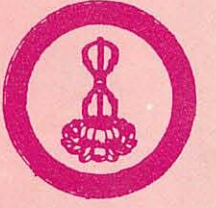




劉鏡之

金剛乘季刊



不動佛



恭敬佛像功德：凡見佛像，必須存心恭敬，不可稍有褻瀆，更勿加以損壞。即使置在牀上、或地下，甚至跨越，其罪甚大。薩迦巴根桑澤程佛爺開示廣大心要云：「一人於雨中見小泥塔，急拾草履蓋之。又一人至，以履垢，易他淨物；如此二人，以此功德，其後與造塔人，三者皆為金輪之轉輪王」。故說聞三寶之名，或見佛像、佛塔，皆可為成佛種子。

第 10 期

中華民國七十一年一月二十五日
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མཐོང་ལོས་བྱ་དང་བསྐྱོམ་པ་ལོས། །བྱ་བའི་ལམ་ནི་སོ་སོ་ལ།

見道修道中。

རྣམ་པར་རྟོག་པ་རྣམ་པའི་ཡི་རྩུ་གཏེན་པོ་རྣམ་པ་བཞི་དང་ནི།

各有四分別。四種能對治。

བར་ཚད་མེད་པའི་རྟིང་དེའང་ཇི་ནི། །ལོ་ག་པར་བསྐྱུབ་དང་བཅས་པ་ནི།

無間三摩地。並諸邪執著。

ཅེ་མོའི་མདོན་རྟོགས་མཐའ་གྱིས་པ། །རྣམ་གསུམ་རྣམ་པའུ་སྐད་ཅིག་ལ།

是為頂現觀。漸次現觀中。有十三種法。

གཅིག་གིས་མདོན་རྟོགས་བྱུང་ལུགས་པ། །མཚན་རྟིང་གྱིས་ནི་རྣམ་པ་བཞི། །

剎那證菩提。由相分四種。

དོ་བོ་རྟིང་པོའི་རྟོགས་བཅས་དང་། །དེ་བཞིན་གཞན་པ་སྐྱུལ་པ་ནི།

自性圓滿報。如是餘化身。

ཚོས་སྐྱུ་མཛད་པ་དང་བཅས་པ། །རྣམ་པ་བཞི་དེ་ནི་ཡང་དག་པའོ་དེ།

法身並事業。四相正宣說。

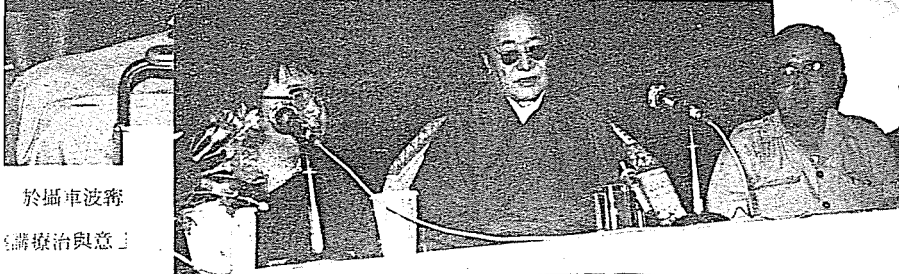
車波寤珠致
行迎歡之時港抵



香港蒞屬眷暨車波寤仙車



車波重履港島



於攝車波寤
講療治與意



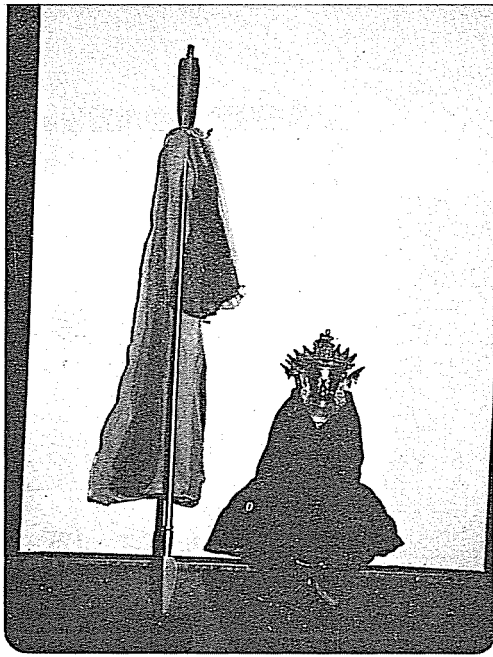
場道頂灌佛千於車波寤

恭祝
淨除煩惱
圓證菩提
出世法
一切成就

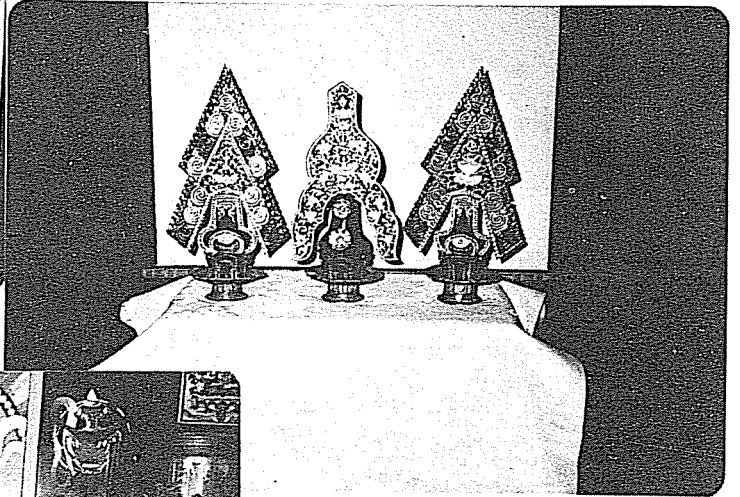
香港台北高雄
金剛乘學會
金剛乘雜誌社
密乘出版社

同人和南

甯波車之莊嚴壇飾
留賜香港台灣金剛乘學會



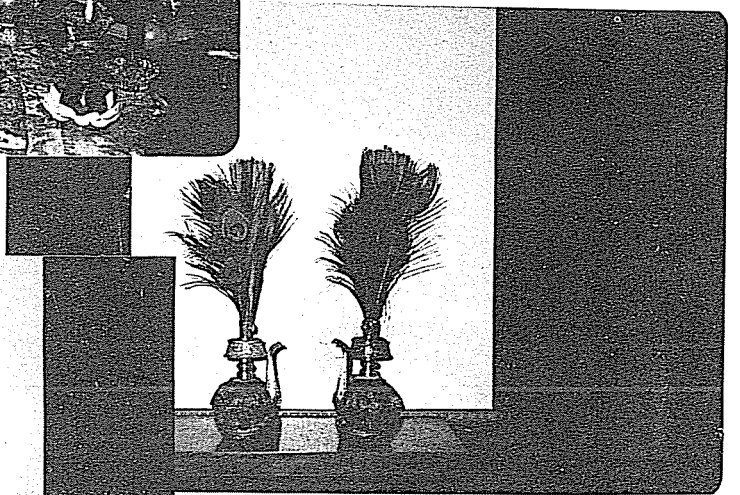
長壽佛與箭



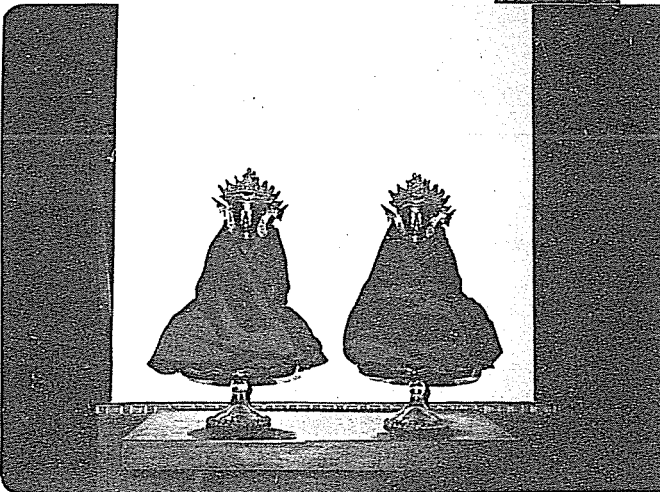
右供空行，左供本尊，中供上師：銀飾食子



壇供略圖



寶瓶



長壽佛



敦珠甯波車再訪香港專輯



恩海難量 (一)

劉銳之

今年春三月，率眾至嘉德滿都朝 師，求示修報身之法，希望能證虹光身。得大嘉獎，並於甯瑪十萬續中，指示訣要凡七種，飭譯出學習，奉命而退。

旋以該地簡陋，生活枯燥，因憶八年前 法駕蒞港，對此東方之珠，頗加贊許；因請重游，稍事休憩，已蒙允諾。越數月諭函至，已定行期，並示將傳授各法分普傳及祕傳者，循讀頗覺愕然。

及既承事，乃知年前，求法於印度之噶林邦，叩別將來，廿餘年矣。多年前 師曾遇見移喜佛母，談及同事 蓮師往事，勸將嚴傳各法，盡量傳授，以利有情。於是頓憶前塵，乃將若干法要傳出，年來弘化歐美，一以岩傳諸法普傳，亦有多年。

因念 銳之往年，雖有悟謙和尚與俱，無語言之隔閡，已將那也東初續，全部傳與，翻譯印行，名大幻化網導引法。然所傳祇教傳法而已。於是將所傳之普巴金剛法，蓮師外、內、密、密密修法，移喜佛母法、藥師法、拋斡法及千佛灌頂全部傳授，不論普傳祕傳，均傳至四級灌頂。密乘灌頂之法，亦可解釋為授權，授權必須儀式，如傳普巴金剛法，以普巴杵傳授，教之揮轉。千佛灌頂，示以千佛法相，均祇以傳 銳之一人。餘人祇結緣而已。 師復顧慮有懷僥倖之心，致蹈輕法之咎者，乃飭開示必須加念四皈依及百字明各十萬遍，常修本尊法及念本尊咒五十萬遍，復經 銳之考核， 師之用心可想，其恩之浩大可知。

又念昔年傳法，未將壇城食子製造方法開示，慮壇城致滅莊嚴，乃將銀造食子三座，長壽佛像兩尊、壽箭、寶瓶等賜與，飭於香

港台灣各會舉行灌頂之用。

春間在嘉德滿都時，已縫製蓮冠一頂，及法衣一襲見賜，此次普傳蓮師法時， 師自戴蓮冠，復飭戴蓮冠以待，當然得極大之加持。

普巴金剛之修習， 師前生所傳之弟子，化虹光身十七人，半化虹光，只餘指甲、頭髮者，廿六人至廿八人。本生弟子化虹光者亦有不少。如此宿願能償，惟有加倍精進。如上所述，實如海 師恩之一滴而已。

敦珠甯波車於「蓮師灌頂」法會中的開示片段

再傳弟子黃毅英恭錄

在接受蓮花生上師加持之前，先應生起正覺菩提心，觀想等空一切如母有情，為彼等利樂故，我今接受蓮師之殊勝加持。

蓮花生上師為悲憫末世眾生，示現化身，賜與此極大之加持力，故我輩應知蓮師之心意而接受此灌頂。大家應為六道有情離苦得樂而接受今次之加持，此即蓮師之心意。

由於末法時代，罪障日增，故應皈依蓮花生上師作自己之導引。得上師之加持與至誠祈禱，一切罪障，包括魔怨，均能遣除。

又於此末法時代，刀兵、饑荒、貧困、壽命短促，均所常有，若能向蓮師祈禱，蓮師即會示現種種方便圓滿有情之願。如寶上師蓮花生大士亦曾發願，一切向其祈請之有情，即受其保護，於生有、死有、中有三時均能得其大悲力之依怙。

覺悟之道——生與死的禪法（上）

（敦珠寧波車於一九八一年十月十九日、假香港藝術中心壽臣劇場公開開示）

再傳弟子談錫永恭錄

首先歡迎各位法友，因為我將會跟各位談一點「佛法」。
「法究竟是甚麼呢？」法只是解脫的途徑，只是渡過苦海登彼岸的途徑。這就是法。

「究竟是誰人將法傳給我們的呢？」或者，「法的本源何在呢？」這就可以追溯到釋迦牟尼佛了。他觀察到諸有情的痛苦，因即將種種善巧方便，教授給有情，使他們能認識自己。

知道「覺性」並非人類所獨有，即使蟲蟻亦具「覺性」，這一點非常重要。佛陀只是由於認識到「覺性」，因而就得到解脫。其餘的有情則因習氣與污染，故不能對「覺性」認知。

然則，「覺性究竟是甚麼呢？」覺性即是空性，即是與大樂不二的空性；也可以說，大空與大樂相融即是「覺性」。

諸佛認知大空與大樂同時生起的覺性，由是得究竟解脫。

意的本體雖然光明與空虛，但由於有執著投射，便使之染上塵霧。正如天空本來明朗，層雲成爲障礙。然而層雲消融於天際，究亦未影響天空的本體。

故知意的本體澄明而虛空，由悲憫與明淨，可以使之不生垢障。

意的本體雖然可以解釋爲空明，但我們的執著于心卻帶來了「人」和「我」的二元概念。由此概念，便使更多投射產生。這就是我們今天的情狀了——在識中再有多重投射，於是產生所謂苦，產生所謂樂，所謂欲望，所謂厭惡，諸如此類許多分別。

意的本體雖然如太空，但由分別故，便有貪、瞋、痴產生。並由此等投影而使意生惡業。此等惡業又會生起另一些惡的情緒，例如妒忌與發怒等。因它們的生起，我們就可以認識得到業的果。

我們都有過悲痛這種經驗。但我們卻常常將它當作是由外在的影響而來，不知道悲痛或其他惡念，其實只是一己的意的投影。其本因是內在而非外在的，完全是意所織造而成。

是故佛陀說，一切苦因都是由於無明而成。無明蒙蔽了真正的快樂的根源，人便不能醒覺。或者說，人自己去造作種種苦因，結果自己就溺於苦海。

是故應知：無明生起於對「自我」的執著。若有人能排除掉「自我」，佛陀說，則對於意的種種投影便會消滅，因為他已成爲覺者，能自明淨其意。

要克服這些惡念，佛說，先要不作惡業。要不作惡業，先要將「自我」這種執著解脫。

這樣的認知是非常重要的——身、語、意所造作的惡業，其實都以為本質。每一個人都追求和平與快樂，即使是禽獸也不會去追求痛苦。既知其他的有情所追求的是樂，正如你自己所追求的一樣，所以佛陀便教導我們，要給有情以快樂。這樣做非常重要。即使你不能給他們以快樂。但只要你生起饒益諸有情的意，便也可以饒益有情。

這樣的行爲，即是所謂「慈悲」了。佛陀教導我們，應盡量做「慈悲」的事業，菩提心即由是而生起。如果我們檢查自己，從甚麼地方生起菩提心，從甚麼地方生起惡念，我們就會發現，他們都生於自己的意。

