the 2015 teaching series in the usa

core instructions on the bardos

speaker campo

sultrim Lodro for more lectures

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in order to listen to this teaching

one should have received the four empowerments各位道友

大家晚上好

good night everybody

嗯首先请大家发菩提心

first of all

please listen by cultivating bodigita那么菩提心呢

我们前几天也就给大家介绍了

呃今天我们也简单的说一下

什么叫做菩提心

i've introduced all of you what bodicita intels

but i'll briefly introduce to you about the meaning of bodicita

again tonight

菩提心就是大乘佛教的灵魂

菩提心也就是大乘佛教的经化

it's also the essence of the Mahayana Buddhism呃

大乘佛教

为什么是大乘呢

因为他有菩提心

所以叫做大乘佛教

why is Mahina being called a greater vehicle

it is because

it's substant with the spirit of awakening called Porichita

小乘佛教

为什么叫小乘佛教

因为他没有菩提心

所以叫做小乘佛教

and the reason why yinayanai is being called a lesser vehicle

it is because of its absence of the bodichita嗯

有磁可见菩提性的重要性

therefore

it's clear to you the importance of the pudicita那么

什么叫做菩提心呢

so what is it really bodichita

大家一定要记住哦

我们前几天也讲过菩提心

简单的说就是有两个条件

so

as you really know

there's two criteria related to bodigita in the presence of

bodigita啊

只要具备了这两个条件

就叫做菩提心

if you are complete with these two criterias

then you are qualified to say that

you are present with the bodicita嗯

这两个条件是什么呢

第一个条件

是对所有终生的这个慈悲性

so the first criteria

is the presence of all the compassion to all the zentian beings

首先什么叫做慈悲心呢

慈慈

什么叫做慈

就是愿天下所有的众生

嗯啊

拥有哦一切心腹

或者是说拥有心腹

这样子的心叫做思

这这叫做呲

对对

这叫做呲

so

there are two aspects to compassion first is loving kindness so

having this

loving kindness towards all santian beings in the world

means that you sincerely

wish that they are all enjoying happiness

那么什么叫做悲呢

就是发自内心的希望天下所有的众生

远离一切痛苦啊

这样子的心叫做悲心

and another aspect of compassion

really entails

the sincere

wish that they be all free from all kinds of suffering

so that means that's the meaning of compassion啊

这个慈和悲这两个呢

就是菩提心的基础

没有慈悲心就不会有菩提心

so

these two are really the basis of compassion or the bodichita so

you must have both aspects present the loving kindness

and the compassion are both present to

be able to qualify on the presence of bodichita

然后我们发自内心的希望

天下所有众生都远离痛苦

拥有幸福

这样子的时候呢

我们会去寻找

这个让天下所有众生幸福的这个因素

方法

so then

you have this sincere wish for all sentium being to be free

from all sufferings

and be able to find the cause of happiness

那么什么是让天下所有众生

能够获得幸福的

这个方法呢

啊不是赚更多的钱

啊不是其他的

就是呃我们如果能够成佛的话

那就可以让天下所有的众生呃心腹

so what are these methods for sentient beings

to be able to find genuine happiness

it's not ways to

gather more worldly fortune or other type of worldly success

but actually to help them to attain buddhahood

如果要让天下所有的众生信服的话

那就是唯一的

就是佛才能够让天下所有众生信服

so if you wish all sentient beings in the world

to genuinely attain happiness

this is a job only Buddha can do

除了佛以外啊

像哲学家苏格拉底这样子的人

也不能让天下所有众生信服

other than Buddha philosophers such as Socrates or the kind

they don't have any ability to make the sentient beings happy

or find a genuine happiness

像科学家爱因斯坦这样子的人

也不能让天下所有众生信服

even scientists

such as Einstein wouldn't be able to help them find happiness

美国总统

也没有办法让天下所有的众生信服

even the president of the United States

wouldn't be able to do that as well

唯一就是成了佛以后

才能够让天下所有众生幸福

快乐the only way is to attain buddhahood

so that you have this ability to help Santian beings

find their genuine happiness

当我们发现这个道理的时候呢

这个时候我们一定会想成佛

if you realize that this

is the only way to help anyone being attained

this genuine happiness

then you may be motivated to attain this buddhahood

想成佛这个年头

就是菩提心的另外一半

这两个加起来就叫做菩提心

so then

by arousing this motivation to the mburahud

that would complete

the both aspects of the presence of borichita

那么这个菩提心呃

修菩提心有一个过程

我们从没有菩提心

到有菩提心

然后从不标准的这个菩提心

比较虚假的菩提心

到标准的真实的菩提心啊

这个有一个过程

so then when it comes to the process of cultivating borichita

there's these process to cultivate bulligita

from a sense of its absence to

absence to its presence

and then there's also process

pertaining to cultivating the conventional bulligita

versus the ultimate bulligita

当我们还没有绣出呃

绣这个慈悲心之前

如果我们说啊

我要让天下所有的众生成佛

这样子的话

那么这个话就是显得比较虚假

so before you are able to cultivate this compassion

loving kindness to all sentient beings

claiming that you want to attain buddhahood

for the sentient beings sounds a little vague

啊为什么显得比较虚假呢

就是因为我们还没有足够的

这个慈悲性啊

所以我们虽然是会

讲这样子的话

但是实际上啊

这个话就是虚假的

and it actually shows that the compassion is sort of lacking

therefore you may may such claim

that you want to attain Buddha hood

for the sake of sendium beings

那么慈悲心就是菩提心的动力

the compassion is the powerhouse of

Bodigita所以没有真实的菩提心的话

我们的很多像类似于要普渡众生啊

等等的话啊

都是虚假的

so without this ability

to actually cultivate this genuine bodicita

all that is set is really vague所以我们教他识敌

从慈悲心开始

一步一步的

点点滴滴的秀

so we really need to stand on the ground

and then be practical about our practice

and then progress through the path

in the process of cultivating bodichita

这样子

才能够成为一个真正的大乘佛教徒

that's how to become a real genuine Mahayana Buddhist啊

这个就是菩提心啊

我简单的给大家介绍了菩提心

接下来啊

大家发菩提心

怎么样发菩提心呢

我们啊每个人都要想到

我今天为什么要听这个课呢

我向啊帮助天下所有的宗圣啊

但是我怎么样能够帮助呢

成了佛才能够帮助一切宗圣

所以我要成佛

so this is a brief introduction to what bodichita means and now

i will tell you about how to aspire

or how to cultivate bodichita

like now when you're sitting here

listening to this teaching and first

and foremost is to think that you're coming here to

listen to this teaching in order to help authentian beings

because that is how i can attain buddhahood

in order to help them

啊那么要成佛

怎么样成佛呢

就是要学佛

修心啊这样子才能够成佛

所以我们今天来学西啊

来修心啊

这样子叫做法菩提心

so in order to attain buddhahood

you have to go through this learning process

so learning buddhadarma

and then practice buddhadarma accordingly

and that's how you traverse the path

until you eventually attain buddhahood

大称佛教和小称佛教

它的最关键的不一样

区别就在于菩提心

sabodicita is really

the critical difference made between the hinayana school

and the mahayana Buddhism

我们前几天也给介绍过

比如说我们今天啊

这个佛堂做的非常的庄严啊

那么供了这么多的这个供聘

嗯那么呃

在这个莲花生大师

释迦牟尼佛的佛像前

我们供了这么多的等啊

供了这么多的华

那么这个到底是大称佛教

还是小称佛教呢

and i have talked about this a few days ago

about how to adorn your fine rooms by making offerings

such as decorating the statues

and making lamp offerings or flowers

offering flowers to the statue

如果我们啊

以菩提心的这个基础功

这些功聘啊

那么功功勋的这个功德

就叫做大乘佛教

so if you're basing your motivation

