

尊貴白玉活佛 吉美法王

經典法語 (9)



The Palyul Tulku, H.H. Jigmed Rinpoche's  
Classic Quotations of Dharma (9)



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白玉講學院

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Classic Quotations of Dharma (9)**

白玉講學院 / 藏密白玉佛學會  
Palyul Academy / Palyul Tibetan Buddhist Society  
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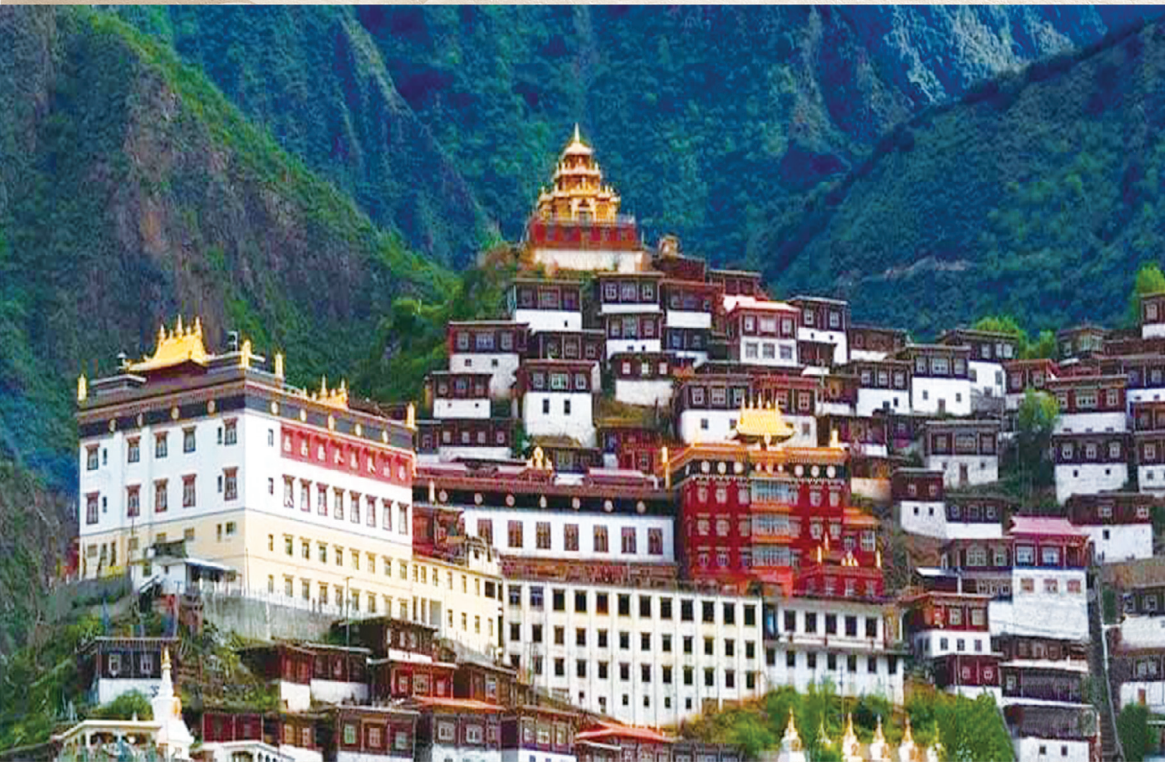
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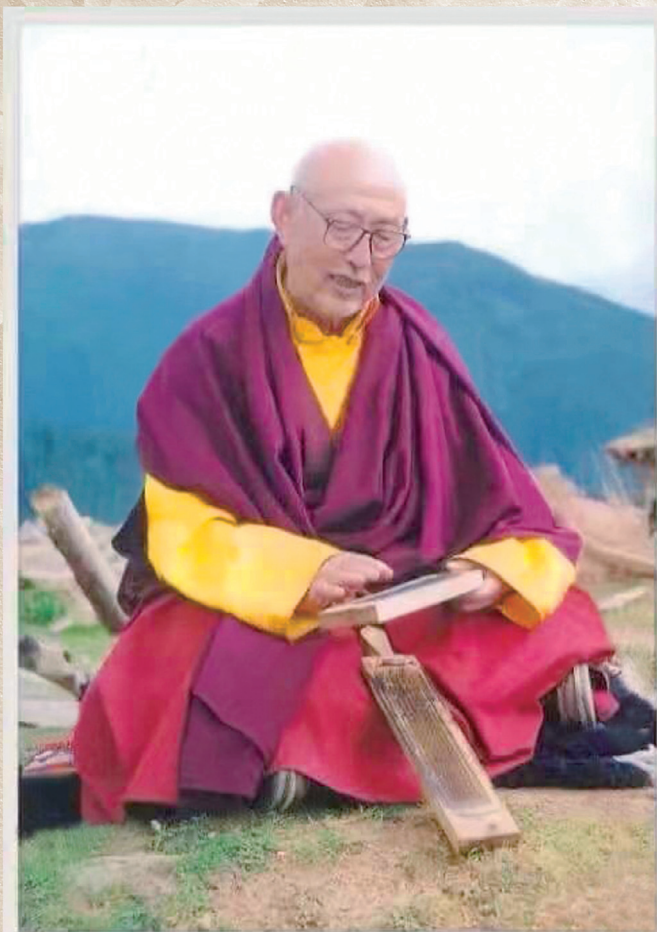
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藏密寧瑪巴 白玉祖寺



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)



圖桑法王與堪布慈誠羅珠  
(法王右側扶法王者)



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)

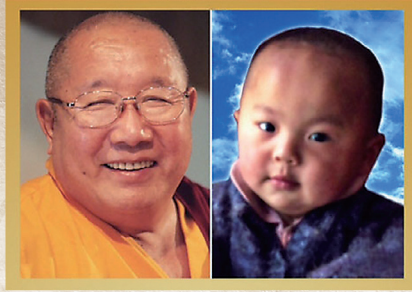


貝諾法王確定轉世，白玉南卓林寺住持 蔣康祖古仁波切  
於台北舉行歡喜餐宴。(左:圖桑法王 受邀 /右:吉美法王 受邀)



