



金剛乘季刊

劉銳之



十一面滅罪觀音



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。

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སེམས་པ་སྐྱེད་པ་ནི་གཞན་དོན་ལྱིད། །ཡང་དག་ཉེན་པོ་ལའི་བྱང་ཆུབ་འདོད་དུ།

發心爲利他。求正等菩提。

དེ་དང་དེ་ནི་མདོ་པ་ཞིན་དུ། །འབྲུག་ས་དང་རྒྱ་ས་པའི་སྒོ་ནས་བཞོན་དུ།

彼彼如經說。略廣門宣說。

དེ་ཡང་ས་གསེར་རྒྱ་བ་མེ། །གཏོར་དང་རི་ཚོན་འབྲུང་གཞན་མཚོ།

如地金月火。庫寶源大海。

རྩོད་རྩེ་རི་སྒྲོན་པ་ཤེས་གཏེན་དང། །ཡིད་པ་ཞིན་ལོར་བྱུ་ཏེ་མ་སྲུ།

金剛山藥友。如意寶日歌。

རྒྱ་པ་མཚོ་དང་དང་ལ་མཚོ། །འཕེན་པ་པ་ཀོང་མའི་རྒྱ་དང་ནི།

王庫及大路。車乘及泉水。

སྒྲ་སྒྲ་རྒྱ་པ་སྒྲིན་རྒྱ་ས་ལྱིས། །རྒྱ་པ་ཏེ་ཕུ་ཅ་གཏེས་སོ།

雅聲河流雲。分二十二種。

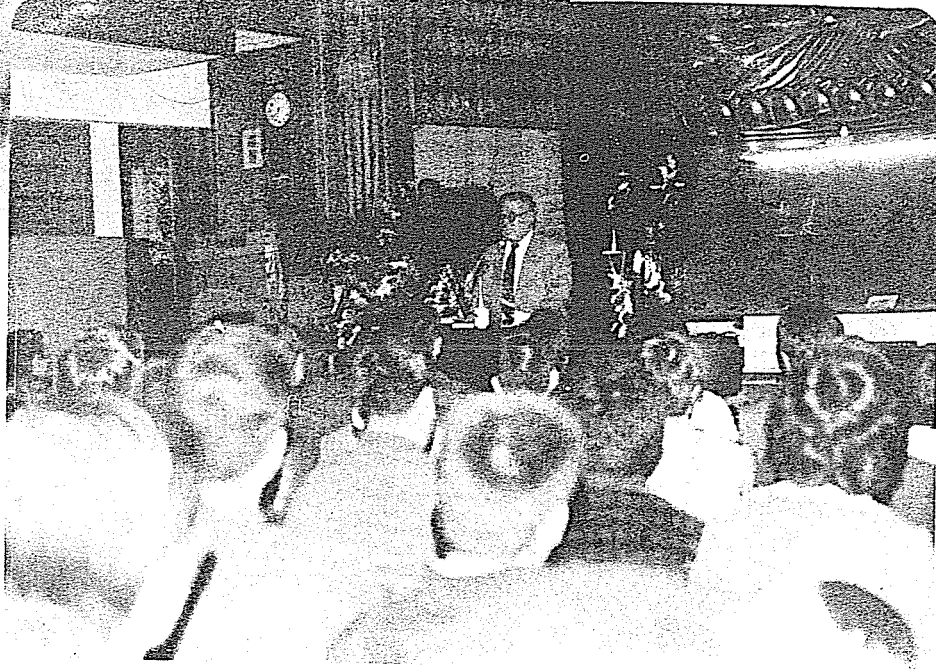
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修行及諸諦。佛陀等三寶。



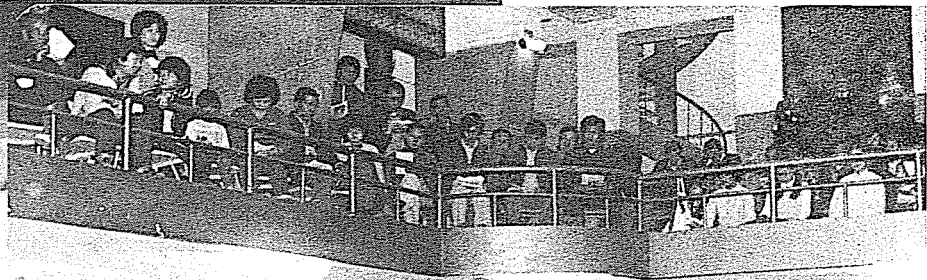
演說西藏密法大要

劉銳之上師於二月十日在高雄





講壇及部份之聽眾



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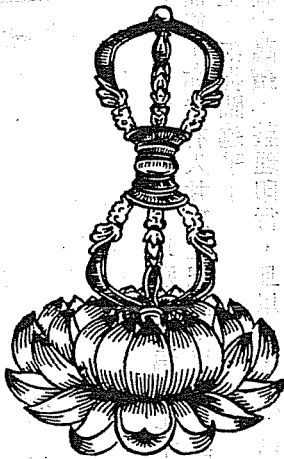
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恩

海

難

量

(一一)

劉銳之

鏡之自維笨拙，於佛法中不論顯教密乘，所知均極有限，多年乞師指示，使自修習。旋奉頒賜藏文大藏經德格版甘珠全套，皇皇鉅製，凡一百大函。自印度掛號寄至香港，千里迢遙，識者認爲此經版本甚佳，所存無幾，其價值爲何如耶？

藏文經典既得，乃思有以讀之，又請介紹教師，以便從之學習。師以藏人兼通漢文者不多，無以爲介，因謂有漢譯文殊真實名經，閱之可得借鏡。因念早已將此經原文及譯文，全部鈔出，研習再三，未得頭緒，乃唯唯以對。去年法駕在法國巴黎，竟於書坊，找得藏文及漢譯本，問關寄至，捧讀惶然，因知師對余所請求，無時不系其護念，此恩豈云淺哉！