when you're making these offerings on the basis of purichita

then you're actually gaining the merit

according to the mayana Buddhism

如果我们供这些供品的时候没

有菩提心啊

没有菩提心

那么就叫做小乘佛教

then if you're making these offerings

without this presence of the bodichita

then you only will be accumulating the level of merit

that are equivalent to the hinayana level

比如说我们在佛像的前面呢

供一盏灯

哪怕哪怕就是一盏灯啊

就是我们的发心是什么呢

比如说我这盏灯啊

代表天下所有的众生啊

我代表天下所有的众生供佛

以此功德啊

能够让天下所有众生成佛

以这样子的心态供一盏灯啊

也就是一个非常伟大的山根

so in the shrine room

where you're making these offering lambs or flowers and a kind

you're thinking

that your making this offering

on behalf of all the sentient beings

then the virtue of such conduct is really the most supreme

and then you will also be thinking that with this offering

you may also sent him being in a world

can attain perfect buddhahood

so

the virtue by such aspiration and dedication is beyond measure

啊如果我们为了自己的健康

自己的这个工作顺利啊

就是为了这样子的事情啊

供很多的灯啊

很多的花

主攻了各种各样的这个金银珠宝啊

这样子的话

那么这个功德啊

不是很伟大

为什么呢

就是仅仅是为了自己

所以他不是很伟大的这个山根

on the other hand

if you're making offerings for the benefit of your own health

or your own work

or any other worldly matters

then no matter how much

offerings you make flower lamps or jewelries as much as possible

then the virtue you receive from

this conduct is really very insignificant

给大家讲一个故事

i'll tell you a story

这个故事

就发生在释迦牟尼佛诸世的时候

it happened as it happened at the era of Budashakiamuni

有一次啊

有一个印度的重大的节日的时候呢

就有个很多很多的这些社会的上层人

比如说国王大臣啊

还有非常有钱的这些上人啊

像释迦牟尼佛哦

供养就有以各种各样

非常非常珍贵的这些供品

来供养释迦牟尼佛

so there's this time on a festive day in ancient India

at the time of the Buddha shakimuni

these social elites such as king and the ministers

they all gather and make supreme offering to the Buddha

然后有一个非常贫困的妇女

那么他看到这么多人啊

供养了这么非常了不起的这些公聘

这个时候呢

他非常的羡慕这些人

and then there's this other woman who is very poor

and he witnessed the splendidness of this range of offerings

and she felt sort of envious

他同时也非常的水系

and yet at the same time

she rejoiced on such an offering然后呢

他也向释迦牟尼佛供供养

and then she made offering to Buddha Shakiamuni

可是他一无所有

but since she doesn't have any belonging

she doesn't have anything to make such an offering

然后他就想

啊他就到这个城外去

他想给释迦

牟尼佛供一盏灯

但是没有宫北

所以他就到这个城城外去照一个啊

宫灯的这个容器

也就是宫北

城外就是他那个点

他这个就是释迦牟尼佛啊

他的公碑啊

公碑看到了吧

就是这些

哈哈哈哈

所以他就到城外去找是吗

啊对对

对对对

so then she wants to make a lamp

offering to burshakiamuni and yes

she doesn't have such a thing

so she decided to go out of town to get one

他最后找到了一个羊蹄啊

羊蹄知道了吧

羊蹄羊的蹄子

对对对

他找到一个羊蹄

他觉得这个里面可以供他

他他觉得这个可以作为这个弓背啊

但是呢他没有油

so then she managed to find a gold hoof

so then she would use that to make a lamp

and yet she doesn't have the oil to put in that hoof

然后他就到一个卖油的这个啊

铺子店里面去要一点油啊

然后他们呢

给他一点油

然后他就把这个油放在这个羊体里面

啊就做了一个灯芯啊

拿去供释迦牟尼佛

so then she managed again to find this oil shop

where they sell oil

and then she managed to get some oil for free

and then she put it in the hoof

and then make a week week for burning

then prepare for sending it

or offering that to buddhashakiamuni

这个人他发了菩提心

这个这个

这个妇女他发菩提心

以菩提心的形态发心

把这个公平啊

这盏灯放在释迦摩尼

佛的前面

so with the basis of bodichita

she made this lamp offering in front of purashakiamuni

那么释迦牟尼佛的前面呢

只有这么多的金银珠宝的这些宫瓶

那么他的这个羊体放在这个

是这这些宫瓶当中

当然是非常不好看的

so amongst the vast and splendid offerings

this lady's offering seems rather meager

那么晚上的时候呢

释迦牟尼佛

佛陀睡觉的时候啊

这些灯都要熄灭的

so then when it comes to the night time

when they all have to go to bed

and before

that they all have to put off the lamp on the shrine room

然后这个时候

释迦牟尼佛的一个很伟大的弟子

叫做木坚莲啊

那么木坚莲啊

晚上过来

呃这个

熄灭这些灯

so

one of the most famous renowned disciples of Buddha shakiamuni

who is known for his miraculous power

he came in and tried to put off this fire

this is on lamps然后他其他的所有的灯啊

都都都熄灭了

但是其中这个氧体字里面的这个灯

是没有办

没有办法让它熄灭

so all the lamps were put off

except for this particular one in the hoof

然后呢他是有神通的

木剑连他是有神通啊

然后他把用用他的神通

变出一个很大的风去吹

也没办法熄灭

since this disciple who is known for his miraculous power

so then he used his ability to generate this

huge whirlwind to put off this lamp

and then he failed

to do that这个时候释迦牟尼佛过来了

so then bulletia company came over

释迦牟尼佛走过来给木剑连说

这盏灯啊

你没办法熄灭他

so then Buddha Jackie mini told him

you won't be able to put it off为什么呢

除了这个灯以外

其他的灯都是

外表上看起来是非常非常漂亮

非常非常啊

庄严的但是呢

这些都是为了自己而供的

公平可以吹灭

and the reason being all these other lamps that were put off

they seem to be splendid on the outside

but they were offer based on the motivation of self benefit

so they can all be put off

just like that然后这个羊蹄子里面的这个

这盏灯呢

就是为了全天下的众生而供的灯啊

这个是你没有办法熄灭他

however this lamp in the gold hoof were lighted for the sake

for the benefit of all the sentient beings in the world

therefore

you will not be able to put it off就木结连就是说

为什么去这个没办法催灭呢

佛陀

就是说像你这样子没有菩提心的人啊

木结连

表面上是这个小乘佛教的阿罗汉

他不是菩萨

所以佛就是说你们这些啊

没有菩提心的人

是没有办法吹灭啊这盏灯

so budashikamuni said to this disciple

because they are all are hot honored training

so obviously

they we're not trained to cultivate bodhicita therefore

for such a being to come along and try to pull off a

lamp that are offered on this basis for the benefit of Austin

tm being

so you are not even qualified or able to do such a thing啊

这个故事

就是充分的说明了

这个菩提心的重要性

so this story really completely

illustrate

the importance of Borichita和菩提心的微大

and the greatness of Bulligita所以我们以后啊

就是公公等的时候

磕头的时候

念咒的时候

大作的时候

任何一个这个心善

都不能离开菩提心

therefore going forward

whatever form of practice you're conducting such as reciting

meditating or prostrating making offerings

you all have to base your action on this basis of buricita

所以

我们今天停课之前也要发菩提心啊

我也要有责任啊

提醒大家啊

发菩提心

therefore um

you should really generate Borichita today

when you're listening to this teaching

and i too have this responsibility to

remind you to cultivate Borichita

接下来

我们就讲今天的这堂课的主体

so now

we will enter into the subject of tonight's teaching

那么我们今天的课的题目就是啊

中音的操句

our subject today is the pith instructions to the bardo

中印是什么呢

中印就是人死了还没有头绳啊

这个中间的这个阶段

过渡的阶段叫做中印

so what is bardo

bardo is this transitional process

in between the time of your death

and before one takes the next rebirth so

during this transitional process

it's called bardo or the intermediate state

呃

首先我们了呃

了解一下死亡

so first off we have to know what death is

失望这两个字

我们很多人不想听啊

不敢听啊

不不想去思考

也不敢去这个思维

so many of us

don't even want to know about death or hear about death

