TEXT 1

十个误解

Ten Mistaking

|  |  |  |
| --- | --- | --- |
| ..-0-.%-:.R.-0-=-/R<-?-;R.,,  L3?-~A%-eJ-.%-($?-0-=-/R<-?-;R.,,  >J?-L-$>A?-GA-!R%-0-.%-]R?-L?-GA-!R%-0-=-/R<-?-;R.,,  (R?-GA-.LA%?-.%-(.-v-=-/R<-?-;R.,,  \*3?-MR%-.%-gR$?-0-=-/R<-?-;R.,,  24/-0-.%-5=-:(R?-=-/R<-?-;R.,,  :O=-8A$-.%-2..-HJ<-=-/R<-?-;R.,,  P2-,R2-.%-9R$-0R-=-/R<-?-;R.,,  $8/-.R/-LJ.-0-.%-<%-.R/-LJ.-0-=-/R<-?-;R.,,  ,2?-3#?-0-.%-$;R-+-=-/R<-?-;R.,, | 信心与爱欲可能混淆，  慈悲与贪执可能混淆，  所知1本空与思维造作空性可能混淆，  法界与断见2可能混淆，  觉受与证悟可能混淆，  尊者与神棍可能混淆，  破惑与著魔可能混淆，  成就者与骗子可能混淆，  利他与自利可能混淆，  方便善巧与谄媚哄骗可能混淆。   1. *所知：可以认识的外景。* 2. *断见：否定因果、前生、后世等说法的见解。* | Desire can be mistaken for faith or devotion.  Attachment can be mistaken for love and compassion.  Conceptual emptiness can be mistaken for the emptiness of the nature of phenomena.  Nihilism can be mistaken for the dharmadhatu.  A meditative experience can be mistaken for realization.  Outer religious practices can be mistaken for inner development of good qualities.  A person in the grip of a demon can be mistaken for a person who has destroyed his own delusions.  A charlatan can be mistaken for a siddha.  An act to benefit yourself can be mistaken for an act to benefit others.  Deviousness can be mistaken for skilful means. |

TEXT 2

欲与爱

Desire & Attachment

|  |  |  |
| --- | --- | --- |
| :.R.-0-3J.-/-<%-.R/-3A-212-G%-,,  :.R.-0-;R.-5.-($?-0-3A-;A/-0?,,  :.R.-.%-($?-0:A-H.-0-3->J?-0<,,  :.R.-($?-]%-L<-\J%-2-@3-0<-%J?,, | 若无意欲则不成自利，  然有意欲非为执着故，  不知意欲执着差别即，  贪执说所当取确荒唐。 | If you have no desire, your goal cannot be achieved.  Since not all desire is attachment,  not knowing how to differentiate desire from attachment,  to talk about bringing passion into the path is absurd. |

TEXT 3

曾修过佛法的相状

Signs Of Having Practised The Dharma

|  |  |  |
| --- | --- | --- |
| <%-=?-1R%?-3J.-212-=-2+%->J?-/,,  .=-:LR<-<A/-(J/-~A%-0R-=R/-0:A-g$?,,  $?J<-.%-2R%-2-3\*3-28$-~R3?->J?-/,,  3A-g$-+-3-o.-=-\*J?-0:A-g$?,,  :#R<-2:A-(R?-=-.P-<-3,R%->J?-/,,  #$-2}=-o-35S:R-1-<R=-:PR-2:A-g$?,, | 若懂舍自身富而修行，  表示取得真贵暇满1义；  若懂金与土块平等观，  表示 ‘无常’ ‘如幻’ 心中生；  若视轮回现象为敌人，  表示渡往苦海之彼岸。   1. *暇满：八有暇和十圆满。* | If you know not to cherish your body but use it to attain accomplishments (in the Dharma), it is a sign that you have gotten the essence of your precious freedoms and fortunes1.  If you know the sameness of gold and dirt while in meditative equipoise, it is a sign that the insight of impermanence and illusion have arisen in your mental continuum.  If you know to see samsaric phenomena as an enemy, it is a sign that you are heading to the other shore of the ocean of suffering.   1. *freedom and fortunes: the eight freedoms and ten fortunes* |