進一步，我們若檢查在於何處？甚麼是意？你就會發現，你能够記憶起許許多多事件與事件的反射。反射無邊無盡，意之所作

亦無盡。是意記憶起許多事情，是意想去辦許多事情，永無止境。是故佛說，一切法的根源只是意。倘如你能够克服你的意，即是解脫的法門。

若問：「如何去克服自己的意呢？」當我們內省之時，即可發現意投射出一切法，去觀察意的，亦正是意。所以是用意去觀察「內意」。

意不可感受到，亦不能接觸撫及，然而一切經驗皆由意投射而生。舉一個例：當你鬆弛下來並觀察自己的意時，假如念及有人比你高，你會起妒忌心，假如念及有人比你卑，你會起鄙視心；假如念及有人跟你平等，你會起競爭心。實際上你並無任何肉體上的行為，但一切情緒皆生於意。是故應知——觀察意的依然是意。

因此，對有情生起菩提心或悲心便很重要了。這可以降服自己的惡念，意若平靜，則一切行為皆清淨。

譬如泥沼，倘如你不斷地去攪拌它，便始終不得平靜。倘如你肯讓它靜下來，就會見到它變成清水。意的觀察亦如是。是故學習做些善的行徑，饒益有情，自己也就可得善果。

於進入任何途徑之前，先要瞭解我們剛才所指出的，是最根本的要點。它是佛法的基礎。若你去實行改善你的行為，雖然開始時或有困難，但你始終會發現它對你有所裨益。

所以我要求各位學習建立菩提心，或者說，建立對別人的善心。如果你有一顆對別人善良與悲憫的心，則佛陀的一切教導便都在裏面了。在現在的「賢劫」中，千佛會示現，幫助有情，給他們以教誡。一切教誡的要義，即在於對有情悲憫的菩提心與悲心。

總結今晚的說話，我會因得與各位共享法味而覺得快樂。我會為各位能得到我剛才灌輸於各位心中的法樂而祈禱。我祈禱你能得到正確的方法，生起饒益一切有情的悲心。請接受佛陀身、語、意的加持。

藥師佛灌頂略記

敦珠寧波車傳授

再傳弟子 羅啓安 恭錄

一九八一年十月十七日晚上七時，敦珠寧波車開示了「意與治療」講座後，續為金剛乘學會諸弟子傳授藥師佛灌頂。

「意與治療」講座於是日五時卅分圓滿，諸弟子相繼離場，方便卓尼多傑布置祕密壇城，俟七時正，受法弟子五十二人魚貫進入會場。

寧波車隨即披法衣，登寶座，開始灌頂儀式，諸弟子紛紛頂禮，飲誓水，依次就坐。

寧波車開示曰：飲誓水是令諸弟子淨除業障，依止誓句，努力修行。又令卓尼多傑燃油燈，放多瑪，復帶領諸弟子觀想金剛帳幕。

寧波車繼而開示：諸弟子應發起為度一切眾生脫離輪迴之正願而接受灌頂，此灌頂為藥師佛灌頂，亦名大樂藥師佛灌頂。何謂大樂？解脫自己及眾生之業障及消除因星宿、龍、魔、精魅所引起之一切疾病痛苦，是名大樂。此法為我上一生，敦珠寧波巴岩取所得，上師現已預備好傳法，弟子應當求法。諸弟子於是獻曼達求法。寧波車指示獻曼達非徒是儀式，是將自己外、內資財貢獻上師及壇城聖眾，又領導諸弟子唸皈依頌，發菩提心頌，然後傳授藥師佛瓶灌。寧波車開示曰：此灌頂包括身、語、意之灌頂，弟子應觀想上師與藥師佛及壇城無二無別，即傳灌頂：

一、身灌頂。

二、語灌頂。

三、意灌頂。

灌頂時，寧波車再三叮囑要觀想上師與藥師佛及壇城無二無別，灌頂後又訓示弟子依止誓句，為眾生努力修行，然後領導回向，法會於是圓滿。

求

法

記

法
印

一、繞道泰國

爲了到香港朝拜敦珠寧波車，可是格於條例，不能直接到香港，便祇好再次到泰國「觀光」。

十月廿三日十二時五十分，搭乘韓航KE632班機飛泰，抵步時爲十五時廿五分。泰國大明旅行社，以冷氣車接往「納萊」酒店分房休息，于「中央酒樓」晚餐，餐畢回「納萊」酒店到處走走看看。無意中聽到歌聲及鋼琴聲，好奇的尋聲走近看個究竟，彈鋼琴的泰國先生一看到我們，知道我們是從台灣來的，立刻改彈「梅花」，蕭師兄與我便一齊和唱。唱畢，周圍的幾位外國人士齊齊拍手，異口同聲的說：「Very Good」！于是我們又伴着鋼琴合唱「高山青」、「相思河畔」、「何日君再來」……他鄉遇故知，倍感親切，倍感歡欣，而且我們無形中做了一次國民外交。

再次的參觀曼谷皇朝大皇宮、二千多年歷史的玉佛寺、一百九十五年歷史的臥佛寺（臥佛爲釋迦牟尼佛，高十二公尺，長四十九公尺，腳寬五點六公尺，腳底有法輪及一百零八個圖案，均用貝壳鑲嵌而成。）另有廿七年前始被發現，重五千五百公斤的十八K金金佛。生活湄南河「水上人家」，仍然靠着湄南河裏的魚、河邊種植的蔬菜水果度日，用河水吃、喝，用河水洗澡，用河水洗碗盤，用河水洗衣服，用完的髒水，倒入河裏，每日從口裏進去的營養份，經過新陳代謝作用而變成的大小便，仍然又還給河水。另外我們也參觀了鄭王廟、佛統大塔、玫瑰花園、泰國村、普門報恩寺，一切如昔，所不同的是——爲了慶祝明年的建國二百週年紀念，所有

的寺廟整修得更加金碧輝煌。

二、初謁敦珠寧波車

十月廿八日八時卅分，搭乘韓航KE632班機飛往香港，抵港時十二時卅分，胡師姊及鍾師姊已在機場等候多時，真不好意思！我們一行八人的「觀光團」抵港後，與另外三人，合組成十一人「朝聖團」，皆安頓在灣仔灣景中心大廈。於下午五時朝拜福德法幢劉上師銳之，於下午六時由劉上師率領拜謁敦珠寧波車。寧波車非常慈祥對着我們，總是面帶笑容，和藹可親，猶如父子母女一樣。

三、殊勝灌頂及開示

十月廿九日下午八時，在香港北角英皇道七百號七樓A座香港金剛乘學會，舉行普巴金剛灌頂。我們十一人「朝聖團」，有十人經過上師及寧波車的特准，接受了此一殊勝四級灌頂，但都屬於結緣灌頂，須念四皈依十萬遍、百字明十萬遍、普巴咒五十萬遍、每日修普巴法，經劉上師考察通過，始准由黃色法衣換披紅色法衣。

十月卅日下午七時在香港金剛乘學會，寧波車爲大家開示菩薩戒：

爲了普度衆生才建立了菩薩行，爲了如母之衆生，應本着堅毅之精神爲衆生而修行。菩薩的行爲準則便是菩薩戒。要做菩薩必須先受菩薩戒，一切諸佛都是由於受持菩薩戒，修習菩薩行圓滿而成佛。菩提心是指願菩提心和行菩提心二種，願菩提心是有一真誠的願望，令衆生離苦得樂；行菩提心是爲了達到此目的，誓願去實行

六度和一切善行。爲了實行菩薩道，要先皈依三寶（佛、法、僧），皈依三寶後才能發心，既發菩提心，要有足夠的資糧，要觀想充滿了如雲壇城無數之我，以度充滿三千大千世界一切衆生，如是積集資糧，還要先除三毒（貪、瞋、癡），並要實行普賢七行願：

1. 敬禮諸佛。
2. 廣陳供養。
3. 懺悔罪業。
4. 隨喜功德。
5. 請轉法輪。
6. 請佛住世。
7. 普皆迴向。

受菩薩戒已圓滿，要依止上師，請上師轉法輪，傳授法要，確實去做，而菩提心是唯一的依念，以度衆生，此爲菩薩行。且以人身難得，更要珍惜人身，唯有人身才能修成佛，才能受佛法，才能修行。實踐菩薩戒，要排除四黑業（對上師不恭敬、金剛兄弟起忿諍、違背誓願、修持中斷），而實踐四白業（恭敬上師、金剛兄弟不可起忿諍、不違背誓願、精進修行）。因爲修學密宗，必須先修大乘共通之學——受菩薩戒，行菩薩道，然後才可以修習密乘之法要。

十月卅一日下午二時，在香港浙江街廿號四字文信工業大廈，欣賞密宗佈壇的經過、修行、修法的影片。

十一月一日上午九時，在香港跑馬地山光道十五號「東蓮覺苑」大禮堂，舉行千佛灌頂。此殊勝千佛灌頂，爲虛空主觀世音之部份寶藏，爲持明德魯寧巴所岩取的，由蓮華生大士經歷代傳承上師，直接傳至敦珠寧波車。有幸遇此一千佛陀之灌頂，確屬劫中殊勝希有難得事，受者應生大歡喜，如能常持六字大明咒，可淨身以到淨土，如能依照修行，必能證得勝義，如能常持此法，所求諸願必皆圓滿。

十一月三日下午八時，在香港金剛乘學會，舉行移善蹉嘉灌頂，此是岩傳，爲甚深奧妙之法。

四、上師接受傳承

密宗最注重傳承，在香港期間，我們接受了初級、二級、三級、四級的普巴金剛、千佛、移善蹉嘉之結緣灌頂，更親眼看到敦珠寧波車把普巴金剛、千佛、移善蹉嘉等初級、二級、三級、四級灌頂的傳承，傳給福德法幢劉上師銳之，我們見之莫不生歡喜之心，莫不爲之讚歎不已。只有上師得到正式之傳授。寧波車會後另傳修持口訣給上師。

五、香港之金剛兄弟

我們到內地生疏的香港求法，發現香港之金剛兄弟，個個都在實踐著願菩提心和行菩提心，個個都在行菩薩行。尤其邱師兄紹廉，他不辭辛勞的帶著我們這羣「劉姥姥」，到處走，到處逛，猶如老師帶領著一羣小朋友，一邊走，一邊介紹地理環境，猶不厭其煩，在此我代表這十一人的「朝聖團」向邱師兄致謝意。謝謝。

六、其他

西藏佛教寧瑪巴法王敦珠寧波車，生於西元一九〇四年，年屆七七，身體仍非常健壯，每次弘法，均昆盧七支坐四小時左右，未曾看過他呈現倦容或腳麻之狀。反觀我輩，真應感到慚愧，我輩都應本著克服困難之決心，精進修行，才不會辜負敦珠寧波車對我們的慈悲心與愛心。

本期稿擠，以下各專欄暫停

節錄印度佛教史之神通(一)

密宗甯瑪派印度祖師史略

密宗問答(六)

西藏密法淺說



隨侍師佛晉謁甯波車追憶

黃文淵



這些年來，佛教藏密至尊都在香港進出，離開香港那麼近的寶島，有無量數的佛教信眾，人稱大乘之國的寶島，却似被遺忘了，爲此師佛曾多次不嫌詞費地予以說明，甚且在金剛乘季刊上，也曾利用機會加以申述。我想，也許是因爲我們的菩提心發得不够的緣故。

目前，敦珠寧波車蒞港行期揭曉之後，在台師兄姊都渴望能赴港朝見，但由於入港簽證不易，在無可奈何中，只有經由泰國間接入境，能直接入境者不足三分之一。再者，師兄姊中有因公不能請假的，所以能够如願成行者，僅祇十人而已。十人由於環境各殊，不得不分爲四批，湊成了三夥，然後匯合。

在十月二十八日晚上，我與建夫兄摸黑到達九龍啓德機場時，已是萬家燈火。走出機場，找到的士，第一件大事便是拜見師佛。爲侍奉寧波車，師佛也闢室華都大酒店。此際由台灣去的弟子，全都匯集在師佛的住處了。師佛很高興，就給我們隨機開示，告訴我們一些與法有關的話。惟恐錯過了時光。因爲他正在繁忙中——在爾後幾天與師佛相處的日子裏，除了有關事務外，他一有空便是翻譯經典。他說寧波車將傳過的法，於灌頂後，便將儀軌及傳承一併交付給他；而這些年來，他也秉承着寧波車的意旨，要將寧瑪巴的殊勝大法，遍傳自由祖國及有中國人的地方，真是爲法忘我，爲法忘身了！我看見師佛的時候，他聲音帶點沙啞。似是睡眠不足，但仍不時流露出他那特有的幽默感，使人倍覺親切。過去，他常勉勵我們，學密法要走學術性的道路。現在他已著述等身，且台港兩地金剛乘學會，朝氣蓬勃，就是師佛專心致意的表現。過去我羨慕別人，羨慕別人的上師，羨慕別人的師承，更羨慕別人的機緣。及皈

依師佛之後，從前在羨慕別人的一切，現在我也有了，心裏感到無比的充實。

拜見過師佛與師母，師母是永遠的那麼慈祥；也拜見過幫助師佛、師母照顧我們的師姊，寒暄完畢，業已夜色低垂，於是我們回到灣仔，下榻於灣景中心，我與坤旺兄同住一室，在第三十樓，較高的在四十二樓上。

翌晨上午九點多，我們一起向師佛請安，敲門進去時，仍像是一次突襲，他攤開桌上的經典尙來不及收拾，便忙的站了起來照顧我們，禮儀完畢，然後從容的引導我們去晉見寧波車。

敦珠寧波車是藏密甯瑪派法王無畏金剛智的法號，他喜歡前生大德「敦珠」之名，故今生仍取以爲號。寧波車則爲修持有成就且依之轉世者之通稱，有譯爲仁波卿的，依藏義爲上師寶之意；爲此，我們一般都稱敦珠寧波車爲寧波車，在方便中復不失恭敬。敦珠寧波車已轉生住世十八次，代有授記。現避地於尼泊爾，曾數度赴歐美各處弘法，并在世界各地設立了十五個弘法中心，廣揚密法。這十五個中心，七個在美國，三個在法國，其他在英、比、希臘以及香港、台灣等地。寧瑪巴派俗稱紅教，爲蓮華生大士當年將密法由印度傳至西藏後成立的教派，爲藏密中最古老的一派，復有教傳法，岩傳法與極近岩傳法等三支傳承。藏密其他各派與之均有深厚之歷史淵源。在西藏古代佛教史中，曾有詳細之敘述。師佛即秉承着敦珠寧波車這一脈師承以弘法，目前在香港、台灣，有資格能傳授四級灌頂的，恐怕也祇有師佛。

當寧波車賜見我們衆弟子的時候，笑容滿臉，慈祥異常，示意歡迎。他坐在沙發上，與他一起的是他的管家。我們頂禮完畢，便

圍坐在他老人家的跟前。隨後寧波車的公子仙藩寧波車；以及一位隨寧波車學法的美國小姐南茜，也都進入了寧波車的住室。這是由台赴港眾弟子第一次正式晉見，主要在呈奉紀念品。紀念品有中華民國開國七十週年紀念銀幣，有國畫畫屏及其他物品。基於菩提心，我們一顆顆的心，就像唸珠子似的被串在一起，自覺地挨得好近。但語言却又現得隔閡，寧波車說藏語，由仙藩寧波車或是美國小姐譯成英語，我們由鍾師姐或是慶秋兄接譯過來，經過二度翻譯，彼此才能將意思表達出來；若是法會，因香港流行廣府話，須經三次翻譯，才能表達。這洋洋大觀的言語旅行，讓人有大開眼界之感。

