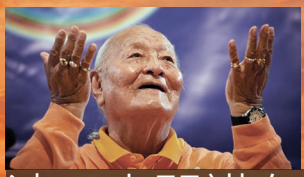
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佛教與瑜伽 BUDDHISM & YOGA

西藏瑜伽简介



法王南開諾布



亞歷山德拉•大衛-尼爾

當藏傳佛教遇見法蘭西

- FROM ASANA TO AWARENESS
- **LOVE AND SHARE**
  - MEMOIRS OF A CENTENARIAN TERESA HSU

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佛教與瑜伽

陳文傑

人生最根本的課題，在於生老病死。不論有沒有信仰，人人都渴望生命能過得美好，希望能利益自己與救贖他人。人們試圖在紛擾的世間，尋求內心的寧靜與生活的安穩；身心健康始終是生命中的重点。

自古以來，人類求生避苦，求長生、求善生。古印度也有種種修行方式，甚至包括苦行般的生活，無非是追求長生、生命的延續與超越。

那時候，瑜伽也相當盛行。瑜伽流派主要分為七大派，常見的種類，都是透過身體姿勢、呼吸控制與精神冥想，實現身心合一與內在和諧。它不僅是一種鍛鍊身體的方式，更是一種修身養性、回歸平靜的生活藝術。釋放壓力，放慢呼吸，啟動副交感神經，以舒緩焦慮。平靜內心，減少雜念，讓人從外界的紛擾中抽離，專注於當下。自我覺察，不與他人比較，接納並了解真實的自己。因為對身心有益，許多宗教都藉瑜伽之助，讓徒眾平心靜氣地學習和開展生活。瑜伽有多種派別，目標各異，因此不論信仰如何，人們都能接納瑜伽，也都能從中受用得益。

佛教興起之前，古印度已盛行瑜伽，並發展為禪修。悉達多太子成佛之前，曾學習瑜伽禪修，並鍛鍊至至高無上的境界。他在止禪方面的功夫堪稱第一流，然而這並非他所追求的最終目標。他渴望的，是徹底去除人生的八苦，獲得究竟解脫。

悉達多太子在成佛之前，曾經歷了各種修行與鍛煉，包括極端的苦行，並在當時的修行體系中達到相當高的成就。然而，他最終發現，極度的苦

行並不能導向究竟的解脫，於是放棄苦行，轉而在菩提樹下靜坐冥想。那時候稱為禪修，以區別其他瑜伽修行。目標影響方式，方法。一直到悉達多太子在菩提樹下冥想，止觀雙修，終於證悟無上正等正覺。此後，人們尊稱他為佛陀，而他口傳的教導，則被稱為佛教。瑜伽，正是這一切禪修與證悟的基礎。

止觀，是培育定力的瑜珈法；觀禪，是培育智慧的修行法。兩者之間的關係極為密切——止禪是觀禪的重要基礎。正如佛陀在《相應部．諦相應》中所開示：「諸比丘，你們應當培育定力。有定力的比丘，能如實地了知諸法。」

換言之，止禪必須學習攝心專注，達到內心無有語言雜念的定心與定力。在此基礎上，進一步習修觀察世間因緣動態的生滅變化，培育智慧，如實觀察實相，破無明，清楚明白事物變化的來龍去脈。如此，便能不癡迷、不困惑。這是修行中首要的、根本的第一步。

明白了，才有正見、正念、正思維，進而努力去除貪與瞋。培育定力，就是瑜伽的主要鍛鍊。瑜伽練得好，定力隨之提升。日常行住坐臥，保持自然、放鬆、舒適、正確，不用力、不思慮，把一切負擔卸下，心裡的所有掛礙暫時拋開，讓紛擾的思慮與雜想都沉澱下去，內心猶如清水一般澄淨，保持正念，覺知清醒。正念調和懈怠與昏沉，清醒覺察持續和穩定。這就是止觀雙修相應。

人生中最糾結身心的，不是外在的不順遂，而是內在的七情六慾。情緒是正常人的本有活動（五蘊），也是生命執行力的來源。情感和理智的合理搭配，是至關重要的功夫（修行）。《相應部》裡，佛陀時常不厭其煩地提示，修行者需要時時自律、冥想，學止禪，把基礎越打越好。定力，使心專註於一處。保持安住於這一處的時間愈久，定力自然愈深。五根平衡開展，才不導致疲勞，也不會使心浮躁不安。

人生總是充滿問題。有問題要能解決，需要許多種做法，但重點在於懂得避開導致問題的緣由——這正是「緣起法」的智見，而非《奧義書》所廣傳的「業」的知見。

佛教深知人的主觀努力能起作用，沒有追隨「業」的思想和被因果觀所捆綁，而重視基於「緣起、緣生」如實知見的因緣觀。

那就是止觀雙運的智慧。有此智慧，自然不會處處與人計較、不打架、不賭博，也不去做一些亂七八糟的事情。因此，禪修至關重要。我們不能盲目跟隨情緒（七情六慾）而行，而要在冷靜中觀察，學會合理調和情感與理智，善用七情六慾面對問題，擺脫內心的糾結——疏導之、克制之、轉移之，讓生命光明燦爛。





當西藏佛教遇見法蘭西

訪談匯集：丹增德吉等同仁



從法蘭西到西藏

20世紀初，當西藏對西方世界仍籠罩着神秘面紗之際，一位法國女性卻踏上了通往雪域高原的漫漫旅途。她就是享譽世界的探險家、藏學家、作家及佛教研究者——亞歷山德拉•大衛-尼爾（Alexandra David-Néel）。她於1868年10月24日出生於法國巴黎，早年便對東方哲學、宗教及亞洲文化產生濃厚興趣，後來學習梵文和藏文，並逐漸深入研究佛教。她同時也是一位歌劇歌手、記者、女性主義者及思想自由主義者，是一位很難以單一身份概括的女性。法國吉美博物館稱她為“極其獨特且難以歸類”的人物。大衛-尼爾很早便開始研究佛教。1911年，43歲的大衛-尼爾出版了《佛教現代主義與佛陀的佛教》*(Le Modernisme bouddhique et le bouddhisme du Bouddha)*，嘗試從現代思想與理性思辨的角度重新探討佛教。法國國家圖書館（BnF）的館藏目錄亦收錄了這部著作。同年，她踏上前往印度的旅程，展開對印度宗教與佛教思想的深入研究；此後，她長期留居亞洲，直到1925年才返回歐洲，前後約十四年。她遊歷印度、錫金、中國、日本及西藏，並與藏傳佛教人士深入接觸。1912年，她在噶倫堡曾獲機會會見第十三世達賴喇嘛，這也是她深入藏傳佛教世界的重要經歷之一。

她最著名的事迹是在1924年，以驚人的毅力化裝成朝聖者，成功潛入當時嚴禁外國人進入的西藏首府——拉薩，成為了歷史上第一位進入拉薩的西方女性。當時拉薩對西方人仍處於嚴格限制之中。大衛-尼爾與她的養子、藏傳佛教僧人阿富爾•永登（Aphur Yongden）同行，兩人喬裝成普通朝聖者，經過艱苦跋涉抵達拉薩，並在那裡秘密停留約兩個月，參訪布達拉宮及周圍的寺院。她55歲時完成這次旅程，使她成為西方世界極具傳奇色彩的西藏旅行者之一。



亞歷山德拉•大衛-尼爾與她的養子、藏傳佛教僧人阿富爾•永登。

她後來將自己的亞洲經歷及對佛教、藏傳佛教思想的觀察寫成多部著作，其中以關於拉薩之旅的作品最為著名。她的著述不僅向當時的歐洲讀者介紹了西藏及亞洲宗教思想，也在20世紀西方認識佛教的過程中產生了重要影響。現代學術研究亦指出，她在西方佛教傳播及全球佛教的形成過程中具有相當重要的歷史地位。

1969年9月8日，大衛-尼爾在法國迪涅與世長辭，距她101歲生日僅差數周。她的一生跨越了探險、東方學、佛教研究、寫作與女性自主精神幾個領域，因此與其簡單稱她為“第一個進入拉薩的西方女性”，不如把她看作一位在20世紀初主動跨越東西方文化邊界的獨特人物。她的特殊之處，在於她既有旅行者的親身經歷，又具有佛教研究和語言學習的背景。她所描述的喇嘛、瑜伽行者、禪修、密續儀軌及西藏宗教生活，使西方讀者第一次通過大量第一手敘述接觸到一個相對完整的藏傳佛教世界。學者 Samuel Thévoz 指出，大衛-尼爾一生著述逾30部，其作品將她在西藏親身接觸與學習的佛教修行、口傳教法及瑜伽傳統轉化為文字，跨越語言與文化的界限，傳播至歐洲乃至更廣泛的西方世界。她也因此成為20世紀西方讀者認



識西藏佛教與藏地文化的重要窗口。她的著作後來亦影響了不少對東方宗教與思想感興趣的西方思想家及文學人物，包括英國哲學家兼作家艾倫•瓦茨（Alan Watts），以及美國“垮掉的一代”（Beat Generation）作家。

