三身曼茶罗的修法

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我们应该如何理解曼茶罗？

We are constantly engaged in relationships with the ordinary world, that is, the world of ayatanas or the six sense perceptions: seeing, hearing, smelling, tasting, feeling, and thinking, the process which coordinates the other five. In Buddhism thinking is considered to be one of the senses. Our different perceptions are constantly being coordinated into a mandala. By mandala we mean interlocking relationships rather than an extraordinary magical circle. Mandala is simply the coordination of one point with another. For instance, in filmmaking the visual material is edited, and the sound has to be edited as well, so that the two work together.

The same thing happens in everyday life. When we enter a restaurant, we hear the clattering of pots and pans, and we begin to smell the food. At that point we may either get turned on or turned off by the restaurant’s mandala.

According to tantra, that feeling, or intuitive setup, is a part of the external world. It is part of an actual relationship. Something is happening, or for that matter, something is not happening. Nevertheless, there is an actual relationship taking place constantly. Our experience of that relationship is not particularly based on superstition. We simply have a personal experience of the whole situation, a sense of the reality of mandala.

(*The energy and power that exist in the tantric world are not different from what exists in the ordinary world. It is not that we suddenly wake up to a magical world. It is rather that developing a certain sensitivity exposes us to a different state of being.* Often people who have taken hallucinogenic drugs claim that they have had a tantric experience, or people who have experienced extreme psychological depression or excitement claim that they have seen the tantric world. Those claims are somewhat suspicious.)

The outer mandala principle is the possibility of relating with a situation as a cohesive structure. Some setups are unpleasant, destructive, and unworkable; other setups are creative, workable, and pleasant. Mandalas are the general patterns, whether pleasant or unpleasant, that link us to the rest of the world, which is our world or our creation in any case.

When we begin to work with reality properly, an enormous relationship, a rapport, takes place between us and the external world. That rapport is taking place constantly, some kind of network or system of relations.

Phenomena are ours: it is our country, our air, our earth, our food, our water, our electricity, our policemen. When we talk about the mandala setup we are speaking of an organic reality. We are not saying that we should reorganize the world, or that we should fight for it. We are talking about how we could look at it in an organic, natural way. The world could evolve itself according to our enlightenment—naturally.

We are not talking about the totality of the world in the sense that everything should be good and perfect and fantastic, and nobody should acknowledge anything bad. We are talking about reality, in which good is made out of bad and bad is made out of good. Therefore, the world can exist in its own good/bad level, its self-existing level of dark and light, black and white, constantly. We are not fighting for either of those sides. Whatever there is, favorable or unfavorable, it is workable; it is the universe. **That is why in the tantric tradition we talk about the world, or the cosmos, in terms of mandala.**

Mandala is a totality; it has a universal quality. That totality is not a compromise, as if someone were to say, “If you tone down your badness and I tone down my goodness we will have a happy medium, with both good and bad toned down to a grey level.” That kind of compromise is not a totality; it is just gray and depressing. In fact, that is one of the depressing aspects of some of the ecumenical movements taking place in this country and the rest of the world. They seem to be based on the feeling that everything should be okay and that everything is good. Badness should come up to the level of goodness, and goodness should come down to the level of badness, so that we can have some kind of happy medium. In that approach, there could be communist Buddhists or Nazi tantric practitioners. But somehow that does not work; it is too silly.

The mandala principle is an important concept in the tantric teachings. The outer mandala is connected with the external world: how to relate to society, politics, organizations, domestic relationships, and so forth. The inner mandala is connected with our body, and how to handle it. The secret mandala is connected with how to deal with our emotions.

 We have to incorporate all three mandala principles simultaneously in our experience. We can’t separate them; we can’t practice each of them separately, at different times. We have to do it all at once. In that way things become much more real.

The mandalas are reality. It is as simple as that. Of course, reality is real, but our contact with reality is through our sense perceptions, our body, and our emotions—the three mandalas. The three mandalas are what meet, or mate, with reality. When we put our finger on a hot stove, it is our perceptions that get burnt by their meeting with reality. We have to communicate with reality; otherwise, there is no reality. We might try to get out of the whole thing by saying, “Who cares?” But that becomes reality at the same time. We cannot get away from it. It is very personal, and it is very haunting. It is all over the place.

（The tantric approach to relating with the world is re-sharpening and reopening ourselves so that we are able to perceive our cosmos properly, thoroughly.

This may sound fantastic and enormously entertaining,

but there is a catch. Along with that magic there is a naked

sort of electricity. Once we are fascinated by this world and see the world without any filter or screen, then we are relating to the world so directly that it is as though we had no skin on our body. Experience becomes so intimate and so personal that it actually burns us or freezes us. It is not just that the world is becoming open to us, but we are shedding our skin as well.

The world is so magical that it gives us a direct shock. It is not like sitting back in our theater chair and being entertained by the fabulous world happening on the screen. It does not work that way. **Instead it is a mutual process of opening between the practitioner and the world. Therefore tantra is very dangerous.** It is electric and at the same time extremely naked. There is no place for our suit of armor. There is no time to insulate ourselves. Everything is too immediate. Our suit of armor is punctured from both outside and inside at once. Such nakedness and such openness reveal the cosmos in an entirely different way. It may be fantastic, but at the same time, it is very dangerous.）

一、宁玛传承上师开示文本

**1、慧灯之光第二册**

**A、曼茶罗修法——积累资粮之殊胜方便**

一、供修曼茶罗的意义

**曼茶罗是什么意思呢？**曼茶罗是梵文满扎纳的音译，“满扎纳”在梵文中有很多种含义，**在这里就是坛城的意思**。

为什么要供修曼茶罗呢？是为了证悟大圆满，也就是为了获得无上的智慧。为什么要证悟大圆满呢？因为我们要从轮回中寻求解脱，并且要有足够的能力去度化众生，所以必须要有大智慧。

如果没有大智慧，我们就无法解决生老病死的问题。而生老病死，却是每一个人都要面临的，而其中的绝大多数人，还是在没有任何准备的情况下面临的。除了专门救度众生的菩萨以外，一般人都是不由自主地投胎于世、迫不得已地饱受病痛、无可奈何地衰弱变老。没有一个凡夫，能够在没有任何后顾之忧的情况下，满怀希冀地翘首盼望死神的光顾。但迫于业力的牵引，最终还是不得不命丧黄泉。

为什么六道众生有着迥然各异的命运呢？这肯定是有某种因缘的，世界上没有无因无缘的事。从古老的外道宗教，到现代的新兴学科，千百年来，尽管各种论著层出不穷、汗牛充栋，却从来没有提出过足以解决这个问题的方法。唯一能够给出正确答案的，只有佛陀所宣说的佛经。如何面对生老病死？解决这个千古之谜的方法也只能来源于佛教。

一提到佛教，有些人就会与烧香、磕头、念经等等联系在一起，以为这些方式就是解决生老病死的良方。究竟是不是这样呢？事实并非如此。虽然烧香、磕头、念经、拜佛还是有一定的功德，但仅仅依靠这些，是不可能推翻轮回的。因为这些形式上的东西，与轮回的根源没有什么冲突和矛盾。要想彻底断除轮回，就必须寻找一种与轮回之因针锋相对的方法，这个方法就是证悟空性。

修五加行的最终目的，就是为了获得证悟空性的智慧。为什么一定要获得这种智慧呢？从小乘的观点来看，为了了脱自己的生死，需要有这样的智慧；从大乘佛教的境界而言，不是为了解决个人的生老病死，而是为了解脱天下所有众生的生老病死，所以我们要获得这样的智慧，这是大乘菩萨的发心。

修习从外加行人身难得开始的这一系列加行的最终目的，就是为了获得这样的智慧。修行的标准，不是以数量来衡量，而是要在质量上达到一定的要求。**只有这样，我们才能证悟空性的智慧，才能轻松地断除我执。**

什么叫做我执呢？我执分两种：俱生我执和遍计我执。其中的俱生我执，是先天而来的一种我执，比如说我要吃东西啊，我不要痛苦啊，我要快乐啊等等，这是包括畜牲在内的所有众生都具有的，**我们所有的烦恼也都是来自于这个我执。之所以平时我们只管自己而不管他众，就是这个我执在作怪。有了这个我执以后，我们就只爱自己，而不爱其他生命，一切行为都是为了自己打算。只有在这个我执彻底消灭了以后，我们才能够全心全意地投入到另一份事业——度化众生的事业当中。**比如说，现在很多人放生、念经、磕头、烧香、拜佛，只是为了自身的健康长寿，工作上没有违缘等等，在这些发心当中，都有非常浓厚的自私心。如果想消灭自私的成分，全心全意地度化众生，就必须把我执推翻。

要推翻我执并非轻而易举之事，必须依靠证悟空性的殊胜智慧。但这种智慧也不可能是无因无缘得来的，而是需要聚集产生这种智慧的各种因素。比如说，如果希望丰收，就必须要去种地，并千方百计地创造出种种能够丰收的因素；要种一朵花，就需要具备潮湿、温度、种子、土壤等等条件，在全部条件具备了以后，花才能够生根、发芽，并最终吐露出醉人的芳颜。

同样，解脱智慧也不可能从天而降，必须依靠因缘。什么样的因缘呢？就是皈依、发菩提心、金刚萨埵、供曼茶罗、修上师瑜伽等等。要想证悟空性，就必须通过以上方式来积累必要的条件，这些条件也叫做资粮。现在我们是凡夫，虽然在流转轮回的过程中也积累了一些资粮，但我们所积累的资粮还不够成就，所以，让相续中的资粮不断增长是必不可少的。

布施、持戒、忍辱等等都属于积累资粮的方式，但这些方式都不如供修曼茶罗殊胜，这种修法像金刚萨埵修法一样，是密宗特有的修法，依靠这些诀窍，就能迅速积累不可思议的资粮。显宗虽然同样是大乘佛法，同样是寻求度众之方的修法，但因为具体的修法不如密宗，所以成就的速度会慢一点。为了以最快捷的方式积累资粮，获得佛果，我们就需要供修曼茶罗。

（四）三身曼茶罗

 接下来就是三身曼茶罗，三身曼茶罗非常重要，其中的化身曼茶罗要放置九堆供品，报身曼茶罗要放置五堆供品，法身曼茶罗要放置一堆供品，具体顺序见图。

外在的曼茶罗需要有三个圆圈（铁围山），供的时候先供化身曼茶罗。具体方法是：首先在曼茶罗盘上放置第一个最大的圆圈，然后按照首先为中央，其次是东、南、西、北四方，最后是东南、西南、西北、东北四隅的顺序（见图）在基盘上供置九堆供品，这就是外在的化身曼茶罗。内在的化身曼茶罗，就是将曼茶罗盘与圆圈所围成的范围，观想成释迦牟尼佛的化身刹土，也就是我们所处的三千大千世界。将九堆供品，观想成无数三千大千世界中的所有供品，包括金银珠宝、仙山琼阁、丽日和风等一切美好清净的东西，以及自己的身体、财产、三世所积累的所有功德与善根。并观想将这些供品供养给诸佛的化身。这是化身曼茶罗。具体念诵如下：

