



嗡 啊 吽 金 剛 誦

開示——噶千仁波切
藏譯英——Ina Dhargye

藏譯中——張臣晟（發珠貝瑪善慈）
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慈悲就是法，智慧就是佛。
一位本尊的身語意，就是一切諸佛的身語意。
本尊、咒語，以及其他一切法，皆歸攝於嗡啊吽。

عاشوراء



藍色吽字的意義

「吽」字的藍色代表法身的虛空本質，它象徵心的不變本質。虛空是不變的，而藍色與虛空的本質有關。在想著「吽」的那一刻，「我」就沒有了。如果你不想「吽」，即使似乎沒有生起其他的念頭，念頭的暗流總是時時刻刻存在。心中不斷生起各種念頭，而不被查覺。所有這些念頭實際上是無明。如果你時時刻刻想著「吽」，如果「吽」在你的心中一直都很清晰，你的內心就不會生起所有那些散漫的念頭。當你想著「吽」，你自然不會想著自他。這一刻沒有二元之心，沒有二元的念頭。「吽」的觀想本身是本尊的生起次第。「吽」種子字的精華是三時一切諸佛的精華。如果你想要禪修百千萬億的佛，那麼你就應該觀想「吽」。因為當你觀想「吽」時，你心中沒有其他念頭。遠離散漫的心，本身即是佛。因此，「吽」字的修持非常重要與珍貴。

——《鳴千語錄·一》頁 182，台灣鳴千佛學會結緣發行，2015。



具德噶千仁波切長壽祈請無死甘露善流

唵娑諦 無有變異大樂之法身

無緣大悲戲舞幻化身

白蓮中央圓滿十六支

救度八難三時勝者母

聖境之處阿雅提婆名

世間怙主心子卻丁巴

三寶法教嚴飾圓滿月

涼光流注低地護白蓮

衣食名三託付風大種

三種等持堅固如深海

於此濁世勝教衰微際

無偏法教重擔我責任

具足加持上師之三密

然以隨順緣起之道理

三寶三本大悲諦實力

我此淨心願望真實語

無遮種種自力受用圓

無分三身救者護我等

皎白秋月手持烏巴拉

如意轉輪祈賜無死壽

多康地區應化噶種性

具德噶千長壽住百劫

雖然神聖高掛東山肩

利他明月噶千壽永固

身著智德善三寶修鎧

了義明燈噶千壽永固

以如威力金剛禁戒行

教法旭日噶千壽永固

魔祟斷障雖無入侵時

如意寶珠祈請此稀有

瑪哈嘎拉法度母威力

祈請如語無礙自然成

此祈請文乃依羅隆迎寺之噶瑪卓度、竹森及其他僧眾之祈請，勝者直貢巴名號所加持，恭仰滇津昆桑赤列倫珠（第三十七任直貢噶舉法王寶持教善賢事業自成），於第十七勝生水猴年12月29日，祝禱於修座之際。善哉，善哉。
漢譯為張福成老師，譯於2002年11月，台北。

（噶千仁波切法照 | 攝影 翔子）

嗡 啊 吽 金剛 誦

開示：噶千仁波切

藏譯英：Tsa Dharjye

藏譯中：張昆晟（敦珠貝瑪南嘉）

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具勝大悲之怙主，暢演一切智智者，
福德如海功德田，我今敬禮諸如來！

清淨離貪之正因，善故解脫諸惡趣，
唯一真實最無上，我今敬禮寂滅法！

解脫並宣解脫道，珍重一切諸學處，
具足功德正妙田，我亦敬禮諸僧伽！

大金剛持帝利那若巴，馬巴密勒法尊剛波巴、
帕摩竹巴佛王直貢巴，我今祈請嚙舉諸祖師！

密嚴剎土法界宮殿中，三世諸佛總集本性體，
現前演示自心即法身，根本上師足前虔祈請！

您如實知三有之苦痛，生於惡趣充斥煩惱處，
我亦如是親近有情眾，速賜殊妙大悲之加持！

——藏譯中 | 張昆晟（敦珠貝瑪南嘉）

〈緣起〉

噶千仁波切說：「唵啊吽金剛誦，是最上善巧，是別解脫乘、菩薩乘、密咒乘三乘的實修，更是究竟密法。」

今天要跟諸位法友談一下唵啊吽金剛誦的觀修方式。

一切輪迴、涅槃諸法，皆有外、內、密三層含意，譬如一個人，他的身體屬於外在，語言以及種種分別念屬於內在，祕密層面則是心。

所有宗教都會有的「見解」。心的「無分別」面向，就與見解有關。

什麼是「見解」？從世俗來說，見解包括兩方面：輪迴與涅槃。勝義中，沒有輪迴與涅槃的對立性，即所謂「輪涅無別」。然而，從我們自身來說，於外在世俗層面上，輪迴、涅槃則確有其事，也有痛苦與快樂。這些道裡，就像〈普賢王如來祈願文〉所說的那樣。

從如同冰塊般的痛苦中解脫

世間有兩種法則——宗教和世俗規範。雖然世上有那麼多宗教，然而，每當信仰宗教的人們試圖解決痛苦時，主要都還得依靠內心的思想，從心裡尋找解決痛苦成因的方法。由於苦因存在於心中，因此所有的宗教最終還是得談「心」。

若不探討內心層面的法則，則僅是有關俗世生活的人為規範，例如：在輪迴之中該如何工作、經營今生的準則……等。以上二種途徑，目的同樣是創造快樂、解決痛苦。但是，僅透過「世間人為規範」，並不能完全擺脫痛苦。

「我執」造就了輪迴，雖然心性如來藏本來為佛，但因為有著我執，所以會生起煩

惱，繼而造業。如此便無法從如同冰塊般的痛苦之中獲得解脫。相對地，透過正法，我們認識到從苦因——我執與煩惱——之中解脫的方法。

內道佛教分為：別解脫乘、菩薩乘與密咒乘三種道次第。

別解脫乘也稱為「因果乘」，它適合所有初學者。初學者為了避免受苦，所以試圖斷除苦因——我執與煩惱；他們又尋求快樂，而成就快樂的因，則是慈悲。再進一步，當人們知道「一切痛苦的成因乃是煩惱」，又認識到「歸根結底，煩惱的根源則是我執」，就會體會到「唯有利他菩提心才是真正珍貴的」。也就是說：若生起利他菩提心，便能消滅我執，進而除妄息苦。假使沒有我執，暫時能夠轉生人天，享受樂果；究竟上，則能得佛果。這些成果，源自慈悲。

心為佛「因」，佛由心生—— 從「自他二取執著」中覺醒

唵啊吽金剛誦是最究竟的密宗法門。怎麼說它是密法呢？密法本身是怎麼一回事？得到菩薩境界，才能體會佛的功德——也就是三身的本體。它就是心性實相的功德，如同日光照在水晶上，會折射出各色斑斕的光芒。如此這般體會佛陀三身的功德，稱為「密法」。

如前所述，身是外在，語言與分別念則為內在，祕密層面就是心。如云：「諸有情性即是佛。」心為佛「因」，佛由心生。懂得這些，就懂了密宗的意義。

佛法的究竟奧義到底是什麼？首先，佛陀為覺醒者，也就是從「自他二取執著」之

中覺醒過來。有了強烈的慈悲，就會擁有強大、開廣的心，心就變得像虛空一樣。當心變得如同虛空，自然就能體會到「心與虛空無二」的意趣，安住於此，便不會生起自相煩惱。

接著，如同彩虹般的報身——也就是慈悲，則由法身現起。報身又會在無法解悟此理的世間有情面前，示現種種化身，如：工巧化身、受生化身、種種化身……等，藉此饒益有情眾。

當我們了解佛陀的諸般功德，則會進而希求獲證如此果位。密宗的道次第，能令我們獲得如是果。理解這些道理，將能認識密宗的一切意義。首先，從別解脫乘而入菩薩乘，再由菩薩乘入密乘。

密法裡面有太多的本尊了，有百千萬億的諸佛菩薩，還有無數壇城……。若打算一一實修這一切，就得依次學事續、行續、瑜伽續，到了實修無上

瑜伽續的時候，就算有再多的本尊身相、智慧尊，無非是同一回事，亦即：佛身為身金剛——顯空雙運，佛語為語金剛——聲空雙運，佛意為意金剛——覺空雙運。

凡是本尊的生起次第，都會觀想額間的「唵」字，喉間的「啊」字與心間的「吽」字。認識佛陀的三金剛功德後，透過唵啊吽三字，你就會知道：喔！原來在智慧界中，一切諸佛皆相同；雖然各個本尊的外在身相各不相同，但內在的身語意則是一樣的。你也會明白：一位本尊的身語意，就是一切諸佛的身語意呀！乃至持咒時，也會知道：喔！本尊、咒語，以及其他一切法，皆歸攝於唵啊吽。

「如何離真實的密法道更近？」

「日夜不斷觀修唵啊吽」

密法當中，金剛誦就是最殊勝的持咒、修行方式。密法講究的「不間斷咒語念誦」三昧耶，也可以循此法門得到圓滿。

心裡想著「唵啊吽」時，應將自己的風息與心相結合，心也與唵啊吽相契，然後隨著呼吸，吸氣時觀「唵」，住氣時觀「啊」，吐氣時觀「吽」。這是風心相契的方便。由於心具有正念智慧，亦即本然的智慧，因此若能藉著唵啊吽的修行，達到風心相契，便能生起智慧。所以，若能日以繼夜，不斷修誦唵啊吽的話，一天當中有二萬一千次呼吸，這一次次呼吸，都將成為日夜不輟的咒語。

為了達成如此純熟的地步，首先，請試著上座觀修唵啊吽。當你越來越習慣，終將能於一切威儀中作觀。如果達到自然而然、日夜不斷觀修唵啊吽的功夫，離真實的密法道就更近了。為何這麼說呢？因為此時的心，已經堅固不動了。這就是為什麼唵啊吽金剛誦是究竟密法的原因。