從西藏到法蘭西


定居法蘭西的格西蔣貝嘉措

在21世紀，一位藏傳佛教僧人從雪域西藏出發，輾轉青海、拉薩、尼泊爾、印度、台灣、新加坡及亞洲地區和歐洲等國家，在跨越不同地域與文化的求法與弘法旅程中，最終也將佛法的種子帶到了歐洲。他就是尊貴的格西蔣貝嘉措 Geshe Jampal Gyatso。格西蔣貝嘉措出生於雪域青海高原安多地區赤嘎，自幼對佛法深具信心，約13歲時出家，並於青海，海南貴德甘丹寺院開始學習佛教經論與法會儀軌，后赴貴南魯倉芒拉大寺學習開始辯經，他的根本上師是甘肅拉卜楞寺主持第六世貢唐大師，久美丹貝旺旭，接受了時論經剛灌頂和許多的秘法灌頂和口傳等等，之後西藏拉薩進一步研習西藏歷史、文化及佛學。其後，他前往尼泊爾及印度求學，進入印度南部哲蚌寺果芒僧院，系統研習佛教五大論，包括般若、中觀、俱舍等，2008年畢業格西學位，並接受多位西藏高僧的灌頂與口傳，精進修持“白文殊”法門及閉關。並連續五年參與尊者達賴喇嘛領導的“佛教與科學研討會”。應邀赴台灣弘法，同時台灣師範大學語言中心學習了三年的華語課程，在臺灣成立「臺灣藏傳佛教聞思修佛學會」及「臺灣赤蔣三慧禪修中心」，並擔任創辦人兼住持。他也曾受聘為法鼓山中華佛學研究所授課教師。格西蔣貝嘉措著有《Shedey Woenang》一書。2007年，他參與建設哲蚌果芒寺圖書館，並印製龍樹菩薩、宗喀巴大師等大德的諸多經典，為佛法的保存與弘傳盡一分心力。2012年，西北民族大學教授多識仁波切與格西蔣貝


2018年臺灣藏傳佛教聞思修佛學會十週年活動。

嘉措共同出版《藏傳佛教常識300題》。此書以免費結緣的方式，贈予亞洲華人地區的大學及研究所學生，讓許多年輕學子透過閱讀，進一步認識藏傳佛教，了解佛法聞、思、修的內容，也為他們開啟學習佛法的新門徑。格西蔣貝嘉措以慈悲與智慧教導佛法，引導有緣者認識修行之道，令許多學習者從中受益。格西蔣貝嘉措持續致力於佛法弘揚、佛學教育及跨文化交流。並在台灣持續弘法、成立台灣佛學團體- 臺灣藏傳佛教聞思修佛學會。2012年，他亦協助來自德國和法國的學生，在臺灣師範大學國語教學中心學習中文。2014至2015年間，他開始前往德國和法國弘法，並於2016年後，他在法國巴黎索邦大學學習法語及法國歷史文化。同時，他在法國成立赤蔣三慧文化中心，致力於保存和推廣傳統西藏文化，推動藏傳佛教與當地社會的交流，並舉辦佛教與科學研討會。多年來，他亦參與南傳及藏傳佛教研討會，往返於亞洲與歐洲之間，從雪域高原走向不同文化的土地，在語言、教育與弘法之間，不斷搭起溝通的橋樑。目前，格西蔣貝嘉措定居在法國，擔任並持續致力於佛法教學、佛學研究，法國博物館展覽佛教作品、以及東西方之間的佛教與文化交流。

東西方信徒修學態度的差異觀察

格西觀察到，歐洲與亞洲信徒在接觸藏傳佛教時，呈現出截然不同的起點與視角—— **亞洲信徒（重傳統信仰與身分）：**

傾向因宗教外在形式或權威身分而產生虔信。例如見到特殊法帽、金色袈裟，或聞及「轉世活佛」之名，便易生起恭敬與供養心，較少主動探究上師的實際修持與學問底蘊。



2025年，格西蔣貝嘉措受邀出席「法國佛教論壇」，與各界宗教領袖及代表展開深度的跨信仰交流，並合影留念。

歐洲信徒（重理性體驗與實用）：

不受「活佛」頭銜或顯赫師承（如達賴喇嘛之親近弟子）等外在名號限制。歐洲信徒更看重教導是否具備實質內涵、能否帶來生命啟發，以及是

否具備紮實學問；部分基督徒甚至基於生活實務需求（如請喇嘛誦經改善居家磁場以安撫睡眠）而接觸佛法。對其而言，佛法能否真正融入並改善日常生活，遠比名號重要。

當佛法從雪域高原走向法國，它所面對的，不只是不同的語言與文化，也是一群會主動追問、觀察與體驗的現代人。

修持心態與現代生活節奏

面對法國等現代都市極快的生活步調，格西蔣貝嘉措特別提醒，心性修持切忌急躁：

1. **戒貪戒急：**修行需循序漸進，不可急於在今生成佛或立竿見影地 追求成效。
2. **體悟無常：**深刻理解生命的變化本質，學會在無常中坦然面對各類人生課題。

這種不以名號為唯一判斷標準、重視實際體驗的態度，正是藏傳佛教在歐洲社會傳播時極具觀察價值的新現象。



2026年，於法國衛塞節活動中，格西蔣貝嘉措手捧佛陀舍利子。

大衛-尼爾與藏傳瑜伽及其著作

格西蔣貝嘉措對亞歷山德拉•大衛-尼爾也十分敬仰與尊重。在他看來，大衛-尼爾作為一位女性，能夠在20世紀初遠赴西藏，深入接觸並學習藏傳佛教，其求法精神與學術貢獻都值得後人敬佩。尤其從藏傳佛教強調的“不二”修行觀來看，佛法所重視的並非一個人的性別、身份或外在形式，而是其智慧、修行與內在證悟。 格西蔣貝嘉措介紹，**藏傳佛教的修行傳統中，包括「那洛六法（Six Yogas of Nāropa）」等重要的密續修法，其中以“內熱瑜伽”（吐姆，tummo）最為人所熟知**。大衛-尼爾在深入西藏期間，也接觸並學習了這些修行傳統。1929年，她出版代表作《西藏的神秘與魔法》（Magic and Mystery in Tibet；法文原名 Mystiques et Magiciens du Tibet，記錄親身接觸藏傳佛教瑜伽行者、隱修士及其修行生活，並介紹內熱修法、呼吸訓練、禪修、觀想等當時西方讀者相當

陌生的身心修鍊。通過旅行見聞與親身體驗，她將這些深具神秘色彩的藏傳佛教修行帶入20世紀法國及西方讀者的視野，也影響了西方社會對於“西藏瑜伽士”的想象。

大衛-尼爾對藏傳佛教修行的探索並未止於早年的西藏之旅。1964年，她出版《西藏佛教宗派的秘密口傳教義》(The Secret Oral Teachings in Tibetan Buddhist Sects)，進一步整理她從藏傳上師處學習的禪修、密教實踐及身心訓練等教法，使西方讀者得以從一位親身深入西藏的歐洲女性視角，認識傳統藏傳佛教中較為隱秘的修行體系。從1929年的《西藏的神秘與魔法》，到1964年的《西藏佛教宗派的秘密口傳教義》，**她用數十年的著述，將在雪域所接觸與學習的佛教修行經驗帶回歐洲，成為20世紀法國與藏傳佛教相遇的重要文化橋樑之一**。格西蔣貝嘉措也特別推薦大衛-尼爾的另一部重要著作《我的拉薩之旅》(My Journey to Lhasa，1927)。書中記錄了她歷經艱險前往拉薩的旅程，以及在西藏期間的所見所聞和對藏傳佛教的觀察。這部作品以第一手的旅行經歷，讓當時的西方讀者得以進一步認識這個對他們而言仍然神秘而遙遠的雪域世界，也成為大衛-尼爾最具代表性的西藏著作之一。



除了她的著作，格西也推薦有機會前往法國參訪與大衛-尼爾相關的紀念場所及博物館。2018年，法國亞歷山德拉•大衛-尼爾基金會舉辦紀念活動，格西蔣貝嘉措受邀擔任演講嘉賓，分享亞歷山德拉•大衛-尼爾的生平、歷史及其與西藏文化的深厚淵源。如今，法國仍保存着多處與她的生平、旅行及藏學研究有關的文化遺迹，其中最重要的便是位於法國南

部迪涅萊班（Digne-les-Bains）的大衛-尼爾博物館（Musée Alexandra David-Néel）。這裡曾是她晚年居住的地方，如今保存了她的個人物品、照片、手稿及與西藏有關的收藏，讓參訪者能夠更深入了解這位法國探險家、藏學家、作家及佛教修行者的一生。

