

修习密宗的基本观念 The Basic Concepts of Practising Tantra

一般来说修密法或修金刚乘是：修小乘、大乘显宗以及大乘密宗，就是修三乘佛法。一、修小乘法门的基础是：首先受不伤害众生的解脱戒，两类解脱律仪分别是居家与出家两类。居家有居士十戒（一生）或八关斋戒（一日）。出家戒有沙弥戒、沙弥尼戒、比丘戒、比丘尼戒四众，以其中一种的戒作为基础戒，因此学习四圣帝及十二因缘，行罗汉道之四住及四果成就。

In general, the practice of Tantra or Vajrayana includes the practice of the three vehicles of Buddhism: Hinayana, Mahayana, and Vajrayana. First, the foundation of practicing Hinayana is to first receive the precepts of liberation, which are not to harm sentient beings. There are two categories of liberation precepts, namely householder and monastics. Householders can follow the ten precepts (for life) or the eight precepts (for one day). Monastic precepts are the fourfold precepts comprising of śrāmanera (novice male monastic), śrāmanerika (novice female monastic), bhikṣu (fully ordained male monastic) and bhikṣuṇī (fully ordained female monastic). One of these precepts is taken as the foundation precept. Therefore, one learns the four noble truths and twelve links of dependent origination and completes the four stages and four fruits of the arhat path.

二、修大乘显宗的基础是：受利益众生的菩萨戒，存心利他，永断损他及损他的因，为小乘的戒，再加上成办利他及利他的因之戒，就是要发愿菩提心及行菩提心，因此学习四圣帝、十二缘起和六度法门，并行五道和十地之成就。

Second, the foundation of the practice of Mahayana Exoteric Buddhism is to receive the bodhisattva precepts that benefit all beings, to have a mind of altruism, and to permanently abandon harming others and the causes of harming others. This is the precept of the Hinayana. In addition to this precept, there is the precept of accomplishing benefit for others and the causes of benefit for others. This means to make the vow of bodhicitta and to practice bodhicitta. Therefore, one should study the Four Noble Truths, the Twelve Links of Dependent Origination, and the Six Perfections, and practice the realization of the Five Paths and the Ten Stages.

三、大乘密宗的基础是：不伤害众生戒，加上利益众生戒，再加上誓言，也叫三昧耶，因此学习四圣帝、十二因缘、六度、升起次第、圆满次第和大圆满。大圆满是宁玛巴特有的殊胜法门，并行大圆满实修法门。从四加行开始，气、脉、明点，大圆满顿超（脱嘎）和立断（彻雀）法门。

Third, the foundation of the practice of Mahayana Tantra is to observe the precept of not harming sentient beings, to add the precept of benefiting sentient beings, and to add the vows, also known as samaya. Therefore, one should study the Four Noble Truths, the Twelve Links of Dependent Origination, the Six Perfections, the graduated path, the complete path, and the Great Perfection. The Great Perfection is a unique and supreme method of the Nyingma school, and one should also practice the actual methods of the Great Perfection. This starts with the Four Preliminaries Practices (Ngondro), followed by the practices of wind, channels, and vital points, the Great Perfection Dzogchen (Tongga) and the Great Perfection Lhundrub (Tshechok) means.

在这些实修当中，要遵守清净的戒体及戒相。比如小乘戒和菩萨戒的基础，再受誓言三昧耶。密宗誓言戒是最殊胜的，比如昼夜六时当中外器世间观为某本尊的坛城净土，内情世间为坛城中的佛菩萨，即是自己所住处为净土及一切众生或同修们都观为佛菩萨，如此提炼清净心。另外对上师观为诸佛之总集，必需要对上师为真正佛之虔诚的清净心，也必需要对同修们保持