關於實修此法，有道是：「使不成熟的心，得以成熟者，乃是灌頂。」成不成熟的差別為何？先讓我們假設上師金剛阿闍梨的內心已經成熟，我們自己則未成熟，此二者的差別，僅是「懂不懂得道理」、「有無實修」而已。我們自己的身口意，與上師的身語意是相同的。不論是珍貴暇滿人身還是任何生命型態，眾生內心都具有共同的基礎——如來藏；雖然身體是由五大構成的，但五大清淨澄明時，便轉成了五

智；反之，若五大仍處於不清淨的狀態，則會藉由五大，生起五毒及痛苦。

為了達到身口意的自在，我們接受灌頂

再談一下領受灌頂，以及上師瑜伽的修法。首先，行者先得到密法的灌頂，之後自己平時就可以反覆受灌。這是什麼道理？由於上師的法身遍在，猶如虛空，他的大悲也是遍在的。如經典所云：「法身猶如虛空。」密勒日巴說過，他的身體雖然會毀滅，但心仍遍於五大之中，因此，任何人對他祈禱，他必定會在那兒。這一段話出自密勒日巴的傳記，閱讀《十萬歌集》裡的公案，就會明白的。透過這些道理，我們能夠生起信心。

再來談報身。不論你祈禱那一位本尊、那一位上師，他本身就是一切諸佛的本體，即所謂「上師乃是諸佛總集」。他的身體總集了僧寶，語言總

集法寶，心意則總集了佛寶。當你有這種信心，我們自己的內心相續與上師的心意相續，就成了同一回事了。

救怙尊吉天頌恭曾說：「上師、自己的心以及佛陀，三者相續皆同，瑜伽士我也見其相同！」若能證悟高上見地，便知：即使外相看似各自獨立，但實際上，上師的意與自己的心都是相同的。要這麼理解、實踐密法，按這方式去修持上師瑜伽法。

如此修上師瑜伽，還要領受四灌頂。此時須觀想上師的身相猶如橫過天際的彩虹。若問：這身相是確實的嗎？是的。有道是：「佛身顯空雙運，有如彩虹。」又說：「佛語聲空雙運，為自然咒聲。」怎麼知道密咒是自然的，是聲空雙運的

呢？一切咒聲都悅耳、清淨的，一經於耳，我們的煩惱、妄念，都隨之清淨。透過咒音，能讓我們放下輪迴的習氣。

有些人會說：「觀想本尊也是一種妄念。」但是，透過佛身，我們能夠清淨身的習氣；透過密咒，能夠清淨語的習氣；透過菩提心，能夠清淨自心的習氣。為了達到身口意自在，所以我們領受灌頂。灌頂本身就是「自主、自在」的意思。

要獲得灌頂，首先必須依靠上師，講究次第，方能獲得，這一點很重要。首先，觀想上師在前方虛空中，由其額間「嗡」字化出白光，光一照拂自身，自身立即就像柴堆被點燃般，轉化為任何所修的本尊佛身。接著，觀想上師的喉間「啊」字化出紅光，使得外器世間、內情眾生的一切聲響，都變成密咒的音聲。繼而觀想上師心間放出

藍色「吽」字，融入自己的心間，使我們三時的妄念暫歇，自心的實相，正在那兒！掌握心的實相，即是真佛。

放下妄念，不會有損害可言，就像是波浪不會傷害水體本身一樣

「過去念已滅、未來念未生」的這個心，它的實相為何？噶舉派的上師曾經這麼說：「雖然自心即佛，但是無法認識；雖然分別念即法身，但卻不解其意。」放下妄念，不會有損害可言，就像波浪不會傷害水體本身一樣。我們現在的問題是：誤把分別念當真，陷入有相的執著中。這就是「雖然分別念即法身，但卻不解其意。」

祖師又說：「雖然自在即為實相，但仍不願相信。」當自心完全遠離一切分別，獲得自在，如此內心實相，就是佛呀！結果，我們不認識這般道理，反倒因為「執著自他」而導致迷亂。因此，透過上師心間「吽」字所放射的光芒，讓我們遠離三時一切戲論，安住於自心實相中，此時，觀想上師的心與自心無有差別。

以上是四灌的前三灌，也就是藉著嗡啊吽，使自己的身口意轉化為佛的身語意。至於第四灌的時候，觀想上師化光融入自身，光芒由自己的頂門進入，融入心間，使得上師與自心無別。應當按照上述方式領受四灌頂。

實修之道：由化身提升為報身，報身更向法身而成佛

實修時，須知一項要點，即：無論所觀修的是任何上師或本尊，實際上，他們的心就是「法身」。有道是：「佛意猶如虛空。」所有的佛，心意都是相同的。

佛身則是「報身」。不論自己所觀修的是什麼身相的本尊、或是什麼上師法門，乃至上師的尊身，都是如同彩虹的報身。至於自己的身體，則是「化身」。自他一切六道有情眾生，心中都具有如來藏，因此，僅因暫時的業與煩惱，從而導致不同的生命型態；但實際上，眾生的心都是一樣的，都具足成佛之因，因此暫時上都可稱之為化身。至於是什麼的化身呢？舉例

來說，若是愚痴煩惱的化身，就成了傍生；貪欲的化身，就成了人，諸如此類。

自相的煩惱，加上所造的善業、不善業，造就了長相美醜等差別果報。不論是誰，其內心本性都是佛；至於外在，則都是化身，所以一切有情都屬於化身的範疇。這種思維，乃成了一種對治的方便。若將化身、報身、法身運用在實修上，我們就能由化身提升為報身，報身更向法身而成佛。我們應該要懂得前述的道理。

心意專注於三世一切諸佛之心命——吽

接受四灌之後，我們得到什麼呢？得到的是上師的心意。得到上師的心意之後，又發生了什麼事呢？我們體會到：喔！自己現在的這顆心，什麼念頭也沒有，空空蕩蕩的。這時，觀想自己的心

（覺性），轉變成為一個「吽」字。之後，只管專注於吽字。如果你懂得把吽字觀想在心間的方式，或者你的健康狀況許可，要將吽字觀想在心間也可以。當然，觀在臍間也行（心間和臍間擇一皆可）。總之，配合自己的身體狀況與實修狀態，怎麼方便就怎麼觀。

若您是修習脈風法門者，就觀想在臍間，這樣有助於身體健康。一般來說，觀吽字在臍間，有助於「樂受」，觀在心間，則有助於「明受」。有人說：「若追求明晰，應觀在心間；為引生樂受，則觀於臍間。」就是這個道理。

吽字代表三世一切諸佛的心命，也就是空性。將空性觀為吽字，那麼吽字的意義就十分廣大了。例如，口誦一聲吽，剎那

間，內心的一切妄念、習氣皆一掃而空。然而，心的本性、根基，始終都不會被掃除。如此修習，所掃除的是妄念與習氣，內心反倒會更加清明。

所有的本尊觀想中，吽都極為重要，包括吽的聲調、氣的運作以及吽字本來的道理等等，都很重要。我們應該認識這些道理，重視吽字的觀想，時常修習。

明觀吽字之後，就修唵啊吽金剛誦。

風心自在，心不動搖——

想著「我一定要饒益一切有情眾生」

唵啊吽金剛誦有何利益？此法門有助於讓風息與內心相結合。不修此法，又有何弊害呢？就會發生「風息與心，各行其是」的情形，心會依然隨著妄念與煩惱而轉。

當知：風息是自然運行著的。那洛巴的實修法門，全都依賴「令風息與心相契」在實修，藉以達到「風心自在」，進而達成「心不動搖」。

科學家提倡的運動，雖然只強調肢體動作，但也與此有關。內道佛法則講究結合內在菩提心來修持，也就是經由風心相契，令相續生起菩提心。所以，生生世世都需要行持脈風的修法。

修持時，最重要的觀想是什麼呢？就是想著：我一定要饒益一切有情眾生！我們必須不離此念而實修。初學者為了謀求自利，往往會想：我要獲得加持。不過，這種思想仍然帶有我執。

觀想諸佛菩薩遍滿虛空，修持「攝取精華法」

入座加行——攝取精華

一開始練習唸啊吽金剛誦的時候，試著將它用在日常生活的各個面向之中，平常就堅持練習，讓練習的次數多一點。例如，清晨太陽尚未升起前，就開始禪修：黎明時分，便掌握身要點，打直背脊，接著，先修「攝取精華法」。

要怎麼修攝取精華法呢？觀想諸佛菩薩遍滿虛空，三世一切諸佛的身語意功德，皆如彩虹一般，充塞虛空。有時確實也會出現彩虹。你應當認識：這些實際上都是智慧的自然光輝，自然存在於五大種之中。大圓滿的實修法門，又分為所謂立斷與頓超，這些法門也都是自然如此的，它們本來就一直具有加持。

座上修持

【喻】

- ◎想著「喻」時，吸入如同彩虹的一切諸佛加持。

【啊】

- ◎心裡想著「啊」的同時，要觀想有個「吽」字在臍間，周圍有小小的火焰，當風（所吸進來的氣）吹動臍間的火苗時，火勢便隨之增強，如此一邊觀想火焰，一邊想著「啊」，觀想所吸入的氣融入火焰；
- ◎接著，心要專注在臍間。對初學者來說，持氣時，就不可以再吸氣了。只要身體出力，將氣保存在臍間就可以。盡可能地持氣，但不用去管氣是什麼顏色的。像這樣持氣，就會升溫。此階段要

想著「啊」，觀想氣息融入火焰。

【吽】

- ◎再來，想著「吽」字。這時，觀想自己的我執與煩惱如同黑煙一般，排出體外。
- 在短暫的觀修循環過程中，就按照這方式去觀。但是觀的次數要多一點。

下座修持

下座後，於日常生活中，一般就只是誦著：嗡啊吽、嗡啊吽……。

有的時候，如果能夠具足正知、正念，也可以只觀想臍間的「吽」字。也就是在想著「啊」時，風息融入臍間的吽字與火焰。不過，日常生活裡也不必老是這樣觀，只要在偶爾休息時，心裡想著「啊」，並觀想這個氣息融入火焰裡即可。

至於想著「吽」時，則什麼也不用想，不須要特別觀想。這就是透過唵啊吽的吽字，來淨化妄念、串習空性的方法。日常生活中，就按這方法去修唵啊吽金剛誦。

**那怕只想到這隻蟲對我恩眾如山，
也算是有點利他之心了**

實修時，要有真誠的利他之心。如何生起利他心呢？當然，一開始固然會有「這樣做對我會有好處」的想法，這在所難免。不過，我們必須思考：若能生起菩提心，就不會有我執，沒有我執，自己就會成佛了。當你看到一隻小蟲，也能想到：這隻蟲對我恩重如山（因為牠助我成佛）。這樣就算是有點利他之心了。