燈燈相映 光光互融

此次感謝格西蔣貝嘉措在新加坡弘法期間，百忙之中接受本刊採訪，與我們分享他對法國佛教徒修行方式的觀察，以及藏傳佛教在法國的傳播、保存與延續歷程。在二十世紀，偉大的西方女性大衛-尼爾逆著風雪，自法蘭西一路走向神秘的西藏；而在二十一世紀，藏地高僧格西蔣貝嘉措則沿著相反的方向，從雪域高原走向法蘭西。一個由西向東求法，一個由東向西弘法；一人將東方雪域的佛教智慧帶回西方，一人將所承習的佛法智慧與慈悲帶到歐洲。這份雙向的奔赴，最終讓無數渴望心靈解脫的眾生，得以在藏傳佛教的慈悲與智慧中沐浴光明，將覺悟的種子廣傳人間。法無東西，覺性無二。當一盞燈映照另一盞燈，自性光明，原本不增不減。







圖片鳴謝：
格西蔣貝嘉，https://alexandra-david-neel.fr/ ，https://www.wiredforadventure.com/article/trailblazers-alexandra-david-neel/



藏傳瑜伽簡介

生鵝

“瑜伽”兩個字，並不能代表其背後深廣的意義，更不能僅憑書本自行修行。瑜珈，廣義而言，具有兩個重要的含義與功用。第一，是入世法——養身與修心的功用。透過體位法、呼吸法與適當的練習，瑜珈能夠幫助我們強健身體、調和氣息、舒緩壓力，並提升身心的平衡與健康。現今市面上許多瑜珈課程，大多著重於這個層面，也就是人體藝術、體能、柔軟度、健康與活力的培養。第二，是出世法——追求解脫與覺悟的道路。真正深層的瑜珈，不僅僅是身體的伸展與鍛鍊，更是一條向內探索的修行之道。它需要持續的自律、戒律、專注、冥想與智慧，逐步淨化身心，超越執著、煩惱與無明。

由此可見，市面上琳琅滿目的瑜伽書籍，終究只是沿途的參考與輔助，是用來幫助我們理解、提醒我們如何起修，而不能取代真正的學習與實踐。很多人誤以為瑜伽可以完全靠“自學”。如果只是學習體式，照着圖冊練習，動作不當尚且可能造成肌肉拉傷、關節或骨骼受傷；但一旦涉及調息、冥想與能量的修習，情況就更為複雜。這類練習若缺乏有經驗的老師或上師指導，無法及時糾正方法上的偏差，很可能對身心造成不良影響，甚至出現所謂“走火入魔”的情況。那並非危言聳聽，更不是多買幾本書就能夠解決的。此外，印度的瑜伽傳統與西藏的瑜伽流派非常多，各自擁有不同的理論、方法與傳承。因此，面對市面上五花八門的瑜伽書籍，尤其是各種翻譯著作，更需要謹慎辨析。譯者即使具備良好的語言能力，若未曾親身修習、真切體悟，也未必能夠真正理解瑜伽的實踐、術語及其背後的

修行體系；文字上的準確，並不等於對修行內涵的真正理解。如此一來，譯文雖在字面上看似準確，卻可能在義理與修法上產生偏差。因此，讀者在涉獵相關典籍時，除了看文字本身，也應當留意譯者的背景及其背後的傳承。瑜伽書能幫我們建立知識的框架，但真正的修習，從來離不開切實的實踐、深刻的觀察，以及明師的引領。

有一個故事，很能說明藏傳瑜伽修行的特殊性。有一位紐西蘭的學生在修行過程中遇到了一個詞——*Trul Khor*（幻輪）。為了了解這個詞的真正含義，他一路走遍喜馬拉雅山脈，向許多當地的上師請教。然而，每當他問起這個詞，對方都只是回答："不知道。" 直到後來，他遇見南開諾布 *(Namkhai Norbu)* 仁波切，才終於得到解釋。原來，*Trul Khor* 並不是一個可以隨意公開說明的普通術語，而涉及藏傳瑜伽中非常深奧和隱秘的修法。在傳統的次第中，修行者必須經過一定程度的修習，當真正進入最後階段，上師才會根據弟子的根器與修行程度，進一步解釋這個詞的意義、作用以及具體的修法。因此，當這位學生走遍整個喜馬拉雅山脈，卻沒有一個人願意告訴他答案時，他後來才明白：他們並不是真的"不懂"，而是知道，卻不輕易說破。一句"不知道"，有時便意味着"暫時不在這個階段告訴你"。這也讓他進一步理解，為什麼藏傳佛教的某些瑜伽修法如此強調師徒之間的傳承與次第。因此，這個故事至少讓我們看到三點：

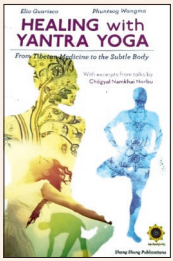
第一，藏傳佛教中的瑜伽修法具有高度的保密性與傳承性，並非所有知識都可以在任何階段公開傳授。第二，當南開諾布仁波切在這樣的傳統背景下，向弟子解釋相關內容時，是因為他已經在法會中傳授了大圓滿教法的精髓，使弟子具備了相應的基礎，因此能夠在正確的理解與修行脈絡中，同時體會與運用瑜珈的入世法與出世法兩種功能。這相似於施予無上瑜伽灌頂後，授權學習瑜伽的資格。第三，也正因為如此，我們更能理解這些瑜伽修法的重要性。它不是單純的身體運動，也不是讀懂一個術語、找到一本書就可以自行破解的知識，而是與傳承、次第、實踐以及上師的指導密切相關的修行方法。這也是為什麼，當我們閱讀有關藏傳瑜伽的書籍時，更需要明白：書本所能呈現的，只是知識的一部分；真正的修法，還涉及傳承、次第以及親身實踐。

所有的瑜伽，若真要從明師處求得真諦，必得經過系統的灌頂與傳承。尤其是無上瑜伽 *(Anuttarayoga Tantra)* 在寧瑪派稱為大瑜伽 *(Mahayoga)* 這類內密法門，皆須受大灌頂、得到明師的指授並被正式授權，其中包含着嚴謹的建立與次第。第一階段為生起次第，通過修習儀軌讓身心奠定基礎；當生起次第圓滿后，方能進入第二階段的瑜伽修持，藉由瑜伽的深度實踐以達至最後的證悟。因此，真正珍貴的核心教法從不輕易示人、隨意外泄，正因為它極其珍貴，上師必須嚴加甄別，確認弟子具備足夠的根器、能力、品德與恆心。

要真正懂得藏傳瑜伽的奧秘，核心就在於對呼吸的運用與掌控，而這一切的前提，是必須得到上師的親自傳授。若無明師口訣相傳，呼吸一事絕不可盲目妄動。反觀如今在社會流行的許多瑜伽證書培訓，往往與深層的呼吸調息無涉，更多停留在身體療愈、保健或解剖學層面上。儘管這些現代課程教得也不錯，對大眾強身健體、拉筋舒骨、促進健康確實大有裨益，但它們並未觸及真正深邃的法門。

身體需要強壯，運動與健身亦有其價值，這正是南開諾布仁波切所堅持的世間基礎。然而，必須再次強調的是：瑜伽書籍可以作為參考，卻不能取代上師的指導。尤其涉及呼吸、冥想、能量等較深入的修習，書籍無法根據個人情況及時糾正方法，也無法回答修行過程中出現的具體疑問。真正的學習，是在傳承與指導之下實踐，並在實踐中不斷與明師交流、印證和調整。

《Healing with Yantra Yoga》是一本以入世養身為主的瑜珈書籍介绍源自西藏的108式金刚瑜伽，探讨其对身体、能量与心的疗愈作用。全书结合传统藏医学，解析各动作的健康益处，并进一步阐述密续中的脉轮与细微身，帮助读者理解瑜伽、健康与身心觉悟之间的关系。



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尊貴的南開諾布法王 Chögyal Namkhai Norbu（1938－2018）

南開諾布法王出生於四川德格，為寧大圓滿傳承上師，國際西藏文明學家、意大利那不勒斯大學東方學院教授。他是二十世紀推動藏文化與大圓滿教法走向世界的重要人物之一，並為現代象雄文明、雍仲本教及藏醫學研究的重要奠基者之一。1971年，法王開始教授「幻輪瑜伽；1976年，應來自不同國家、不同文化背景的弟子之請，首次傳授大圓滿阿底瑜伽教法。在五十餘年的弘法生涯中，法王將一生奉獻於弘揚這一古老而珍貴的法教，將其傳播至世界各地，利益成千上萬的修行者。他所傳承與弘揚的，不僅是一套古老的修行法門，更是他所珍視的——人類真正的精神遺產。

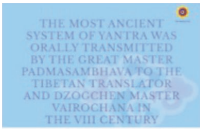
INTERNATIONAL DZOGCHEN COMMUNITY

活動網站： https://dzogchen.net/yantra-yoga/

大圓滿社區門戶：www.dzogchen.net
這是國際大圓滿社區（International Dzogchen Community）的中央門戶網站，用於發佈南開諾布仁波切的教法、全球活動日程以及社區新聞。

