

尊貴白玉活佛 吉美法王  
經典法語 (10)

**The Palyul Tulku, H.H. Jigmed Rinpoche's  
Classic Quotations of Dharma (10)**

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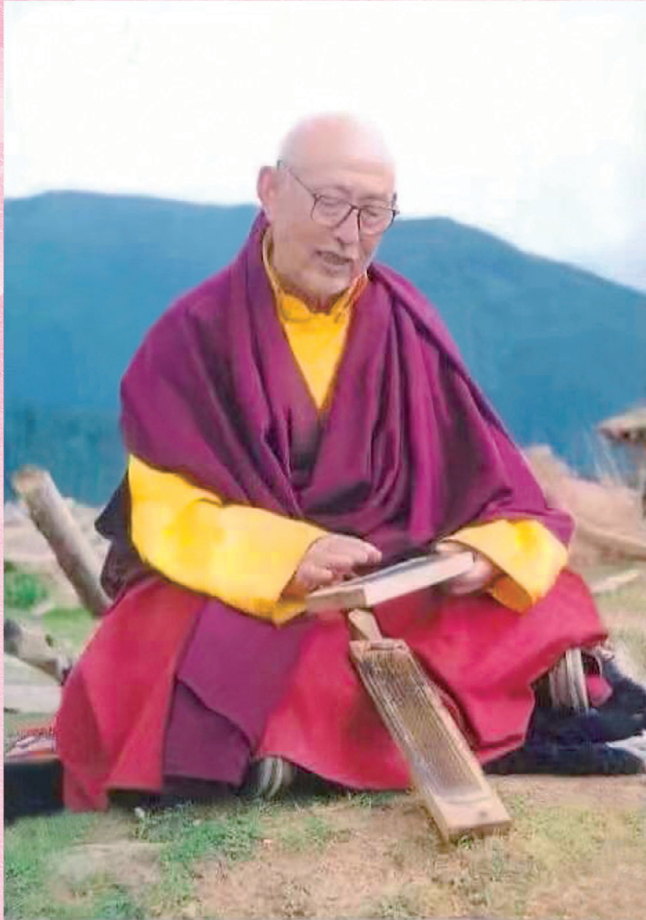
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藏密寧瑪巴 白玉祖寺



**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)



(2014.7.31,藏曆6月4日)

**白玉祖寺轉世高僧：圖彙祖古法王  
於白玉祖寺主持貝諾楊思法王坐床大典。**



(左:圖彙法王 受邀 /右:吉美法王 受邀)

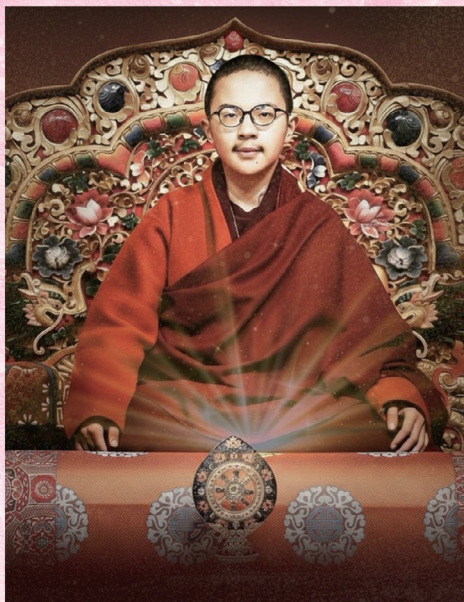
**貝諾法王確定轉世，白玉南卓林寺住持 蔣康祖古仁波切  
於台北舉行歡喜餐宴。**