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



### 貝諾法王轉世仁波切

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

## 藏傳佛教 寧瑪巴白玉傳承

### 一．簡介藏傳佛教

西元7世紀，西藏國王松贊干布 (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昆盧筍那等一百

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



吉美法王 陞座大典



尊貴白玉活佛 吉美法王



尊貴白玉活佛 吉美法王

## 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



藏密白玉佛學會 台南分會/白玉普賢王如來道場

## 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



尊貴白玉活佛 吉美法王

## 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.*

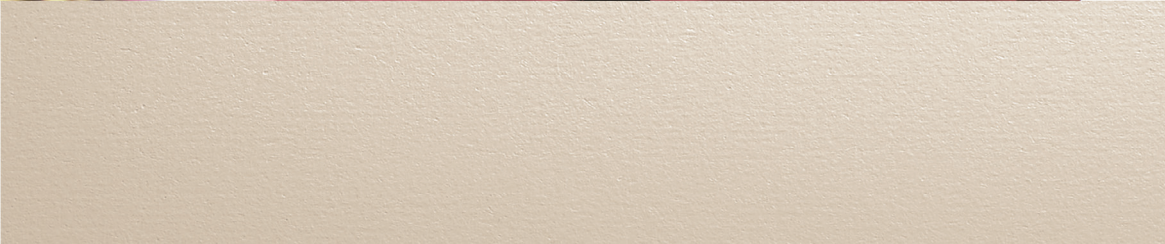
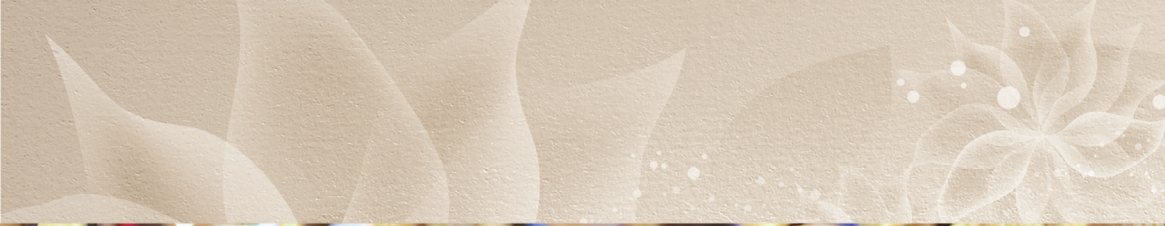
*I will surely and surely bear in mind Master's surpassing teachings!*

*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





# 正見篇

*Chapter of the Right View*

## 1. 佛陀的法需要觀察、思惟，猶如煉金

釋迦牟尼的「法」，需要觀察、思惟，否則對你也不會有幫助。就像黃金需要經過火煉，最後才會有純金出爐。

**1. *The Buddha's dharma requires observation and reflection, like alchemy***

**Shakyamuni's "dharma" requires observation and reflection, otherwise it will not be of any use to you. Just like gold needs to be refined by fire before pure gold can be produced.**

## 2. 學佛學習不被境轉

如果你沒辦法超越外境，你會被境所轉，你一樣是無法脫離輪迴，一樣只是一般的衆生。這樣，學不學佛，其實沒有太大的幫助。

***2. Learn from the Buddha and don't let the situation change you***

**If you do not transcend the external world, you will be transformed by it, and you will not be able to escape from the cycle of rebirth, and you will be just an ordinary sentient being. In this way, whether you learn Buddhism or not will not be of much help.**

### 3. 了悟空性的「劍」，才能斷煩惱

學佛要了悟空性，才能真正離苦得樂。否則，學佛的弟子們，沒事的時候就沒事，可是逆境來時，你的清淨見去了哪裡？這把「正見」的劍馬上就軟掉了，完全砍不了煩惱。這樣是不對的。

***3. Only by understanding the "sword" of emptiness can we be free from our worries***

To learn Buddhism, one must realize emptiness in order to be free from suffering and attain happiness. Otherwise, for those who study Buddhism, sometimes things are going smoothly but when adversity strikes, where is your pure view? The sword of "right view" is immediately weakened and it cannot cut through the troubles at all. This is not right.

#### 4. 解脫、成就，都是「心」

做任何事情都是心～是救苦救難的動機？還是廣大意樂的菩提心？錯誤的動機就無法解脫或成就。大乘主要是菩提心，金剛乘則是清淨見、平等見，與佛智無二無別。有很多人，看娛樂的節目精神都很好，修法就想睡覺，這不是天氣的關係，而是業力重 …

#### ***4. Liberation and fulfillment all boil down to one's mind***

Everything you do is from your mind - is it the motivation to relieve suffering? Or is it the bodhicitta with vast intention? The wrong motivation will not lead to liberation or fulfillment. Mahayana is primarily about bodhicitta, while Vajrayana is about pure and equal views, which is indistinguishable from the Buddha's wisdom. Many people are in good spirits when watching entertainment programs, but feel sleepy when practicing dharma, which has nothing to do with the weather, but rather heavy karma.

## 5. 「發心清淨」最殊勝

清淨的發心最重要。我們學佛那麼久，常常談「發心」～發心兩個字是「發」自己的「心」，不是發錢… 是從「心」中發出來的。

**5. "Pure and correct intention" is the most outstanding**

**A pure intention is most important. Having been studying Buddhism for a long time, we often talk about "one's intention" - the term "faxin" (發心) means "developing" from one's own "heart," not giving out money. It comes out of the "heart."**

## 6. 「佈施圓滿」亦依「心」

當我們把所有的財富都佈施完了，  
這樣就是佈施圓滿了嗎？其實並不是。  
我們總認為，只要除掉眾生的貧苦就是  
佈施，譬如人家沒飯吃，我給他一碗飯；  
人家沒錢花，我給他一百塊；這就叫做  
慈悲心、菩提心… 其實，我們有很多  
觀念都是扭曲的。

**6. The "perfection of giving" also depends on the "heart"**

When we have given away all our wealth, does that mean that we have fulfilled our giving? No, it is not. People tend to think that as long as the poverty of sentient beings is eliminated, it is alms giving. For example, if someone has no rice to eat, I will give him a bowl of rice; if someone is broke, I will give him a hundred dollars; this is what we call compassion and bodhicitta... In fact, many of our concepts are distorted.