金剛誦結合「取苦予樂」的修法

懂得利他心之外，還要修「取苦予樂」的修法。平時自己觀修什麼本尊法門，在修持取苦予樂的時候，就做同樣的自觀本尊的修法。用不著把生起次第觀得很清楚，只要能憶念本尊，心中大致有個身相、身色的概念即可。

這樣自觀本尊，又是怎麼一回事呢？由於自心猶如明鏡，本來無一物，然而，我們卻在無我實相之中，自行創造了「我」的概念。而當我們提念觀想「自己就是本尊」，心裡現起本尊的色相時，內心就已經有了本尊。串習久了，就能夠不忘本尊，乃至成就本尊身，最終，在身心分離的當下，便能成就本尊果位。

不過，證得本尊的「身」還算相對容易的。怎麼說呢？因為更重要的是證得本尊的「意」。要證得本尊的心意，就得懷抱「我必須利益他人」的想法，修習菩提心，正因為有著菩提心，所證得的本尊，才被稱為「智慧尊」。否則，即使我們證得本尊身，那也只是世間天尊而已。關於這層道理，我們應當謹慎應對——懷抱「我得利益他人」的想法來修持本尊法門，實在至關重要。

**藉由金剛誦，
摧毀一切痛苦的根本成因——我執**

我們還應當思考一切有情的痛苦。讓我們思維一下：痛苦的成因為何？痛苦從何而來？苦由煩惱起。今日世上戰亂頻仍的國

家，其動亂從何而起？源於瞋恨與嫉妒。瞋恨與嫉妒又從何而來？從我執而來。

人們總認為「我自己快樂就好」，所以牽扯出許多災禍。苦因不外乎就是瞋恨、嫉妒這些煩惱罷了，也可以說：除了我執以外，別無苦因。總歸一句話：痛苦的主因，就是我執這麼一件事而已。

三界有情眾生都認為有個「我」存在，但他們的「我執」，以及我自己的「我執」，實際上有無區別呢？

觀察後，我們會將發現：別人的「我執」，和我的「我執」，根本一模一樣呀！

當我們再去思維：「我」從何而生？則會發現：根本沒這回事呀！我們自以為是的「我」，根本

不存在。我們只不過是在「無我」的事實中，虛造、執著「有個『我』在那兒」罷了。

那麼，為何我們無法了悟「我並不存在」呢？由於無始以來，我們已經太習慣「我」的存在了，一旦習慣了，就像是海水結冰一樣，難以改變。諸佛本來皆相同，猶如大海。海洋寬廣浩瀚，然而只要是海水，卻沒有兩樣。無量諸佛，多如海水，他們的利生事業，則像是海面的波浪。眾生的輪迴相，則像是冰。為何像冰呢？因為我執。我執引生煩惱，煩惱導致造業，在業與習氣之上，眾生建立起了輪迴。我們一定要認清：根本問題在於我執。

因此，當我們吸氣時，就想著「將一切有情的我執給吸了進來」。於是，氣入體內，吹向臍間的火焰，就像火上加油一樣，焚盡一切有情的我執，當我執被焚毀，利他之心於焉出現。

想著「喻」時，吸氣；想著「啊」時，氣入火焰；想著「吽」時，連同所呼的氣，生起菩提心與利他心。若是稍微生起一點利他心，首先就會認識自己的我執，曉得：喔！原來這就是我執呀！這會兒，我執被燒毀了，成了利他之心。生起利他之心以後，就要把它分享給一切眾生，同時想著吽，令利他之心廣遍一切有情。

若慈悲心真有那麼強，就真的能夠廣遍一切

如果想要有具體的形相，供觀想之用，可將我執與煩惱觀成暗色的煙。呼氣之時，則化出無量文

字相與本尊相——例如觀音或至尊度母的相，遍施一切有情，使他們求子得子，求財得財，求食物得食物，未生起菩提心者，得以生起……。觀想這一切廣被一切有情。

觀想所及的範圍、能否遍及一切眾生……諸如此類的問題，完全取決於自己的心量廣狹。

若真的認識到「三界有情的範圍廣大、難以數計，他們各有業力與習氣，各自感受著業力的顯現」，進而了解「痛苦的根本成因乃是我執，所以願我能夠利益他們」。如此一來，這種心的力量，就能夠遍及一切眾生。總而言之，若慈悲心真有那麼強，就真的能夠廣遍一切，這個觀想也就能夠成為對「包括輪迴與涅槃法在內

的一切國土」的供養，也會成為淨化一切有情蓋障的因，所以一定要想著「我真的能幫助他們」，要有如此堅定的信念。觀想空性時，亦當如是觀。

痛苦是有益的，疾病是有益的

當我們身體罹患疾病，由於受到痛苦逼迫，有些人會試圖尋求修法等各種救濟管道，然而，正是這種「我必須康復，我必須從病中解脫」的想法，使得我們的心像是被疾病給占領了一樣。假使今天有個人本來健康無病，卻來了另一個人，告訴他：「你八成生病了吧？」當事人接著就開始想像：看來我應該是有病……。然後，他的心就被疾病給佔據了。

像這時候，首先需要認清楚疾病的形態。該如何認識呢？要釐清這疾病是屬於生理的、還是心理的。如果疾病是生理現象，那也是因為執著「身

體等於我」，所以才會生病。

再來，「業」又從何而來？——是我前世所造。舉凡今生身體疾病、內心憂苦，無不是業。如果這些都是習氣，該如何處置？要想：喔！所欠的債，無論如何都還得由自己去償還。今生的罹患這個疾病，就算是改在來世才發生，也是得感受，終究逃不了的。因此，佛世尊才會說：「珍貴的人身假使遭逢痛苦，那就像是償還了大筆債務的其中一部分。」也就是透過珍貴的人身，才能使我們「僅受頭痛苦，免墮三塗趣」。要知道：如果將來沒辦法再度轉生為人，那麼就還有許多痛苦等著我去受呢！概言之，痛苦是有益的，疾病是有益的。

光是生起「利他之心」，也能真實饒益眾生

其他許多眾生都不解此義，但他們也依然會罹患各種疾病，感受痛苦。一想到他們患病受苦，我們就應該憶念他們的苦難，發願：願我代受三界一切有情，受此折磨！無論是誰，我們外在的身形，皆由五大和合而成，無有差別；於內，所有眾生的內心本質也都相同。因為眾生於內於外都是平等的，因此當我們想著「願我代受他們的苦」，他們的苦難真的就會減輕。此話怎說？譬如有一座大山，山上住了很多人，每人盡力捧著山上的一把土，拿出去丟了，這座山就會少一點土。同理，我們盡一己之力，也能使眾生的重罪稍減。所以，光是生起「利他之心」，也能真實饒益眾生。若你認為這樣沒用，那也只不過是自己的苦因——我執——在作祟而已。

我們應該好好思考：要怎麼樣才能利人又利己呢？最後，我們會真心發願：願我代受眾生苦！如此一來，生生世世的惡業與習氣，也得以隨之清淨。

尤其有些人在實修佛法的過程中，會遭逢各式疾病或障礙，當知這是在減輕罪業。我們應當試著思維：喔！我過去所欠的債，已經因此一筆勾銷了！

如此思維後，再觀想代受一切有情的病苦，藉著氣息，將一切有情的苦給吸進來，融入臍間火焰。

接著，自己的身體也被火焰所吞噬，然後正觀「一切法空」；身體本身也如彩虹，是顯空雙運的。如此反覆觀修，便能藉著利他心，從我執的束縛中解脫。這樣修

持，生理疾病也會得到緩解。因為痛苦的根本在於我執，如果能夠遠離我執，當然有助於減輕痛苦，乃至康復。

懂得無二的道理，我執就會消失了——

「無二如大海，虛空猶如雲」

諸如此類，各式各樣的方法還很多。我們會認為，這些方法各有其功效。那麼，最究竟的功效為何？最究竟的功效，就是「修練內心」。

科學家建議人們運動，其中很多方式，雖然我們做不來，但仍有人能夠辦到，這些都還只是屬於肢體的活動，而且已經發展到極致了。

至於內心，它從無始輪迴以來，就是不生不滅的。現在，如果不懂得業與煩惱，那麼，生生世世長期培養下來的迷亂相，包括實有、著相等概念，

都會令我們受苦。為了從中解脫，我們必須修練內心。修練的根本方法為何呢？所有修練的根本，都在於智慧。實際上，正知、正念、不放逸以及智慧，是要多方並舉的。

舉例而言，進行唵啊吽的修練時，假使什麼都不想，就成了無記心——單純就只是無記而已。無記是一種愚痴性，屬於一種放逸的心。由無記心出發，會形成沉重的習氣。因此，不能任由內心處在無記狀態，而應當具足智慧與慈悲。

觀修時，要——想著唵，想著啊，想著吽……。這些都仰賴智慧。舉例來說，智慧就像是明燈，我們需要擁有如此具足智慧的正念。痛苦真正的根本是我執。要從我執中解脫，則必須憶念慈悲。

然而，現在我們只擁有微薄的解脫方便，也就是只有少少的慈悲。那該怎麼擁有廣大的慈悲呢？我們可以透過本尊天、三寶、一切諸佛而擁有慈悲。具體的方式，就是：隨念天尊，隨念上師，隨念本尊，隨念佛……。

隨念這些道理，有何益處？隨念之中，便有「如來力」。內道佛教的成就法，最重視三種力（清淨所行力、一切善逝如來力、法界力）。如果懂得三種力的關係，其他的利益、究竟的利益都將隨之而來，而這些力量都來自內心。為何說「力量來自內心」呢？由於我執減弱，就產生了力量。我執越發微弱，智慧越顯強盛。智慧不斷增盛，乃至究竟，即是「成佛」，也即了知「自他不二」的真諦。所謂自他不二，就是了悟「事物、諸相，畢竟不可得」，如此，自然而然就能視一切迷亂相如幻。證悟自他不二，並不會變得空空如也，上至佛身、佛刹，下至六道眾生，都宛然具在的。