及既找得教授藏文之名師，不辭路遠，從香港至台灣以隨之。不揣老朽，六十二歲開始學拼音，可憐亦可笑也。迨知甘珠全部，多有漢譯，不必再費周章。又以對於密乘，尤其自宗甯瑪巴派，所知不多，正深抱憾，師又知其然也，復將所編訂印行之甯瑪十萬續全套見賜。

甯瑪十萬續者，參見敦珠上師造、明珠活佛度語、劉銳之譯述之西藏古代佛教史第266頁甯瑪耶那雷巴略傳云：「甘珠目錄名丁嘉麻者，有說：『一切密宗內續，非常嚴肅，故未加以謄錄；所以古教甯瑪巴續，爲甘珠所無，其經典、傳教，流傳甚少。但耶那從胡巴龍有十萬續，並向各方搜求經卷之流傳，加以集中，而編輯之。且念完備傳教之保存者，全西藏中，祇後藏教主麥甘森登香波有之，爲顧慮傳教之中斷，以是時麥甘之年事甚高，於是師（麥甘）徒（耶那）二人，用極大之精神，以講貫聞受。其後又從珠舒倫朱宮內，將十萬續，加以整理；以前是用墨水繕寫，後用金水重寫，如是多次，作傳教之流傳與弘揚。于今如意輪密續，我輩能現前受用，皆是巖傳大導師耶那慈悲之恩澤也。』由此可知，於古代共同佛法，耶那之恩惠極大，而其弘利之事業，已得究竟。」如上所述

，古教甯瑪巴續，既爲甘珠所無，耶那導師爲西元十五世紀人，整理甯瑪十萬續而後，亦未有入甘珠之紀錄；又何怪法尊、呂澂等諸大德，無法得見，無從闡述乎！

師既將甯瑪十萬續，整理印行，且以見賜，則以之譯漢，以之流傳，雖不敢謂有此能力，實不能不存此心，因此又覺任重道遠，綆短汲深，栗栗皇皇，常自警惕。數年前第一次至尼泊爾之嘉德滿都朝師，深恐心餘力盡，壽命不繼，出師未捷，一事無成，徒負師恩，致呼負負。乃請爲我觀察，俾便於取舍從違，乃蒙觀察多日，告以不虞壽短，可安心學之，得一語之加持，寸心爲之大慰。回憶多年前第一次到嘉德滿都朝謁時，得到指示：白塔係蓮華生大士上一世所居，前往祈願，多能如願。乃前往祈禱吾師健康長住世。去年再到嘉德滿都，又奉開示：此地之瑪哈生遮廟三十年有一盛會，今正其時，藏地喇嘛及佛教徒，多來參加，並作祈禱。因又往祈師長壽，每次禱後均以稟告，輒奉諭云：我當與汝，均長住世，否則自感黯然，聞之異常感動。迨重蒞香港，抵達不久，清晨召余而言曰：今日乃吉日，我經觀察，尙住世許多年，將來與汝離此他往，大可放心也。師知余有願未償，常賜加被，今已得此授記，夫復何求；他日香拔拉國（時輪金剛刹土）中，亦將有我蒲團一席乎！

去年十月初十日清晨，召余夫婦至，見師精神飽滿，愉快歡欣，昨晚正以哮喘不適，極感疲倦，今若此，頗覺驚奇。承示是日爲蓮師誕辰，且爲非常佳日，當將無上瑜伽密甯瑪巴最殊勝妙法，傳與發菩提心，大作饒益衆生事之弟子，令其增進健康，延長壽命，多辦衆生之事。汝受法後回港，廿餘年來，所作弘利，我所深知，亦所嘉慰。今以此法傳汝二人，即日開始修習，此法曾傳不丹一個七十一歲之老弱喇嘛，今已八十九歲仍然健在，殊勝可知，如是師恩亦可想矣！

文殊真實名經簡介

鍾棟湘

余常竊幸有機緣，得蒙 歐陽無畏老師不棄，准予追隨學習藏文，迄今已多年矣！近年教授印度佛教史至有關文殊真實名經一文，驚歎不已！其文曰：「那爛陀所與外道作辯論之對抗者，諸班智達於廟院牆外說法，其不能忍耐者，則於內說。爾時月稱爲堪布，在外說法，月官至，站立地上，有如諸欲辯論者之所爲。月稱念：『其爲辯論之對手乎？』乃問：『你從何處來？』曰：『從南方來。』問：『所知何法？』曰：『聲明、百五十頌、文殊真實名經；所知三種而已，三者而外，是所不知。』措辭雖甚謙遜，但其意則於聲明、經藏、及一切密法，肯定知之。」由此可知，祇要能將文殊真實名經詳細研讀，則於密宗修持訣要掌握無遺，其價值可想！

前 敦珠甯波車法駕蒞港，已將文殊真實名經梵文、藏文原本及漢文譯本交下，使 劉銳之上師以之配合印行，其對此經之重視如此，則此經之殊勝，爲何如耶。

賢劫千佛名號讚序

敦珠金剛上師原著

劉銳之敬譯

善哉 唯聞其名斷生惡趣門 能以祈禱使趣解脫道
於此賢劫幸千佛降臨 唯勝解亦具出輪迴性
如是生起最殊勝甘露 諸具信財者即除苦厄
祇一緣系於義甚大故 能利益他勝義得如意
由漢地演教福德法幢 兩語對照易明而善入
善巧弘布增長善資糧 常作利樂有情之事業
智者移喜多傑衷心祝禱。願究竟成就。

金剛乘全集第一期

發行「平裝本」接受預約

金剛乘全集第一期已將：

密宗遵守之菩薩戒、懺罪、布薩各要點，（其餘戒律不能公開。）

甯瑪巴之大圓滿，

噶朱巴之大手印，

格魯巴之精闢教義，闡述無遺，以前皇室專用品，已得普及，即身成就之密法，有路可循矣。

此書收集豐富，印刷精良，裝釘華麗。除內容尊貴爲無價之寶外，即以紙張印訂而論，價格亦甚克己。出版而後，大受密乘及顯教學者歡迎，流通廣被。

惟有不少讀者認爲全集精裝雖美，但以需要不斷研習，故感閱讀困難，紛紛來函請改印訂平裝出版。重違其意，決照辦理，且發行預約如下：

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佛教對漢土文化之影響

(一)