網絡直播平臺：webcast.dzogchen.net
該平臺用於直播或回放仁波切的教法課程及共修活動。

視頻： https://www.shangshungpublications.com/en/videos/yantra-yoga



Prof. Namkhai Norbu: The Yantra Yoga Lineage



Yantra Yoga: Tibetan Yoga of Movement



Yantra Yoga and Vajra Dance with Prof. Namkhai Norbu



Yantra Yoga: The Tibetan Yoga of Breath, Rhythm and Movement -with Chögyal Namkhai Norbu

仁欽寶典

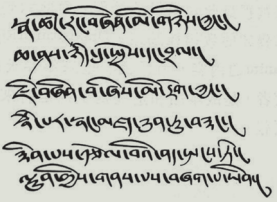


《水晶與光道 —— 經、續與大圓滿》

本書的內容包括從近七年來南凱諾布上師在世界各地舉行的佈法會和講座中所做教學的錄音帶中謄寫出來的資料,也包括在一些未錄音的開示中作者所做的記要以及作者與上師在私人談話中得到的資料,也包括在一些未錄音的開示中我本人所做的記要以及我與上師在私人談話中得到的質料。

此六句金剛偈將大圓滿教法完美地摘要出來,此翻譯是由吐登尼瑪上師 *Zenkar Rinpoche Thubten Nyima* 由藏文直譯的。右是由南凱諾布上師所寫的六偈之藏文草書。本書的主要章節可被視為此六句偈的詮釋,而此六句偈則是《不二覺知的致福杜鵑續》*DraxisbaiPalRigbaiKujyug Tantra* 的內容,因為杜鵑是來年春天的第一位報信者,是故本續和這些偈子則是將來心靈覺悟的預報。

六句金剛偈



萬物本體雖無二　遠離瑣碎之戲論
真像雖然不可思　乃是普明普賢佛
應斷造作之弊病　自然安住便是定

(本文匯集了約翰·謝恩(John Shane)為此書撰寫的序言與內容。)

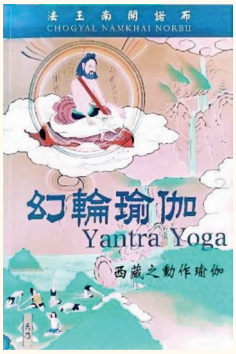


《大圓滿》

大圓滿法並非一種哲學,一種宗教的信仰,或一種文化的傳統。了解大圓滿意味著了解自我的真實狀況,並剝離下心靈所幻想擬造出來的一切騙局。大圓滿法這個詞在藏文中的原意即為『偉大的完美』,它所指的是每一個體的本初狀態,而非一種超越現實的境界。一旦俱備了關於自身真實本性的認知,我們便可不再受到牽制,隨之而產生的一切體驗都是我們原始狀態的本俱莊嚴。有關自解脫的認知是修行大圓滿法的基礎。曾有所謂『大圓滿修行者入非禪定之禪定』,這看似文字游戲,其中卻含至理。最關鍵的一點是心無紛擾掛礙,在每一瞬間都保持明覺。當我們克服一切的障礙,發現自身處於全體的明覺狀態之中時,覺悟的智慧就像陽光的無窮光芒,毫無限制地自然顯現。浮雲散盡,陽光終於無羈絆地重照一切。

南凱諾布仁波切認為,大圓滿教法能夠幫助我們洞察自我的真實狀況,並能幫助使我們學習如何寧靜鬆馳地生活。我們將在本書的章節中了解到大圓滿教法中『鬆坦』的真正涵義。同時,還會明白,如何能在沒有刻意地放棄、逃避或改變個人生活習慣和環境下,實踐大圓滿的修行。

(本文匯集了阿弟安諾克力曼地(Adriano Clemente)為此書撰寫的序言與內容。)



《幻輪瑜伽 —— 西藏之動作瑜伽》

幻輪瑜伽是包括了身體動作、呼吸練習和禪修的系列修法。在佛教傳統中,它可以被看作等同於印度的哈達瑜伽 (Hathayoga)。在眾多屬於各種密續系統的幻輪瑜伽 *(Trulkhor)*體系之中,唯一一個在西方廣為傳播的就是本書所介紹的幻輪瑜伽,該法門由法王南開諾布上師於二十世紀七十年代早期開始教授。

幻輪瑜伽的起源大概與佛教無上瑜伽或者阿奴達拉密續 *(Anuttaratantra)* 相同,大多都是在西元四世紀時由鄔金國傳入印度的,許多學者都認為鄔金國位於今天巴基斯坦境內的斯瓦特山谷。被稱作

《日月和合之幻輪》*('phrul' khor nyi zla kha sbyor)* 的幻輪瑜伽系統最初由大成就者宏卡 *(Humkara)* 傳授給偉大的蓮花生大士,之後于八世紀又由他在西藏傳授給毗盧遮那 *(Vairocana)*, 毗盧遮那是一位偉大的西藏譯師,是他最先將大圓滿教法的經典傳入西藏,並撰寫了本書中關於幻輪瑜伽的教義內容。

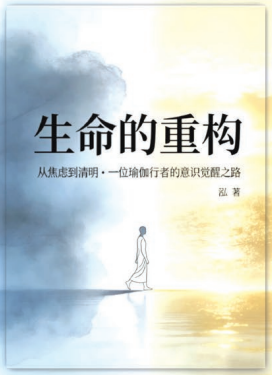
儘管《丹珠爾》*(Tengyur)* 作為佛教釋論和著作的重要經卷包含有眾多的幻輪內容,《日月和合之幻輪》(The Union of the Sun and Moon Yantra) 卻特別對與基礎修氣之 *(pranayama)* 相關的七十五個姿勢進行了簡明描述,這些姿勢與哈達瑜伽傳統中很多體位 *(asanas)* 相對應。從歷史的角度來看這點十分有趣,因為我們的文本可以被視為對這些姿勢的最為古老的描述,哈達瑜伽現存的文本則出現於更晚期。

本書中所引用的最初藏文版本,是被稱作《毗盧遮那口傳》(The Oral Transmission of Vairocana *(vai ro snyan brgyud)*)的系列教授中的一部分,它還包括有其他兩部內容:《日月和合幻輪所克服之障礙及利益》(The Overcoming of Obstacles and the Benefits of the Union of the Sun and Moon Yantra *('phrul 'khor nyi zla kha sbyor gyi 'phrang sel phan yon dang bacs pa)*), 該部分描述了本書中所講解的每個練習的醫療利益,而《拙火之根本教授》(The Root Text on Tummo *(gTummo'I rtsa ba)*), 是一個關於修習拙火或者"體內熱能"的教授,至今仍然在被人們所修習。這本對毗盧遮那所著《日月和合之幻輪》的詳細註釋-是法王南開諾布於1976年所著,1982年首次由義大利的象雄出版社以藏文出版,之後於1993年由民族出版社在北京出版。

最後,我要特別指出,要練習幻輪瑜伽必須要從一位法王南開諾布建立的大圓滿同修會所授權的教師那裏獲得面授,而要教授幻輪瑜,必須要得到他本人的直接授權(更多資訊請參考象雄學院錄站: www.istitutoshangshuang.org 和幻輸瑜官方網站www.yantrayoga.org。

(本文匯集了阿弟安諾克力曼地(Adriano Clemente)為此書撰寫的序言與內容。)

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向內重構生命，從俗世焦慮抵達內心清明

— 淨心閱讀《生命的重構》

人工智能飛速迭代的當下，現代人正陷入一場極具反差的精神困境。我們坐擁富足的物質生活，依靠科技解鎖高效便捷的生活方式，AI可以替我們勞作、思考、梳理情緒，卻始終無法填補人心深處的空洞，撫平綿延不絕的焦慮。多數人終其一生向外求索，被攀比、攀緣、浮躁的執念裹挾前行，在得失起落中反覆內耗，始終解不開“我是誰、為何而活”的終極困惑。泓所著的《生命的重構——從焦慮到清明，一位瑜伽行者的意識覺醒之路》，跳出宗教玄學的縹緲空談與淺層心靈雞湯的慰藉陷阱，以真實修證為根基，融古老生命智慧與現代意識科學於一體，為深陷精神迷茫的現代人，鋪就了一條真實可踐、循序漸進的覺醒重構之路。

“痛苦是覺醒唯一的門”，這是全書最治癒、最通透的核心真諦，也是作者親身淬鍊的生命感悟。泓曾深耕商界、逐夢浮華，在名利場中奮力奔赴，最終卻遭遇事業崩盤、婚姻破碎、身心俱損的人生絕境。這場突如其來的至暗時刻，切斷了他所有向外攀緣、向外救贖的通路，也讓他幡然醒悟：人生所有困頓焦慮，根源從來不是外在境遇的缺憾，而是內在生命系統、心識結構的失衡錯位。痛苦從不是命運的苛罰，而是最溫柔的喚醒，它擊碎虛妄的執念，倒逼我們停下向外追逐的腳步，轉身向內觀照本心，而這份清醒的看見，便是生命解脫與重構的開端。