or let alone facing death

但是

这个就是一种逃避现实的一种现象

such a demeanor is really avoiding or running away from reality

我们很多人啊啊

买很多的保险

比如说车的保险

养老的保险

医疗的保险

人生的保险等等

我们买很多很多的保险

we all purchase insurance

auto insurance

life insurance or medical insurance

但是这些事情啊

不一定不一定会发生

but the event that you purchase these insurance for

may not even happen

啊这些事情我们不确定会发生

但是呢

我们怕万一出这样子的问题啊

那么就是我们以防万一

就卖很多的保险

so when you purchase these insurance

you're not sure whether these event will ever happen

but then just for the sake of security

you go ahead and purchase it anyway

啊但是有一个啊

确定的一定会会出现的啊

我们一定要面对的一个问题啊

这个我们不去思考啊

怎么样啊

买他的保险

but this particular thing that you should rest assured

that it will occur

you never think of buying an insurance for it

我们每一天的活着

每一年每一个月

这样子活下来

他是偶然的

没有一个什么必然的啊

原因我们一定要活到

哦某年某月啊

都是都是偶然的

so we've been existing every day

every month year

after year

and yet there's no certainty that you will keep doing this

you will keep on living like this

唯一的一个必然的啊

一定会发生的啊

就是死亡

but what's most certain is death will come eventually

所以我们活着啊

就是偶然

死亡就是必然

so you are really accidentally living

but then you are for sure dying

那么这个必然发生的事情

我们不去思考我当时

到时候我怎么去面对这个问题

而不去思考这个

其实就是一种非常

非常愚昧的一个表现

so without really putting

any effort to reflect on this particular thing

that is certain to occur

seems to be something pretty stupid for us

not to do所以我们啊

不想听不敢听

或者不想去想

不敢去想这个不解决任何的问题

so trying all your might to not want to listen

or not want to hear

or not want to think about death

it's not going to solve any problem

这个就像鸵鸟一样啊

这个逃避先世

so this is basically

an ostrius you know putting its head into the sand

鸵鸟大家都知道被啊

像像狮子豹子啊这样子追它的时候

其实它是

它是有一个非常非常好的优点

是什么呢

其实豹子跟鸵鸟他的速度是差不多的

但是呢他可以可以这种速度

他可以坚持很长时间啊

然后其他的这些狮子豹子啊暂

时这个时间啊

他的速度是一样

但是他们不能跑这么远

他的最他的优点是他可以跑

他可以这种速度

他可以坚持很长时间

他如果他跑下去

完全是可以跑掉

完全是可以脱离生命危险的

so when an ostrius is being chased or chased after by a lion

or a leopard

they basically run at almost the same speed

but when it comes to the sustenance

the duration of maintaining such speed

for a extended period of time

then lions

and lepers are really not an opponent of ostrich ostrich

with his stamina and the ability to maintain the speed

for an extended amount of time

he can completely outrun the lion

and or the leopard

但是

他不知道他自己有这样子的优点

but they don't know this advantages

that they have meaning the ostriches

最后他就放弃啊

继续跑啊

把头埋在这个沙里面啊

就失败了

so then they would give up running instead

they would hide their head under the sand

and then fell there我们都是鸵鸟一样

we're all like ostriches

因为我们有一个非常好的优点

但是我们不知道我们这个优点

because we all have this particular advantage

that we don't know of

优点是什么呢

如果我们稍微努力一点

稍微投入一点的话

我们完全是可以超越啊死亡

so this advantage is really to understand that

if we work any harder than this persevere

a little more than we can completely transcend death

然后我们最终放弃了这种超越的

这种呃努力

然后我们去不向他

不说他不讨论他

but instead we chose to

give up you know

putting these effort into transcend death

you just give up最后

我们失败

所谓的失败

就是当这个死亡来临的时候呢

我们没有任何的方法去面对他

so eventually we fail and when death comes

there's no way for us to deal with it所以

大家必须要知道

我们就像鸵鸟一样

so we all have to recognize that we're just like the ostriches

我们经常拿这个

鸵鸟的这种行为来做比喻

但是我们不知道

我们自己也是这样子的

we often like to use the analogy of the ostrich

but then we never realized that we're just like them

好

那么释迦摩尼佛那他的教育是什么呢

释迦摩尼佛的教育

是让我们去面对现实

不是让我们逃避现实

so really

buddha's teaching is to help us deal or face this reality

instead of running away from it释迦牟尼佛知道

我如果

如果让他让我们去灭了这个逃避现世

这是没有办法逃避的

释迦牟尼佛非常的清楚

所以在他的这个教育体系当中

没有让我们啊

逃避现世的这样子的教育

because Buddha knows that

helping us to

learn how to get away from this reality is completely futile

so and

it's not gonna help us transcend this state of existence

therefore in his teaching

there's no way

that's teaching us how to avoid these realities

释迦摩尼佛陀所有的教育

所有灌输给我们的这种方教

我们的这种方法

都是面对现实的方法

这个里面没有一个是逃避现实的方法

so all Buddha has taught us the method and the teachings

none of them are ways to help us avoid facing our reality

they are all teachings that are helping us to deal

with it to face the reality

就像这个面对死亡

就在这个问题上面呢

看得非常的清楚的

particularly in this subject of facing death

我们所有的世俗人啊

都不想不想

不想谈啊死亡

很多人觉得这个不吉利啊

不想谈不想说

更不敢面对

大家都这样子逃避

但是释迦牟尼佛啊

让我们勇敢的去了解这个死亡

了解死亡的这个超啊

超越死亡的方法

so knowing that ordinary people

hate to take hate to mention these taboo

and thinking that it's completely unlucky to even mention it

so everybody is trying to turn away from it

so then buddha's teaching

really used to encourage us to know that

and then by knowing that finding ways to transcend death

除了死亡

面对死亡的这个方法以外

就是我们的人生当中的很多

其他的事情

也都是这样子

我们是是人

就是想一切办法逃避啊

各种各样的这些现实

佛陀呢啊

想各种各样的方法

让我们去面对这一切

不要逃避

逃避没有办法逃避

一定要面对

勇敢的去面对

and in fact other than the subject of death

there are many things

that we are encountering in our mundane life

which we try to avoid Buddha

also provide a lot of teachings on how to face these realities

因为我们这样子

不断的不断的逃避现实

最后我们啊

失败的这个一次又一次

也就是说这一世

下一世或者上一世

这一世下一世

一次又一次的这个失败的原因

就是因为我们不敢面对现实啊

就是这个原因

and the reason why we have been running away time and time again

life after life

is really

because we never had this opportunity to face our reality

那么死亡

就是面对这个死亡的这种态度啊

就充分的说明啊

我们诗人啊

说的时候呢

说什么呢

说要面对现实

但是实际上他没有面对现实啊

佛才能够真正的教我们如何面对现实

so whenever it comes to this taboo topic death

the general attitude held by ordinary people is

they may try to say that oh

let's face it

and yet they never really do nor

do they have ways to really deal with it head on

那么死亡它到底是什么啊

就是自古以来啊

很多的啊

这个呃

神啊很多的圣人啊

很多的这个智智

有智慧的人

学者啊都还有很多的这个啊

宗教家啊

对他们呢

一直都不断的在探讨

但是呢就就人类历史上

到目前为止

就没有一个很满意的解释

我只是我只是说

就是没有一个很满意的答案

so when it comes to the notion of death on since ancient time

it has been discussed

among or defined by sages

scholars or religious practitioners or spiritual leaders

and the like even though they have been talking about

or trying to explain about what death really means

but there is never really a very satisfactory solution

or explanation to it

那么死亡的这个整个的过程啊

整个的过程描述的非常的清楚

而且大部分都可以

可以啊大部分都能够

大部分都经得起考验的啊

这种说法

唯一的就是佛教的说法

佛教的这个观点

and the only theory or explanation

that can stands to the test of time

and also with clear and pristine description

as to its process are only provided by Buddhism

其中最完整啊

最深最深入

最完整的啊

最清晰的啊

就是西藏杜王经的描述

and among all these teachings the one