2020年 恭祝 貝諾揚希仁波切  
(第四世貝諾法王)  
9歲聖誕法會



2022年恭祝 貝諾揚希仁波切  
(第四世貝諾法王) 11歲聖誕法會



2025年恭祝 貝諾揚希仁波切  
(第四世貝諾法王) 14歲聖誕法會



## 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笏那等一百

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。

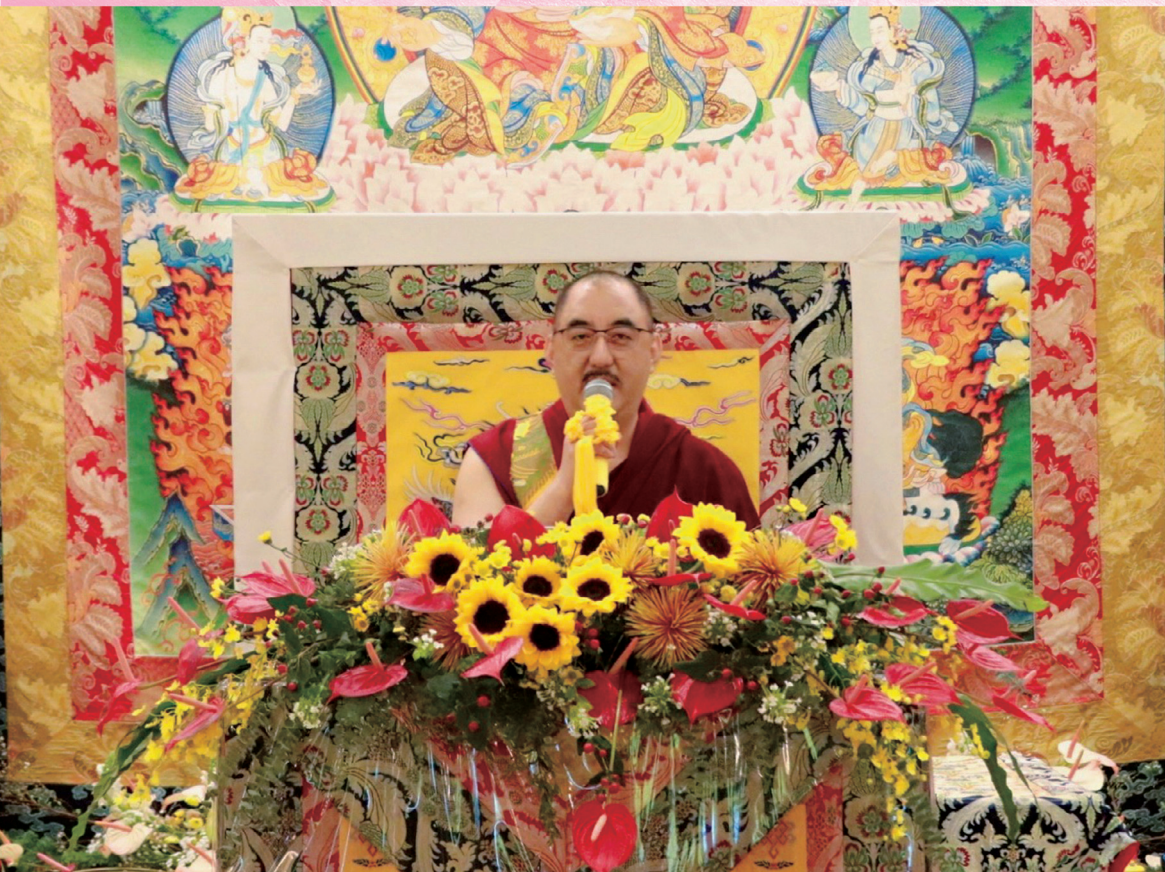
雖然白玉寺的歷史只有三百多年，然以蓮師親臨此聖地加持算起，其傳承歷史已逾千年。在此千年中，不斷有大成就者在此證悟，因此白玉傳承的加持是千年不斷的，尤其能進入其閉關房修行者，更是殊勝中的殊勝。



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



尊貴上師 吉美法王

## 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. 學佛的順序不能顛倒

學佛如果未把「正確觀念」擺第一，那就會有盲修瞎練，甚至走火入魔的問題，很麻煩！所以釋迦牟尼佛說：「聞、思、修」～聞法最先，他就沒有說：修、思、聞！無上密裡，蓮師也說：「見、修、行」～見擺第一，他也沒有說：行、修、見！學習的順序是不能顛倒的。

## **1. The order of Buddhist studies must not be reversed**

If you do not prioritize the “*right values*” in your Buddhist studies, you will have the problem of practicing blindly or even going off the rails. That is why Shakyamuni Buddha said, “*Listen, Contemplate, and Practice.*” Hearing the Dharma was foremost in his mind, instead of saying, “*Practice, Contemplate, and Listen*”! In the Supreme Tantra, Guru Rinpoche also emphasized: “*View, Practice, and Action,*” with “*View*” placed first, instead of putting practice and view behind action. The order of study must not be reversed.

## 2. 理解佛法，需依善知識

佛法必須靠善知識講解，你才能理解什麼叫佛法？什麼叫殊勝的道？所以為什麼道場一定要認真傳法上課？目的就是這個。

## **2. To understand Buddhism, you need a virtuous mentor**

The Buddha's teachings must be explained by a virtuous mentor, so that you can understand what they mean and what the supreme path is. That is why it is so important to teach the Dharma seriously in an ashram. This is what it is for.

### 3. 解脫生死，皆依「聞、思、修」

學佛的行者，可以藉由聞、思消除對佛法的不解與誤解，所以道場、寺廟裡要有善知識宣講佛法，你就可以理解佛法的真義。道場或寺院就是剎土，裡面供養的是三寶～殊勝的對境。可是眾生看這個殊勝的對境，能不能脫離生死、獲得解脫？主要還是看你有沒有作「聞、思、修」。

### **3. Liberation from birth and death is based on "hearing, contemplation and practice"**

Practitioners who study Buddhism can dispel any misunderstandings and misconceptions about Buddhism by hearing and reflecting on it. Thus, if there is a reliable teacher preaching Buddhism in the ashram or monastery, you can comprehend the true meaning of Buddhism. An ashram or monastery is a pure land in which the Three Treasures are enshrined - the supreme setting. However, when sentient beings look at this extraordinary situation, can they be free from birth and death and attain liberation? The main point is whether or not you have "*listened, contemplated and practiced.*"

#### 4. 學密法，一切皆依發心

供香時要有正確的觀念，而且要觀想得很好，這樣，你燒一支香、倒一只供杯的功德就不一樣。在密乘裡，一切都是看發心，若發心不正，你做得再多，還是要打折扣。

#### **4. The Tantra Way is all about the mind**

When you offer incense, you should have correct ideas and visualize them well, so that the merits of burning an incense stick or pouring an offering cup will not be the same. In The Tantra Way, everything hinges on the intention, and if the intention is not right, the more you do, the poorer the results will be.

## 5. 菩提心的利益，你要懂

「人身寶」不是為了吃飯、賺錢、過日子，人身寶是為了要修行而生起菩提心。可是，如果你不知道菩提心的利益有多大，那你對菩提心也不會有太大的興趣！譬如我們一般人對值錢的東西，像金銀珠寶…沒有一樣不喜歡，還恨不得通通是自己的！而且我們還會說：錢是萬能的！但在死亡的時候，它就沒有萬能了，連一毛錢都不能！所以，如果你知道菩提心像珍寶一樣值錢，甚至更珍貴，你對菩提心就會有興趣了。如果懂得菩提心的利益，這就是正見。

## **5. You must realize the benefits of bodhicitta**

The human body is not for the purpose of eating, earning or living, but for the purpose of cultivating bodhicitta. But if you don't know how great the benefits of bodhicitta are, then you won't be keen on it either! For instance, there is nothing of value that we do not like, like gold, silver and jewelry, and we would like to have it all for ourselves! And we say, "*Money is all-powerful!*" But at the time of demise, it is no longer omnipotent, not even a penny! For this reason, if you know that bodhicitta is as valuable as a treasure, or even more valuable, you will be interested in bodhicitta. If you appreciate the benefits of bodhicitta, this is the right view.







