

尊貴白玉活佛 吉美法王

經典法語 (8)

尊貴白玉活佛 吉美法王 經典法語 (8)

白玉講學院

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)

尊貴白玉活佛 吉美法王
經典法語 (8)

**The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)**

白玉講學院 / 藏密白玉佛學會
Palyul Academy / Palyul Tibetan Buddhist Society
www.palyulacademy.org

目錄

- 9 藏傳佛教與寧瑪巴白玉傳承簡介
- 13 尊貴上師 吉美法王簡介
- 19 藏密白玉佛學會簡介
- 21 感恩上師頌詞
- 49 **正見篇**
- 50 1. 修法殊勝，來自於「正見」與「發心」！
- 52 2. 學佛沒有進步，都是個人的問題！
- 54 3. 想要離苦得樂，須依正知見！
- 56 4. 理解正法，才能打從心裡富有！
- 58 5. 學佛為了清淨業力！
- 61 **觀修篇**
- 62 6. 什麼對我最有利？～我要思考！
- 64 7. 不能離苦，因為你不放！
- 66 8. 執著、煩惱～都是心！
- 68 9. 感覺知足時，苦就消了！
- 70 10. 身、語是僕，心是王！
- 72 11. 習氣遣除時，業力就消了！
- 74 12. 一切的感受，都是習氣！
- 76 13. 煩惱多，障礙證悟！
- 78 14. 學密要面對一切相！

- 80 15. 一切法清淨～凡夫看不懂！
- 82 16. 佛陀的智慧～界的自性！
- 84 17. 體悟本性～越來越甜！
- 86 18. 一切都是心，不增也無減！
- 88 19. 實修不可離開清淨的自性！
- 90 20. 「一心不亂」只有「一」，沒有第二或第三！
- 92 21. 聖者入定～法身的自然智慧！
- 94 22. 成就者通達究竟，出定、入定無二！

97 菩薩行篇

- 98 23. 生起無上菩提心～唯有聖者菩薩！
- 100 24. 廣大殊勝「普賢行」～過去佛菩薩所修！
- 102 25. 利他菩提心～大乘行者必須修！
- 104 26. 修持大乘～慈悲心是因，菩提心是果！
- 106 27. 菩提心有「願行」與「入行」！

109 依師篇

- 110 28. 成就者的「見、修、行」都非常認真！
- 112 29. 上師的身、語、意，我都依止！
- 114 30. 護持建造佛寺，積資淨業妙法！
- 116 31. 「隨喜」的心，無量的功德！
- 118 32. 護持三寶，主要是歡喜的心！

- 120 33. 供養三寶，清淨發心第一！
122 34. 後得智慧～了知眾生一切發心！
124 35. 轉世成就者，能記憶前世！
126 36. 佛的記憶神通，超越一切！
128 37. 眾生無明，無法理解前世！
130 38. 中陰影響投胎、出世！
132 39. 輪迴投胎，皆依業力！
134 40. 中陰沒有時間性！
136 41. 輪迴投胎，你無法做主！
138 42. 聞、思建立正見，成就需依實修！

141 皈依篇

- 142 43. 佛可消除眾生一切恐懼！
144 44. 我皈依佛，與佛結善緣！
146 45. 清淨三寶對境，培養發心！
148 46. 「普巴金剛」～迴遮一切貪、瞋、癡！
150 47. 「普巴金剛」本尊～迴遮外、內、密一切障礙！
152 48. 修持普巴金剛，須依菩提心！
154 49. 修持度母，滅除著魔的苦！
156 50. 觀修大慈大悲度母，可解自、他一切毒！

CONTENTS

27	<i>The Nyingma Palyul Lineage of Tibetan Buddhism</i>
32	<i>His Holiness Jigmed Rinpoche</i>
39	<i>Palyul Tibetan Buddhist Society</i>
43	<i>Eulogy of Gratitude to Guru</i>
49	<i>Chapter of the Right View</i>
51	1. Marked superiority in practice comes from "right views" and "intention"!
53	2. No progress in learning Buddhism is a personal problem!
55	3. If you want to be happy without suffering, you must act on correct cognition and views!
57	4. Only by understanding the true dharma can we get rich from within!
59	5. Learn Buddhism to clear karma!
61	<i>Chapter of Meditation</i>
63	6. What's in my best interest? Ruminations are required!
65	7. You can't escape from suffering because you don't let go!
67	8. Attachments and afflictions can all be traced to one's heart!
69	9. When you feel satisfied, the suffering will disappear!
71	10. Body and language are servants while heart is ruler!
73	11. When habitual tendencies are removed, karma is gone!
75	12. All feelings are from habitual tendencies!
77	13. Many afflictions, obstacles to enlightenment!
79	14. You have to face all signs during the process of learning esotericism!
81	15. All phenomena are pure and ordinary people cannot understand them!
83	16. The wisdom of the Buddha, the nature of the realm!

- 85 17. Understand the nature, more and more sweet!
87 18. Everything is about the heart, neither increase nor decrease!
89 19. Accurate practice cannot leave the pure self-nature!
91 20. "Concentration without distraction" has only "one" idea and
no second or third!
93 21. The sage enters into concentration: The natural wisdom of
the dharma body!
95 22. Adepts have access to the terminus, and there are no
distinctions between emerging from and entering meditation!

97 ***Chapter of the Bodhisattva Path***

- 99 23. Only Bodhisattvas can cultivate the unsurpassed mind of
bodhicitta!
101 24. Buddhas and Bodhisattvas have been practicing vast and
supreme "Samantabhadra practice" in the past.
103 25. Mahayana practitioners must practice altruistic bodhicitta
mind!
105 26. Practice Mahayana: compassion is the cause, while
bodhicitta mind is the effect!
107 27. Bodhicitta mind contains "vow and practice" and "enter and
practice"!

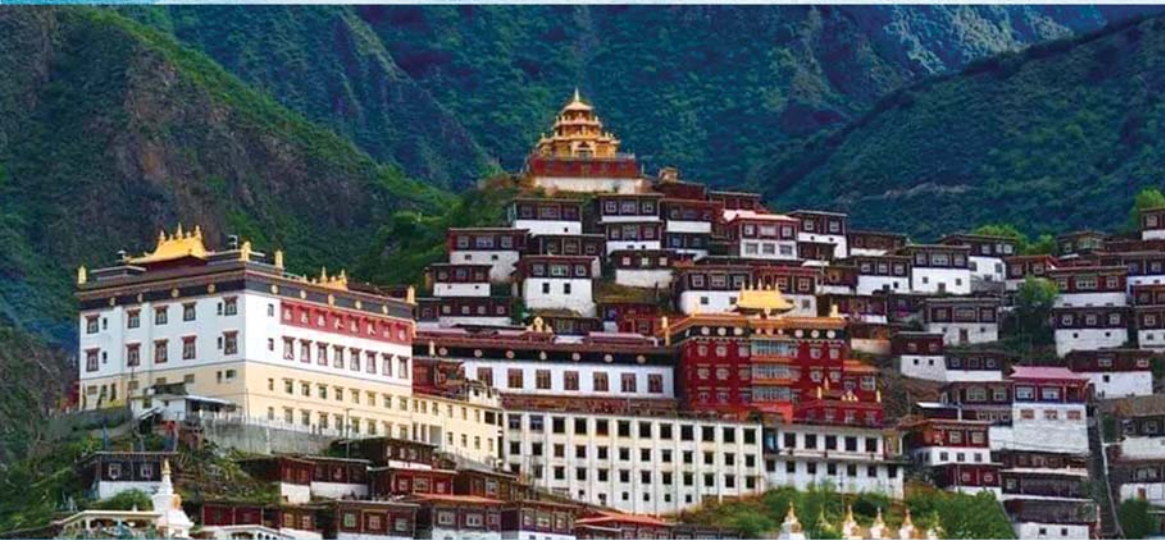
109 ***Chapter of Following a Spiritual Teacher***

- 111 28. Adepts' "seeing, cultivating and practicing" are all very
serious!
113 29. Follow the guru's bodily action, language, and mind!
115 30. Build a Buddhist temple, accumulate merit, purify negative
karma and praise dharma !
117 31. Rejoicing heart, unlimited merit!
119 32. Contribution to the three treasures requires a joyful heart!
121 33. Make offerings to the three treasures, with pure intentions
prioritized!

- 123 34. Subsequently attained wisdom: understand sentient beings' all intentions!
- 125 35. Reincarnated adepts can remember past lives!
- 127 36. The memory of the Buddha is divine, surpassing everything!
- 129 37. Sentient beings are ignorant and cannot understand their past lives!
- 131 38. The influence of intermediate existence on reincarnation and birth!
- 133 39. Reincarnation depends on karma!
- 135 40. There is no timeliness in the intermediate existence!
- 137 41. You can't call the shots in reincarnation!
- 139 42. Establishing a correct view requires hearing and thinking; achievements need to be based on practice!

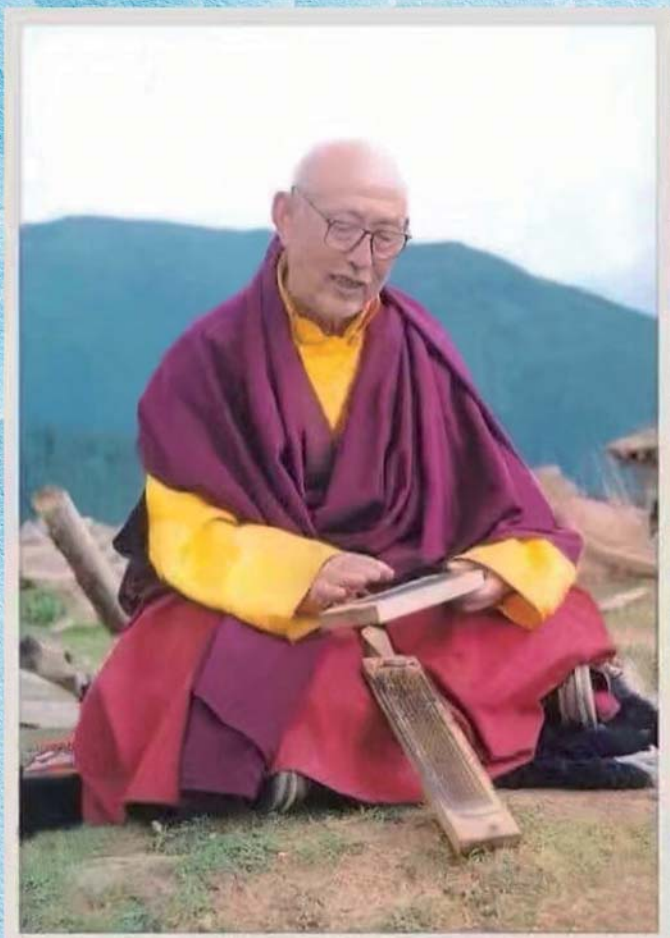
141 ***Chapter of Taking Refuge***

- 143 43. The Buddha can eliminate all fears of all living beings!
- 145 44. I take refuge in the Buddha and make an affinity with him!
- 147 45. Cultivate intentions through the three pure treasures!
- 149 46. "Vajrakilaya" blocks all greed, aversion and delusion!
- 151 47. "Vajrakilaya yidam" blocks all outer, inner and secret obstacles!
- 153 48. The practice of Vajrakilaya requires bodhicitta!
- 155 49. Practice Tara and eliminate the suffering of being possessed!
- 157 50. Practicing Tara with great mercy and great pity can remove all one's or others' poisons!



藏密寧瑪巴 白玉祖寺

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



尊貴大成就者 圖桑法王
(尊貴白玉活佛 吉美法王之根本上師)

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



圖 桑法王與堪布茲誠羅珠 (法王右側扶法王者)

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



尊貴大成就者 圖桑法王
圓寂追思法會
台灣藏密白玉佛學會
總會/白玉觀音寺
(2021. 01. 18.)