全書二十五章環環相扣、層層深入，搭建起一套完整、閉環的生命覺醒體系。開篇立足AI時代的社會痛點，拆解現代人的七大執念，精準區分身苦、心苦、根苦三層痛苦維度，直指我執與法執是眾生煩惱的終極根源，

讓讀者明白俗世迷茫無外在解藥，唯有向內立願、自我救贖，方能破局重生。隨後深耕生命底層邏輯，系統闡釋心識造境、八識運作、生死不二、心念共振等核心規律，拆解三身六鞘的生命結構，梳理五大認知複位路徑，讓我們讀懂心念造境、意識決定人生的生命真相。

實修部分是全書的核心精髓，也是普通人重構生命的核心抓手。書中給出一套循序漸進、清晰具體的禪定修持方案，從欲界定百日築基、數息法入門紮根，到未到地定的十六觸身心淨化轉化，褪去身心粗重執念；再到初禪尋伺破關、三摩地認知革命，打破邏輯造煩的內耗閉環，最終進階二禪無分別智，超越世俗二元對立。每一個修持階段都標註了實操方法、證量標準與避坑要點，讓禪定覺醒不再是遙不可及的玄學概念，而是人人可踐行、日日可精進的日常修行。最後圓滿收束於證真次第，從現量照見生命實相、夯實四加行功底，到心能轉境、破除執念，最終抵達無生法忍、本自具足的圓滿境界。

這本書在意識科學與生命認知領域，有着不可替代的獨創價值。作者依託三摩地深層實修的現量洞見，破解了無明煩惱的產生機理，印證《楞嚴經》“知見立知即無明本”的古老智慧，點明邏輯二次造作是人類焦慮內耗的核心源頭。其獨創的“依構受慧”理論顛覆大眾認知，闡明智慧從非外在習得，而是由個人意識結構決定，三摩地“忘文字、通義理”的記憶力革命，正是意識維度升級的最好佐證。同時，本書補齊了達爾文進化論僅限肉身進化的短板，完善了意識從粗到細、從迷到覺的完整進化次第。

而“淨欲均衡發展”規律的提出，更是道盡生命成長的終極智慧。真正的修行，從來不是禁慾壓抑，亦不是縱慾沉淪，而是在清淨修心與世俗慾望間找尋動態平衡，以慾望為前行燃料，以清淨為人生航向，讓身心雙向滋養、穩步成長。向內深耕，方得清明；破除執念，方得自由。《生命的重構》以實證破虛妄，以次第解迷茫，陪伴每一個困於焦慮內耗的普通人，重構內在生命秩序，褪去浮躁迷茫，最終從俗世困頓中突圍，活出澄澈圓滿、自在豐盈的生命本態。

心不死則道不生：初禪是凡人覺醒的第一道關口

現代人大多困在無形的精神牢籠里：終日向外追逐、反覆比較內耗，被慾望與雜念裹挾前行，在得失起落中輾轉焦慮，始終尋不到內心的安穩與篤定。在《生命的重構》第十三章中，作者泓依託七年五個月的親身修證，褪去禪修的玄妙濾鏡，直白拆解初禪的真實面貌，打破大眾的刻板誤解。很多人將初禪神化為終極開悟，實則不然，它不是修行的終點，而是普通人掙脫俗世慾望枷鎖、轉身向內觀照的第一道覺醒關口，是人生從迷茫外求、被動沉淪，走向清醒自知、自主成長的重要分水嶺。

“心不死則道不生”，短短七字，道盡初禪修持的核心真諦，也藏着普通人覺醒的必經之路。這裡的“心死”，絕非意志消沉、麻木擺爛，而是那顆終日向外攀緣、追逐浮華、渴求外界認可的躁動妄心，徹底歸於沉靜。人生的絕境與苦難，從來不是命運的苛責，而是倒逼自我轉身的契機。王陽明貶居蠻荒、官場夢碎，克里希那穆提痛失至親、情執斷裂，作者自身歷經事業崩塌、婚姻困頓，這些看似無解的人生困境，都狠狠斬斷了向外索取救贖的所有通路。當外境再無貪戀的依託、追逐的目標，浮躁的心無處漂泊，向內覺醒的大道，便會悄然破土而生。

在禪宗修持體系中，初禪便是破“初關”，是一場質的生命躍遷，讓人徹底跳出欲界的感官沉迷，邁入色界清醒覺知的全新維度。未曾踏入初禪的人，始終被六根感知、世俗執念、固有認知牢牢捆綁，像被絲線牽引的木偶，淪為情緒與慾望的奴隸，人生起落全然被外境左右。而成功突破初禪初關后，人的生命視角會徹底翻轉，生出一份超然的第三方觀察者覺知。不再被動被生活推着奔波內耗，而是靜靜觀照自己的每一個念頭、每一縷情緒、每一次身心起伏，真正完成從“隨境浮沉、被動內耗”到“觀照自心、自主人生”的覺醒蛻變。

尋與伺，是突破初禪關口的兩把核心密鑰，也是向內覺醒、破迷開悟的根本工具。依據《瑜伽師地論》的精準釋義，“尋”是直白粗亮的當下覺知，眼耳鼻舌身意觸境之時，清晰察覺念頭與感受的生起，不盲從、不評判、不沉溺；“伺”是細膩深沉的持續審思，在覺知的基礎上，層層深挖念

頭起落的根源、情緒滋生的緣由，看透自我執念的虛妄本質。一粗一細、一動一靜，兩套覺知模式相輔相成，輕輕撕開本能執念的層層包裹，瓦解我們對自我、苦樂、境遇的偏執認知，破除根深蒂固的我執與法執。王陽明龍場悟道的通透洞見，正是長期依託尋伺觀照，窺見生命實相的最好印證。

值得深思的是，尋伺的覺知能力，絕非靜坐枯坐就能憑空生起，它的誕生需要三大條件相輔相成、缺一不可。其一為外境緣斷，俗世的執念落空、浮華散盡，徹底斬斷向外攀緣的慣性；其二為身心淨化，歷經欲界定、未到地定的層層打磨，淨化身心濁氣，讓散亂的生命能量向內匯聚、沉澱蓄力；其三為真心求真，內心生出探尋生命真相的熾熱渴望，不甘困於迷茫混沌。世間從不缺歷經苦難的人，可真正覺醒者寥寥無幾，大多只是被動承受痛苦，既無靜定修身的根基，亦無探尋真理的本心，終究只能在困頓中反覆沉淪。

初禪修持最顛覆、最珍貴的突破，莫過於三摩地帶來的認知與記憶革命，一舉打破了凡人被邏輯捆綁、被雜念消耗的煩惱閉環。作者修持初禪兩年，親身經歷了一場反常的認知蛻變：反覆誦讀千遍的經文，早已記不熟刻板的文字段落，卻能一眼穿透表層文義，直擊經典核心智慧；日常生活中，所需的認知與感悟隨心而起、隨用隨取，清淨通透、毫無滯礙。這絕非記憶力衰退，而是心識掙脫了第六識分別、第七識我執的染污束縛。普通人的記憶，裹挾着主觀偏見與自我執念，邏輯思維反覆回溯遺憾、推演焦慮，編織出無盡內耗；而三摩地的清淨境界中，本心澄澈透亮，本有智慧自然流露，邏輯褪去偏執枷鎖，回歸服務生活的純粹工具，不再滋生無明煩惱。

突破初禪之後，修持者會自然生起獨有的離生喜樂。這份喜悅溫潤澄澈、清淨純粹，是脫離慾望糾纏后，生命能量內收沉澱、滋養身心的自然饋贈，和世俗短暫刺激、轉瞬落空的感官享樂截然不同。但這份通透境界，亦是一場“刀尖上的舞蹈”，暗藏諸多修行陷阱。不少人剛體會到心境清明、認知躍升，便陷入“已然開悟”的自我錯覺，滋生傲慢我慢；有人貪戀這份清淨喜樂的覺受，執着於修行境界，反而落入新的枷鎖；還有人看透俗世浮華虛妄，舊的人生價值體系轟然崩塌，新的精神內核尚未建立，一度陷入虛無迷茫的存在困境。

想要穩固初禪境界、穩步向上進階，需恪守紮實純粹的修持準則，步步踏實、不驕不躁。以戒律為立身根基，守住自身生命能量，杜絕身心耗散、雜念叢生；以尋伺為觀照工具，時刻保持覺知清明，不陷入過度思辨的分別執念；以心一境性為核心目標，安住正定狀態，不執着動靜境界、不貪戀喜樂覺受；常懷謙卑自省之心，破除我慢偏見與開悟幻覺，將觀照覺知融入日常點滴，做到知行合一、落地修行。必須清醒認知，初禪帶來的所有蛻變與通透，只是修行的全新起點，絕非生命覺醒的終極終點。

從欲界定的身心舒緩調柔，到初禪的破執觀心覺醒，這場循序漸進的生命蛻變，道出了最樸素的人生真相：困住我們的從來不是世間苦難，而是那顆不停向外攀緣、永不滿足的妄心。《生命的重構》以真實修證褪去修行玄學，以清晰次第撥開認知迷霧，讓普通人也能讀懂覺醒的真諦。真正的成長與開悟，從無捷徑可言，不過是絕境靜心、向內觀己、持續修心。唯有徹底放下向外追逐的執念，止息漂泊躁動的妄心，才能喚醒內在本自具足的智慧，突破初禪的修行初關，在清醒覺知中沉澱本心、穩住自我，重構通透自在、圓滿豐盈的生命狀態。

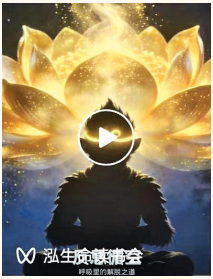
《生命的重构》——
一位瑜伽行者的意識覺醒之路

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Love and Share: Memoirs of a Centenarian - Teresa Hsu

Complied & Edited by:
Sharana Rao and KH Eric Sim



Teresa Hsu, born in 1898, passed away peacefully on 7 December 2011 at the age of 113. Love and Share is the centenarian's own remarkable story. In these memoirs, she candidly recounts the poverty and suffering she endured during her formative years in Swatow-Kak Chioh, China; the profound influence of her parents' values and behaviour, particularly her mother's, on her life and work; her struggles to obtain an education and train as a professional nurse; and, ultimately, the joy and fulfilment she found in living a simple yet purposeful life devoted to caring for the old and the sick, loving the neglected and abandoned, and sharing with the poor and needy.

