

## 詠給明就仁波切入關前的公開信 Letter from Yongey Mingyur Rinpoche upon Entering Retreat

Dear friends, students, and fellow meditators,

親愛的朋友、弟子和禪修夥伴們：

By the time you read this letter, I will have begun the long retreat that I announced last year. As you may know, I have felt a very strong connection with the tradition of retreat since I was a young boy growing up in the Himalayas. Even though I didn't really know how to meditate, I would often run away from home to a cave nearby, where I would sit quietly and chant the mantra "om mani peme hung" over and over again in my mind. My love of the mountains and the simple life of a wandering meditator called to me even then.

當你們讀及此信時，我已展開去年就宣布的長閉關。也許你們知道，打從我還是個喜馬拉雅山區成長的小男孩，我便感到與閉關傳統有著深刻的連結。即使那時的我不知道如何禪修，我已經常跑離家到附近的洞穴中靜靜地坐著、一遍又一遍地在心中念誦“唵嘛呢唄美吽”。我對山林和一個飄泊禪修行者單純生活的喜愛，從此呼喚著我。

It wasn't until I was in my early teens that I got my first chance to do a formal retreat. Until that time, I lived at Nagi Gompa, a small hermitage on the outskirts of Kathmandu. It was there that my father, Tulku Urygen Rinpoche, first taught me how to meditate. After training with him for a number of years, I heard that a traditional three-year retreat was scheduled to begin at Sherab Ling, Kenting Tai Situ Rinpoche's monastery in India.

直到青少年初期我才首次有機會進行正式的閉關。在這之前，我住在納吉尼寺，一所位於加德滿都近郊的隱居處所，在那裏我的父親祖古烏金仁波切初次教我如何禪修。受教於我父親多年後，我聽聞大司徒仁波切在印度的智慧林寺院將開始為期三年的傳統閉關。

Though I was still only eleven years old, I begged my father to let me go. He was happy to see my enthusiasm, since he himself had stayed in retreat for

more than twenty years over the course of his life. When we talked about the idea of me going into a strict, traditional retreat, he told me about the great yogi Milarepa and how important his example has been to generations of Tibetan Buddhist meditators.

雖然只有十一歲，我請求父親讓我去閉關。他樂見我的熱衷，因為他本人在他的生命歷程中，已閉關過二十年以上。在我們談論到進行嚴格傳統閉關的想法，他告訴我有關偉大瑜伽士密勒日巴尊者，以及他所立下的典範對於後世藏傳佛教禪修行者有多麼重要。

Milarepa's early life was filled with misery and hardship. Despite all the bad karma he created as a young man, he eventually overcame his dark past and attained complete enlightenment while living in isolated caves deep in the mountains. Once he was enlightened, Milarepa thought that there was no longer any need for him to stay in the mountains. He made up his mind to go down to more populated areas where he could directly help alleviate the suffering of others. One night, not too long after he decided to depart, Milarepa had a dream about his teacher Marpa. In the dream, Marpa encouraged him to stay in retreat, telling him that through his example he would touch the lives of countless people.

密勒日巴的早年生活充滿苦難和艱辛，儘管年輕時犯下所有惡業，在深山偏遠的洞穴中，他終究克服了黑暗的過往並獲得圓滿證悟。既已開悟，密勒日巴認為他不需要再待在山中，決定下山到人群聚集處可以直接幫助他人減輕痛苦。就在他決定出發不久，有天晚上密勒日巴夢見他的上師馬爾巴。夢中馬爾巴鼓勵密勒日巴留下來閉關，告訴他透過他的示範，將觸動無數人們的生命。

After telling me about Milarepa's remarkable life, my father said, "Marpa's prophesy came to pass. Even though Milarepa spent most of his life living in remote caves, millions of people have been inspired by his example over the centuries. By demonstrating the importance of practicing in retreat, he influenced the entire tradition of Tibetan Buddhism. Thousands and thousands of meditators have manifested the qualities of enlightenment because of his dedication."

述說完密勒日巴不凡的一生，我的父親說馬爾巴的預言應驗了。儘管密勒日巴的大半生在遙遠的山洞中度過，幾世紀以來他的典範鼓舞了數以萬計的人們。

藉由展現閉關實修的重要性，他影響了整個藏傳佛教的傳統。他的奉獻，使得成千上萬的禪修行者顯示出證悟的品質。

A few years later, during my first three-year retreat, I had the good fortune to study with another great master, Saljey Rinpoche. In the middle of the third year, I and a few of my fellow retreatants approached Rinpoche to ask his advice. We had derived tremendous benefit from the retreat and asked him how we could help uphold this precious lineage. "Practice!" Saljey Rinpoche responded, "I've been in retreat almost half my life. This is a genuine way to help others. If you want to preserve the lineage, transform your minds. You won't find the true lineage anywhere else."