劉詠之

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第一章 緒論

中國自伏羲、神農、黃帝、唐堯、虞舜，為古代帝王之傳統，以書缺有間，於古無徵；故伏羲之畫八卦製網罟以教佃漁神農之嘗百草，及教民稼穡（註一）等事蹟，渺茫而無法以攷證。漢司馬遷之史記，雖以黃帝為古代第一位君主，然其於五帝本紀內，尚頗抱懷疑之態度。若堯與舜，則在儒家傳統之記載，固已深信不疑矣。

漢族為中華民族最初分佈於黃河流域，組成統一國家之民族，亦即由諸夏系統與各民族混合而成寢假而發展於揚子江及珠江等流域各地。其語言文字，自成一系，繁衍至今。然歷古以來，漢族之組合，均藉結合外國諸族而混成；如堯之於驩兜，舜之於三苗，禹之於共工等（註二），及夏時之寒浞，乃至周時之狼狽

犬戎……晉時之五胡，指不勝屈。但以漢族開化特早，故南北朝之北魏，宋時之遼、夏、金，無不受漢土文化之影響而積極於漢化，其後且同化於漢土。

迨民國肇造，為漢、滿、蒙、回、藏五族共和；於以知現代中國，是由漢滿等五族合組而成，於今五十六年；不能再若以前所說之中國，祇指漢族分布之土地之狹義，明矣。予生也晚，係在民國共和之後，若以佛教對中國文化之影響而論，則西藏一地，早在唐代文成公主遠嫁而後，遠紹吾漢之佛教，近挹印度之流傳，為一政教合一之佛教國家，固無論矣。蒙古則自西藏格魯派（黃教）傳入，而普遍奉持；若滿洲則於有清一代，王室均崇奉喇嘛教，其帝王、太后，均以稱佛爺為榮。則佛教除對回族文化之影響，一時無法攷據之外，而於藏、蒙、滿三地之文化，影響頗深，惟非本文所指之範圍，不予具論。本文所述，係專指漢族本土而言，雖文中徵引之載籍類多稱之為中國，然時移勢易，關土大增，中國版圖，包含五族，專關正名，不得不改稱之為漢土。但徵引原文所用中國之名，未便更改，以保其真也。

漢土不獨融和鄰近之民族，而成為漢族，混合鄰近之土地，而成為國土。蓋自漢魏以來，緣文治武功之盛，故異族歸化，日益繁多，而聯絡懷柔不遺餘力，由來尚矣，且以交通發展，促進文化之交流，可就物質文明，及美術技藝之東進，以分述之：

一為西土物質文明之東進：自漢至唐，西域諸國，遠及羅馬，近至今日之馬來半島等地之珍奇器物，紛至疊來，如珊瑚、珍珠、琥珀、琅玕、琉璃、象牙等物，初為奉獻中國帝王之貢物，後則為運售之商品，於是士大夫，以之為玩飾焉，不特此也，漢土工業，亦因之而受影響：如歐陽修等新唐書柳澤傳所謂開元中，嶺南市舶使右衛中郎對周慶立雕製詭物，造作奇器，用浮巧為珍玩，以詭譎為異寶者。其顯例也。此類奇器，雖史書未記為周氏僞

用蕃匠或模仿蕃器而成，然因柳澤會司市舶，則其器之曾受西土工業藝術之影響，可無疑矣。又瓷器雖為中國固有之工藝，然其製法亦頗受西土影響，蓋唐大業間，以國人愛好西來琉璃，嘗招致大月氏琉璃工人於廣州，欲試仿造，成績不如所期，惟緣是生一良好結果，即採其術以加精於陶器，易陶為瓷，遂為中國一精絕名器是也。（註三）

二為西土美術與技藝之東進：自紀元前四世紀希臘亞力山大東征，於印度西北，建立若干巨屬於希臘之小國，將希臘文化移植印土，至紀元後第一、二世紀間，印度佛教藝術，遂產生一全帶希臘作風之健陀羅派雕刻與建築，展轉至魏晉之世。亦傳至漢土；至今新疆一帶所發現之佛像，尙多帶健陀羅派意味。而希臘式之柱頭，更盛行於六朝，又西土戲法與遊戲，亦先後傳入漢土，如漢武帝時安息所獻鞞軒眩人，及後漢時罽國所獻海西幻人，能變化吐火，自支解易牛馬頭，又善跳丸，數乃至千，是其例也。而唐代自波斯傳入漢土之波羅毬戲，更為有唐諸帝及武臣浮薄少年所嗜好，而技術甚精。而隋唐樂舞，更受西土影響，蓋隋承北周北齊以來之舊，有九部樂，李唐繼之，至太宗，平高昌，得其樂部，遂益之為十部。十部樂者：燕樂、清樂、西涼、天竺、高麗、龜茲、安國、疏勒、高昌、康國是也，除清樂燕樂二部外，餘皆為外來之樂；十部中又復分坐立二部，皆以胡樂琵琶為主要樂器，當時朝廷御樂，大率皆以外來聲樂為主，則西土聲樂文化東進之速，可知矣。樂府中之鉢頭，源出西域，而唐人撥胡乞寒之戲，所用歌詞曰蘇莫遮，則源出西域康國，要之隋唐樂舞，多數皆受外來影響，此則無可疑義者也。（註四）

嘗論漢土之受外來文物東進之影響，約分五期，茲分別畧述之。

第一期為兩漢時期，於東進之物品，皆冠以胡字為名：如胡椒、胡麻、胡牀、胡笳、胡桃等。

第二期為隋唐五代時期，於東進之物品，皆冠以蕃字為名：如蕃舶、蕃器、蕃譜等。（按吾粵俗方言，呼蕃為番，如番棍、番茄、番薯，甚至呼外族人為番鬼，且有呼洋鎖為鬼鎖，呼洋槍為鬼槍者。）