ཨོཾ་ཨཱཿཧཱུྃ། སྟོང་གསུམ་འཇིག་རྟེན་བྱེ་བ་ཕྲག་བརྒྱའི་ཞིང༔

嗡啊吽 洞 森 杰 定雪瓦差 杰 扬

嗡啊吽 百数俱胝三千世界刹

རིན་ཆེན་སྣ་བདུན་ལྷ་མིའི་འབྱོར་བས་གཏམས༔

仁亲那登 拉弥 救 为 但

充满人天七宝等财富

བདག་ལུས་ལོངས་སྤྱོད་བཅས་པ་ཡོངས་འབུལ་གྱིས༔

大 利 龙 秀 吉 巴 永 簸 记

以及我身受用悉供养

ཆོས་ཀྱི་འཁོར་ལོས་བསྒྱུར་བའི་སྲིད་ཐོབ་ཤོག༔

秋戒 扣 路 结 为 这 托 秀

愿获转法轮王之国政

第二个报身曼茶罗。具体的供修方法是：在化身曼茶罗的上面，放置第二个中等大小的圆圈，然后按照首先中央，然后是东、南、西、北的顺序供置五堆供品（见图），这是外在的曼茶罗。内在的曼茶罗，就是先将铁围山所围绕的范围观想成佛的报身刹土，中央一堆观为毗卢遮那佛的刹土；东方一堆观为金刚不动佛的刹土；南方一堆观为宝生佛的刹土；西方一堆观为无量光佛的刹土；北方一堆观为不空成就佛的刹土。再将供品观想为报身五方佛刹土中的珍宝宫殿、供养天女等所有供品，以及自己本来清净的气脉明点，并观想将这一切供养给佛的报身。什么是报身刹土呢？就是报身佛（五方佛等）所在的刹土。阿弥陀佛的极乐世界是报身刹土，金刚萨埵的东方现喜刹土也是报身刹土。念诵仪轨如下：

འོག་མིན་བདེ་ཆེན་སྟུག་པོ་བཀོད་པའི་ཞིང༔

怄 门得 亲 德波 果 波 扬

报身佛处大乐密严刹

ངེས་པ་ལྔ་ལྡན་རིགས་ལྔའི་ཚོམ་བུ་ཅན༔

爱巴阿旦 热 额 存沃坚

具五决定五部供堆者

འདོད་ཡོན་མཆོད་པའི་སྤྲིན་ཕུང་བསམ་ཡས་པ༔

朵 运 秋 波 震 碰 森 益 巴

供养无量欲妙赞供云

ཕུལ་བས་ལོངས་སྐུའི་ཞིང་ལ་སྤྱོད་པར་ཤོག༔

破 为 龙 给 扬拉秀 巴 秀

愿获圆满报身之果位

最后是法身曼茶罗。供修的时候，在报身曼茶罗的上面，再放置最小的圆圈，里面只需置放一堆供品。观想什么呢？就是将铁围山内的范围，观想为法身刹土。法身刹土没有凡夫分别心所安立的世界，而是法界光明，加上自己本来清净的心之本性，并观想将这一切供养给佛的法身。一边放置供品，一边念诵：

སྣང་སྲིད་རྣམ་དག་གཞོན་ནུ་བུམ་པའི་སྐུ༔

囊 这难 大 运 讷温 波 哥

现有清净童子瓶佛身

ཐུགས་རྗེ་མ་འགགས་ཆོས་ཉིད་རོལ་པས་བརྒྱན༔

特 结玛 嘎 秋 聂 若 比 坚

大悲不灭法性游舞饰

སྐུ་དང་ཐིག་ལེའི་འཛིན་པ་རྣམ་དག་ཞིང༔

哥荡特利 怎 巴难 大 扬

供养持身明点清净刹

ཕུལ་བས་ཆོས་སྐུའི་ཞིང་ལ་སྤྱོད་པར་ཤོག༔

破 为 秋给 扬拉 秀巴 秀

愿获殊胜法身之果位

**以上就是三身曼茶罗的修法，最下面是化身曼茶罗，第二层是报身曼茶罗，第三层是法身曼茶罗。**

**B、大圆满龙钦心髓内加行修法**

一、供曼茶罗之目的

经云：“未满二资粮，不证胜空性。”成佛的主因乃智慧，智慧不会无因无缘而证得，是从闻思修及福德资粮而生。积福资粮有很多不同方便，其中最殊胜的为供曼茶罗。福慧要双运，若无慧资粮，仅积福资粮也不能成佛。若不积福资粮也不能证悟空性。是故，首先要积累福资粮。

（二）三身曼茶罗修法

擦好曼茶罗基后用无名指涂香水，再安置铁围山，供九堆米：中央、四方、四隅，先东及东南起。并诵：

 藏音：

东松及等雪瓦茶居响

仁青那登拉咪觉违达木

达李隆雪决巴雍布尔吉

曲吉可尔陆借尔畏指托学

汉意：

三千大界百俱胝之刹

充满天人受用及七宝

己身一切受用皆供养

愿获转法轮王之王位

曼茶罗观想为无数之三千大千世界中所有的七宝、近七宝、八瑞相、如意树、藏瓶、如意宝、药物、甘露、山水森林等合意美观的一切人天受用及己身三世善根等所珍惜的一切，**皆毫无贪著吝惜，**供养上师化身之坛城。此为化身曼茶罗。

报身曼茶罗：放置第二铁围山，里面供五堆米等供品。即中央东南西北各一堆。并诵：

藏音：

哦门德青杜波贵比响

唉巴阿旦柔唉措布尖

唯永雀比正碰桑耶巴

普丰龙古幸拉学巴尔学

汉意：

非低大乐密严之刹土

具足五定五部坛城者

供养无量妙欲赞供云

愿能受用报身之刹土

**曼茶罗观想：于化身曼茶罗之上空自境密严刹即报身之刹，**其中所有智慧之相无量殿及任运自成的妙欲供女等不可思议的供云，恒时供上师报身坛城。

法身曼茶罗：放置第三铁围山，里面只供一堆米，位于中央，并诵：

 藏音：

浪指浪达匈尼布木比格

头吉玛嘎雀尼若比尖

古当吐李整巴浪达章

普韦曲格幸拉学巴尔学

汉意：

诸法清净童子宝瓶身

法性游戏无尽悲庄严

供养持身明点清净刹

愿能受用法身之刹土

 **曼茶罗观想于报身曼茶罗上空，**于无生本来清净中，无尽光明的现象作为供品供养上师法身坛城。

如是不能观想的初修者应思维：于不可思议三身刹土中有何妙欲供品均供养上师三身佛。无论是何者，应祈请三宝加持圆满自他一切众生的资粮，清净罪障，证悟法性，究竟获得三身之果。

**2、大圆满前行引导文**

**戊四、三身曼茶罗：**

三身曼茶罗依照自宗（宁提派） 的仪轨而供养时，首先是共同化身曼茶罗：前面安置供堆时所说的四大部洲、须弥山以及梵众天算为一个世界，这样数到一千，就称为**一千小千世界**；拥有一千个四大洲世界的一小千世界算为一个，这样的小千世界一直数到一千，就称为**二千中千世界**；中千世界算为一，这样数到一千个，就叫做**三千大千世界**。其中具有百亿个四大部洲的世界是佛陀一个化身的所化刹土，比如释迦牟尼佛所化刹土叫做娑婆世界。

接下来我们要观想，在不可胜数、不可思议这样的刹土中，天境人间的轮王七宝等有主、无主应有尽有的上等物品，加上自己的身体受用、寿命福德、权利地位、三时中所积累的善根、幸福安乐的事情等等，凡是最为喜爱的一切的一切都无一遗漏地堆积起来，**不带有芝麻许的贪爱执著之心全部供养上师化身尊众，**以上就是共同化身曼茶罗。

接着再用心观想幻化出无数个五大庄严刹土均由不可思议的良田、无量殿、嬉女等无量供养天女作点缀，以此供养上师报身尊众，这就是不共报身曼茶罗。

**将无生法界安立为曼茶罗的基盘形象，**所显现的**四相**等一切分别识聚安立为供堆的形象，以此供养上师法身尊众，这就是殊胜法身曼茶罗。

（四相：修习密乘大圆满道，证得有学乃至无学所有道相：法性现前相、

觉受增长相、觉性如量相和法性灭尽相。）



精通这些观想要诀而怀着强烈的诚信、恭敬之心念诵下文：

嗡啊吽 洞 色 杰 定 谢瓦差 杰扬

嗡啊吽 百数俱胝三千世界刹

仁 亲 那登 拉莫 救 为 达

充满人天七宝等财富

大 利 龙 秀 吉 巴 永 簸 记

以及我身受用悉供养

秋 戒 扣 路 结 为 这 透 秀

愿获转法轮王之国政

怄 曼 得 亲 德波 够 波 扬

报身佛处大乐密严刹

爱 巴哼旦 热 哎 措哦坚

具五决定五部供堆者

斗 运 秋 波 震 碰 萨 益巴

供养无量欲妙赞供云

破 为 龙 给 扬 拉秀 巴 秀

愿获圆满报身之果位

囊 这 那 大 运 讷哦波 哥

现有清净童子瓶佛身

特 即玛 嘎 秋 聂 肉 被 坚

大悲不灭法性游舞饰

哥荡 特 利 怎 巴那大 扬

供养持身明点清净刹

破 为 秋 给扬 拉 秀巴 秀

愿获殊胜法身之果位

计数的时候，左手如最初供养时那样握着曼茶盘，右手安放供堆。如此一来，势必会导致左手极其疼痛，可是在没有达到根本无法握住曼茶盘之前，一定要以顽强的毅力手抬起来握着曼茶盘。所谓的苦行精进求正法，并不是说单单的口中没有吃的，而是指时时刻刻不怕一切艰难困苦，以坚韧不拔的毅力去修行。

所以，仅仅依靠修曼茶罗的苦行和安忍，也能圆满广大的资粮，我们一定要身体力行。最后左手实在无法继续拿着曼茶盘的时候，就将它放在前面的供台等上面。在供曼茶罗期间，要一边供一边积数。在用餐、喝茶等一切间歇的阶段，要收好前面所供曼茶罗。当重新开始时再如前一样首先供养三十七堆曼茶并且继续计数。通过这种方式来供曼茶罗必须要圆满供足十万遍。

**3、前行备忘录**

四 积累资粮

单单是违缘的罪障得以清净还不足够，仍旧需要积累资粮的顺缘。因相乘道位时，要以在一个阿僧祇劫期间积资净障作为前提，方可现见见道法性真谛。这里也同样不例外，要想在相续中生起甚深道的殊胜证悟，积累资粮、净除罪障要兼而有之。净化罪业的方法在念修金刚萨埵品已经讲述完毕。**关于积累资粮，尽管佛子菩萨的行为浩如烟海，但此处就是指有现福德资粮和无现智慧资粮两种。有现福德资粮，是指从布施到禅定之间的方便行为五个部分，智慧属于智慧资粮。这两种资粮是获得二身果位的方便法。**

按照新派的观点来讲，以有现福德资粮作为近取因，以无现智慧资粮作为俱有缘，获得佛陀色身；以无现智慧资粮作为近取因，以有现福德资粮作为俱有缘，获得佛陀法身。

**依照旧派的观点而言，本体本净的佛陀三身的一切功德，不经寻觅原本圆满具足，然而如果不依靠二种资粮的外缘就不会现前，就像天空中的太阳虽然本身固有光芒，可是被云遮蔽就不会发光，驱散云雾需要起风，尽管起风是云消雾散的一种因，但是它并不是能生太阳的真正因。同样的道理，如果不曾累积二种资粮，终究不会得到二身的果位，然而二资粮并不是产生二身的真正因（而是一种缘），只是把缘取名为因罢了。**