# 觀 修 篇

*Chapter of Meditation*

## 7. 五毒是修持功德唯一的障礙

有時候，你想獲得功德也是會有障礙的。障礙主要是因為煩惱的「五毒」，這個毒會讓你下輩子去三惡道，沒辦法投胎當人或天人，這就是五毒害的。讓你一直痛苦的在三惡道裡輪迴，這也是五毒害的。

***7. The five poisons are the only obstacles to the practice of merit***

**Sometimes, there are obstacles to attaining merit. The five poisons of affliction are the obstacles that will condemn you to the three lower realms in your next life and prevent you from being reborn as a human being or a celestial being; this is what the five poisons have done. It is also the five poisons that keep you reincarnating in the three lower realms in misery.**

## 8. 讓你下地獄的也是「五毒煩惱」

「入菩薩行論」說：我們總認為，都是壞人把我害慘的！其實，壞人頂多害你送了命，他也無法讓你下地獄。真正讓你下地獄、受無間地獄之苦的不是仇人，而是你心中那…麼大的貪、嗔、癡、慢、嫉「五毒」。

***8. It is the same "five poisons " that send you to hell***

**“A Guide to the Bodhisattva's Way of Life” says that “We always blame the bad guys for our misery! Actually, the bad guy can't throw you into hell even if he gets you killed. It is not your enemy that puts you in hell, it is the "five poisons" of greed, aversion, delusion, pride and jealousy that are deeply ingrained in your heart.”**

## 9. 要去想惡道的苦，你才會覺得受不了

為什麼要思惟惡道、地獄的苦？因為如果不去想，你就不會害怕；想了之後你就會驚嚇、發抖，你才會覺得受不了！那要怎麼思惟呢？過去成就者有很多比喻：譬如下一世、下一年，哪個會先到？如果你去想，其實自己也說不出來，也沒有人能回答你！只是，我們都會想：下一世？感覺很遙遠，不會那麼快…明年就很快了，今年過後就到了！但是，如果你坐下來好好想：如果我今天就死了，下一世就到了啊！所以，下一世很遙遠嗎？錯！所以，修行先放著嗎？錯！為什麼我們修行的力道都這麼薄弱？就是不去想這個問題。如果坐下來好好想，答案就出來了。

***9. You have to think of the suffering in the  
three lower realms so that you cannot bear it***

Why do you need to contemplate the suffering of the evil path and hell? Because if you don't give it some thought, you won't feel afraid; if you do, you will be frightened and tremble, and you will find it unbearable! So, how do you think about it? There are many parables said by the siddhas in the past: For example, which one will come first, the next life or the next year? If you ponder over it, you can't really tell, and no one will be able to give you an answer! It's just that we all wonder: the next life? It feels like it's a long time away... but next year will be almost upon us, right after this year! But if you sit down and look at it: if I die today, the next life will start soon. So, is the next life far away? No! So, let's leave the practice for now? No! Why is our practice so weak? It's because we don't think about it. If you sit down and take a good look at it, the answer is in plain sight.

## 10. 遇大苦，只能哭求佛菩薩救我

如果有一天的「此時此刻」，我遇到了大苦～身受大苦、心受大苦，我就會變得很可憐、很難熬！譬如得了重症、癌症… 但是地獄眾生的苦更大！到那個時候，你只會「嗚呼」～就是一直哭，求佛菩薩快來救我 …

**10. My life is in great distress and I can only cry to Buddhas and Bodhisattvas to save me**

If one day, "here and now," I experience great suffering - great suffering in my body and mind - I will be miserable and stressed out! For example, if you have a serious illness, cancer... but the suffering of beings in hell is even greater! At that time, you will only "whimper," that is, keep weeping, begging Buddhas and Bodhisattvas to come and save me.

## 11. 眾生臨終時，已是不同的人了

眾生造了極重的罪業，臨死時，  
這個人已經完全變了一個人～跟原來的  
他完全不同了！如果要下地獄～十八地  
獄，那就不只是斷手、斷腳… 那是千  
倍、萬倍的苦，叫作「苦不堪言」了！

**11. All human beings have become different at the end of their lives**

When a sentient being has committed a great sin, at the time of death, that person has become a completely different person from the original version! If you have to go to hell, the Eighteen Levels of Hell, it's not just a broken hand or a broken leg... it's a thousand times, ten thousand times more painful, it's called "unbearable suffering"!

## 12. 因果不會顛倒，佛力也幫不了

為什麼會來到惡道這裡？～因為累積了很多業力。有了惡因，一定要受惡果；如果種惡因都不會得惡果，靠佛力就能拉上來～這個佛法裡沒有說，西方剎土也沒這個規矩 …

**12. Cause and effect will not be reversed,  
and the power of the Buddha cannot be of  
any help either**

Why have we descended to the evil path?  
Because there is a lot of karma accumulated.  
If one has committed an evil cause, one must  
suffer the evil consequences. No Buddhist  
teachings have ever noted that one can get  
away from the evil fruits after planting evil  
seeds, and can be delivered by the power of the  
Buddha, nor is there such a rule in the Western  
Paradise.

### 13. 身是無常身，造業唯有受苦

我身「無常」～即使一剎那、一瞬間都無法控制、無法穩定；我以為我的壽命會很長，但是不一定！我從來沒有好好思考過，只會為這個「無常身」、為了吃、穿一直拚、一直造業！這對誰的傷害最大？還是自己！

**13. *The body is impermanent, and bad karma leads to suffering***

**My body is "impermanent," uncontrollable and unstable even for a moment, for a split second; I thought I would live a long life, but no one can say for certain! I've never thought about it, but I've only been working for this "impermanent body" for food and clothing and creating karma. Who is hurt the most by this? It is myself!**

## 14. 眾生的苦是「心」

眾生真正的苦在心裡～每個眾生都有大欲，所以有大苦，這是無相的，只能靠內心的意念去改變，一般有相的法無法對治，不是像拿一桶水，沖一沖就可以沖掉。眾生心裡的大欲是無底洞，用土也填不滿，所以財富、受用也永遠無法滿足。

**14. The suffering of sentient beings is from the "mind"**

The real suffering of all sentient beings is in the mind. Every sentient being has great desires and hence great sufferings, which are formless and can only be changed by the inner mind and cannot be cured by ordinary material laws, nor can they be flushed away by a bucket of water. The great desires in the hearts of sentient beings are bottomless that cannot be filled with earth, so that whoever loves wealth and enjoyments will never be satisfied.