that's most profound in death

and most clear and precise is based on the book

of the book of the dead

那么今天我们根据啊

西藏杜王经的啊啊

这个内容来给大家介绍啊

中英是什么

so i will give you

the introduction as to what bardo means based on this Tibetan

book of the dead

啊首先啊

我们对这个死亡啊

死亡的定义是什么呢

so first off let's find out the definition of death

死亡它不是我们的生命的结束啊

而是啊可以说死亡就是周期发生的

一个生一种

生命的活动

actually death is not the end of an existence it actually

entails a cyclic process of the way this life exists

周期发生啊

就是我们身边的所有的所有的这个

而比如说我们啊

每天都能够看到的呃

日出日落啊

然后呢月亮的这个上旋下旋等等

这一切啊

都是有周期

我们的这个的空中的所有的天梯啊

它在它的轨道上运行的时候呢

都有一种

都有一种啊周期

and these cycles can be observed by the rising

and the setting of the sun

the waning and waxing of the moon

and the orbiting of the constellation in the sky

these are all

movement that can be observed in a cyclic way

啊

所以我们的这个死亡也是有一个周期

so similarly death itself also occur within a cycle啊

这个就是周期性

然后呢周期发生的生命的活动

就是一种死亡

就是一种生命的一种特殊的活动

根本不是一个生命的结束

so in the context of this cycle within a span of a life

or a span of an existence death is only a part of it

it's not the end of this existence啊

我们身边的所有的这个星球啊

所有的天梯啊

他们都有一个他们自己的活动

for example

these constellation or planets that you are able to observe

they all have their own cycle of existence比如说

太阳有太阳

太阳表面的这个黑字的这个黑点啊

叫做黑字

黑字的大

和小等等啊

都有一个他太阳

呃有一个他的活动叫做太阳的活动

so for the sun

there are observable particles

that's called i don't know the name

but it's probably not dark matter

but some kind of observable atomic activities

and they come in big and small scales

然后我们的这个生命啊

也有一种特殊的这个活动啊

这个就叫做死亡

so

this particular or special activity

that happens to all forms of existence

and is called death

啊那么这个活动是什么样子呢

啊啊

在这个西藏杜王经啊里面呢

也就是中英文解陀啊

它的全名就叫做这个中音问解陀啊

那么这里面呢

它的所有的过程啊

讲得非常的清楚

so about this activity or movement or phases of process

are clearly depicted in the book of the dead

which is otherwise known

as the liberation upon hearing in the bardo

就像就像这个日思和月

是啊过去啊

天文的知识不怎么发达的时候呢

然后人们啊

对这个日思和月是

也有很多很多的误解

so it's just like solar or lunar eclipse in the ancient time

people have no knowledge whatsoever in astronomy therefore

thereby creating

a lot of misunderstanding about the activity of the sun

and moon

像我们很多民间啊

就认为啊

月亮被天狗啊吞到肚子里

然后就看不见啊

等等

like there's a folk saying that believes that the moon

when the moon wax

it's actually being eaten by a sky

dog or a

celestial dog但是

佛教的世论金刚和今天的天文学啊

把这个整个过程讲得非常非常的清楚

but then according to Kala Chakratantra the way

the constellation

the planet movement are very coherent with

or the western astronomy

所以有这个知识的人呢

他们不会认为月亮啊

被舔狗吃了

so you have if you are equipped with these knowledge

then certainly

you won't think that the moon was eaten by the celestial dog

同样的我们诗人啊

不了解死亡

对死亡也有太多太多的误解

so similarly people

most people they don't know they have no notion of

correct notion about death

therefore a lot of misunderstanding was created around it

但是比较了解

像西藏督王境这样子的

呃这个佛境的人啊

他不会有

他不会认为死亡就是一切的结束

however if you are exposed to the dependent book of the death

then certainly

you won't have this kind of misunderstanding

就像我们日思和月始的时候呢

它的成因啊是什么

然后这个过程是什么

最后又是什么啊

讲的非常的清楚

just like the way

the solar or lunar eclipse happens

you would know the reason behind it the process and its outcome

so there won't be any misunderstanding同样的

我们学过西藏独望经的人也知道

死亡的成因啊是什么

然后这个所谓的这个死亡

这个过程当中到底发生了什么啊

然后这一切发生了以后呢

最终的结果又是什么啊

讲的非常的清楚的

so then with correct understandings

such as learning from Tibetan book of the death

then you would know why death occur

and you would know what happens during the process of dying

and then what would be the outcome of dying

日势和月势啊

就是一种

我们周边的

这些天体的一种特殊的活动

它不是这些

不是月亮结束

不是太阳结束

so then with the knowledge

you would probably understand

you obviously understand that

the reason for the solar and Lunar eclipse

is really the how the planet alignment in a constellation

that happens to be in that particular alignment for solar

or lunar eclipse to happen

也就是说

当月是发生的时候

不是月亮结束

不是月亮不存在

当日是发生的时候

不是太阳不存在

so then you obviously understand that when Lunar Eclipse occur

it's not that the moon has gone missing

or simply gone vanished同样的

当死亡发生的时候呢

也不是生命不存在

而是它本身就是一个生命的活动

so then similarly when death occur

you would also understand that

it's not the end of an existence of a life

it's just one of the movement

or one of the period of its movement

that's occurring

这两个定义啊

我刚才讲的这两个定义

就是周期性的和这个生命的活动

这两个

是我们根据这个西藏杜王经的内容

来这个给死亡啊下的定义

就这两个是定义

so then improve the two definitions based on the Tibetan book

of the death are focusing on

giving the explanation based on its cycle

and the way an existence of life

entails the process

what are the process that i Intel

within the movement of an existence啊

接下来我们稍微比较啊

深入一点

进一步的去结识这两件事情

so i'll proceed to give a little

more in depth explanation to these

首先我们了解一下什么叫做周期性

或者是死亡的周期性

so first of all

i will introduce to you what are the cycle of the depth

实际上死亡就有3种死亡

there are only three types of death

什么叫做死亡呢

首先我们要先了解一下什么叫做死亡

就知道有三种死亡

so you first have to know what death

really means to know why there are three types of death

死亡它本身是什么样的啊

什么样的状态

so what are the state of a being could be defined as death

啊那么这样子的话

我们首先啊

应该首先应该是讲这个啊

这个死死亡是生命的活动

就讲这个活动

它到底是一个什么样的活动

so let's look at what death means from the perspective of the

activity of a life or its lifespan

这个要从佛教的心理学开始

so this will have to be looked at from the Buddhist psychology

perspective

啊佛教的这个心理学

佛教把整个人的这个情绪思想啊

精神就是分了八种不同的层面啊

不同的层次

八种啊

呃情绪是向的

只是就是我的一种表达的方式而已

你就说精神就可以了

精神就放不同的

呃

8种不同的层次

so according to Buddhism

human spirit or consciousness has been categorized in a level

eight different types

那么8种

这个呃层次里面呢

啊首先5格啊

8格里面

5格是最最最粗糙啊

最粗大最粗糙

呃这样子的

so out of this eight levels of our

spiritual matter five of them are considered the grosser aspect

啊这5个就是我们的识觉啊

听觉修觉初觉

就是说我们的眼耳闭舌深啊

这个物种

肝官接触外界的东西的时候

所产生的这种感受啊

就叫做五哥

这个干啊

五中这个严世

二世毕世

这就是吴哥啊

这个今生的啊

应该叫做

这叫做无视啊

干啊这叫做干支

也可以叫做干支

so these are actually five out of a consciousness

a consciousness is they are generated from first of all

our sense faculties

on trying to acknowledge the external stimulize therefore

there's this we're receiving feedback from our perception

through our eyes

our ears our nose

our tongue and our tectile sensation from our body therefore

generating all these different types of consciousness