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



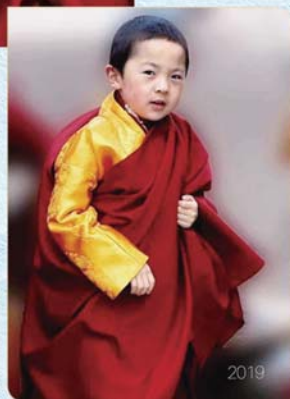
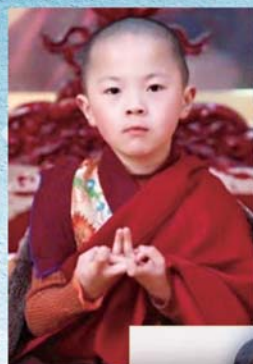
貝諾法王轉世仁波切

2011. 12. 31. 誕生於西藏山南地區加查縣洛林鄉念巴村

2014. 7. 28. 被迎請到甘孜州白玉縣白玉祖寺

當時來自白玉祖寺及南卓林寺僧眾、各方代表及四眾信徒等上萬人
皆參與了迎請儀式

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



白玉祖寺轉世高僧：圖桑祖古法王
於白玉祖寺主持貝諾楊思法王坐床大典
(2014. 7. 31. 藏曆6月4日)



貝諾法王確定轉世，白玉南卓林寺住持 蔣康祖古仁波切
於台北舉行歡喜餐宴。(左：圖桑法王 受邀 / 右：吉美法王 受邀)

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)

藏傳佛教 寧瑪巴白玉傳承

一．簡介藏傳佛教

西元7世紀，藏國王松贊干布 (King Songtsen Gampo) 時代，佛教傳入了西藏。當時國王派遣譯師固彌桑布紮，前往印度學習聲明、文字等，結束了西藏沒有文字的歷史；其後並將二十一種觀自在經續，及玄秘神物等翻譯成藏語。當時國王又迎娶了漢地及尼泊爾的兩位公主為王妃，並將代表釋迦牟尼佛的兩尊佛陀身像、許多三寶所依等迎請到西藏，並修建了以大昭寺為主的鎮肢寺與鎮節寺等許多寺廟，開創了正法。

從此藏地有了佛教，並從事建築寺廟、創造文字、翻譯經典等事務，同時也制定了法律以教育民眾，西藏民族因此逐漸強盛、文明起來。

西元8世紀時，藏王赤松德贊從印度把蓮花生大士、寂命菩薩、貝瑪拉密紮等印度大成就者，與大班智達迎請到西藏，並建造了桑耶寺等寺廟，此為「身所依」；其時還派了當時西藏著名的毘盧笈那等一百

零八位譯師到印度學習，翻譯了所有印度聖地興盛的經續論，此為「語所依」；此外，為了觀察西藏人是否為出家根器，因而選出了七人，稱為「預試七人」，開創了西藏人出家受戒的僧伽制度，並依此為「意所依」。隨後，在他們的努力之下，終於把印度所有的佛法，從小乘到無上密法，非常完整的迎入了西藏雪域。

二．簡介寧瑪派

經歷了一系列的興衰，藏傳佛教發展至今已有了寧瑪巴（紅教）、格魯派（黃教）、噶舉派（白教）、薩迦派（花教）等四大教派，這期間，如來的教法與證法從未毀滅。而其中，寧瑪派是四大教派中歷史最悠久的，它的傳承自蓮花生大士在雪域弘揚，至今已有了1200多年的歷史。寧瑪派乃藏傳佛教之法源，其著名的是『大圓滿』教法，和其他的一些教法；在寧瑪之後才依次分衍出噶舉、薩迦、格魯等諸派別，因此可謂寧瑪巴之法，乃藏傳佛法之母。寧瑪派有著名的六大金剛道場，即寧瑪巴六大祖庭（母寺）：雪域西邊的多傑筍寺、敏珠林寺，中間的雪謙寺、佐千寺，東邊有噶陀寺、白玉寺，這就是寧瑪巴六大傳承。我們的傳承即是屬於白玉傳承。

三．簡介白玉祖寺

白玉寺即為白玉祖庭，位於四川省甘孜州白玉縣，全稱為「白玉尊勝菩提法洲」；這是蓮花生大士親自加持的聖洲，也是大譯師貝若紮那等曾修行過的地方。這裡也是蓮花生大士二十五位弟子中，瑪托仁青之大弟子吉熱確炯旺波的故居，目前仍可於此處朝見吉熱確炯旺波的閉關洞。吉熱確炯旺波是大幻化網的殊勝法主，和極其重要的傳承人，他曾於此地講修大幻化網密續，也得到了無上的成就。後來噶陀的前輩噶當巴德協等大修行人也集中於此修大幻網密法，有十萬人成就了大虹光身，故此地也稱為噶陀尊勝洲。此外，號稱白玉三父子的大成就者噶瑪洽美、大伏藏師門基多吉，和大持明昆桑喜繞，他們的大圓滿虛空藏法掌中佛的引導體系傳承，也是在這裡流傳下來的。

西元 1665 年，白玉的開山祖師仁增昆桑喜繞，創建了白玉寺，名為「白玉尊勝菩提園寺」，並於此聚集僧眾 500 人弘揚佛法。仁增昆桑喜繞即為第一代寺主，並以噶陀早期的教誨、南曲耳傳、惹那林巴伏藏法要等為主，轉動法輪。在他的領導之下，白玉寺發展成三千人的大寺院。此後，仁增昆桑喜繞的無數弟子們，自己建立了屬於自己的法座寺院，並由此發展出成百上千的分寺。

雖然白玉寺的歷史只有三百多年，然以蓮師親臨此聖地加持算起，其傳承歷史已逾千年。在此千年中，不斷有大成就者在此證悟，因此白玉傳承的加持是千年不斷的，尤其能進入其閉關房修行者，更是殊勝中的殊勝。



貝諾法王主持 吉美法王陞座大典

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



吉美法王 陞座大典

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



尊貴白玉活佛 吉美法王

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



尊貴白玉活佛 吉美法王

**The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)**

尊貴上師 吉美法王

一．出生簡介

我們的上師為尊貴的 吉美法王（全名：堪欽巴滇仁波切 烏金蒼央朱扎巴松波）。法王於藏曆鐵豬年（西元 1971 年）6 月 10 日吉祥日（與蓮花生大士出生日相同），誕生於現今四川省藏族自治州阿巴州瑪律康縣；父親阿旺扎西，母親扎西斯基，爺爺為格魯派之修行成就者。

法王出生時，與其他乘願轉世活佛一樣，出現了不可思議的祥瑞徵兆：其母受孕二個月時，即尿如牛奶般雪白，其時遍訪名醫不知其因，直至法王出生後始恢復正常。法王出生時，全身並包裹胎衣，宛如包於透明球體內，雙手合十，呈蓮花坐式，身上有代表五智的五方佛胎記，全身並散發出檀香味。彼時天空出現上下排列彩虹，佈滿整個虛空，久久不散。

二．修行成就歷程，與來台緣起

1. 法王出生三天，即能開口說「佛」字。
2. 三歲時，得到塔湯寺祖古龍柏仁波切認證。

3. 六歲進入寧瑪巴白玉祖寺分寺 - 日西寺學習藏文書寫。
4. 十一歲時，經塔湯寺成就者拉旺上師占卜後，引領至白玉祖寺。
5. 十二歲時來到白玉尊勝菩提法林寺（白玉祖寺），在穆桑堪千扎措尊前聽聞《龍欽七寶藏》，並在白玉寺剃度出家，亦因宿世因緣，於大圓滿成就者 圖桑仁波切（蔣康祖古·圖滇巴桑仁波切）座下修學，從龍欽寧體修法儀軌、寧瑪巴自派、惹那林巴儀軌，及最殊勝的天法傳承修法儀軌與唱誦等等，於進入佛學院6年期間，一一精進學習至純熟入心，並且擔任白玉高級佛學院之修法主要唱誦者。
6. 十八歲時，將佛學院全部課程研習完畢。
7. 十九歲即進入大閉關。在閉關三年三個月期間，得到根本上師 圖桑仁波切（蔣康祖古·圖滇巴桑仁波切）視其為心子，傳授一切白玉清淨殊勝的教法，在接受上師傳授大圓滿心法時，系統完整的瞭解了大圓滿六百四十萬頌，並在那剎那中，吉美法王清楚憶起過去無數世的情形，於閉關圓滿後，修行已達空性無礙境界，並蒙本尊普巴金剛親自降臨給予灌頂傳

法。

法王獲得傳承各高僧共同認證，讚揚法王的修行廣大似虛空，並由圖桑法王授予蓮師法帽及法器，並請法王擔任一百多座分寺之總住持，巡迴修法為期四年之時，其後即開始全世界弘法度眾的悲願。

8. 法王受貝諾法王之邀，到印度南卓林寺指導小活佛學習。
9. 1997年又應貝諾法王邀請，來台長駐弘法。
10. 1998年在臺中市清水區中山路成立台灣第一個道場－白玉觀音寺。目前藏密白玉佛學會在法王的領導下，二十多年以來已分別在海內外各地：台北、清水、臺中、彰化、豐原、鹿港、員林、嘉義、台南、高雄，以及大陸廣州、南非開普敦、泰國曼谷、英國倫敦等各地，共成立了十四個道場。另亦有台灣及海外加拿大多倫多等地區，共成立五十餘處的白玉傳法講堂。
11. 2003年2月底，法王受貝諾法王邀請，至印度南卓林寺舉行坐床大典。

三．坐床認證

2003年2月底，法王受貝諾法王邀請，至印度南卓林寺舉行坐床大典，經至尊怙主自在上師貝諾法王、白玉塔湯寺大持明嘎隆仁波切、白玉蔣康活佛圖桑仁波切等多位法王以心意本慧觀察，無誤的認證其為白玉祖寺大成就者堪欽巴滇仁波切的轉世，並一致肯定仁波切為大圓滿修行達到斷證功德圓滿的大成就者。

這場殊勝的坐床大典，是在雪千寺冉江活佛、頂果法王蔣欽佛爺，及數百位來自各教派傳承的大堪布、活佛、法王子及三千多名出家眾的見證下所舉行。

坐床大典後，法王即與所率之臺灣五個佛學會會長與幹部們，在南卓林寺舉辦盛大的供僧大法會，供養所有在場的法王、大堪布、活佛、法王子，與閉關修行者等共二百餘名，以及出家眾、小沙彌、比丘尼等三百餘名。

另外還供養貝諾法王建寺廟、阿尼寺廟、佛學院、孤兒院基金等。

四．上師性德與悲願

1. 法王為了能毫無障礙、不透過翻譯的傳法，於很短的時間內，以不可思議的文殊智慧學得一

口流利的中文，從此能把藏傳佛教的菁華，毫無保留的傳給臺灣弟子。

2. 法王感歎末法時代，眾生福緣淺薄，許多人喜愛佛法，卻不瞭解佛法，不是將佛法誤解為只是念佛號、誦經書，就是將放光、通靈、神通等當成佛法的特色，以至於常被神棍假冒的偽上師蒙蔽，因而上當受騙。因此，法王傳法，首重實修，要求弟子要奠穩根基，從基礎開始。他一路引導弟子，從最根本的發心開始，然後再循序漸進，次第為弟子傳法，逐步引導弟子進入佛法的甚深堂奧。
3. 法王不求供養，只希望弟子能認真學佛，讓修行落實在生活中，真正幫助自己與他人離苦得樂，因此 法王所有佛學課程，一律免費。
4. 對於每一個道場的成立，法王皆全程參與，尤其是壇城的規劃，完全出自上師的設計；於施工期間，上師更是率所有弟子共同投入工程，從拆除舊裝潢到最後竣工皆是如此。上師如此全心投入，為的就是讓信眾能有舒適、方便的道場，能歡喜的聽聞佛法。
5. 法王將所有信眾供養的財物，全部化為佛的事業：成立道場、建百億心咒轉經輪，並於 2006

年新建完成白玉祖寺大殿、2007年重建完成白玉閉關中心，及2012年重建完成白玉高級佛學院，並且造橋鋪路、供養出家人衣食…等，展現佛菩薩利眾的悲願。

6. 目前法王將更進一步供養南卓林寺數千名僧眾日常齋食，並發願未來亦能供養藏密各大教派大寺院之僧眾齋食，以利益僧眾安心學道、證悟菩提，並藉以培養各傳承弘法人才，利益更多具緣眾生。



藏密白玉佛學會 清水總會/白玉觀音寺

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



藏密白玉佛學會 清水總會/白玉觀音寺
尊貴白玉活佛 吉美法王

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)