所以说，从声闻、缘觉到圆满大菩提之间的所有果位，不积累资粮不会获得。积累二资的所有方法也并不是千篇一律的。声闻、缘觉的有现福德资粮，是持戒、修禅；无现的智慧资粮即是证悟人无我和粗分的法无我，他们承许无分微尘的所取和无分刹那的能取为胜义。这种观点，并不是以理证无法分析，而是因为不敢再继续分析才这样安立的。他们认为，如果所取无分微尘不成立，那么组成器情的因就不存在了，倘若没有能取无分刹那，业果轮回的所依就不复存在，为此才安立“这些成立”。

**菩萨乘，有现福德资粮是方便行为的五度，无现智慧资粮是智慧度，或者说，布施等每一度，从方便显现的角度命名为有现福德资粮，从智慧空性的角度命名为无现智慧资粮。作为初学者，二资粮只能是轮番交替，而达不到二资双运的境界。从圣者得地开始，就能呈现出现空无别的六度相，因此显现方面是福德资粮，远离三轮执著的空性方面是智慧资粮。**

如果有人问：声闻缘觉和菩萨的二资粮都是相同的吗？

并不相同，从作为因的意乐、行为、所得果的方面都有着悬殊的差异。

密宗，外三续的一切有相瑜伽，是有现福德资粮，所有的无相瑜伽都是无现智慧资粮。内续玛哈约嘎的所有方便生起次第是有现福德资粮，智慧圆满次第是无现智慧资粮。阿努约嘎的生起次第部分和观想风脉明点的特殊观修法，以及后得起现为虚幻本尊身，都属于有现福德资粮，此方便所生的四喜引发出的智慧是无现智慧资粮。阿底约嘎的本来清净直断中，将本体空性的智慧立名为智慧资粮，把自性光明的智慧取名为福德资粮，实际上也并不矛盾。或者，任运自成四相是福德资粮，本来清净直断是智慧资粮，这是以作为获得究竟二身之因位居主次来安立的。然而，身为初学者，也可以生起相似的二资双运境界。

显宗的布施等，每一个经过分析为空性，这是前提条件，以幻化八喻的方式加以修行。外三续通过修行有相无相瑜伽二资粮双运的果位，就是三部本尊。玛哈约嘎，本体空性、现相大悲、观想从因文字与变化中，生起所依能依的坛城。阿努约嘎，身是幻身，意是喻光明和义光明双运的清净不清净幻身起现为本尊身，这是二资双运。阿底约嘎的本来清净直断，内明大悲本体空性、自性光明智慧不可分割的部分，以及本来清净的现相任运自成顿超、其本体本来清净大空，法界与智慧双运，虽然所有这些都属于二资双运，但真正的二资双运只有圣者才能拥有。

所以，显密之道积累资粮的途径有七支供等多种多样，各自道的本体都是积资的方便，然而在这里宣讲的供曼茶罗，囊括了积累资粮的所有法门，并且最简便易行，是初学者容易实修的法。

**曼茶罗，提醒我们忆念如来三身刹土一切庄严，就像在指头上系线[49]一样，我们要在自己心里观想三身刹土的一切庄严来作供养。**依照华智仁波切和班多堪布的教言所说“现相化身曼茶罗，实相报身曼茶罗，能遍法身曼茶罗”。

第一、共同化身曼茶罗：毗卢遮那佛的顶髻到手结定印持钵内，中间有二十五层莲花，第十三层对准心间的莲花花蕊中央，有十亿娑婆世界，四大部洲、须弥山连同天界，一个两个……一直计算达到千数，就叫做一千小千世界。它的周边由等同离诤天的一个铁围山环绕。以一千小千世界作为基数，一个两个……一直计算到千数，称为二千中千世界，它的周边是由等同一禅天的一个铁围山环绕着。再以二千中千世界作为基数，一个两个……一直计算到千数，即称为三千大千世界，它的周边由高度等同四禅天的铁围山环绕，是一位化身佛的所化刹土。以此为例，尽管五部佛或者以部所分的二十五部前面的所有莲花花蕊和花瓣一一微尘中，互不混杂显现不可思议的刹土，甚至发尖范畴的部分，也现出尽微尘数不可思议的化身刹土。以此为例，身体的每一毛孔中香水的一一极微中，也有如海刹土，这些佛化身刹土庄严加上天界、人间的荣华富贵这一切，我们通通在心里观想取来，在此基础上，连同自己所有最珍爱最宝贵的福寿荣华一同供养，这就是化身曼茶罗。

第二、不共报身曼茶罗：**以上都是不清净化身的刹土，而实相清净的报身刹土是具五决定的自性**，

**处决定**为密严庄严等智慧宝自现刹土以无量庄严而超胜。

**本师决定**，中央是毗卢遮那佛，东方是金刚萨埵佛，南方宝生佛，西方无量光佛，北方不空成就佛，即五部佛。再以小部来分，中央是身五部，东方是金刚五部，南方是功德五部，西方是莲花五部，北方是事业五部，共二十五部佛。

**眷属决定**为一地至十地的菩萨。

**法决定**是大乘法。

**时间决定**为相续恒常的自性。

以如此一佛具五决定的报身为例，十方三世的一切佛具五决定的报身刹土庄严、无量殿、地基、材料、装饰、庄严，以及优美的欲妙天女手捧云雾缭绕般不可思议的供品，这些都是五部自性，这一切用心观想取之而来，在此基础上**连同自己的金刚蕴风脉明点清净为智慧自性的一切**，一同供养，这就是报身曼茶罗。

第三、周遍一切的法身曼茶罗：**能周遍于以上显现不清净的化身刹土、处于清净的报身刹土就是法身曼茶罗。**法身不偏于**轮涅任何一方**，也不堕于有无任何一边的智慧大妙力游舞的庄严，不清净轮回的法、清净道与涅槃的一切法，尤其是任运自成四相圣聚的许多庄严相本来圆满存在，这一切的一切全部用心观想取来，在此基础上，连同自己心性无生中妙力不灭浮现出的一切分别识聚均不舍弃而现为智慧的所有庄严，一并供养，这就是法身曼茶罗。

**4、索达吉堪布【前行广释】**

第一百二十一节课

**戊四、三身曼茶罗：**

化身曼茶罗是九堆，报身曼茶罗是五堆，法身曼茶罗是一堆。

依照宁提派的仪轨，供养三身曼茶罗时，首先是共同化身曼茶罗。

◎ 解释三身曼茶罗

● 化身曼茶罗

化身曼茶罗，表示一位化身佛所化的世界。像释迦牟尼佛，就是在众生面前显现的殊胜化身佛。观修时，观想将他所化世界中的一切微妙供品，全部供养给昨天讲的所修对境——五部佛或皈依境等。

那么，一位化身佛的所化世界有多大呢？是三千大千世界。也就是说，四大部洲、须弥山乃至梵天算为一个世界，这样数到一千，称为一千小千世界；一小千世界算为一个，这样的世界数到一千，就称为二千中千世界；中千世界算为一个，这样数到一千个，就叫做三千大千世界。

这个“三千大千世界”，所拥有世界的数目，是无法想象的，它的广大也是不可思议的。而这一具有百俱胝四大部洲的世界，是一位化身佛的所化刹土。像释迦牟尼佛，他的所化刹土就叫具诤世界，也即娑婆世界。

这个化身曼茶罗要供九堆，对这九堆，很多上师也并未明确指出每一堆表示什么。有个别解释中说，轮王七宝一个算一堆，共七堆，再加上自己的身体及善根，一共九堆。但这种说法，也不一定很恰当。

一般认为：外面的那个圈表示铁围山，是一个世界的界限。而九堆当中，中间一堆是须弥山，四方四隅八堆，是代表这个世界的八方。

一位化身佛的所化范围，有百俱胝这样的世界。所以，接下来观想：在不可胜数、不可思议这样的刹土中，天境人间的轮王七宝、八瑞相等，有主、无主应有尽有的上等物品，加上自己的身体受用、寿命福德、权利地位、三时中所积累的善根、幸福安乐的事情等，凡是最为喜爱的一切的一切，都无一遗漏地堆积起来，不带有芝麻许的贪爱执著之心，全部供养上师化身尊众。

供养时，用九堆来代表所有世界中的一切微妙供品，并以此作供养。

以上是共同化身曼茶罗。

● 报身曼茶罗

接着再用心观想，幻化出无数个五大庄严刹土，均由不可思议的良田、无量殿、嬉女等无量供养天女作点缀，以此供养上师报身尊众，这就是不共报身曼茶罗。

报身刹土具有五种决定[94]：处决定、本师决定、眷属决定、法决定、时间决定。这里是一地至十地菩萨的清净所见，在这些菩萨的所见中，也有天人的良田、无量殿及嬉女等，当然，这也是报身刹土的自性。

总之，报身曼茶罗有五堆，中间、东、南、西、北。

● 法身曼茶罗

将无生法界安立为曼茶罗的基盘形象，所显现的四相[95]等一切分别识聚，安立为一个智慧供堆的形象，以此供养上师法身尊众，这就是殊胜法身曼茶罗。

在供这个三身曼茶罗时，擦拭基盘和前面一样。念化身曼茶罗偈颂时，就把第一个圈放上，里面供九堆；念报身曼茶罗偈颂时，就放第二个圈，里面供五堆；念法身曼茶罗偈颂时，放第三个圈，只供一堆，表示法界清净，然后把宝顶放在最上面。这样，一个三身曼茶罗就供好了。

这是把三个圈都用上的供法。也有简易的做法，就像供七堆一样，只用基盘：一边念三身曼茶罗的偈子，一边就像供七堆那样，就在基盘上加供堆，九堆、五堆、一堆，不用加圈，就这样堆在一起，然后擦掉，再供。也有上师是采用这种供法的。

有些道友已经按《开显解脱道》修了三身曼茶罗，那些数字都可以算。其实，按堪布阿琼等上师们的传承，修十万曼茶罗时，上等者，供宁提派的三身曼茶罗十万；中等者，供三身曼茶罗三万，供七堆曼茶罗七万；下等者，全部供七堆曼茶罗。

所以，我们全部供七堆的话，应该是最简易的了。

◎ 念诵三身曼茶罗

精通了以上观想要诀以后，应该怀着强烈、诚挚的信心和恭敬之心念诵下文：

嗡啊吽 百数俱胝三千世界刹

充满人天七宝等财富

以及我身受用悉供养

愿获转法轮王之国政

报身佛处大乐密严刹

具五决定五部供堆者

无量欲妙供云悉供养

愿获圆满报身之果位

现有清净童子瓶佛身

大悲不灭法性游舞饰

明点持身净刹悉供养

愿获殊胜法身之果位

**这是宁提派的三身曼茶罗，有三个偈颂，供一次时间还是挺长的。《开显解脱道》里只有一个，很简便。但不管用哪一个，平时多供三身曼茶罗，意义非常大。**

乔美仁波切有一个简修曼茶的窍诀，窍诀中说：供曼茶罗，不仅是五十万加行中的一个修法，平时也应多修。比如，每天最好都能供三十七堆曼茶罗；如果做不到，那每天供一百遍三身曼茶罗；这个也做不到，每天供一百遍七堆曼茶罗；连这一点都困难的话，那至少也得念一百遍咒语[96]。可见，供曼茶罗，应该是每天都有的修行。