第三期為明至清中葉時期，於東進之物品，皆冠以洋字為名：如洋油、洋燭、洋傘、洋紗、洋紙等。

第四期為清之末葉，至民國初元時期，於東進之物品，皆冠以出產所在之國名或地名：呼汽水為荷蘭水，馬鈴薯為荷蘭薯，大銀元為墨西哥銀，呂

宋杌果。甚至粵諺以英吉利人之髮色紅，呼為紅毛，如紅毛鏡、紅毛泥（土敏土）；美利堅之旗蕙花呼為花旗，如花旗參、花旗衫等。

第五期為民國初元至現在時期，於東進之物品依外來語之音呼之。此期又分為二：初為依照外音於漢字加口旁以別之，如飲料中之咖啡及哈咕，與汽車零件之啤哈等。次為依照外音逕書漢字：如內衣呼為恤、球類呼為波、香烟呼為雪茄、公共車呼為巴士、計程車呼為的士等。

如此說來，佛教傳入漢土前後時期。東進文物之影響。不為不大，由斯可知，漢土善於吸取外來文物混和而光大之，非淺鮮也。

（註一）參看徐亮之中國史前史話。（註二）參看國策。（註三）（註四）參看羅香林中國通史。

第二章 佛教初來之影響

佛教之傳入漢土，始於東漢明帝永平十年，（西元六十七年）雖云在此之前，已有傳入，則或有傳說，然載籍無稽，未可據為定論。自東漢而至魏晉，佛教以初來故，對漢土之影響，尙未甚大。蓋以初期多係口傳，國人尙難解其真義，不大流行；及後至皇帝信奉，臣僚士庶始羣趨之。如西域傳云：「桓帝並祀佛老，百姓稍有奉者，後遂轉盛。」緣是而譯經事業，隨而興盛焉。漢代末年，有支謙、安清、竺佛朔、康孟祥、竺大力諸人，繼漢明帝時竺法蘭所譯四十二章經，而譯出安般守意、四諦、十二因緣、八正道等經（註一）於是佛教本身之意義漸明。

然以初期佛教之流佈，極少與漢土上流學術界相接觸，故其影響極少。魏晉時則以政治紊亂，外患不已，社會為之不安，思想却極自由，儒家思想漸告衰落，佛教則以消極與道家思想相接近，積極亦可與儒家思想相通，而當時佛法之所以盛行，尙有一積極的正因，則由其時實有不少第一流人物，具有一種誠心求法，宏濟時艱之熱忱，其品德學養尤著者，如道安、如僧肇、如慧遠、如竺道生是也。（註二）於是晉室東渡而後，佛教遂影響於上層學術界，僧人與名士互以清談玄言相傾倒，支道林輩開始以佛學解釋老莊，一時傳誦，孫綽之天台山賦，古人稱為有仙心佛意之作，後來修言生天成佛之謝靈運，其山水文學，亦沿此系統以發揚（註三）而孫綽且以名僧七人，匹竹林七賢。（註四）此其影響之良者。

但當時之士大夫，類皆尋求逸樂，反對傳統，排斥聖哲，非議禮法之浪漫主義者，亦往往附庸佛教以為高，易啟後人之誤會，此則影響之不良者。

民初慧明法師開示錄 (一)

密宗五修之心宗

諸同學。禪密兼修之心宗。道理本不可說。今方便解釋其義。先將禪字略略說之。此禪字。或以爲是六度中禪那之禪。或認爲是六度之般若波羅密。其實禪宗之禪。統攝六度萬行。乃以心傳心之義。故永嘉禪師云。頓覺了。如來禪。六度萬行體中圓。又有分爲如來禪與祖師禪者。不知祖師禪。與如來禪同一心傳。禪宗乃釋迦佛於靈山會上。拈花示衆。獨傳迦葉尊者。名爲西方初祖。歷代單傳。至二十八祖達摩大師。爲東土初祖。代代相承。心心密付。所謂教外別傳。

佛法真理。離言絕相。禪宗直指人心。見性成佛。乃無上法門。初祖東來。卽爲此心卽是佛。一大事因緣。故但禪宗境界太高。根機鈍劣者。不但鮮有言下卽悟。且多流爲口頭禪。蓋末法時代衆生。大都業障深重。故兼以密密仗佛力。禪憑自力。佛力自力。合而爲一。方可應機。深入究竟。

禪密兼修之心宗。有通別兩義。云何通義。先釋心。禪乃自心。密乃佛心。佛心自心。本來一心。皆此妙明圓覺之心。次釋宗。凡以文字顯者爲教。不立文字者爲宗。禪宗不立文字。直指人心。故名爲宗。密法雖有咒文。但循其音。不了其義。說等不說。有文字與無文字等。故亦名宗。所以禪密兼修。名曰心宗。云何別義。禪密各有其二。

首釋禪。一依初意。禪乃達摩祖師所傳之心法。不立語言文字。但以心傳心。故曰心宗。二遵佛旨。釋迦佛說法四十九年。而自云未說一字。且於靈山會上。傳心迦葉尊者。囑曰。我有正法眼藏。涅槃妙心。實相無相。咐囑於汝。勿令斷絕。是此正法眼藏。卽是實相無相之玄心。故曰心宗。

次釋密。一總釋。大日經云。云何菩提。謂如實知自心。故曰心宗。又密咒亦名眞言。梵音曰陀羅尼。卽總持之義。一切密咒。皆諸佛菩薩微妙本心。密奧難知。可持而不可說。故曰心宗。二別釋。密咒有八萬四千種。此六字大明咒。乃觀自在菩薩所說。是觀自在菩薩微妙本心。卽諸佛之妙心。亦卽