藏密白玉佛學會

一．台灣與海外道場

法王於台灣地區成立的十個道場，分別是位於台中市清水區總會「白玉觀音寺」，與分會台中市南屯區「五方佛道場」、台中市豐原區「蓮師道場」、彰化市「釋迦牟尼佛道場」、彰化縣鹿港鎮「千手千眼觀音道場」、員林市「阿彌陀佛道場」、嘉義市「文殊道場」、台南市「白玉普賢王如來道場」、高雄市「二十一度母道場」、台北市「白玉藥師八佛道場」；另有海外地區的大陸廣州市「白玉六臂瑪哈嘎拉護法中心」、南非開普敦「白玉藥師佛道場」、泰國「蓮師道場」、英國倫敦「白玉觀音道場」等四個道場；且目前仍於英國、法國等世界各地陸續成立中。另亦有加拿大多倫多「白玉妙音講堂」，以及台灣五十餘處的白玉傳法講堂。

二．傳法課程

目前 法王於臺灣道場，分別次第傳授共同與不共之課程：《龍欽寧體大圓滿前行導引—普賢上師言教》、《前行備忘錄》《極樂願文》《佛子行三十七

頌》、《入菩薩行論》、《修心七要－耳傳略釋》《大乘無上續論》、《中觀莊嚴論釋》、《六中有自解脫導引》、《大圓滿心性休息》、《生起次第》、《定解寶燈》、《光明藏論》… 等大乘法，與金剛乘無上密法。

三．年度法會

除了例行的佛法課程及共修行程之外，法王每年並固定舉辦「二十一財神祈福法會」、「文武百尊萬人消災祈福超度法會」、「護法總集大法」、「長壽佛祈福灌頂法會」、「普巴金剛除障回遮法會」等五大法會，為所有弟子與信眾化解一切違緣障礙，令財富、健康、福德、智慧等世間與出世間之順緣增上，並將法會之功德利益迴向六道所有眾生；而法會所有供養金皆用於成立道場、修建寺廟、護持修行僧眾等三寶事業。



尊貴白玉活佛 吉美法王

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



尊貴白玉活佛 吉美法王

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)

感恩上師 ～ 頌詞

吉美法王
我的上師
諸佛自性
清淨自顯

他來
慈悲為我說諸法
他去
示現諸法亦無生

我敬
剎塵身我遍禮
我信
十方堅石不移
我愛
懷藏勝似珍寶
我頌
三世文語不載

殊勝上師
聖悲觀音
慈悲鉤索
普施三界

殊勝上師
智勇文殊
智慧甘露
遍灑十方

上師體性
諸佛總集
悲智雙運
清淨平等
勝法廣傳
諸乘圓融
利鈍全收
四攝圓滿

今生座下聞法
宿世相續善緣
願依諄諄教誨
朝夕數數修行

勝依依自性
勝觀無所觀
願得究竟了知
清淨平等自性

空邊令不墮
有邊亦不執
願生極樂淨刹
世出世間自在

我的上師
吉美法王
寶瓶妙液
不空不盡
幸得一滴
獲益無限

我們的上師 吉美法王，其智慧圓融，且中文翻譯語言精準，（法王為了能毫無障礙、不透過翻譯的傳法，於很短的時間內，以不可思議的文殊智慧學得一口流利的中文。）常於傳法、開示，與接受弟子問答時，字字珠璣，深撼人心，既能深入淺出，又極具幽默，故經典教言源源不斷，令聞者歡喜，並深受法益！弟子們能記實節錄編撰，以此流傳世人，令聞者增上智慧，如飲語甘露，亦如末法暗室之明燈，可無誤開示解脫與遍知聖道，令眾生福、慧具足，能自利，並能利他，落實了大乘菩薩聖道！～讚嘆、感恩尊貴上師！

釋迦牟尼佛說：成佛唯一的一條路，是「聞、思、修」。

蓮師說：成佛唯一的一條路，是「見、修、行」。

上師說：這兩句話，是同一句話。

所以，唯有聞、思的「見」，才能引導你的「修」，才能帶你「行」成佛之道。～上師殊勝教誨，切記、切記！

末了，再度感恩尊貴上師吉美法王之慈悲傳法，與上師之愛徒～福慧兼具之日、月堪布：堪布札西尼瑪、堪布達瓦策令之審稿校閱，以及所有資深講師之不吝隨喜賜教！尚有歡喜發心之金剛道友們護持出版此集，於此一併感恩致謝！此集得以出版～唯弟子之利眾淨願，與上師、諸佛、菩薩之大悲加持滿願！

白玉講學院

央堅卓瑪

于 2016.11.1.

The Nyingma Palyul Lineage of Tibetan Buddhism

1. A brief introduction to Tibetan Buddhism

In the 7th century AD when King Songtsen Gampo ruled over Tibet, Buddhism was introduced into Tibet. At that time the king sent Thonmi Sambhota, a translator, to India to study Indian languages and scripts. This led to the creation of Tibetan alphabet and establishment of classical Tibetan which started the written history for Tibet. Afterwards, the translator translated into Tibetan twenty-one sutras and tantras of Avalokitesvara, and The Powerful Secret and various other texts. Then, the king took as his queens two princesses respectively from China and Nepal, who introduced two images of Shakyamuni Buddha and numerous representations of the Three Jewels into Tibet. The king built the series of temples known as the Thadul and Yangdul, of which the principal one was the Rasa Trulnang. In this way he established Buddhism in Tibet.

Besides the Tibetan script, Buddhism, temples, sutra translation, the king also formulated the law to educate his people. Thus, Tibet Empire gradually became strong, powerful and civilized from then on.

In the 8th century AD, the Tibetan King Trisong Detsen invited to Tibet such Indian Buddhist masters and panditas as Padmasambhava, Shantarakshita, Vimalamitra, etc. To uphold representations of the Buddhas' form, he built Samye Monastery and many other temples. To uphold the Buddha's speech, the authentic Dharma, he also sent 108 translators including renowned Vairotsana from Tibet to India to learn the art of translation and then translated all the main sutras, tantras and sastras then current in the noble land of India. Furthermore, the king selected seven individuals as the “seven to be tested”, in order to observe if the Tibetan people are suitable to be monastic. This formed the Sangha, upholding the Buddha's mind. Subsequently, their efforts completely introduced into Tibet or Land of Snow all dharmas in India ranging from Hinayana to the supreme tantra.

2. A brief introduction to the Nyingma school

Through a series of ups and downs, Tibetan Buddhism has been developed into the four major schools: Nyingma (Red), Gelug (Yellow), Kagyu (White), Sakya (Tricolored) and the Tathagata teachings and assurances have never been destroyed in the developing period. Therein, the Nyingma school is the oldest among the major four, dating back to more than 1,200 years ago when Guru Padmasambhava started to spread its dharmas in Tibet. It is the Dharma origin of Tibetan Buddhism. Among its teachings, “Dzogchen” is the most famous. From the Nyingma school, derived Kagyu, Sakya, Gelug and other schools one after another. Therefore, the Nyingma Dharma can be called the mother of Tibetan Buddhist dharmas. The Nyingma school has six famous Vajra Practicing Fields or Six Mother Monasteries, that is, Dorje Drak and Mindrolling in west Tibet, Shechen and Dzogchen in central Tibet, and Katok and Palyul in east Tibet. They are the six major lineages in the Nyingma school. Our lineage belongs to Palyul.

3. A brief introduction to Palyul Monastery

It is Palyul's mother monastery, located in Baiyu County of Garze Tibetan Autonomous Prefecture, Sichuan Province, China, fully styled "Palyul Holy Bodhi Dharma-Island". It was a place blessed by Guru Padmasambhava and where the great translator, Vairotsana cultivated himself. Here was also the place where Jirechuejong Wangbo, the first disciple of Ma Chok Rinchen, stayed. Now the visitors to the place can still make a pilgrimage to his spiritual retreat cave. Ma Chok Rinchen was one of the 25 main disciples of Guru Padmasambhava. Jirechuejong Wangbo was an excellent Dharma host and extremely important heir to the Big Magical Net of Tantras. He once preached and practiced the tantras of the net here, and made unsurpassed achievements. Later, the masters like Kadang Badexie in Katok Monastery also came here to practice tantras of the net. Totally, there were about one hundred thousand persons attained the great rainbow body at this place. This is why here was also called Katok's Holy Island. In addition, masters known as the Palyul Three Father-and-Sons, the great achiever Karma

Chagme, the great tertön Namcho Mingyur Dorje and the Maha-siddha Kunzang Sherab—all of them passed down their systematic guiding legacy of the Dzogchen Namcho Buddha in the Palm of the Hand from here, too.

In 1665, Rigzin Kunzang Sherab founded Palyul Temple, formerly known as Palyul Holy Bodhi Garden Monastery, and assembled 500 monastics to spread the Dharma. He was the first abbot of the temple. Based on early-period Katok teachings, Namcho Terma, and Ratna Lingpa's Terma, he rolled the Dharma-wheel. Under his leadership, the temple was developed into a large monastery of more than 3,000 monastics. Later, a huge number of his disciples set up their own dharma-seat temples as hundreds of branches to Palyul Monastery.

His Holiness Jigmed Rinpoche

I. His Birth

Our guru is Venerable Jigmed Rinpoche (full name: Khentrul Palden Rinpoche, Ogyen Thangs Dbyangs Drub Tra Palsongpo) and he was born on the auspicious day of June 10 in the Iron-Pig Year of the Tibetan calendar (A.D. 1971) (the same day as the birth of Padmasambhava) in today's Barkam County of Aba Tibetan Autonomous Prefecture (Ngawa Tibetan and Qiang Autonomous Prefecture), Sichuan Province, to father Awanggexi and mother Jiasiji, with his grandfather being an accomplished Gelugpa practitioner of the Gelug school teachings.

The birth of Rinpoche, like other tulkus, was marked by an uncanny and auspicious sign: His mother's urine was as white as milk when she was two months pregnant, and she visited many doctors but could not find out the cause, and her urine did not return to normal until she was delivered of Rinpoche. At the time of his birth, Rinpoche was wrapped in a placenta like a transparent sphere, with his hands joined together and his body in a lotus position, and Five Tathagatas birthmarks representing five kinds of wisdom present on his skin, and his body smelled of sandalwood. At the time, rainbows appeared one above the other in the sky, filling the entire void, and remained there for a while.

II. His Journey of Practice and Accomplishment and Why He Came to Taiwan

1. Three days after his birth, Rinpoche was able to utter the word "Buddha."
2. At the age of three, he was certified by Tulku Longbo Rinpoche of Tarthang Monastery.
3. At the age of six, he entered Rixi Monastery, a branch of Nyingma Palyul Monastery, to learn Tibetan script.
4. At the age of 11, he was guided to Palyul Monastery by Guru Ravan, an accomplished monk of Tarthang Monastery, after a divination.
5. At the age of 12, he came to Palyul Monastery, where he heard Longchenpa's *Seven Treasuries* from Venerable Musang Kanqian Zhacuo. He became a monk at Palyul Monastery and studied under the great attainer Tulsong Rinpoche (Gyang Khang Tulku Thubten Balsong) due to past causes and conditions, and learned Longchen Nyingtig practice rituals, the Nyingma school, the Ratna Lingpa practice, and the most extraordinary practice rituals and chanting of the Namcho. During his six years at the Buddhist institute, he studied until he was well versed in the teachings, and served as the main chantor of the practice at the senior Palyul institute of Buddhism.
6. By the age of 18, he had completed the entire curriculum of the Buddhist institute.

7. At the age of 19, he isolated himself for meditation. During the three years and three months of the retreat, guru Tulsong Rinpoche regarded him as his spiritual son and taught him all the pure and supreme teachings of Palyul. At the time of receiving the Great Perfection teachings from the guru, he had a complete and systematic understanding of the 6.4 million verses of the Great Perfection. In that moment, Jigmed Rinpoche remembered clearly his countless past lives, and after the completion of the retreat, his practice reached the state of emptiness and unhinderedness, and Vajrakilaya made an appearance and bestowed empowerments on and gave instructions to him.

Rinpoche was certified by eminent monks in the lineage and praised for his practice, which was as vast as the void. Tulsong Rinpoche conferred on him a Lotus Hat of Guru Padmasambhava and dharma vessels, and invited him to be the chief abbot of more than 100 branches. He started his practice tour and held rituals at different places for four years, and then he began his mission to spread the Dharma throughout the world.