这种修行，**乔美仁波切**说，**是远离三垢的清净供养。如果是作其他供养，凡夫人的话，初、中、后都会掺杂不清净的念头。**比如，你用钱来供养或行善，但这个钱，最初你赚的时候，可能就心怀狡诈欺骗，口说妄语等，有很多不善的成分；中间供养的时候，本来是为了积累资粮，但一做起来，又难免有傲慢、竞争等烦恼和痛苦；供养之后，往往又会产生吝啬心、后悔心，这三种垢染，一般人都很难避免。

**而供曼茶罗就不同，刚开始，你是根据条件置办曼茶盘及供品的；中间修持时，也主要是作意幻供养；供养之后，肯定不会有什么吝啬、后悔，轻易就远离了这三种垢染。**所以，这是特别殊胜的积资方法，不仅富人能修，穷人也能修。而且，自古以来的高僧大德，也都是依靠这一修法，积累了广大的资粮。

我们要知道，即使现前了佛果，如果缺少福德资粮，也无法现前三十二相、八十随好。因此，不想成佛另当别论，想成佛的话，就一定要积累资粮。

有些人自视过高，以为自己是利根，不用积累资粮。其实，只要你是凡夫，就一定背负着很多罪障，就一定欠缺福德。所以，每个人都要重视这个修法。

下面从偈颂上解释这三种供养。

● 化身曼茶罗

嗡啊吽

百数俱胝三千世界刹，

充满人天七宝等财富，

以及我身受用悉供养，

愿获转法轮王之国政。

这是化身曼茶罗的供养偈。

“嗡啊吽”是加持咒。偈颂的意思是，观想在百俱胝，也即整个三千大千世界中，遍满人天七宝为主的一切财富，再加上自己的身体、受用、善根、福德等，将这一切的一切全部供养给圣尊，愿自他一切众生都能获得转法轮王之国政——化身佛的果位。

**释迦牟尼佛就是化身佛，在获得如是国政之后，再为无边众生转法轮，宣讲八万四千法门。这才是我们的目的。**你供曼茶罗，把三千大千世界中最好的事物，全部堆积起来供养十方三世诸佛，不是为了自己快乐、漂亮、开心、发财，而是为了让自他都成就佛果。

因此，修行就像射箭一样，目标不准确的话，果位也不会广大。

● 报身曼茶罗

报身佛处大乐密严刹，

具五决定五部供堆者，

无量欲妙供云悉供养，

愿获圆满报身之果位。

报身刹土，也就是五部密严刹土，具有五种决定或说五种圆满，是五部如来所居之地。

那么，修的时候要观想，将报身刹土中的各种各样极其殊胜的无量欲妙供云，以普贤云供的方式，全部供养报身刹土一切圣尊，愿自他一切众生都能获得圆满的报身果位。

● 法身曼茶罗

现有清净童子瓶佛身，

大悲不灭法性游舞饰，

明点身持净刹悉供养，

愿获殊胜法身之果位。

**现有清净的童子瓶佛身，以大悲不灭的法性游舞来装饰，这是大圆满不共法语。也就是说，在现前成就的童子瓶佛，也即众生皆具的如来藏上面，大悲是不灭的，并呈现为法性游舞的一种现象，同时还有明点、身持、清净刹土等，也都清净于法身刹土中。**

当然，这些是无法用分别念来想象的，但总的你可以观想，将这一切清净妙用，全部供养法身刹土，并祈愿：自他一切众生都获得殊胜的法身果位。

以上三身曼茶罗的偈颂，修的时候，一般都用藏文来念诵。

二、噶千仁波切对供养曼茶罗的一些开示

1、噶千仁波切2016文殊阎魔敌灌顶开示：

**请将我执献供出去**

 等虚空的一切众生之所以受苦，原因别无其他，就是自我。为了要对治我执，所以献供曼达。三界一切有情众生的问题，跟我们自己问题的根源都是我执。所**以我们在献供曼达的时候，应该是要放下我执。**

观想着**从外在来说**，我们是奉献一切的无量世间的一切美好;

再来**从内在意义来说**，则是献上我们的眷属受用等的所拥有的一切。

**在秘密层次上，**我们是把自我给放下，将我执给奉献出去。至于所奉献的对象、献供曼达的对象，则是清净浩瀚的本尊坛城轮，也尌是从法身剎土化现出的无尽广大的报身、恒时无尽的坛城轮。我们向这样的殊胜对境，哪怕只是一剎那献供一朵花朵，也能够累积广大的福德。

当然，**诸佛菩萨诸坛城圣众并没有需要我们的供养，但是为了要让我们对治自身的我执，能够放下自我，所以仍然是需要献供曼达的，**所以在求法的最初，我们应当献供请法的曼达。

 接下来要做祈祷，祈祷的对象是等虚空的十方世界一切诸佛。如同前一段所描述的，恒常无尽的坛城轮，也尌是清净密严法界。实际上我们应该要了解，十方世界的诸佛，他们是无来无去的，他们的自性是本来清净的，所以我们说这样子的清净坛城称为恒时无尽坛城轮，我们在这样子的认识之下，无有任何的执着向他们做祈祷。

2、噶千中心课诵集里面的供养偈

Mandala Offering

An infinite array of worlds, each with four continents and the wealth

of infinite oceans of realms—if I bring them all to mind and offer

them without exception, please hold with compassion all the beings

they contain!

My body, enjoyments, and whatever I own—my aggregates,

elements, and sense sources; my aspirations now and in times to

come; as well as everything I grasp as “mine”—by offering them all,

may I be blessed with the end of self-grasping!

Completely liberated from the bounds of real and unreal—

transcending the names and attributes of arising, cessation, and

abiding; coming and going; affirmation and denial—the supreme

mandala is the natural state. By offering it, may I be blessed to attain

the state of buddhahood!

ༀ་ག་ར་དྷེ་བ་ཌཀི་ཎི་རཏ་མཎལ་པ་ཏི་ཙ་ས་ཧ།

OṀ GURU DHEVA ḌĀKIṆĪ RATNA MAṆḌALA PRATĪCCHA

SVĀHĀ

3、噶千仁波切2020年【度母七救怙文】开示

So now currently our mind perceives a dualistic existence of self and other, and that is **because of our body**, so actually when you see the true nature of the mind, then you see that t**here is really no self and no other within that nature**, the mind is just like space, indivisible from space. So when you know that, when that is seen, that is what we call ‘the view of Mahamudra, that is when you realize your true nature, the true nature of the mind. Milarepa had said, ‘aside from realizing the true nature of your mind, there is no other perfection of wisdom than that’. So if you want to give it any name, Prajnaparamita or perfection of wisdom, then it is actually just that, it’s just to realize the nature of your own mind.

So we understand that gradually. Through understanding the nature of the outer Dharmadhatu, the outer Dharmadhatu is like an example of the inner Dharmadhatu, so we come to understand the inner space, and on the basis of knowing that, we finally realize the secret the ultimate space or Dharmadhatu.

And so in order for us to understand the outer inner and the secret, and this is actually also why we have changed the mandala offering in our prayer book, which is now the mandala offering taken from the Milarepa Guru Yoga practice. And the reason why we change the mandala offering in our prayer book is because Milarepa’s mandala offering is a mandala offering of the outer inner and the secret aspects of the mandala.

 And in the past, when we didn’t have that, there were a lot of questions just about the mandala offering. So people had a lot of doubts about the mandala offering, and maybe they were wondering that all of these lamas, maybe they all want to have, you know, land, property, house, money, a centre, and so on. So then they can apply that to others, to the Buddha, the buddhas, they also need place and land and property and so on, they probably need all of that. But that’s actually totally not true, not at all, misunderstanding.

So the reason why we make a mandala offering, is actually shown when we make the three-fold mandala offering that has an outer inner and secret aspect.

So the outer mandala offering, the outer aspect of it, is that we eliminate self-grasping. So it is the dualistic perception of self and the other that has created samsara. And so now, when we make this mandala offering, we are bringing to mind the entire outer universe and all sentient beings contained, and all of these sentient beings possess self-grasping. And so by offering this whole universe up, we think that all sentient beings then become free of self-grasping. And that is explained very clearly in Milarepa’s Guru Yoga mandala offering. So that’s why we had changed it. So that’s the outer aspect.

And the inner aspect of the mandala offering is to release the attachment to anything that one personally claims to own, or clings to, hold onto. So the mandala offering is really an antidote to our own self-grasping. Actually all of the aspects of the mandala offering are just to eliminate the self-grasping.

So based on the outer and inner mandala offering, self-grasping then diminishes,and when it diminishes, we see the true nature of the mind as it really is, nakedly. And that’s the secret mandala offering.

So when you look at a person for example, what we call a person is someone who possesses body speech and mind. The outer aspect of that person is the body, and the inner aspect of that person is that person’s speech, and the many thoughts in their mind; and the secret aspect of that person is their clear awareness, their mindfulness. So even though there is an endless chain of thoughts constantly arising in our minds, there is only one awareness, that is always there. And when your realize the nature of the mind, then for this reason, you realize everything in samsara and nirvana, because this mind that you realize pervades everything, samsara and nirvana. So this is actually why Dzogchen has received that name, ‘Dzogchen’, which is the great perfection or completion. So it is called completion because everything, all phenomena of samsara and nirvana are complete within one’s own mind. So the great completion of ‘Dzogchen’, which is the ‘chen’ part. The ‘Dzog’ is complete and the ‘chen’ is great. Great because it is the supreme path, the greatest path. So this is how ‘Dzogchen’ received its name.

So in any case, it is for these reasons it is so important that we understand the outer, inner and secret aspects of our mind.

So then speaking about the outer inner and the secret aspect of Tara, from a dharma perspective, in dharma terminology, then we call it the Nirmanakaya, Sambhogakaya, and Dharmakaya.

 **The Dharmakaya is like space, and the Sambhogakaya is like a rainbow in the sky, and the Nirmanakaya is like the rain falling down from the sky.**

The Nirmanakaya then is the physical embodiment, for example, Tara, that we can directly see, all those of us who still perceive a dualistic existence, and perceive appearances as real and concrete. Then for them, Tara appears, and there is a history of how she had first appeared, where she was born, which parents in a previous aeon, and how she first cultivated bodhichitta, and how the hundreds and thousands of her chantras appeared for many kalpas when she attained enlightenment and so on. And even now in this time and age, she appears in limitless forms in this world as a Nirmanakaya. So this Nirmanakaya aspect appears as a human being, and appears for the sake of those who believe in the true existence of things. So if we explain, you know, those separately, the three kayas, ultimately the Dharmakaya and our ultimate nature is the mind.

So we have body speech and mind, and the mind is really our true nature. Because if you kill somebody’s body, then there is just a corpse, there is nothing there, so what really you are is the mind. So we can understand that and we can also understand that the body that we identify with is a compounded phenomenon, it’s material matter and therefore it is impermanent. But the actual nature of your mind is beyond that, it is never born and it never dies, but then for as long as we perceive a duality of self and other, we create karma and we continue to wander in samsara. So when we attain the state of enlightenment, it is like the ice block of dualistic grasping has melted into the vast ocean. So now what has created samsara, why we are wandering in samsara, is because of our clinging, our attachment to the true existence of appearances, the concrete existence of appearances, and our concept labels that we give them. And due to that, we have created habitual tendencies in our mind, these imprints and karma, that is what has created samsara for us. And when we attain enlightenment, it is like this ice block of fixation of clinging is melted. So that is the ultimate nature of all the sentient beings. They can ultimately all attain that state. So that is what we first understand, is that their mind is like ice, and ice is water by nature and in the future it will melt into water. **Knowing that the buddhas engaged in benefiting sentient beings.**

**So first of all, we need to understand that ice is not always ice, It doesn’t actually exist, it’s true nature is actually water.** Temporarily there is some ice, and how was it created? it is because the weather got cold so it froze. So the cold weather is like the afflictive emotions arising in our mind. It is our clinging fixation to dualistic existence of self and other and the true existence of whatever appears. It is all of these many thoughts that we have in our mind, it's thinking of all kinds of things, it is this and it’s not this, and this is an enemy and this is a friend and so on. All of these thoughts of attachment and aversion is what has caused the mind to solidify into an ice block.