我們首先呈遞紀念幣給寧波車，上有先總統 蔣公紀念像，師佛親為介紹。隨之是國畫畫屏，以四季景物為內容，一共四幅，各具特色。接着是其他紀念品，寧波車均一一端詳，示現出濃郁的人情味與慈悲心。完畢後部份兄弟復為未去的代呈紀念品，或代為請求加持，寧波車均予各人滿願；然後賜給每個人一支黑絲線編成的小蠟子。這種法寶，佩之可以除障，以前從未見過，祇見過金剛結。辭出走過走廊時，便聽到了些悄悄話——寧波車好慈悲啊！這便是大家共同的感受。但我事後才體會到，這仍未到達慈悲的高潮。

至於佛母（寧波車夫人）此次在港示現傷疾，未見到慈顏之外，寧波車的二位女公子以及他的孫子，亦未見到，但後來也都見到了。

師佛在返回住處後，復為那支黑蠟開示了一次，那是蓮師久遠以來的法澤。

三十日的上午，師佛又帶著我們向寧波車請安。大家於請安後，都向寧波車請求加持，有的且為親友帶著照片代求加持，經過翻譯，寧波車均以佛像予各人住頂加持，或遙為加持，有的且賜以特製藥物，或祕密法寶。大家隨機滿願，皆大歡喜。見到寧波車，大家亦有如平日與師佛相處那樣，內心湧起無限的親切感。其後除了

有要事外，每天我們都向寧波車請安一次。這使我們體會到，佛法要在恭敬中求之一端。

大家此次赴港的目的，主要在請求佛法。自十月二十九至十一月三日，這是精華粹集的時日，寧波車傳給我們普巴金剛法，賢規千佛灌頂以及移喜蹉嘉佛母法等三個無上密岩傳大法。普巴法在西藏古代佛教史中，介紹甚為詳盡，岩傳法情形亦復相同，且列為專章，在此不贅。千佛灌頂在敦珠寧波車降生傳記中，有詳細介紹。此法在港曾假東蓮覺苑大禮堂，公開傳授，六百餘人參加，發願者有份，羨煞人也。至此寧波車大慈大悲之法性，在宏法之寂靜中，示現無餘。

除了請法之外，我們復為台灣區師姊妹，代為接回一部彩色影片，那是一部弘法及佈壇的紀錄片，中有寧波車的弘法鏡頭，并穿插了西陲景物與民情風俗。承香港金剛乘學會諸大師兄姊的優遇，我們都已先睹為快的看過了，的確值得一看。但當師佛徵詢我們要否請回台灣的意見時，被難住了！因此此次台灣區各學會負責師兄，多因故未能去港。而由我們作決定，無異是越俎代庖，有逾權責；但若寧波車一離港，即想請也很為難了！為此客串代表的諸兄姊，冒着越權之嫌，決定請回來了！這種為法負責的精神，實在可佩。

走筆至此，我們非常感謝香港金剛乘學會的諸大師兄、大師姊之殷切照顧，先為我們安排好住處外，既怕我們找不到師佛的住處，找不到佛堂，或是傳法處所；又怕外出搭車時，我們會將自己遺失了，特為我們安排好金剛護法作導引，使我們受到無限的呵護，尤其是夜間；他們都在放下了自己的事務，或是苦心安排，抽出時間來，特別照拂我們，使我們在陌生中暢行無礙。我們在法會中聽不懂話，他們更自動的給我們客串翻譯。在小映場中看電影時，他們也放棄了機會，讓出空額給我們。除此，還為我們洗塵；供養寧波車時，復邀我們作陪，使我們得以一見寧波車佛菩薩的全家福，

還有就是個人的餽送。最後連還請，讓我們表示一點心意的機會都未抓住，師佛且以責備的口氣說——這幾天你們祇有一心一意的求法，其他事情，甚麼都不要管！我們大家都在無邊菩提心的加持中，既感謝，又愧疚！本來修持有素的佛菩薩，是既無施者，也無受者，爲此我們連尊名貴姓也都不敢去想，祇有將之放置心中，作爲修持的榜樣。

到了十一月四日，我們將要返回台灣了，師佛又率領着去拜別寧波車，還有香港的二位師兄，也在陪着照顧我們，當我們坐定後，寧波車先賜給台北、台中及高雄等三處金剛乘學會各一尊小佛像。隨後各人分賜了一尊，好幾支絲蠟，以及一小包長壽丸。這都是寧波車親自監製的珍貴法寶。我們來朝見，無異的是來挖寶。寧波車在分賜法寶後復開示我們，略謂——所有灌頂諸法，在灌頂後都已將儀軌及傳承一併交付師佛了。他的說法與師佛毫無二致，真是無二無別了。末了，他祝福大家長壽常住世，並將白色哈達套在我們各人的頸項，大家隨即坐在寧波車跟前，拍了一張紀念照。我們向寧波車請求，歡迎他到台灣來，話剛出口，未經翻譯，他便似已知道了大家心意，隨即笑着轉過臉來，望了望每一位弟子，大家都在笑了，在笑聲中拜別了我們的大依怙，我們默禱着法王爲法常住世。

在返回師佛的住處，他知道我們拔足要走了，便要我們坐下來，給我們求法幾天來作結論性的開示——首先提醒我們，寧波車在弘法時，從未涉及一句有關神通的話！成佛才是目的，要我們返台後遵照着他的四句開示，加強修持，努力精進。除外他還說出了他的計劃和願望，爲了弘法，他還要去做大一學生。這是驚人的消息，師佛仍雄心萬丈。我曾想，以法王的大成就，與師佛無限精進，真是相得而益彰。末了，我們拜別師佛與師母，也拜別了師姊，我們要分別上路了，我們相約台灣再見！師佛則因寧波車尚在香港弘法

，不克一同返回。

這是難得的機緣。在旅次我們感到無比的自在，充滿了法喜。

（上文接12面）

難以形容，對護法菩薩之慈悲，真是不可思議，感激涕零。於讌席間其樂融融，又有歌舞助興，吾等歡欣愉暢盡在不言中。

二、於香港華都酒店，見 師父桌上有本新出版藏漢常用辭匯。很想價請三部回台，以便日後習文參考之用，遂托黎師兄及司徒兄代購，又怕海關阻撓，心中惴惴不安，十一月四日晨，向 寧波車辭行，師祖慈悲開示許多前所未聞未見之法寶，也讚嘆 師父弘法利生之宏願，也把一切最高法門及殊勝教傳、岩傳之傳承傳授，並開示云：在港灌頂，實則專爲 恩師一人所灌，其他徒孫及外人均是結緣灌頂而已，欲使衆徒孫增上緣，親見殊勝法門，一脈相傳，堅定信心耳。其後承 師祖慈悲送每人許多甘露丸及金剛蠟結，又有一尊甘露丸作成之 蓮師像（護身避難，槍彈不入，其殊勝有如此者），並將三尊內有 蓮師佛母髮舍利、密勒曰巴尊者念珠舍利、啤瑪那密渣師尊舍利及十方諸佛舍利和合而成之佛像，分贈北、中、高三會佛堂供奉，特別強調，勿讓邪見者、犯戒者、外道之人看見，否則生修法障礙，因此三尊佛像有不共之加持力也。善護持之，叮嚀再三，其囑殷殷。臨別又在每人頸上親贈哈達一條，表未來吉祥並能重逢之緣起，我將之直披到家，在海關檢查時，關員突然換人，前位關員非常嚴格（因我們曾到曼谷故），新換此位笑容可掬說：參材只許帶一斤，你帶兩斤？我笑着說是祖母要的。查書時抽出半嚮又送進原位，其他還有很多物品，沒有扣稅，又無刁難、一切順利，蓋均爲 上師祖師加持力有以致之。

意與治療講座略記

敦珠甯波車講授

再傳弟子羅啓安恭錄

一九八一年十月十七日，敦珠甯波車蒞臨本會，開示「意與治療」及傳授藥師佛灌頂。

是日午後，仙藩甯波車已帶同隨從卓尼多傑到會場指示布壇。三時許，敦珠甯波車在劉銳之上師、李福衡會長、呂榮光副會長等陪同下，駕臨會場。

甯波車稍事休息，約三時卅分法會開始，並由仙藩甯波車譯為英語，由陳承澤、司徒卓才同學譯為粵語，眾弟子先獻曼達，請求開示。

甯波車開示曰：於此世俗社會，得此機緣，與金剛乘諸弟子共處一堂，實屬難得，今將開演一些法要，諸弟子善自珍惜，佛法殊勝，使脫痛苦，譬如臨死之人，得到新生，譬如盲者，得重睹光明，從前菩薩求法，需付出很大的代價，得聞上師傳授聖法，弟子等應知幸福。

應知佛陀諸行皆為大悲心之表現，以大悲心故，佛陀示無量化身，以救度眾生，佛陀之數無量，有如虛空，各以種種方法救度眾生，今日所開示者，為藥師佛之以醫學治療我等之無明。

若問是誰受苦？受甚麼苦？應知心如虛空，能感苦、樂諸受，以過去業力牽引，及父母所生因緣，此乃痛苦之成因，意無身體，何以現有此身呢，此乃過往諸業，業力與習氣，牽引投射，感有此身。

入母胎時，意識失去功能，惟出生後，由習氣故，生起貪欲，

瞋恨及愚痴。三毒俱生，譬如小孩，非由人教，自然曉得貪、瞋、癡，可見三毒皆是俱生。智慧亦然，不過智慧須待開發。

佛陀曾開示，一切疾病中，以氣、胆、痰為根本病，而皆三毒而來。氣胆痰三病，以氣最顯著。氣無體，無形，意有如氣，業力亦然。意受業力推動，感父母因緣，入母胎如入屋，如貪母則成男身，反之則成女身。此時與父母精血融合，生「大樂氣」，亦名「持命氣」，持命氣住額，運行於腦，主成熟及聰明；第二種氣為上行氣，主行動及令腦能思想，第三種氣為平住氣，運行於胃，幫助消化，淨化血液，昇華為男精女血，並為身體主要熱能；第四種氣是下行氣，在臍下運行，幫助排洩；第五種氣為遍行氣，幫助身體所有動作。五氣配合平衡則身體健康，反之則病，佛陀以大悲心，化現種種藥物，以治病，多數疾病，皆由五氣不調所致，而靜坐可治療五氣之不平衡，使能配合發展，對各人身體均能得益，綜言之，由三毒故，生起氣、胆、痰三病，加上氣不平衡，生出種種疾病。

病亦可分為業病及精魅病。由過往業力故，生起意識，復因投射而起形相，可見由無明故，就業力而生病，此等由業力所生之病，猶易治療，然據蓮師授記，由於星宿、龍、魔、精靈鬼魅所祟而生之病，損蝕受者福報，非常難治。況今眾生福報薄弱，此等精魅之病，較前更多，然而以祕密修行，譬如持咒，可以治之，故此甯波車遍行諸國，傳授此等治法。

藥師佛以大悲故，示現醫藥法門，使衆生能解脫諸病，此等教法，至今仍然住世，雖然時間，機緣不容許我們一一學習，若我們認識到修持非爲自己，而爲如母衆生，爲發大慈悲心，但聽聞藥師佛之名號，受藥師佛之灌頂，亦可爲自己及衆生消除時疫、戰爭、飢荒等病。

藥師佛曾授記，任何衆生，唸誦藥師佛咒，則可治除疾病，此點極爲明確；蓋藥師佛具無礙智慧，照見三時，故傳授三百六十種法門，及無窮無盡的療法，若誠心祈禱，修持藥師佛法，則可去除諸病。

應當念過去多生父母，本爲希求快樂，反得苦惱，蓋以種種業障使不能自見本性故，由是產生種種精神，肉體的疾病；今日傳授的藥師佛灌頂及治療法門，汝等應切記修持非爲自己，乃爲如母衆生，今日與如母衆生同受此法，雖然灌頂儀式簡單，藥師佛的身、語、意已傳予各位。

各位應想自己皈依時，自己之多生父母亦同時皈依，以此得加持，則自己與多生父母之業障，亦得消除。須知上師之傳法，亦是爲了衆生，任何修法之前，皆應如是觀想，發起最上菩提心。

既知病由氣起，應知消除貪、瞋、癡濁氣之法，現傳予各位「小寶瓶氣」：

甯波車傳授「小寶瓶氣」後，續開示：此寶瓶氣無須如其他寶瓶氣之修習，觀想輪、脈、孔道等，故較易修習，亦請常修持此法，於任何修法前，先修「小寶瓶氣」，可培養修法的功德，故極寶貴。甯波車續開示藥師佛之修法（略）。

開示後，甯波車笑語：一般藥師佛的傳法，約需半年，簡單者亦要兩週，如今只二小時已傳與汝等矣。一衆弟子皆歡喜讚嘆，講座亦告圓滿。

薰蒙法益有感

蕭慶秋

文佛以一大事因緣降生，垂教二千餘年，教分顯密，期分圓別，其廣被羣萌，代有菩薩賢僧，紹隆佛種，經續無斷，不捨五濁，倒駕慈航，拯四生於苦海，悲願普澤，救六道於迷津。然則甘露雖善，難潤無根之草；佛法雖廣，不度無緣之人。弟子何幸，得有良機，親謁 師祖甯波車，霑受法乳， 師祖駐錫香港月餘，其開示法要（如出離心、菩提心、真空見；由悲起修，六度萬行），灌頂法會，行事遊程，在在有金剛兄弟，述之備矣，不敢在此狗尾續貂，徒佔寶貴篇幅。

今就親身感受兩件事（或許別人視之，微不足道），真是不可思議，提作茶餘飯後之笑談！

一、於十一月一日，港間金剛師兄們，集體聯合款識 甯波車閣府，台灣各師兄弟，亦被邀請之列，時間六點半至七點，席開四桌，於設備豪華之珠城夜總會，行將開議，獨不見 甯波車之兩位女公子，因渠等不知珠城地點，走失方向，當 師父來到我們這桌，詢及鍾師姊，吾見情急，趕緊下樓，沿途尋覓，豈知下樓時，一看人海茫茫，人生地不熟，何處尋覓，真如海裏撈針，但信心使我向前，願心驅我不退，口中持咒，途中巧遇李師兄，探問見到兩位女公子否？渠言亦在匆急尋找中，來往於酒店，如是者三、四回之多。當時我一出珠城即祈禱，竊思 甯波車以轉世佛來此娑婆，其家族定爲菩薩示現，今因 師父欲得 師祖歡喜，獨缺兩位女公子，祈求諸佛菩薩慈悲，護法顯靈，使我於最短時間尋及，以便開席，行行復行行，猛然而見兩位女公子及一位美國小姐，於對街櫥窗溜覽服飾，經我大聲呼叫，渠等聞聲，方知吾等亦急如燃眉星火——尋之不可得——今已尋及，當時心中之歡悅，實筆墨（下文轉第10面）

