



Refuge

皈依



When prompted whether we are Buddhist or not, some of us will immediately reply with affirmation. However, whether we are Buddhists or not rests on the simple fact of whether we have taken refuge in the Three Jewels or not. If we indeed believe in the teachings of the Buddha, then we need to take the refuge vows as well.

當有人詢問我們是否佛教徒，有些人會非常輕易地自詡佛教徒。然而，有一件事能夠取決我們是否真的是佛教徒，那就是我們有否皈依三寶。如果我們著實深信佛法，那麼我們必然應當受持皈依戒。

Without taking the refuge vows, all of our Buddhist studies will not yield the result of Enlightenment. We should take refuge vows before taking on the studies of Buddhist philosophies and practices. Only then will our Vajrayana and Mahayana Buddhist practices result in true benefits.

在無受持皈依戒的條件下，任何的佛學鑽研也無法將我們領至證悟。在學習、修持佛法前，我們需要先受持皈依戒。如此一來，我們金剛乘與大乘佛法的修持才會真正有所利益。

We take refuge in the Three Jewels: the Buddha, the Dharma and the Sangha.

我們皈依三寶，即是佛寶、法寶與僧寶。

The Buddha is an enlightened being. We all want to reach enlightenment--our ultimate goal is to attain Buddhahood. So the Buddha can be compared to a temple, for example. Our goal is to reach this destination, the temple.

佛者、即悟者。我們都希求證悟，想要成就究竟的佛果。所以，如果將佛比喻為一座寺廟，這座寺廟就是我們終極的目的地。

The Dharma is the Sutra. All of the Buddha's teachings as recorded in the scriptures. Dharma is the path we take, just like a road to the temple.

法則是佛經，記載於經典中，佛陀所有的教誨。佛法是我們應行的道路，前往寺廟的必經之道。

The Sangha could be our Guru, an ordained monk, or any member of the monastic community. They are our guides on this path to reach our destination.

僧可謂我們的具德上師，或某一位出家人，乃至僧團中的一員。僧伽便是我們道路上的嚮導。

This is why we take refuge in the Three Jewels.

以上就是我們皈依三寶的原因。



There are commitments which we must keep after taking refuge in the Three Jewels.

皈依三寶後我們應該許下某些承諾。

When we take refuge in the Buddha, we commit to follow the Buddha's teachings. This means we neither perform idol worshipping of any deities outside of Buddhism, nor do we follow teachings of any other beliefs.

皈念佛，便代表我們承諾遵循佛陀的教誨。換句話說，我們不膜拜佛教以外的神祉，也不追隨其他宗教的任何教條。

When we take refuge in the Dharma, we commit to treasure all forms and resemblances of the Buddha's teachings. This means we must never step on or walk over a Buddhist text. It is said in the Sutras even when an ignorant animal unwillingly steps over a ripped letter from a Sutra's page, this will become the cause to a rebirth in the lower realms. So we must place Sutras in a high (above navel) and clean storage.



皈依法，便代表我們承諾珍惜所有佛法的形象、或記載佛法的素材。換句話說，我們絕不踐踏或跨越任何經書。依佛經記載，假使是一隻愚昧的畜牲在不知情的狀況下踏越一頁破損的經典，只要這張破損的紙張上有佛經中的一句乃至一字，這隻動物都將因此在來生墮入惡道。所以，我們一定要將經書供於高(過於腹部)且清淨的位置。

When we take refuge in the Sangha, we commit to respect every monk. Casual handshakes with a monk, touching of a monk's shoulders or head, especially close contacts from the opposite sex are all inappropriate interactions. During an encounter with a monk, a simple cordial greeting with folded hands and a light bow is enough. Or a simple greeting of, "Namo Amitabha," would be excellent. We should also not attempt to be a judge of whether a monk has good or bad qualities. The symbolism bore by a monk's maroon robe is enough to warrant our respect towards them, we need not think past that.

皈依僧，便代表我們承諾尊重每一位僧人。隨意的與出家人握手、勾肩搭背、觸摸他們的頭部，尤其異性過度親暱的互動，都是與僧人不恰當的交流。面見出家眾時，僅需雙手合十並輕微鞠躬，或是以：「阿彌陀佛」問好。同時，我們也要避免批判一位僧人的是非善惡。就算僅憑僧人肩上深紅僧袍所象徵的意義也足以我們去尊重，我們不需要過度去思考其他因素。

It is common practice for Tibetans and Chinese followers to frequent a temple and offer incense and lamps. In exchange, they will often pray for a prosperous business, for fame, popularity or to become better than someone else. These are all fine aspirations, but no matter what Dharma activity we perform there should be two steps preceding them.

前往寺院燒香供燈是非常普及於藏族與漢族間的行為。作為交換，信眾往往會在佛菩薩前求得生意興隆、名望、超越他人的條件等。這些願望也沒問題，但是做任何佛事前我們應該先滿足兩個條件。



First, we should be thinking of the Three Jewels. We must first take refuge in the Buddha, the Dharma and the Sangha.

首先，我們應該憶念三寶。我們需要先皈依佛、法、僧。

The second step preceding our Dharma activities is a pure intention or Bodhicitta. When we prostrate three times before the Buddha's statue we should think, "with this offering of prostration, may all sentient beings be brought to Buddhahood." Arousing Bodhicitta is to think you are representing all sentient beings at every prostration, every incense offering, etc. Every Dharma activity you pursue is for the sake of all sentient beings' enlightenment.

接著，我們行佛事前還要升起清淨的動機，也就是所謂的菩提心。我們禮佛三拜時應該想：

「願藉由這樣的禮拜，令所有有情眾生證悟佛果。」升起菩提心就是在做任何一個禮拜、供養任何一盞燈的時候，都想像自代表著所有眾生去做這件事。你所行的任何一件佛事都是為了追求所有眾生的佛果。

You may wonder, "I am the one who seeks enlightenment, why am I dragging all others into it?" This is because in Vajrayana practices we believe we have gone through countless lifetimes.

In countless lives we have made connections with countless beings. In the grand scheme, every being has acted as our father or mother in some past lifetime.

你或許會困惑：「是我自己在希求證悟，怎麼就成了大家的事？」這是因為在金剛乘的修持裡，我們相信我們都已經輪轉了無數個生生世世。而在無數的生世當中，我們又和無數的眾生結緣。因此宏觀上，所有的眾生在某一生當中都曾經做過我們的父母。

In observing our mothers in this life, we can easily recount how much care and attention they have provided us since birth. Every sentient being, too, in the past has shown us such kindness. This is why we must always bear them in our minds and arouse the aspiration of Bodhicitta.

反思我們今生的母親，我們能夠輕易地回想起自出生她們給予我們的呵護。相同的，所有的眾生也曾經給予如此恩惠。因此，我們要時時將眾生放在心上，由而升起菩提心。

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Meditation Class

董瑟喇嘛貝瑪仁波切

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