幾年後在我第一次三年閉關時期，我有幸向另一位大師薩傑仁波切學習。在三年的中期，我們從閉關中領受到廣大的益處，我和幾位閉關友伴向仁波切請教，想知道我們可以如何幫助提昇此珍貴的傳承。“實修”薩傑仁波切如此回答，“我這生幾乎半輩子都在閉關，這是個真正在利益他人的方式。若你們想要維護這個傳承，就轉化你們的心性吧；此真實傳承無他處可尋”。

The teachings and example of both my father and Saljey Rinpoche deeply inspired me. This inspiration, coupled with my own natural desire to practice in retreat, has been a guiding light throughout my life.

我父親和薩傑仁波切兩人的教示和範例深深感召著我，這個啟發伴隨我自己天生對閉關實修的渴望，成為我生命中的指引明燈。

When my first formal retreat ended, Saljey Rinpoche passed away and Tai Situ Rinpoche asked me to take his place as retreat master. I accepted my new role and have now been leading retreats and teaching meditation for twenty years. In particular, the last ten years I have spent a great deal of time teaching around the world. I've been to more than thirty countries, sharing my experience of overcoming the panic attacks I experienced as a child and passing on the teachings that my masters entrusted to me. Over the years, I've come to see the truth of the words of my father and Saljey Rinpoche. As they both taught me, the experience gained in retreat can be a powerful tool in helping others.

當我第一個正式閉關結束時，薩傑仁波切圓寂，大司徒仁波切請我代替其遺缺，

擔任閉關上師。我接受了我的新角色，並且已帶領閉關和教導禪修逾二十年。尤其是過去這十年，我用了相當多的時間在世界各地教學。我去過三十個以上的國家，分享孩提時就體驗到恐慌症的克服經驗，傳承從我的上師們無私予我的教導。過去數年，我瞭解到我父親和薩傑仁波切話語的真義，從閉關中獲取的經驗能成為幫助他人的有力工具。

In my early years, I trained in a number of different ways. The time I spent with my father involved rigorous meditation training, but I was not in strict retreat, in the sense that I met other people and could come and go freely. My three-year retreat at Sherab Ling Monastery, on the other hand, was held in complete isolation. A small group of us lived in an enclosed compound and didn't have any contact with the outside world until the retreat ended. These are two forms of practice, but they are not the only ways. As demonstrated by the great yogi Milarepa, there is also a tradition of wandering from place to place, staying in remote caves and sacred sites with no plans or fixed agenda, just an unswerving commitment to the path of awakening. This is the type of retreat that I will be practicing over the coming years.

在早年我受到一些不同的訓練方式，和父親相處時有嚴格的禪修練習，但我不是在嚴密的閉關，這意思是我會和他人會面並可以自由來去。我在智慧林寺院的三年閉關，則是完全被隔離，我們一小群體住在封閉的居所，不能對外界有任何的接觸直到閉關結束。這是兩種閉關形式，但不是只有這些方式。由偉大的瑜伽士密勒日巴尊者所示範，有個行腳遊方的傳統，待在遙遠的洞穴和聖地，沒有計畫和既定的期程，只是堅定不移決心朝向覺醒之道，這將是我未來這幾年所要修持的閉關模式。

This tradition isn't very common these days. My third main teacher, the great Dzogchen yogi Nyoshul Khen Rinpoche, was one of the few recent masters to practice in this way. Khen Rinpoche practiced in closed retreats when he was younger, but later he took up the life of a wandering yogi. He completely dropped his normal life and activities. Nobody knew where he was or what he was doing. He spent time meditating in isolated caves and other places where the great masters of times past, such as Milarepa and Longchenpa practiced, and at one point he even lived among the Hindu sadhus of India. His story is a perfect example of a modern, carefree yogi.

現今這項傳統不是很普遍，我第三位主要的老師，偉大的大圓滿瑜伽士紐修堪仁波切，是少數以這種方式修持的近代大師中的一位。堪仁波切在年輕時修持封閉式閉關，但後來他過著流浪瑜伽士的生活，他完全放下正常的生活和活動方式，沒有人知道他去哪裡或他在做什麼事。他在與世隔絕的洞穴中，或在從前的大師們像是密勒日巴和龍欽巴修持過的地方禪修，甚至一度居住在印度苦行僧之中，他的故事是一個現代自在瑜伽士的完美典範。

More recently, Tai Situ Rinpoche, the last of my four main teachers, talked about meditating in mountain retreats during a teaching he gave in 2009. Over four months, Rinpoche passed on the lineage of an important meditation text called The Ocean of the Definitive Meaning. This is one of the main instruction manuals used by meditators in the Kagyu lineage. I mention my teachers here because their wisdom and compassion has nurtured my desire to make retreat a focal point of my life. My father and Salje Rinpoche encouraged and supported my first experiences in retreat, while Nyoshul Khen Rinpoche and Tai Situ Rinpoche inspired me to embark on the path of a wandering yogi. Like a tiny firefly in the midst of the sun's radiance, I can never hope to compare to my precious teachers, but without their example and inspiration, I would not have followed this path.