朝
聖
感

言

彭吉勝

七十年十月間西藏佛教寧瑪巴派（舊教）法王 敦珠寧波車法駕降臨香港，為港台金剛乘弟子一大喜訊。台灣區弟子聞訊紛紛申請出境朝聖，終能成行者十餘人而已。

一、幸運之旅

十月廿三日中午我夫婦擱下俗務，順利地搭上泰航班機直飛香港。蕭師兄等數位亦在中正機場見面，而他們則搭大韓班機繞道曼谷赴港。因是第一次出國，也是第一次坐上飛機，至感雀躍。下午三點飛機徐徐降落啟德機場，見到了四面環山，高樓林立的香港，有無比的喜悅。出了機場，因走錯了出口處，害得胡勵真、鍾棟湘兩師姊苦等了兩個多小時，真是抱歉。五點左右，天色漸黑，寒風刺骨，四人坐上計程車直駛華都酒店。由 劉上師引導拜見 敦珠寧波車。然後下榻灣景中心三十樓。晚上七點趕到灣仔藝術中心壽臣劇場聆聽寧波車開示。與會者數百人。

二、為法而忙

從弘法日程表來看，法會相當密集。在港前後五天中，遇上三次開示法會。大家顯得很忙碌。寧波車為接見來自各地的朝拜者而忙。劉上師則為譯儀軌及承事 寧波車而忙。其餘香港金剛師兄弟，有的為承事而忙，有的為籌備法會而忙。總之，大家為弘揚佛法而忙。

三、因緣殊勝

寧波車訪問香港前後兩次，相隔八年，可謂見面不易，機緣難得。拜見 慈顏，聆聽教示，猶憶經書中釋迦牟尼佛與舍利弗的對話，

宛如置身於兩千五百多年前教主弘化時代。而 寧波車的教示，不假外力，由紐約支會祕書南茜小姐迅速地譯成英文，而由陳承澤等師兄譯成廣府話，讓所有金剛乘弟子，皆能獲得教益，實屬難得。

四、依止上師

密乘首重上師，而上師首重傳承。港台金剛乘弟子得遇殊勝傳承的 劉上師，實為一大福報。寧波車在法會中常提到與 劉上師的因緣乃多生多世同壇發願廣度有情而成今世之因緣。且已將所有大法付與 劉上師。顯然勉勵諸金剛弟兄宜以恭敬 寧波車的心來恭敬 劉上師，努力學習，以期自度度他。在「大圓滿見」開示中曾提到供養分財供養與智慧供養。而智慧供養即供養上師，依止上師，實為解脫之根本。

五、發菩提心

在金剛乘學人修持原則第一條即發菩提心。而 寧波車在開示中亦常提到發菩提心的重要。所謂佛事他事，重於個人私事，出錢出力出心。在港五天中發現金剛師兄弟皆能發菩提心，甚為可敬。如陳健強、陳承澤等師兄任翻譯，杜維善等師兄任宣傳，呂榮光師兄任總務（所有經費，幾由他一人負責，不愧為金剛乘學會大護法），其他有的任招待，有的任雜務，分工合作，共襄盛舉，使弘法事業順利、圓滿成功。

六、港九一瞥

香港是國際知名的商埠，慕名已久。來此幸經鍾師姊及邱紹廉

師兄於百忙中抽空帶我們到各處走走，使能略知香港的情況，在此謹致謝忱。香港與九龍僅一水之隔，現有海底隧道連成一氣，爲觀光勝地。因地小人稠，高樓林立，綠地稀少。交通便捷，有地下鐵路、電車、公共汽車、計程車等。令我們感到不習慣的是行車方向與台灣相反（因司機坐在右邊）。

七、一點遺憾

佛母本擬於十月廿六日晚間蒞港。劉上師及全體金剛乘學員皆往機場迎接，直等到晚上十二點仍未見佛母踪影，後來始知改在廿七日中午抵達。大夥兒才紛紛回家休息。廿七日是我在港的最後一天行程。中午一點趕到機場，本擬一同接佛母，不巧的是返台班機訂在一點半，未及叩見佛母，却要匆匆忙忙登上飛機，未及向師兄弟揮別，實感遺憾。

八、一個希望

窈瑪派今有殊勝傳承之上師，亦有卽身成佛之法寶，且有趨入正道之教材（金剛乘全集已陸續出版），理應發揚光大。所謂正教不顯，則羣魔亂舞，衆生沉淪日甚一日。而如何弘揚正法，令衆生易入正道，除需講究方法外，建立弘法中心道場至爲重要。今建廟之緣既未成熟，希望大家同心協力，購置一棟大樓作弘法的中心道場。上層爲佛堂及上師居室，中間爲密乘出版社，作金剛乘全集及季刊之編輯，校對流通及其他經書、法器之供應。若場地充裕則加設關房，以供修行之用。最下層爲金剛乘醫院，以實際行動饒益有情，營收供作弘法之經常費。如此則可①減少上師時間之浪費。②親近上師較爲容易。③廣結法緣，增進弘法效益。④建廟之目的易於達成。誠一舉解決衆多的煩惱。

九、結語

蒞港五天，未帶禮物去（也不知帶什麼禮物好，因香港物質比台灣多），却帶回太多情誼與感觸，唯願師兄弟情誼永固，祈禱寧波車及福德法幢上師健康長住世，提攜金剛乘弟子及一切有情同登佛土是幸。

捐助本刊芳名

出刊前臨期捐助者登下期

香港方面（港幣）

釋忍慧法師壹仟元 劉志榮貳佰元 陳永順 岑淑璋 陳健強各捐壹佰元 馮學枝伍拾元 鍾國寶 宋振湘合捐肆拾玖元玖角正 陳在喜肆拾元 鍾國明叁拾元 鄧萬和貳拾玖元肆角 王璉衆貳拾捌元陸角 蔡金泉貳拾伍元 徐燎光貳拾元

台灣方面

楊鴻基捐壹仟貳佰元 陳光華捐壹仟壹佰元 楊徐安捐壹仟零陸拾元 王金學 隱名氏各捐壹仟元 蔣毅全捐捌佰元 許琮文 林振亨 王俊雄各捐陸佰元 黃輝燦 陳庚宗 許鶯鐘 劉景湘 陳庚宗 劉秀萍 王昌齡 黃于誠 法印 黃淑斐 黃執虔以上各捐伍佰元 張秀滿 鄭長林 黃秉坤各捐肆佰元 尚青山 何雪霞 莊明和 季光泰 陳正城 吳鑄德 黃文淵 陳宏全 林子卿 羅中林 洪阿隨各捐叁佰元 陳建夫捐貳佰伍拾元 李萬興 陳登全 陳錦源 徐開明 吳清水 陳維新 張明榮 林天增 張國雄 莊金沛 陳國政 薛樹榮 魏鈴木 單豪 陳光炳 林銘銘 黃宗浩各捐貳佰元 黃尚德捐壹佰陸拾元 簡文正 林和妹 吳樂聲各捐壹佰伍拾元 林亮夫 果夫各捐壹佰零捌元 陳文康 廖學瑩 李金郎 王和惠 葉懷堂 杜玉英 顧孟坪 陳錫欽 張智應 張助昇 劉孟儒 張俊伯 楊基富 龔玲利 詹漢卿 陳茂雄 王梅村 曾武平 李水金 王朝正 楊焜暉 王仁祿 路梅英 鄒慶宗 李銘國 李元藤 林景煌 張山田 王靜江 陳國經 郭安男 李秋助 周玲華 周焜 葉娟美 張慶貴斌 趙崇溪 趙品尊 趙品森 李玉秀 陳祈妍 林明福 陳立言 周必興 陳正輝 黃煌文 黃阿明 林永福 陳樹棕以上各捐壹佰元 陳貴松 陳瑞穎 張永昌各捐陸拾元 湯煉心 蔡瑞川 檀新生 莊小凡 陳文華 林宣雄 黃榮頌各捐伍拾元

美國 LUCY LEE 捐台幣壹佰肆拾元 無名氏捐助台北佛堂壹仟元 周樑生 周楊育芳捐助印工

敦珠寧波車於「千佛

灌頂」法會中的開示

再傳弟子 黃毅英 恭錄

在正式接受灌頂之前，諸位應先除去一切罪障。剛才所放之「多瑪」即爲此用。今應觀想大家已在護輪之內，一切障礙已不能侵入，受灌頂者則已得允許進入灌頂之壇城。

現在進入灌頂之正行。我等應生起正念——思念一切有情爲多生多世父母，爲拔除等空如母有情之痛苦，爲令其能於輪迴中解脫，我等今受此千佛灌頂。故當發音提心。

釋迦佛曾於此娑婆世界教授顯密佛法，而此千佛灌頂之法源，爲來自密教部份。密乘分生起次第與圓滿次第，方便智慧雙運，便爲密法之精義。密教之方法浩如煙海，今所授者爲觀世音菩薩之千佛灌頂。

此法之來源可追溯至真如本體法身無量光佛。由其傳與觀世音菩薩。時觀音以其大悲於佛前發願：於三界中化身無盡，救度一切衆生，作其導引。並發大誓，若其悲心稍退，其身首當裂爲千份。觀世音既發願已，即於三界中示現。我輩當知，此世界之上下，尚有無量數世界，觀世音皆於其中一一示現。以度無量數之衆生。

無量光佛即語觀音：請再看此娑婆世界，衆生又一再流轉輪迴之中，當觀世音再觀三界（欲界、色界、無色界），見衆生仍流轉於此，由覺性染污所成之輪迴苦海，即感十分痛心，而其正覺菩提心，爲衆生難度而難過，將作退減。即於此時由於其前曾發願故，其身首裂成千片。無量光佛即觀世音，吾子，今你之毅力何在？並即加持觀世音已裂成十塊之頭，再加上自己之頭，而成十一面，因無量光佛爲蓮花部之主，故在其頭之上。再加持裂開之身為千手，即成千眼千手十一面觀音，授記千個轉輪聖王，統領此娑婆世界，而千眼則授記到此世界度衆生之賢劫千佛，此即爲千佛灌頂之本源。

故此勝妙之佛事業，實則來自統攝三身之蓮花生上師，於其法身，爲無量光佛，報身為觀世音，而其化身則爲蓮師。當蓮師於西藏時，觀世音即將此傳承授之，而蓮師再傳與藏王赤松德真，移喜蹉嘉空行母及其弟子，並將觀音之口耳傳承交付。其後即藏於巖中，爲我上世所取出。

於西藏，一切金剛乘皆爲蓮師所開啓，此即舊派（寧瑪派）所以殊勝之處——因其直接來自蓮師者。

千佛灌頂

金剛乘學會

實相法身，不覺光明原始護持者，示現出自生童瓶身。受用報身，不壞大悲外示光明相，顯現觀世音及五佛部。調伏眾生業力故，直至輪迴未空前，化現無量無邊身。於此勝行中，大悲觀音虛空主，千手化現一千宇宙主，千眼化現賢劫一千佛。過去劫中，世尊具力金剛，勸化一千太子，皆發大菩提心，利益有情故，願爲賢劫一千佛。

賢劫三佛已出世。教主釋迦牟尼佛爲賢劫第四佛，時至今日，教法仍住世。未來賢劫第五佛，爲彌勒依怙尊（慈氏）。如是各佛，一一相續，不斷示現；直至賢劫最後一佛聖者無邊光。千佛之示現，源出於觀音之清淨大悲覺性；在此娑婆世界，示現出不死之蓮花生上師。

蓮花生上師將浩如烟海之密宗經續（生起次第）、傳承（圓滿次第）及口訣教授（大圓滿），傳授予藏王赤松德真及其他弟子。

爲利益未來眾生，蓮師將殊勝心意寶藏，藏於岩洞中，俟機緣成熟之「岩取者」取出傳授。蓮師並授記諸「岩取者」，皆不斷示現無量化身以弘法利生。現今之殊勝千佛灌頂，爲虛空主觀世音之部份寶藏，爲持明德魯賓巴所岩取的。

時至今日，諸佛名字尚未能普知，惟仗我等過去生中所積聚之福報善業力，有幸遇此一十佛陀之灌頂，確屬劫中殊勝希有難得事，受者應生大歡喜。

既受此大悲觀音之灌頂，我等須精進勵力持咒及修行。賢劫千佛，皆由此精要出生；如此修行，必能證得暇滿人身義。倘能堅持此法，所求諸願，必皆圓滿。

敦珠寧波車將會很慈悲地在本地第一次傳授「千佛灌頂」。這個法要是由蓮花生大士，經傳承上師們，直接傳至敦珠寧波車本人。

而據授記，敦珠寧波車將會成爲賢劫千佛之最後一佛「聖者無邊光」。



金剛乘全集第一期出版了

劉銳之

印行金剛乘全集的第一期，原定於民國七十年元旦出版，現在提早了數十日便面世；而各方預約的，也尙算「差強人意」，這當然是可喜的事，因此我說幾句話：

先說「動機」吧，這是五十年前，當福金喇嘛（漢人）及多傑覺拔尊者先後駕臨香港，我便和蔡淵若兄，開始皈依西藏密乘（以前我是學習東密的）。及後於諸那上師，榮增堪布諸尊，不斷依止，對密法稍得入門。至民國四十八年，專程往印度的噶林邦求法，承事 敦珠寧波車，得賜那也東初續，和教傳巖傳兩派的傳承，並飭作弘法利生事業，過了幾年，我覺得修持有一些了解纔開始，又差不多二十年了。

在這幾十年當中，西藏密乘愈來愈弘揚，尤其是西藏變色以後，學密法的人，也愈來愈多了。但印象所得，不大理想的，可分爲四類

(一)參加灌頂的，人數很多，過後既不念誦真言，也不修習儀軌。這就像進學校，只參加開學典禮，既不上課，也不讀書，這就可畢業嗎？同樣的道理，如是掛名，就能即身成佛嗎？

(二)有等既念誦真言，又修習儀軌，但於顯密教理，都不研究；初期則執著事相，繼而亂說似是而非的境界，令人有高級巫婆之感，自招輕視。

(三)更有未修謂修，未證謂證，自稱得法，自吹傳承，甚至亂說神通，以嘩羣衆，且有以看相算命，趨吉避凶之說，取信於人，自誤誤他，邪說非常泛濫。

(四)若有識之士，精進於念誦修習，更欲研究教理，苦於欲讀無

書，半途而廢。

綜上四類，都爲弘揚密乘之障礙。寧波車之意，認爲當此聖教危難亟須加以匡扶，欲從事普傳，先將密乘教理，可公開的加以公開，以收循循善誘之效。當年開示大幻化網導引法，特准「凡經金剛乘灌頂之佛弟子，可以閱讀」。其後更將寧瑪巴十萬續，編輯印行，再將所撰西藏人文社會，及佛教理論與史實，十八巨冊，付印發行。此不特可重振寧瑪巴（紅教）之雄風，且可配合蓮華生大士密法盛行之授記。