衆生之一心。傳授六字大明。卽是以心傳心。故曰心宗。

禪宗教外別傳。不依經教。不立漸次。卽心卽佛。所謂以心傳心。古德教人多於喜怒哀樂之中。旁敲側擊。明啓暗逗。大機大用。無非使學人頓悟自心。舉足便踏入如來寶所。故名最上乘。然其流弊。易使學人淺悟卽了。不復事修。或取靜爲行。不知起用。密宗儀軌繁重。循序漸進。由小而大。不遺一法。不越一法。先修加行。然後傳本尊眞言。復由念誦而觀想。漸及無相般若。以自力他力。歸入三密。一如卽凡成聖。然其流弊。易使學人炫於神通。著入魔境。且製辦法器。莊嚴道場。供養上師等等。非富有資財。而兼有閒暇者。不辦。惟禪密兼修。取禪宗之自心是佛。實相無相。以救密法者。入魔之險。取密法之專重事修。藉不可思議之威力。感化有情。以濟禪宗淺悟卽了。無相無得。不起度生之偏執。故禪密兼修。不偏執事壇。不具習漸次。只要根機相應。因緣成熟。無論貧富老幼。皆可修持。一面知道禪宗心卽是佛。而不廢事修。一面知道密法以佛力加被。故心外有玄。而不著玄相。如此定能卽身成就。末法時代。這才是應機普攝的法門。

密法雖有神通。須知此神通。是從微妙本心。不可思議中生。仍是幻妄。學人千萬不可貪著。凡修密人喜說神通者。不但淆惑觀聽。且易入魔。古德云。神通治病。皆聖末邊事。當知密法功用。卽凡成聖。不可言說。豈在神通治病乎。現在東密藏密。風行全國。誠爲佛法之勝緣。但學者每每貪多務得。接受一座法。尙未修得感應。又想第二法。今日來一金剛上師。去皈依。明日來一阿闍黎。亦去皈依。不知學到何處。方是究竟。須知修密要一門深入。信師信法。更要始終不二。方能達到不可思議之境界。

佛說一切法門。究竟都歸一心。因衆生著相。恐其執著文字。乃於教外別傳。離言絕相。以顯心卽是佛之體。特說密法。以示諸佛菩薩微妙本心之用。如來如此慈悲。以種種方便。顯示心要。而衆生是顯非密。是密非顯。自

金剛乘學會講義

西藏密法大要

劉銳之講於臺灣高雄

甲一 密的意義

乙一 宗師十密①引用其四

丙一 尊貴密

丙二 微細密

丙三 蓋藏密

丙四 慎重密

乙二 衆生自密

甲二 密法來源

乙一 於此世界

丙一 西元前87年蓮師生於印度烏仗那

丙二 西元1027年宋仁「時輪金剛續」降臨

乙二 於漢地

丙一 西元730年（開元）金剛智善無畏入唐

丙二 西元1260年忽必烈尊帕巴爲國師封大寶法王

乙三 於西藏

丙一 西元750年赤松德真迎蓮師入藏創甯瑪巴

丙二 西元841年唐武宗會昌元年朗達瑪毀法

丙三 西元1037年阿底峽應邀入藏

丙四 西元1040年麻巴飯依那洛巴創噶舉巴

丙五 西元1073年崑恭初波創薩迦巴

丙六 西元1075年明洪宗喀巴創格魯巴

乙四 於日本

丙一 西元732年僧空海入唐

丙二 西元740年僧空海創真言宗

甲三 現存密法各派

乙一 甯瑪巴—敦珠甯波軍

乙二 格魯巴—達賴喇嘛 格賴活佛

乙三 噶舉巴—大寶法王 已示寂

乙四 薩迦巴—欽澤甯波軍 明珠活佛

甲四 密宗之分乘②

乙一 內三乘—下三部

丙一 作密—從主乞悉地

丙二 行密—從伴乞悉地

丙三 瑜伽密（東密）—迎送本尊

乙二 密三乘—無上密—自成本尊

丙一 嗎哈瑜伽—修生起次第

丙二 阿努瑜伽—修圓滿次第

丙三 阿的瑜伽—修大圓滿（大手印）

甲五 密法簡介

乙一 密宗之戒

丙一 共—菩薩戒

丙二 不共—密宗戒

乙二 密宗之定

丙一 外修—昆盧七支坐

丁一 跏趺坐

丁二 手持持置臍下

丁三 脊直肩張

丁四 頷壓喉結

丁五 舌抵上顎適宜視量

丁六 調息

丁七 調心

丙二 內修—脈氣點

丁一 脈—調柔—樂

丁二 氣—導順—空

丁三 點—淨化—明

乙三 密宗之慧—修持

丙一 重傳承上師

丙二 灌頂

丁一 目的

戊一 滌淨汗垢

戊二 依份分派

戊三 許願歸屬

丁二 次第

戊一 瓶灌—唯心見

戊二 密灌—中觀見

戊三 智慧灌—密呪見

戊四 名詞灌—大圓滿見

丙三 修學原則

丁一 發菩提心

丁二 正見正知

丁三 嚴守戒律

丁四 精進修持

丙四 加行

丁一 大禮拜

丁二 誦四皈依

丁三 百字明除障

丁四 獻曼達

甲十 附錄與顯教差異^⑤ 略表

顯	密	宗
(一) 皈依三寶 (二) 偏重理論亦重修持 (三) 佛像相好莊嚴 (四) 於六、七、八識分爲心意識 (五) 行也阿彌陀坐也阿彌陀等 (六) 身爲臭皮囊 (七) 女人入佛佛法早衰 (八) 菩薩有隔胎之迷 (九) 接引始往生花開始見佛 (十) 三大阿僧祇劫成佛	四皈依—上師三寶 偏重實踐故引用表義 佛像亦有忿怒及兇猛相 於六、七、八識觀爲昧耶、智慧、三摩地尊 自己觀成本尊無二無別 自身五蘊即五方佛體 婦女爲智慧自性 今世壽盡轉世成爲活佛 拋棄—自行遷識至無量光刹土成佛 即身成佛	