She recounts how she founded the Home for the Aged Sick, a free nursing home for elderly and sick people who had neither the means nor the relatives to care for them. She also describes her deep disappointment when her service was summarily terminated after she had served as its Matron for twenty years.

Teresa Hsu shares numerous incidents and episodes from her life, some of which had never previously been made public, as well as the people she encountered and the lessons she learned from them. She travelled to many countries and lived and worked for extended periods in several of them. With humility, compassion and humanity, she demonstrated how each of us can contribute to making the world a better place in which people can live happily and harmoniously, regardless of how insignificant we may believe our contributions to be.

Through deeds rather than words, and by example rather than preaching, she helped improve the lives of countless people wherever she went.

Even in her advanced years, Teresa Hsu continued to work quietly with friends, supporters, volunteers, well-wishers and donors to bring help and relief to the poor and needy in Singapore and elsewhere. Her work touched the lives of many and continues to do so, inspiring others through the message of loving-kindness expressed in her memoirs. This work may well be her greatest legacy.

She believed that she had a sacred duty to preserve and pass on to future generations whatever she had learned that might help make life better for others.

There is a powerful message here from a truly rare soul.

Message from Teresa Hsu

As I appeared increasingly in the public domain during the last decade or more of my life, sharing my message to love and share, it was natural that many people wanted to know my thoughts and views on matters of interest to them.

During interviews with the media in Singapore and overseas, and during question-and-answer sessions following my talks, I was often asked about the secrets of longevity, my views on religion, volunteerism, charitable giving and education, to name just a few. There is nothing new in the world. All that exists has always existed, and my views are simply what I have seen and experienced. Anyone who seeks the answers seriously and sincerely will find them.

Many people think that I know the secret of longevity because I have lived a long life. I do not know any secret. But if there is one, I believe it is this: live a happy, peaceful and purposeful life. For me, such a life means helping and caring for the poor and needy. I have been happy throughout my life because I know I am doing what I want to do; I am true to myself.

Each of us will find our own path to a happy, peaceful and purposeful life. But I know one sure way of not having such a life: the mindless pursuit



106-year-old Teresa Hsu demonstrating a yoga posture in Taiwan, 2005

of material possessions and the constant striving for more things, more power and other mundane achievements.

My mind is peaceful, helped by yoga and meditation, and my body is healthy, sustained by nourishing food in sufficient quantity. **I practise yoga and meditation daily, and eat one vegetarian meal a day**. I do allow myself an occasional indulgence—a scoop or two of my favourite vanilla ice cream! Above all, I keep my mind active. I read my favourite books and study the wisdom and teachings of great philosophers and spiritual teachers.

Vegetarian by Choice

Am I a vegetarian by choice, or because of any religious belief or practice? Neither. I was born a vegetarian. I remember falling ill after eating a small piece of fish that my grandmother insisted I should have because she said it would make me strong. Since then, I have always felt a revulsion towards eating meat. I cannot accept the idea of killing animals simply for the sake of consuming their flesh. They are living beings too, and all life is precious and ought to be preserved.

My Religion

Many people want to know whether I have a religion. My mother and siblings were Roman Catholics, but I have never professed any religion. I find the teachings and dogmas of religions constraining because I am a free-spirited person. I want to learn from and experience wise teachings and ideas wherever they may be found. Religion is often reduced to, "I'm right, you're wrong!" In this way, it can breed intolerance. Everyone is right in his or her own way. I do not know what religion is, and no one has successfully and convincingly explained it to me. Truth is not the exclusive province of religion. **My religion is unconditional love for all, and help for all who need assistance**. My conscience is my religion. I once said: "The world is my home, all living beings are my brothers

and sisters, and selfless service is my religion." Some well-intentioned religious teachers have tried to convert me, but none has succeeded. I do not see how being labelled a Christian, Buddhist or anything else can make a positive difference to my life or my work.

Why I Serve

What motivates me to volunteer—to help and care for the poor and needy? To begin with, my mother was a great role model. Then there were my own experiences: growing up in poverty-stricken China, struggling to make a living in Penang, working in Hong Kong and China through some very difficult times before and during the Second World War, and continuing to witness the plight of the poor and needy, the old, the abandoned and the sick. I see their suffering, and I cannot simply stand by and do nothing. I do not have much to give materially myself, but I can persuade others to give, and together we can do a great deal. The spirit of volunteerism and giving is not about the amount; it is about the sincerity and willingness to give. **When given sincerely and willingly, even the smallest gift is a blessing**. I have always said: "It's not the size of the gift but rather the gift of the heart that matters most." This reminds me of a story I once heard.



111-year-old Teresa Hsu was awarded the Public Service Star by former Singapore President S. R. Nathan in 2009.

The Importance of Education

Education has always held a special place in my heart. I was denied the opportunity to attend school as a child because my family was poor—and because I was a girl. While the men in my family carried the "five-inch brush" and wrote, I carried the "five-foot brush"—a broom—to sweep our home and other people's houses. I fought for my education. I attended night school and taught myself, determined to learn by whatever means possible. Eventually, I learned to read and write and, through living and working in different countries, to speak various languages and dialects. I would rather be poor but educated than rich but ignorant. **Education**

gives us knowledge, independence and the ability to change our lives. Without it, poverty can easily become a life of vulnerability.

A Sense of Humour

The best thing about my life is that I never felt poor. Sometimes I like to humour my audiences with a few repartees. When asked about my sleeping habits, I replied, "I shut my eyes!" Once, someone asked me, "How is it that you don't wear glasses and still have such clear vision?" I replied, "My eyes forgot to grow old!" I was also once asked, "How many hours do you sleep in a day, Sister?" I answered, "I don't sleep in the day; I only sleep at night!" It is always good to hear the laughter after my answers. There are many more such exchanges—far too many to write down. Suffice it to say that I have always enjoyed answering questions because they give me an opportunity to share my thoughts on matters that concern people.

Lessons from My Life

What lessons have I learned, and what messages do I want to pass on and share?

This much I can say: **Everybody has his or her own life and must be allowed to live it in his or her own way**. Each person has a different view of life, and we must respect one another's way. **In tolerance and mutual respect, we find peace and harmony**. I live by my beliefs and my actions. My life is my message.

Loving-Kindness

I have always practised loving-kindness, even towards those who are unkind. I try to show them that there is a better way to live. If I am wrong—and we all make mistakes—I hope someone will point it out to me so that I can become a better person. Pointing out someone's weaknesses with the intention of helping him or her is an act of kindness, not criticism. **A best friend is someone who points out our mistakes and failures and helps us change for the better**. But how can we help one another improve without creating enemies or ill will? Start a circle of

friendship with a few friends who agree to correct one another without taking offence. Gradually expand the circle until it embraces the world.

Impossible? Maybe. Try it!

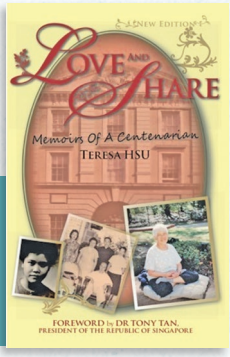
My One Message

I have only one message, and I cannot overemphasise the importance of practising loving-kindness, because it is the foundation of all things good in the world. **Practising loving-kindness makes the world a better place**. It is our duty as human beings to be kind to everyone. It has nothing to do with religion. The capacity to be kind and loving exists within each of us—not only towards those who are close or related to us, but also towards total strangers and even those who have wronged us. For a better world and a happier life, we must all try.

