the practice to enlightenment, in a place called ..., it must be near where I lived for 8 years, near Buxa. There is a season, when many people will go to a cave, with iron bars, and not easy to climb up... In the cave, there are the ..., the umze, leader of the puja, the old one who has now passed away, he went there and he heard music from trumpets, long horns, chanting coming from the cave, even when he cannot see anything there. He can hear the Mahayana tantric ritual with all the music instruments. The chanting he heard he taught to the monks in Dharamsala. It is near Buxa, a concentration camp, where I lived for 8 years [as a refugee camp]. During that time, there were maybe 60 monks in residence back then, monks were put there temporarily.

My teacher who took care of me in Tibet, enabling me to become a monk, he and some other monks when to see that cave...

That great yogi went to that place to do his last practice of tantra, before the attainment of enlightenment. There was one lady waiting, near to a huge river. She was totally full of leprosy disease, with pus and blood coming out from her body. She asked the great yogi, please take me to the other side of the river. But the great yogi didn't help her. Later, she asked one of the yogi's students, a novice monk. When he saw her, he developed unbearable compassion, and he was not supposed to touch women. Also, leprosy being contagious, ... but he has no thought of fear, due to unbearable compassion, he carried her on his back and crossed the river. In the middle of the river, without completely crossing it, when they reached the middle of that river, that lady was not an ordinary sentient being, even if she appeared to be ordinary. She transformed into Dorje Palmo, Vajrayogini, she took the monk in that very body, without the need to die, to the pure land of Vajrayogini. Anyone who is born there becomes enlightened immediately. Pabhongkha Rinpoche mentioned this in his commentary on Vajrayogini. The monk went to the pure land, without the need to die. He went straight to the pure land, became enlightened before his own guru, the great yogi.

Due to not able to see the lady as Vajrayogini, as a Buddha, one who has ceased all mistakes and completed all qualities, not an ordinary being, the monk's mind is obscured by defilements, and can only see her as an ordinary person with pus and blood on her body. But due to his unbearable compassion, he has no time to consider all these, he immediately carried her on his back. This purifies his mind and for him to see her as a Buddha, due to unbearable compassion for one living being. This purifies all negative karma. This completely purifies the defilements, which projected the Buddha as an ordinary sentient being. This purifies that impure, negative karma. As that karma is purified, there is no projection of an ordinary being, so he can see her as the Buddha. Even at the middle of the river, the purification is complete. He can see a Buddha as a Buddha. And he got to be taken immediately to the pure land. This is due to generating good heart for just one sentient being.

This is what happens as a result. He would then be able to work for all sentient beings.

In the hell realm, in one of Buddha Shakyamuni's past life stories, at the occasion of his first generation of bodhicitta, at that time, there was a person pulling a carriage on a hot, burning iron ground in that hell. There was a Yama guardian sitting on that carriage. When he saw that, the Buddha has this thought, better that I suffer than for that person to suffer in that way, I will pull the carriage by myself. Instead of having another person to suffer with him, why not let that person be free from suffering.

Due to this, the Yama guardian hit a hammer on his head, when he generated this thought of freeing the other person from suffering. That caused him to be free from that hell realm, and be reborn in Tushita or the Thirty-three realm of the devas, the gods. This is totally different from the hell, with unbelievable sensual enjoyments.

Then, another thing, Asanga meditated on Maitreya Buddha in India, at a place near Bodhgaya, I heard of the place but I didn't make it to see that place, you have to climb the mountain for quite a bit, people said that I can be carried in a carriage, but I didn't feel comfortable... There are some distance to go from Bodhgaya...

Asanga did three years retreat but nothing happened. He came out of retreat and he saw a bird flying back to its nest on the rock face. Its wings kept touching the rock, which was worn out even though the feather is soft and the rock is hard. He therefore decided to go back into retreat. Another three years passed, similarly nothing happened. That time, he saw droplets of water has bored a hole in the rock just by dripping on it. He saw that even water can make a hole in the rock. Inspired, he went back into retreat for another three years. Again nothing happened. He gave up and came out, he saw someone was cutting the rock into shape. He was again inspired to do another three year retreat. A total of 12 years, again nothing happened. He came out, he saw a black dog with its lower body full of maggots in its wound. He felt unbelievable compassion for the dog, for having infection, filled with maggots. He cut his calf, his flesh so that the maggots have something to eat. Not wanting to harm the maggots by picking them with his hands, he used his tongue. But unable to bear the sight, he closed his eyes but he cannot touch anything. When he opened his eyes, he saw Maitreya Buddha. That dog is actually Maitreya Buddha. He immediately grapped Maitreya and asked why nothing happened for so long. Maitreya Buddha took him to Tushita pureland, not the worldly god realm, not the Tushita centre in Dharamsala, India. He took Asanga to pureland, gave teachings for one morning, the teachings on the five texts of Maitreya: Ornament for Clear Realizations, etc. That one morning in the god realm is equivalent to 50 human years. When Asanga returned to human realm, he wrote down that five texts.