8. He was invited by Penor Rinpoche to teach the younger tulkus at Namdroling Monastery in India.
9. In 1997, he was invited by Penor Rinpoche again to come to Taiwan for a longterm stay to preach.
10. In 1998, Palyul Guanyin Temple, the first practicing

site in Taiwan, was established on Zhongshan Road, Qingshui District, Taichung. The Palyul Tibetan Buddhist Society, under the leadership of Rinpoche, has for over twenty years separately set up 14 practicing sites in Taipei, Qingshui, Taichung, Changhua, Fengyuan, Lugang, Yuanlin, Chiayi, Tainan, Kaohsiung in Taiwan; Guangzhou in China; Cape Town in South Africa; Bangkok in Thailand; and London in the United Kingdom; as well as more than 50 Palyul Dharma-lecturing halls in Taiwan and overseas in Toronto, Canada.

11. At the end of February 2003, he was invited by Penor Rinpoche for the enthronement ceremony at Namdroling Monastery in India.

III. Enthronement

At the end of February 2003, Rinpoche was invited by Penor Rinpoche for the enthronement ceremony at Namdroling Monastery in India. Various masters like Penor Rinpoche, Maha-siddha Galong Rinpoche of Palyul-Tarthang Monastery, and Palyul Gyang Khang Tulku Tulsong Rinpoche observed with their pure wisdom and unanimously confirmed that Rinpoche was the reincarnation of Knenchen Palden Rinpoche, the great achiever of Palyul Monastery, and recognized his great achievements in the practice of removing obstructions and realization with perfect completion of

meritorious qualities.

This extraordinary enthronement ceremony was held in the presence of Shechen's Rabjam Living Buddha, Dilgo Khyentse Rinpoche, Jiang Qin Tulku, hundreds of abbots, living Buddhas and Dharma princes of various school lineages, and 3,000- strong monastics.

After the enthronement ceremony, Rinpoche, together with the presidents and officials of the five Taiwanese Buddhist societies, held a grand service at Namdroling Monastery for more than 200 rinpoches, khenchen, living Buddhas, Dharma princes, and retreatants, as well as 300 monks, novices, and bhikkhunis. In addition, Penor Rinpoche's monastery, Ani monastery, Buddhist institute, orphanage fund, etc. were also sponsored.

IV. Guru's Virtues and Compassion Vows

1. To be able to transmit the Dharma without obstacles and without translation, Rinpoche, with the incredible wisdom of Manjusri, learned to speak Mandarin fluently within a very short period of time, thus enabling him to preach the essence of Tibetan Buddhism to his disciples in Taiwan without reservation.
2. Rinpoche lamented the fact that in the age of the end of Dharma, sentient beings are so poorly endowed with fortune and blessing that many of them are attracted to

Buddhism but do not understand it, either because they misunderstand it as merely chanting Buddha's names and reciting sutras, or because they regard the emission of light, mediumship and supernormal cognition as features of Buddhism, to the extent that they are often deceived by religious frauds pretending to be gurus, and thus fall prey to scams. For this reason, Rinpoche's dharma-transmission is based on true practice and his disciples are required to lay a solid foundation, starting from the basics. He guided his disciples along the way, starting from the very basics of resolve, and then progressively leading them into the profound teachings of the Buddha.

3. Rinpoche does not ask for support, but wants his disciples to take the study of Buddhist teachings seriously so that what they have learned can be put into practice, and to truly help themselves and others to be free from suffering and gain happiness. For this reason, all Rinpoche's Buddhist courses are free of charge.
4. Rinpoche was involved in all aspects of the establishment of each site of enlightenment, especially the planning of the mandala, which was entirely designed by him. During the construction period, he led all his disciples to work together, from the dismantling of the old decorations to the final completion of the building. The purpose of his dedication was to provide a comfortable and convenient place for the followers to hear Buddhist teachings with

joy.

5. Rinpoche has turned all the donations made by his followers into Buddha's works: the establishment of the sites of enlightenment, the building of the 10 billion heart sutras/prayer wheels, the completion of the new Palyul Monastery main hall in 2006, the completion of renovation of the Palyul retreat center in 2007, and the completion of refurbishment of the senior Palyul Buddhist institute in 2012. In addition, bridges were built, roads paved, and food and clothing provided for the monks/nuns, demonstrating the compassionate vows of buddhas and bodhisattvas to benefit all sentient beings.
6. At present, Rinpoche will further support the daily meals of thousands of monastics at Namdroling Monastery, and vows to support the meals of those from all major Tibetan monasteries in the future, in order to benefit their peace of mind and enlightenment, as well as to nurture talented people to carry on the Dharma and benefit more sentient beings.

Palyul Tibetan Buddhist Society

I. Enlightenment Sites in Taiwan and Overseas

Rinpoche has established 10 sites of enlightenment in Taiwan, including the “Palyul Guanyin Main Temple” in Qingshui District, Taichung; branch “Five Great Buddhas (Five Wisdom Tathāgatas) Center” in Nantun District, Taichung; “Padmasambhava Center” in Fengyuan District, Taichung; “Buddha Shakyamuni Center,” Changhua City; “Sahasrabhuja Lokeshvara Center” in Lugang Township, Changhua County; “Buddha Amitabha Center” in Yuanlin City; “Manjushri Center,” Chiayi City; “Palyul Samantabhadra Center,” Tainan; “21 Taras Center,” Kaohsiung; and “Palyul Eight Medicine Buddhas Center,” Taipei; as well as four other overseas sites, including “Palyul Six-Arms Mahakala Center” in Guangzhou, China; “Palyul Medicine Buddha Center” in Cape Town, South Africa; “Padmasambhava Center,” Thailand; and “Palyul Avalokiteshvara Center” in London, England. More sites are being established in the UK, France and other parts of the world. There is also the

“Palyul Saraswati Hall” in Toronto, Canada, and over 50 Palyul dharma-spreading halls in Taiwan.

II. Dharma-Spreading courses

Currently, Rinpoche has successively lectured on the sites of enlightenment in Taiwan ordinary and extraordinary courses on the Mahayana and Vajrayana teachings, such as “*Aguide to the Preliminaries for the Heart-Essence of the Vast Expanse from the Great Perfection - Words of My Perfect Teacher*,” “*Great Perfection Preliminary Practice Memorandum*,” “*The Aspirational Prayer to the Realm of Great Bliss*,” “*The Thirty-Seven Practices of a Bodhisattva*,” “*A Guide to the Bodhisattva's Way of Life*,” “*Seven Points of Mind Training - Simple Explanation for the Teachings via Ear Transmission*,” “*Jewel-Nature Treatise (Ratnagotravibhāga-mahāyānōttaratantra-śāstra)*,” “*Mipham's Commentary of Ornament of the Middle Way*,” “*The Instruction on the Nature Liberation of the Six Bardos*,” “*Finding Comfort and Ease in the Nature of Mind*,” “*Generation Stage*,” “*Beacon of Certainty*,” and “*A Treatise on the Storehouse of Brilliance*,” etc.

III. Annual Services

In addition to the regular dharma-lecturing courses and cultivation gatherings, Rinpoche organizes five annual services, including the "21 Gods of Wealth Prayer Service," the "Ten Thousand People Praying for Disaster Relief and Delivery Service," the "Dharma Protection Gathering Service," the "Amitayus Prayer and Anointment Service" and the "Vajrakilaya Obstructions Removal and Shielding/Reversing Service," to help all disciples and followers to resolve all hostile conditions and obstacles, and to increase wealth, health, merit, wisdom and other mundane and supramundane agreeable conditions, and to return the merits of the services to all sentient beings in the six destinies. All donations for the services will be dedicated to the Three Treasures: the establishment of sites of enlightenment, the construction of temples and the support of the monastics.

Eulogy of Gratitude to Guru

Your Holiness Jigmed Rinpoche,
My honorable Master
With nature of all buddhas
Displays purity itself.

He came
Compassionately to preach dharmas to me;
He departs
To show all dharmas will come to void.

I salute Thee
From each appearance of my innumerable bodies;
I believe in Thee
With faith firm as hard rocks;

I love Thee

Cherished as a jewel in my mind;

I praise Thee

*With words more than what was, is and will be
written.*

Surpassing Master,

As holy and compassionate as Avalokiteshvara,

Your compassion's hooks and ropes

Reach the three worlds.

Surpassing Master,

As wise and brave as Manjushri,

Your wisdom nectar

Spreads to all directions.

*Your nature
Encompasses all buddhas,
Dually exercises compassion and wisdom,
And aptly represents purity and equality.
You spread widely the superb Dharma
By harnessing all the Vehicles perfectly
To accept disciples quick- and slow-witted
For accomplishment of the four all-embracing
virtues.*

*Now I am lucky to listen to your preaching
Because of karmic affinities over the past lives.
I wish to follow your teaching
And practice it day and night.*

The best reliance is one on self-nature;

The best insight is non-meditation.

I wish to fully understand

My nature, pure and equal.

Not falling into the void,

Nor sticking to the existence,

I wish to be born in the Ultimate Bliss World

Living freely and peacefully in this world and beyond.

My honorable Master,

Your Holiness Jigmed Rinpoche,

Your jeweled vase

Contains inexhaustible nectar.

Just one drop of it

Will benefit me to the most.

Our Master, HH Jigmed Rinpoche, has perfect wisdom and uses precise Chinese words in spreading and expounding the Dharma. (In order to spread the Dharma without any language barrier, he mastered colloquial Chinese with incredible Manjushri-like wisdom in a very short period of time.) In answering his disciples' questions, he uses simple but quotable words to humorously explain the in-depth meanings, which profoundly moves the listeners to their delight and benefits. We, the disciples, wish to exactly record, excerpt or compile what he has said, so as to allow people to increase their wisdom by drinking the Dharma-nectar. His teachings are like a bright lamp in the dark room of the Dharma Decline to correctly expound liberation and the holy path to Buddhahood for people to gain blessings, to perfect wisdom, to benefit themselves and others, and to realize the Mahayana Bodhisattva Path! I, ~, hereby extoll and appreciate you, my honorable Master!

Shakyamuni Buddha said: "The only path to Buddhahood is listening to, contemplating and meditating on the Dharma teachings."

Master Padmasambhava said: "The only path to Buddhahood is view, meditation and action."

Master said: "Both mean the same thing."

So, the right view based on listening and pondering may only lead your meditating and bring your practicing to the path to Buddhahood.