**4、佛的三身之间的关系**

噶千仁波切2021年《大印五具祈请文》开示说：

Last week we spoke about Dharmakaya, and I gave an explanation according to my own understanding. Today we will speak about the Sambhogakaya.

So it says in the Prayer, ‘the Sambhogakaya is unstoppable, intrinsic luminosity arising of itself.’ In general there are many very extensive commentaries explaining the nature of the three kayas, and also the Sambhogakaya, but in brief, it is said all the phenomena have the nature of the three kayas. So there is not one phenomenon in samsara or nirvana that does not have the nature of the three kayas, everything has the nature of the three kayas. So the Sambhogakaya arises out of the expanse of the Dharmakaya. So the expanse of the Dharmakaya we have said is the space wherein all buddhas are one. So it is said within the expanse of primordial wisdom all the buddhas are one. So here in the Sambhogakaya , it says ‘it is unstoppable’.

And previously when we spoke about the Dharmakaya, we have said that the Dharmakaya is without extremes. This is how the Madhyamaka or the middle way understands the ultimate truth. The ultimate truth, the true nature of the mind, does not abide in any extreme. And through this understanding of the middle way, they come to understand that the nature of mind is like empty space. So then that may lead one to think that it’s nothing, then one develops the fault of nihilism, of denying the existence of anything at all. And that’s also not how it is. So the nature of our mind is like space, it is empty like space, and that is what we call the Dharmakaya. And then however from within that space manifest the various six realms of samsara, various sentient beings in samsara, the world that we experience on an impure level. On the pure level, this creative energy manifests as the Sambhogakaya. And what manifests is illusory form. There is pure and impure illusory form or illusory bodies. So the pure illusory body, what made it pure, why it is called pure? It is because it is free of dualistic grasping, and it is also called the view of Mahamudra. Mahamudra is the mind that does not grasp at a duality. And even though there is no dualistic perception, there is still the appearance of samsara and nirvana. For example, even though there is space, there still is rain and there is the sun and so forth, and there is the environment that naturally arises due to the interdependence of various causes and conditions. For example, due to the union of the rain and the sun, there appears in the manifestation of a rainbow in the sky. And the Sambhogakaya is just like a rainbow in the sky, but then you may think that well, if it’s just like a rainbow, a rainbow doesn’t have any substance, so it doesn’t actually exist, there is nothing really there. But this is not how the Sambhogakaya is, because the Sambhogakaya also possesses great qualities, the qualities of omniscience, of compassion, and of the power to grant protection. Also it is said that in terms of body speech and mind of the guru, the Sambhogakaya is the guru’s speech; and in terms of practice, the Sambhogakaya then manifests as the yidam deity. When we practice the yidam deity, we practice the approach, the accomplishment and the activities, or we practice the four classes of tantra and so forth.

So basically this section under Sambhogakaya is related to the practice of yidam deity, so it is said here ‘it is intrinsic luminosity arising of itself’. For example, a rainbow light emerges from a crystal, why do they emerge? If the rainbow is part of the crystal, why is it that we cannot always see the rainbow? It only appears that certain causes and conditions come together. It is very similar with the nature of the mind. We can say it is similar to realizing or not realizing the nature of the mind. Someone who has not realized the nature of the mind, to them the rainbow so to speak, or the Sambhogakaya will not appear, because it is obscured by the notion of the self. But to someone who has realized the nature of the mind, someone who has realized the true meaning of empty, dharmata or the empty reality itself, to them a manifestation or projection of the creative energy of the mind itself, of emptiness itself. And this nature pervades all of samsara and nirvana. So all of samsara and nirvana is a manifestation of the clear and empty nature of the mind. So there are pure and impure perceptions, or appearances within samsara and nirvana. On a pure level, we perceive the pure realms and the pure forms of the Sambhogakaya and so forth, that is when we develop a pure perception. And then there is also impure appearances. For example, temporarily that is the appearances of the various nirmanakayas, where pure and impure coexist. So the intrinsic luminosity arising of itself. That is the nature of the mind, it is the intrinsic luminosity arising of itself. And so how we understand that is through meditation, when you look at your mind. When you look at your mind, when you meditate, there is just this empty space like nature, but then there is a conscious awareness, that is who knows this empty nature, there is someone who knows that it is empty. And that one is the creative energy, one’s clear awareness. So together we call that clarity and emptiness, the inherent unity of clarity and emptiness. **Meaning that the nature of clarity is emptiness, and the nature of emptiness is clarity, they are not two separate things.** This is how we come to understand the view, then we remain within this view, we sustain a state of clarity and emptiness.

**So emptiness means that there are no grasping thoughts of a self and other duality, that is what we call the empty nature of the mind. But even though it is empty, it is not nothing, there is also a clear knowing capacity which knows its own empty nature, that is the clarity.**

So the Sambhogakaya has realized that, and when one realizes the clear empty essence of the mind, one matures into a Sambhogakaya.

The meaning of Sambhogakaya is ‘the enjoyment body’, meaning that the Sambhogakaya enjoys, or experiences their own self-projections. So they experience the entire world, but they know that everything is their own self-projection. It is just like a big tree with many branches, and the trunk of the tree know that even though there can be a variety of branches and leaves, it is not separate from the tree trunk, none of it is separate from the tree trunk. So the Sambhogakaya can interact, can talk to others, experience the world, but know that they are not separate from it. And experience the six realms of samsara but know they are not separate.

**So the Sambhogakaya is a pure illusory body, and there are infinite forms of pure illusory bodies and pure lands. The Sambhogakaya is not just a kind of a substance-less manifestation, but also possesses great enlightened qualities, such as omniscience, compassion and the power to grant protection.**

**“三身“为实证的体验而不只是单纯的理论**

So the intrinsic luminosity arising of itself. **Here I’m speaking from an experiential perspective.** Also here we have to look at our actual experience of it, not so much focus on the terms and the words. On the level of the path, there are many different commentaries, explanations on the three kayas, but here we are speaking from a perspective of the fundamental basis, so when we are saying ‘intrinsic luminosity arises of itself’. We need to understand it from an experiential perspective. What the instruction here is that we have to realize the nature of the mind. And when you realized the nature of the mind, what you actually realize? That is something you have to ask yourself. When you look at your mind, and you realize the mind, you feel that I have realized the mind, what have I realized? You should really reflect on that.

So what you realize is that the mind there is an innate luminosity, there is this clarity, a vividness that knows, a knowing capacity that knows that its own nature is empty, it is like space.

And the one who knows that this knowing awareness, where is that? What is that? So there is a clear knowing awareness, where you feel that there is something there, but then when you really look at: who really knows that? Where is that clarity? Then you cannot find it, you cannot gain anything.

So that is what we call ‘the unity of clarity and emptiness’, that is the true basis, the fundamental nature of the mind. The union of the clarity and emptiness means that there is appearance, the various appearances of samsara and nirvana, but they appear just like rainbows in the sky.

So here in this context, you should really more look at the actual experience of that, not so much on the terminology, and how this is explained.

So when you are listening and reading this Mahamudra supplication prayer, really look at your actual experience of all of that. By looking at your mind as you are reading it.

So when we speak about here in this prayer about emptiness and clarity, how is that, how is that in your own mind? When you look at your own mind, you see your true nature, you see a space like nature that is all pervasive, it pervades samsara and nirvana. So once you understand the pervasiveness of the mind, you know that that pervades everything in samsara and nirvana, so my mind is all-pervasive.

The clarity within that ,is that you realize that this pervasiveness is a non-dual awareness, it is inseparable from all others, there is no self and other. Through this understanding, all dualistic thinking will collapse, while the appearances of samsara and nirvana still continue to manifest. And whatever appears is seen as appearing yet being empty of self nature, pervaded by the space like nature of the mind.

So then when that is realized, all thoughts clinging to a concrete reality, and one’s ideas about appearances will all collapse, as you also realize that all appearance is compounded phenomena, therefore impermanent by nature.

So the one who realizes this the substanceless of existence, then matures into a Sambhogakaya, becomes a Sambhogakaya. So the essence of the Sambhogakaya is that the Sambhogakaya is free of the confused state of mind that believes in a dualistic existence of self and other.

That is our perception. We think that there really are self and other, we see everything in this dualistic way, and that is a confused state of mind. And with that confused state of mind, we continue to accumulate karmic patterns in our mind. These patterns then manifest for example, animals, or any other life forms.

You realize the meaning of when we say, ‘wherever space pervades, the Dharmakaya pervades,, wherever Dharmakaya pervades, my awareness pervades.’ Then your mind is realized as great vastness. And that is what we called ‘the view’, the actual view of Mahamudra that is unobscured by ignorance.

So even though beings have various life forms, like the animals and so forth, not realized that, that is still their true nature, we are inseparable from them. So temporarily due to ignorance they take birth in such inferior states, they spent their time in a state of mental darkness and confusion, but ultimately, they inseparable from your own mind, they are illusory appearances, they do not exist as separate entities.

That is the realization of someone who has realized the nature of the mind, they will not find anything that has any concrete substance, or separate existence, everything is pervaded by the same consciousness.

The way samsara and confused appearance perpetuates, it begins with a small thought. And so here again you need to bring in experience of actually looking at your mind, and see how that actually happens. When you meditate, and you observe that a very subtle thought arising in your mind, so then your recognize that that’s ‘a thought’, you see that I’m beginning to grasp here. Then observe how this subtle grasping develops gradually into a very solidified intense grasping. As it is said in the Samanthabhadra Prayer,

Also here we need to understand the connection between the Sambhogakaya and the Nirmanakaya. When we don’t recognize the Sambhogakaya nature, that all appearances being one and empty, when one begins to grasp, then one becomes impure Nirmanakaya. **There are pure and impure Nirmanakayas, temporarily and coexisting.** The Nirmanakaya appears when this essence of Sambhogakaya is not recognized, when a slight self-grasping arises, then one arises as an impure nirmanakaya. That is basically the thought ‘that is real, whatever we see that’s actually how it is’. For example, we hear certain words and these words appear in our hearts like pricked by a thorn, and the reason why we are so heavily affected by the words that we hear is because of our grasping at a self. And naturally if we grasp at a self we create the existence of others, naturally the thoughts of attachment and aversion arise.

So in this way a slight thought leads to a solidification of the mind which is like freezing water into ice. And then one separates oneself from the fundamental basis that is emptiness, and one separates oneself from compassion. If one separates oneself from emptiness, one naturally also separates oneself from compassion. And then one considers oneself is most important, and then just naturally one is attached to oneself and has an aversion against others. And then like an ice block one creates a samsaric experience.