Epilogue

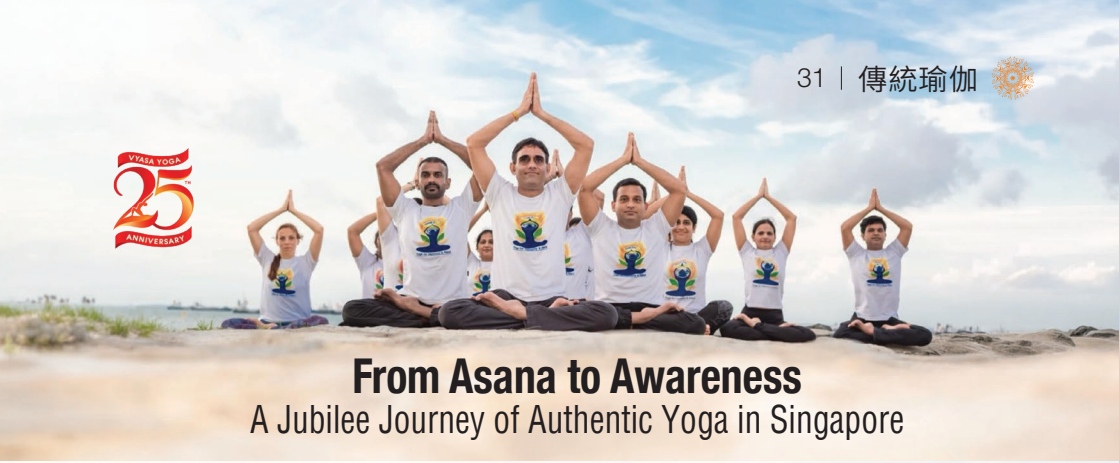
Through *Love and Share*, Teresa Hsu left behind not merely the story of an exceptional life, but a timeless message of compassion, service, education, tolerance and loving-kindness.

Her life demonstrated that one need not possess wealth or power to make a difference. A willing heart, a compassionate spirit and the courage to act can touch lives in ways that endure long after we are gone. Teresa believed that her experiences carried lessons worth preserving and passing on to future generations. Her memoirs are therefore more than a record of her remarkable journey; they are an invitation to each of us to reflect on how we live, what we value and what we can give. Her message is simple: love, share, serve and live with kindness. And perhaps, ultimately, that is the greatest secret of all.



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From Asana to Awareness

A Jubilee Journey of Authentic Yoga in Singapore

From NASA to VYASA

S-VYASA stands for **Swami Vivekananda Yoga Anusandhana Samsthana**, meaning the Swami Vivekananda Yoga Research Institute *(Anusandhana = Research; Samsthana = Institute)*. Inspired by Swami Vivekananda's vision of yoga as a path for the development of body, mind and spirit, S-VYASA combines traditional yogic wisdom with scientific research and education.

A key figure in carrying this vision forward is **Padma Shri Dr. H. R. Nagendra**, popularly known as the "Yoga Scientist." Trained in mechanical engineering, Dr. Nagendra conducted post-doctoral research at **NASA's Marshall Space Flight Center** before dedicating his life to yoga. He became President and later Chancellor of S-VYASA, developing a systematic, research-based approach to yoga education and therapy.



Padmashri Dr. H. R. Nagendra

Over the years, VYASA has established various **collaborations and partnerships with institutes, academies, and organisations in India and internationally**, including countries such as **China, the United States, Japan, South Korea, and Vietnam**.

The success of this global expansion is largely due to the strong academic foundation created by Padmashri Dr. H. R. Nagendra. He and his team have carefully designed and structured the courses, supported by extensive research and numerous publications on yoga, yoga therapy, and holistic health.

Because the VYASA system is **well-organised, scientific, and easy to implement**, different centres around the world can deliver consistent and quality yoga education while preserving the authenticity of yoga as a science of health, harmony, and inner transformation. **This structured approach has enabled VYASA to reach sincere seekers across different countries**.

Initiated in 1999 by Dr. Nagendra and continuously expanded under the leadership of Mr. Manoj Thakur, yoga programmes in Singapore now encompass a diverse range of courses, teacher training programmes, and community activities. Holding an M.Sc. in Yogic Sciences and with over 25 years of teaching and practice experience, Mr Manoj Thakur is an accomplished yoga therapist and a featured speaker at international conferences. In 2024, VYASA Singapore celebrated its **25th anniversary**, marking a quarter century of promoting yoga education and holistic health in Singapore.


Mr Manoj Thakur

Yoga is a Way of Life

Over the past 25 years in Singapore, Mr. Manoj Thakur and his team have trained more than 5,000 yoga teachers and engaged with students from various countries. He noted that Singaporeans are exceptionally sincere and come with a genuine desire to learn.

He explained that many students initially come to yoga seeking only asana, viewing yoga primarily as physical postures. However, by the end of their training, they discover that yoga encompasses much more—including **proper breathing, calming the mind, meditation, and a deeper philosophy** that can transform their way of life.

He shared that students often become happier, more balanced in their responses to society, and experience positive changes in their family relationships. Receiving such feedback gives him great joy. They may come for asana, but they leave understanding that **yoga is a way of life**— a path to living peacefully, healthily, and happily, while maintaining a calm, balanced mind that responds with mindful awareness rather than habitual reaction. He also emphasised that **when one person learns and practises yoga, the positive transformation can extend to the entire family.**

Yoga Therapy



Mr. Manoj Thakur and his wife, Mdm. Shivani Singh

Yoga Master and Managing Director Mr. Manoj Thakur came to Singapore with his wife, Mdm. Shivani Singh, an experienced yoga therapist who has been teaching yoga for more than **25 years**. As a yoga therapist, Mdm. Shivani has experience working with **psychosomatic and lifestyle-related conditions**, including asthma, high blood pressure, back pain, anxiety, depression, arthritis, diabetes, digestive disorders, and obesity, through yoga therapy and meditation. She also has extensive experience in **yoga for children and pre-natal yoga**, and is an approved trainer with the **People's Association**.

In addition to the Yoga Instructor Certificate Course, VYASA Singapore also offers a **Yoga Therapy Course**, recognising that modern lifestyles can contribute to stress and various health problems. With increasingly fast-paced lives, many people experience conditions such as stress, insomnia, hypertension, asthma, diabetes, digestive and menstruation disorders. Through yoga therapy and meditation, the centre seeks to help individuals develop healthier lifestyles and improve their overall well-being.

The yoga therapy approach was developed through **scientific research and training under the guidance of Dr. H. R. Nagendra**. Rather than

focusing only on the affected area, the approach looks at the whole person. For example, someone experiencing knee pain would not simply perform exercises for the knee; the practice considers the body as a whole and uses specific yogic techniques to support overall balance and recovery.

International Day of Yoga in Singapore

The United Nations proclaimed 21 June as the International Day of Yoga on 11 December 2014. The first International Day of Yoga was celebrated worldwide on 21 June 2015. The date was chosen because 21 June is the summer solstice in the Northern Hemisphere, the longest day of the year, and has significance in many traditions.



In Singapore, International Day of Yoga celebrations began in 2015, with yoga activities organised at various public venues and community spaces. Mr. Manoj Thakur noted that **Singapore is a highly systematic and organised country, and VYASA Singapore has also learned from this environment in developing its programmes**.

Today, celebrations around 21 June may extend beyond a single day, with VYASA Singapore conducting free programmes and community activities throughout the week, including one- to two-hour yoga sessions. The activities cater to different age groups and levels, ranging from children's yoga and programmes for working adults to yoga for senior citizens. Over the years, VYASA Singapore has organised International Day of Yoga activities at various venues and in collaboration with different organisations, including programmes at Changi Airport Terminal 3, the opening of the Circle Line MRT, and Marina Bay Sands. Beyond International Day of Yoga, VYASA Singapore also conducts corporate programmes and collaborations with the People's Association, bringing yoga to a wider community. Community initiatives have also included

gentle and chair yoga sessions for seniors at Sunlove Home, among other outreach programmes.

The Final Celebration: Preparing for Life's Ultimate Journey

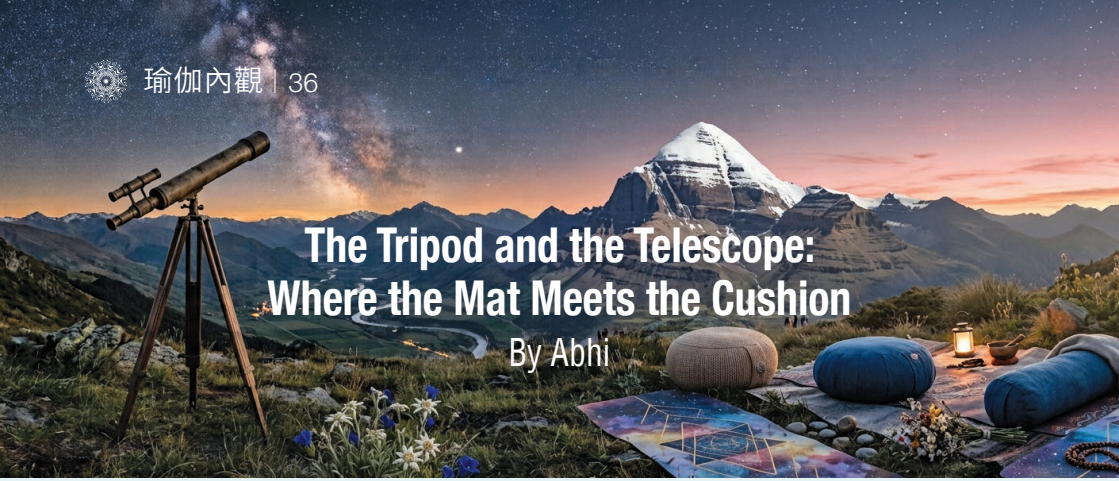
Mr. Manoj Thakur encourages readers to practise yoga for its holistic benefits, noting that it supports physical, mental, and emotional well-being, much like Buddhist practice, by preparing the mind and body for deep meditation. He emphasises that **through regular practice, students can cultivate the balance and calmness needed to sit in stillness for extended periods**.