such as vision

hearing taste

touch and so on

好然后

除了这个5个以外

第六第六就是我们的意识啊

意识是我们去呃

这个判断

思考分析啊

外界的东西有这种功能的啊

这个意识啊

这叫做意识啊

这个平时我们的思维的这个精啊

这个这个

这个精神

呢啊叫做用来做思维判断啊

分析的这叫做意识啊

这个是第六

and the sixth consciousness is

our mind mind is being used to make judgment

according to the first five perceptions

therefore we are able to make judgment

discrimination and comparison labeling

and therefore forming a lot of conceptualization

so this is the sixth consciousness啊

这个是第六

第七啊第七呢

就叫做叫做我执

我执就是我们对自己的这种执着

自我的执着

比如说我们啊

我们的这个

我们的这个年头啊

任何一个年头都不会

他不离一个字

就是我比如说我要去赚钱

我要去上班啊

我要去吃饭等等

赚钱吃饭等

这里面呢

都有一个我字啊

有些时候是很明显的

有些时候是欠债的啊

就是总是离不开一个我啊

这种执着就是底气

and the seventh consciousness

the monarch consciousness is completely egocentered

so all the perceptions were conceptualization done

is around this self centered mind

so there were a lot of self attachments created everything

every mental activities are around this ego

and clinging around this eagle

so every thought that was formed

is not absent from this eye i want to go out and make money

i want to work

i want to do this

i want to do that

and these thoughts sometimes can be prominent

sometimes are somewhat subtler

but yet it's never away from the thinking around my me

然后最后一个啊

最后一个啊

就叫做阿莱耶史啊

那么这个阿莱耶史啊翻

译了这个中文以后呢啊

就就叫做这个藏识啊

藏就是收藏

收藏的藏啊

藏识啊那么

这个就是我们人的这个精神当中啊

我们人的这个精神当中

最细微最细微

最细微的东西了啊

这个就是我们的所有的情绪

所有的这个今生的活动的基础啊

基础就是他

so the ace consciousness is called the alaya consciousness

or the storehouse storehouse consciousness

it is considered the most subtle the subtlest

aspect of our consciousness

and it's the storehouse of all the emotions

all the experiences that we have been gathering

during our existence

throughout the span of our existence

so it is the basis of all that arises for our mind to judge

to contemplate to discriminate

啊这个就像物质啊

物质的这个最基础是

像分子原子

最后就是粒子啊

那么粒子是构成啊

这个各种各样的物质的最基本的啊

这个呃这个成分啊

这个东西就是粒子

它是啊物质的基础啊

那么呃

这个我们的精神的这个基础啊

就像就是这个阿莱耶史啊

精神啊他发展了以后呢

就变成各种各样的情绪啊

这样子最后啊

他就是一个呃

非常细微的

这个精神的层面

叫做阿莱耶史

so just like the building block of all matters

starting with molecules atoms

atoms and so on and so forth

so matters are comprised with these atoms or atomic particles

and they are the foundation of matters or materials

and similar to that the foundation

the most subtlest building block of our consciousness

has been introduced and the most solid level is

our aliyah consciousness

and it goes out to develop throughout our existence

getting into the dualistic world

and giving rise to these emotion

affliction and so on and so forth

and yet the most solid aspect of our consciousness is again

the eth elia consciousness就像

就像物质啊

就像我们看到的物质

它的它的最基础的东西呢

就是电子

电子核然后质子

中子夸克这些东西构成的

但是我们看到的这个物质呢

不是这些东西啊

我们看到的呢

就是另外一个很粗糙的东西

我们看不到它的这个最细微的

最基本的东西

so again just like the most subtle building blocks

with a constituent of matter can be down to the electrons

the neurons and and so on and so forth

there are so many different subatomic level of existence

that are working to manifest what you see

with your own naked eye

as what you see now as material

我们看到的

听到的啊啊

或者是我们接触到的这些物质呢

都是来自于啊

这些粒子

甚至是来自于能量啊

但是呢它们虽然是来自于能量

来自于基本的粒子

但是我们借助不到能量

我们没有办法看到这个呃

基本的粒子

但是实际上

我们今天看到的这些东西呢

就是它们的变化

so without you knowing what we see

what we hear all that exist all that can be are tangible

are comprised of

these particles or elementary particles

and even down to the energy level

or energy vibrations that we can never see

好这两个

物质和精神啊

这两个是完全是

这两个是一样的东西啊

西方的哲学这么几千年

威武和威信啊

就一直都在这个辩论

一直都在这个争论不息

但是呢佛教他永远都是一个旁观者

他他既不是唯心

他又不是唯物

他都不是

他认为这两个都是同样的存在

而且这两个

这个精神和物质的存在的方式

都很相似的

so what you think to be too distinct different type of existence

matter versus spirit

or matter versus consciousness

are actually the subject of debate over the human history

whether by the idealism or by the materialism

two different perspective they've been debating all over history

and without any conclusion

never arriving at a conclusion Buddhism

however has been witnessing on the side

with its own reasoning

believing that these two aspects coexist这个杯子

他也有丝网啊

他的丝网是什么呢

我们把它泼水

然后他的每一个碎片磨成粉啊

磨成粉让风吹皱了啊

这个就是杯子的丝网

但是呢他的原子

他的分子

他的离子

没有死都存在

这个叫做物质不灭

so for example

if you break this glass into pieces

and then you grind it to powder

and then just let the wind blow all the way

and that will conclude the depth of the so called glass

and yet if you know that the particles of

its constituents are still existing out there

那么我们死亡的时候呢

到底发生了什么

就像我们把这个被子啊

破碎每一个碎片磨成粉一样

就像刚才我们讲的霸中这个仪式啊

物种

这个肝官的这个肝汁慢慢的消失啊

最后我们的这个意识也就停止了

工作啊最后我直也就是不是很明显

变成了一个非常潜在的东西

所有的这些精神啊

精神的世界

最后就是归零

归到什么就归到

就是回归到这个阿莱耶舍的层面

这个叫做死亡

so similarly in the process of death

you would go through the dissipation

or dissolution of the five senses

and eventually when the five senses cease to function

then your consciousness

your mind would also stop to function stop functioning

and what goes next would be this seven consciousness

your self attachment this sense of i me mine

so that would be the next to stop functioning

and then eventually

all will dissolve into that original state of the storehouse

aliya

那么这个时候呢

我们人们会说啊

这个是死亡

其实没有死

因为他的阿莱耶是还存在

真正的生命的力量就在阿赖耶舍当中

就储存在阿赖耶舍当中

所以阿赖耶舍没有停止

他存在啊

所以不是死亡

这就是就像物质不灭一样

这叫做生命不灭

生命不灭对人的生命不敏

so then when that process occur

you may think oh

that will conclude the existence of a life

so that must be death however you

don't know that the original

the origin of life form is stored in this

allya state allya consciousness

therefore similar to the activity of the particles

where there's this law of preservation of energy

or the preservation of matter then preservation of energy

so then you would understand that

similar to that life is also preserved

there's the law about the preservation of life

which is stored in the alliah consciousness那么

这个被子在我们的生活当中

他消失了啊但是呢

他的这个最基本的

他的这些构成他的这些啊

物质呃

没有毁灭

所以呢有一天

有一有一天

或者是一个月以后

两个月以后呢

构成这个杯子的这些原子分子

有可能两个月以后呢

以一朵花的形式出现在我们的眼前

一朵花啊一朵花

这个

对

他就是会变成一朵花

出现在我们的眼前对

so then what you know to be the end of the existence of that cup

or the glass

has previously disappeared

because it was broken and grounded to powder

and be blown away by the wind

who knows if the molecule or the constituents of this cup

the molecules

the atoms and all the particles of this cup would once again

exist in the form of a flower