So in the context of the Nirmanakaya, it says, ‘without abiding, freed upon arising and devoid of grasping.’ So, ‘freed upon arising’, that is the realization of a pure Nirmanakaya: whatever thoughts arise freed upon arising. For example, when strong anger arises, do not look at the object that made you angry, but sustain a state of knowing that self and others are inseparable, and knowing the true fundamental basis of the mind. When you know that, then all these appearances are seen as just like watching a TV show. We see through the illusion, we know that self and others do not inherently exist. So when you really sustain the view, actually there is no one to be angry. When you are watching a TV show, who are you going to be angry at? There‘s no one to be angry at.

Then when you look at the essence of this anger, it is extremely clear, and also we say that when the five afflictive emotions mature, they manifest as the self light of the five wisdoms. This is also explained in the Samanthabhadra Prayer. **These five wisdoms are complete within one’s own mind, one’s own wisdom mind. So the nature of mind is the five wisdoms.** The way it is explained is that the empty essence of the mind is the Dharmakaya, Dharmadhatu wisdom. Then within that, various things are reflected, appear, that quality of the mind is referred to as the mirror-like wisdom. Then whatever appearances are reflected in the mirror, the mind does not cling to them, it’s the mind in this essential nature, the mirror does not label reflections as good and bad, anything appears in a mirror, without any discrimination, that quality of the mirror then is called the equanimity wisdom. Then the various appearances, while they are equal, also there is a discerning wisdom that knows which thoughts leads to what results, and how these thoughts can become liberated, there is a clear discerning knowledge, a recognition of these thoughts of whatever reflections, that is called the individually discriminating wisdom. And then there is the activity accomplishing wisdom, that is when bodhichitta arises, buddhas naturally appear; naturally when afflictive emotions arise, temporarily that naturally creates the six realms of samsara, the point is that things are naturally created by the mind. When the mind is a mind of bodhichitta, that naturally creates a buddha; when it is afflicted it naturally creates the six realms of samsara, no one deliberately fabricates it, it is shown naturally.

So here we need to understand the connection between first the Dharmakaya to the Sambhogakaya, then the Sambhogakaya to the Nirmanakaya. So in brief, to really summarize many words into their essence, the point is that when grasping arises, then temporarily one does not appear as a Sambhogakaya but as a Nirmanakaya in the six realms of samsara. Because the six realms of samsara are Nirmanakayas, or **tulkus**. For example, the tulku of anger is hell beings, the tulku of stinginess is the hungry spirit, the tulku of ignorance are the animals, the tulku of jealousy are the demigods, and so forth. So we can see that how much fighting happens in this world out of jealousy. These are all afflictions that are present within one’s own mind, and when the conditions are ripe then temporarily they will mature into a result, even though one possesses buddha nature, temporarily this nature is covered up by one’s belief in a concrete reality and one’s concepts, one's ideas about appearances. So these fixations temporarily cause the mind to freeze into an ice block, that is why they are impure appearances.

**So the Nirmanakaya has a pure and an impure aspect, both of which co-exist. If you understand that, you understand their essence. The pure Nirmanakaya is one that possesses freedom, and the impure lacks freedom.** And when you understand that, then you will really want to engage in practice, you will want to realize the nature of your mind, because no one wants to suffer. If you don’t want to suffer, you have to realize the nature of your mind, meaning that you have to realize that self and others are not separate, and there is no ordinary actually existing afflictive emotions. When you realize that, the afflictive emotions become transformed into primordial wisdom. Milarepa had said, ‘the thoughts dissolve into the Dharmakaya’, one who realizes that is actually practicing meditation. **What we call ‘meditation practice’ is when we habituate to the dissolution of thoughts into the Dharmakaya, which is just like waves subsiding into the water.** And eventually the fruition of one’s practice will become manifest as one continues to abide within the essence of Mahamudra.

So again, the point of the three kayas mentioned here is that **one needs to recognize that the three kayas, the qualities of the three kayas, are complete within one’s own mind.** So here when we continue on with the Nirmanakaya which is without abiding, free upon arising, we also need to understand the connection of the Dharmakaya to the Sambhogakaya, and then the Sambhogakaya to the Nirmanakaya.

三、宗萨钦哲仁波切讲解何为佛的“三身”

前引噶千仁波切开示为实证实修的角度讲解三身，下文中宗萨钦哲仁波切则是从教证、理证的角度明确解释了何为佛的“三身“。

**尽焚所知如干薪，诸佛法身最寂灭，**

**尔时不生亦不灭，由心灭故唯身证。**

此显报身为能证也。佛智如火，尽焚一切戏论分别影相。证法身时，能证之智，与所证之境合一。所证之境，既寂静离言，生灭俱不可说，能证之智亦复如是。

**既境智俱寂，云何于名言谛中，安立为证法身？故唯依报身，安立为证，以报身始有色相，可以诠说故。**

 （法尊法师【入中论讲记】）

2. Explaining the kayas that are attained

a) Explaining the three kayas and their qualities

(1) The three kayas which are the support

 (a) The dharmakaya in which concepts are completely pacified,

11:17 **When the dry firewood of everything knowable,**

**Is [consumed by the fire of wisdom], the peace of the victorious one's**

**dharmakaya [is all there remains]**

**At that moment, there is no creation and no cessation;**

**When mind ceases, its [enjoyment]-body manifests in actuality.**

This is a very popular sloka. All fabrications and extremes of knowledge are like dry wood that has already been burned by wisdom, by the vajra-like antidote. When **the unborn** is understood then that is peace, or freedom from extremes, which is called dharmakaya. At that level, there is no arising and cessation. Now there is a tricky concept: *semgak* (sems ’gag), which we can translate as “the mind is stopped” or “the ceasing of conceptual thinking”. According to Buddhism, the characteristics of mind are *selching rigpa* (gsal cing rig pa), clarity and knowing. We cannot really say that wisdom is not *selching rigpa*, clarity and knowing, so when we say that you apply the vajra-like antidote and mind is stopped, this doesn’t mean that you become an inanimate thing that does not feel or anything. Rather, what stops is the *mig pa* (dmigs pa), object, and *nam pa* (rnam pa), the aspect of the object that is described and understood by the subject. **Put simply, subject and object stop.**

Chandrakirti is saying that the Madhyamika distinguishes between two ways of knowing things: by using subject and object, and by not using subject and object. The Buddha knows things without using the facility, so to speak, of subject and object. That’s why it’s beyond us, as we are so used to subject and object. （Buddha knows things without using subject and object – which is something beyond us.）

But don’t ask me how he knows things! On the conventional level we can say that **the sambhogakaya, *long ku* (longs sku), actualises the dharmakaya.**

[Q]: Can we say that the dharmakaya is revealed by the sambhogakaya?

[A]: The word *dze* (mdzad) means “done”, but the agent is the sambhogakaya. We can say that the dharmakaya is “achieved” or “understood” or “revealed” by the sambhogakaya.

[Q]: By “revealed”, do you mean that we have dharmakaya on one side, and sambhogakaya on the other, and that the dharmakaya appears to the sambhogakaya?

[A]: I think it’s slightly different. In *dzogchen*, we talk of three kayas, **but it’s a spontaneous manifestation of all three.** It’s similar here, but here the sambhogakaya is emphasised, because we are talking about the vajra-like antidote and the last moments of the path. The sambhogakaya comes immediately after this, and **it simultaneously accomplishes the dharmakaya.** Here the dharmakaya is almost like an attainment, and the one that attains it is referred to as the sambhogakaya.

[Q]: So, does the nirmanakaya appear first and then the sambhogakaya and dharmakaya?

[A]: No, the nirmanakaya is not the central concept here; here it is gyütün gyi ku (rgyu mthun gyi sku), the body similar to the cause.

[Q]: So, let’s say rupakaya, meaning sambhogakaya, appears first, and then dharmakaya. I had always understood it to be the other way round: first, the Buddha attains buddhahood, and then he manifests a form body.

[A]: Perhaps it would help to have an explanation of the dharmakaya, on the Sutrayana level.

**Let me explain this with three terms:** *ji tawa* (ji lta ba) is the essence of phenomena (“things as they are”); *ji nyépa* (ji rnyed pa) is phenomena as they appear in their diversity and multiplicity (“as many as there appear”); and *yeshe* (ye shes) is wisdom. *Ji tawa* and *ji nyépa* are more like objects – and the one that knows these objects is yeshe: the wisdom that things as they are and as they appear in their diversity. **When these three, *ji tawa, ji nyépa* and *yeshe*, become “one taste”, in a very gross way you can say that this is the introduction of the dharmakaya.**

We can compare the wisdom of the dharmakaya with the wisdom of bodhisattvas on the path as follows: firstly, they don’t completely have the wisdom of knowing things as they are, *ji tawa*. Therefore, they see so-called meditation time and post-meditation time. If we ask why

bodhisattvas, pratyekabuddhas and all these people have meditation and post-meditation – not just that they have this distinction, but that they have to have it – it is because they have not yet managed to **realise “what it is” and “things in their multiplicity” in one taste**. In addition, they do

not the second kind of wisdom, *ji nyépa*, completely. Shravakas, pratyekabuddhas and bodhisattvas of the 1st bhumi and beyond don’t have *dendzin* (bden ’dzin): when they look at and experience phenomena during their post-meditation time, they don’t grasp to them as truly existent. Instead they experience phenomena as inherently non-existent, like a mirage, illusion or dream. However, they still see the extremes of birth, exhaustion, existence, non-existence, black, white and so on. They have ji nyépa only to this extent.

Buddha, on the other hand, while never departing from understanding the essence of phenomena, simultaneously sees all phenomena in their multiplicity. Therefore, the phenomena of meditation and post-meditation do not exist on the 11th bhumi. This is why the Buddha does not have time,

the discrimination of time, because there is no birth and exhaustion. But on a conventional level we can still talk in terms of time. For example, we can say that Buddha Shakyamuni was meditating, for example ‘during’ the time of the Heart Sutra. And we can say that ‘after’ the discussion between Shariputra and Avalokiteshvara, he rose from the meditation and said: “you

did well”. On the conventional level, we can still say this, based on Buddha’s wisdom of understanding things as they are and things in their multiplicity. On the 11th bhumi, the Buddha understands *chönyi* (chos nyid), the true nature of phenomena: he understands their one essence, which is emptiness. Yet at the same time, he can still see *chö chen* (chos can), their phenomenal quality: he can still see all the multiple aspects of phenomena without any confusion. He can still see them in all their multiplicity of different times, states, colours, shapes, languages, and so on: he can see everything. This makes his meditation time far superior to that of all other aryas, such as bodhisattvas on the 1st bhumi to 10th bhumi. Yet, although he sees all phenomena in their diversity without any confusion, he does not see them as having arising, exhaustion or any other dualistic qualities. This makes his post-meditation superior to that of the other aryas. Now, in

reality, he does not have meditation and post-mediation time, but on the conventional level we can say that he does, such as when he was teaching the Heart Sutra. And even on the conventional level, his meditation and post-meditation time are still far superior to that of the other aryas. Now we will do the 18th stanza, which is the sambhogakaya.