# 觀 修 篇

*Chapter of Meditation*

## 6. 身會死，但業力不會

自己所造的業力，自己要負責。人  
死亡時，身體會死，但業力不會跟你一  
起死 …

## **6. The body will die, but not the karma**

You are responsible for the karma you have created. When you meet your demise, your flesh will go, but your karma will not go with you.

## 7. 瞋心最壞，害你做絕

嗔的業力有多強？它可以讓你墮地獄，絕對有這個能力。成就者說：一個人如果有心做壞事，他可以做到很絕，可以把對方毀掉！畜牲就沒有這個能力。毒蛇頂多毒死你，它也無法讓你下地獄！而人可以毀掉你的人身寶，可以让你生大恨、下地獄… 所以嗔心很壞！

## **7. Hatred is the worst thing that can lead you on the road to ruin**

How strong is the karma from hate? It can throw you into hell. It definitely has that power. The adepts say: If a man has the intention to do something evil, he can do it so horrifically that he can destroy the other person! An animal does not have this ability. A poisonous snake can take your life at best, but it cannot send you to hell! But a man can destroy your body, make you resentful and go to hell. So hatred is the worst!

## 8. 學佛為了脫離心苦與身苦

我們對仇人會生嗔心，對親人就會生貪心，這樣的分別念一定會有；這些業力都會成熟，不會消失，所以內心會很難受！心苦加上身苦，要如何脫除？這就要去想，否則學佛也沒有意義。

## **8. Learning Buddhism is to be free from mental and physical suffering**

We feel hatred towards our enemies and show greed towards our relatives, and we are bound to have such discriminative thoughts and ideas; all these karmas will mature and will not disappear, so we feel tortured inside! How do we get rid of the mental and physical pains? This is something we have to figure out, otherwise there is no point in studying Buddhism.

## 9. 拔除重病的根，唯一修持佛法

所有的病是風、膽、涎三大類，而  
這三種病的根就是貪、嗔、癡「三毒」。  
治病就要找醫生，然後醫生講的照做就  
會好。我因為三毒造了許多不善的業，  
累積的罪非常重，所以生了重病。想治  
這個病就要依靠佛法，要認真的修持，  
這樣才能除病。如果永遠不改變，病就  
不會好。

## **9. The only way to uproot a serious illness is to practice Buddhism**

All diseases fall under the three main categories of wind, bile and phlegm, and the root of these three problems lies in the “*three poisons*” of greed, hatred, and delusion. You need to go to a doctor and do what the doctor says and you will get well. I have committed so many bad karmas and accumulated so many sins due to the “*three poisons*” that I have become seriously ill. If I want to be cured of this disease, I must rely on the Buddha's teachings and practice them earnestly, so that I can get well. If you do not make any changes, you will not recover from your illness.

## 10. 心病要靠佛法，其他沒有辦法

煩惱的病要好起來，唯有依靠佛法，吃中藥、西藥都不會好。因為心病需要佛法，沒有其他的辦法。

**10. You have to rely on Buddhism for your mental problems, there is no other way out**

To recover from distress, the only way is to follow the Buddha's teachings while Chinese and Western medicines will be of no help, for the mental disease requires Buddhism and there are no viable alternatives.

## 11. 修行就是吃藥，病就會好

真正的醫生，就是具「一切智」的佛。我因為煩惱造了很多罪業，因此病得不輕… 佛為我傳法，我應實修佛的正法～這樣依佛所說的修持，煩惱的病就會好，業就會消。

## **11. To practice is to take medicine, and you will be cured**

A true doctor is a Buddha with “*omniscience*.” I have created a lot of sins because of my afflictions, and I am now so ill that I should practice the true teachings of the Buddha when he has preached them to me. In this way, if you follow the practice instructed by the Buddha, you will be cured of your afflictions and your karma will disappear.

## 12. 惡業的惡果，不是好果～我不再造

這些惡業的業力，就是讓我生病的  
因，所以不是好果；因此從今天起，哪  
怕失去生命，我都不再造！

**12. Bad karmas produce evil consequences,  
so I will not create them again**

The karma of these evil deeds is the cause of my disease, so it is not good; therefore, from this day forward, even if I have to lose my life, I will not do it again!

### 13. 邪見應遠離，惡語要斷除

邪見、外道見如無明之暗，什麼都  
看不清！它的語也是惡語～會講惡語之  
舌，應割斷！…

### **13. Keep away from evil views and foul words**

The evil and non-Buddhist views are like the darkness of ignorance; you cannot see anything! Their language is foul, with the tongue that speaks evil words and should be cut off!

## 14. 根器不同，上、下不可誤學

金剛乘學密法，應知根基的重要～  
下不可學上，上亦不可學下！上根者，  
惡念皆是法身，無賢劣之時，故無須  
修。下根初始，須依寂止，亦須尋思，  
次第、漸進修持，禪定易得穩固。

**14. One must not go wrong with their learning  
as each one's aptitude is different**

In the Vajrayana's Tantra Way, one should be aware of the importance of the foundation and that those with inferior faculties should not learn from the superior ones, and vice versa! Those with superior faculties, whose evil intentions are all also part of the dharma body, with no distinction between sagacity or inferiority, do not need to practice. Those with inferior faculties must first follow tranquility and seek contemplation, and practice in a gradual and progressive manner, so that meditation can be easily stabilized.