同样的当我们的这个这个霸中一史

最后就是就回归到这个呃

这个阿莱耶史的时候呢

人们会说这个人死了

但是呢他的阿莱耶史会存在

那么再过啊

几年以后

或者是一段时间以后呢

这个阿莱耶市呢

又重新构成了一个生命

然后呢啊

这个有可能是一种动物啊

有可能是一个更高级的生命的身份啊

出现在我们的眼前

so similarly this a consciousness

which has gone through the process of dissolution

back into the original state of Alaya

which has been concluded by ordinary people as death

and yet with this existence of this allaya

you never know that many years ago

many years later sorry

many years later

there could be this new life form

emerge once again from within this allaya consciousness

所以死亡的时候呢

它发生了什么呢

其实没有发生什么

也没有没有结束什么东西

只不过啊

这个本来这个生命的曲线

就是一直这样子

然后呢往下

又往上啊

又往起往往平面啊

这个当中呢

就发生了一个这样子的曲线弯曲道啊

这个叫做死亡

实际上没有什么东西结束了

so then what you know to be death

really there is something is occurring

and then there's no ending to it

and it just goes on over time again and again

like a skewing curve

going up and then down

and then up again

and then down again

就像我们的前面的这个杯子

或者是我们的地球啊

这个太空的所有的这些星球

都是这样子

最后他们毁灭了啊

又毁灭的这些原子分子

又组成了另外一个天体啊

出现在这个空中啊

都是这样子

不断的循环

so just like the example of this cup

our earth or any other planet

that's existing in this

universe will eventually be destroyed down to the particles

atoms molecules

and then over time they will once again gather cluster together

and then form another set of new constellation

但是因为我们的这个钢管啊

我们的钢管非常非常迟钝啊

他看不清楚

就是所以我们把这个杯子磨成粉

放在我的手心里面啊

然后一吹

吹掉了以后呢

我们认为这个杯子就结束了

就不存在消失了啊

但是没有消失

它的这些

所有的这些原子分子都在

一个都不少的

只不过我们看不见而已

and it is really due to our those sense

faculty

that has prevent us from seeing the movement of these particles

and atoms and molecules

and the like therefore when you see

this cup being destroyed ground to powder

and then you know put on your hand

and you blow it away

and you just simply believe that it cease to exist

and that's actually not true

这个就叫做啊

死亡啊这叫做死亡

所以所以这个实际上没有死啊

他的阿来也是存在真

刚才我们也讲过了

真正的这个力量

生命的力量啊

生命的力量

物质的这个力量啊

不在于我们看到的这些

粗糙的这些物质上

他的真正的力量啊

就是这些粒子

或者是更深入的话

就是连粒子都不是

这个能量啊

他是真正的生命的力量

就在物质的

生命的力量

就在这个能量当中啊

或者是这个呃

粒子当中

啊有了这个粒子

它随时都可以组成一个另外的东西

出现在我们的眼前

so this is the notion of death

which now you know that within this alliah consciousness

there's this dynamic of a new life form

that are waiting to once again occur and this

dynamic of matter how matter is form

it's not observable from our naked human eyes however

if you're able to observe to a more deeper level

then

you understand what seems to be concrete in form of particles

or atoms or whatnot

they're actually energy vibration that gives you

the illusion that it seems to be a solid particle

and substantial so

同样的我们的生命的力量啊

精神的力量

也不在于我们这个现实生活当中的啊

这些各种各样的情绪啊

各种各样的这个观点啊

这个各种各样的观念啊

这个精神的生啊

这个力量不在于这些当中

他的真正的这个他的生命

就在于这个最基本

最基本的这个阿莱耶斯当中

只要这个阿赖耶斯存在

他任何时候都就构成一个

再构成了一个生命

然后出现在我们的前面啊

一会是人

一会又是动物

一会又是天人啊

这样子所以他的真正的生命的力量

就在于这个阿赖耶斯当中

so similarly these dynamic of forming a new life

it doesn't exist within our emotion

our sense perception

it actually exists within this alliah consciousness

and i'm hibernating

there waiting for the moment to come

for the Carmen maturation for things

to start manifesting

so it can't come out again as a human existence

and it can manifest as an animal existence

or any celestial beings

or whatnot所以成佛的时候呢

他就把这个阿拉耶

是从本质上彻底的端掉了啊

所以就从此以后

就不会再有生命的轮回和投胎

so what attaining buddhahoo

really entails is to sever all the roots

within this allya consciousness

or sever all the potential of creating

or arising another new life form

so several other causes within allya

然后呢啊

这个就是死亡啊

这就是我们讲的这个死亡

它的本质就是这样子

嗯那么这个死亡的过程当中呢

就是发生了什么呢

啊这个过程当中有很多的

这个呃

有会会发生很多事情那

但是我们没有训练的人啊

没有训练

没有被训练过的人呢

他不知道这个当中发生了什么

so that is the nature of death as far as the process of death

there is a lot to happen

a lot will occur in the process of dying

so without knowing what these processes really entails

then you wouldn't know what is going on when death is happening

有一种训练的方法啊

这个训练的方法就叫做死亡的训练

失望的训练啊

大家听起来死亡的训练

可能听起来就是怪怪的死亡

难道死亡还有训练吗

有训练的啊

这种训练啊

训练好了以后呢

到时候真正这个死亡来临的时候呢

他就啊就面对失望

然后完全可以超越死亡

so there's this particular training called the training of death

it may sound weird

because you would think why does we need to to train to die

or something like that

but then this kind of training is really to train

you to become well versed in its process

so that when the onset of death is occurring you will be able to

you will be fully equipped to face death

and then be able to transcend death

然后我们刚才讲了

有三种啊

三种死亡

这个是第一个啊

第二个死亡

第二个死亡是什么呢

就是他会每2024小时啊会发生一次

这个就是我们的深度的睡眠

so that would conclude the first type of death

and the second type of death

actually happened every 24 hours

it actually occurs within our deep sleep深度的水面

跟这个死亡

它的原理都是一样的

the mechanism between actual death

and what's going on

during our deep sleep is actually exactly the same

啊深度的睡眠啊

我们人为什么要这个睡眠呢

啊那么这个深度的睡眠的过程当中

到底发生了什么呢

很多人也不知道啊

到底发生了什么

我们都不知道

我们只知道

还没有睡眠的时候是什么样子

然后呢

我们也只知道醒过来了以后是什么样

这这个中间发生了什么

大家都不知道

so why do we have to go to bed

why do we have to sleep

and what happened during our deep sleep

i guess most people only knows it's time to sleep

and so you only are familiar with you're awake for hours

and then when you're asleep

and you don't know what happens in between

啊那么这个这个

这个深度的睡眠呢

也就是一样

我们的这个啊啊

这个视觉

听觉等等五种

这个干啊

五种干支

还有我们的这个意识啊

全部都归零了啊

深度的睡眠

不做梦的时候呢

我们的眼睛看不见

耳朵听不见

所以这个啊

无中感知啊

消失了啊

然后深度的睡眠的时候呢

我们也不做梦啊

心力我们的意识也不工作

所以他也消失了啊

实际上就差不多就回归了啊

这个阿莱耶市

但是呢

没有比我们的真正的死亡的啊

那么的深啊

深度不一样而已

其实这个原理都是一样的

so similar to the process of dying your sense faculties

also go through the stages of dissolution

starting with your vision or your five senses

so then you will stop perceiving all the five senses

because of the shutting down of your five sense faculties

so all your five sense faculty

or five senses is basically reset to zero

and then following the disappearing of the five senses

or five consciousness

your mind also stop working because there's not

there's nothing to for the mental activity to occur

there's nothing to base it on

so then you eventually go down to this Alaya state

and the only difference between the Alaya state

that occurs that are existing in your deep

sleep in a state of your deep sleep versus

death is that it's not as profound as the time of death

啊然后有一种训练的方式啊

通过这个训练的方式啊

训练成功了以后呢啊

一个人啊

这个进入深度的睡眠的时候

这个整个的这个过程啊

他看得清清楚楚的啊

然后从这个水面当中啊

回来的时候

醒过来的时候呢