## 15. 業力顯現，可以轉為道用

美好的外境隨時會有變化，因為你的心在改變，這個要懂。學佛的人，外境好不好都能修；外境的顯現是業力，若覺得不美可以轉個念，把逆境轉為道用～修持無常、變化、業力… 若轉為道用，智慧就能增上，所以這一切我都感恩！你也可以學習讚嘆上師、讚嘆金剛道友！

**15. Karma manifests itself and can be taken into the Bodhisattva path**

The beautiful external world can change at any time, because your mind is changing. Those who study Buddhism can practice whatever the external world is like; the manifestation of the external world is karma. If you feel that it is not pleasant, you can change your mind and turn the adversity into the Bodhisattva path by practicing impermanence, change and karma... If you turn to the Bodhisattva path, your wisdom will increase, so I am grateful for all this! You can also learn to praise the guru and companions of Vajradhara!







# 菩薩行篇

*Chapter of the Bodhisattva Path*

## 16. 供養諸佛，令佛歡喜～止息眾生的苦

眾生的心都沒有歡喜，因為很苦！… 所以，我發願以無邊的珍寶鮮花，還有妙樂的供養雲來供養諸佛，令佛歡喜～願諸佛菩薩能止息一切眾生的苦，為眾帶來歡欣喜悅。

***16. Make offerings to the Buddhas and make them happy to put an end to the suffering of all sentient beings***

The hearts of all sentient beings are not joyful, for they are suffering! ...Therefore, I wish to make offerings to the Buddhas with infinite precious flowers and myriads of divine music, so that they may rejoice. May all Buddhas and Bodhisattvas bring joy and happiness to all human beings by quelling their suffering.

## 17. 知母、念恩、報恩～慈心與悲心

仁慈、仁愛的心是「慈」，你想  
拔除他人的痛苦是「悲」；所以知母、  
念恩是對父母的慈心，報恩則是一種悲  
心。這就是慈心與悲心的道理。

***17. Recognition of motherhood, remembrance of the kindness of our mothers, and repaying this kindness - loving-kindness and compassion***

A kind and loving heart is "kindness," and a heart that wants to relieve the suffering of others is "compassion;" so recognition of motherhood, remembrance of the dedication of our mothers is the kindness to our parents, and repaying such dedication is an expression of compassion. This is the reasoning behind loving-kindness and compassion.

## 18. 「慈悲」調伏三界，度脫一切眾生

何謂「觀自在」？就是他可以改變三界一切眾生、度化三界一切眾生，亦即他可以降伏三界一切眾生！為什麼？因為所有菩薩裡，觀世音具最大的慈悲心，所以他才能降伏、改變、度脫三界一切眾生。

**18. "Compassion" subdues the three realms  
and frees all sentient beings**

What does "Avalokitesvara" mean? It means that he can change all sentient beings in the three realms and deliver all sentient beings in the three realms, that is, he can subdue all sentient beings in the three realms! Why? Because among all Bodhisattvas, Guanyin possesses the greatest compassion, which is why he can subdue, change, and transcend all living beings in the three realms.

## 19. 菩薩的心中，沒有逆境

為什麼佛菩薩的心中可以生起菩提心？且時時刻刻不間斷？因為佛菩薩沒有「相違的逆境」。可是我們凡夫，哪怕只是生起一剎那的菩提心都很難，而且還會像閃電，一下子就消失了！這是因為我們有很多「相違的逆境」。

**19. *There is no adversity in the mind of a Bodhisattva***

Why does bodhicitta arise in the mind of a Buddha or Bodhisattva? Why does it not stop at any time? Because there is no "contrary adversity" in their mind. But for us mortals, it is very difficult to generate bodhicitta even for a brief moment, and it can be like lightning, disappearing in a flash! This is because we face many "contrary adversities."

## 20. 懺悔、修持供養～為了累積資糧

為了消除逆境，我們需要懺悔，而且  
要作很多的供養～因為要累積成佛的  
資糧。

***20. Repent and practice making offerings to  
accumulate merits***

**In order to eliminate adversity, we need to  
repent and make many offerings - for we need  
to make accumulations for Buddhahood.**

## 21. 願佛慈悲，受我供養～讓我累積資糧

衆生過去都沒有累積資糧，所以很貧窮；現在又因為貧窮，還是無法累積資糧！所以「入菩薩行論」說：我要請佛菩薩慈悲，接受我的供養，讓衆生有機會累積資糧；更讓我能生起菩提心、勤修六度，有機會證得究竟佛果。

***21. May the Buddhas be merciful and  
accept my offerings, so that I may make  
accumulations***

All sentient beings did not make accumulations in the past, so they were poor; and now, because they are poor, they still cannot make accumulations! As a result, "A Guide to the Bodhisattva's Way of Life" says that "I would like to ask the Buddha and Bodhisattvas to be merciful and accept my offerings, so that all sentient beings may have the opportunity to make accumulations; and that I may develop bodhicitta and diligently practice the six perfections and have the opportunity to attain the ultimate Buddhahood."

## 22. 學習諸佛菩薩，歡喜供養

我願學習過去佛菩薩，歡喜做供養～因此浩瀚虛空界，一切奇珍異寶，我都以心觀想取來，虔敬的供養殊勝福田～願佛與佛子慈悲納受，以利益我及一切衆生：成就圓滿菩提佛果。

**22. Learn from all the Buddhas and  
Bodhisattvas and make offerings with joy**

I wish to follow the example of Buddhas and Bodhisattvas and to make offerings with joy, so that all the wondrous treasures in the vast realm of space, which I have taken with my mind's eye, may be accepted by the Buddha and Buddhist practitioners with compassion for the benefit of me and all sentient beings: to attain the fullness of the Buddhahood.

## 23. 供養如來，為生菩提心

寂天菩薩說：「為持珍寶心，我今供如來！」～因此，供養是為了要生起珍貴的菩提心。以此供養，願得諸佛加持，令自己與眾生生起菩提心，並能得到如來的金色身相。

### ***23. Make offerings to the Buddha for the cultivation of bodhicitta***

Shantideva says, "I am making offerings to the Buddha for the sake of the precious mind!" Thus, the purpose of making offerings is to bring forth precious bodhicitta. With such offerings, one wishes to be blessed by all the Buddhas, to bring about bodhicitta in oneself and all sentient beings, and to attain the golden-hued form of the Buddha.