## 15. 中根者，明心見性時～煩惱自解脫

中根智者，實相上修持，可明心見性，無煩惱妄念，因為已滅了，消融至法界，證悟了雙運，如虛空般。修持勝觀：妙觀察智～內、外顯現皆本基，煩惱於本具的法性中解脫了。

**15. When a person of middling faculties realizes the mind and sees their true nature, afflictions are naturally liberated**

Practitioners of middling faculties, practicing in accordance with ultimate reality, can realize their true nature, free from afflictions and delusions, as there have been extinguished and dissolved into the Dharma realm. They have attained the union of dualities, like the vastness of space. The practice of Vipāśyin: The wisdom of sublime discernment, where both internal and external manifestations are the original ground, and afflictions are liberated within the innate nature of Dharma.

## 16. 顯乘、密乘所「修」不同

顯乘對甚深的修法不知，是利根之鈍根者實修之法，無論修任何法都有能對治、所對治，因此能斷、所斷只能道用一半，故為狹道；由此，成為菩提之因也相對鮮少。密乘：所斷的煩惱亦能轉為道用，無須斷，故不只一半。

## **16. The Sutra Way and Tantra Way "practices" are different**

The Sutra Way does not know about extremely profound practices but is a practical approach for those who have rather dull faculties in the group of people with sharp faculties. No matter what the practice is, there is always a remedy, so the elimination can be applied, and only half of the path can be utilized, hence a narrow path. As a result, the cause of awakening in the bodhi mind is relatively rare. The Tantra Way: The affliction that is eliminated can also be applied for the path, without having to be broken, so it is not only half.

## 17. 金剛乘所修有眾多方便，故必成就

因乘：只能修持對治的部份，如嗔心只能修慈心來對治，所斷的部份不能轉為道用。金剛乘：所斷的煩惱亦能轉為道用，如嗔心可轉為修慈悲心、如幻生起次第、無分別智之圓滿次第，或清淨嗔心而轉為大圓鏡智… 等之眾多方便，道用不只一半，故必成就。

**17. The Vajrayana practice has many expedient means, so it will be accomplished**

Causal vehicles: Only the part with a remedy can be practiced, e.g., hatred can only be treated with compassion, and the portion removed cannot be transformed for the path. Vajrayana: The affliction that is eliminated can also be applied for the path. For example, hatred can be transformed into the practice of compassion, such as in the stage of illusion arising, in the completion stage of non-discriminating cognition, or in the purification of hate leading to the great perfect mirror wisdom, among other expedient means. The path is not only half useful, so it will be accomplished.







# 菩薩行篇

*Chapter of the Bodhisattva Path*

## 18. 修持菩薩的行，勝於供養諸佛

「入菩薩行論」說：我們要讚嘆菩薩、頂禮菩薩，更要學習菩薩的「行」～透過皈依、發菩提心、供養、懺罪、護戒…等，以斷除一切菩薩所斷，修學菩薩一切學處。這樣的功德，更勝於供養諸佛。

## **18. The practice of the acts of the Bodhisattva is better than making offerings to the Buddhas**

According to “*A Guide to the Bodhisattva's Way of Life,*” we must exalt the Bodhisattva, pay homage to the Bodhisattva, and learn the Bodhisattva's “*actions*” through taking refuge, cultivating bodhicitta, making offerings, confessing sins, and protecting the precepts, in order to break away from everything the Bodhisattva has ended, and to practice all the Bodhisattva's learning. Such merit is far better than making offerings to the Buddhas.

## 19. 「願菩提心」如鑽石～即使碎了， 仍是鑽石

經典說：「願菩提心」的價值就像  
鑽石，即使碎了都勝於其他金飾，且名  
字依舊叫鑽石！

**19. "Bodhicitta of aspiration" is like a diamond, even if it is broken, it is still a diamond**

The scriptures say that the value of "*bodhicitta of aspiration*" is like that of a diamond, which is better than other gold jewelry even if it is broken and is still called a diamond!

## 20. 歡喜菩提心，功德就很大

釋迦牟尼佛對國王說：「國王你很忙，事情很多，所以你沒有時間修持六度；但是國王你可以喜歡菩提心，甚至對菩提心產生信心而擁有它，這樣你不論是坐著也好、站著也好，還有吃飯、睡覺、醒來、走路… 只要國王你時時刻刻不忘記菩提心，這樣的功德，就能讓你一直投胎到天道和人間。」～「願菩提心」的功德如此之大！

## **20. If you rejoice in bodhicitta, you are blessed with great merits**

Shakyamuni Buddha once addressed his king, *“Your Majesty, you are busy and have a lot of things to attend to, so you don't have time to practice the six perfections; but Your Majesty, you can love bodhicitta, even have faith in it and possess it, so that whether you are sitting, standing, eating, sleeping, waking up, walking, as long as you never forget bodhicitta, such merit and virtue will enable you to be reborn in heaven and the human world.”* The blessings of *“aspirational bodhicitta”* are indeed immense!

## 21. 「行菩提心」似如意樹，福報 接續不斷

而「行菩提心」的功德更大～它的果實累累，而且福報接續不斷，就像「如意樹」；因此，這樣的「行」一旦落實，而且不失毀，此後，即使你於睡眠或陶醉、放逸中，福報依舊不斷！

**21. "Engaged bodhicitta" is like a wish  
fulfilling tree, where blessings  
continue to roll in**

And the merit of "*engaged bodhicitta*" is even greater, with its many fruits and continuous blessings, like the wish fulfilling tree. Consequently, once such "*actions*" are carried out, and do not fail, even if you are asleep or intoxicated, or in a state of indulgence thereafter, the blessings will continue!