- 丁五 上師相應法
- 丙五 供養
- 丁一 八供
- 丁二 五供—勝妙五欲
- 丁三 內供—身語意供養
- 丁四 密供
- 丁五 法供養—依法修持
- 丙六 常修
- 丁一 身結印
- 丁二 語誦呪
- 丁三 意觀想
- 丁四 身語意成三金剛
- 丁五 睡瑜伽等^③
- 丁六 施食
- 丁七 供護法
- 丙七 反修^④
- 丁一 貪—修貪欲定
- 丁二 瞋—修念怒母
- 丁三 癡—修睡眠定
- 丙八 布薩
- 丙九 會供
- 丙十 閉關

附註①格魯巴祖師宗喀巴大士云：密宗之密爲尊貴密、微細密、普遍密、隱顯密、總持密、發心密、次第密、無知密、蓋藏密、慎重密等，恐繁不贅，只引用其四。

②無上密乘說爲普賢王如來（指原始佛）之九乘：前爲外三乘，謂聲聞、緣覺、菩薩，順次爲內三乘、密三乘。

③瑜伽梵語，義爲相應，謂即在睡中，亦與本尊相應。復有起瑜伽、沐浴、飲食、行道、時要、隨食等瑜伽，以收打成一片之效。

④圓覺經清淨慧章：「諸戒定慧，及淫怒癡，俱是梵行，……一切煩惱，畢竟解脫」此乃煩惱即菩提之義，無上密有反修。

⑤世間事物，非祇從一方面而言，苟角度不同，觀點自然差異。正不必是朱非素，各執一詞。且密宗戒條：有「從善逝（指顯教言）語違越者，說爲根本第二障」可想而知矣。

蔣巴舍寧、聖龍猛、空遮伽雅

一、蔣巴舍寧傳下嗎哈約噶修部之「身」教

傳及巖傳，且是阿的約噶之傳承者

教主蔣巴舍寧，傳下「身毗盧遮那佛族」妙吉祥忿怒密續等大威德之教傳。出生於西印度「迎巴寧巴」城內，父名都沙笛，母名蘭華尊美，少時於四吠陀典，已甚通達。得大教主「駱蘭他多」，傳授內外密乘灌頂，及共不共一切口訣。並從教主「羅比多傑」處，學敵、面（按即獅面母）威（按即大威德）三續，因得領悟共同成就，將證雙蓮之佛位。

當教主行瑜伽時，有外道國王騎象，從對面來，遇之於橋，彼此不讓；教主以期尅印指示，王及象竟分爲兩半，掉在橋之左右。國王眷屬向之道歉懺悔祈禱，教主乃將國王及象，合而爲一，王從此皈依佛教。教主說：

「應不皈依世間神，騎象而來不讓路，從口所念密王咒，王象分離墮兩邊」

一日，與「文殊師利菩薩」無二，而到雙蓮佛位之「妙吉祥閻曼德迦」（即大威德）爲教主灌頂，以續與口訣悉皆傳授，時有許多化身事業之閻摩圍繞，將命根及心獻奉；且從馬拉雅山取出四事業全金字寫在吠琉璃上之經卷，閱之即得領悟。由是調伏外道，用咒將外道國王，皆予消滅，乃將金字經卷蓋印，放置印度金剛座北

旁隱蔽地方。他又名「婆羅門迎波竹巴」。

教主蔣巴已得「妙吉祥之根本咒」，有一國王名達瑪巴那，尊之爲上師；並請爲其王子傳妙吉祥法，其後王子亦得成就。教主之弟子，在時輪金剛外續有授記者，其名爲「婆羅門移喜多傑」與「蔣操多傑」二人，所說續部甚多。復有「大敦字多傑」從教主聞「閻曼德迦法」之一切，即以之傳付於小敦字多傑等，故在西藏有名「閻曼德迦法」之來源，實肇始於此也。

教主蔣巴舍寧，另外得到「金剛法菩薩」巖傳之「閻摩」之鐵箱，並通達其意義而得密咒成就，其後此箱傳給蓮花生大士。

教主蔣巴舍寧，曾得妙吉祥授記說：「嗟吾子，如欲卽生得佛果者，須到尸陀林去。」蔣乃遵命前往。教主「嘉饒多傑」，乃給予傳法，教誨與隨行教誨，其後乃赴「殿笛」河邊涅槃，蔣巴大叫「哀哉」三次哭聲時，空中光蘊裏，教主身體真實顯現出來，將一金製寶篋，降付給其手中，傳下涅槃後重要之口訣。

蔣巴教主遂將大圓滿六百零四萬頌，分爲三部，具種姓之眾生，可修心部；修定者（即瑜伽成就者）可修中心部；而在密法修禪者（即最高者）則修口訣部。而最重要者，是修明點降下法，此有耳傳、教傳二種：一切耳傳，都造成解釋；但教傳心要，一時未得傳人，於是乃到金剛座東北方有一大石之金剛杵下蓋印埋藏。自己卻往金剛座西方大叢林裏，該處有「不美空行母」，與許多衆生，

在此修行，教主向之傳法，並入定九百年。其弟子有大中圍金剛教主「生遮野些」，其上師有教主「渣倫打拿」，及鄔金教主「紀巴多傑」、瑜伽母「姑列育」等許多上師，於密宗經續教誨，從諸上師處聞受甚多。一次依「恭伽那」之教主「巴列打巴巴達」九年，聽集續者十八遍，仍不了達空性；遂稟告上師說：我仍不了解空性。上師說：我亦不了解。生遮乃到金剛座後之「固惠車」修四加行者十二個月，修勇猛者六個月，共十八個月。忽聞授記語云：「如欲了解空性，可問吉祥」。因念妙吉祥住在五臺山，決意前往。如是者登程已半日，看見白屋之旁，蔣巴舍寧教主，像一個老居士，以法衣在頭上卷起來，與一鄙惡婦人共同犁田，心中有些不敬信，其旁復有白母狗，狀甚猙獰，在此睡著。到食飯時，生遮前往乞食，老居士在水溝中，手執一魚，以飼狗，狗吐出已，乃以給之。他心起分別，不願意吃，老居士乃說：瞻部洲人，皆是有分別心，可以好物品給之，讓他到別處去。那婦人乃給以飯與酪，吃已欲走。老居士及婦人說：天色已晚，趕不上宿處，明日才走何如？生遮從之，及暮，生遮自念「密集金剛續」，心有所疑，不能自決。婦人知之，現出不善狀態，他想此婦能知彼心，乃將疑情，請為解釋。婦辭以不知，並謂老居士對於密集，甚為通達，稍問彼來，可請決疑。其後居士飲酒至醉，東歪西倒而至，生遮知是修密行者，即上前親禮其足，求將疑心切斷。居士說：如此我須為爾灌頂。生遮以曾從其他上師，早得灌頂答之。居士以如請我傳法，必須我灌頂。說畢，即自往別房去。直至晚上，召之入內，則妙金剛十九佛中圍，均化身顯現，老居士、婦人、母狗等，皆在中圍面前。老居士問：「從誰請求灌頂」？答以「中圍」。居士說：「如此須起來」。於是居士、婦人及母狗，均到別房去，而中圍也倏忽不見。生遮後悔不迭，向他禱求，且說：「您是一切衆生父，……」等，呼聲懇切，於時中圍重復顯現，乃給與灌頂。並以大圓滿之心部傳之，