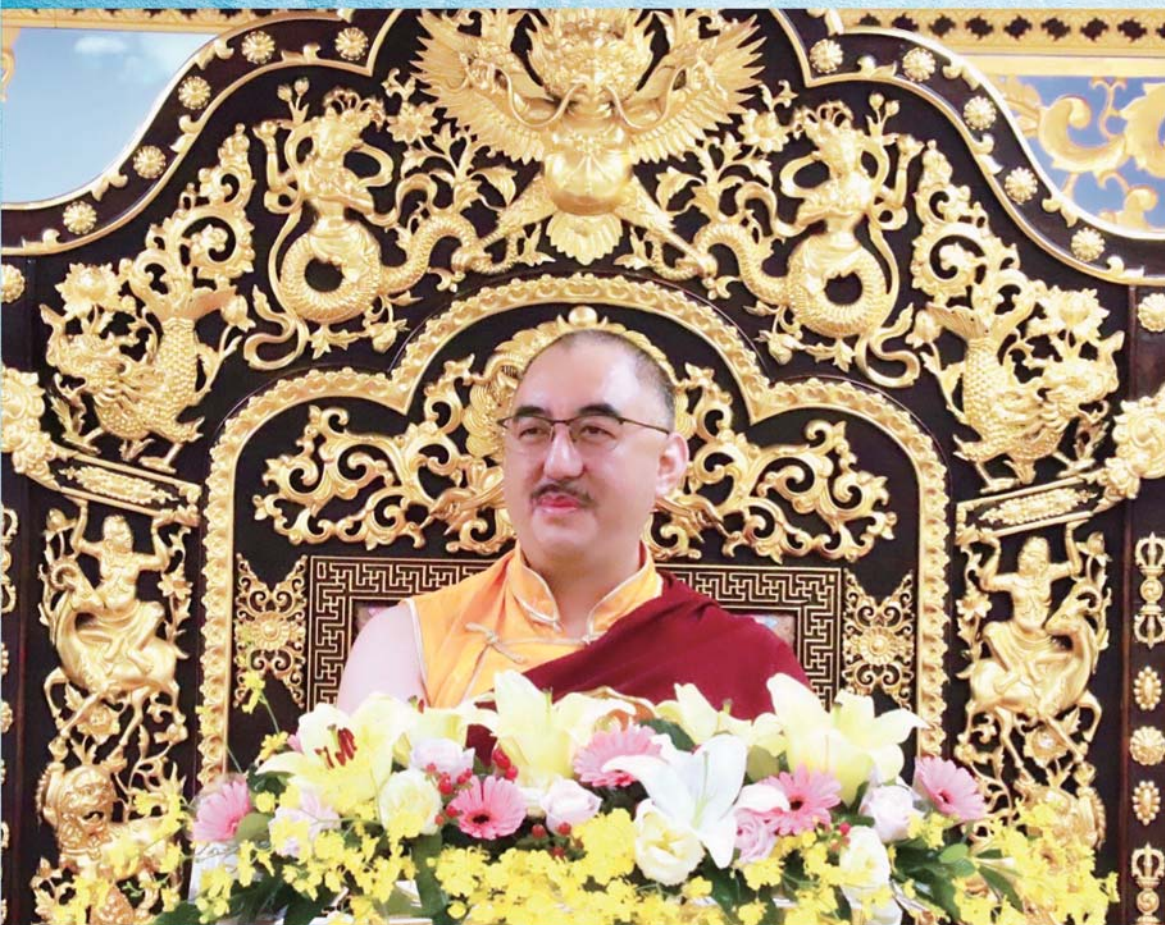
I will surely and surely bear in mind Master's surpassing teachings!

Finally, we are grateful again to our honorable Master, HH Jigmed Rinpoche, for his compassionate teachings, to two of his blessed and wise disciples, Khenpo Tashi Nyima and Khenpo Dawa Tsering, for their proofreading, and to all the senior lecturers for their guidance! Our thanks also go to the fellow followers for their support in publishing this book! This book is made possible by the wishes of the disciples to benefit people and by great compassion and blessings of Master, all buddhas and bodhisattvas!

Dean of the Palyul Academy

Yang Chen Drolma

Nov.1, 2016



尊貴白玉活佛 吉美法王

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



尊貴白玉活佛 吉美法王

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)

正見篇

Chapter of the Right View

1. 修法殊勝，來自於「正見」與「發心」！

沒有正確觀念的人，他修法、修財神，或唸咒語... 等，也會有幫助，但是因為沒有正確的觀念和動機，就不會有太大的改變或幫助。這不是法不殊勝，而是自己的問題。如果具足「正見」和清淨的「發心」，修持越殊勝的法，就會越有效果。

1. MARKED SUPERIORITY IN PRACTICE COMES FROM "RIGHT VIEWS" AND "INTENTION"!

People who don't have the right idea to practice Dharma, God of Wealth, or recite incantations will also help, but without the right idea and motivation, there won't be much change or help. This is not a matter of non-excellence in dharma but one's own issue. If there are adequate "right views" and clear "intentions," the more excellent dharma you practice, the more effective it will be.

2. 學佛沒有進步，都是個人的問題！

現在末法時代，不論我們接觸多少無上的、殊勝的法，也接受灌頂，感覺好像也沒什麼特別效果？那不是法的問題，而是個人的問題。就像有些佛弟子，學佛十年、二十年也沒有什麼進步，身口意也沒有改變，那不是法的問題，而是個人的問題。

2. NO PROGRESS IN LEARNING BUDDHISM IS A PERSONAL PROBLEM!

Now, in the age of latter dharma, no matter how many supreme and extraordinary dharmas and abhiṣeka rites we are exposed to, it seems without much effect. It is not a matter of dharma, but of individuals. Just like some Buddhist disciples, they have made little headway in their 10 or 20 years of learning Buddhism, and their body, mouth and mind have not changed. That is not a matter of dharma, but of individuals.

3. 想要離苦得樂，須依正知見！

學佛要多聞法上課，讓自己建立「正見」：正確的觀念。為什麼？佛的慈悲可以化現財神、護法、藥師佛... 來遣除世間各種障礙，但佛能不能說：我變出一個本尊、一個護法，或變出一尊什麼樣的佛？可以讓眾生究竟解脫、永遠離苦得樂？沒辦法啊！

**3. IF YOU WANT TO BE HAPPY WITHOUT SUFFERING,
YOU MUST ACT ON CORRECT COGNITION AND VIEWS!**

To learn Buddhism, you need to hear the teachings more, so that you can establish the "right view": the correct concept. Why is that? The Buddha's compassion can manifest in the form of God of Wealth, Dharma protector and Medicine Buddha to remove all kinds of obstacles in the world. But can the Buddha say, "I can conjure up a Yidam, a Dharma protector, or a Buddha to free all living beings from suffering forever to find happiness? It's out of the question!

4. 理解正法，才能打從心裡富有！

世間的受用都是有相的，而你的心是無相的，這二個根本兜不起來，所以外境永遠無法填補內心的欲望。這些道理，你必須透過正法來理解，然後建立正確的觀念（正見），這樣你才會打從心裡開始富有、感覺快樂幸福。

4. ONLY BY UNDERSTANDING THE TRUE DHARMA CAN WE GET RICH FROM WITHIN!

All enjoyments in the world are having forms, but your heart is formless. These two cannot match at all, so the external objects can never fill the inner desire. You must understand these principles through the true dharma, and then establish the correct concept (right view), so that you will be rich and happy from within.

5. 學佛為了清淨業力！

眾生死後下地獄的因，或許現在都已經具足了。所以我死後，有可能下地獄…但是若不學佛，我就不會知道。雖然現在身體健康、開 Benz 名車，然只是時間未到，人還沒死，所以未生地獄…因此我要趁現在，趕快把地獄的業消掉，否則死後就來不及了。而且業要消得乾乾淨淨，就像洗碗要洗到還沒盛飯前～洗到完全權無業力的狀態，這樣就可以休息了。學佛學什麼？就是學這個啊！

5. LEARN BUDDHISM TO CLEAR KARMA!

The causes for going to hell after death are probably now well established. So when I die, I might go to hell... But if I didn't learn Buddhism, I wouldn't know. Although I am in good health and drive a Benz, it's just that your doom hasn't come, so hell has not yet arisen... So I need to extinguish karma before it is too late. And karma should be eliminated completely, just like the dishes should be washed to a karma-free state before they are filled with rice. Learn Buddhism for what? For this!



尊貴白玉活佛 吉美法王

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



尊貴白玉活佛 吉美法王

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)

觀 修 篇

Chapter of Meditation

6. 什麼對我最有利？～我要思考！

我們眾生的想法、念頭常常會改變，慈悲心、菩提心，或是發心，都會進進退退，我們就要思考：你的生命有多少時間？你所執著的一切能不能帶走？生生世世對你最有幫助、可以帶走的是什麼？有些東西值得我們去思考。

6. WHAT'S IN MY BEST INTEREST? RUMINATIONS ARE REQUIRED!

The thoughts and ideas of all living beings would change from time to time. Compassion, bodhicitta, or intention would go up and down. So we need to think: How much time do you have in your life? Can you take away all that you cling to? What is the most helpful thing for you to take away? There are some things worth thinking about.

7. 不能離苦，因為你不放！

如果多思考佛所說的正法，智慧就能生起，否則眾生永遠不懂得取、捨，就這樣過生活。應取、該斷的有多少？是哪些？我們很難去拿捏。原因是什麼？因為內心的貪嗔癡很重。所以佛法講很多～眾生能不能離苦？可以！但是眾生不放下，所以不能離苦。

Z YOU CAN'T ESCAPE FROM SUFFERING BECAUSE YOU DON'T LET GO!

If we think more about the true dharma, wisdom will come into being. Otherwise, all living beings will never know how to take or give up and then live like this. How many should we take or break away from? What are they? It's hard for us to know. Why? Because our acts are instigated by greed, hatred and delusion. So, the dharma talks a lot, can all beings be free from suffering? You can! But sentient beings cannot let go, so they cannot break away from suffering.

8. 執著、煩惱～都是心！

你為什麼苦？為什麼輪迴？因為你不願意「放」。你不願意放什麼？～執著？煩惱？還是什麼？…這都跟你的心有關。

8. ATTACHMENTS AND AFFLICTIONS CAN ALL BE TRACED TO ONE'S HEART!

Why are you suffering? Why reincarnation?
Because you don't want to "let go." You won't
let go of what? Attachments? Afflictions? Or
what?... It's all about your heart.

9. 感覺知足時，苦就消了！

很多東西，如果你願意放、願意捨，
你就不會苦，就是這麼簡單，如此而已。
你覺得你所擁有的，包括財富夠不夠？
看你知不知道這兩個字：「知足」？若
你知足就夠了，不知足永遠不夠。

9. WHEN YOU FEEL SATISFIED, THE SUFFERING WILL DISAPPEAR!

If you are willing to let go of, willing to give up many things, you will not suffer, it's as simple as that, that's all. Do you think what you have, including wealth, is enough? Satisfaction is the word you should know. If you are satisfied, you're contented with what you have, otherwise, it's never enough.

10. 身、語是僕，心是王！

你的心是王，與你的身、口是「主、僕關係」。所以，你的心怎麼想？嘴巴就怎麼講，身體就怎麼做。我們是學佛的人，很多地方有改進的空間。

10. BODY AND LANGUAGE ARE SERVANTS WHILE HEART IS RULER!

Your heart is ruler, while your body and mouth are "master and servant." So, whatever your heart thinks, your mouth says and your body acts accordingly. We are Buddhists and there is room for improvement in many areas.

11. 習氣遣除時，業力就消了！

我們眾生的「習氣」都很重，個性不好改，所以要透過「修持正法」來對付心中的煩惱習氣。習氣慢慢遣除時，我們的行為、言語自然會慢慢改變，業力就會消了。

11. WHEN HABITUAL TENDENCIES ARE REMOVED, KARMA IS GONE!

Our "habitual tendencies" are deeply ingrained, and our personalities are not easy to change. Therefore, we should deal with the troubles and habits in our hearts through "practicing the true dharma." When habitual tendencies are slowly removed, our actions and words will naturally change and karma will disappear.

12. 一切的感受，都是習氣！

你的感官是一個感受。我們看到水可以喝，這就是感受，是心中的習氣。地獄的眾生，感受都是燙的銅汁鐵水，餓鬼眾生就是污穢的膿血，魚蝦畜牲都變成住處，天道的眾生就是甘露。這就是習氣。

12. ALL FEELINGS ARE FROM HABITUAL TENDENCIES!

Your senses are a feeling. We see that water can be drunk, which is the feeling, the habitual tendency in our heart. All beings in hell feel scalding copper juice and molten iron; all hungry ghosts gorge themselves on filthy pus blood; all fish, shrimp and beasts find habitations. All beings in heaven feast on nectar. And this is the habit.

13. 煩惱多，障礙證悟！

眾生因為不了悟自性，所以有很多的想法和執著。有人很有思惟能力，但煩惱多，也無法證悟。

13. MANY AFFLICTIONS, OBSTACLES TO ENLIGHTENMENT!

All beings have many ideas and attachments because they can't understand their own nature. Some people have strong thinking ability, but they also have many afflictions, and they can't attain enlightenment.

14. 學密要面對一切相！

學密的人不可以煩惱很多、廢話很多；且一切相不可斷，要去面對相。行者應了悟空性智慧的本體，並超越有相的外境。

**14. YOU HAVE TO FACE ALL SIGNS DURING THE
PROCESS OF LEARNING TANTRIC TEACHINGS!**

Those who learn tantric teachings should not worry too much, talk too much, and all signs should not be eliminated but should be faced. Practitioners should understand the essence of the wisdom with emptiness and transcend the external objects with characteristics.