## 24. 外境一切，皆能供養

我們平常作聞思修，好像都很認真，可是出去玩的時候，大概都忘了三寶？所以，要拍照之前可以先說：好美喔！～然後先供養佛，再拍照！覺得這個牌子的香水很棒～先供養一下！看到美美的花，滿足眼睛之前，也可以先供養一下～譬如去日本看櫻花就先作供養，那很划算，機票錢和旅費就賺回來了！還有，所有的銀行也都可以供養…所以，不只是錢包裡的錢拿出來才算，其他就沒辦法了！你也可以把台灣這個寶島供養佛，就看你會不會而已！各位，聽這個很好！你不知不覺就累積了  
很多資糧。

## ***24. Everything in the outer world can be offered as a sacrifice***

We seem to do our hearing, thinking and practicing very seriously, but when we go out for fun, we probably forget about the Three Treasures. So, before you take a picture, you can say, "It's beautiful!". Then give it as an offering to the Buddha before you take the picture! If you think highly of a brand of perfume, make it an offering first! When you see beautiful flowers, you may offer them as a sacrifice before feasting your eyes on them. For example, if you go to Japan to admire cherry blossoms, you can offer them first, which is cost-effective. Also, all banks can be used for making offerings... So, it's not just the money in your wallet that counts, but everything else! You can also offer to the Buddha the precious island of Taiwan as a sacrifice, it's up to you if you know how! Listen up, everyone! You've made a lot of accumulations before you know it.

## 25. 意幻供養～觀想浴佛

供養也可以作「意幻供」：譬如觀想「浴佛」～這裡有寬敞晶亮的浴室、上品微妙的香水，還有柔軟細緻的浴巾、妙色上乘的法衣… 這是請佛沐浴更衣，令佛菩薩感覺舒適歡喜！但這一切都是觀想就好，不是真的去洗 …

## **25. Mental offerings, visualizing the bathing of the Buddha**

Offerings can also be made as "mental offerings," such as visualizing the "bathing of the Buddha." There is a spacious and shiny bathroom, fine and subtle perfume, soft and delicate bath towels, and wonderfully colored vestments... this is an invitation to the Buddha to bathe and change, to make the Buddha feel comfortable and happy! But all this is just a visualization, not a real bath.

## 26. 恭敬、莊嚴佛菩薩，令佛歡喜

為什麼要觀想，作「意幻供養」？～  
為了恭敬佛菩薩，欲令佛菩薩歡喜！佛菩薩恆慈愛衆生，而且力拔衆生苦，更具菩提心，能令衆生解脫、成佛，對衆生有無量的功德！所以，衆生要恭敬佛菩薩，還要供養佛菩薩，作身、語、意的承侍，令佛菩薩歡喜！這樣的「意幻供養」，就是為了要「莊嚴普賢尊、文殊觀自在」。

## ***26. Respect and solemnize Buddhas and Bodhisattvas and make them rejoice***

**Why do we have to contemplate and make “mental offerings”? To honor Buddhas and Bodhisattvas and to make them pleased! Buddhas and Bodhisattvas’ constant love for all sentient beings and their ability to relieve people of their suffering, as well as their bodhicitta, are of immense merit to all sentient beings for liberation and Buddhahood! As such, all sentient beings must respect Buddhas and Bodhisattvas and make offerings to them, serving them with body, speech and mind, so that they may be pleased! The purpose of such “mental offerings” is to “solemnize Samantabhadra, Manjushri, and Avalokitesvara.”**

## 27. 供養諸佛，請轉法輪

很多佛都安住在聖者入定智中，而當他們安住於本性上，就無法利益衆生。所以衆生要「請轉法輪」，要去請他們下來利益衆生！供養就是這個道理。

## **27. Make offerings to the Buddhas and turn the wheel of Dharma**

**Many Buddhas dwell in the meditation of the sage, and when they dwell in their nature, they cannot benefit sentient beings. That is why sentient beings must "ask for the turning of the wheel of Dharma," to request them to come down and benefit sentient beings! This is the reason for making offerings.**

## 28. 無上等持的智慧力～最殊勝的供養

「無上供」就是沒有比它更殊勝、更上品的供養，如文殊、普賢等聖者菩薩，以無上等持與智慧力所做的供養。我們應該要模仿他們供養的方式。

***28. The supreme meditative concentration  
and wisdom, the most extraordinary  
offering***

The "unsurpassable offering" means that there is no offering superior to it, such as the offerings made to the Bodhisattvas, such as Manjushri and Samantabhadra, with supreme meditative concentration and wisdom. We should imitate the way offerings are made.

## 29. 「三輪體空」的供養～成就者的智慧

要做到無上的供養必須了悟空性，至少要「三輪體空」～供養時沒有我、沒有境，亦無物。如「大圓滿前行」所說：「三殊勝」的「正行無緣殊勝」。而這樣的供養，我們一般凡人做不到，只有得到果位或成就者才做得到。

## ***29. The offering with the "Three Spheres of Emptiness" - the wisdom of the adept***

To make the unsurpassable offering, one must realize emptiness, or at least the "Three Spheres of Emptiness" - there is no self, no realm, and no object when making the offering, such as the "While carrying out the action, avoid getting involved in any conceptualization, so that the merit cannot be destroyed by circumstances." in the "three supreme methods," as stated in "The Preliminary Practice of Great Perfection". Only those who have reached the stage of realization or accomplishment can make such offerings.

### 30. 「了悟空性」～成就「無上供」

雖然我們做不到聖者菩薩的「無上供」，可是我們可以慢慢練習～比如，我們可以先練習對眼前的境不執著，然後對自己也不執著～境是空性，自己也是空性，這樣就很接近無上的供養了。如果沒有「了悟空性」就做不到無上的供養。

**30. "Realization of emptiness" leads to  
"unsurpassable offering"**

Although we are unable to make the "unsurpassable offering" to Bodhisattvas, we can practice slowly, for example, by not clinging to the present situation and then not being self-centered. The realm is of empty nature, so is the self, and this is very close to the unsurpassable offering. If one does not "realize emptiness," one cannot make the unsurpassable offering.