[H8] (b) The sambhogakaya in which merit is spread, 11:18

**此寂灭身无分别，如如意树摩尼珠，**

**众生未空常利世，离戏论者始能见。**

此答云何利生之难也。此身虽无分别，不作功用，然能随机说法利益众生。如三十三天如意树，亦如龙王顶之摩尼珠，随众生福业所感，令五欲所需，随意自至。彼树与珠，亦不作功用，自有如是之力。如是佛身亦不作功用，恒常利生，尽生死际。然此身非凡夫所能见，如阿弥陀佛白毫宛转五须弥，绀目澄清四大海，一须弥尚非肉眼所见，一海边际尚非肉眼可得，如是佛之身相，凡夫云何可见。若报身佛为众生说法，恐众生闻之，将如大风振耳，无从辨其语义矣。是故唯见道之菩萨乃见，非凡夫见。

| 11:18 | Motionless, yet this **[enjoyment]-body illuminates as the wish-granting tree;**Non-conceptual as the wish-fulfilling jewel; |
| --- | --- |

 Permanent, furnishing comforts until [all] beings are liberated,

 It manifests within simplicity.

Here we are describing someone who is free from this mind and mind factors, and who has obtained the sambhogakaya form, which is not like an ordinary form of blood and flesh. He will arise or appear like a wish-fulfilling tree or wish-fulfilling jewel, as a wealth for this earth until all the sentient beings are liberated. It will appear for those bodhisattvas whose extremes are completely gone or abandoned, i.e. the 10th bhumi bodhisattva.

There is further clarification of this kaya similar to the cause in the next sloka.

（from***Introduction to the Middle Way***

***Chandrakirti’s Madhyamakavatara***

***With commentary*** *by Dzongsar Jamyang Khyentse Rinpoche)*

四、三身曼茶罗供养偈颂详解

<https://www.rigpawiki.org/index.php?title=Trikaya_Mandala_Offering_from_the_Longchen_Nyingtik_Ng%C3%B6ndro>

[**Trikaya**](https://www.rigpawiki.org/index.php?title=Three_kayas)[**Mandala Offering**](https://www.rigpawiki.org/index.php?title=Mandala_offering) **from the** [**Longchen Nyingtik Ngöndro**](https://www.rigpawiki.org/index.php?title=Longchen_Nyingtik_Ng%C3%B6ndro) —

OM AH HUNG

嗡啊吽

### ***a. Nirmanakaya Mandala Offering***

[One billion universes](https://www.rigpawiki.org/index.php?title=Trichiliocosm)—a hundred times ten million worlds,

十亿个宇宙---一百千万个世界

成百千万三千剎

Filled with all the wealth of [gods](https://www.rigpawiki.org/index.php?title=Gods) and [human beings](https://www.rigpawiki.org/index.php?title=Human_beings), like the “[seven precious gems](https://www.rigpawiki.org/index.php?title=Seven_precious_emblems_of_royalty)”,

充满了所有各种天界和人世间的财富，如金轮宝、如意宝等“七宝”，

充满人天七宝财

My bodies, my possessions, and my sources of merit, all together, I offer them in their entirety, so that

我的身体，我的所有，和我的善根，这全部的一切，我都毫无保留地全部供养，

自身受用皆供养

I may be born as a [nirmanakaya](https://www.rigpawiki.org/index.php?title=Nirmanakaya) and turn the [wheel of Dharma](https://www.rigpawiki.org/index.php?title=Three_turnings), liberating all beings!

愿我能够得到化身佛的果位，能够转法轮，让一切众生都能解脱！

愿得正法转轮位

###

### ***b. Sambhogakaya Mandala Offering***

The highest heaven of great bliss, the realm of “[Tukpo Köpa](https://www.rigpawiki.org/index.php?title=Akanishtha)”,

大乐的天界最高处---密严刹土

大乐庄严密严刹

Perfect with the [five certainties](https://www.rigpawiki.org/index.php?title=Five_certainties) and the mandala of the [five buddha families](https://www.rigpawiki.org/index.php?title=Five_buddha_families), and

以“五决定”和五部佛众的曼茶罗而圆满，并且

具五决定五部聚

vast clouds of offerings of every variety of sensual and emotional stimulants—

无量无边的献贡云，遍满一切可以激起感官与心理妙欲之贡品，

无量妙欲皆供养

With this offering, may we enjoy the perfection of the [sambhogakaya](https://www.rigpawiki.org/index.php?title=Sambhogakaya) fields!

愿得享用报身刹

愿以此供养，我们能够享用报身刹土的圆满完美！

（

**邱阳创巴仁波切说如何理解五部佛**

The tantric discipline of relating to life is based on what are known as the five buddha principles, or the five buddha families. **These principles are traditionally known as families because they are an extension of ourselves in the same way that our blood relations are an extension of us:** we have our daddy, we have our mommy, we have our sisters and brothers, and they are all part of our family. But we could also say that these relatives are principles: our motherness, our fatherness, our sisterness, our brotherness, and our me-ness **are experienced as definite principles that have distinct characteristics.** In the same way, the tantric tradition speaks of five families: five principles, categories, or possibilities.

Those five principles or buddha families are called vajra, ratna, padma, karma, and buddha. They are quite ordinary. There is nothing divine or extraordinary about them. **The basic point is that at the tantric level people are divided into particular types: vajra, ratna, padma, karma, and buddha.** We constantly come across members of every one of the five families — people who are partially or completely one of those five. **We find such people all through life,** and every one of them is a fertile person, a workable person who could be related with directly and personally. So, from the tantric point of view, by relating directly with all the different people we encounter, we are actually relating with different styles of enlightenment.

The buddha family, or families, associated with a person describes his or her fundamental style, that person’s intrinsic perspective or stance in perceiving the world and working with it. **Each family is associated with both a neurotic and an enlightened style.** The neurotic expression of any buddha family can be transmuted into its wisdom or enlightened aspect. **As well as describing people’s styles, the buddha families are also associated with colors, elements, landscapes, directions, seasons—with any aspect of the phenomenal world.**

**邱阳创巴仁波切说“我们体验到的现实与实相的距离“**

Mahamudra is not particularly extraordinary. In discussing the journey to mahamudra, we are not talking about the possibility of seeing great visions and eating great mushrooms, but about simple human experience. **We are talking about how far the human experience can go: how one can experience its limitations and how one can go beyond that.** Beyond your limitations, how far can you go? You can go beyond your own limitations and experience a great deal of excitement and a great deal of dignity and vision at the same time.

So, to begin with, we are discussing how humans can experience certain things. Beyond that, we are discussing how humans cannot experience certain things, but the journey can still go on beyond the human level altogether! In regard to the Mahamudra approach, that is the basic point. It is possible. It has been done. Although the experiencer, so to speak, may live in a human form, a human body, and experience human situations, at the same time, the experience of reality and a wide sense of basic sanity can extend beyond the so-called human form, the earthly form, the form sentient beings experience.

Symbolism, Perception, and Fixation

The word mahamudra means “great symbol.” Maha means “great,” and mudra means “symbol.” So we need to understand how we are using the word symbol. In this case, when we talk about symbolism, we are not talking in terms of symbols like road signs, billboards, traffic lights, or sign language but about a symbol that does not represent anything other than itself. It is more like expression than symbol, in that it refers to a certain experience we feel, which is definitely our own makeup, our own existence. So, in mahamudra, when talk about symbolism, we are talking about how we perceive phenomena.

**Generally, we do not actually see or fully experience the phenomenal world at all.** When you drink a cup of coffee, you drink the symbolism of that cup of coffee; you do not actually drink a cup of coffee. To do so, you would need to go through the four stages of mahamudra. If you were really drinking a cup of coffee, that would be the last stage of mahamudra. Ordinarily, you drink a cup of coffee, which was made properly and poured into a cup with cream and sugar or whatever your fashion may be. You have it sitting in your cup on your table, and you sip it, taste it, and swallow it. **But that is purely a gesture,** rather than a real cup of coffee that you have actually drunk properly and fully.

There are a lot of gaps with that kind of experience. We have experienced things throughout our whole life, and we think we have done them. We got it! We had great fun! We went to the mountains and experienced fresh air. We went to Wyoming and had a great ski. We drank cold beer, and we experienced fantastic drinking, skiing, and watching the moss rocks in the fireplaces. Nevertheless, on the whole, no matter how much we talk about those so-called fun and games, we never actually experienced them. It is quite shocking! You may have spent millions and trillions of dollars building resorts, building bars, buying clothes, buying houses, or whatever you might consider objects of pleasure, entertainment, and so-called reality. **But actually, as a matter of fact, you have not actually experienced even a quarter of a cent’s worth of pleasure. Everything is a wooden nickel. Nothing is real experience.**

We are still adolescents. We are like kids with plastic trucks. We try to crash them into one another—rrow!—a great traffic jam! Or we throw our airplane into the wall—rrow!—air crash! Fantastic! **That is what we have been doing so far.**

创古仁波切说五方佛与五智

**五方佛有时被说成是在你身外的五处净土，有时也说他们是你本具智慧的五个面向。在将他们当做本具智慧的五个面向时，他们相对于佛的五智。**

例如，**毗卢遮那佛是法界体性智。法界体性智是认识一切众生原本存在的性质或空性**，它也遍及其它四种智，因此有这个特别的名称。这些智慧并非真正互不相涉，它们被分成五种，是为了说明智慧的特性。

**一般来说，佛的智慧包括两方面，虽然说成两种智慧，但也并非是真正分开的。一种智慧是了知事物的本然，指的是事物在胜义谛的本质，这个面向的智慧等同于法界体性智 (the wisdom of dharmadhatu) ；它是了解事物的本然，了解所有事物真正性质的智慧。**

佛的另一种智慧是知道有什么。了知事物本然的智慧，是了解所有事物的本性或胜义谛。但同时，佛也知道有什么，意思是说，佛一方面了知每物本具的性质、每一物的空性，而他们依旧可清楚地看到事物的显现或表象；不过，虽然可清楚地看见，却不会产生任何执事物为实有的幻觉。因此，佛所见的世俗谛就如同看镜中之物一般，影像虽极为清晰鲜明，但知道镜中只不过是一种显现，而不是真正有实物在那里。因此，**佛这种认识世俗谛的智慧，称为大圆镜智**，那是看清事物虽然未出生却依然有清晰的显现。**大圆镜智是阿閦佛**。

**佛的第三种智慧称为平等性智**。所指的是以下的事实：从镜子的观点来看，不论它所展示的是什么，或它展示得多么清楚，或是它能够现出任何影像，就镜子来说，它对自己所展示的事物却全无概念。展示只是展示，没有我、他之分，也没有好、坏或其它概念性的框架。在佛的智慧中，**这种对展示认知却没有迷惑概念的事实，称作平等性智。平等性智是宝生佛。**

**第四尊是阿弥陀佛，他代表妙观察智。**一位佛---成佛时的我们，或任何一位其它的佛---具有上述解释过的三种智慧：法界体性智、大圆镜智与平等性智。这些是佛之智慧的特征，他们看见或他们知道，但不加以任何形式的概念化。你可能因为他们不加以概念化，而错误地认为，他们不会分辨事物的特征。换句话说，因为佛没有好或坏的概念，那是否表示他们不会分辨世俗谛的好、坏呢？因为他们没有红与白的概念，那是否表示他们分辨不出红色或白色的东西？不是的。佛绝对能够分辨世俗事物或现象不同的特征。这种慧称为妙观察智，那是知道有什么的智慧的一个面相---根据我们将智慧区分为了解事物的本然与了知有些什么的观点。妙观察智对应于阿弥陀佛。