對於這一切——包括佛身與佛智——都要按照以下所說的道理去體認：所謂「無二」，譬如大海，大海的水，彼此並無二致，但同時海洋又確實極大。虛空存在，雲也存在——這些都存在，但不是兩回事。同理，一切諸佛也無二。

如果懂得無二的道理，我執便會消失。要領會這點，不必苦心鑽研其他義理，但首先得有信心，再加上對眾生的慈悲心。從信心與慈悲出發，衍生出各式各樣的方便，例如：各種生起次第。然而，這一切法門的最終回歸何處呢？回歸到信心，回歸到悲心。我們必須要懂這些道理。

「究竟密法誰可修？」

「凡是具足信心皆可修」

唵啊吽金剛誦，是最上善巧，是別解脫乘、菩薩乘、密咒乘三乘的實修，更是究竟密法。我

為何看似隨意公開此法門呢？如果有一個確實具足信念、擁有信心的人，即便他對實修一無所知，不知道密法的意義，對生起次第等道理一竅不通，甚至目不識丁，但是他對本尊有信心，相信因果，此法對他來說，就十分適合，格外重要。這些人只要具備信念、有信心，就可以實修此法了。

如果有信心，就會對佛懷有信念，此人就會曉得：諸佛皆同。說到底，諸佛就是菩提心。此人也會曉得：喔！輪迴的一切實際上也都相同，輪迴萬相都源自我執，要對治我執，還得依賴利他心。正如〈佛子行三十七頌〉說：「諸苦源於欲自樂，諸佛利他心所生。」懂得此中道理，就會知道：喔！那我只要有慈悲心就夠了。但是，除了慈悲心，還得成佛。

如果能夠這樣領會，如此實踐，就不會存在「不懂密法意義，卻修喻啊吽金剛誦」的問題，也不會有「某某人不被允許實修此法」的問題。要修

的話，當然可以！假使此人追求的究竟目標是利他，循此修習慈悲心，他就會如願以償的。相對地，如果缺乏信心，不具信念，不論這類的人再有學問，也只會徒增懷疑而已。如果自己不實修，便無法體驗到箇中利益。

因此，我現在看似隨意宣揚此法的用意何在？正是為了那些具足信念與信心者，同時也為了我自己、以及像我這種程度的人，我是為了這些人才說的。至於具體實修內容，當然各式各樣，許多聽眾也都曾提過五花八門的問題，我也給他們一一做過回覆了，也就是說，我早已向大家報告過修行的梗概了。

既然我已經將實修的根本內容做了報告，那麼，到底什麼才是根本？就是上述的道

理。一位學問已經登峰造極之人，他會實修的。教法提到「勝者諸佛，於智慧界，盡皆相同」，也說了「一法一本尊」的道理。這些都可以實修。至於能力較差的人，只要擁有信心，實修這個法也就足夠了。

一切本尊本質相同，究竟法門惟修「吽」

按新譯派的成就法來說，依次有事續、行續、瑜伽續與無上瑜伽續。這些續部法門當中，下乘的內容往往會被包括在它以上的續部裡，越到上乘，意義越精要，本尊也越來越少；咒語也是如此：陀羅尼涵括在心咒之中，心咒涵括於近修咒中，一切近修咒，最終則都包括在唵啊吽之中。

為何可以如此涵括呢？這就要懂得「一切本尊本質相同」的道理。唵啊吽的修法可以再加以歸攝——如果熟悉唵（代表身）與啊（代表語），最

後就只念吽字了，這是因為身語仍屬有為法，究竟仍舊回歸於心，心則歸攝於吽，所以只修吽字。教法中有提到這樣的法門，也就是一切成就法之中，最究竟的法門，就是只修吽字。

無上密法中有這樣的法，但重點是行者必須懂得前述的道理。假使行者都懂得這些道理，那麼便可以只修吽字。為何修吽字就夠了？因為已經了悟自己心的實相，獲得證悟；之後，要再禪修，修到境界穩固、不會改變時，就不會離開此境，那就證得法身果位了。證得法身的話，則其它什麼法門都不再需要。所以說，只修吽也是可以的。

在自己實修時，是要做觀的。先在座上修喻啊吽，時間要短，然後在日常生活中，就只觀「吽、吽、吽……」。在臍間觀吽字，會產生覺受的。例如：臍間的脈會震動，或者因為觀吽字，所以體驗到煖熱。會有這些感覺。念誦「吽、吽……」時，會感到「脈的震動」像是自然現象一般，感覺吽聲、脈動等等都是自然發生的。此時，心會變得堅固、穩定。這時候，只觀吽字，會達到心不散亂。有道是：「無渙散即諸佛道。」具有清楚正知正念的智慧，就是自己的妙智。

若能想到「對我有利與否都不要緊，能幫到人就是」，就算真實生起菩提心了

透過這種智慧，將會啟發何種功德？會啟發如理取捨的智慧，例如：明辨別善惡，或者知道「身

語並非主要」，乃至體會：擴大自己的利他之心，就是善法，隨順愛我執，則將會產生煩惱，造下惡業。此人將會因而擴大利他行，將身語意都投入善法。如此一來，由於懷抱利他心，即使表面上只是在做自己的事情，此事也將會成為利他之事，此人的身口意都會變成利他的。

具足智慧，還會認識到：喔！原來自他是無別的。由於生起了利他心，就沒有我執，利他就不困難——也可以說是不畏艱辛，再怎麼辛苦，都能挺過去，都不會累垮，並且時時心繫著「利他心多麼重要」的想法。一開始，我們因為知道「利他之心，於己有利」，所以發起此心，之後，就會不顧「到底能否幫助到自己」，只要能幫到他人，也就足夠了。若能想到「對

我有利與否都不要緊，能幫到人就是」，就算真實生起菩提心了。

如果擁有真實菩提心，只念一字密咒「吽」即可——不斷念著「吽、吽、吽……」。若能同時觀想外在器世間、內在有情眾生，都變成了一個個吽字，加上「心的基礎，跟這個吽是同一回事」的道理，我們便會知道：一切的心，根基皆同，不過有許多差別相而已。這就是為什麼有很多的「吽」的道理。一百個吽若歸攝於一個吽字之中，就只是一吽字，譬如海上縱使有百道波濤，大海始終還是只有一個。認識這些道裡，看待彼此時，就不會牽扯上二取執著，也會比較能夠修安忍，因為當心生怒氣時，也會充分認識到：喔！這是煩惱作祟，問題不在人，在煩惱，我自己也有煩惱呀！

「真正的佛法就是慈悲」——
未生者令生，已生願不退，輾轉得增長

總而言之，四大教派的實修次第何其廣闊，例如，格魯派的《菩提道次第》就是大部頭的經典。這些大經大論所談的到底是什麼？實際上只有一個道理，就是：讓未生起的慈悲得以生起的方法，令已生的慈悲得以不衰退的方法，以及保持這種慈悲的方法。

讓未生起的慈悲得以生起的方法，屬於別解脱乘；令已生的慈悲得以不衰退的方法，就是菩提心，也就是六度波羅蜜的修行。「保持慈悲，令其增上」的方法，則主要是在密法當中做探討的；密法之中，都提到「眾生皆可成佛」，還有如來藏……等道理。懂得這些，就會懂得密法的意義。

有些人主張：我沒信仰，我不用拜佛，我不需要佛法……。即使你主張自己沒有信仰，但你多少有點慈悲心吧？這就是信仰呀！慈悲就是信仰！佛陀就是智慧。一隻蚊子或是任何小蟲都懂得營生，這點本事也得依靠智慧的力量才成。仔細想想，萬事皆因智慧方得以成就。就算成就一丁點利益與快樂，也得透過智慧，才得以實現。當智慧發展到極致，就是佛境界。佛與智慧，並無不同。因此，主張「我不承認佛，我不需要佛法」的人，只是因為還不太清楚「真正的佛法就是慈悲」。事實並非如他所想。

總而言之，能夠帶來利樂、解救眾生痛苦的唯一良藥，能夠化解一切有情苦因者，就是佛法。何謂佛法？即是慈悲。只要有慈悲，今生、來世都能蒙受益處，那怕只是透過身體、語言，做了微薄的善行，乃至下輩子還得因其他惡業而轉生為

傍生（動物），也會因為慈悲，而過得相對稍好一點，例如：同樣是動物，但叫聲比較好聽，長得比較好看。這些都是慈悲的力量，因此慈悲十分重要。

所以說，慈悲就是法，智慧就是佛。問題不在於「有沒有佛、有沒有法這麼些事」，因為六道眾生本來為佛，所以沒有「存不存在」的問題。差別只在「自己修行與否，要不要走上修行之道」。不過，這些都屬於個人自由選擇的事。不願意這樣做，就不會有結果。

終極而言，我們應當體會：喔！諸法彼此並不矛盾，慈悲就是法。也得知道：生起慈悲心，就是修行佛法。懂得這些，就有辦法領會四大教派的實修要旨。循此修

行，不可能走上岔路。重視慈悲心與菩提心，連死亡時都可以把它一道帶走。這可就是真正無誤之道了！

最後，祝福所有法友們吉祥如意！

Om Ah Hung Vajra Recitation

Today, my Dharma friends, I will give an introduction to the practice of the Om Ah Hung Vajra Recitation.

In general, all the phenomenon of Samsara and Nirvana have outer, inner and secret aspects. Within the secret mantra or the Vajrayana, the Om Ah Hung Vajra Recitation is the ultimate meaning of secret mantra.

So, how can we understand that? If we, for example, think about a person's body as the person's outer aspect. Then

the person's speech and the various thoughts in the person's mind are the person's inner aspect. And the person's mind itself is the secret aspect.

And that is the mind that is free of any thoughts at all. So in the various religions, there is a view. How can we understand the view? On the relative level, there is the duality of Samsara and Nirvana. But on the ultimate level, Samsara and Nirvana do not exist. Samsara and Nirvana are indivisible, on the single basis, Buddha nature.