因念密乘傳到漢地，由王室專利，轉而普及民間，實由民國開始。此七十年當中，雖兵連禍結，而於無上密之典籍，諸大德從藏文譯出者頗多，非因亂離所散失，即爲貯藏者壟斷以居奇。乃將歷年珍藏，公諸同好，並將近來所學譯述和寫作，聯合發行，這就是「動機」。

再說「步驟」吧，正在計劃準備開始時，想到學密的人雖多，了知和追求密乘教理的人，恐怕不多，一旦以全集放出，可能成爲明珠暗投，無人過問。乃先用「金剛乘季刊」爲之開始，將密法可以普及的，盡量公開，每三個月爲一期，印五千份，免費贈閱，如是過了兩年，已出至第九期，然後將全集推出，這是第一步。

計劃既定，在季刊第五期發表，就正於大德高賢，並在今年三月，朝 師於嘉德滿都，具以報告，得到大爲贊許，並分函各中心加以支持。因此想起這就是與上師相應，比修上師相應法更爲殊勝，於是決定進行，這是第二步。

由是將計劃印行之全集，加以區分，定爲甲、乙、丙、丁四種

，分述如下：

(甲)爲前賢所譯著之典籍，定名爲金剛乘學會藏書，封面封底不論精裝或平裝，一律採用紅色，以爲識別。(甲)內再分(一)爲戒律、(二)爲經、(三)爲開示、(四)爲論、(五)爲大手印、(六)爲大圓滿。

(乙)爲銳之所譯述及著作，定名爲金剛乘學會叢書，封面封底不論精裝或平裝，一律採用藍色，以爲識別。並以脫稿先後，而定次第。

(丙)爲師佛及諸聖法相，並湯嘉(佛教圖像)，定名爲金剛乘學會畫像。

(丁)爲修持儀軌，及諸法要，定名爲金剛乘學會祕密本。

丙、丁二者的詳細內容，可參閱季刊第五期，不再贅述。先將甲、乙兩集選印，這是第三步。

密乘之經典，雖不如顯教的浩繁，若不分次第以發行，很易令人無從攝受。怎樣分期呢？這又要加以研究。佛法的戒、定、慧三學，以戒爲首，而戒律又不許公開，但菩薩戒則不在此限，以其發菩提心，度衆生離苦得樂故。此戒與顯教共，而密乘格魯巴(黃教)祖師宗喀巴大士解釋甚詳，讀之實爲密法學人的基礎。大士復有菩提道次第廣論之作，此論於下、中、上三士之道分析詳明，上士道更詳述止觀，爲不刊之論。雖均述顯教，然書末有「特學金剛乘道」一段，言簡意賅，非常精警，可爲由顯入密之津梁。而大圓滿龍欽心髓前行引導文，爲寧瑪巴(紅教)大圓滿之修持訣要。俱生契合深導了義海心要，爲噶朱巴(白教)大手印之導引瑜伽。如是於藏書中，先將三教的精華，一期付印，亦欲如釋迦文佛成佛後，即說大方廣華嚴經，先將華藏世界公布，使能作一鳥瞰，而得概念，故仿行之。每書附一後記，於彼內容稍爲簡介而已。

叢書中以拙著諸家大手印比較研究一書刊出，內附大手印頗多，雖不敢說應有盡有，亦已洋洋大觀，供細心比較之用，這是第四

步。

全集在不斷徵集，和不斷翻譯，務使精益求精，多多益善，故全集共分幾期，及其內容怎樣，一時無可奉告。但第二期則已有所編列了，分錄於下：

(一)藏書爲聖妙吉祥真實名經：這是吾師從法國巴黎找得見賜，及赴嘉德滿都朝師，又將藏文精本見賜。此次法駕蒞港，示以此經非常殊勝，爲蓮華生大士之特別加持，飭將梵藏漢配合，大事流通。本來全集格式及大小，均係統一，而此經則依照梵藏印製，以存其真，只封面封底仍爲紅色而已。以此仿梵筴虔製，以之供奉於佛座前，亦感功德無量。

(二)至(五)皆爲叢書，統一格式及大小，和封面封底爲藍色的。依次第(一)爲「賢劫千佛名號讚」此係蓮華生大士得自觀世音所傳，傳承之後，復藏於巖，爲吾師上世從巖取得，法駕駐港時，公開灌頂，親傳鏡之譯成漢文的。

(三)爲「大幻化網導引法」，民國四十八年事。師於噶林邦，得傳金剛薩埵之那也東初續，由加行至四級灌頂全部教授，如此的全續譯漢，到現在仍未有的。當時幸得精通藏語之悟謙和尚度語，故能如此通達。旋即奉准印行，如是已二十餘年，今從新改正付印，且用彩色湯嘉(佛教圖像)，不特非常莊嚴，而且便於觀想。

(四)爲「菩提道次第訣要，密咒道次第頌釋合刊本」，均爲歐陽無畏老師教導譯出，非常精當，前者爲格魯巴之羅桑卓之贊青所著，著重於上座、下座之修持，比宗喀巴大士所著之菩提道次第廣論，特重理論，微有不同，故將之與蓮師親著之密咒道次第頌釋合刊，均爲密法行人必須奉持之功課。密咒道於四級灌頂，每級均特重正見，更爲學人所永記勿忘的。

(五)爲「西藏密宗靜坐法全書」，係將先後印行之西藏密宗靜坐法概說及西藏密宗靜坐法詳釋，合併印行。因爲這兩書，在香港、

台灣，已流通了數千本，多年來在這兩地傳授，港地求學者，已三千人，台地亦二千人，因而恢復健康的，為數不少。今再將顯教所說四禪、四空、四無量心，和六妙門等……，選其簡單、扼要、明顯的附入，以備參考。以上係全集第二期的重要目錄，但籌辦執行，需要很多時間，一時未能面世。這是第五步。

關於(丙)之「金剛乘學會畫像」，本來未及計劃如何發行。但今次吾師寧波車法駕蒞港，開示以家中藏有寧瑪巴之「湯嘉」，凡數百幀，皆係圖寫寧瑪巴之傳記，不獨歷史可貴，而莊嚴華麗，更值寶存。他日將由其公子仙藩寧波車攝影，將底片寄下，同時將圖片所寫之史蹟，列明頁次，使從吾師藏文著作內譯出，加以說明。關於湯嘉，在嘉德滿都，多至不可勝數，惟都不合規格，不堪入目。多年前曾託名匠代畫大幻化網之湯嘉，每幀為美金一千元，它的價值可想，如是則不只價值連城了。這是第六步。

第三說「助緣」吧，佛說諸法因緣生，緣亦多種，無緣則事不成，是顯然的。全集計劃付印之始，有弟子為募捐鉅款，如祇園之布金，勝緣也。付印時得高大添、胡伯豪兩兄，分別借善本以影印，使更美觀。而諸弟子出力出心、發刊、設計、估價、校對、奔走、宣傳、甚至搬運，不遺餘力，夜以繼日，如是數月，從未厭倦，甚至請假以服務，放棄自己事和家事於不顧，真堪嘉勉。如此說來，鏡之實「因人成事」而已。

第四說「期望」吧，發行全集，實欲弘揚密乘，使未信密乘者讀之，了知密法的內涵，生起信心。已學密法者讀之，從此解行並重，升堂入室，而至即身成佛。更期望從學諸弟子，更要加緊用功，倘有不明白的地方，可由我講說。免至為金剛乘學會之同人，而了解金剛乘學會全集，怎不令人齒冷呢！

最後說到「簡覆」吧，金剛乘季刊發行以來，常得讀者來信，謂有些自封為金剛上師，以販賣密法，究竟是真是假，是正是邪為

問。雖未明道其名，然自讚毀他，實犯菩薩犯，故多未答覆。今全集第一期現已出版，來信詢問者，應先將此集詳細閱讀，其中古來大德，有無述及上文第三類之說，則思過半矣。今附說於此，作為簡單之總答覆，恕不一一作答了。

本刊誠徵星架坡菲律賓馬來亞美國各地大德代辦贈閱服務

啓事 台灣 台北郵政信箱五十三一八四八

本刊係香港、台灣同人，希望學密行人，有所閱讀起見，出錢出力，創辦瞬已兩年，純係贈閱性質，函索即奉。現在台灣已超過二千戶，香港閱戶亦多，惟星、馬、菲、美、各地，無法推廣，甚表遺憾。茲特竭誠歡迎各地大德，不論團體個人，如有發心代辦贈閱服務，請來函聯絡，說明每期要若干份，當即於出版時，海郵寄上，(如要航郵，請先通知，當可照辦。)即請代為分發為荷，此係義務性質，歎難奉酬。然此法施功德，諸佛菩薩，顯密祖師，共知共見，功不唐捐也。如所要若干份，或增或減，請於出版前一個月告知，並盼能將閱戶名單地址，複印寄來尤感。

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普巴金剛法傳授消息

(曾受密灌並遵守四原則者始得請求) 鍾棟湘

西藏密宗寧瑪巴法王 敦珠寧波車於民國七十年十月十二日再訪香港，於此期間，前後將寧瑪巴之嚴傳高法傳給漢地演教者舒囊卓之贊青劉銳之，而 劉上師更率領眾弟子參加殊勝之結緣灌頂；計有藥師佛、頗哇法、普巴金剛、千佛、移喜薩嘉佛母及蓮師等；其中普巴金剛、移喜佛母、蓮師及千佛灌頂更將瓶灌、密灌、智灌、名詞灌等四灌；與外修、內修、密修、密密修四種修法傳授；且普巴金剛法是一個能證虹光身之高法、寧波車前生所傳之弟子中，化虹光身者十七人，半化虹光身，只餘指甲、頭髮者，計廿六至廿八人；本生所傳弟子中化虹光身者亦不少，寧波車欣然將這些高法盡量傳出，慈悲心實令人感佩。同時 寧波車並再三叮囑 劉上師趕快將這些法傳給眾弟子，本著寧瑪巴之弘法精神，利益眾生。劉上師定於一月十四日至二月五日作二十一天之專心閉關，於此期間，每天修四座，每座四小時；此外更要持本尊咒一百七十萬遍。

一聞於關後計劃召眾弟子，成立教理研習班，專研密乘教理；及岩修傳授班，則傳授普巴法等。凡欲報名參加者，必須堅守四原則：

- 一、發菩提心：行者必須發最大之菩提心，不涉及名利恭敬，只為度一切如母有情，而發願修此法。
- 二、正見正知：行者絕對不准亂起邪見，妄說神通。以證空性、悟真如為究竟。
- 三、嚴守戒律：必須堅守顯密戒條，更須恭敬服從傳承上師。
- 四、精進修持：為自己成佛故，行者必須每天每座不斷依照 上師指示而修行，需知有恆為成功之本，決不能朝三暮四，祇知求法而不修行。

金剛乘全集第一期出版

菩提正道菩薩戒論

附菩薩懺罪文

大乘佈薩法

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事師五十頌

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布薩須知

大圓滿龍欽心髓前行引導文

俱生契合深導了義海心要

諸家大手印比較研究

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恒河大手印直講

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精裝五册定價 台幣 二千四百元
港幣 三百七十元

內容收集：

金剛乘戒律 本來佛教不論顯密，戒律均不准公開，菩薩戒不在其限。茲附事師，懺罪，布薩諸法，以便奉持。

寧瑪巴（紅教）大圓滿之修持訣要

噶朱巴（白教）大手印之導引瑜伽

格魯巴（黃教）精闢之教義開示

密乘大德讀之，可以溫故知新；初業行人讀之，可得入門，從此升堂入室。

密法以前為皇室之「專用品」，民國後始傳入民間，此中將數十年之譯著精華公開，從此欲學「即身成就」之密乘，不患「無書可讀」矣。

每册均附後記，為說明編印緣起，及簡介該册內容，以便閱讀。

郵政劃撥：五一一四二二密乘出版社

台灣金剛乘學會簡介(一)

林崇安

一、學會緣起

民國四十八年(西元一九五九年)，西藏密宗紅教(寧瑪巴)最高領袖 敦珠寧波車，於印度噶林邦，將「教傳派」及「嚴傳派」之紅教無上密法，悉數傳予求法者劉銳之金剛上師，並賜以法名「漢地演教者舒囊卓之贊青」，更交付「教傳派」及「嚴傳派」之傳承表，囑往漢地弘揚密法並攝受弟子，以饒益眾生。

民國五十四年，劉上師先於香港九龍成立「敦珠精舍」，並以該處為香港金剛乘學會之會址。其後，間赴台灣。至民國六十年，籌設台灣金剛乘學會。

二、法會漸興

民國六十四年，上師於台從事翻譯西藏密宗佛典，住於南港圓拱橋附近，機緣逐漸成熟，乃於十月二十三日(農曆九月十九日)觀音菩薩紀念日，舉行四臂觀音灌頂法會，台灣金剛乘學會乃於此處揭起序幕。上師並揭示金剛乘學人之修行四原則：「發菩提心、正見正知、嚴守戒律及精進修持」，以勉勵諸弟子。

同年十一月十二日(農曆十月十日)，於學會內舉行台灣區第一次蓮師會供法會；十一月二十九日(農曆十月二十七日)舉行第一次金剛薩埵超度法會；十二月二日(農曆十月三十日)舉行第一次金剛乘布薩法會。從此以後，會供、超度、布薩三種法會，按月定期舉行，從不間斷，隨喜參加者亦逐漸增多。十二月十四日(農曆十一月十二日)舉行金剛亥母二級灌頂法會，此為台灣第一次高法灌頂，受法弟子限於協助上師弘法利生者。

民國六十五年一月，台灣金剛乘學會於台北舉行台灣區第一屆西藏密宗靜坐法講習，對外免費公開傳授毘盧七支坐，參加者二百餘人，有遠從中南部趕來學習者。此後於學會佛堂內舉行多次灌頂，如綠度母、文殊菩薩等。

三、法幢遍樹

由於台灣各地學習西藏無上密法之弟子漸多，上師為使諸弟子便於參加各種定期法會，乃於民國六十五年春天，籌設台中金剛乘學會，先置會所於台中縣大里鄉。同年夏天，籌設台北金剛乘學會於板橋，其後移至台北市民生東路，並舉行蓮華生大士灌頂、長壽佛灌頂、一髮母灌頂等。

民國六十六年初，台灣金剛乘總會會址，移至台北市敦化南路。六十七年，台北金剛乘學會佛堂移至南港昆陽街一五五號四樓。高雄金剛乘學會亦於同年成立，其後佛堂設於高雄市民族二路一〇二之五號。民國六十八年十一月，台中金剛乘學會新廈落成，地點位於台中市仁和路二〇五巷七弄四之四號。從此以後，台北、台中及高雄三會，按月舉行會供、布薩等法會。上師並隨時開示西藏密宗之教理及修持方法，使弟子們教證並行。

四、弘法利生

鑒於漢地甚多學習密法者，或昧於教理，或惑於神通，或疏於戒律，於西藏密宗之甚深見解、精微禪定及嚴格戒律皆茫然不知，甚或盲修瞎練；劉上師乃決定積極推展正見之密宗書籍，以破除邪見。首先，於民國六十八年十一月，成立金剛乘雜誌社(誌字第二一九八號)，出版「金剛乘季刊」，免費贈閱各界有緣之人士。於民國七十年，成立密乘出版社(業字第二三七七號)，出版「金剛乘全集」，將西藏密宗中紅教、白教、黃教之教理與修行之重要精華，經 敦珠寧波車之特准，而公開出來。此中，於菩薩戒、菩提道、大手印及大圓滿等，皆具精闢之開導，使修密者，知所遵循。另一方面，於民國七十一年，成立「藏漢佛典編譯會」，將西藏密宗之藏文原典，譯成漢文，以啓開金剛乘學人之慧眼，使漢地從學者，認識真正之西藏密宗。

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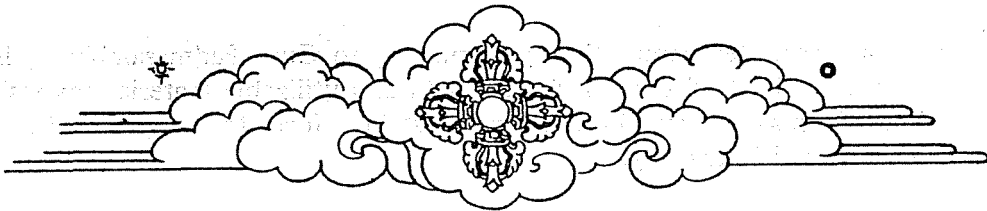
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CONTRIBUTIONS MOST WELCOME

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At this time of the degenerate eon, through the great kindness and concern for sentient beings, Guru Padmasambhava manifesting the Nirmanakaya, has taken on this intentional manifestation in order to bring about the swift blessing for the sake of benefitting sentient beings The Guru Padmasambhava had intentionally displayed the Nirmanakaya for that purpose in order to bless sentient beings in the swiftest way because of the degenerate times.