Much later, Lama Atisha came to Tibet from India, when there were big problems with Buddhism in Tibet. Lots of confusion and misunderstanding. Degeneration of Dharma in Tibet at that time. A Tibetan king invited Lama Atisha to Tibet. He has unbelievable devotion to Lama Atisha, tears came to his eyes just by hearing the name of Lama Atisha.

He looked for gold in order to invite Lama Atisha to Tibet, but he was caught by another king. His nephrew went to get him freed from prison, to pay the ransom, and was told that there is not enough gold. The king said that he would rather die in prison, instead of paying the ransom. Use the gold to invite Lama Atisha to Tibet instead. The king died in prison.

An entourage was sent to India to invite Lama Atisha, who heard the whole story. Lama Atisha consulted Tara, if I go to Tibet, will my life be beneficial to Tibet? Tara advised that his life would be highly beneficial but his lifespan will be shortened for seven years. Lama Atisha said that that does not matter to him. He went to Tibet, but first under the pretense of going on pilgrimage, because his

own monastery in India would not allow him to leave.

He was requested to give very simple teachings to the Tibetans, who were very ignorant. To give teachings on refuge and karma, didn't ask for high teachings of shunyata.

Lama Atisha integrated all Buddha teachings, Hinayana and Mahayana teachings, as well as the Mahayana tantra teachings, in a way as for one person's gradual practice to achieve enlightenment. This cancelled all misconceptions in Tibet at that time. Buddhism in Tibet thereby became pure. That text composed by Atisha was sent subsequently to India, where the pundits were impressed by that. This came much later than Asanga's writing of Maitreya's five texts.

Lama Atisha composed the lam rim and many other lamas composed lam rim teachings, this enables so many beings to become Buddhas, by practising those teachings from Maitreya, which were included in Atisha's text. Numberless beings became Buddhas. This is due to compassion of Asanga. Great compassion of Asanga, when he picked up the worms.

Just one person's great compassion can lead to all these benefits to sentient beings. You should know that story in this way.

I was going to say something for the beginners, but got mixed up.

By knowing this, you know what is the great meaning of life. That is to practise the good heart. I am talking about the benefits of the good heart. You should understand the essence, the great meaning of life.

Buddha said in the Dharmapada:

The Dharma, existents, are created by mind.

The mind is principal. It goes before action. It is preliminary to action.

For example, with a good heart, when you speak to somebody with a good heart, what comes, the result is happiness, from that action, from talking to someone with good heart. The result is happiness.

Like wherever the body is, the shadow comes. Also, there is a need of light. Wherever the body goes, the shadow follows.

When the virtuous action is done, definitely there is result.

Similarly,

All existents are created by the mind.

Mind is principal. It goes before, preliminary to action.

By thinking with bad heart, bad motivation, when you talk to somebody, the result is suffering.

Example given: it is like, in India, an ox has to pull a heavy carriage. Many people, with heavy luggages, on the carriage. The ox got beaten if it didn't move. Until it died, can't move, can't stand, it got beaten all the time. It can't express, unable to talk, its tiredness, etc. so much suffering like that. Buddha used that example. Bad motivation, talking to somebody with bad motivation, the result is suffering arises.

The conclusion, for beginners, is that really you want happiness and don't want suffering, similarly others are exactly the same. They don't want suffering, even in their dreams, not even the smallest suffering. They want the smallest of pleasures. This is the same for you.

In the text of Guru Puja, by Panchen Losang Chokyi Gyeltsen, the great enlightened being:

Others want to be happy..

You become happy when others become happy. Others being numberless.

You don't want the smallest suffering, others are the same.

Here, even one sentient being, who is more precious? You or the other? We should analyze, we should meditate.

The monk in the previous story, he didn't think about I, he cherishes this lady, this one person. With unbearable compassion he carried her on his back. As a result, he achieved enlightenment in that life, on that day. The result is huge. Elimination of all obscurations and completion of all realizations. Wow wow wow.

You think your happiness, like in the west, we think day and night, when can I be happy? When can I be happy? Like a mantra recited by tibetan beggars. When can I be happy? Self cherishing thought is of course not limited to the west, also in the east. But you see, when I heard the stories, the problems. So much are due to the self cherishing thought. There is a huge difference between self cherishing thought and bodhicitta.