# 依 師 篇

*Chapter of Following a  
Spiritual Teacher*

## 31. 發心清淨最重要

佛、法、僧三寶永遠是慈悲心，希望衆生能累積福德，可是如果發現你發心不清淨，有時候，佛菩薩度衆生也會很辛苦… 所以，清淨的發心最重要。

***31. The most important thing is to have pure  
and correct intention***

**The Buddha, the Dharma and the Sangha are always compassionate, hoping that sentient beings will make preparations, but if one's intention is not pure, sometimes it will be very difficult for Buddhas and Bodhisattvas to salvage all sentient beings. Therefore, a pure intention is most important.**

## 32. 正法的成就，要靠實修

弟子們：我們上課時，修持解脫、成就的方法都教給你了，你要去實修。如果不去實修，不管你來了多久，聽了多少殊勝的法～法王給你正法也沒有幫助，因為正法也改變不了你！所以法王也幫不了你 …

***32. The attainment of the right Dharma  
depends on practice***

**Disciples, all the methods to practice liberation and attainment have been taught to you in the classes, but you have to practice them. If you don't practice, no matter how long you've been here and how much excellent doctrine you've listened to, it won't help you even if I give you the right Dharma, because the right Dharma can't change you! So, I, as a Rinpoche, cannot help you either.**

### 33. 解脫、成就～需要好種子

種子有好的、有壞的；好的會長芽，壞的就不行，所以重點是種子的差別。佛菩薩利益衆生無差別、無分別，就像世尊 2500 年前度衆生，很多人解脫、成就了；但是為什麼我沒有？難道我是屬於壞種子嗎？…

### **33. Good seeds are needed for liberation and fulfillment**

There are good seeds and bad seeds; the good ones will grow but the bad ones will not, so the point is the quality of the seeds. Buddhas and Bodhisattvas benefit all sentient beings without distinction or difference, just like the Buddha who delivered all sentient beings 2,500 years ago, many of whom were freed and fulfilled themselves; but how come I was not? Did I fall into the category of bad seeds?

### 34. 「觀照自己」是最好的藥

我們學佛的人，不要一直看外面，一直用有色的眼光去看別人，那是不對的。應該要時時觀照自己、時時評論自己，看看自己夠不夠格？學佛學到哪裡去了… 這比任何的藥都好。

**34. "Reflect upon oneself" is the best  
medicine**

We who study Buddhism should not look at the outside all the time, nor should we look at others with prejudice. We should always reflect on ourselves, always evaluate ourselves, and see if we are adequate and how far we have learnt from Buddhism. This is better than any medicine.

### 35. 學佛修行，為了究竟滅苦

現在學佛的人，好像跟凡人也沒什麼差別～譬如失戀了，也說要喊出來，或大哭一場，然後唱個歌，說是發洩…如果這樣學佛也沒有用，遇事就是對治、對治，每樣都對治，怎麼對治得完？修行也都講感應，那去按摩、泡澡應該更快？… 學佛，皈依三寶是要找苦因、要拔苦，然後滅掉，而且永遠不再生起，而不是求不病，更不代表你永遠不會死！現在沒受苦，是因為苦的時間未到；現在看別人苦，自己就要警惕…

***35. To learn and practice Buddhism in order to be free from suffering***

Nowadays, people who study Buddhism seem to be no different from ordinary people; for example, when getting dumped, they have to scream out or have a good weep, and then sing a song as an outlet... If so, it is useless to study Buddhism. When things go wrong, what we think is how to cope with them, but how can we cope with all of them one by one? We talk about response in our practice, so going for a massage or a bath should be more effective? To study Buddhism and to turn to the Three Treasures is to identify the cause of suffering, to uproot suffering, and then to extinguish it, and never to revive it, which does not mean that you will never be sick, let alone that you will never die! If you are not suffering now, it is because the time for affliction has not yet begun; if you see others struggling now, you must be on guard.

### 36. 懺悔罪業需依經典所說， 以及上師所教

我要懺悔，但是需要清淨的對境。

懺悔需要依靠三寶，還要具足四種「對治力」，這樣所有的業都可以懺淨，否則業永遠懺不淨，不管你怎麼懺… 這個一定要懂。自己懺悔，或要教人，都要搞懂。不依經典所說，不依上師所教，罪業永遠懺不淨。

***36. Confess your sins according to the scriptures and the teachings of your guru***

I want to confess, but I need the pure targets for me to conduct the cleaning of my sins. You need to rely on the Three Treasures to confess your sins, and you must also have the four "powers" so that all karma can be negated, otherwise it will never be purged by repentance and you must understand this, no matter how you repent. If you are to confess your sins, or if you are to teach others, you must understand that if you do not follow the teachings of the scriptures or the teachings of your guru, you will never have the chance to have your sins washed away.

### 37. 觀修「懺悔法」～依上師所教

金剛乘弟子觀修懺悔法～上師、諸佛身語意放光，白紅藍各色光，需要用觀想～上師教了，按照規矩觀修。但也可以依照個人最知道的，沒有一定的大小深淺。過去成就者會依早上太陽射出的長短、粗細做練習；光都很微細，不大；眉間、口、心也都平均，亮度也一模一樣。發射時是一瞬間、一剎那～過來、接住 …

***37. Practice the "Dharma of Repentance" as taught by the guru***

Vajrayana disciples practice the Dharma of repentance in which the guru and all Buddhas emit light in body, speech and mind, in white, red and blue. One needs contemplation, as taught by the guru, to follow the rules of the practice. However, it can also be done according to what one knows best, and there is no certain size or depth. In the past, those adepts used to practice to the length and thickness of the sun's rays in the morning; the light was dim and not too bright and was evenly distributed between the eyebrows, the mouth and the heart, and the brightness was exactly the same. It's a moment, a flash, when it's emitted - come and grab it.

## 38. 修法最重涵義

藏傳佛教修持本尊儀軌時，需要按照法本規矩，要有皈依、發心、觀想…等，這些都需要完整。尤其修持的涵義要懂，這是最重要的。

***38. The most important thing in Dharma practice is the meaning***

**In Tibetan Buddhism, when practicing the Yidam rituals, it is imperative to follow the rules of the Dharma text, including refuge, intention, and contemplation, all of which need to be complete, especially the meaning of the practice, which is most essential to understand.**

### 39. 身、口、意一致，消除一切業

開車時想持咒也可以，還是有功德：口誦咒出聲，這樣是消口業。但意的業就消不完，因為身口意不一致；若一致，身口意的業都能消。法的涵意依心，因此誦經、唸咒，意念的功德最大，因為是心在唸，心就無法跑掉。這樣的功德最大。

***39. Body, mouth and mind in unison,  
eliminating all karma***

It is alright to chant mantras while driving, and there is still merit: the mouth chanting mantras out loud to eliminate verbal karma. But the karma from the mind cannot be eradicated because the body, mouth and mind are not in agreement; if they were, all the karma from the body, mouth and mind could be removed. The meaning of the Dharma depends on the mind. Therefore, when reciting sutras and mantras, the mind receives the greatest merit because it is the mind that is reciting them and the mind cannot wander. This is the greatest virtue.