最近大司徒仁波切，他是我的四位主要教師之中最後一位，2009年開示中談論到在山林中閉關禪修。四個月裡，仁波切傳授了“義海”這個傳承中重要的禪修法本；此為噶舉傳承中，禪修行者用來做為主要的指導手冊之一。在此提及我的上師們，是因為他們智慧與慈悲，薰陶了我在人生關鍵點上從事閉關的渴望。我父親和薩傑仁波切鼓勵並支持我閉關的初體驗，而紐修堪仁波切和大司徒仁波切則啟發我踏上遊方瑜伽士之道途。猶如一隻微小的螢火蟲被太陽光芒所包圍，我絕不敢奢求和我珍貴的上師們相比較；沒有他們的示範與啟發，我是無法遵循此道途的。

You might think that while I'm on retreat we won't be able to stay connected to each other. Of course, we won't be able to see each other for a few years, but don't forget that our connection is through the Dharma. It isn't simply seeing our teachers, or even hearing them, that creates a spiritual bond. It's when we take the teachings [we've](#) received and bring them into our own

experience that an unshakeable connection is formed. The more we practice, the stronger the bond with our teacher becomes.

你們也許會認為當我在閉關時，我們不能夠彼此互相維繫。當然我們這幾年是無法相見，但不要忘記我們是經由佛法而連結的。並不是只要看著我們的老師，或甚至聽聞他們，就足以產生靈性上的結合。唯有當我們將所領受的法教帶入自身的體驗中，才得以形成無可動搖的連結。我們修持的越多，我們和老師之間的連繫就越穩固。

Three of my four teachers have long since passed away. At times, I remember what it was like being with them and hearing them teach. I remember how joyful and light they were, and how they carried themselves with such dignity and freedom. These memories make me a little sad, but when I remember what they taught me and let their wisdom fill my being, I can feel their presence anywhere and anytime. So while you and I may be apart physically over the next few years, through our practice we will always be together.

我四位上師中的三位已故去多年，有時候，我憶起和他們在一起與聆聽教導時的光景，記得他們是如此喜悅和明亮，他們如何保持威儀與自在。這些回憶使我有些傷悲，但是當我想到他們所教導的，並讓他們的智慧充滿於我，我在任何地方、任何時候都可以感受到他們的存在。因此接下來的數年，你們和我也許在實體上是分開的，然而經由我們的實修，我們將永遠同在。

I feel a great sense of warmth and love when I think of all of you, like we're one big family. So don't worry, I'm not having a mid-life crisis. I'm not going on retreat because I'm sick of traveling, or sick of teaching students. In fact, it's just the opposite. During this time our practice will bring us closer.

當我思及你們大家，便感到相當的溫暖與愛，就像我們是個大家庭一樣。所以別擔心，我沒有中年危機，也不是因為厭煩旅行或討厭教學生，事實上恰好相反。這期間我們的實修將會讓我們更親近。

There are times in our lives when we focus on learning and study, and others where we take what we've learned and bring it deeply into our experience. These are processes that each of us goes through individually, but having the support of a community can be a great help as we follow the path. It has

been wonderful to see how many of you have come together in recent years to help form and shape our growing community. Though I've helped support the community through my teachings, the community itself is yours. It is there to support you on the path of awakening, and it will be your commitment and support that will allow for the flourishing of the community in years to come. Receiving support and guidance from the community, and giving back in whatever way we can, is an integral part of the journey.

人生中有些時候我們專注在學習和研討上，另外的時候則將所學，深切帶入我們的體驗中。不同的個人有不一樣的過程，不過當我們跟隨在道途上，得到社群的支持會是一大助力。很歡喜看到近幾年，你們相聚一起協助型塑我們正在成長中的社群。雖說我透過教學來支持社群，這個社群本身是屬於你們大家的，在這裡做你們步上覺醒道路的後盾，你們的承諾和擁護會讓這個社群未來幾年得以茁壯。取之社群的支援和引導，以及盡我們所能給予回饋，是這段旅程中不可或缺的部份。

To help you continue along the path, I've prepared many teachings over the past few years that will be delivered by my emanations. These emanations can appear magically almost anywhere and will teach you just what you need to deepen your practice. What am I talking about? Modern technology, of course! We recorded hundreds of hours of teachings on a whole range of topics, and these teachings will be made available over the coming years. Some will be used for online courses and seminars, others will be shown at Tergar centers and groups, and some will be freely available online. In some ways, my video emanations are better than the real me. You won't have to feed them or put them up in a hotel. They will wait patiently until you're ready for them. And most importantly, they won't feel bad if you get bored and turn them off!