也是怎么样醒过来的

在这个整个的过程啊

他非常的清楚

有一个这样子的训练啊

那这个藏传佛教里面呢

就叫做孟瑜伽

so there's this particular training

that you can learn to successfully observe

what's going on after you enter into this deep sleep

and then throughout the process you have

this great clarity you know

what's going on and going down to the deep sleep

and getting out of the deep sleep in the waking process

all is present and clear in your mind

and this training independent Buddhism is called dream yoga

啊

训练过这个被训练过的人啊

他这个深度的睡眠啊

进入和出来都是啊

记得非常的清楚

然后我们没有被训练过的人啊

什么都不知道

这个就是有训练和没有训练的区别

so as an adapt of this dream yoga

someone who's well trained with the process

they would go through these processes of

entering into deep sleep

and getting out of deep sleep and going towards

the waking process throughout these processes

they are able to maintain this sharp and clarity

and then

they would know exactly what's going on throughout the process

so compared to someone who is not exposed to this training

they're rather oblivious about the process

然后就是就是被这个接呃

接受了这个死亡的训练的人

他也就是一样的

从开始到最后啊

发生了什么

他非常的清楚

他头脑是非常的清楚的

在这个过程当中啊

发生了什么

这一切他他他他

这个非常的清楚

然后我们没有训练过的人啊

就不知道这个死亡啊

到底发生了什么

那么

这个也就是有训练和没有训练的差别

so similar to experiencing the deep sleep

someone who is well trained in how to face death or deal

with the dying process

they too are very clear

when all of these processes are occurring

they have this great clarity to witness

and be prepared what to do throughout the process

so compared to that someone without any training in that area

they will completely miss the whole process

然后除了这个它的原理以外啊

在这个死亡和死亡和水面

它的咸香啊

从它的三个方面非常的相似

so other than the basic composition about death and sleep

dreaming sorry

there are three different aspects

we can learn to compare about

what are the differences between the two

这三个啊

这三个方面

哪三个方面

第一个比如说死亡啊

人死亡的时候

什么叫做死亡呢

开始的时候啊

就进入了深度的这个昏迷啊

昏迷了人失去了所有的直觉啊这

是死亡的第一个阶段

so for death to occur

the process of dying occur

one will fall into this deep

faint or dullness or coma

like state of consciousness or of being第二个阶段呢

从这个深度的这个昏迷当中啊

醒过来的时候呢

从这个神秘的呃呃

深度的昏迷当中醒过来的时候呢

这个时候就叫做中音啊

这个时候他可以看到周边的人啊

也可以听到能够听到

能够听到这个周边的人的

说话的声音啊

他看得到我们

但是我们啊

看不到他

那么这个时间啊

也就也大概就是有七七四十九天

这样子的时间当中啊

那么他就是要他有一个这样子的阶段

这是第二个阶段

so the second process of dying

as soon as we fall into this very deep level of coma

then after a while we were reawakened from this coma

and that will mark the onset of the bardo state

and at that stage we are able to see

or hear people talking around us even though we can see them

but they cannot see us

and this phenomena would probably last for about 49 days

然后第三个阶段呢

啊这个呃

就是这个

一般都是七七四十九天这样子的

时间过去了以后呢

他就投生了啊

投生了以后呢

又变成了另外一个生命啊

这个是第三个阶段

so the third stage of death or the bardo of dying

would after this stage has passed

then you will be prepared to take

rebirth and be ready to get into a new life form

然后我们的这个啊

水深度的水面啊

它也有这三个三个这个过程

第一个深度的睡眠

人啊进入了深度睡眠的时候

他又不做梦啊

基本上就是失去了这些所有的直觉啊

就是跟这个死亡是一样的

这是第一个阶段

这两个是非常相同的

然后他们的原理也就是

也就是基本上就是相同的

唯一的有一点点区别

深度上面有一点点不一样而已

其他都是一样的

so actually

this is comparing the similarity

not the differences

it's the similarity between dying and dreaming

so when we're entering deep sleep

and when we first enter this stage of deep sleep

there's no dream whatsoever

there's no activity of dreaming

and the similarity with that here is

that we also lose all sense faculties

so the sense consciousness will cease to have occur

so the nature

and how it works is similar

the only difference

is the profundity of the state

of the consciousness第二个阶段呢

我们啊从这个深度的睡眠当中啊

出来的时候

就人就开始做梦了啊

那么这个做梦的阶段

跟这个中医生的这个这个阶段啊

他的原理也是一样的

他的现象啊

上面呢也就是完全一样

只不过他的时间

稍微时间的长短有一点不一样而已

其他都是一样的

so then when we come out of this state of deep sleep

that's when our brain will start creating this dream state

we will have dream experience at this stage

so this is similar to the process of dying

where after you are reawakened from the coma

then you will start to perceive as a bardo

being perceive things around you

and hear things

so then it is just like that we have these dream experiences

when we first came out of the state of deep sleep

the only difference is

the duration of its occurrence are different

第三个阶段呢啊

我们从深度的睡眠当中

就是来做梦

然后呢从梦中再回到现实生活

这个就是人

从从这个中阴生

再投生啊

再投生变成一个人

变成一个动物一样啊

这两个的原理也是一样

这两个的现象啊

也是一样啊

就是有这么三个

睡觉的时候啊

有深度睡眠

做梦然后回到现实生活啊

然后死亡的时候呢

深度的昏迷

然后终阴生

最后就投生

这三个是完全一样的

so then the third stage after we awaken from the deep sleeve

start having dream experiences

and then when you're done with these dream experiences

you awaken

and then you get out of bed and resume your daily business

and so that would mark the ending of the bottle of dreaming

so different from this in the bardo state

when you reawaken from this coma

after you have experienced the bardo existence

then the next stage would be taking rebirth

whether as a human or as animals

so then you will see the three stages of occurrence

in the sleep state and in the process of dying

it's very similar when you're sleeping again

you enter into a deep sleep state

then you start dreaming

then you reawaken to your reality and then

in debt you first enter into this coma

you experience various phenomena as bardo being

and then you take the next rebirth

死亡的时候的这个深度的呃

深度的昏迷和头肾的这个中间的国度

叫做中英

然后这个呃

我们这个深度睡眠的时候呢

从这个深度睡眠

然后就开始做梦

还没有醒过来的这个中间啊

就要做中印啊

这就叫做

这两个就叫做中印

so then

when we're dealing with the dyeing process

like it was mentioned earlier you enter into this coma

and then between the state of coma and before your next rebirth

this duration

or the transitional period is called the bardo of dying

and then the example of deep sleep

starting from the onset of your deep sleep

and then

before all the way to before you reawaken from your dream

this is called dream the bardo of dreaming

这个杯子也有中音啊

现在它是一个杯子啊

然后我们把它磨成粉以后呢

它把它让他回归到

回归到这个原子分子

然后这些原子和分子

都在这个空中啊

的时候呢

那就是我们看不见他的杯子的

杯子的这个存在

那么这个就是啊

然后这这些啊

原子分子

最后有有有有

变成了有

变成了另外一个物体的时候

这个中间是这个杯子的中音

so just like this glass

it too has a bottle of state now it looks like a glass

but when it's ground to powder

and becomes particles and molecules

and miss the total form of a cup

in a weight of existence than before

and from that point

on until these particles or molecules begin to form

another new life form

this duration is called the bardo of the cup然后

除了这个杯子以外