## 40. 內心的嗔敵滅盡，外敵也滅完了

如果遇到不好的對境，你觀想本尊在心間，而且唸咒來對治… 這樣不好。如果遇到有人罵你，不是把他當仇人看；並不是這樣對治。而是要想：真正的仇人不是外敵，而是內心。密勒日巴當初修行的時候，遇到了魔來干擾，這就是考驗。聖者如何看待外敵？你好好思考就知道了。外敵怎麼滅得完？滅了一個，還有一個，永遠也滅不完！所以，內心的嗔敵滅完就沒有外敵了。這就是法。

***40. When the internal enemy of aversion is destroyed, so is the external enemy***

If you encounter a bad situation, visualize Yidam in your mind and recite a mantra to counteract the negative experience. This is not good. If someone calls you names, do not treat him as an enemy; do not treat him as such. Rather, think: The real enemy is not from outside, but from within. When Milarepa was first practicing, he was tested by demons who interfered with his practice. How does a holy man view external enemies? Just think about it and you will know. How can external enemies be wiped out? After one is gone, another one comes along and can never be extinguished once and for all. So, as long as internal hate is removed, all external foes are gone. This is how the Dharma works.

## 41. 唵誦忿怒尊，嘴巴不可以罵人

不可以用咒來對治外境～如果是唵誦慈悲尊，因為較溫和，或許還好，但是唵忿怒尊，光是唵的聲音，那些山神、龍神就害怕！很多咒都是在調伏惡魔的，所以修的時候也不可以罵人。你可以好好的想：他為什麼要罵我？還可以想：他罵我的聲音就像山谷之音，等一下就沒了… 不過這好比練功，要練才會有功夫。

#### ***41. No cursing with your mouth when chanting the fierce deities***

A mantra should not be used against external situations. If one recites the compassion deities, it may be fine because they are milder, but if one recites the fierce deities, the mere sound of the recitation will frighten the mountain gods and dragon gods! Many mantras are designed to subdue evil spirits, so one should not swear at others when practicing them. You may think to yourself: Why did he berate me? Or you may change the way you think, "His voice was like those echoing in the valley and fading away in a moment... but it's like practicing kung fu, you have to practice to get it.

## 42. 內心淨化了，外敵干擾不成

修忍辱的法，共同的戒律～人家給你一巴掌，你不可以也還他一巴掌；罵了也不可以還口！但是這樣不是最好的，因為你會不爽，只是在守戒。如果是滅掉內心的瞋敵，這樣就很高。你看釋迦牟尼佛的唐卡～他在菩提樹下，多少魔來干擾都害不成，因為內心已經淨化，所以沒有外敵。密勒日巴閉關時遇到獵人騷擾～水不能淹、火不能燒…這些都滅不了。

***42. When the heart is purified, external forces cannot interfere***

The common precept in the practice of patience is: if someone slaps you, you don't slap back; you can't retort to the curse! But this is not the best way to respond because you will be upset, and you are merely observing the precept. But if you are doing away with the wrath in your heart, this is noble in itself. Look at the thangka of Shakyamuni Buddha. When he was under the Bodhi Tree, he was left untouched by any demons because his inner mind had been purified, so he had no external foes. When Milarepa was on retreat, he was harassed by a hunter, but he was not interfered even by the attacks with water or fire.

### 43. 修持文殊菩薩～老師開智慧

有些當老師的會問：現在學生會頂撞老師，很不好教！要怎麼教？～現在好像也不能學過去印度的成就者，像常啼菩薩依止法勝菩薩，拿鞋子敲他？…老師修文殊是最好的，可以開智慧！佛學院裡就有很多出家人，早上都會修文殊，尤其辯經的時候觀修文殊，講話會很快！但是閉關時就不修了 …

### ***43. Practicing Manjushri, teachers are enlightened***

Some school teachers may ask, "It's hard to teach when students are talking back to us. How can we make it work?" I don't think we can follow the example of the adepts in India in the past, like Sadaprarudita who relied on Avatamsakasutra, and knock one with a shoe? It is best to practice Manjushri, as it leads to wisdom! There are many monks in Buddhist schools who practice Manjushri in the morning, especially when they are debating, so that they speak at a fast pace! But when they are on retreat, they don't practice it.

## 44. 培養慈悲心，從我的母親開始

自己的親人、朋友，尤其是母親遠離時，這是我們培養慈悲心、菩提心，或是善心的時候。所以，不論誰的親人往生，大家都要儘量唸誦心咒迴向。儘管大家生活忙碌，但親友往生時唸十遍、百遍心咒，應該不是困難的事。或許唸一萬、十萬遍就要花些時間…但這也代表自己在學佛、有上課，會聞思修。因此，藉著此時培養發心非常重要。過去的成就者、佛菩薩也都是這樣，從自己的母親開始培養慈悲心。

#### **44. Cultivating compassion, starting with our mothers**

**It is a time to foster compassion, bodhicitta, or kindness when our relatives and friends, especially our mothers, pass away. Therefore, no matter whose loved one has passed away, everyone should recite mantras as much as possible to forward one's merit to them. Even though we are all leading busy lives, it should not be difficult to recite a mantra 10 or 100 times when a friend or relative dies. It may take some time to recite it 10,000 or 100,000 times, but it means that you are studying Buddhism, taking lessons, and practicing the teachings. It is therefore of great importance to develop compassion at this point. This is also the case with all the past adepts and buddhas, whose compassion began with their own mothers.**







# 皈 依 篇

*Chapter of Taking Refuge*

## 45. 皈依三寶，開始相信因果

佛一開始說法，先講「因緣法」。

因緣法講「因果輪迴」：你今天受苦受難，佛告訴你因和果，因此皈依時，就是相信因果輪迴的開始。

**45. Take refuge in the Three Treasures and start believing in karma**

At the beginning of the Buddha's teaching, he began by talking about the law of dependent origination. The law of dependent origination deals with "cause-and-effect reincarnation": you are suffering today and the Buddha is telling you about cause and effect, so when you convert, you believe in the karmic cycle.