TEXT 4

上师之恩德

Kindness Of The Guru

|  |  |  |
| --- | --- | --- |
| ]-3-2eJ.-0-3A-YA.,,  ?%?-o?-3%-0R-LR/-I<-G%-,,  2.$-/A-?-;A?-eJ?-3-29%-,,  HJ.-GA?-3-.R<-,$?-2lJ?-2\*%?,,  ?%-o?-!R%-=?-HJ.-SA/-(J,, | 切莫忘记上师。  即使众多佛降临，  谁皆未曾摄受我，  您不舍弃悲悯护，  您比千佛恩更大。 | Do not forget the guru.  Although many Buddhas had appeared, none has taken hold of me.  You did not abandon me, but lovingly and compassionately protected me.  Your kindness is greater than a thousand Buddhas'. |

TEXT 5

您与佛法

You And The Dharma

|  |  |  |
| --- | --- | --- |
| (R?-GA-|R-3R-2o.-OA-28A-!R%-$A,  l-2-<%-?J3?-:.=-2-$&A$-=-:.?,,  <%-o.-3-,=-$.3?-%$-:23-,R?-G%-,,  gJ/-:VJ=-43-=?-:(A-.?-1/-0<-.!:,,  :(A-.?-3-1/-(R?-{.-3,R/-0R-.J?,,  \*J-2-KA-3<-.J-2?-1/-0<-.!:,,  .J?-/-(R?-=-{.-P$?-3A-.$R?-GA,,  (R?-.%-<%-?J3?-qR$-/?-:SJ?-0-;A?,,  \*3?-=J/-<%-=-<%-$.J%-,R2-I<-/,,  ?-3-3$-;%-(R?-0:A-lJ-3R-;A/,, | 八万四千法门之根本，  摄于调伏自心一者中。  未伏自续纵闻十万教，  仅缘起外殁时难裨益。  殁时无益则彼高法语，  对于后世更难起利益。  故对于法无须著名声，  藉由法与自心暗中合。  于自实修自己得把握，  谁不欢迎亦为法顶峰。 | The eighty-four thousand Dharma doors,  are solely for subduing your own mind.  If your mind is not tamed despite having received countless instructions,  apart from making karmic connection, it is hard for those instructions to help you at the time of death.  When the lofty Dharma language do not benefit you at the time of death,  it is harder for them to benefit you in your next life.  Thus, famous teachings are not needed.  Instead, your mind and the Dharma should mix internally.  And when through practice, you gained certainty,  that is the peak of Dharma, even if others are not delighted about it. |

TEXT 6

要避免的错误

Mistakes To Avoid

|  |  |  |
| --- | --- | --- |
| b%-0-%R-?:A-=3-3-/R<,,  ]R-?J3?-$+.-?:A-3A-3-/R<,,  \*2?-?-:PR-?:A-3$R/-3-/R<,,  ?J3?-$+3-2>.-?:A-PR$?-3-/R<,, | 足移动处路莫误。  心交托处人莫误。  所皈依处怙莫误。  说心声处友莫误。 | Do not tread the wrong path.  Do not entrust your mind to the wrong person.  Do not seek refuge in the wrong guardian.  Do not confide your thoughts to the wrong friend. |

TEXT 7

别闲

Don't Dally

|  |  |  |
| --- | --- | --- |
| 3-;J%?-3-;J%?-M<-.-:(A-2-:R%?,,  :(A-2-\R-2<-aJ2?-/-&A-8A$-L,,  3-:.$-3-:.$-.3-0:A-(R?-=-:2R.,,  (R?-3J.-2<-.R<-:H3?-/-?-;A?-\*R2?,, | 莫逸莫逸死亡迅速临，  死亡突然来到当何为？  莫停莫停精进于正法，  无法流转中有谁救护？ | Don't be distracted, don't be distracted, for quickly death will come.  What can you do when death suddenly come?  Don't dally, don't dally, exert yourself in the excellent Dharma.  Without the Dharma, who can protect you when you wander in the bardo? |

TEXT 8

过于污垢

Excessive Dirt

|  |  |  |
| --- | --- | --- |
| U$-.R$-(J-/-?J3?-3A-\*A.,,  <%-.R/-(J-/-PR$?-3A-fJ.,,  @3-0-(J-/-.R/-3A-:P2,,  $;R-+-3%-/-]R-3A-#J%?,, | 嫉妒若盛心不乐。  自利若盛友不获。  贪妄若盛利不成。  狡诈若多人 不信。 | If your envy is great, your mind will not be joyful.  If your self-centredness is great, you will not gain friends.  If your greed is great, your goal will not be accomplished.  If your deceitfulness is great, your credibility will be lost |