So, secretly, the secret aspect of the view is that Samsara and Nirvana do not exist as a duality. On the outer, inner and relative level, there is this duality of Samsara and Nirvana, happiness and suffering, according to the teachings in the

Samatabhadra Prayer. So of these, the secret mantra, the Om Ah Hung Vajra Recitation, is a practice that belongs to the ultimate aspect of the secret mantra.

So, in this world, there are two systems. One of those systems is the religious system. There are various religions in the world. And all of these religions treat the inner aspect of the mind, the mind itself is the most important. They are a method to become liberated from suffering.

They are a method to become liberated from the cause of suffering. And

they recognize that the cause of suffering lies within the mind. Thus most of the religions gather actually within the mind. And that is the first system. The other system is the worldly, mundane system of the normal human life in samsara which just engages in various mundane activities. Nevertheless, both of the systems try to achieve happiness and try to become free from suffering.

So, the goal is the same. Only relying on the worldly system is no real method to become free from suffering. That is because there is self-grasping. Self-grasping creates samsara. Even though all beings possess Buddha nature, if they give rise to self-grasping, they also give rise to afflictions and gradually accumulate karma

more and more, and their mind then becomes a block of ice in water.

And then there is no opportunity for them to ever become liberated from suffering. On the other hand, according to the holy Dharma, the religious system, we find the cause of suffering is self-grasping and the afflictions. So the Dharma presents a method to rid oneself from the cause of suffering. So, with that purpose, many religions have spread in this world.

So, within the holy Dharma, the Buddhist teachings, there are three levels of the path. There is the

Pratimoksha, Bodhisattva and Vajrayana path. In the beginning, the practitioner enters and understands the Pratimoksha or the individual liberation path. Here, we are introduced to the workings of karma, cause and effect, the causes of suffering. And we learn to abandon self-grasping, the afflictions, and to accomplish the causes of happiness, loving kindness and compassion.

And once we have habituated to that for a while, we recognize that the root of afflictions ultimately lies in self-grasping. Understanding that, one then naturally enters the Bodhisattva vehicle. One recognizes the preciousness of altruistic mind. One recognizes that if one gives rise to an altruistic mind, self-grasping naturally diminishes.

And as a result of that, temporarily, one will experience the happiness of the higher realms. And ultimately, it becomes the cause of attaining enlightenment. That cause is loving kindness and compassion. So, this is the level of the Bodhisattvas.

Having attained that level of Bodhisattvas, one gradually recognizes the actual qualities of the Buddha. One recognizes the Buddha to be the very embodiment of the three Kayas, or the enlightened body, speech and mind. And one recognizes these qualities are actually complete within one's own mind, the nature of one's mind.

For example, it is like when the sun is shining on a crystal, and various rainbow lights manifest. In the same way, various Buddha emanations manifest. But they all have the same quality of the three Kayas. So, understanding that, one recognizes the quality of the secret mantra, the Vajrayana.

So, how can we understand the secret mantra? We have said on the outer level, there is the physical body. On the inner level, there are the thoughts, the afflictions, the speech. And on the secret level, there is the mind itself. It is said that within all beings is the Buddha. All beings possess the cause of enlightenment. So the Buddha itself arises from the mind. If one understands actually only that, one really

understands the meaning of secret mantra.

So, what is the ultimate meaning of secret mantra or the state of enlightenment? The term is "Sangye", which is the term for Buddha or enlightenment. "San" means to have cleared the way or to be purified. What is to clear the way? It is the dualistic grasping of self and other. And with that, love and compassion expands and becomes great. And when compassion is great, the mind becomes vast and expansive, just like space, like the sky. That is the second syllable "gye", vast and expansive.

If one understands the mind to be like space, one naturally understands non-duality. Because one knows that within space, there is no duality. So, one understands that. And then, one experiences this understanding continuously again and again. As one abides in the space-like nature, ordinary afflictions cannot arise.

So, that is the meaning of expansive mind. Understanding the Buddha in this way, we understand that because Buddha's mind is expansive, the Buddhas are emanations of loving kindness and compassion. So their nature that abides is the Dharmakaya, and from the Dharmakaya nature arise the Sambhogakayas, like rainbows in the sky. And Nirmanakayas appear in this world to ordinary sentient

beings who have not realized that. Nirmanakayas appear in various forms.

There is, for example, the created Nirmanakaya. There is the incarnated Nirmanakaya or the manifold Nirmanakaya and so on, appearing in order to benefit sentient beings. So, this is how we can understand the qualities of the Buddha. So, understanding that, we see that if we engage in the practice of the Pratimoksha, the Bodhisattva, and the Vajrayana vehicles, that is the result that we can actually attain. So, this is how we can understand the purpose, the meaning, of the secret mantra. So first, we enter the

Pratimoksha, then from there, the Bodhisattva, then the Vajrayana vehicle. Within the Vajrayana vehicle, there are many deities.

There are millions and countless forms of the deities and countless mandalas. We can engage in the practice of each of them. There are the four classes of Tantra, of practicing these deities. The Charya Tantra, the Kriya Tantra, the Yoga Tantra, Annuyoga Tantra. When we come to the Annuyoga Tantra, or the Unsurpassed Yoga Tantra, here we understand finally that although there are so many forms of the deity, all the deities are beings of wisdom, therefore, they are the same; the body, speech and mind are the same.

Their body is the union of appearance and emptiness. Their speech is the union of sound and emptiness. Their mind is the union of awareness and emptiness, which is also called the vajra of the mind. When we practice the creation stage of the deity, according to the Om Ah Hung, all the deities are marked on their forehead with the syllable of Om, on the throat with Ah, on the heart with Hung.

That shows that, within the expanse of primordial wisdom, all the Buddhas are one. The body, speech and mind of all the deities, no matter how many there may be, are all the same. That

is represented by the syllables Om, Ah, Hung. When we know that, we can understand that any deity is the embodiment of all the Buddha's body, speech and mind. Also, the Om Ah Hung is the ultimate mantra recitation.

All the mantras of secret mantra are included within the Om, Ah, Hung. That also completes all the Samaya of secret mantra. Within the Om Ah Hung, all the samayas of the secret mantra are included because all the mantras are included. Moreover, the Om Ah Hung vajra recitation is a method to bring together, to merge the wind energies and the mind. Because when the mind thinks of Om Ah Hung, this is where the wind energies will go and in this way, the winds and the mind will merge.

How we merge with the wind is when inhaling, we think Om. With a brief holding of the breath, we think Ah at the naval. Then, with exhalation, we think Hung. So that is the method to merge the winds and the mind. What happens when we merge the winds with the mind is that we sustain mindfulness. A mind of wisdom gradually arises through the practice of Om Ah Hung. If we always practice Om Ah Hung, all our breathing day and night becomes mantra.

It is said there are around 21,000 breaths during the day and night in a single day, and all the breathing becomes mantra. As a result, the

mind achieves a state of non-distraction, of mindfulness. That carries into all our day-to-day activities. First, we habituate the mindfulness of Om Ah Hung in our day-to-day activities. Once we are habituated to that, we can also bring that into the night when we are sleeping. Then naturally, since we are also breathing at night, we will remember the Om Ah Hung.

If we are able to do that, we come very close to the actual path of the secret mantra, the Vajrayana. That is because through the practice of Om Ah Hung, the mind achieves a state of non-distraction. So, the ultimate meaning of Om Ah Hung practice lies within the ultimate meaning of the secret mantra.

First, when we engage in the practice of secret mantra, we receive a ripening empowerment that ripens the unripe. What is the difference between being ripened or being unripe? The guru, the Vajra master who confers the empowerment is ripened, and the person receiving the empowerment is still unripe. The difference lies between understanding the meaning of the secret mantra or not and having or not having gained experience in that understanding.

Ultimately, however, although there is this difference, one's own body, speech and mind and that of the guru are the

same. We have obtained the precious human body, and the basis of our mind is Buddha nature. On that level, we are the same.

The body is created of the five elements. When the five elements become purified into the vital essence, they transform into the five wisdoms. From an impure perspective, there's subtle essence. The subtle essence of the five elements is the five afflictions. The subtle essence from the pure perspective is the five wisdoms.

With that understanding, we first receive the empowerment. In the beginning of the empowerment, there is a practice of guru yoga. Here we receive the four levels of empowerment from the guru. We do that in order to recognize

that the mental continuum of oneself and the guru is exactly the same.

The guru's mind is the Dharmakaya and the Dharmakaya abides like the expanse of space, and is all pervasive. From his life story in the 100,000 songs of Milarepa, Milarepa has said "even though my body may perish, my mind continues to pervade the five elements. Therefore, whoever supplicates me, I will be right with them." That is something we can really trust in.

So, the mind is the Dharmakaya that is expansive like space. From the Dharmakaya, the Sambhogakaya arises.

That arises in the form of whichever deity or guru we practice and supplicate to. They are all the embodiment of the Buddha arising from the Dharmakaya. So, when we practice with the guru, the guru is also the embodiment of the Three Jewels. The guru's form is the sangha, the speech is the Dharma and the mind is the Buddha. The mind of the guru and one's own mind is the same.

Jigten Sumgon has said, I am the yogi who realized the mind of the Buddha, the guru and mine are actually one. When you realize that view, you realize that your own mind is inseparable from the guru's mind. Although the body appears separate, the minds are actually one.

This is why we practice the guru yoga first in the secret mantra where we receive the four empowerments from the guru. For that, we visualize the pure form of the guru in space appearing like a rainbow. To that guru, we then supplicate. So, as for the appearance of the guru, the form is the union of appearance and emptiness, like a rainbow in the sky. And the speech, all sounds are empty, and all sounds become the natural sound of mantra. That is related to one's own speech.

For example, whatever speech we hear, pleasant or unpleasant and so on, all of which become purified and obtain the

nature of the mantra through the appearance of the guru. When that happens, naturally, all the thoughts and afflictions in the mind dissolve. In that way, all habitual imprints in the mind become purified. Normally, when we hear ordinary samsaric speech or sound, we begin to cling to them, and we place more imprints into the mind as we begin to think about these.

That is the purpose of visualizing in this way. When we visualize, for example, the form of the deity, that purifies the imprints of the ordinary body. When we recite the mantra with speech, we purify the imprints of the speech. When the mind gives rise to Boddhicitta, the imprints of the mind are purified.