15. 一切法清淨～凡夫看不懂！

一般凡人，心不清淨，所以有「二取」的執著，永遠無法看待「一切法清淨」。超越輪迴時，就回到法性。

**15. ALL PHENOMENA ARE PURE AND ORDINARY
PEOPLE CAN'T UNDERSTAND THEM!**

Ordinary people's mind is not pure, so they have attachment to "duality." They can never discern "all phenomena are pure." When they transcend reincarnation, they return to dharma nature.

16. 佛陀的智慧～界的自性！

一切法生起時：有相～一切法生生滅滅，是虛的，如虛空。若能了悟，可以如此看待時，就能生起三界同體、如虛空般任運自成的智慧。如瑜伽士，了悟大空性，身語意三界成一體～無各自、無執著，是一切法的究竟。這就是佛陀的智慧：界的自性。

16. THE WISDOM OF THE BUDDHA, THE NATURE OF THE REALM!

When all phenomena come into being, there is a form - when all phenomena are produced and disappear, they are a void, like empty space. If one is enlightened and can look upon it as such, then one would have the wisdom of the three realms being the same in essence as if they were in empty space. For example, yogis realize great emptiness, that the three realms of bodily action, speech, and thought are one, without each other and without attachment, which is the essence of all phenomena. This is the wisdom of the Buddha: the nature of the realm.

17. 體悟本性～越來越甜！

一般眾生有分別念，所以很難觀修清淨本尊、壇城…學過大圓滿立斷法，開悟了，找到本性，解脫實執之結，慢慢感受，體悟本性，如啞巴吃糖，無法形容，但知道甜味，且越來越甜…只會安住，靜靜的吃糖。

17 UNDERSTAND THE NATURE, MORE AND MORE SWEET!

It is difficult to practice the pure yidam and the mandalaas ordinary beings have other thoughts. I have learned a vast and perfect elimination method, enlightened myself, found my nature, freed myself from the bonds of reality and attachment, slowly felt and realized my nature, like a mute eats sugar, unable to describe it, but he knows the sweetness, and it's getting sweeter and sweeter; he can only settle down and eat sugar quietly.

18. 一切都是心，不增也無減！

眾生六根即本尊，五蘊本具文武百尊，沒有額外的，一切都在心。但眾生不認識 …

**18. EVERYTHING IS ABOUT THE HEART, NEITHER
INCREASE NOR DECREASE!**

The six faculties of all living beings are the yidams. The five aggregates contain hundred peaceful and wrathful deities, with no extras. Everything is in the heart. But all living beings don't know...

19. 實修不可離開清淨的自性！

金剛乘的弟子，平常修法很會觀修本尊，或唸空行咒等…久了也會墮實執，且越久越離不開，就像男女之間.. 因此，心的實修不可以離開本空、清淨的大圓滿自性。

19. ACCURATE PRACTICE CANNOT LEAVE THE PURE SELF-NATURE!

Disciples of Vajrayana are usually very good at yidam practice, or reciting mantras, etc. After a period of time, they would also cling to real existence, and the longer it lasts, the more inseparable it is, just like a relationship between men and women. Therefore, the accurate practice of the mind cannot leave the vast and perfect nature of emptiness and purity.

20.「一心不亂」只有「一」，沒有第二或第三！

所謂一心不亂，就是一個專注的心，只能有一個心、一個念頭，不能有第二個、第三個… 否則就不是一心不亂，就不是專注的心。專心的方式有很多種：大乘可觀修空性，在一切法的本體空性上安住，這也是初步的觀修空性。密裡的生起次第可依任何對境，如山、樹、石頭… 或依本尊、壇城種種皆可，如世尊、觀音等。意念就是專注在上面。譬如觀智尊時，沒有任何煩惱念頭，沒有第二念、第三念，這樣就可無二無別，自己就可成為智尊，猶如觀音。

20. "CONCENTRATION WITHOUT DISTRACTION" HAS ONLY "ONE" IDEA AND NO SECOND OR THIRD!

The so-called "concentration without distraction" means a focused mind, which can only have one mind, one idea, not a second nor third. Otherwise, it is not concentration without distraction, nor a focused mind. There are many ways of concentration: Mahayana practices emptiness, and settles on the emptiness of all phenomena, which is also the preliminary practice of emptiness. The generation and completion stages in esotericism can be based on any other objects, such as mountains, trees, stones, etc. or on the yidam or mandala, such as the Buddha, Avalokitesvara, etc. Your mind only focuses on them. For example, when observing the Venerable, there are no thoughts of worry, no second thought, no third thought, so there can be no duality or distinction, you can become a venerable one, like Avalokitesvara.

21. 聖者入定～法身的自然智慧！

禪修入定是更高、更深的境界，標準就是聖者入定，就是佛、法界，也是法身果位的境界，亦即三身佛的最究竟。化身是釋迦牟尼佛、蓮師，這是最前面觀修的。報身則是人世間不會出現的，較深，只會出現在清淨剎土。太陽的光離太陽最近，光芒是在後面。法身就是太陽本身，就是果位，非有光或光芒，也無所謂剎土，就是究竟。若修內密、大圓滿時，你就會領悟自然的智慧，就是開悟、找到了本性，這是修到最高端、最清淨，在最究竟上安住。

21. THE SAGE ENTERS INTO CONCENTRATION: THE NATURAL WISDOM OF THE DHARMA BODY!

Buddhist meditation is a higher and deeper realm. The standard is that the sage enters into concentration, that is, the realm of Buddhism and Dharma, and the realm of the dharma body, that is, the ultimate of Trikāya Buddha. The avatars by the Buddha, Guru Rinpoche are the foremost practice. The reward body will not appear in the world, but in the pure land. The light of the sun is closest to the sun, with its radiance cast behind. The Dharma body is the sun itself, and it is the stage of realization. It does not have light or rays of light, nor pure land. It is what it is. If you practice inner esotericism and great perfection, you will understand the wisdom of nature, that is, you will realize and find your nature. This is the highest, purest level of practice, settling down to the final stage.

22. 成就者通達究竟，出定、入定無二！

成就者出定時與法身無二，不會受外境、煩惱影響，因已修到最精華，就是完全的通達，就是非常好，但仍會繼續吃飯、走路... 已領悟了佛性。但釋迦牟尼佛當年說此法時，弟子們聽不進去，所以就不傳了。

**22. ADEPTS HAVE ACCESS TO THE TERMINUS,
AND THERE ARE NO DISTINCTIONS BETWEEN
EMERGING FROM AND ENTERING MEDITATION!**

Adepts are not distinct from the dharma body when emerging from meditation, without being subjected to external objects and afflictions, since they have reached the most essence, full comprehension, which is excellent. However, they would continue to eat and walk, and have realized the Buddha nature. But when the Buddha preached this teaching, his disciples could not understand, so the Buddha did not pass it on.



**The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)**



**The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)**

菩薩行篇

Chapter of the Bodhisattva Path

23. 生起無上菩提心～唯有聖者菩薩！

要生起一個無上的菩提心，我們凡夫眾生有一點困難，因為只有聖者菩薩才能生起。不過，我們可以學習菩薩聖者，如同過去文殊、觀音、普賢菩薩等，以祂們迴向的方式來迴向。我們也可以隨喜一切的善行功德，這樣就能累積廣大的福慧資糧。

23. ONLY BODHISATTVA CAN CULTIVATE THE UNSURPASSED MIND OF BODHICITTA!

To have an unsurpassed mind of bodhicitta, we mortal beings might encounter a little difficulty, because only holy Bodhisattvas can do so. However, we can learn from bodhisattvas, such as Manjushri, Avalokitesvara, and Samantabhadra, for the way they transferred merit in the past. We can also rejoice in all good deeds and merits, so that we can accumulate a large amount of virtue and wisdom.

24. 廣大殊勝「普賢行」～過去佛菩薩所修！

大乘佛法的共同教義～佛弟子投入諸佛菩薩的清淨事業，協助圓滿弘法利生的大願，這就是實際行動，可以履行廣大殊勝的「普賢行」。或許我們不懂廣大殊勝的普賢行，可是，我們可以學習過去佛菩薩所修。

24. BUDDHAS AND BODHISATTVAS HAVE BEEN PRACTICING VAST AND SUPREME “SAMANTABHADRA PRACTICE” IN THE PAST.

The common doctrine of Mahayana dharma: Buddha's disciples devote themselves to the pure cause of all buddhas and bodhisattvas, and assist in the great vows of spreading the teachings and benefiting sentient beings. This is the practical action that can be taken to fulfill vast and supreme "Samantabhadra practice". Perhaps we do not understand the vast and supreme Samantabhadra practice, but we can learn from the practices of buddhas and bodhisattvas in the past.

25. 利他菩提心～大乘行者必須修！

大乘佛教的修行，是從利他的菩提心開始。這是有對境的；對境是什麼？是三界一切眾生。你知道三界一切眾生都在輪迴中受苦，你感覺不捨，想令他們快樂，這是慈心；然後你想令三界一切眾生脫離輪迴苦海，不再受苦受難，這是悲心，也是一種世俗菩提心。修持大乘的道，每一位行者都要生起這樣的菩提心。

25. MAHAYANA PRACTITIONERS MUST PRACTICE ALTRUISTIC BODHICITTA MIND!

The practice of Mahayana Buddhism begins with an altruistic bodhicitta mind. There is a context. What is the context? It's all beings in the three realms. You know that all sentient beings in the three realms are suffering in samsara. You feel sorry for them and want to make them happy. This is loving-kindness. Then you want to free all beings in the three realms from samsara and suffering, which is compassion and also a kind of worldly bodhicitta mind. To practice the path of Mahayana, each practitioner must develop such an bodhicitta.

26. 修持大乘～慈悲心是因，菩提心是果！

大乘講慈心與悲心是因的部分；菩提心是果的部分，是比較深的涵義。大乘佛教裡，菩提心的殊勝是指心的本性，你要了悟的就是菩提心。密乘裡講菩提心，指的是心的自性光明、大圓鏡智、自然智慧，這些講的比較密一點。雖然是同樣一個心、一個智慧，但是有很多不同的名稱，所以境界也不相同。

**26. PRACTICE MAHAYANA: COMPASSION IS THE
CAUSE, WHILE BODHICITTA MIND IS THE
EFFECT!**

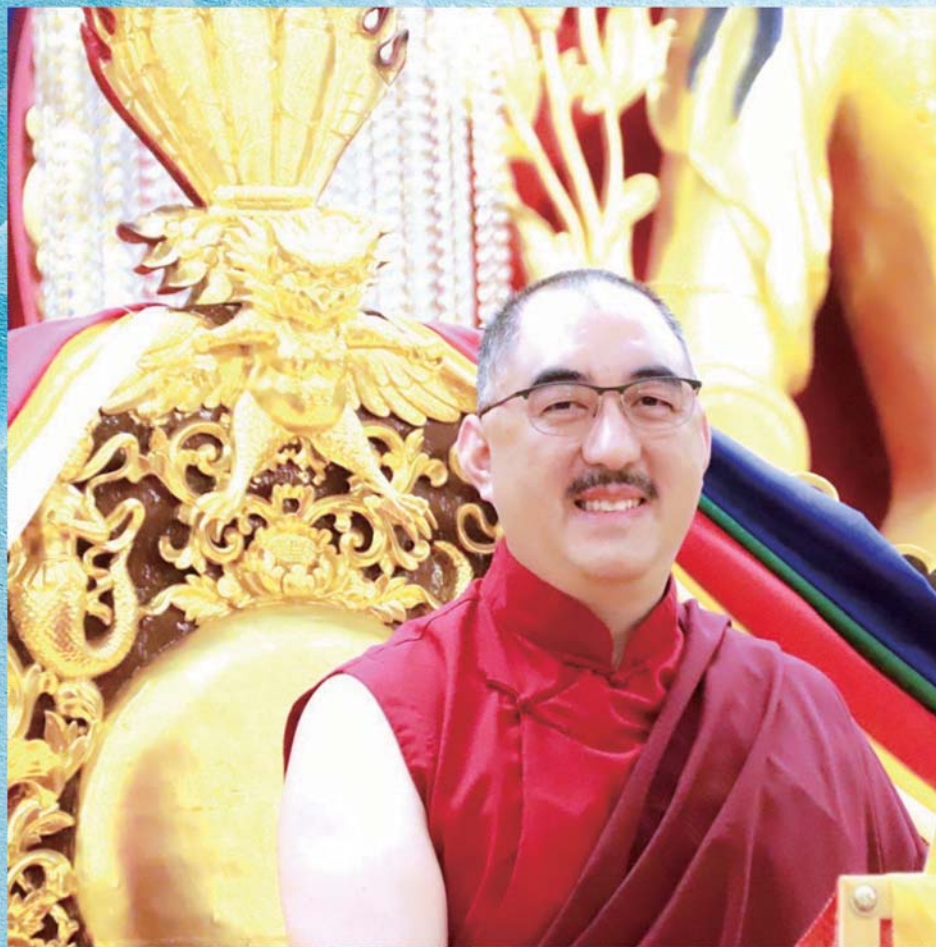
Mahayana says that loving-kindness and compassion is the cause, while bodhicitta mind is the effect, which conveys a deeper meaning. In Mahayana Buddhism, the excellence of bodhicitta mind refers to the nature of the mind. What you need to realize is the bodhicitta. The bodhicitta mind as noted in Esoteric Buddhism refers to the essential nature and light of the mind, the great mirror-like cognitive faculty and the wisdom of nature. Despite the same mind, wisdom, there are many different names, so the realm is not the same.