The main mental problem, depression, so many millions of people suffering from depression, problem of the mind.

Even just one being, he benefits that one being and achieves enlightenment. There are so many stories like that.

Even for one living being, if you cherish that other one, what happens... It is like the stories I have told so far. The benefits.

In our lives, how to make your life happy, meaningful, beneficial? The question: how to make your life most beneficial to all sentient beings? To ALL sentient beings.

That is to change the mind, the attitude of your life, from only cherishing self to cherishing others. Even if not all sentient beings, just one. With that motivation, dedicate your life to others.

There is no question regarding meditation, even when you are walking, sleeping, etc., working at your job, live your life for others, even if it is only for one other being. Even for one other animal. You live your life to bring happiness to others, even if you cannot accept reincarnation. This is something you can do now, you can change. Do this now: live your life for others, pacify suffering. Live your life, working for government, for company, for Dharma centres, in this way. This brings inner happiness, satisfaction. Your mind is very calm. Self cherishing working only for yourself, working day and night, for just one sentient being which is you, then there would be so many problems and suffering. Life becomes very poor, like those of animals. Even if you have trillions of dollars, eating millions dollars food, your mind won't be happy. Mind suffers a lot.

Live your life with a kind heart for others, whatever you are doing, eating, sitting, working...

I plan to go through and explain the meditation on lam rim, the rest of one's life as a Dharma practice. What I have said would become a part of that. For the very beginner, who has never heard teachings or meditation, this is what I have to say. You do good things for others, your own happiness comes by the way, while you are working for others. Achieving happiness for others, relieving their problems, while you are doing that, your own happiness comes naturally, without any need to worry about it.

One action, with two successes. This is very wise. Living with good heart is very wise. Whether you are a beggar or billionaire, this is a very wise way. Billionaires who have everything can have great suffering.

Think of others first, happiness for others and happiness for you. This is true success.

The other way: working only for yourselves. Shantideva, great bodhisattva, mentioned that working for yourselves you would not achieve enlightenment, even the happiness of this life would not succeed. It creates obstacles for happiness of this life. That is the experience.

The good heart is very important. Even if you don't accept reincarnation and karma, this one is most important. Because you don't want to receive harm from others, you want love from others,...

First, others need your help. From that cause, you would receive help from others, kindness from others.

Create the cause for happiness.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas,

May bodhicitta, the source of all happiness and success including enlightenment for sentient beings, may it be generated in the hearts of all the six realm sentient beings, in the hearts of everybody in this world,

Not only human beings, also the insects, hungry ghosts, devas, especially in the hearts of students of FPMT, centre benefactors, volunteers working for the centres,

Especially all those who rely upon me, all those whose name has been given to me, all those for whom I have promised to pray for, in all their hearts, especially in all of us here including our family members who died and are living, in everybody's hearts

It seems that this prayer has..., not only to generate bodhicitta, doing this prayer like this, I noticed recently, in Italy, one lady's dog was very sick. Supposed to be dead. Went to the vet, and they thought the dog would die. Asked her to take it back to home. They would have an idea, having worked with animals for a long time. That lady took her dog back home. She put my picture in front of the dog, and she relied upon me. With strong reliance, as a result, the dog got better and now it is healthy. It was supposed to be dead, according to the vet. I think, in the Blue Mountains, there was a small girl, who was sick. Someone gave her a picture of me, that the young girl placed on her heart, and she relied upon me and she got better. These are stories I heard recently. This is not because I am special, but it is due to that prayer of dedication to help sentient beings.

Especially all those who rely upon me, all those whose name has been given to me, all those for whom I have promised to pray for, in all their hearts, especially in all of us here including our family members who died and are living, in everybody's hearts,

Especially those who come to Vajrayana Institute in the beginning, now, and in the future, ..

May bodhicitta be generated in our hearts

Without the delay of even a second and in whose heart it has been developed may it increase.

Due to all the past, present, and future merits collected by me, all the three time merits collected by numberless sentient beings and numberless buddhas,

Which exists in the mere name, may the I, who exist in mere name, achieve the total elimination of all obscurations and completion of all realizations, which exists in mere name, and lead all sentient beings, who exist in mere name, to that enlightenment, Buddhahood, total elimination of all obscurations and completion of all realizations, which exists in mere name, by myself alone who exist in mere name.

Just as the brave Manjushri and Samantabhadra too, realized things as they are, also I dedicate all these merits in the best way, that I may follow their perfect example.

I dedicate all these roots of virtue with the dedication praised as the best by the victorious ones thus gone of the three times, so that I might perform the noble bodhisattvas' deeds.

Thank you and good night.