In this way, we attain the freedom of body, speech and mind when we receive the empowerment. So, in this context of the guru yoga, we take self-empowerment through visualizing the four empowerments of the guru. Thus, we visualize the guru in the space and think that, first from the guru's forehead, from the white syllable Om, white light radiates and that dissolves into your forehead or your body.

And the moment it touches you, you should think that your body is like a heap of wood that is touched by fire that transforms into fire and becomes the form of the guru. Next, from the guru's

throat, from the syllable Ah, red light radiates, and it dissolves into your throat. As it dissolves, all the sounds, outer, inner and the universe become the mantra.

Then, from the guru, the Hung syllable at the heart, blue light radiates and dissolves into your heart. As it dissolves into your heart, all thoughts and concepts of the three times come to an end at that moment, and you continue to rest in the natural state of the mind, the bare or naked nature of the mind.

And that is the actual Buddha. So at that point there is the moment where all the past thoughts have stopped and future thoughts have not yet arisen. That space in between is the actual

natural state of the mind. In a Kagyu text called "Calling the Lama from afar", it says that beings have not recognized their mind to be the Buddha. And beings have not recognized that thoughts are the Dharmakaya. That means that when thoughts arise, we just let them be, they will naturally subside, just like a wave on water. And then, they cannot do anything, they will just again dissolve. In that text, it says we should let the mind settle in its natural state. That mind in its natural state is the Buddha.

That is the mind that is free of all thoughts, of all thinking. Sentient beings do not recognize that. Because

they do not recognize that, they become confused by the dualistic perception of self and others. So the light from the Hung syllable has dissolved into your heart and that brings an end to all the thoughts of the three times and the mind is placed into its natural state.

At that time, you can think that my mind has become indivisible with the mind of the guru. That is the third empowerment. These three levels of empowerment relate to the Om, Ah and Hung, or the enlightened body, speech and mind of the guru. The fourth empowerment is when the guru before you in space dissolves into light and dissolves into you through your crown and dissolves into your mind completely.

Thus your whole being become inseparable from the guru. This is how we take the four empowerments from the guru.

From the practical perspective, there is one point that is very important to understand. That is, when we practice, we visualize either the form of a guru or we visualize the form of a deity. We need to understand that their mind is the same, their mind is the Dharmakaya, and that is like space by nature. The form of the deity or the guru appears like Sambhogakaya. Sambhogakaya is like a rainbow in the sky.

And then one's own body, the practitioner, which is Nirmanakaya. Actually, all sentient beings in the six realms are emanation of Nirmanakaya. That is because they all possess the basis of Buddha nature. And only temporarily due to their individual karma and afflictions, they appear in various forms. But the basis of their mind is the mind of the Buddha. It is Buddha nature.

And only temporarily they appear as various emanations of Nirmanakayas depending on their afflictions. So the manifestation, the emanation body of the affliction of ignorance, for instance, is an animal. Or, the emanation body of desire and attachment is a human and so forth.

So beings appear as a reflection of their own afflictions in pleasing or unpleasing forms, and in various forms. But the inner basis of their mind is the same. It is the Buddha. And their outer body is the Nirmanakaya. So, if we understand that all sentient beings are actually Nirmanakaya emanations, we have really come very close to the understanding that basis.

So when we engage in practice, we understand that from the expanse of Dharmakaya, the Sambhogakaya and Nirmanakaya manifest. And if we practice, then from the Nirmanakaya, we ultimately attain enlightenment into

the expanse, going back to Dharmakaya.

Ultimately, when we receive these four empowerments, what we attain by that is the actual mind of the guru. We merge with the mind of the guru. And that mind is the empty, thought free state of the mind, the natural empty awareness.

That awareness, this empty, thought-free awareness then becomes the syllable Hung. You can only visualize the syllable Hung, and never forget about the syllable Hung. If you have no difficulties with meditating on the heart, no heart illnesses and so on, then you can visualize the syllable at the heart. Or, you can also visualize it at the navel.

So, you can practice in whichever way suits your body and disposition the most. For example, if you are a practitioner of the channel and wind, you can visualize the syllable at the navel. That actually is very beneficial for the well-being of your body and your whole constitution.

It is said that the navel chakra is related to the experience of bliss, and the heart chakra to the experience of clarity. So, if it comes easy to you to sustain clarity, you can visualize it at the heart. Or, if bliss comes easier, you can visualize it at the navel. That is up to your disposition and liking.

So the Hung syllable represents the mind of all the Buddhas of the three times, the empty mind of all the Buddhas. So the mind is empty, and that has the nature of the syllable Hung. And also the sound of Hung is very meaningful. When you exclaim the sound Hung or you visualize the syllable Hung, in that instant, the Hung has the power to shatter all thoughts and habitual imprints in the mind.

And the basic nature of the mind can never be shattered. The mind remains with great clarity. All that is shattered are the thoughts and the imprints in the mind. Also, when you visualize a deity, or you recite the deity's mantra, whatever deity you practice, the Hung is always very precious because the visualization and the

mantra recitation naturally contains the nature of Hung when combined.

So, you can always just practice Hung, and consider that most essential, most important in the practice. With the practice of Om Ah Hung, the benefit is that this practice brings together the winds and the mind. Because when the winds and the mind do not merge, they will go separate ways.

And the mind will follow various thoughts, the wind will travel all over the place. The mind will become distracted. According to the practices of Naropa, when we practice the channels

and the wind, there is a method to join the wind and the mind.

When they are joined, the mind remains undistracted. That is the purpose. That is similar to training one's body, for example. Scientists exercise their outer body. And in the same way, Buddhists exercise the inner mind by cultivating Boddhicitta as the basis, and on the basis of that, practicing the combining of the wind energy and the mind.

And they do that with a view for future lifetimes, with a goal to attain enlightenment. So that is the purpose of the practice of the channels and the wind. And what is most important is that whichever practice you engage in, you must

never separate from the wish to benefit all sentient beings.

In the beginning, the practitioners still have the wish to receive the compassionate blessings. That is because in the beginning, there is still self-grasping. So in the beginning when we practice the Om Ah Hung Vajra recitation, it is a method to cultivate mindfulness day and night in whatever we do.

So, whenever you can think of it, that is the best. In the morning, first of all, it is most important when you get up in the morning before sunrise, to sit with

your back straight and with a straight spine, and at that time, you should practice what is called "Trulen" or "extracting the vital essences", and understand that the space is pervaded by the particles of rainbow light. The entire space is always pervaded by these subtle strings of rainbow light.

These actually represent the body, speech and mind and all the qualities of all the Buddhas of the three times. These subtle rainbow lights in space are always present, and sometimes they manifest as a rainbow. They are the natural reflection of the five wisdoms. In this way, the five wisdoms are always naturally present, pervading space.

And through this practice, we extract the essence of these five wisdoms. So, according to the Dzogchen, for example, this natural presence of five wisdoms is referred to as the primordial purity and the spontaneous presence. So, the blessings are always naturally present.

Coming to the Om Ah Hung, then, first you sit straight in the morning. You inhale the air and think Om. At that time, you can think you are inhaling all the blessings of the Buddhas in the form of rainbow lights.

And then, the winds go down and merge at the navel. Here, you think Ah. At the navel, you can visualize a fire, a little

lamp, or a flame inside which there is the Hung.
The Hung is the nature of the wind.

So, at the moment the inhalation, imagine as the wind meets with the fire at the navel, it fans the fire and the fire grows stronger. You see that this subtle wind dissolves into the Ah at the navel. Here, you can meditate just for a while and look at your mind.

So in the beginning, it is necessary to practice gently, to not hold the wind very forcefully or retain the wind for extended time, but to retain the wind very briefly and gently at the navel.

In this very natural manner, you just think naturally the winds have dissolved in to the Ah, the fire flame at the navel, and here you think

Ah. Then, you exhale the air, thinking Hung. Here, you can think that all the self-grasping and the afflictions leave your body with the exhalation, in the form of smoke, leaving your body.

Then, you can practice this for a little while, for a short, brief while, but repeat that frequently, and bring the Om Ah Hung Vajra recitation into your day-to-day activities. So, whenever you can think of it, whenever you are mindful, think of the Om Ah Hung.

But most important is the Ah abiding at the navel. Of course, you cannot think of Om Ah Hung in all your

activities, but sometimes when you take a break and so on, you have time, you can bring it back to mind. Think that with your inhalation, the winds again dissolve into the fire at the navel and you think Ah.

And again, you exhale, thinking Hung. So, here, there actually is no real visualization for the Om Ah Hung. It's a natural process of breathing. Whenever you exhale the air with a Hung, think that naturally all the thoughts, afflictions and so on leave your body. So, this is how you can practice the Om Ah Hung Vajra recitation in your day-to-day activities.

When we in the beginning first engage in practice, we have cultivated some altruism

at the start. So, in the beginning, we first of all understand that altruism or Boddhicitta actually benefits oneself the most. Because we understand that if we give rise to Boddhicitta, self-grasping diminishes, and if it diminishes, one's self attains enlightenment.

So we cultivate such a mind of love when we, for example, think about the kindness that others have given us. We give rise to an altruistic mind because we understand first of all it benefits ourselves. When we understand the benefit of that, that is the time we begin the practice of "Tonlen", the practice of giving and taking.

So you can practice visualizing your guru or any yidam deity. And it does not matter whether or not the creation stage or the visualization of the deity is so clear. It is sufficient if a deity approximately appears in your mind. Actually, if just the color of the deity appears in your mind, it is sufficient.

And that is necessary because one's own mind is like a mirror. In reality, there is nothing really there. We only fabricate this idea of self. So, when we change that, instead, think of the deity. Because the mind is like a mirror, the mind will become like the deity. We actually become the deity. That thought needs to be habituated over and over again, to the point you never forget about the deity.

Then, if you never forget about the deity, your mind has accomplished the deity. Of the deity, there's the body and the mind. To attain the body of the deity is rather easy. When we think of the deity, the mind becomes the deity.

Then, what we really need to cultivate is the mind of the deity, and that is *Boddhicitta*, a wish to benefit others. At that moment, when that mind is present, the deity becomes the actual wisdom being. If that thought is absent, only the form is the deity, not the mind. Then, it is only a worldly god. That is something to be careful about. It is necessary that, when you practice a *yidam* deity, you

always do so on the basis of a wish to benefit sentient beings.