## 22. 「菩提心」是妙甘霖與安樂因

菩提心的福德，倘若有形狀與色彩，將可遍滿虛空界！所以「入菩薩行論」說：菩提心是「除苦妙甘霖」，更是「眾生安樂因」。

## **22. Bodhicitta is like a timely rain and a cause of happiness**

If the merits of bodhicitta had form and color, they would be all over the void! This is why "*A Guide to the Bodhisattva's Way of Life*" says that bodhicitta is the "sweet rain that removes suffering" and the "cause of happiness for all sentient beings."

## 23. 眾生愚痴～不思、不想菩提心

然而，這樣珍貴的菩提心，三界眾生沒有～父母親沒有，天人也沒有，凡夫眾生更是連夢都沒夢過，更何況讓它真正生起… 因為：「眾生欲除苦，反行痛苦因！」而且：「愚人欲求樂，毀樂如滅仇！」…

**23. All sentient beings are foolish and delusional and do not meditate or think about bodhicitta**

However, such precious bodhicitta is not found in all beings in the three realms, nor in parents, nor in celestial beings, nor in mortal beings who have never even dreamed of it, let alone given birth to it, because: *“When beings wish to eliminate suffering, they instead act as the cause of suffering!”* And: *“A fool who desires happiness destroys it as if it were an enemy!”*

## 24. 苦難眾生，需要慈悲的菩薩

經典說：虛空到那裡，眾生就到那裡！這是說：輪迴眾生的量多、無邊！眾生因為迷亂，缺乏智慧，因而造業，所以痛苦不斷。因此，為了救度這些如虛空量的迷亂眾生，菩薩就有「存在」的必要。

## **24. Suffering beings need the compassionate Bodhisattva**

The scriptures say: Where the void goes, all sentient beings go as well! This means that the number of sentient beings in the cycle of reincarnation is infinite and immense! Because of their confusion and lack of wisdom, sentient beings create karma and therefore suffer constantly. As such, it is necessary for the Bodhisattva to have “*existence*” in order to save confused sentient beings as numerous as the vastness of space.

## 25. 眾生顛倒愚痴～毀樂如滅仇

有誰願意當菩薩？「入菩薩行論」說：眾生為了自利，對於當菩薩這件事，白天不想，晚上也不夢… 更說：有人連自利都辦不到，更何況要利他？更麻煩的是：眾生愚痴，善惡顛倒，造業時都是用衝的，很拼命… 所以叫作「毀樂如滅仇」！

**25. All sentient beings are foolish,  
confused, delusional, and destroy  
happiness as if it were a bitter enemy**

Who is willing to be a Bodhisattva? “*A Guide to the Bodhisattva's Way of Life*” says that all sentient beings do not want to be Bodhisattvas by day and do not dream of being Bodhisattvas by night for the sake of self-interest, and that some people cannot even benefit themselves, let alone others. What is even more troubling is that all beings are foolish and confused about good and evil, and they are so desperate in creating karma that it is called “*destroy happiness as if it were a bitter enemy*”!

## 26. 菩薩好心腸，救你出火坑

遇到菩薩的眾生有福了～菩薩的心腸比誰都好，會免費幫你解決問題，還會一直逗你開心！更會幫你上課、為你說法，教你認清黑白、是非，教你出離險道，不墮輪迴的火坑！

## **26. Bodhisattva is merciful to rescue you from the fiery pit**

Blessed are the beings who meet the Bodhisattva, who is kinder than anyone else, who will help you solve your problems for free, and who will entertain you all the time! He will teach you lessons, teach you right from wrong, and guide you out of the path of danger and not to fall into the fiery pit of reincarnation!

## 27. 菩薩貼心週到，伴你到成佛

內心要讚美菩薩、頂禮菩薩～因為菩薩幫你，他會主動上門，不需要吩咐；而且態度誠懇，貼心又週到！而且他永遠不會對你厭煩，還會一直伴你到成佛！這樣的朋友，世間難尋，天上也沒有！因此說：菩薩是「眾生安樂因」，更是「除苦妙甘霖」！

## **27. Bodhisattva is considerate and attentive, accompanying you to Buddhahood**

Praise the Bodhisattva in your heart and bow your head to his feet, for he will help you, he will come to you without being asked, and he will be sincere, attentive and considerate! And he will never get bored with you, but will stay with you until you attain Buddhahood! Such a friend is nowhere to be found in the world, nor in heaven! Therefore, the Bodhisattva is *“the cause of happiness for all sentient beings”* and *“a wonderful rain that removes suffering”*!

## 28. 菩薩的大佈施～頭目手腳， 都能佈施

菩薩佈施時，他的手、他的腳，還有他的頭都可以佈施，也不會有任何痛苦！可是我們一般人，頭砍下來，你早已命喪氣絕；而手腳砍下來時，你就是殘障了… 可是佛菩薩對於這一切，他都能面對，也不會起惡心。所以，佛菩薩能遠離「絕症」！

## **28. The Bodhisattva's great charity goes to the head, eyes, hands and feet**

When a Bodhisattva gives alms, he can give his hands, his feet, and his head without any pain! But for us ordinary people, when our heads are chopped off, you are already dead, and when our arms and legs are severed, you are crippled, but the Buddha is able to face all these without feeling any ill will. Thus, the Bodhisattva is able to stay away from “*terminal illnesses*”!