**第五种智慧称为成所作智，它是以不空成就佛为代表**。意思是：因为佛具有平等性、妙观察等智慧，他们能够自然地完成佛行事业而无需费心力。此类佛行事业是既无休止也不中断的，佛的事业永远可以适时地完成，此即是成所作智的真义。

这手印与我们所理解的五方佛所在的外在世界之情况有关，这是所有密续共通的。佛部的毗卢遮那佛是住在位于中央的净土，称为「中央密严净土」；金刚部阿閦佛的净土位于东方，称为「东方妙喜净土」；宝部的宝生佛其净土是位于南方的「南方众宝庄严净土」；莲华部的阿弥陀佛是住在西方的净土,称为「西方极乐世界」;羯摩部的不空成就佛住在北方的净土，称为「北方无上妙行成就净土」。

**中央的毗卢遮那佛被视为遍及所有其它诸佛及他们的事业；其它四位佛各有特定的事业，以特定的方式利益众生。阿閦佛主要的事业在息灾，宝生佛在增益，阿弥陀佛在怀爱，而不空成就佛在降伏。**）

藏传佛教中的五方佛造像

创古仁波切

　　五方佛比较表

　　佛　　号: 毗卢遮那佛 不动如来 宝生如来 阿弥陀佛 不空成就如来

　　佛身颜色: 白色 蓝色 金黄色 红色 绿色

　　代表意义: 自性清净 法性不变 增益行愿 平和安适 一切成就

　　净土名号: 色究竟土 喜悦净土 具德净土 极乐净土 胜业净土

　　所转烦恼: 无明烦恼 嗔心 我慢 贪欲 嫉妒

　　所净五蕴: 色蕴 识蕴 受蕴 想蕴 行蕴

　　所成佛智: 法界体性智 大圆镜智 平等性智 分别智 成所作智

　　第一佛土是色究竟净土、藏文名称意思是不在任何之下 ，亦即无上超越，美得难以想像、难以言说；此一卓越境界名为法界。法界不是具体的境界或单独的处所，法界是因见色蕴本性而获得的证悟。当你得见色蕴本性时，即证得与其相应的佛土法界。你可以用完美之身显现此一证悟，而大日如来本尊便是这种显现的代表。在此过程当中，无明烦恼转成法界体性智 ，无明的本性。如是，五蕴及五烦恼都变为清净或回归本性了。

　　此处所谈的一切，皆无单独的个性，而是以形像代表五烦恼、五蕴等之本性。例如，色蕴的本性是大日如来本尊，他坐在有莲花、月轮为垫，由八只雪狮抬着的宝座上。每只雪狮皆象征证悟色蕴本性，八只雪狮合在一起，象征圆满证得法界体性智。莲花与月轮所象征的是方便与根本智。藉着方便与根本智，我们克服迷惑与妄想，从而将诸恶业转为善业。大日如来本尊面为白色，象征无垢、无恶。他右手持\*轮，象征\*轮常转，左手持铃，象征他以和蔼、慈悲、可亲的能力法度施教。

　　第二佛土是喜悦净土，藏文名称意思意为真乐。它以真乐为名，是因生该土者即不再退转，亦不变异。这是证悟了列为第五蕴之识及与识相应之嗔烦恼的本性上嗔烦恼的藏文名称意思是比单纯的怒强烈。证悟了嗔的本性，你便能把嗔转化为真乐，因为到了那个时候，你的心态是没有恐惧、毫不迟疑。因了知嗔的本性而成就之智为大圆镜智。

　　不动如来是象征证得真乐与无畏佛土的本尊。不动如来坐在由八只大象抬着的宝座上。大象被认为是体力最大的动物，象征嗔于诸烦恼中最强。不动如来代表此最强烦恼之被征服、平定和转化。不动如来面为蓝色，象征法性不变。他特金刚杵与铃，表示其一切所作皆为利他，而且全无缺点或错失。金刚杵象征无误，铃象征凡有所作，皆以和蔼可亲的态度为之。

　　第三佛土是具德净土，藏文名称意思是，意即赋有光荣。此土之佛赋有光荣，乃因他具有成觉的一切品性和能力。第三佛土之本尊是宝生如来。宝的意思是宝贵，生的意思是宝贵之源。由于所有成觉的光荣都可能在此佛上获得，故其本尊自己乃成宝贵之源。此佛土在五蕴方面得以净化转化的烦恼是我慢的受蕴，其转化后的清净状态是平等智。宝生如来是增益行的本尊，因而面为金黄色。他坐在莲花上，千有由八匹马抬着的月轮及宝座。古代最快的运输工具是马，所以马象征我们何等迅速的能生起本尊我慢。宝生如来右手持如意珠，左手持铃。

　　如意珠象征宝坐如来能有求必应，凡求助于他或向他虚心求教的人，都能立即获得满愿。如意珠也表示这种成就是自然而有，无需费力。宝生如来左手所持之铃，表示他满足求者愿望的方式，不是冷酷严苛或令人难以接受，而是自自然然、和蔼可亲。

　　第四佛土是极乐净土，此佛土名为极乐，乃因其中从未闻苦、从不受苦。在此阶段所转化的烦恼是贪，所净化之蕴是想蕴。于贪欲的转化中所证得之智是分别智。此佛土的本尊是无量光。我们称这位本尊为阿弥陀无量光，其实他还有成千的其他名号。另一常用的名称是无量寿。

　　阿弥陀坐在莲花与满月轮上，其下的宝座由八只孔雀抬着。孔雀象征美丽动人，也象征贪欲，因为我们一见美丽动人的东西，即起贪心，恋恋不舍。阿弥陀面为红色，右手持莲，左手持铃。花瓣光润之莲，象征修弥陀法可令修者之心平和而安适。同时，莲花还象征我们之生于轮回，有如莲花之长于污泥一旦开悟，我们即解脱轮回的痛苦，如莲花之出于污泥而不染。

　　第五佛土名胜业净土，藏文名称意思是行为，是完全，是圆满。所以此佛土名叫；诸行圆满。于中一切想做之事皆可轻易成就。诸行圆满，即是指此易成就性。

　　此佛土所转化的烦恼是嫉妒，所净化之蕴是行蕴。嫉妒转化后，便成为成所作智。象征这种成就的本尊或佛性，是不空成就如来。

　　不空成就如来的藏文名称意即成就一切的智慧。不空成就如来宝座下的象征性动物，依不同的仪轨而有异。一种是象征烦恼不安，另一种是象征成就。

　　有时，不空成就如来的宝座是由一种名叫的动物抬着。这种动物像水牛，爱争先. 抬宝座的有八只，象征嫉妒，老是想比别人强的那一种烦恼.。有时为了象征不空成就如来的成就，他的宝座是由神话中一种名叫桑桑的鸟抬着。此鸟具有人身、鸟翼和角。古时很多人都出海寻宝，据说寻宝的人，只要能闻桑桑声，即使未见其面，亦能当下成就所欲。虽未露面，桑桑的叫声还是极具影响力。这当然是不空成就如来的特质他有能力成就一切。不空成就如来面为绿色。由于绿是多种颜色混合而成，故其含意是此一本尊行多种行，能达成多种目的。他右手持双金刚(羯磨杵)。由于双金刚指向四方，所以不空成就如来，无论在何处都没有他不能成就之事。 他左手持铃，象征其法教的慈悲和令人喜悦。

佛教文化 2006年第5期

### ***c. Dharmakaya Mandala Offering***

Where all appearance and existence are completely pure from the very beginning—the [youthful vase body](https://www.rigpawiki.org/index.php?title=Youthful_vase_body),

那个本初以来，一切显现和存在皆是完全清净无染的地方---童子瓶佛身，

现有清净童瓶身

Ornamented by the play of [dharmata](https://www.rigpawiki.org/index.php?title=Dharmata), unceasing [compassion](https://www.rigpawiki.org/index.php?title=Compassion),

装饰以法性的游舞，永不止息的大悲

大悲不灭法性饰

The realm where all clinging to the perception of [kayas](https://www.rigpawiki.org/index.php?title=Kaya) and [tiklés](https://www.rigpawiki.org/index.php?title=Tikl%C3%A9) is naturally liberated—

于此界，一切对清净三身和明点的执著求取都已解脱，

净身明点皆供养

With this [wisdom](https://www.rigpawiki.org/index.php?title=Wisdom) offering, may we enjoy the freedom of the [dharmakaya](https://www.rigpawiki.org/index.php?title=Dharmakaya) reality!

以此智慧供养，愿我们能够享用法身实相的自由自在！

愿得享用法身刹

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### **Trikaya Mandala Offering**

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[Mount Meru](https://www.rigpawiki.org/index.php?title=Mount_Meru) surrounded by the continents and subcontinents, with the gods of the Desire and Form Realms above

In the [Longchen Nyingtik Ngöndro](https://www.rigpawiki.org/index.php?title=Longchen_Nyingtik_Ng%C3%B6ndro) practice, the mandala offering is known as the trikaya mandala offering. As [Yukhok Chatralwa Chöying Rangdrol](https://www.rigpawiki.org/index.php?title=Yukhok_Chatralwa_Ch%C3%B6ying_Rangdrol) explains:

...the **ordinary** [**nirmanakaya**](https://www.rigpawiki.org/index.php?title=Nirmanakaya) **mandala** consists of one hundred times ten million worlds each of which has [four continents](https://www.rigpawiki.org/index.php?title=Four_continents), [Mount Meru](https://www.rigpawiki.org/index.php?title=Mount_Meru), and the realms of the gods. This great [buddha field](https://www.rigpawiki.org/index.php?title=Buddha_field) is filled with all the abundant riches of gods and men, including the [seven precious emblems of royalty](https://www.rigpawiki.org/index.php?title=Seven_precious_emblems_of_royalty) and so on. Offer especially your own body, possessions and virtues, in their entirety and without hesitation. And think to yourself: "May I obtain nirmanakaya sovereignty, and, through turning the wheel of Dharma, lead beings along the path to [liberation](https://www.rigpawiki.org/index.php?title=Liberation) and [omniscience](https://www.rigpawiki.org/index.php?title=Omniscience)."

Then for the **extraordinary** [**sambhogakaya**](https://www.rigpawiki.org/index.php?title=Sambhogakaya) **mandala**, in the space above, consider that the piles represent the [five buddha families](https://www.rigpawiki.org/index.php?title=Five_buddha_families), complete with the [five certainties](https://www.rigpawiki.org/index.php?title=Five_certainties), in the blissful paradise of Akanishtha-Ghanavyuha, where countless goddesses, such as the goddess of beauty and the rest, offer vast unimaginable clouds of offerings to stimulate the senses. Think: "Through this vast and boundless offering, may we experience the [sambhogakaya](https://www.rigpawiki.org/index.php?title=Sambhogakaya) realms!"

In the sphere above is the **special** [**dharmakaya**](https://www.rigpawiki.org/index.php?title=Dharmakaya) **mandala**. The naturally arising wisdom of the way things are has always been present as mind's very nature as the '[youthful vase body](https://www.rigpawiki.org/index.php?title=Youthful_vase_body)'. Upon the ground of this youthful vase body, the utter purity of all that appears and exists, arrange piles to represent the appearances of pure realms, deities and palaces, purified entirely of any clinging to kayas and tiklés, and arising as ornaments of the display of reality itself, unceasing compassionate energy and the manifestation of clear light. Think: "Through this offering, may we enjoy the realm of the dharmakaya Samantabhadra!"[[3]](https://www.rigpawiki.org/index.php?title=Mandala_offering#cite_note-3)

<http://www.fodizi.tw/fojiaozhishi/8633.html>

<http://www.puja.org.tw/main.php?mode=buddhism&id=78&type_id=2>