他遂非常通達，廣如虛空。

「妙吉祥口訣論」內，詳述嗎哈、阿努二約噶空性之修法，此是教主生遮野些，結集而成，可見他之成就，已得法之究竟。但第一次對從狗吐出之魚不願吃，及看見老居士犁田，便起不大信心，故令其身體，不能得到不共成就，以證虹身；祇於中有時，成就金剛薩埵。如是傳說。

二、聖龍猛傳下嗎哈約噶修部之「語」教傳

大教主聖龍猛論師，傳下「無量光語族」之勝馬游戲等蓮花語等續之教傳。有說「巴渣美詩那」施食之教主，是「巴凌阿渣雅」，而不是「聖龍猛」。但巴凌阿渣雅，意為「龍猛心要」而不名「聖」，因此教主聖龍猛所造一切論中，其名字均寫「聖龍猛精華」，故勿將「龍猛」與「聖龍猛」，混而為一也。聖龍猛教主之名譽，無人不知。他所請來「八個嗎哈嘉那之續」，「天女黑母之續」，與「咕嚕咕叻之大慧」等，及其他續之種類甚多。教主以得「智慧空行母」之口訣，與多種修法，凡六十種。在八大共同成就中，每個不同之成就亦不少。教主住「詩列巴達」二百年，許多夜叉母之眷屬前來，住於瑜伽行，最後證得金剛身。

三、空遮伽雅傳下嗎哈約噶修部之「意」教傳

傳及巖傳

教主空遮伽雅，傳下「意不動佛族」之賈波魯迦等，清淨意之教傳。

教主出生於尼泊爾之婆羅門族，對於外道教軌，均甚通達，且具最大能力。後皈依佛教，發殊勝信心。到印度中部之那蘭陀，從教主「生遮野些」，與班知達「羅喉羅賢」出家。聞「般若波羅密多乘」及外內密乘法，於灌頂及口訣，一切已受；特別在本尊「巴

節錄印度佛教史之神通 (三)

劉銳之

國王(阿育王)派遣滿五百商人，從寶洲取寶，彼等製造良好船舶，得寶物滿載而歸。及達湖之此岸，稍靜休息，諸龍吹起波浪，一切貨物捲入海中，於是彼等依靠別人救濟，逐漸回國。是時有七日之內，諸商人返抵華氏城之傳說。此等何故成爲如此之新聞？未曾聞者之婆羅門，修行者及民衆無數皆來集會。對諸寶物之色澤，及其希奇功用如何？均欲一看。及第七日白晝，國王諸民衆俱，到花園去。商人等上身祇穿半臂，且帶苦惱以來，見之者以爲非常不合理，相與大笑，民衆且表高興。國王詢其原因，商人等乃說經過：國王對此要降伏羣龍，將之壓下，否則以後誰復有取寶之興趣。應請具超勝方便者，安排設法，於此國王放在心上，對諸善巧者，詢其方便，婆羅門、外道修行者等衆皆不知。阿羅漢具六神通，因想此等方便，爲國王知而頒布，如由自己說出，將謂我偏袒比丘，國王將起懷疑，而諸外道必加以毀謗。於是說：大王於此雖有方便，今晚家神當作指示也。於黎明時，家之虛空，出現所住之神，說：王者對佛陀廣大供養，以調伏龍。復次在地所住之神，說：王者要供養阿羅漢僧衆，由彼調伏之。說已。翌日一切民衆集聚，從神之啓示所說，應如何辦？諸大臣說：前日作授記之羅漢本身而說，應邀請而來，信任所作之方便。(阿羅漢說)阿育王之命令，諸龍聽之：諸商人已取得任何寶物，應重新還諸商人。如是所說之話、寫字刻諸銅版，投之沈諸恆河。城市之十字路口，豎立甚高之石柱

，其頂有八角形容器，王者及龍之金像，各各安放。翌日諸龍見之，氣憤極，暴風大雨與俱，將銅版摔於門口；國王之像變成向龍像頂禮。王以問阿羅漢曰：現在可見此龍福德之大，爲王者重新增長福德故，對佛陀及比丘，應作供養，如是囑咐。於以前供養佛像及塔之事業，增加七倍。阿羅漢一剎那頃，往此神及龍等等諸處，邀請一切阿羅漢降臨，王者亦修建宴會之屋，阿羅漢以鍵槌敲擊，邀集須彌山及鍍圍以內之一切阿羅漢聚會。於六十千阿羅漢衆，三個月一切資生用具，以爲供養，每天如是。爾時王者金像，逐漸升起，經四十五日，王者之像與龍像二者，平等排列。又過四十五日，龍像變成向王者之像，頂禮其足。一切民衆，以供養依怙之福德，有如此者，大生驚奇。於是將以前之銅版，再投恆河。翌日龍遣使者化成人形前來說：諸寶已運達河邊，可遣諸商人到取；說已。王者依其計劃以執行。阿羅漢說：王者不要以爲了不起，乃囑咐龍等於第七日，將寶物拴在肩上，奉獻前來，如此所作，乃可驚奇。所囑如是，果依照而行，至第七日白晝，王者於無數民衆聚集圍繞之中，諸龍作商人形狀，奉獻諸寶而來，堆置王者足下，民衆皆及見之，此時復舉行慶祝大會。王者且成就夜叉車呪種族，如大象之馬，及以多羅樹幹，造成民衆，以爲夜叉四種之兵，(按如撤豆成兵。)甚多生起。