## 29. 菩薩的心～善增，罪不生

菩薩即使遭受極大的痛苦與磨難，  
也不會對眾生起惡心！所以說，菩薩的  
心是「善增罪不生」。

**29. The Bodhisattva's mind is one in which  
"goodness increases without sin arising"**

The Bodhisattva does not harbor ill will towards sentient beings, even when he suffers great pain and afflictions! Therefore, the Bodhisattva's mind is one in which "goodness increases without sin arising."

### 30. 菩薩的「行」要認真學習～ 利益眾生不喊累

我們學習菩薩的「行」～利益眾生時要很認真，不可以很隨便的做、做得有點隨便… 而且利益眾生時，不可以覺得疲累！沒聽過菩薩喊累的 …

**30. The bodhisattva's "action" must be studied carefully to benefit all sentient beings without complaining**

When we study the Bodhisattva's practice, we must take it seriously when we benefit sentient beings, we must not do it carelessly or in a casual manner, and we must not feel tired when we benefit sentient beings. I have never heard of a bodhisattva complaining of tiredness.







# 依師篇

*Chapter of Following a  
Spiritual Teacher*

### 31. 密法儀軌是善巧的法，是法的代表

學密法需要很多的善巧，不是看你做多少？顯乘裡有很多相上的修行，密乘則是靠善巧的「廣大發心」來累積資糧。所以密裡有很多修法，還有上供、下施這些儀軌；但儀軌也不是最主要的，它只是一個代表、一種提醒。

### **31. The Tantra Way's ritual procedures are skillful means, a representation of the Dharma**

The study of the Tantra Way requires a lot of expedient means, not how much you have done. In the Sutra Way, there are many practices in the form, whereas in the Tantra Way, one builds up one's merits through the skillful practice of “*extensive intention.*” So there are many practices in the Tantra Way, as well as the rituals of offering up and giving down; but the rituals are not of the essence, they are just a representation, a reminder.

## 32. 學佛不可馬虎，要求改變、進步

弟子們不要馬馬虎虎的上課、馬馬虎虎的學佛，這樣是不對的。你們今天能大老遠來上課，這是一種福報；這樣的福報你要珍惜，而且要常常誇讚自己，且常常提醒自己要進步。如果不懂得進步、不懂得改變，就成為一個永遠無法進步的人！

**32. One must not be sloppy in studying Buddhism but strive for change and progress**

It is not right for disciples to attend classes and study Buddhism in a slapdash manner. It is a blessing that you have come all this way to attend the class today; it is a blessing that you should cherish and always compliment yourself and remind yourself to make progress. If you don't manage to improve and change, you will never become a better person!

### 33. 菩提心不強，善業不增長

弟子們學佛這麼多年，很多在思想上，或身口意的善業不太增長！不太能增長的原因，因為菩提心不是很強，所以很多東西都是模模糊糊、馬馬虎虎的… 這樣比較可惜。

**33. If you are not motivated by bodhicitta,  
your good deeds will not increase**

After so many years of studying Buddhism, many of our disciples have not been able to grow in their thoughts, or in their good deeds involving the body, mouth and mind. The reason for this is that their bodhicitta is weak, so many practices are vague and sloppy, which is a pity.

### 34. 沒有菩提心，上師也救不了

學習無上密的弟子，如果沒有菩提心做為基礎，其實，任何一個上師也救不了任何一個無上密的弟子。所以，菩提心是最重要的。

**34. Without bodhicitta, even a guru cannot do anything to save you**

If a disciple of the Supreme Tantra does not have bodhicitta as a foundation, actually, no guru can deliver any disciple of the Supreme Tantra. For this reason, bodhicitta is of utmost importance.

### 35. 菩提心是「無上密」的基礎

對於無上密的修行人，不上「入菩薩行論」是不對的，因為無上密需要以大乘的菩提心做基礎。好比蓋房子，需要合適的土地～房子就是無上密，土地就是菩提心。

### **35. Bodhicitta is the foundation of the Supreme Tantra**

For practitioners of the Supreme Tantra, it is not right not to read "***A Guide to the Bodhisattva's Way of Life,***" because the Supreme Tantra requires the Mahayana bodhicitta as its foundation. Like building a house, one needs a suitable piece of land, with the house being the Supreme Tantra and the plot being bodhicitta.

## 36. 往生極樂淨土，唯依菩提心

「入菩薩行論」這個論典，如果你能好好上完，即使沒有學到什麼密法，也是一個不可思議的功德，因為你心裡已經生起「菩提心」。有了菩提心，即使需要累積三大阿僧祇劫方能成佛，最起碼將來死亡時，你有機會往生西方極樂淨土。因為能否往生淨土？就是要看你心中～是否具有「入菩薩行論」所說的菩提心。

### **36. The only way to be born in the Pure Land of Ultimate Bliss is through bodhicitta**

If you can finish “*A Guide to the Bodhisattva's Way of Life,*” even if you don't learn any tantra way, it is an incredible merit, because you have already developed bodhicitta in your heart. With bodhicitta in mind, even if you need to accumulate three incalculable eons to attain Buddhahood, at least you will have the opportunity to be reborn in the Western Pure Land of Ultimate Bliss when you pass away. It is because whether or not you can be born in the Pure Land depends on whether or not you have the bodhicitta in your heart as described in “*A Guide to the Bodhisattva's Way of Life.*”

## 37. 菩提心～送你到淨土

大乘的修行主要是「發心」，而一個好的發心，主要就是菩提心。修持菩提心要從佈施開始到智慧，這樣來修持六度。如果你沒有時間修持六度，最起碼可以把「入菩薩行論」上完，這樣，不論將來你具有怎樣的福報，或者你有何種上師的緣份，不論修頗瓦、修超渡，或是灌頂，或是任何一個法～能不能把你送到阿彌陀佛的淨土？就是要看你有沒有這個菩提心。

### **37. Bodhicitta sends you to the Pure Land**

Mahayana practice is primarily about “*intention*,” and a good intention is essentially bodhicitta. The practice of bodhicitta starts from giving to wisdom, so that the six perfections can be practiced. If you don't have time to practice the six perfections, at least finish “*A Guide to the Bodhisattva's Way of Life*.” In this way, no matter what kind of blessings you have in the future, or what kind of guru you have, whether you practice phowa, deliverance, consecration, or any of dharmas, whether you can be sent to the Pure Land of Amitabha depends on whether you have the bodhicitta in mind.