## 46. 皈依佛法僧三寶，救我一切苦

我今天皈依，不要以為是在皈依佛祖，或皈依一本書或經典。我皈依，是皈依佛法僧三寶～大乘講三寶，金剛乘講四寶，多了上師；但是也可以跟佛合在一起。皈依是皈依三寶，上師是幫你作皈依，且引導你進入正法與解脫道的導師，不是你皈依他。我也皈依僧寶：八大佛子～真正的僧寶，不是一般的出家人；僧眾是代表性，金剛道友也可以如此觀待。然後，我要依法～要相信佛法僧三寶可以救我一切的苦。所以我今天皈依，是為了斷除輪迴的苦，以及滅掉輪迴的恐懼。

***46. Taking refuge in the Three Treasures:  
Buddha, Dharma and Sangha, saving me  
from all suffering***

I am converting today, don't think I am taking refuge in the Buddha, or to a book or scripture. I am turning to the Three Treasures of Buddha, Dharma and Sangha for Mahayana, while Vajrayana adds Guru to make for the Four Jewels; but it can also be combined with the Buddha. Refuge means turning to the Three Treasures. The guru is the teacher who helps you convert and guides you to the path of the right Dharma and liberation, not you to him. I have also taken refuge in Sangha: the Eight Great Bodhisattvas, the true Sangha, not just any monks; the monks are representative, and the Vajra fellow practitioners can be seen as such. Then I will follow the Dharma and believe that the Three Treasures of Buddha, Dharma and Sangha can deliver me from all my sufferings. So, I am converting today in order to break away from the misery of reincarnation and to dispel the fear of the karmic cycle.

## 47. 大悲觀音～我要求

如果坐下來好好想輪迴的苦，你的大恐懼就出來了！如果不想，也不會無緣無故生起的。但是想起後，害怕了！怎麼辦？就要將此身奉獻普賢、文殊菩薩；在這些菩薩面前，我要以最珍愛的身體奉獻，而且要大聲呼叫「大悲觀音」～因為他是慈悲的化身，完全的利他，沒有一點自利的執著。而我也不是無緣無故的求～因為我是個罪人，要到地獄、三惡道去了，所以才求 …

#### ***47. Avalokiteshvara of Great Compassion, I beseech you***

When you sit down and reflect on the suffering of reincarnation, your worst fears will come out! If the idea doesn't creep in, it doesn't arise for no reason. But when the thought strikes you, the fear kicks in! What can you do? You have to dedicate this body to Samantabhadra and Manjushri. In the presence of these Bodhisattvas, I will offer my most precious body, and I will call out loudly to “Avalokiteshvara of Great Compassion,” for he is the embodiment of compassion, totally altruistic and without any self-interested motives. And I am not asking for no reason, because I am a sinner who is going to hell and the Three Lower Realms, so I am making the request.

## 48. 斷除輪迴的苦，唯有皈依三寶

衆生想斷除輪迴的苦，需要皈依佛法僧三寶，需要依法，這樣才能救我一切的苦；若依山神、龍神、地方神，或占卜、民間的法等，想要淨化煩惱，那是不可能的，因為這些都是有相的法。

***48. The only way to break the suffering of  
reincarnation is to take refuge in the Three  
Treasures***

If sentient beings want to be free from the sufferings of reincarnation, they need to turn to the Buddha, Dharma and Sangha and follow the law, so that they can be saved from all the miseries. It is out of the question to soothe our worries by relying on mountain gods, dragon gods, local deities, or divination, folk practices, etc., because these are all dharmas with forms.

## 49. 修持一切方便的法，首重動機發心

佛菩薩圓滿的智慧，知道末法衆生有很多的不足，所以藏傳佛教裡，佛菩薩有許多慈悲的化現，可以讓衆生方便修持而增長福報。比如修財神法，可以讓財富具足，或財富可以守得住；修護法或煙供，可以籌補運勢的不足；修藥師佛可以讓身體健康，或幫助自己吃藥有效… 可是修持這一切法，你的動機、觀念一定要正確，否則就不會有太大的效果。

***49. In the practice of all skillful means,  
motivation and intention are what matter  
most***

The Buddha, in his perfect wisdom, knows that sentient beings during the Dharma ending age fall short in many ways, so in Tibetan Buddhism, he has many manifestations of compassion that allow all living beings to increase their blessings through skillful means. For example, practicing the law of the God of Wealth can make wealth abundant or secure; Dharma protection or smoke pujas can make up for a lack of luck; Bhaisajyaguru can make the body healthy or help one regain health by taking medicine. But in practicing all these dharmas, your motives and concepts must be correct, otherwise you will not make much headway.

## 50. 修財神：特殊理財方式～ 快速累積福德

衆生福報不足就會窮忙一輩子，無法過好日子。所以藏密的法，佛菩薩會慈悲化現為財神～衆生修持財神法，可以快速累積福德，有如快速的理財方式。但是修持財神法要有正確的觀念，就是要以慈悲心、菩提心來幫助衆生，讓衆生可以遠離貧苦，還可以解脫六道輪迴，究竟更能獲得圓滿的菩提果位。這個發心就是大乘佛教的：廣大意樂菩提心。以這樣的發心來修持財神法，幫助就很大。

***50. Practicing the law of the God of Wealth:  
a special way of managing your money can  
build up your merits and blessings quickly***

If a sentient being is not blessed enough, he will be poor for a lifetime and will not be able to live a good life. Therefore, in Tibetan Buddhism, Buddhas and Bodhisattvas will mercifully manifest as gods of wealth. By practicing the Wealth God Dharma, sentient beings can accumulate merits and virtues swiftly, just like a speedy way of financial management. Nevertheless, the practice of the law of the God of Wealth must be based on the correct notion of helping sentient beings with compassion and bodhicitta, so that they can be free from poverty and suffering, and also be liberated from the six realms of existence and attain the fullness of the bodhicitta. This intention is what Mahayana Buddhism is all about: the vast attitude of bodhicitta. Practicing the Wealthy God Dharma with such a mind will be of great help.



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