27. 菩提心有「願行」與「入行」！

「菩提心」分為：「願菩提心」與「行菩提心」，是兩個合起來解釋的，代表果的部分，就是菩薩的心和行～亦即：菩薩的見、菩薩的道、菩薩的果位。這就是菩提心的果。

27. BODHICITTA MIND CONTAINS “VOW AND PRACTICE” AND “ENTER AND PRACTICE”!

"Bodhicitta mind" is divided into "wishing bodhicitta mind" and "entering bodhicitta mind," which are combined for explanation. They represent the effect, namely, the heart and the action of Bodhisattva, that is, the vision, the path and the stage of realization of Bodhisattva. This is the result of bodhicitta mind.



尊貴白玉活佛 吉美法王

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



尊貴白玉活佛 吉美法王

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)

依 師 篇

*Chapter of Following a
Spiritual Teacher*

28. 成就者的「見、修、行」都非常認真！

阿底峽尊者與金州上師非常的親近，於跟隨上師十二年期間，在他座下學會了大乘共與不共所有修行的竅訣。尊者在見、修、行上都非常認真，包括細微的修行也都學會了，連噶當派善知識如何清潔都學會了。大家都能學會上師所會的一切法嗎？不一定會。你的上師喜歡乾淨，你也喜歡乾淨嗎？也不一定。相較之下，阿底峽尊者是多麼的認真啊！

28. ADEPTS' "SEEING, CULTIVATING AND PRACTICING" ARE ALL VERY SERIOUS!

On familiar terms with Serlingpa, Atiśa learned the knack of all practices of Mahayana shared dharmas and unshared dharmas during his twelve years with the master. The Venerable was very serious in seeing, cultivating and practicing. He had also learned the subtle practices, even how to clean from the good friends of the Kadam school. Can everyone learn all the dharmas that the guru knows? Not necessarily. Your guru likes to be clean. Do you like to be clean, too? Not necessarily. How serious Atiśa was by comparison!

29. 上師的身、語、意，我都依止！

我們有時應該感到慚愧～應該了解上師，否則怎麼無二無別？或許我們想：上師他修他的，我修我的.. 我看上師內心的修行，你說那是上師的，我內心的修行是我的；上師的身語意也是他的，我是我的，完全是兩碼事。那你有依止上師嗎？沒有！

29. FOLLOW THE GURU'S BODILY ACTION, LANGUAGE, AND MIND!

Sometimes we should feel ashamed and understand the guru, otherwise how can there be without duality or distinction? Maybe we're thinking: the guru practices his, I practice mine... I see the inner practice in the guru. You say that it is the guru's, my inner practice is mine; the guru's bodily action, language and mind are his, mine are mine, which is totally different things. Then did you depend on your guru? No!

30. 護持建造佛寺，積資淨業妙法！

供養或幫助建造佛堂，這也是佛弟子消除罪障、累積功德的最好機會。這次又有新道場成立，所有弟子都很歡喜，這一點真的很好；我第一個歡喜心之後，大家跟著一起歡喜心，這也代表上下一致。將來如果還有這樣的機會，大家還是要把握。但是，成立新道場這樣的機會，會不會常常都有？或每年都有一次？應該不太可能吧？後面會發生什麼事，我也不知道了…

30. BUILD A BUDDHIST TEMPLE, ACCUMULATE MERIT, PURIFY NEGATIVE KARMA AND PRAISE DHARMA!

Offering or helping to build a temple is also the best opportunity for Buddhist disciples to eliminate sin and accumulate merit. This time a new ashram was set up, all the disciples were very happy, this is really good. With my first heart of joy, everyone was happy together, which represents solidarity. If there are such opportunities in the future, we should seize them. But does the opportunity to set up a new ashram come along often? Or once a year? Probably not? What's going to happen, I have no idea...

31. 「隨喜」的心，無量的功德！

建立佛堂時，不管有沒有參與過的眾生，當他看到莊嚴的佛堂時，要讓他生起歡喜心。「隨喜」是很重要的，當他看到莊嚴的道場，他會隨喜法王、隨喜佛堂、隨喜各位發心的人，這樣，他也可以得到福德資糧。同時，我們也要讓所有發心的人，感到他的發心很值得，這也是我們的責任。

31. REJOICING HEART, UNLIMITED MERIT!

When building a Buddhist temple, let all beings, whether or not they have participated in the process, be happy when they see the solemn temple. It's very important to rejoice in gratitude. When they see a solemn ashram, they will be happy with the Dharma king, the temple and all the people with an intention. In this way, they can also get the accumulated merit. Meanwhile, we also want to let all the people with an intention to feel that their intention is worth it, which is also our responsibility.

32. 護持三寶，主要是歡喜的心！

護持三寶或善知識，一定要有歡喜心。如果你以歡喜心護持，不論多少，少也沒關係，就像一滴水滴入大海，海洋不會枯竭，你的功德也不會枯竭，對現世或未來都有不可思議、無量的利益。如果你不是歡喜心供養，再多也沒有用。

32. CONTRIBUTION TO THE THREE TREASURES REQUIRES A JOYFUL HEART!

To contribute to the three treasures or the good friends, one must have a joyful heart. If you protect them with joy, no matter how much or how little, it doesn't matter. Just like a drop of water dripping into the sea, the ocean will not dry up, your merits will not dry up, and you will have incredible and boundless benefits for the present or the future. If you are not happy to make offerings, no matter how much you've done is in vain.

33. 供養三寶，清淨發心第一！

發心不隨相的大小；你是善的發心，還是惡的發心？是為了名，還是為了利發心？你的發心、動機非常重要。我在這裡提醒大家：做任何一件事，一定要從內心生起歡喜心。如果你發現自己的發心不清淨，一定要修正，否則毫無意義。不論你供佛、供三寶，或作任何供養，發心不清淨寧願不做。

33. MAKE OFFERINGS TO THE THREE TREASURES, WITH PURE INTENTIONS PRIORITIZED!

The intention does not follow the size of the signs; did you act on good or evil intentions? Is it for fame or for profit? Your intention and motivation are essential. I'm here to remind you: do anything with great joy from within. If you find that your intention is not pure, you must correct it, otherwise it is meaningless. You should make offerings to the Buddha, the three treasures, or any others, with your intentions being pure.

34. 後得智慧～了知眾生一切發心！

佛菩薩的智慧：「二智」的智慧～
根本智慧：如所有智；後得智慧：盡所
有智～這個就是：大家做過什麼、發過
什麼心？.. 佛菩薩都一清二楚。希望大
家都能累積廣大的福德資糧與智慧資糧，
大家都能圓滿二資糧。

34. SUBSEQUENTLY ATTAINED WISDOM: UNDERSTAND SENTIENT BEINGS' ALL INTENTIONS!

Wisdom of Buddhas and Bodhisattvas: two kinds of wisdom - fundamental wisdom: cognition of true thusness and subsequently attained wisdom: knowledge of all existent things, this is: what you've done and what intention you've had? Buddhas and Bodhisattvas know everything. I hope that we can accumulate the vast wealth of merit and wisdom, and that we can complete two necessary provisions for the path to bodhicitta.

35. 轉世成就者，能記憶前世！

藏傳佛教許多的成就者，由於了悟自性，他們在轉世、來世時可以理解前世的一切。譬如：前世用過的法器，包括自己的金剛杵、金剛鈴，或用過的碗盤、玩過的玩具… 還有他曾去過的地點，或以前所會的一切，譬如他過去專精的法… 這些記憶會快速恢復，學習得很快。這是轉世的成就者。所以，能記憶前世的是登地的菩薩或成就者，一般眾生是沒辦法的。

35. REINCARNATED ADEPTS CAN REMEMBER PAST LIVES!

Many of the adepts of Tibetan Buddhism can understand everything in the past life when they are reincarnated, thanks to their full awakening to self-nature, with the dharma vessels used in the previous life, including their own gada, ghanta, used bowls and plates, used toys, places they had been to, or everything they had learned before, such as the dharmas they used to specialize in... These memories can be recovered quickly. They are reincarnated adepts. Therefore, it is the bodhisattvas that have advanced to the grounds or adepts who can remember their past lives, while ordinary beings are unable to do so.

36. 佛的記憶神通，超越一切！

登地的菩薩能記得前世，小乘聲聞的阿羅漢也會有自己的智慧，可以理解百年以內的事，或自己的前世。超過百年的記憶只有佛與十地菩薩具有。佛的神通可以超過百年、千年、萬年的記憶。

36. THE MEMORY OF THE BUDDHA IS DIVINE, SURPASSING EVERYTHING!

Bodhisattvas that have advanced to the grounds can remember their past lives, and the arhats under Hinayana have their own wisdom to understand things within 100 years, or their past lives. Only the Buddha and Tenth-stage Bodhisattva have a memory of more than 100 years. The Buddha's supernatural powers can have a memory of over 100 years, 1,000 years, 10,000 years.

37. 眾生無明，無法理解前世！

人的神識，經過了輪迴，能不能記得過去所做？基本上，這是有困難、不太可能的。一般人容易帶到下一世的是習氣，指的是五毒煩惱。每個眾生煩惱都很重，有人是貪念很重，有人是瞋念重，有人則是痴念很重，這些都會影響下一世的輪迴。為什麼眾生在輪迴中不記得前世？都是因為無明。

37. SENTIENT BEINGS ARE IGNORANT AND CANNOT UNDERSTAND THEIR PAST LIVES!

After reincarnation, can our consciousness remember what we did in the past? Basically, it is difficult and unlikely. It is habitual tendencies that ordinary people usually bring to their next life, which mean five poisons and their derivative afflictions. Every living being is afflicted with craving, aversion or delusion, which would affect the reincarnation. Why don't living beings remember their previous lives in samsara? All because of ignorance.

38. 中陰影響投胎、出世！

輪迴的過程中～人死亡，七七四十九天後，如果你的中陰結束了，不論你是什麼方式投胎，基本上，過程就像我們在深沈的夢裡停了很久。譬如，人的十月懷胎，過程中記憶就「當」在那裡。出生後七歲前，基本上你的記憶仍在中陰裡，所以有些小孩出生後會缺乏安全感，很害怕、很會哭鬧，原因與中陰有關。由於長時間在中陰裡感受恐懼，出生時無法忘記，所以就帶到人世間。

38. THE IN UENCE OF INTERMEDIATE EXISTENCE ON REINCARNATION AND BIRTH!

In the process of reincarnation, when people die and 49 days later, if your intermediate existence is over, no matter how you are reincarnated, basically, the process is like we have been in a deep dream for a long time. For example, after 10 months' pregnancy, the memory is "stuck" there. Until the age of seven, you still have vivid memory of the intermediate existence, so some children are born insecure, very afraid, crying, and the reason is related to intermediate existence. Because they were gripped by fear in the intermediate existence for a long time and couldn't forget it when born, it was brought to the world.