### 38. 「即身成佛」也是靠它～菩提心

過去的成就者，能讓眾生得到菩提果位，或是即身成佛，都是因為眾生心中的「菩提心」。

### **38. The basis for "attaining Buddhahood in the present body" – bodhicitta**

The adepts of the past were able to lead sentient beings to the enlightenment stage or to attain Buddhahood in the present body because of the "*bodhicitta*" in the hearts of sentient beings.

### 39. 上師歡喜傳法～ 身口意恭敬頂禮佛菩薩

我（上師）要上「入菩薩行論」，我非常的歡喜，因此我以自己的身口意，恭敬的頂禮諸佛菩薩！同樣的，你們每個人也要身口意恭敬。為什麼如此？因為你希望能把這個經典、這個法聽完。對於我（傳法）、對於你們（聞法）都是需要的。

**39. Guru is rejoicing in the preaching of the Dharma, with the body, mouth and mind respectfully bowing to the Buddha and Bodhisattva**

I, as a guru, am rejoicing to teach “*A Guide to the Bodhisattva's Way of Life,*” so I offer respectful homage to all Buddhas and Bodhisattvas with my body, mouth and mind! Likewise, each and every one of you should pay respectful homage with your body, mouth and mind. Why is that? Because you wish to listen to this scripture and this Dharma to the end, and it is necessary for me to preach the Dharma and for you to hear the Dharma.

#### 40. 若無身、口、意恭敬，傳法難以圓滿

如果你的「身」沒有雙手合掌，你的「語」：嘴巴沒有在祈禱、沒有在唸經文，你就不懂得去做早課、晚課，不懂得去求。第三，你的「意」沒有恭敬心。如果這三個沒有，那我們的「入菩薩行論」肯定上不完～也許我上不完，也許你自己上不完 …

**40. Without respect for the body, the mouth and the mind, it is difficult to fulfill the teachings**

If your “*body*” doesn't have your hands joined together and your “*words*”: your mouth isn't praying or reciting scriptures, you don't know how to do the morning and evening lessons, and you don't know how to seek. Thirdly, your “*mind*” is not respectful. If these three are absent, then our “*A Guide to the Bodhisattva's Way of Life*” will not be finished either by me or by you.

## 41. 弟子恭敬聞法～草原開花供養

過去巴楚仁波切在傳講「入菩薩行論」的時候，由於弟子們非常恭敬，所以每次傳法時，草原上都開滿了花！

**41. Disciples respectfully listened to the Dharma, and even the flowers on the meadow bloomed as the offering**

Every time Patrul Rinpoche preached “*A Guide to the Bodhisattva's Way of Life*,” the meadows were covered with flowers because his disciples were so respectful!

## 42. 佛菩薩有菩提心～我唯生清淨心

我們頂禮佛菩薩，不是在拜他的身體很莊嚴，而是因為他有菩提心～你是頂禮他心中的菩提心。因此，如果對佛菩薩、清淨的上師起邪見，業力就會很重。

## **42. Buddhas and Bodhisattvas possess bodhicitta, I can only develop a pure mind**

We are not paying homage to a Buddha or a Bodhisattva because his body is solemn, but because he has bodhicitta, and you are worshipping the bodhicitta in his heart. Thus, if one has an evil view of Buddhas, Bodhisattvas and gurus, one's karma will be very heavy.

### 43. 清淨的信心，累積廣大資糧

如果對佛菩薩、上師生起清淨的信心，果報的力量則更強～不但可以讓你「回頭」，不需要下地獄，而且善業還會增長，可以累積廣大的福慧資糧。所以各位，這個還是比較划算的！可惜你不懂 …

### **43. Pure faith builds up vast merits**

If you have pure faith in the Buddha and the guru, the rewards are even stronger. Not only will you be able to “*turn back*” and not have to go to hell, but your good deeds will also grow, and you will be able to make a great preparation of merit and wisdom. So, folks, this is a better deal! Unfortunately, this is something beyond your comprehension.







# 皈 依 篇

*Chapter of Taking Refuge*

#### 44. 佛的教法與證法，對治一切煩惱

圓滿佛的心中具足兩種法：教法與證法～教法是共同的法，而法的涵義你去修持，這就是證法。這兩種法能對治一切的煩惱，而且在你心裡，不能有任何的懷疑，要有百分之百的信心。這樣才是標準的皈依。

#### **44. The Buddha's dharmas of statements and realization remedy all afflictions**

There are two dharmas in the mind of the Buddha: the dharma of statements and the dharma of realization. The former is a common dharma, while the latter is about practicing the meaning of the dharma. These two dharmas can remedy all afflictions. And there must be no doubt in your mind, but 100% faith, and that is the norm for taking refuge.