清净行为及清净心。若违犯者，堕落金刚地狱，永不脱离；能受清净三昧耶者，则即身成佛，不修也能十六世之间能成佛。

During the course of these practices, one must observe the pure precepts and the corresponding actions. For example, on the basis of the precepts of the Hinayana and the Bodhisattva, one should receive the vows of samaya. The vows of samaya in the tantras are the most supreme. For example, during the six periods of the day and night, one should visualize the external world of objects as the pure land of the mandala of a particular deity, and the internal world of phenomena as the Buddhas and Bodhisattvas in the mandala. In other words, one should visualize one's dwelling place as a pure land, and all beings or fellow practitioners as Buddhas and Bodhisattvas. This will help to refine one's pure mind. In addition, one should visualize one's teacher as the embodiment of all the Buddhas. One must have a pure and sincere mind of devotion to one's teacher as the true Buddha. One must also maintain pure behaviour and a pure mind towards fellow practitioners. If one violates the vows, one will fall into the Vajra Hell and never be able to escape. If one is able to receive the pure vows of samaya, one will attain enlightenment in the present body, and even without practice, one will be able to attain enlightenment within sixteen lifetimes.

在学习四加行当中要了解苦集灭道四圣谛教法的知苦、断集、行道、成就灭地的道理，生起出离轮回和趣入涅槃的基础心，因此了解轮回苦海中能救度自己的是出世间的三宝，并皈依三宝，广发菩提心，修菩萨六种般若密多法，累积资粮和清净业垢。资粮也有分二：福德资粮及智慧资粮。福德资粮要修供养曼达拉、施身法和供养花等。智慧资粮是要修真谛，成佛要修真谛智慧诸法皆空，入空门，则能修得真谛，但世间法是求不得真谛智慧。只是修福德资粮是修人天福报，虽然有功德，但用尽就像身影一般，随时无常毁灭。清净业垢要修金刚萨垛、作大礼拜、修多种本尊的升圆次第及忏悔法门。修种种法门时，首先需要基础。基础是必需具足信心及清净心，但是初修者因在世间的种种烦恼的缘故，达不到坚定信心，所以需要依止诸佛总集上师的加持，所以修上师相应法。

In the study of the Four Preliminary Practices, it is necessary to understand the principles of the Four Noble Truths, which are the knowledge of suffering, the cessation of suffering, the path to the cessation of suffering, and the attainment of the state of cessation. This will give rise to the basic mind of renunciation of samsara and aspiration for nirvana. Therefore, it is important to understand that the Three Jewels of the world beyond samsara can save oneself from the ocean of samsara. One should then take refuge in the Three Jewels, generate the bodhicitta, practice the six pāramitās of the bodhisattva, accumulate merit and purify obscuration. Merit can be divided into two types: merit of virtue and merit of wisdom. Merit of virtue is cultivated through practices such as offering mandalas, the practice of giving one's body, and offering flowers. Merit of wisdom is cultivated through the practice of the true nature of reality. To attain enlightenment, one must cultivate the wisdom of the true nature, which is the emptiness of all phenomena. However, it is impossible to attain the wisdom of the true nature through worldly means. Merely cultivating merit of virtue will result in human or heavenly happiness, which is impermanent and will eventually cease. To purify obscuration, one should practice Vajrasattva, make prostrations, and practice the completion stage of various deities, as well as other methods of purification. When practicing various methods, it is important to have a foundation. This foundation is the essential possession of faith and a pure mind. However, beginners may not be able to achieve firm faith due to the various afflictions of samsara. Therefore, it is necessary to rely on the blessings of the guru, who is the embodiment of all the Buddhas. This is why one should practice guru yoga.

有了这些前行法的基础后就必要修禅，禅有入世禅及出世禅，入世禅指的是寂止禅，不散乱、不昏沉、保持清明，并专注一境，无念中修身心轻安，达到初禅之境界。出世禅指的是入世禅的基础上再修众生之无我和法物之无我。

After establishing a foundation in these preliminary practices, it is necessary to cultivate meditation. Meditation can be divided into two types: worldly meditation and transcendental meditation. Worldly meditation refers to concentration meditation, which is the practice of maintaining focus and clarity of mind without distraction or dullness. In this state, one cultivates ease of body and mind without thoughts, reaching the first jhana stage. Transcendental meditation is the practice of further cultivating the emptiness of self and phenomena on the basis of worldly meditation.