However, as modern yoga has become increasingly commercialised, beginners may sometimes be misguided by trend-driven practices such as hot yoga, rope yoga, or Pilates-fusion classes, which focus primarily on physical exercise. To discover the deeper teachings of yoga, he advises seekers to learn from authentic, traditional schools. Ultimately, he highlights that the deeper purpose of yoga and Buddhist practice is also to prepare us for life's final departure. Just as a fully ripened fruit naturally detaches from the tree, one should gradually learn to let go of worldly life and attachment to the body, without struggle or fear. **The final departure, therefore, can be approached as a peaceful and natural transition—a celebration rather than something to fear**. This, he suggests, reflects the deeper meaning shared by the teachings of yoga and Buddhism: **to live with awareness, cultivate detachment, and learn how to let go of this worldly attachment peacefully**.

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The Tripod and the Telescope: Where the Mat Meets the Cushion

By Abhi

I still remember the ache in my knees on the fourth day of my first ten-day Vipassana course. Ten hours of daily sitting, and my body was staging a full rebellion. I had practised a little hatha yoga prior to that retreat—mostly for fitness, mostly forgettable. But somewhere around day six, when the burning in my hips softened into something more like passing weather than active warfare, a quiet realization reshaped my practice: this body needs to be trained for stillness, not merely commanded into it. That was eighteen years, seven ten-day courses, and one twenty-day course ago in the tradition taught by S.N. Goenka. Hatha yoga arrived a decade later through the S-VYASA lineage, which treats the human frame less like a workout project and more like a laboratory for the nervous system. Two distinct doors, as it turns out, leading into the same room.

Two Practices, One Seat

People often ask which discipline is superior: Vipassana or yoga. It is like asking whether the foundation or the framing matters more to a house. Vipassana focuses on vedanupassana—systematic, moment-to-moment observation of sensations on the body. By learning not to react to what we feel, we directly uncover the three marks of existence: impermanence *(anicca)*, unsatisfactoriness *(dukkha)*, and the selfless nature of phenomena *(anatta)*. Yoga, particularly through the therapeutic lens of S-VYASA, is preparation. It uses posture, breath, and nervous system regulation to steady the body and mind for sustained attention.

Here is the analogy that makes it clear: Vipassana is the telescope; yoga is the tripod.

A telescope, however fine its glass, is useless if it wobbles in the wind. If the ground shifts, you will never see Saturn's rings clearly; you will only catch a blur. Yoga is the tripod work. It grounds the base, purges tremors from the nervous system, and uncoils chronic tension in the hips, spine, and jaw. Vipassana is the patient looking—the steady, unblinking observation of reality as it is, free from grasping or aversion.

You can use a telescope without a tripod. Meditators do it all the time, enduring sheer musculoskeletal agony until willpower breaks through. But the lens wavers, and somatic pain drains the mental energy needed for clear awareness.

S-VYASA, Patanjali, and the Body's Runway

In practical terms, S-VYASA draws heavily on Patanjali's classical limbs: *asana* (posture), *pranayama* (breath regulation), and *pratyahara* (turning the senses inward). These are not separate from insight meditation; they form its runway.

In the *Yoga Sutras* (2.46), Patanjali defines posture simply: *Sthira-sukham asanam*—posture should be steady *(sthira)* and comfortable *(sukha)*. He adds that this seat is mastered through *prayatna-shaithilya*, the relaxation of unnecessary effort. You align the spine, ground the hips, and then soften the strain.

Before you can watch an intense sensation on the cushion without reacting, your nervous system needs to stop firing emergency alarms. Slow, diaphragmatic breathing down-regulates fight-or-flight arousal into rest-and-digest equilibrium.

Pratyahara then provides the sensory transition. Most of our day is spent chasing sights, notifications, and plans. *Pratyahara* unhooks that

outbound attention and points it inward. When an itch flares on the cushion, that prior training helps you witness the sensation directly instead of scratching on autopilot.

What Vipassana Gives Back to the Mat

The exchange flows both ways. Vipassana fundamentally transformed what happens when I step onto a yoga mat.

Without a meditative ground, postural yoga easily turns performative: chasing deeper stretches or obsessing over alignment in a mirror. Vipassana dismantled that habit. Now, when holding a demanding posture like *Virabhadrasana*, I am not trying to conquer the pose. I am simply observing raw physical data—heat in the shoulder, a burning quadricep—with the same non-reactive equanimity trained on the cushion.

I don't force the stretch; I don't flinch from the burn. I just watch it as changing physical sensation *(rupa)*, empty of an "I". As mental resistance drops away, the body naturally opens deeper on its own.

The Satipatthana Connection

This dialogue is anchored directly in early Buddhist teachings. In the *Satipatthana Sutta*, the Buddha's discourse on the four foundations of mindfulness, the very first foundation is *kayanupassana*—mindfulness of the body. Before analyzing emotions, mental states, or subtle thoughts, the Buddha begins with breath, posture, and movement. He instructs the practitioner to observe "the body in the body"—to feel physical presence directly from the inside rather than thinking abstractly about it. The split between "yoga is physical" and "meditation is mental" is a modern misconception. In their origins, both traditions recognized that the body is the doorway to liberating the mind.

The Essential Difference: Control vs. Observation

To practise both without confusion, you must honor where their methods diverge:

- **Patanjali's Path Regulates**: Through *pranayama*, you deliberately shape, lengthen, or pause the breath to alter your physiology and steady the mind. You consciously steer the vehicle.
- **The Buddha's Path Observes**: In *kayanupassana*, you abandon all control. If the breath is long, you simply know it is long. If it is shallow, you know it is shallow. You do not fix it. You train yourself to witness things as they are *(yatha-bhuta).*

Think of yogic practices as setting the stage. Use gentle *asanas* to open tight hips and release the spine. Use a few minutes of conscious breathing to settle systemic agitation.

Then, switch modes completely. Drop the manipulation. Sit upright, let the breath breathe itself, and allow Vipassana to do its work.

The tripod stabilizes the instrument. The telescope reveals the sky.

Disclosure: The views expressed in this article are personal, drawn entirely from the author's own practice and experience over eighteen years of Vipassana meditation and eight years of yoga. They are not intended as a formal statement of the S.N. Goenka Vipassana tradition, S-VYASA, or any teaching lineage, and should not be read as medical, psychological, or clinical advice. Readers are encouraged to explore both practices under the guidance of qualified teachers.

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“此非土聚，乃是殊妙大寶塔耳。由諸眾生業果劣故隱蔽不現。…此大全身舍利積聚如來寶塔，一切如來無量俱胝心陀羅尼密印法要今在其中。”

(《一切如來心祕密全身舍利寶篋印陀羅尼經》卷1 - CBETA 2025.R2, T19, no. 1022B, pp. 712c22-713b2)

世界和平吉祥寶塔原名“一切如來心祕密全身舍利寶篋印陀羅尼塔”，是佛教舍利供奉聖物，象徵佛教八萬四千法門。「佛教在線」於2002年發起，歷時十年完成八萬四千座塔，分佈全球100多個國家和地區，其中2008年贈臺灣的寶塔成爲兩岸和平象徵。

The World Peace Auspicious Stūpa originally titled the Sūtra of the Whole-Body Relic Treasure Chest Seal Dhāraṇī The Heart Secret of All Tathāgatas, is a sacred Buddhist reliquary symbolizing the 84,000 Dharma gates. In 2002, FJnet online initiated the project and, over ten years, completed 84,000 stūpas distributed across more than 100 countries and regions worldwide. Among them, the stūpa presented to Taiwan in 2008 became a symbol of cross-strait peace.

“This is not a mere pile of soil, but a truly wondrous great treasure pagoda. It remains hidden because of the inferior karmic fruits of sentient beings. … Within this great pagoda are accumulated the whole-body relics of the Tathāgatas, containing the secret dhāraṇī seals of the immeasurable hearts of all the Tathāgatas.” (Sūtra of the Whole-Body Relic Treasure Chest Seal Dhāraṇī The Heart Secret of All Tathāgatas, Scroll 1; CBETA 2025.R2, T19, no. 1022B, pp. 712c22-713b2)

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