Then, we think about the suffering of sentient beings and what is the cause of their suffering. The cause of suffering of all beings arises from the afflictions. For example, in this world, there are countries where there is much war. The cause of that are actions committed with the mind of hatred and jealousy.

And all of that arises ultimately from self-grasping, the wish for one's own happiness, the selfish mind. That is where all sufferings really come from. There is no suffering that does not come from that. It all comes from self-grasping, hatred, jealousy and so on.

In brief, even the slighted suffering has its cause in self-grasping only. So, understanding that, then, you should think, is the self-grasping, the self of all the sentient beings in the three realms of samsara and my own self-grasping the same or not? When you really look at it, you will see it is exactly the same.

Then, define the self, where actually is that self? When you look at that, it is actually nowhere. It is only something we have fabricated. We are holding on to a self where actually there is no self.

Then, however, why isn't it possible that we just let go of it? That is because we

have habituated to this idea since beginningless time in samsara. Therefore, the mind has become like ice-blocks floating on the ocean. The Buddha mind is like the vast ocean. The countless Buddhas, the ocean is vast, but there is no duality, no division in the vast ocean.

And the various enlightened activities of these Buddhas are like the waves on the ocean. On the other hand, the mind of sentient beings in Samsara is like blocks of ice. That is due to self-grasping. Due to self-grasping, we give rise to afflicted emotions. These emotions lead us to accumulate karma. These actions of karma place a habitual imprint on the mind. These imprints then create Samsara.

So, that is really important to understand. The root of all Samsara is self-grasping. So, for another visualization, when you inhale air, you can think that I am inhaling all the self-grasping and obscurations of sentient beings.

Then, the air goes down to the navel where you visualize a flame, and think that the inhalation of self-grasping of sentient beings, all of that then dissolves into the fire at the navel, just like pouring oil into fire. So, think that, in this instant, all the self-grasping of sentient beings is burned away, and the self-grasping transforms into altruism.

So you inhale with Om, and you think in this way, bringing in all the grasping of beings. Then with Ah, it dissolves into the fire at the navel. Then, with Hung, you exhale, think that your own Boddhicitta or the self-grasping, which has become altruism, then is exhaled and pervades all beings.

First of all, we need to identify self-grasping. This is self-grasping. Then, we draw it in, and then we visualize now it has been burned away. Then it becomes an altruistic mind after having been burned away. Then, that altruistic mind has been exhaled with the syllable Hung. And think that that then pervades all sentient beings.

So, this is how you could visualize it. Or, you

can also visualize that when you inhale the air, that the self-grasping and the afflictions appear in the form of a dark or black smoke. Then, when you exhale, the pure air, having purified that, you can think that it is purified in the form of seed syllables or like rainbow forms of Chenrezig or Tara and so forth, whichever deity, then pervades all beings and brings them whatever they need. For example, if they need wealth, it brings them wealth. Or if they need children, it brings them children. Or if they need food, it brings them food and so on. And it creates Boddhicitta in the mind of those who have not given rise to Boddhicitta.

So, in this way, you can think it pervades all beings. Whether or not you have the capacity to pervade all beings, you can only see when you look at your own mind. So when you look at your own mind, you see first of all the vast suffering of all the sentient beings of three realms, you understand sentient beings are limitless, likewise, their karmic visions and imprints are limitless.

Second, you understand the root of all that suffering is self-grasping. Understanding the third, you want to help them, you want to benefit them. If you have that wish to benefit them, then you have the capacity to pervade them. The greater love and compassion you have, the greater capacity you have to pervade all sentient

beings. So, you pervade sentient beings with compassion and that purifies their obscurations. At the same time, you can also think that, this mind also pervades all the pure lands and there it makes offerings to all the Buddhas.

So, in this ability to benefit, you should have very firm confidence. This is how we can practice Om Ah Hung in the context of "Tonlen".

Often people have experienced various illnesses and discomfort, and in order to relieve that, they find various methods such as long life practices or medical treatments and so on. But it is the case

that people think about their illness. They think, "I want to be healed from this illness." And, if they keep thinking about this illness, they are actually holding on to this illness with their mind. For example, if somebody actually does not have an illness and goes to see a doctor and the doctor tells them that you probably have this illness, then they will think that they have that illness and might even create that illness by holding on to that illness. So, first of all, we need to recognize the nature of that sickness, of physical pain. What actually is sickness? Is it the body or the mind?

It is actually the body and not the mind. And it is precisely because we grasp at the body as the "I". We identify with the body that we are sick. It

is because in the previous life, we have accumulated corresponding karma. In the previous life, we have hurt the bodies of others. We have abused them or beaten them. We have hurt the body in some way, and that is the karma manifesting from that. So, in that sense, you can think that, in any case, I will have to pay off this karmic debt, whether it is in this life or future lives, I have to purify this karmic debt.

Actually, the Buddha has said that experiencing suffering in the life of a precious human body actually repays much of the karmic debt. It is just like you have a loan to pay back and if you

have just a small piece of gold, you can pay back a big loan. So, the piece of gold is just like the precious human body.

We can pay back a great karmic debt. Or the Buddha also has said, the negativities of one ring in the lower three realms is purified by a single headache. So, it is said that when we obtain a precious human body and engage in Dharma practice, then just the slightest suffering will purify the suffering that would have to be experienced for a long time in the future.

So, in that regard, actually, we should think that the sickness is very beneficial. And other sentient beings do not understand that. With this reason, they experience much suffering

and illness. So bring all those sentient beings who do not understand this and who do suffer to mind, and think that, "now, I am the representative of all the sentient beings, of all the suffering and illness of all the sentient beings in the three realms. May all ripen on myself."

So, the outer level, sentient beings appear separately due to their various karmas. But think that actually our mind is one, our mind is the same. So by me taking on their suffering and experiencing it instead of them, it lightens their suffering, it reduces some of their suffering because the basis of our mind is actually one.

For example, it is just like there's a large mountain of snow that presses on many people. If just a bit of the snow melts, some comes off, then it becomes that much lighter. So, in this sense, think that "I am benefitting sentient beings by purifying the thought of suffering, my own suffering. And because our minds are one, it also lightens their suffering." So that is on the basis of understanding that the root of all suffering is self-grasping. Understanding that, you can really become the representative of all sentient beings, bringing them to mind.

And understanding that it is only due to our karmas and imprints that we appear separately, but the basis is the same. So, very often, people experience difficulties or fall sick, especially

when they engage in Dharma practice. But in fact, this is a sign that the karma is very light, and that we now have a chance to repay this karmic debt that in any case, we would have to repay. So, sometimes you can bring to mind all the suffering of sentient beings in this way, as you inhale the air and think that it dissolves into the fire at the navel, and it is burned there. And then think that being burned there, your body becomes a mass of fire, and all afflictions and the body, all is burned away, and the body becomes completely empty or like a rainbow, clear and empty.

So, we practice in this way again and

again. And through such an altruistic mind, self-grasping is destroyed, the self-grasping of all beings. And that will also lighten your own illness, pain or suffering. So, it is on the basis of understanding that the root of all suffering is self-grasping. When there is no self-grasping, there is also no suffering, no illness and no pain.

So, understanding it in this way, even if there is suffering and pain, it will become lighter.

There are various visualizations that we can practice and each has their own good quality or power. But the ultimate quality or power of this practice is, and the whole purpose, is to train the mind. Just like we have mentioned in

the scientific world, we train or exercise our bodies. There are people who have done so, and who are able to perform all sorts of athletic things with their bodies that we are not able to do. That is because they have trained their body.

And so likewise, we are training our mind. And that is a mind that since beginningless time we have habituated to a way of thinking, but the mind itself since beginningless time until now has always remained with our birth and death. It is only due to our imprints and karmas that we do not recognize that. The purpose of training the mind in this way, recognizing the nature of

the mind is, so that in the future lifetimes and in the bardo of the death, these various confused perceptions will not manifest.

Because not recognizing the nature of the mind, all the various, confused perceptions in the bardo and so on will become a real manifestation, a reality to us. So, in order to become free from that, we now train our mind in the practice. So, the root of all training of the mind lies within cultivating a mind of wisdom through sustaining mindfulness. So, this is the way to train the mind.

And in order to develop that, we need some sort of reference point, something to refer to, such as the Om Ah Hung Vajra recitation. If, in the

beginning, we have nothing to refer to and the mind just stays in a neutral, indifferent state, and this neutral state is actually a state of ignorance, a state of unmindfulness. When the mind is unmindful, it continues to accumulate the habitual imprints of ignorance. So, in order to transform that, we need a reference point that supports our mindfulness. And when we think about the Om An Hung, for instance, then the mind transforms into the mind of wisdom or mindfulness, and that is like a lamp of flame in the darkness. So, the root of all suffering is self-grasping. The method to become free of self-grasping is loving-kindness

and compassion. So, at this point, our love and compassion is very inferior. What can we do to cultivate great love and compassion? What is the method? The method is to rely on the Three Jewels, the yidam deities, and all the Buddhas. They are a method for us to attain great love and compassion.

That is why we bring the yidam, the guru, and the Buddhas to mind. So, how, in this way, can we cultivate great compassion? It is by virtue of the power of the Buddhas. So, in Buddhist practice, it is important that we understand the connection to the three powers that accomplish our practices.

So, ultimately, the three powers, the benefit of

all practice, comes back to the mind, the training of the mind. So, when self-grasping gets less and less, wisdom gets stronger. When wisdom becomes very strong, ultimately, we attain enlightenment.

When we attain enlightenment, what we realize is the non-duality of self and others. Then, although we perceive the duality of self and others, we do not perceive it as a reality. There's nothing to hold on to. There is no real duality of self and others. So, one perceives things but one perceives them just like an illusion, an illusory appearance.

So, that is to say that things do not just disappear when one attains enlightenment. There still are the pure lands and the Buddha emanations, the Buddha bodies, the six realms of Samsara, all of that manifest and appear, but at the same time one understands their nature, the non-dual nature.

For example, it is like a vast ocean. The ocean is there, but there is no duality in the ocean, in the ocean water. There is no division. Or likewise, there is space and there are clouds and so on, but there is no duality. So, in a similar way, there is no duality in the Buddhas although there are countless numbers of them.