We should realize this great purpose and aspire to receive this profound empowerment, making prayers based on that same intention. To generate the compassion for the sake of benefitting sentient beings in the six realms, and to aspire to abandon non-virtues and to accomplish virtues, then it is in accordance with the "awakened mind", the intention of the Guru.

Because of the degenerate times, and the abundance of delusions and obscurations, by relying upon the Great Guru Padmasambhava as one's guide, receiving this blessing and making prayers, then the sufferings that must be experienced on this plane — the planetary obscurations, the demonic forces, the obstructing negative forces — on all levels will be absolutely removed by the force of this blessing and one's own prayers.

Also in these degenerate times, by praying to Guru Padmasambhava, in these times of famine, war, short life-span, lack of wealth and utilizable material possessions, by praying to Guru Padmasambhava, he shall manifest in a form to completely fulfill one's needs in these various different ways.

Also the Precious Guru Padmasambhava has made the promise that all sentient beings who make supplication to him, he shall protect them with his compassion. They will be under his protective mercy and compassion in the three times — this life, at the time of death, in the bardo. He made such a promise that he shall protect beings who pray in this way. He shall always be present with anyone who prays to him



So from this we have the origin of the one thousand buddhas, who shall come during this Fortunate Light Kalpa (this Fortunate Eon of time). This is the history of where they have come from. This type of miraculous, enlightened activity of the buddhas actually originates from Guru Rinpoche who is the embodiment of the three kayas. At the time of the Dharmakaya, he is Buddha Amitabha; at the time of the Sambhogakaya, Avalokiteshvara; at the time of Nirmanakaya, Guru Padmasambhava. All of these three kayas are the Precious Lotus-Born Guru.

In the land of Tibet, the kindness of Guru Padmasambhava pervades. Actually even the practice and prayers of Avalokiteshvara comes from the Precious Guru. And Avalokiteshvara as "Namkai Gyalpo" actually passed this transmission directly to Guru Rinpoche in Tibet, when he was there as the Nirmanakaya, and he passed this to the Great Dharma King Trisong Detsan, to the Dakini Yeshe Tsogyal, and to the other fortunate disciples. He gave them the secret Oral Transmission from his vision of Avalokiteshvara as "Namkai Gyalpo". Then this treasure was buried and was later revealed by Rinchen Dud-dul Dorje, who was His Holiness Dudjom Rinpoche's predecessor.

In Tibet, Vajrayana began with the presence of the Precious Guru Padmasambhava. So that all of the practices in Tantra, which is divided into the two parts of the Developing and Completion stage practices, originated from the Precious Guru Padmasambhava. Thus we have the tradition of Nyingmapa – the "Ancient Ones", which is the reason why this tradition is so very special as it is the original tradition directly from Guru Padmasambhava.

This aspect of Avalokiteshvara – "Namkai Gyalpo" with eleven faces and one thousand arms – comes from the Atiyoga, the Peak Vehicle of Buddhism, and it is the practice of awareness of the union of bliss and emptiness

AN EXCERPT FROM GURU RINPOCHE EMPOWERMENT

– translated by Sanghe Khandro

..... Prior to receiving the blessing of Guru Rinpoche, please generate the "awakened mind" – the Bodhicitta – which is the concern for all motherly sentient beings to be as vast as space, that in order to benefit them, today I shall aspire to receive the profound blessing of Guru Padmasambhava

After making such a commitment in front of Buddha Amitabha, Avalokiteshvara went by way of intentional manifestations into the three realms of Samsara to be the supreme guide for all sentient beings.

When we consider this world, or this universe, it seems incredibly extensive; however, when we speak of the realms of cyclic existence, we should imagine above and below this universe to be one hundred million other myriads of universes, into all of which the Bodhisattva Avalokiteshvara went into for the sake of benefitting sentient beings.

So Avalokiteshvara went into all of these realms of cyclic existence, and he absolutely emptied the ocean of suffering. That is to say, he liberated each and every sentient beings from their sorrow without exception. Following which he went back to Buddha Amitabha and he declared that the liberation had been affected.

Buddha Amitabha said to him, "You should look again, look back again into the world!" And as he did, there he saw that once again sentient beings were in Samsara and in sorrow, he became so discouraged as he saw that that his "awakened mind" (the Bodhicitta) decreased in the moment he lost his courage. When he became discouraged, in that moment, the promise that he had made earlier declined.

The three realms of cyclic existence are the Desire Realm, the Form Realm and the Formless Realm. These three realms are so vast and so are the different types of suffering that sentient beings must experience in these realms of deluded awareness. When Avalokiteshvara beheld that still sentient beings were in this type of suffering condition in these three realms respectively, he became overcome with sorrow, he became discouraged in the very presence of Buddha Amitabha. He felt how could the time come to ever liberate all sentient beings from this type of condition. And in that very instant when his mind felt low with sorrow, because of the promise that he had made before, his head and body just cracked and fell apart into one thousand pieces, and he fainted.

Avalokiteshvara, thus fainted, and Buddha Amitabha said to him, "My son, where has your courage, your mental strength gone?" And thus he blessed Avalokiteshvara so that his head which had cracked into ten pieces became ten heads, and also since Buddha Amitabha is the Head of the Buddha Family, there came to be eleven faces with Buddha Amitabha's face on the very top of these ten as they extend upwardly. And the body which had fallen into a thousand pieces came to be, through the blessings of Buddha Amitabha, one thousand arms for Avalokiteshvara. The one thousand arms symbolize the coming of one thousand "chakra-vajra kings", who will rule the universe turning the wheel of the Dharma. And on the one thousand hands there are one thousand eyes, which symbolize the coming of the one thousand buddhas.

The One Thousand Buddhas Empowerment

— translated by Sanghe Khandro

As the preliminaries to the Empowerment, first of all we must get rid of the obstructing forces. The tormas that was just taken out was to dispell the negative forces, following which we should meditate upon the wheel of protection so that from here onward no negative forces can enter into the Empowerment Mandala.

Now we begin the actual Empowerment, prior to which we should all generate the pure intention by considering all motherly sentient beings who have been our own kind and loving parents at one time or another in all of our past lifetimes. We should consider that in order to liberate them from cyclic existence, in order to free them from their sorrow, we aspire to receive this Empowerment of the One Thousand Buddhas, for the welfare of all sentient beings. Thus we should generate the pure intention — the Bodhicitta.

Concerning the origin of this Empowerment, it begins with the Buddha Shakyamuni who taught the Sutrayana and the Vajrayana in this world. This Empowerment finds its origin in the Vajrayana.

This vehicle of Vajrayana is divided into the Developing Stage (the method aspect) and the Completion Stage (the wisdom aspect). The method and the wisdom combined, are the two profound stages of Tantric practice. The methods included are inconceivably vast. In this context, the Bodhisattva Avalokiteshvara bestowed this Empowerment of the One Thousand Buddhas.

To mention the very essence of the origin of this transmission, it begins with the Dharmakaya, the Ultimate Truth Body of Enlightened Awareness, the Buddha Amitabha. From the pure enlightened mind of the Buddha Amitabha, the transmission was passed to the five Buddha Families, including Avalokiteshvara.

Avalokiteshvara, the Bodhisattva of Compassion, in front of Buddha Amitabha made the commitment to intentionally manifest into the three realms of Samsara in order to harrow the depths; that is to say, in order to stir from the depths and completely liberate all sentient beings from Samsara, and to be their supreme guide. Thus in the presence of Buddha Amitabha, Avalokiteshvara made this promise. Also he vowed that if by chance his compassion and his courageous mind of mercy for sentient beings were to decrease, then may his head and his body just completely crack and fall into one thousand pieces.

So the main purpose of this story is just to stress on the importance of having even mere devotion it can also bring about a better birth. The state of existence in this world, all of the worldly actions, have no essence at all really. We are constantly in a state of confusion like the revolving of a porter's reel. The mind goes here and there based on karmic impressions, given rise to the five states of delusions (anger, pride, jealousy, ignorance, desire) respectively. All of these delusions rise up inside of the mind. Thus we remain in a state of constant confusion and turmoil, going from one state of delusion to the other.

In order to clarify this confusion, there is the need of a method, and the method is to realize that actually all of this is just an illusion, that it has no true inherent existence. The three realms of confusion are just a mental experience, an illusion, having no true inherent existence at all. Whatever we experience, whether it is suffering or happiness, just consider that it is an illusion that we are in a state of confusion, and there is no inherent existence to the happiness or the suffering that I am now experiencing.

Just being in this awareness of the lack of inherent existence of all that we have experienced, the mind can be left in its natural state. Uncontrived in its natural state, to leave the mind like this, then naturally there is the "Nature of the mind" which prevails, the original state of the mind which is emptiness. Yet the natural display of emptiness is unobstructed, and thus we have all of the different appearances that arise in these realms of awareness.

The "nature of the mind" is empty, also its nature is the natural display of appearances. These two are inseparable and indivisibly one. Thus we see appearances, recognizing that their nature is empty, we can rest in equipoise. This is really the deepest practice of the Dharma, to rest in this equipoise of the uncontrived nature of the mind and the awareness of the true nature of all appearances. We should try to practise in this way and many good things will come from this.

There are many skillful methods in bringing clarity to the mind. The precious teachings of the Dharma are available to those who have the auspicious connection. In essence, in hearing the precious teachings, we should try to maintain a state of pure awareness of the mind, to have a very direct, honest, good and natural state of awareness in the pursuit for everlasting happiness for oneself and for others. In order for this to arise and to remain, we should keep a good pure intention and be aware of the precious message that has been expressed. Then only good fortune and prosperity will prevail for everyone.

With this auspicious message, we will now conclude here this evening.

So at all times and in all situations, we should try to do away with delusions, deluded mind and all of these many different types of concepts. We should think of the spiritual teacher, and remember the teachings at the time of death with single-pointed concentration. If we remember the teachings and have faith in the Dharma and the teacher, the mind will just transfer to the state of pure awareness. All of this is up to the mind, is up to each and every one of us to take care of our own mind, to train our mind to be in a state of pure awareness.

We should realize that faith is absolutely essential for the time of death so that the mind can enter into a state of pure awareness, and thus have that type of an experience. His Holiness has related a story about the power of faith as follows:

At the time when Lord Buddha was given teachings in Varanasi to the female disciples and nobles of the Royal Family, at the moment when he was giving teachings, all the Royal ladies began offering their jewels as offerings for the teachings. It so happened that there was a lady from the Royal Family who was not wearing her jewel ornaments at that time, so immediately seeing all the other ladies making offerings to Lord Buddha, she immediately asked her maid servant to go back to the palace to bring her ornaments, so that she could offer it to the Buddha. This female attendant was very unhappy because she was listening to the discourses of Lord Buddha who was giving teachings then. And with tremendous devotion, since she has to obey, she went to the palace to fetch the jewels. So just before she reached the palace, a female ox killed her. But since she was thinking of the Buddha with tremendous devotion, and since she was reflecting on the teachings of Lord Buddha, at that very moment she was reborn as a princess in Singala. At the moment when she was born, there was a miraculous sign as pearls began to shower, and so she was named "Pearl Garland". One day it happened that she heard that a lot of merchants had come, singing praise to the Buddha; and so she called them up and said, "You are singing, but what actually are you doing?" and they said that they were saying the prayers of refuge that Lord Buddha had taught them. She was tremendously moved with devotion, and she asked them what are the teachings? So the merchants explained the Refuge to the Buddha, the Dharma and the Sangha. Upon hearing this, she asked the merchants to take three baskets full of pearls — one to offer to the Buddha, one to the Dharma, and one to the Sangha. And she further instructed the merchants to inform Lord Buddha that she had sent the pearls, and that her name was "Pearl Garland", and to request Lord Buddha to send something for her to worship. So when the merchants went back to Varanasi, they informed Lord Buddha of the request made by "Pearl Garland". Whereupon Lord Buddha reflecting back, since Lord Buddha had the supreme wisdom, he told the story of how "Pearl Garland" had taken rebirth as the princess of Singala.

Generating faith and going for refuge is first, and then considering all sentient beings to have been one's own kind and loving parents at one time or another in the past. The past meaning all of our countless past lifetimes up until now. There is not one living creature who has not been our own mother or father at sometime in the past. This includes all living beings, all the billions of sentient beings in the animal realm, not only have been our parents, but the kindness that they have shown us is absolutely inconceivable. Recognizing this kindness, we should try to accomplish virtuous activities to accumulate positive circumstances in order to repay the kindness of all sentient beings.

This type of practice is the generation of the "awakened mind" – the Bodhicitta – the compassionate mind which is concerned with repaying the kindness of sentient beings working for their welfare. This is a pure intention – the type of pure intention that has been repeated again and again – the positive mind. If we have this type of pure intention, then we will only increase our positive experiences and circumstances. Otherwise, there is one place to go and that is lower, to have more negative experiences and circumstances.

In listening to the teachings on Dharma, the benefit is that we can maximize our pure awareness and our good thoughts and intentions. Otherwise, the deluded mind is always present if we give rise to it. If we want to become angry and we let anger arise, it will arise very quickly. This is the same with any of the other delusions.