小到杯子啊

大到这个宇宙啊

也有也有也有

中音中音

宇宙大爆炸

大爆炸以后呢

他还没有形成另外一个宇宙的时候

这个瞬间就是这个宇宙的啊中音

so something as significant as a cup

all the way to the existence of the whole universe

the universe too has its bardo stage starting from the big band

and then

the universe will also go through the process of its existence

and eventually get totally destroyed and then form again

万事万物

都在一个这样子的

这个自然的规律当中循环啊

我们的生命也不例外

so all that exists

actually exists in a way

that was under the governance of this natural law

所以说

什么我们死了以后就一切都结束了呀

什么的完全是瞎说

so if you truly believe that nothing would ever exist

after it has died

this is really nonsense好

这个就是我这样的第二个死亡

然后接下来就是第三个死亡

so that is the second type of

death now the third type of death第三个死亡呢

我们人啊

也不不应该叫人

我们这个生命啊

从最最最最最单生最起

最开始单生啊

一直走中间

中间就是经过了成千上万年

最后又回归到最原始的这个啊

状态当中

这就是最大的死亡

实际上这个就是成佛

so then

the third type of death

really is defined by the beginning of all that appears

since the birthing of all that appears going through billions

and billions of years of existence

and then eventually back to its original state that is called

also another form of death

还有第四个最细微的

这个也可以

呃

这个也叫做死亡

最细微的这个死亡呢

我们的每一个念头

每一个情绪

从阿莱耶士当中产生

产生了以后呢

瞬间他就回归了啊

这也是一种最细一个一个死亡

最细微的死亡

and the most solid aspect of death actually happens whenever

there is a thought that comes up within our mind

and then self disappear into the Alaya again

so that is the death on the most subtle aspect of death

这四个死亡当中啊

除了这个最大的死亡

成佛因为成佛了以后呢

他再不会投胎的

除了这个意外

其他的三个死亡啊

都是有周期刑的啊

一个是一个

一个一个死亡呢

比如说我们刚才讲的啊

一种死亡呢

就有有可能有八九十年

100年啊出现一次第二个死亡呢

24小时当中啊

出现一次另外一个

这个死亡呢

一个年头的这个有可能是几秒钟啊

当中就会发生一次啊

这都是实际上这些都叫做死亡

原理都是一样的

它们的本质也都是一样的

所发生的这个事情也都是一样的

so other than this third type of death

where it involves

the birthing of all that appears going over billions of years

and then eventually returned to the original state of the ground

other than this

that is actually the definition of attaining buddhahood

i missed that earlier

so that would mark the attaining of buddhahood other

than this particular

definition of death

all the rest three definition of death have the same nature

they're all sicklick

like for example

the first type would probably happen every 80 to 90 years

and the second type would occur every 24 hours

and another type would occur like by seconds

so the nature are the same is just different process

所以死亡啊

我们就是各种各样的宗教

各种各样的哲学

呃大家都去揭示这个死亡啊

然后呢越说越可越可怕

越说越可怕

最后就是把这个死亡

说成非常非常可怕的

其实死亡它本身没有什么可怕的

so over the history

people whether in the religious context

or in the philosophical context

they all try to explain or understand what debt really is

and then what it resulted

it is really just to make people more and more

fearful about the process

but in actuality

it's really nothing to be fearful最可

怕的不是死亡的本本身啊

最可怕的就是

当我们还没有死之前啊

死亡来临的时候呢啊

我们就是放不下这个

放不下那个

舍不得这个

舍不得那个啊

这个时候要强制性的要离开这些东西

放下这些东西

放不下最大的痛苦其中一个就是这个

so death is really nothing to be afraid of what really bothering

or make people most fearful

is what happens around what

you would have to deal with when death occurs

like things you would have to give up

have to let go and things that are so attached to

and you have nothing

but to be forced to leave all these things behind

另外一个最可怕的

就是不是死亡

而是偷生啊

死了以后要偷生

偷到什么样的地方

这就是最可怕了

you really have to be afraid of again is not the death itself

but what happens

what are the next rebirth

what is going to be your next rebirth

所以我们这个死

这种死亡呢

它不是一个生命的终点啊

而是另外一个生命的起点

so then understand that death is not the end of a life

it's really the beginning of another

我们不需要害怕

我们不需要担心啊

这个生命的结束

它不会结束的

我们要担心的话

就是要担心下一个生命旅途怎么样走

这个就是我们值得担心的

so really you shouldn't spend any effort worrying about

how life would end because it will never end it

just changes its form to exist

and what you really have to worry about

is what your next life journey would be like

啊这些都是给大家揭晓啊

这个死亡啊啊的一些这个呃概念

so these are a summary of concept about death

也就是我们佛教对死亡的认知

and of course

these are how Buddhism approach the topic of death

然后我们想进一步的去啊

训练这个超越死亡的方法啊

这样子的话

那就是要进一步的去深入的

细致的去学习西藏独望镜

so if you want to proceed to get train on how to transcend death

then we all have to dive into this book

called the event book of the dead啊

然后这个修行的过程呢

第一个先去听

听

so getting on to this practice

the starting point would be listening to the teaching

听了以后呢

第二个就是要去思维

and then the next step would be reflecting on the teaching

然后在这个思维的过程当中呢

你如果有这个疑问

越多的疑问越好

越有怀疑越好

so in the process of reflecting on

what you learn the more doubt or question

you have the better

在藏传佛教的这个学习的过程当中呢

有一个特别的重要的环节就是辩论

so in the way

tiban Buddhism has offered training to

whoever is learning it

one of the most prominent and effective way is debate

辩论的目的

就是让你产生更多更多更多的疑问

and the purpose of debating is really to help you arrive at more

and more

questions

然后把这些疑问一个一个地解决

and then eventually get all these questions answered

然后第三啊

就去修修

要体会打坐

然后去感受啊

体悟啊在这个韩语里面

就有很多很多这方面的名词了啊

啊就不需要讲这么多

你怎么表达

你自己看

这就是反正就是要去秀

so the third step is obviously to get into the practice

actual practice

which would probably involve meditation

and other experiential realization that you have to go through

这个之前啊

要修啊不是直接就修这个

呃呃呃西藏的毒王经

先修十加心

五加心也就是说修处理心

菩提心然后修禅定

最后就修这个呃

西藏独望经里面讲的这些修法

so then when i say to start practicing

according to the Tibetan book of the death

i don't really mean that after you listen to the teaching

you just go ahead

and start practicing

in the context of Tibetan book of the death

you will actually have to start from engaging

in the four preliminary practices

the five preliminary practices

and then cultivating your renunciation in bodhicita after that

you will have to be fully trained in meditation practice

and after your stabilize in your meditation practice

then you will

then be qualified

to really dive into the dependent book of the death

今天我们因为实践的关系啊

就只能给大家简单的介绍一下

然后希望

大家进一步的去学习呃

这个学习和修心啊

西藏杜王记so because of times constraint

we can only

give a very preliminary introduction to what was given today

i really hope that in the future

you would take time to really get into the actual practice

今天的课讲到这里啊

最后我们大家做茴香

so we will conclude this teaching by dedication回乡

就是我们今天听课

上课的这个功德啊

分享给天下所有的众生

我们啊衷心的希望天下所有的众生

以我们依靠我们的这个功德啊

能够暂时能够得到人天的福报啊

幸福快乐

最终大家都能够脱离轮回啊

成佛啊这样子叫做这个

这样子的心啊

这样子的发心就叫做啊

这个回香啊

我们大家都发这样子的心念

这个回香的举止

解家难解忘了

都把这病