So, if we understand that, self-grasping will gradually diminish. Then, ultimately, when self-grasping diminishes, one sees that there are actually only two fields of reference. There is the higher field to whom there is the mind of devotion. Then, there is the lower field of sentient beings for whom there is compassion.

Ultimately the various practices, the creation stage and other means of skillful practices, all of these are based actually on these two fields of reference, of devotion and of compassion. So, that is the root, devotion and compassion are the root of all practices.

So, this is how we need to understand the ultimate essence of all practices.

The Om Ah Hung Vajra recitation really is like the practice of the ultimate scholar. It's the ultimate practice of the various levels of the path, the Pratimoksha, the Bodhisattva, and the Vajrayana vehicles. And of these, it is the ultimate Vajrayana practice, or secret mantra practice.

So, I am giving various instructions at different occasions, but the essence is really to cultivate a firm trust and devotion. If a person has a firm trust in karma and devotion to the deity, then even if they do not know how to visualize clearly in the creation stage, or recite mantra, or know

many of the scriptures and so on, it is still sufficient for them.

There are many who do not have so much learning and knowledge, but they still want to practice. If they only possess this quality of devotion and trust, that actually is sufficient in order to engage in practice. That is because they firmly trust in the words of the Buddha.

Trusting in the words of the Buddha means to understand that all the Buddhas are one. They all gather in the mind of Bodhicitta. And all of Samsara also gathers only in the mind of self-

grasping. And the antidote to that is altruism. In the Thirty-Seven Bodhisattva Practices, there are two lines that really summarize it all. It says, "The perfect Buddha arises from the altruistic mind, all suffering without exception come from wishing for one's happiness." So, if you only understand that, and you find that "I have love and compassion", that is sufficient, that is what we need to obtain or develop. And even if you do not know how to recite many mantras, if you only rely on the Om Ah Hung Vajra recitation day and night without interruption, that is excellent.

And that is actually the ultimate point of practice. What we want to achieve from our practice is a mind of love and compassion, the altruistic mind. So, a person who has that

actually has already achieved the result. On the other hand, a person who lacks devotion and trust, even though they might know a lot of things, even though they might have great learning, they also might have a lot of doubt and thoughts in their mind due to their lack of trust and devotion.

And all of the knowledge is not of much benefit to them. So, what is of great benefit is just to have this simple thought of wishing to benefit all beings. So, what I explain is more from this perspective. I teach at various places and say various things, and that is from the perspective of a person like myself

who really only relies on devotion and trust. So, it is meant for those people who are just like myself who rely on devotion and trust.

For them, then, it is sufficient in order to engage in practice. Many questions always come in relation to that and I give various answers to that. Today, however, I give a very brief, essential instruction which is really the root of all practices and is actually really the ultimate knowledge of a great master.

So, it is to understand ultimately that within the expanse of primordial wisdom, all the deities, all the Buddhas are one. Therefore, it is sufficient to rely on a single mantra or on a single deity. So, for uneducated people who only rely on devotion and trust, that is sufficient.

So then, when we engage in various Saddhanas and deity practices, for example, according to the New Tantra system, there are four levels of the Tantras: The Kriya, Charya, Yoga, and Annutarayoga Tantras. The lower Tantras gather into the higher Tantra, so it becomes lesser and lesser. So, the visualization stages and mantra recitation become lesser and lesser as one progresses in the stages of Tantra.

In terms of the mantra, for example, the first is the actual name mantra of the deity. And that gathers into the essence mantra, and that gathers into the quintessence mantra, and that

gathers into Om Ah and Hung. Om Ah Hung is the essence of all the deities.

Then, when one has habituated to Om Ah and Hung, the Om Ah Hung gathers into Hung only. Then, one can even disregard the Om and Ah, and only meditate on Hung. That is because, ultimately, the body and speech are compounded phenomena. Ultimately, there is just the mind, which is represented by the Hung or gathers into the Hung.

So, if you realize that, then it is sufficient to only practice the Hung. So, in the various Saddhanas, no matter what Saddhana it is, ultimately, according to the Annutara or Unsurpassed Highest Tantra, all of the various mantras gather

into the syllable Hung. If a person really understands that, then it is sufficient to only meditate on the Hung.

So, that is someone who has realized, really understood the nature of the mind, and habituated this understanding and, as a result, has attained the state of non-distraction, always abiding in this nature. If you always abide in the nature of the mind, then ultimately, you realize the state of Dharmakaya. When that is attained, then nothing else is needed.

So, all of that gathers in the syllable Hung. Therefore it is sufficient to only meditate on the Hung.

So then, in terms of practice, you should still practice the Om Ah Hung for a short time, and then continue to carry it on in your day-to-day activities. And then, in your day-to-day activities, you can just think of the Hung at the navel. So, it is like a pulsating sensation of a pulsating Hung Hung Hung at the navel, like a flickering channel pulsating at the navel. So an actual feeling arises.

So whenever there is awareness of the Hung at the navel, this pulsating awareness at the navel, then also warmth arises. This pulsating is the flickering of the Hung at the navel, and is present naturally. So the sound of Hung also emerges naturally.

That is how we can visualize, practice in our day-to-day activities, only focusing and meditating on the pulsating Hung at the navel. As a result of that, you develop an undistracted mind. And it is said, non-distraction is the path of all the Buddhas. So, when the mind is undistracted, the mind is clear and mindful. And from that, wisdom arises.

And the quality of wisdom arising is that the wisdom that arises is discriminating wisdom that can discern between virtue and non-virtue. Here, the outer level of that, of body and speech is less important than the inner level of the mind.

This means that, this wisdom mind understands that when there is altruism as the basis, then whatever one does, this body and speech naturally become virtuous. If, at the basis, there is a selfish mind, and an afflicted mind, then whatever one does, it becomes non-virtuous.

So, therefore, if the basis of mind is altruistic, even if the outer actions of body and speech appear for one's own purpose, they still actually become for the purpose of others because they are based on altruism.

So, this is what then one understands. And one understands then that self and others are indivisible because, if you give rise to such an altruistic mind, then there is no self-grasping.

And if there is no self-grasping, and if you only care for others, then nothing becomes difficult. Then, it does not create any difficulty to benefit others.

Then, you are fearless. You will not be afraid of benefitting others. Nothing will make you tired. You will never go tired from benefitting others because you understand on the basis, the preciousness, of altruism. So, in the beginning when we cultivate altruism, we understand that it benefits ourselves the most.

And then, when we habituated to it naturally, we think of ourselves lesser until we do not think of ourselves

any more at all. And at that point, we have accomplished the true Boddhicitta. In order to sustain this mind of altruism always, we practice the thought of Hung at the navel pulsating continuously because then the mind sustains and maintains its stability.

And then, you can practice that whatever you do, whether you are staying or you are going around, that the entire outer universe, all sentient beings, become the Hung. So that is also based on the understanding that the basis of the mind of all beings is a single one. Although the basis is a single one, beings appear in various forms. Because the basis is one, they appear as many Hungs. If you have a hundred Hungs, the hundred Hungs gather in a single Hung.

Or, if you have a hundred waves on the water, they all belong to a single ocean. They subside back into a single ocean. So, in this sense, we can understand all beings appearing as many Hungs. Because there is no more grasping at the duality any more, a subject/object duality, and if there is not so much grasping at that, you will also be able to be patient towards others. For example, if others get angry, you will understand that this is only the fault of affliction and not the fault of the person.

I myself have this affliction also. So this is the understanding from this practice.

In the various levels of the path and the four major lineages, the vast volumes of scriptures exist expounding the levels of the path, for example, in the Gelupa tradition, there is the Lam Rim Chenpo, the Great Stages of the Path, there are many scriptures on that. But then, what is the essence of all of that?

It is only a single point. That is to cultivate loving-kindness and compassion. All of these practices are a method to give rise to love where it has not arisen, which is the Pratimoksha; to let it not decline where it has arisen, which is Boddhicitta, the Bodhisattva path, the Six Paramita and so on; and then thirdly a method to further increase love, and that refers to the

Vajrayana, the secret mantra path. So, in the context of secret mantra, then one understands basically that all sentient beings have the potential of attaining enlightenment because they all possess Buddha nature.

And that is essential because some people think that I don't need any religion, I don't need any deity. But then, if you ask them, do you love your children or your husband or wife? Then of course they would say "yes". That actually is the Dharma. That love is the Dharma. That love and compassion is wisdom.

For example, even a small animal has wisdom to some extent. It can at least take care of its own survival. And that it does with the wisdom mind. So, it is said that whatever is done in the field of knowable things is an act of the Buddha. So, even the slightest beneficial activity is done with a wisdom mind, with that mind, there is no other mind than that.

And only when that wisdom becomes great and accomplished, one attains enlightenment. But even before that, it is still the same mind, there is no separate mind, or separate wisdom mind than that. It only becomes fully developed when one attains enlightenment. So, that is important for those who think that I don't need any

religion, I don't need the Dharma and so on because the Dharma is nothing else but love and compassion.

So, in brief, it is said that the only medicine for all the benefit and happiness of sentient beings is love and compassion. And that is the Dharma, nothing else. So, if you have that in this and all future lifetimes, any action that you do, even the slightest action of body and speech that comes from the mind of love, will lead to even the slightest happiness.

For example, even if one is born as an animal, one is born as an animal with

a beautiful voice or a beautiful body. That is the quality of love and compassion. And love and compassion only is the Dharma. And the wisdom mind is the Buddha. Nothing else.

Therefore, there is no question about whether or not there is Dharma because it is nothing else but love. So, that is something that all beings possess. It is only a question of developing it. That depends on oneself, whether one walks that path or not, that depends on oneself. But ultimately, there is no other separate Dharma. Dharma is nothing else but love and compassion and that's important to understand.

And if you only understand that, it does not matter which path you follow, which practice of

the four major lineages and so on you that practice. Whatever you practice, then, will become unmistakable if you only understand that. And if you only have love and compassion, then, when you die, that is all that is necessary to bring with you. So, with that, my friends, thank you and Tashidelek, I am just sharing with you some experiences. I do not have much learning or many great qualities but I am just sharing with you from my own personal experience.

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