TEXT 9a

十大遗憾（上）

Ten Regrets (Part I)

|  |  |  |
| --- | --- | --- |
| fJ.-0<-.!:-2:A-3A-=?-$4%-3-:.A,,  3A-.$J-#A$-0:A-=?-=-,R.-.-1%?,,  w/-0<-.!:A-2:A-.=-:LR<-3A-=?-$4%-3-:.A,,  (R?-3J.-,-3=-IA-=?-?->A-<-1%?,,  ~A$?-3:A-.?-GA-3A-5K-;/-,%-;.-43-:.A,,  .R/-3J.-L-2:A-=?-=-9.-.-1%?,,  <%-?J3?-(R?-{:A-<%-28A/-3R?-3J.-:.A,,  :O=-0-:#R<-2:A-:.3-.-LA%-.-1%?,,  =3-$-:SJ/-0:A-]-3-.3-0-.J,,  L%-(2-3-,R2-2<-.-:V=-.-1%?,, | 甚难获得清净此人身，  行持不善恶业诚可惜；  难具暇满清净此人身，  无法凡俗身死诚可惜；  短暂须臾浊世此人寿，  空耗无义行为诚可惜；  无戏1本心法身此自性，  沉入轮回幻沼诚可惜；  引领道路圣者彼上师，  未获菩提分离切诚可惜；   1. *无戏：离戏。* | It is regrettable to take joy in acts of non-virtues and evil when you have this unstained human body that is hard to obtain.  It is regrettable to die as an ordinary person without the Dharma, when you have this unstained human body with leisure, wealth and properties that is hard to obtain.  It is regrettable to exhaust yourself in senseless and meaningless activities in this age of degeneration when your human lifespan is short and will pass in an instant.  It is regrettable to be sunk in the mire of samsaric confusion when your unelaborated natural mind is the nature of dharmakaya.  It is regrettable to be separated from your holy guru, the guide on the path, before you attain enlightenment. |

TEXT 9b

十大遗憾（下）

Ten Regrets (Part II)

|  |  |  |
| --- | --- | --- |
| ,<-0:A-P2-$9A%?-#R3-0-.3-5B$-.J,,  \*R/-3R%?-2$-3J.-nJ/-.2%-$A?-2>A$-+-1%?,,  ]-3:A-nJ/-IA?-<%-=-fJ.-0:A-gR$?-0-.J,,  :.-LJ.-5%-5B%-$A-$?J2-+-!R%-.-1%?,,  P2-,R2-i3?-GA-3/-%$-92-3R-.J,,  3A-/$-{=-3J.-i3?-=-9R%-.-24S%-.-1%?,,  :PR-2-?J3?-&/-SA/-&/-1-3-i3?,,  #%-2:A-?J3?-GA-%R%-8A%-:.R<-2-1%?,,  $8R/-0:A-=%-5S-.<-2:A-|R-$?3-.J,,  ,-3=-2+%-~R3?-%%-.-28$-.-1%?,, | 解脱大船戒律彼誓句，  烦恼放逸致坏诚可惜；  藉由上师自获彼证悟，  繁嚣行1中空费诚可惜；  诸成就者甚深彼口诀，  货售无缘坏人诚可惜；  众生有情具恩父母众，  串习瞋恨舍弃诚可惜；  年轻青春韶华彼三门2，  凡庸一般闲置诚可惜。   1. *行：使心造作活动的作用，即行蕴。* 2. *三门：身语意。* | It is regrettable for the bond of samaya, your ship of liberation, to be destroyed by your mental afflictions and carelessness.  It is regrettable that the realization you acquired due to the guru, become nought in the midst of the dense forest of samskaras.1  It is regrettable when the profound instructions of siddhas are sold like merchandise to those people who are without the merit or the good fortune (to benefit from the instructions).  It is regrettable when sentient beings who are your kind parents, are forsaken and discarded because of anger in your mind.  It is regrettable when the three doors2 of young adults in their prime, stay in the ordinary state of indifference (to practising the Dharma).   1. *samskaras: those factors of the mind which cause (i) the aggregation into a being i.e., the taking of a rebirth; (ii) subsequent aggregation of the various forms of the five heaps of that rebirth; and (iii) the dissolution of that five heaps.* 2. *three doors: body, speech and mind* |

DEDICATION

,3?-&.-K3-$&A$-?%?-o?-,R2-0<->R$

愿诸有情共证佛果位。

May all attain Buddhahood together.