為了幫助你們繼續在這道途上，過去幾年我已準備了許多教學，將透過我的化身傳達給你們大家。這些化身能夠神奇的幾乎是在任何地方出現，教導正是你們所需要的並深化你們的修行。我在說些甚麼呢？當然是現代化科技！我們錄製了上百小時完整主題範圍的教學，這些教學將運用在未來幾年，有些使用在網路課程和座談，其他會在德噶中心或團體內播放，有些可於網路上隨意取得。在某些方面，我的錄影帶化身比真實的我還強，你們不必餵食這些錄影或安頓

在旅館，它們會耐心等待直到你們要準備好要使用。最重要的是，若是你們覺得無趣而關掉，它們也不會感到難過！

Don't mistakenly think that your DVD player will be your new root guru. Recorded teachings can never take the place of a direct transmission from teacher to student. What I'm trying to say is that there will still be plenty of opportunities to study and practice, especially for those of you who are following the Joy of Living and Path of Liberation programs. There are also other wonderful lamas to study with, including His Holiness Karmapa, Orgyen Trinley Dorje, and my teacher Tai Situ Rinpoche. My brother, Tsoknyi Rinpoche, is also an excellent teacher and has agreed to guide the Tergar community while I'm away. Finally, we have our own Tergar lamas and instructors who will lead retreats and workshops all over the world. In fact, there will be so much happening, you may not even notice I'm gone!

不要誤認為你的 DVD 播放機將成為你新的根本上師，錄影教學永遠無法取代從老師直接傳承到學生。我試著要講的是，特別對依循著開心禪和解脫道課程的你們而言，仍然有很多機會學習和修持。也還有其他很棒的上師們可以學習，包括尊貴的大寶法王烏金聽列多傑和我的老師大司徒仁波切，我的哥哥措尼仁波切也是位卓越的老師，他也同意當我不在時指導德噶社群。最後，我們有自己的德噶喇嘛和指導員，他們將會在世界各地帶領閉關和工作坊。事實上，會有許許多多事情進行著，你們甚至不會覺得我不在。

In parting, I would like to give you one small piece of advice to keep in your heart. You may have heard me say this before, but it is the key point of the entire path, so it bears repeating: All that we are looking for in life — all the happiness, contentment, and peace of mind — is right here in the present moment. Our very own awareness is itself fundamentally pure and good. The only problem is that we get so caught up in the ups and downs of life that we don't take the time to pause and notice what we already have.

道別時，我要給你們一句忠告記在心上，你們也許已經聽我以前說過，但這是整個道途的重點，所以值得重複。所有我們一生中在尋求的一切的快樂滿足和寧靜心，當下就在此；我們自身的覺性是本俱清淨與良善的。唯一的問題是我們如此身陷在人生的起伏中，以致於我們不須與停頓和注意到我們已經擁有的。

Don't forget to make space in your life to recognize the richness of your basic nature, to see the purity of your being and let its innate qualities of love, compassion, and wisdom naturally emerge. Nurture this recognition as you would a small seedling. Allow it to grow and flourish.

不要忘了在你們的生活中製造空間，去認出你們本性的豐富，去看到你們存在的潔淨，讓你們內在愛、慈悲和智慧的質地自然顯現。當這個認知還是一株初發芽的小小幼苗時，便盡可能地去滋養它，使之成長茁壯。

Many of you have generously asked how you can help support my retreat. My answer is simple: Keep this teaching at the heart of your practice. Wherever you are and whatever you are doing, pause from time to time and relax your mind. You don't have to change anything about your experience. You can let thoughts and feelings come and go freely, and leave your senses wide open. Make friends with your experience and see if you can notice the spacious awareness that is with you all the time. Everything you ever wanted is right here in this present moment of awareness.

你們許多人慷慨地問到如何能支助我的閉關，我的答案很簡單，將這法教放在你修持的核心。不論你們在何處、不管在做些什麼，時不時停頓並鬆弛你的心。你不必改變任何相關經驗，就讓念頭和覺受自由來去，任感官敞開，並與你的體驗為友，看你是否能夠注意到一直與你同在的寬廣覺性。任何你會想要的事物，就在當下此處的覺性中。

I will keep you in my heart and in my prayers.

我會將你們放在我的心上和祝禱中

Yours in the Dharma,

你們的佛法友伴

Yongey Mingyur Rinpoche

詠給明就仁波切

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德噶台北城中同學初譯 Yentl 審閱 本文中譯仍以德噶官方網站發佈為準