The deluded awareness is something that we need to do away with. We should tame the mind and the delusion. But not just to completely put an end to it instantly, to gradually over a period of time recognize delusions when they arise, recognize their nature, and the next time when it arises, it would not arise so great. Recognizing it like this gradually, it will decrease to the point where we would have tamed the deluded mind.

And in between, there is always the conceptualizing intellect from which confusion arises. In fact, the root of concepts is confusion, so we should also try to minimize the concepts. Since we are with the conceptualizing intellect anyway, it is better to have good concepts and to decrease the bad concepts; and practising gradually in this way, later on it would not matter whether this is good or bad, that we would see all concepts as concepts, and they will just decrease. We should be able to just relax, essentially to cause the concepts to relax, the mind to just relax and be in a state of comfort and ease.

With this intellect, this mind, having faith in the Three Jewels of Refuge is extremely important. Considering all sentient beings, having compassion and mercy for all sentient beings is also extremely important. This practice of Dharma is the one spiritual practice which is very extensive and very deep.

The root of the Dharma really is the mind. If we have faith in our mind, then naturally one's life becomes the path. Faith is extremely important at the time of death which could occur suddenly at any time. If we have faith in the Three Jewels, then there is no doubt that the mind, the awareness, will enter into and become just the state of positive experience that it is in. And thus there will be no suffering or confusion. Liberation from confusion will be achieved as the mind will naturally be in a state of pure awareness.

So at this time, some one who has been practising the Dharma, the best type of a practitioner would recognize this process of the stages of dissolution of death. Such a practitioner would remember the precious Oral Transmission teachings of one's spiritual teacher, and also such a person would have no fear. One would remember the teachings on Phowa (the transference of consciousness). If the practitioner had become skillful in the tantric practices of Developing and Completion stage techniques, he would be able to just enter into the pure land state of awareness, and liberation would be achieved.

Otherwise, if there is no practice, there is no awareness or recognition at this moment, then at the time that the consciousness dissolve into space, this is the beginning of what is called "bardo". Bardo means the intermediate period from the cessation of the immediate life and before the future life is taken. In between those two lifetimes, the consciousness is winding and circulating, looking for its karmic rebirth in one of the six realms.

Where the consciousness will be reborn depends upon the karma. The time that the consciousness spends in this intermediate period also depends on the karma, not one person is alike. It may take a year, it may take some days — it depends upon the virtues or non-virtues of the person. So if someone is a virtuous person, and has been practising Dharma, then there may be no bardo at all. Perhaps there may be a situation where one is able to take rebirth into the union of two very pure spiritual parents and have a very conducive environment to enter into.

Regardless of the case, even if liberation is achieved, the consciousness stays in Samsara (cyclic existence) until cyclic existence is empty. Once liberation is achieved, then the liberated consciousness works for the welfare of all living beings until all of the living beings have been liberated. If the consciousness is not liberated, then also it is still circulating in the wheel of transmigratory existence based on its karmic impressions. To have much faith in one's spiritual teacher, to have much faith in the Three Precious Jewels, to have compassion for sentient beings, to carefully observe our activities and to accumulate good karma, then liberation will be achieved. Otherwise, our lives in the cyclic existence will be more or less meaningless.

The negative karma that is accumulated projects the different realms and the consciousness becomes obscured in ignorance, wandering in the different realms. It is just simply a mental projection, a mental environment created by the karmic impressions. At all times and in all situations, the body, speech and mind — these three entrances — are more or less what we are involved with. We must rely upon body, speech and mind wherever we go, wherever we stay, whatever we are doing. The root or ruler of these three entrances is the mind. The body and speech are just serving the mind.

According to Buddhism, at all times and in all situations, one should generate intense faith, unflinching firmly-grounded faith, in the Three Jewels of Refuge. Recognizing the Three Jewels of Refuge to be the pure guide to take one across the ocean of suffering in Samsara to the shore of liberation.

Whenever this body ceases functioning and the consciousness (subtle mind and vital air) separates from it, then this mental body travels throughout all of the realms without exception. It has no limitation as to where it can travel to, in the intermediate period. If the consciousness has the habitual instincts and karmic impressions which are positive — for example, if the consciousness during the course of its human life-time, recognized the kindness of the parents and also accumulated some virtues and positive karma, then in the intermediate period — at the time when that lifetime was exhausted — there would be this type of positive mental impressions so that again human rebirth could be achieved. There will be this habitual instinct to search again for human parents in the bardo, and based on that one will be attracted to the union of human beings and would be able to re-enter based on this type of good karma.

Otherwise, if the consciousness has accrued negative karmas, especially never recognizing the kindness of one's parents, or harming one's parents, never repaying their kindness, and especially causing harm or unhappiness to come to them, in the bardo the consciousness would have no instinct to search for the human parents. And in fact, it may take the consciousness months, or sometimes even years, before it would even find a place of rebirth at all. And based on negative karma, it would fall into the fusion of heat and moisture, or taking some type of animal or lower rebirth. In fact, there are hundreds and thousands of animal or lower rebirth. In fact, there are hundreds and thousands of mental bodies in the bardo searching for rebirth. As we can see, there are so many animals in the animal kingdom — insects and so on — as compared to human beings in this world by way of number. This is the reason why there are so few human beings and so many animals. We should recognize what a precious situation it is to achieve a human rebirth, and that indeed it is only achieved by pure intention and a virtuous mind.

The non-buddhists believe that first the body is conceived, and then the mind. At the time of death, whether death occurs because of some illness, or weapon, or whatever, at that time naturally the organism dissipates and so does the mind. The body disappears, the mind disappears, and that is it. This type of view is not the view of Buddhism.

According to Buddhism, when this organism just dissolves back into the elements from which it was born, the mind continues on indefinitely based on the karma that it has already accumulated in this and past lifetimes. The body is generated from the birth of the five elements at the time of conception, after the consciousness is first conceived in the union of the parents. Then the organism develops gradually. At the time of death, likewise the five elements again dissolve one into the other into their origin. The flesh dissolves into earth, blood into water, the heat in the body into the element fire, and the breath into the element air, and the consciousness dissolves into space.

When the consciousness dissolves into space, then in one instant the mind and the vital air — this mental body — begins its motion in the intermediate period. Actually after the five elements dissolve into their origin respectively, the outer and the inner air also cease. When the inner air ceases, in that instant, the consciousness which is holding to this vital air and mind then begins its motion of searching for another organism to enter into.

Concerning virtuous and non-virtuous actions, we need to understand that the law of karma is unailing. Whatever the cause, the result will be in accordance with the cause. This is absolutely the way that it is.

If we follow this law accordingly, all of our thoughts and intention will be more positive as well as our immediate environment and our path. Our life experiences will also be positive. If we have bad thoughts, negative intentions toward others, then only suffering will arise. Our environment will be a place of suffering as well as our general life. Our path in life will naturally be the very cause of suffering itself.

So understanding that all virtues and non-virtues that we experience arise from our own mind, we do not need to think of the Dharma as being something very far away or something very difficult to accomplish. The Dharma is accomplished in the mind of the beholder, simply one must do away with the negative thoughts and give rise to the positive thoughts.

When we speak of the body, the organism – there is the organism and the consciousness within the organism. According to non-buddhists, the assertion would be made that the consciousness enters sometime after conception takes place. According to buddhists, this is not the way that it occurs at all. The consciousness is the first to enter, and then the organism actually grows from that time onward. The views are completely opposed to one another.

According to the Buddhist belief, there are the six realms of cyclic existence. At the time that the consciousness leaves this organism, it is then called the “lung-sem” – the mind and the subtle air are very subtly mixed together – and the consciousness travels in the intermediate period, wandering here and there searching for another form in one of the six realms to enter into, searching for some other parents where the karma has already been previously created. The consciousness can enter into the union of the parents in the sexual act and the organism can begin to grow, but the place of rebirth is determined by the karma which that consciousness has already created from the past lifetime. Based on that, conception occurs, and then the organism begins to develop.

First of all the mind takes rebirth, and the body grows slowly over the months in the womb, while the flesh, blood, organs and so on are gradually developed in the womb of the mother.

The consciousness can only find a form if there is the karma. Therefore depending on the karma which was created in the past lifetime, the consciousness is attracted to certain parents, and has a desire to enter into their union, which they are creating with their organs respectively.

Based on that conception, rebirth occurs. The consciousness enters first and the human organism develops after. This is the Buddhist view. We should realize the consciousness first takes rebirth and the organism develops after the consciousness is already engaged within the fetus.

H.H. Dudjom Rinpoche's Lecture on "Meditation for Living and Dying"

— translated by Sanghe Khandro

All of those of you who are interested in Buddhism, just as H.H. Dudjom Rinpoche is, he is extremely happy to join you all here this evening.

Here in this world of transmigratory existence, all sentient beings are just circling in a state of confusion by way of all three entrances: body, speech and mind.

Here in this world, the mind is that which activates the body and the speech. From the time of conception, when a form based on past Karma is taken on, the mind continues to recreate more habits and more conditions which produce positive and negative results respectively. All different kinds of circumstances arise based on the habits of the mind while it is within the body. Until we leave this life, until this body changes, the mind is just constantly accumulating virtues and non-virtues respectively, i.e. accumulating karma.

In this city of confusion, the mind is constantly involved with concepts, the conceptualizing intellect, which is either accruing virtue or non-virtue. Various different types of karmic conditions arise, creating the six realms of sentient beings. There is not one sentient being which is alike, all are different, based on the different karmas that they have accumulated — bad, in-between or good. All of the conditions that we experience which are so variegated are because of the different karmas that we had accumulated.

These conditions arise, depending upon different types of circumstances. From the positive mind of good intention, the result of white karma is produced along with virtuous or positive types of circumstances. From the negative mind of bad intention, the result of black karma is produced along with negative circumstances. Thus we have happiness and sufferings, and the different types of happiness and sufferings which actually create the six different realms of experiences in cyclic existence. All of it is based on karma.

Thus all of the different variegated karmic experiences and circumstances arise from the mind, or from the intention. So the Buddha Shakyamuni has said, "I will show the path to liberation which produces permanent happiness. If one walks upon this path, permanent happiness can be attained."

However, it is up to the individual to walk upon the path. All of us desire happiness; in fact, there is not one living creature anywhere in cyclic existence who does not desire to be happy. All sentient beings have this in common, so they need to understand that the happiness that we want to achieve and experience depends upon the causes.

We must follow in accordance with karma. All of the non-virtuous activities that we do at the present time are because of habits that we have caused in the past. We must put an end to the accumulation of the cause of negative activities which produces the result of unhappiness. This must be completely abandoned; and likewise, we must accomplish positive deeds and thoughts in order to experience happiness. We must understand that everything that comes to us is based on our mind, based on what we think and what our intention is.

Yet if we examine where or what is this mind, you will find that you are able to remember many many projections. There is no end to these projections, no end to what the mind is capable of. It is the mind that remembers everything, and it is the mind that wants to do everything, and there is no end to it. So the Buddha had said that the root of all the Dharma is the mind, if you are able to subjugate your mind, this itself is the Dharma of enlightenment.

If we were to ask "how should we subjugate this mind?" If you look inwardly, you will find that it is the mind that projects everything and it is the mind that has to watch the mind. So the mind has to watch the "Inner Mind".

It is not possible to feel or to touch the mind, yet all experiences are projected by the mind. Just to give you an example: if you relax and watch your mind, supposing there is a person who is higher than you, envy or jealousy arises. Supposing there is a person who is lower than you, then contempt arises. Supposing there is a person who is equal to you, then competition arises. So even though in actual fact you have not physically done anything, yet the mind by harboring these negative emotions, causes oneself to suffer karmically also. There it is very important that the mind has to watch the mind.

So it is important to develop the Bodhicitta or compassion for others. Whatever negative emotions arise it is important to reflect upon these. If we let the mind become calm and settle down, then there is clarity in whatever action we do.

If muddy water that is stirred up, if you keep on stirring, it will never settle down. You must let it rest and then watch it. In this way one must watch the mind so that the muddiness will settle down. Therefore learn to do good activities for the benefit of others, ultimately bringing good results for you.

Before we enter upon any path, it is very important to understand the points that I have just mentioned. It is the first preliminary into the practice of Buddha Dharma. So if you practise the positive virtues, though it may be difficult to begin with, eventually you will find that you will benefit from it.

It is my request to you all to learn to develop the Bodhicitta, or to develop a kind heart towards others. If you have a kind heart and compassion for others, all the teachings of the Buddha are completely there. Though in this particular era, one thousand buddhas will manifest to help sentient beings and give teachings, the essence of all the teachings will be compassion and kindness towards all sentient beings. This kindness is known as Bodhicitta or compassion.

To conclude here tonight, I am happy that I have been able to share with you the teachings of the Buddha Dharma. It is my fervent prayer that you will bear whatever teachings I have given to you in your mind. I pray that you will learn the positive way of generating compassion for the benefit of all sentient beings, and by doing so receive the blessings of the Buddha's body, speech and mind. I wish you all well. Good night!

Though the "nature of the mind" is void and luminous, we ourselves grasp to the projections, and cause the mists and clouds. Though the sky is clear, the clouds appear to be obstacles; yet in true essence, the clouds also dissolve into the great space. Therefore the "nature of the mind" is the vast emptiness, clear and luminous, unobstructed by compassion and clarity.

Though the "nature of mind" is explained as clear and void, our grasping mind has brought about the dualistic conception of self and others. Because of this dualistic conception, more projections are formed and thus we arrive in our present state of confusion. Because of these projections, then the sense fields also further project the experiences of bliss and pain, that which is to be desired and that which is to be rejected, and so forth.

Though the "nature of the mind" is like the space, because of our dualistic grasping: hatred, anger, desire and so forth have arisen. Because of these projections, it is the mind that creates the negative karma. It is also this mind that ultimately experiences these karmas into their fruitions.

Thus from this also arises the other negative emotions, like jealousy, anger and so forth. So therefore, whatever negative emotions we have, we also have to realize the karmic consequences.

When we experience sadness, we feel as though the sadness that we are experiencing is coming from somewhere else. We do not realize that the experience of sadness, or the negative emotions, are all projected of our own mind. We do not realize that the cause is within and not outside of ourselves. These all are the fabrications of the mind.

Therefore, the Buddha said that the cause of all suffering is "not-seeing", or "ignorance". Because of this ignorance, the true cause of happiness is not known. One does not become aware; and on the contrary does the very things to bring about the cause of suffering, thus falling into this ocean of suffering again and again.

Hence understanding that the ignorance arises from the grasping to self or ego, if one is able to give up the ego, then Lord Buddha said that all projections would eventually cease. One would become aware of the clarity of one's own mind.

In order to subjugate these negative emotions, Lord Buddha had said not to commit any negative action whatsoever. To subjugate the negative action and to be free of the grasping of ego would bring about the clarity of one's own mind.

It is important to understand that all the negative actions caused by the body, speech and mind is essentially the mind which projects all these negative actions. Just as all mankind is looking for peace and happiness, so are all animals too. There is no being who is looking for suffering and pain. Hence understanding that other beings are also looking for happiness, just as you yourself are, the Buddha said to try to give happiness to others is very important. Even by gesture, if you are not physically able to give happiness to others, just by having the thought to benefit others, is also benefitting them.