## 45. 信心一百～皈依三寶的標準

我皈依佛法僧三寶，要有百分之百的信心！皈依後如果半信半疑，這樣也沒有種下解脫的種子；如果是糊里糊塗的皈依，萬一種子爛掉，澆水也沒有用。所以，如果不清楚，又沒有信心，那就不算皈依。

## **45. One hundred percent faith, the criteria for turning to the Three Treasures**

We must have 100% faith in our refuge in the Three Treasures of Buddha, Dharma and Sangha! If we are half-hearted after taking refuge, we have not planted the seeds of deliverance. In case of a confused refuge effort, it is useless to pour water on it should the seeds rot. As such, if one is not sure and does not have faith, then it does not count as refuge taking.

## 46. 殊勝的皈依，斷苦因與苦果

皈依三寶與人世間的信仰，完全不同，不是你懺悔一下，然後做錯了可以原諒，然後再造，然後再懺悔，不斷的重複… 皈依三寶為什麼殊勝？因為「苦因」沒有了，所以可以斷輪迴的「苦果」，可以得解脫。

#### **46. A supreme refuge, breaking the cause and effect of suffering**

Turning to the Three Treasures is completely different from the faith in the world. You don't just repent and are forgiven for your wrongdoings, then do it again, then repent again, and repeat it over and over again. Why is taking refuge in the Three Treasures so extraordinary? Because the “*cause of suffering*” is gone, the “*fruit of suffering*” of reincarnation is thus removed, and then the liberation can be achieved.

## 47. 如實皈依三寶，修持善業功德

其實過去我已皈依，可是我違犯了誓言，沒有好好的累積善業，反而累積了很多不善業。現在我已了解修持善業的功德、利益，所以從現在起我要修；而如果我繼續造業，我就會痛苦，這個我也知。因此現在起，我從內心皈依三寶，因為可以斷除輪迴的苦。

#### **47. Practice good karma and merits by taking refuge in the Three Treasures in truth**

In fact, I took refuge in the past, but I broke my vows and instead of accumulating good karma, I amassed an abundance of bad karma. Now that I understand the merits and benefits of practicing good karma, I will practice it from now on; and if I continue to create karma, I will suffer, and I know this. Therefore, from now on, I am taking refuge in the Three Treasures from within, because I can break the suffering of the cycle of rebirth.

## 48. 善業與惡業，決定中陰身的長短

眾生死亡，如果善、惡業都不多，中陰就會特別長，可達幾千、幾萬年！到後來，善業成熟了，可投胎到善道；惡業成熟了就到惡道，或許會下地獄…你幫他做供養、修持，可以；但如果他做得到的範圍內，教他自己做，那是更好！譬如有人很有錢，但不願意上供、下施，叫作守財奴… 如果幫他偷來做供養，站在利益眾生的角度，菩薩這樣是開許的。

#### **48. Good karma and bad karma determine the length of the intermediate existence**

When beings die, if there is not much good or bad karma accumulated, the intermediate existence will be particularly long, lasting thousands or tens of thousands of years! Eventually, when the good karma is ripe, they will be reborn in the good destinies; or the evil destinies for the bad karma, perhaps descending to hell. It is fine if you make offerings and practice for him; but if it is within his power to do so, it is better to do it himself! For example, if a person is very well-off but is unwilling to make offerings or give alms, he is called a miser. If you steal from him to make offerings, from the point of view of benefiting sentient beings, the Bodhisattva approves of such an act.

## 49. 把握「中陰」修持「超度」～ 亡者生信心

人死了，自己並不清楚；死後會去哪裡？也不清楚；越不清楚，越害怕！所以此時幫他修持「波瓦法」，他會感動，會聽話，因為已經生起了信心。所以，每七天要幫他修一次超度；最後49天結束，就要入中陰了，或者去投生受果報。如果未修，亡者就必須延續中陰的恐懼，跟死時到中陰的恐懼相同。

**49. Only by gripping the intermediate existence and practicing deliverance can the deceased develop faith**

When people meet their demise, they don't know where they will go after they die. The more unclear they are, the more afraid they feel! Therefore, if you practice phowa for him at this stage, then they will be moved and will listen to you, because they have already built up their faith. So, one has to perform the deliverance ritual for the deceased every seven days; at the end of the 49 days, he will enter the intermediate existence, or go to the next life to suffer the consequences. If this is not done, the deceased will have to continue the fear of the intermediate existence, the same fear he had when he died.

## 50. 亡者～終於發現自己死了， 慢慢才離開

眾生死亡時，對他最有利的就是修持「超度法」，而且要修 49 天，就像法庭審判，需要 49 天，尤其頭七到三七，時間越短越要修，因為更有機會解脫。通常亡者，一週內都不確定自己已經往生，所以有掙扎，會去自己屍體的附近、前後，進進出出… 也會去看自己用過的東西、走過的地方，或者會一直跟著家人… 然後慢慢的發現，自己屍體冷了，吃飯也沒有自己的碗盤，這樣慢慢判斷，終於發現自己死了，然後就會慢慢離開… 跟我們作夢一樣。

## **50. The deceased finally finds himself dead and then departs slowly**

When a living being dies, the most beneficial thing for him is to practice the “*deliverance law*,” and it takes 49 days, just like a court trial, it takes 49 days, especially from the first seven days to the 21 days, the shorter the time, the more important it is to practice, because there is a better chance of liberation! Usually, the deceased is not sure that he has passed away in a week, so he would struggle, go to the vicinity of his body, front and back, in and out, he would look at the things he has used, the places he has visited, or he would follow his family all the time, and then he would slowly find that his body is cold, and he does not have his own bowl or plate to eat his meals. And then he would realize that he is dead and go away gradually, just like we do in our dreams.



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