这样的基础上再修气脉明点或具足虔诚的信心者，直接修大圆满。藏传佛教宁玛巴白玉传承的实修是：用九年的时间里修完大圆满的次第修心。

On the basis of this meditation practice, the channels and vital points or those who have strong faith can directly practice the Great Perfection. The actual practice of the Tibetan Buddhism Nyingma Palyul Lineage is to complete the sequential cultivation of the Great Perfection in nine years.

第一年：寻找一位本传承的德相上师，跟随他学习四加行口耳传承的窍诀法门，并需修满十一万遍，四加行里的皈依、发心、蔓达拉供、金刚萨垛和大礼拜。然后再修上师相应法，莲师七句祈请文十万遍及莲师心咒一百万遍。之后就要修密法当中初修的宝瓶灌顶道，生起次第，譬如观音菩萨生起次第。这些修行是一辈子或直至菩提中所修的法。

First year: Find a qualified guru from the same tradition and learn the oral transmission of the four preliminary practices. The four preliminary practices are refuge, bodhicitta, mandala offering, Vajrasattva, and prostrations. The practitioner needs to complete these practices 110,000 times. Then, practice the guru yoga, 100,000 repetitions of the seven-line invocation to Guru Rinpoche, and 1,000,000 repetitions of the mantra of Guru Rinpoche. Finally, practice the first stage of the secret tantra, the generation stage, such as the generation stage of Avalokiteshvara. These practices are to be practiced for a lifetime or until enlightenment.

第二年：要修密法当中的密灌顶及智慧灌顶道圆满次第，气、脉、明点。气是持宝瓶气打通脉轮。脉是成熟气力后打通脉轮时，明点能在脉轮中下降上体分散到全身脉轮，则能身心生起暖乐智慧，最终获得空乐无别之大乐智慧。这是密宗的最终成就。

Second year: the practitioner will receive the secret empowerment and wisdom empowerment of the complete stage of the secret tantra, which includes the practice of the three elements of wind, channels, and vital points. The practitioner will practice the Vajra wind, which is a powerful energy that can be used to open the channels. When the channels are open, the vital points can descend into the upper body and spread to the entire body. This will cause the body and mind to experience warmth and joy. Ultimately, the practitioner will achieve the great wisdom of emptiness and bliss, which is the ultimate accomplishment of tantra. This is a challenging but rewarding path to spiritual realization. It is important to find a qualified guru to guide the practitioner through this path.

第三年：要修无上密的最高法门大圆满立断及顿超法门。上述三年中所修的法门为外修。

Third year: Practise the highest tantric practice, the Great Perfection, including the stage of cutting through and the stage of sudden transcendence.

第四年：修《意修秘密精要总集的三身法门》中的法身法门。

Fourth year: Practise the Dharmakaya method of the "Secret Essence of the Three Bodies of Meditation".

第五年：修《意修秘密精要总集的三身法门》中的报身法门。

Fifth year: Practice the Sambhogakaya method of the "Secret Essence of the Three Bodies of Meditation".

第六年：修《意修秘密精要总集的三身法门》中的化身法门。这三年期间所修的三身成就法门为内修。

Sixth year: Practise the Nirmanakaya method of the "Secret Essence of the Three Bodies of Meditation".

第七年、第八年、第九年：这三年修黑关瑜伽、声净瑜伽、花关瑜伽、梦瑜伽和净土法门。这三年期间所修的法门为密修。修九年的次第，修行中每个阶段都需要在前面的基础上实修。这些实修中最重要的是第三年的教导立断时，上师跟随弟子的根器引导直指心性。弟子之后的每一个修法都要配合觉性而修。

这是宁玛巴白玉拉则传承中，实修大圆满真谛次第之传承教法。善哉！

Seventh, eighth, and ninth years: Practise the black retreat yoga, the sound purification yoga, the flower retreat yoga, the dream yoga, and the Pure Land method. The practices of the seventh to ninth years are considered secret practices. In the nine-year curriculum, each stage of practice must be based on the previous stage. The most important of these practices is the third year's teaching of cutting through, when the guru guides the disciple's root nature directly to the nature of mind. After that, each practice must be cultivated in conjunction with awareness.

This is the transmission teaching of the actual practice of the Great Perfection truth order in accordance to the Nyingma Palyul Lhatse Lineage. Auspicious!