So this act is known as the "Act of Charity", and Buddha said that one should try to do as much charitable deeds as one can, which in fact generates tremendous Bodhicitta or compassion. Hence, if we examine ourselves and see what is it that generates compassion, what is it that generates negative emotions? We will find that it is our mind.

Hence we are most fortunate enough that His Holiness had so compassionately and kindly bestowed upon us all those precious treasures and teachings. We should realize that, no doubt, we have indeed been blessed by a Living Buddha. The only way that we can repay the kindness of His Holiness is to put into practice of what are being taught, not just for oneself, but for the sake of benefitting all motherly sentient beings, limitless as the sky.

Yeshe Thayee

25th October, 1981.

H.H. Dudjom Rinpoche's Lecture on "The Path to Enlightenment"

— translated by Ven. Shenphen Dawa Rinpoche.

First of all, I would like to welcome all of you, friends of the Dharma, as I speak a few words about the Buddha Dharma.

If we were to ask "What is Dharma?" Dharma is the path to liberation. It is the path to cross the ocean of suffering as well as the ultimate state of bliss that we look forward to. This is what one should understand Dharma to be.

If we were to ask "Who gave the Dharma to us?" or "What is the source of the Dharma?", it can be traced to the Lord Shakyamuni Buddha who saw the suffering of all sentient beings and thus delivered the variegated skillful teachings to help beings to understand themselves.

It is important to understand that the "essence of enlightenment" is the nature of not only human beings but also the minutest insects as well. All beings possess of what is known as "Deshek Nyingpo" or the "essence of enlightenment". While the buddhas have been able to recognize this essence, thereupon becoming totally enlightened; other beings, being obstructed by obscurations and projections, have not been able to see this "essence of enlightenment" or "Deshek Nyingpo".

If we were to ask "What is this essence of enlightenment?", it could be understood as voidness, which is in union with Great Bliss. The Great Bliss and the Great Emptiness unite together forming this "essence of enlightenment."

All the buddhas have recognized this "essence of enlightenment", this Great Voidness from which the clarity aspect of Great Bliss also arises simultaneously. They have been able to recognize this, and upon recognition have become totally enlightened.

Dharma friends. We should have fervent regard for the Root Guru, and love for our Dharma friends. We should be in the state of pure vision, or pure perception, concerning the deeds of our spiritual friends. This is the very root of practice!

We should always check our own minds. If this was a fortunate eon of time, we can rely upon many different teachers and have different practices. But since this is a degenerate time, there is always going to be something that arises which would be an obstacle or non-conductive condition. The best advice is just to try to maintain the devotion in a simple way, to keep it very pure and very clean. We could have good faith in one teacher and try to simplify the circumstances. Like one older lama had said, "I can't rely upon many teachers, I just rely upon one teacher, one tradition". It is advisable that we should follow this type of attitude and try to do at least one thing really well.

All of us have met together by the power of previous prayer and karma. Indeed for myself from Tibet, I was blown by the winds of karma into India. Also from his winds of karma, Sonam Chokyi Gyaltsan (Guru Lau) was blown to India where we met, just by this force of the previous connection. At that time, I showed him the path to liberation and he certainly did not waste the opportunity to spread the Dharma in many directions upon his return.

It makes me very very happy, indeed, to find you all here as the fortunate disciples and good Dharma friends. We, as the Dharma friends, should rely upon Guru Padmasambhava, our prayers, our supplications and our practices. Eventhough I am an older man, you cannot guarantee that an old man will die first, and a young man will live longer, so I shall come again to visit.

And also, we should consider that our auspicious connection was something extraordinarily meaningful. The fact that we have become one mandala is something that can be explained by the treasure of my predecessor Dudjom Lingpa, where it mentioned my secret name "The Eternal Wrathful Vajra" in a prayer. In his prophesy, Dudjom Lingpa mentioned that "the billions of beings who come into contact with me will be liberated just by the sight, the recognition, the touch, and the experience, and they will be reborn in the Kingdom of Shambala." Because of this prophesy and by the force of my constant prayer, it comes to pass by the forces. For example, when I was in Peking and Shanghai, there were hundreds and thousands of people who, just by seeing me, did not take lower rebirth. At that same time, I myself made a prayer that may all of them never have to take lower rebirth. Then it naturally happened.

We should not worry that our times have not been make use of in the most exotic way, and that indeed we are one mandala. We should never lose faith. We should always pray that the Dharma will be ever-increasing in our minds. The offering that I have here for you all today is the "medicinal nectar", which is the spiritual medicine. It included relics from the Guru and his consort, relics of Buddha Shakyamuni, and many other relics that are actually treasures. In fact, that anyone who just takes a little bit of this at the time of death, Guru Padmasambhava himself said that they would not take lower rebirth. We should keep it on our body. Just by wearing it, the demonic forces will be dispelled. There are temporary benefits of the dispelling of the non-conductive conditions, illness, demonic forces. Ultimately, we would never fall into lower rebirth and would be guided towards liberation. So please keep this close and wear it on your body.

Also I am including a small image of Guru Rinpoche which is an image that I had made in Tibet. By wearing this image, even if a gun is fired at you, the bullet will not enter your body. So you should wear this around your neck and keep this close to you as well."

On November 1st, His Holiness performed the precious and profound treasure of the One Thousand Buddhas Empowerment. This event was well-attended by over 600 people in the main hall of the Tung Lin Kwok Yuen. A detailed transcription of this Empowerment will follow.

On November 3rd, His Holiness gave the Yeshe Tsogyal Empowerment for the center members.

On November 7th, His Holiness performed the Tsok Puja (offering celebration) for Precious Guru Padmasambhava. His Holiness said that this was a very auspicious day because this was the 10th day in the Tibetan month and it also fell into a Saturday, which was the day when Guru Rinpoche was born.

On November 8th, His Holiness performed the Guru Rinpoche Empowerment, which is a very special blessing from the tradition of Nyingmapa. This event was also well-attended by over 450 people in the main hall of Tung Lin Kwok Yuen. An excerpt of the transcription of this event will follow.

On November 14th, His Holiness gave the final teachings on Ngondro practice concerning the purification by Vajrasattva, the Offering of the Mandala, and the Guru Yoga. After which, His Holiness gave us some words of encouragements which we, as devoted disciples, should always earnestly remember in our hearts and minds. Here is the exact transcription as follows:—

“So, in brief, to mention the very essence of the practice of Dharma — since all of you have much faith in the Dharma, and have a sincere interest to practise the Dharma because of your faith, then the most important essential advice to keep close — there is the awareness that the activity of the Three Jewels is dependent upon the spiritual teacher. He is the expression of the miraculous activity of all the Three Jewels of Refuge. So we should never lose our faith in the Three Jewels and our teacher.

Since the Dharma is very excellent and pure, in order that we could hold it, we should maintain ourselves as a pure vessel, so that the Dharma could be maintained within us. In order to be a pure vessel, we should have fervent regard for the Dharma and the teacher, we should have love for our Dharma friends. The essence of the Dharma is the development of the Bodhicitta — compassion for all sentient beings. So try to develop this “awakened mind”.

To think of the Dharma as something that must be very externally powerful and famous is not the meaning of the Dharma. The Dharma is based on our own mind and is also accomplished in our mind, which is honest and straight-forward. We should always let our own mind to bear testimony of our thoughts and deeds. We should never do anything to shame ourselves, so that we feel shameless concerning our own thoughts and deeds. Hence, at the time of death, we can die without regret. Rather than we suddenly find that the time of death is upon us, and we start to regret, having the attitude that “Oh now, I must practise the Dharma”.

Instead, we should feel that whether death could come at any time, at least we have not shamed ourselves because we have done the best that we could, so that we feel satisfied without regret at that moment. We should most importantly try to accomplish all types of virtues. We should consider the infallible law of cause and result (Karma), and we should not mistake our thoughts with our actions. We should practise what we intend or set out to do. Also, we should keep the samaya — the samaya of our Root Guru and of our

Later we also received another letter from Ven. Gyaltrul Rinpoche, who is the spiritual representative of His Holiness for the West Coast Yeshe Nyingpo centers, saying that he and his interpreter Sanghe Khandro would also be coming to Hong Kong on the 19th October, 1981 to meet His Holiness and family members. Hence we started making reservations for airlines tickets and hotel arrangements.

The day came and everybody was anxiously waiting at the airport lobby for the arrival of His Holiness and family members. Every minute seemed like an hour, and finally we were all so extremely happy to be able to see His Holiness and family members. Guru Lau represented us to bow and present the khada to His Holiness. After that we all took pictures together.

After letting His Holiness rest for one day, we were most honored to hold a welcoming banquet for His Holiness and family members on 14th October, 1981. Everybody was more than happy to greet His Holiness again, after He has left us eight years ago, back in 1973.

On October 17th, His Holiness delivered a four-hour seminar on "Mind and Healing", at the end of which His Holiness gave the Medicine Buddha Empowerment.

On October 19th, His Holiness lectured on "The Path to Enlightenment", which was well-attended by about 400 people in the Shouson Theatre of the Hong Kong Arts Centre. A detailed transcription of the teaching will follow.

On October 21st, His Holiness gave the Phowa transmission and teachings.

On October 22nd, His Holiness led us to perform the Tsok Puja (offering celebration) for Dakini Yeshe Tsogyal.

On October 23rd, His Holiness again lectured on "Meditation for Living and Dying", which was also well-attended by over 200 people in the Recital Hall of Hong Kong Arts Centre. Another detailed transcription of the teaching will follow.

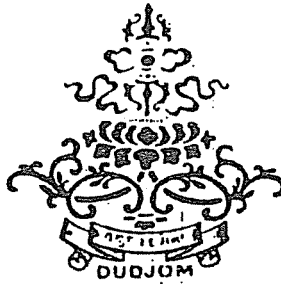
On October 24th, His Holiness gave the Ngondro teachings concerning the Refuge and the Generation of Bodhicitta.

On October 25th, His Holiness gave teachings on the Dzogchen View, Meditation and Action.

On October 27th, His Holiness performed the Refuge Ceremony for new beginners. The Refuge Ceremony is the essential first step on the Buddhist path toward liberation, wherein one formally acknowledge devotion of one's body, speech and mind to the Three Jewels of the Buddha, the Dharma and the Sangha. His Holiness then asked Ven Shenphen Rinpoche to present Dharma names to the new practitioners.

On October 29th, His Holiness gave the Dorje Phurba (Vajra Kilaya) Empowerment. Dorje Phurba is the wrathful aspect of Dorje Sempa (Vajrasattva), and is one of the principal deities in the lineage of Nyingmapa. The effect of this practice is to directly dispel negative emotions and obscurations.

On October 30th, His Holiness performed the Bodhisattva Vow Ceremony. In this ceremony, basic to all Mahayana Buddhism, the participants vowed to attain enlightenment not just for themselves, but for the benefit of all motherly sentient beings.



འཇམ་མགོན་ཐོས་བརྗེ་འཇམ་མགོན་འཇམ་མགོན་འཇམ་མགོན་
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HIS HOLINESS DUDJOM RINPOCHE'S THIRD VISIT TO HONG KONG (1981)

It was back in March this year when Guru Lau went to Nepal to visit His Holiness that he invited His Holiness to come to Hong Kong again for a visit. So after coming back to Hong Kong, Guru Lau again wrote a letter to invite His Holiness to come.

Later on, Guru Lau received a letter from His Holiness of 29th July, 1981 which said, "..... I received your cable and letter inviting me to Hong Kong and as I have given you my word and would not like to disappoint all my devoted disciples, I have decided to visit you. I have so much work to do here, but, I am putting aside everything and coming to Hong Kong for a month only. Please plan all my Hong Kong teaching programmes from now for just a month as I cannot stay any longer. I have to return to Nepal to complete my work before leaving for America and Europe."

Hence we were most excited to have been informed of such great news. In order to commemorate this special occasion of His Holiness' visit to Hong Kong for the third time, we have decided to print a small book concerning His Holiness' incarnations, so that people can come to know of His Holiness' humble and miraculous activities for the sake of benefitting all motherly sentient beings, limitless as the sky.

Hence we wrote to Ven. Shenphen Dawa Rinpoche concerning the biographies of His Holiness, upon which he wrote back to us on 16th August, 1981 saying that "At the moment we don't have printed biographies of Rinpoche, as we had never printed it before. Since you earnestly want it, I am doing research work on it and I will send it to you soon." In that same letter, we were told that His Holiness had kindly consented to bestow upon us the precious and profound treasure of the One Thousand Buddhas Empowerment, and that His Holiness and family members would be definitely coming to Hong Kong on the 12th of October, 1981.



༡། འཇོ་མཚན་སངས་རྒྱལ་པུ་ལྷ་ལྷོ་ལ། ལྷོ་འཛི་མི་མངའ་རྩོ་ཇེ་རི་སྤ། །
 །དུས་གསུམ་རྒྱལ་ཀུན་སྲིན་ལས་མཛེད། །པུ་ལྷ་འཕྲུང་གནས་ལ་ཕུག་འཛི་ལ། །

GURU RINPOCHE

རྣམ་པར་བལྟ་བར་བྱ་སྟེ། རུང་པོ་ལྷ་པོ་དེ་དག་ཀྱང་རང་བཞིན་གྱིས་སྤོང་

rnam-par blta-bar bya ste, phung-po lnga-po de-dag kyang rang-bzhin gyis stong-

5 པར་རྣམ་པར་ཡང་དག་པར་རྗེས་སུ་བལྟ་འོ། །གཟུགས་སྤོང་པ་འོ། །སྤོང་པ་

par rnam-par yang-dag-par rjes su blta'o, gzugs stong-pa'o, stong-pa-

ཉིད་གཟུགས་སོ། །གཟུགས་ལས་སྤོང་པ་ཉིད་གཞན་མ་ཡིན། སྤོང་པ་ཉིད་ལས་

nyid gzugs so, gzugs las stong-pa-nyid gzhan ma yin, stong-pa-nyid las

ཀྱང་གཟུགས་གཞན་མ་ཡིན་ནོ། །དེ་བཞིན་དུ་ཚར་བ་དང་། འདུ་ཤེས་དང་།

kyang gzugs gzhan ma yin no, de bzhin du tshor-ba dang, 'du-shes dang,

འདུ་བྱེད་དང་། རྣམ་པར་ཤེས་ 6 པ་རྣམས་སྤོང་པ་འོ། །ཤེས་ཀྱི་བྱ་དེ་ལྟ་བུས་

'du-byed dang, rnam-par-shes-pa rnam stong-pa'o, sha-ri'i-bu, de lta-bas

香港金剛乘學會

地址：香港北角英皇道七〇〇號
北角大廈七樓A座

臺北金剛乘學會

地址：臺北市忠孝東路六段昆陽街
一五五號四樓

臺中金剛乘學會

地址：臺中市仁和路二〇五巷七弄
四之四號

高雄金剛乘學會

地址：高雄市民族路一〇二
之五號

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