39. 輪迴投胎，皆依業力！

很多眾生在中陰時，一開始不知道自己是否已經死亡？確認了後就開始中陰的恐懼。恐懼有很多種：景像的恐懼、聲音的恐懼、各式各樣的恐懼… 若像地震、打雷這種恐懼出現，有些眾生為了躲避就去投胎，所以投胎的方式是依業力。有些人躲一躲，就轉生為豬、牛，或各種畜生…

39. REINCARNATION DEPENDS ON KARMA!

When many beings are in intermediate existence, they do not know at first whether they are dead or not. Once confirmed, the fear begins. There are many kinds of fears: fear of sights, fear of sounds, fear of all kinds... If such fears as of earthquakes and thunder arise, some beings are reincarnated in order to escape, so the way of reincarnation is based on karma. Some hide and turn into pigs, cows, or other animals...

40. 中陰沒有時間性！

有兩種眾生沒有中陰：一種是他善業具足，很快就投胎到三善道；也可以說他的中陰很短，不需要面對中陰的恐懼。有些人業力深重，他也沒有中陰，直接下三惡道。另外有一些無明的眾生，善業不具足，但是惡業也沒有，這是大多數的眾生。多數人因為無明，沒有什麼因果觀念，善業、惡業不懂得取捨，不明就里就造了很多業力；業力帶到中陰時，時間就會變長，不只七七四十九天。所以中陰也沒有時間性。

40. THERE IS NO TIMELINESS IN THE INTERMEDIATE EXISTENCE!

There are two groups of beings without in intermediate existence: one is that they have enough good karma and are soon reincarnated into the three good destinies. It can also be said that their intermediate existence is short-lived, and they do not need to face the fear in the intermediate existence. Some people are with tremendous power of karma, and they don't have intermediate existence, so they go straight to the three evil destinies. In addition, there are some ignorant beings who do not have enough good karma, nor enough bad karma, which can be found in the majority. Most people have unknowingly created a lot of karma because they don't know what cause and effect is, and they don't know how to choose between good karma and bad karma because of ignorance. As karma is brought into intermediate existence, the time becomes longer, at more than merely 49 days, there is no timeliness in the intermediate existence.

41. 輪迴投胎，你無法做主！

很明確的，人的投胎，自己沒有辦法做主。原因：一．你沒有成就，又沒有善業。二．你也沒有惡業，只是個無明的眾生，就看業力把你推到什麼程度了。

41. YOU CAN'T CALL THE SHOTS IN REINCARNATION!

It is clear that there is no way for a person to decide on his own reincarnation. Reason 1: You have no achievements and good deeds; Reason 2: You don't have bad karma either. You're just an ignorant being. It depends on how much karma pushes you.

42. 聞、思建立正見，成就需依實修！

基本上，一般眾生無法了解自己的前世，因為你沒有智慧。而且你輪迴的過程，記憶斷斷續續，意識就像電腦當機一樣；你投胎的時候也沒有雲端可以儲存… 所以你很難恢復前世的記憶。因此，我們做人時，聞法、思惟也是恢復意識的一種方式，然後再透過聞、思的見解去作修持，獲得真正的智慧。因此，「聞、思」是建立好的觀念，而「修持」是讓你達到好的境界。

42. ESTABLISHING A CORRECT VIEW REQUIRES HEARING AND THINKING; ACHIEVEMENTS NEED TO BE BASED ON PRACTICE!

Basically, ordinary beings cannot understand their past lives because you have no wisdom. And in your reincarnation process, memory is intermittent, consciousness is like a computer crash. There's no cloud storage available when you're reincarnated... That's why it's so hard to recover memories from previous lives. Therefore, when we are human beings, hearing teachings and thinking is also a way to restore consciousness, and then we practice through listening and thinking to gain true wisdom. As a result, "hearing and thinking" allow you to establish good concepts, while "practice" enables you to reach good realms.



The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



**The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)**



The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



**The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)**



The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)



尊貴白玉活佛 吉美法王
經典法語 (8)

The Palyul Tulku, HH Jigmed Rinpoche's
Classic Quotations of Dharma (8)

皈 依 篇

Chapter of Taking Refuge

43. 佛可消除眾生一切恐懼！

佛可以護佑一切眾生；因為可以護佑眾生，所以叫做佛。佛有慈悲心，又很勤快，每天所做，都是為了利益眾生。佛還有大能力，可以消除眾生的恐懼、害怕。所以，一切的痛苦、害怕墮地獄的苦… 你都可以求佛。

43. THE BUDDHA CAN ELIMINATE ALL FEARS OF ALL LIVING BEINGS!

The Buddha can protect all living beings. Because it can protect all beings, it is called Buddha. The Buddha has a compassionate heart and is very diligent. What he does every day is for the benefit of all beings. The Buddha also has great power to eliminate the fears of all living beings. Therefore, all the pain, the fear of going to hell, you can beseech the Buddha to help you.

44. 我皈依佛，與佛結善緣！

我要求佛救我、護我，但是我必須與佛結下善緣，否則佛也幫不上忙、救不了你。所以，佛是「勾勾」，你自己要變成「圈圈」，否則佛也勾不起來。所以如果沒有皈依，佛也利益不了你。

44. I TAKE REFUGE IN THE BUDDHA AND MAKE AN AF NITY WITH HIM!

I ask the Buddha to save me and protect me, but I must form a good bond with the Buddha, otherwise he will not help me. Therefore, the Buddha is a "hook," you should become a "circle," otherwise the Buddha cannot hook up. So if you have not taken refuge, the Buddha will not benefit you.

45. 清淨三寶對境，培養發心！

皈依三寶時，發心非常重要。我們為什麼供養佛？佛不缺水、不口渴，供杯裡的水，佛不會去喝的。我們點燈、供花，佛也不缺這些供品。那麼，我們為什麼建造佛堂？還要供養？就是訓練、培養自己的發心。我們的心，無所依靠很難去發心，所以要找一個對境；我們無法生起「無所緣」的發心，所以必須依靠有所緣的發心。這樣去供養三寶。

45. CULTIVATE INTENTIONS THROUGH THE THREE PURE TREASURES!

When it comes to taking refuge with the three treasures, it is very important to have an intention. Why do we make offerings to buddhas? Buddhas do not need water we've offered. We light lamps and offer flowers, but they do not need these offerings. So why do we build Buddhist temples? And make offerings? Because we need to train and cultivate our intentions. It's very difficult for us to develop our intention without any dependence, so we need to find a right environment. We can't create the "unsupported" intention, so we must rely on the intention with objects, so as to make offerings to the three treasures.

46. 「普巴金剛」～回遮一切貪、瞋、癡！

藏密許多本尊法的修持，都有許多方便的密意，弟子要懂。譬如：「普巴金剛回遮法」是無上密法～這是多大的法？是眾生心中，所有貪、嗔、癡、慢、嫉五毒都可以回遮的法。所以弟子要認真的修持。

**46. "VAJRAKILAYA" BLOCKS ALL GREED,
AVERSION AND DELUSION!**

Many yidam practices in Tibetan Buddhism have many expedient secret meanings that the disciples need to understand. For example, how great is the supreme esoteric block method of Vajrakilaya? It is the method that all the five poisons of greed, aversion, delusion, pride and jealousy can be blocked in the hearts of all living beings. Therefore, disciples should practice earnestly.

47. 「普巴金剛」本尊～回遮外、內、密一切障礙！

「普巴金剛本尊」對我們來說，非常重要，也很需要。眾生有很重的習氣，無始劫來對「實有法」很執著。眾生因為習氣重，世俗一切就是「有」；眾生的實有法就是存在、有的。但眼前感受的苦、樂到底有沒有？有的！因為內心的執著。既然「有」～有苦與樂，所以需要「普巴金剛」來回遮，排除外、內、密一切的違緣障礙。

47. "VAJRAKILAYA" YIDAM BLOCKS ALL OUTER, INNER AND SECRET OBSTACLES!

"Vajrakilaya yidam" is very important and necessary for us. Sentient beings have very ingrained habitual tendencies, so they are attached to the "phenomena that really exist" since beginningless kalpas. Due to the strong habitual tendencies of all living beings, everything in the secular world is "being there," and the phenomena that really exist for all living beings are existent, being there. But, is there any bitterness and joy in you? Yes, it's there! Because of the inner attachment. Since it is "there" and there is bitterness and joy, we need "Vajrakilaya" to block and eliminate all the outer, inner and secret obstacles.

48. 修持普巴金剛，須依菩提心！

眾生心中的五毒煩惱，難以捨棄，所以有外五境的許多障礙。這一切也要靠修持「忿怒普巴金剛」來回遮。為了回遮這一切障礙，從頭到尾，我們要以慈悲心、菩提心來修持這個法，這樣才能回遮一切的障礙，獲得解脫果位。

48. THE PRACTICE OF VAJRAKILAYA REQUIRES AN BODHICITTA!

All mortal beings' five poisons and their derivative afflictions are hard to let go of, so there are many obstacles in the outer five external objects. All of these must be blocked by the practice of "wrathful Vajrakilaya." In order to overcome all these obstacles, we should practice this dharma from beginning to end with compassion and bodhicitta, so that we can remove all obstacles and attain liberation.

49. 修持度母，滅除著魔的苦！

眾生遭遇魔或鬼魅時，可以修持度母。人著魔時很痛苦、很可憐！有人會自言自語的說：他看到媽祖就在你旁邊，蓮師就在你後面，觀音就在你上面... 你覺得他真的很可憐！而修持度母，這種苦是可以滅掉的。

49. PRACTICE TARA AND ELIMINATE THE SUFFERING OF BEING POSSESSED!

When living beings encounter demons or ghosts, they can practice Tara. It is miserable and pitiful to be possessed! Someone would talk to himself: he saw Mazu beside you, Guru Rinpoche behind you, Avalokitesvara above you. You think he is a poor thing! In the practice of Tara, this suffering can be eliminated.

50. 觀修大慈大悲度母，可解自、他一切毒！

不論是有毒的眾生，或是自己心中的五毒，這個解毒的藥，就是要觀修大慈大悲的度母，以及唸誦度母的心咒或禮讚文。這樣，所有的毒都可以滅掉。

**50. PRACTICING TARA WITH GREAT MERCY
AND GREAT PITY CAN REMOVE ALL ONE'S OR
OTHERS' POISONS!**

Whether it is poisonous beings or the five poisons in one's own mind, this antidote works by practicing Tara with great mercy and great pity and reciting mantras or praise of Tara, so that all poisons may be eliminated.



白玉講學院

藏密白玉佛學會

Palyul Academy / Palyul Tibetan Buddhist Society

www.palyulacademy.org

尊貴白玉活佛 吉美法王 經典法語(8)

統籌策劃：白玉講學院 / 藏密白玉佛學會

審稿校閱：堪布扎西尼瑪、堪布達瓦策令

文字總編：白玉講學院長央堅卓瑪（妙音度母）

學會總會：白玉觀音寺 /

台中市清水區中華路 413 號

學院官網：www.palyulacademy.org

官方 LINE：<https://lin.ee/B6E0S0s>

FB 帳號：www.facebook.com/palyulacademy

IG 帳號：www.instagram.com/palyulacademy

聯絡電話：0928 719 815（台灣）

美工印刷：合合樂網路印刷中心

印製出版：2024.1.20. 初版



Web



FB



IG



LINE

～ 免費結緣 歡迎助印 功德無量 ～



白玉講學院
藏密白玉佛學會

Palyul Academy / Palyul Tibetan Buddhist Society
www.palyulacademy.org

The Palyul Tulku, HH Jigmed Rinpoche's Classic Quotations of Dharma (8)

Published by: Palyul Academy / Palyul Tibetan Buddhist Society

Proofread by: Khenpo Tashi Nyima, Khenpo Dawa Tsering

Chief editor: Dean of the Palyul Academy / Yang Chen Drolma

Society HQ: Palyul Guanyin Temple /

413 Zhonghua Rd., Qingshui District, Taichung City

Palyul Academy official website: <https://palyulacademy.org>

LINE official website: <https://lin.cc/B6E0S0s>

Facebook: www.facebook.com/palyulacademy

Instagram: www.instagram.com/palyulacademy

Phone contact: 0928 719 815 (Taiwan)

Art printer: HHL Netprinting Center

Printed and published on: 2024/1/20 (1st printing)



Web



FB



IG



LINE

*** Complimentary. Infinite merit to you for your support in printing!**



白玉講學院
藏密白玉佛學會

Palyul Academy / Palyul Tibetan Buddhist Society
www.palyulacademy.org



Web



FB



IG



LINE