(待續)

台灣金剛乘學會簡介(一)

林崇安

五、教證並行

自民國七十一年起，金剛乘學會之內部教學，在劉上師之指導下，分成「教理講授班」及「修持研習班」二大部份。此中「教理講授班」，專重顯密之教理，依次研習菩薩戒律、菩提道次第（特別是止觀二門）、大手印及大圓滿。分列課程，依照金剛乘全集第一期進度講授，使會員們熟習戒、定、慧三學。並提供有「賽瑪巴獎學金」，以獎勵會內會外人士對密乘教理之積極研究。

「修持研習班」，專重密宗之實踐工夫，以紅教巖傳之不共大法為主。此類巖傳法，直承自紅教祖師蓮華生大士及移喜佛母，故實踐起來，甚為直接，且易得加持。目前有「普巴金剛法」、「藥師佛法」、「頗哇法」、「千佛灌頂」、「蓮華生大士法」及「移喜佛母法」，此中每種皆有不共之修持口訣，比一般教法更為殊勝。例如蓮華生大士法，即分有外修、內修、密修、密密修等不同之次第及修法。凡參加修持研習班者，須奉行前述之金剛乘學人修行四原則，並特別要尊重傳承上師。

六、法寶法器

敦珠甯波車歷年所賜與劉上師之法寶、法器，洋洋可觀。其中有：古版西藏大藏經甘珠爾一套一百零一函、甯瑪十萬續一套六十四函、甯波車著作一套二十三函，其他零星藏文經續多種，此皆漢地難得一見之法寶。更有紅教之重要佛像掛圖（藏音湯嘉）九幅、蓮冠、法衣、長壽佛像、寶瓶、鈴杵等賜與劉上師，至於各種甘露丸、金剛結等，其數難計。上述之藏文經續，即為今日金剛乘學會於漢

地弘揚密宗之教理依據。其他法器等，皆具歷代祖師之加持力，用於灌頂，至為殊勝。

七、入會情形

金剛乘學會歡迎各界有緣人士加入，唯須遵守修行四原則。入會之初，請先至本會佛堂，皈依上師三寶，成為密宗弟子，而後虔誦四皈依（皈依上師、佛、法、僧），滿二萬遍後，由上師擇期傳予初級灌頂（如蓮華生大士灌頂、四臂觀音灌頂），此後勤修四加行（大禮拜或四皈依、獻曼達、百字明及上師相應法）各十萬遍，且每日修本尊儀軌，步入密宗實踐之路。另外，抽空研究顯密教理，了解佛教各宗宗義，由淺入深，期能立於中觀正見。每月於佛堂，按期舉行數次法會，凡受初級灌頂後，必須參加布施法會，誦十善、菩薩戒及密宗戒以檢勵自己。如此，於戒於定於慧，循序以進，使有緣者，能證菩提。

◎ 本期要目 ◎

- ◎ 恩海難量(二) ◎ 文殊真實名經簡介
- ◎ 賢規千佛名號讀序 ◎ 金剛乘全集第一期發行「平裝本」接受預約
- ◎ 佛教對漢土文化之影響(一) ◎ 民初慧明法師開示錄(一)
- ◎ 西藏密法大要 ◎ 密宗賽瑪派印度祖師史略
- ◎ 節錄印度佛教史之神通(三) ◎ 台灣金剛乘學會簡介(一)
- ◎ 「賽瑪巴」獎學金預告 ◎ 本會法訊
- ◎ 隨侍師佛演講西藏密法大要側記

(上接第9頁)

善哉蔡元培之言曰：「魏晉文人之思想，非截然舍儒而合於道佛也，彼蓋滅裂而雜揉之。彼以道家之無為主義爲本，而於佛教則僅取其厭世思想，於儒家則留其階級思想及有命論。有階級思想，則道佛兩家之人類平等觀，儒佛兩家之利他主義，皆以不相容而去之。有有命論及無爲主義，則儒家之積善，佛家之濟度，以及不相容而去之。於是其所餘之觀念，自尊也、厭世也、有命而無可爲也，遂集合而爲衛生之惟我論矣。」(註五)其分析之精當，可謂一語中的。如此則佛教初來時，對漢土文化，雖有影響，但非甚大也。

- (一) 參看黃儼華中國佛教史
- (二) 參看錢穆國史大綱
- (三) 參看中華書局中國文學發達史
- (四) 參看孫綽道賢論
- (五) 參看蔡元培中國倫理學史

(上接第10頁)

遺衣珠。良可悲憫。慧明現宏禪密兼修之心宗。是以禪爲體。以密爲用。以禪攝密。以密護禪。亦即以心攝心。以心護心。大家須知禪也密也。其名雖二。其實則一。惟禪密兩宗。一則重悟。一則重修。禪密兼修。即應修悟並重。大家切勿謂禪乃頓悟。不待事修。須知理雖頓悟。事貴漸修。何以故。風息浪未平。蕪除臭味在。多生習氣。要修才能清淨。如黃金在礦。本質固然是金。但不採不淘不煉。即不能成爲純金。六字大明。功德無量無邊。只要至誠專修。心念不二。自然有不可思議之力量。以消根本業障。而即身成就。若不能一門深入。差別心重。或不起大悲之心。均不相應。當知禪密兼修。以救世度生爲心願。以佛心爲自心。本尊是我。我即本尊。能發如此大心。自與諸佛菩薩以及本尊心心相應。而心佛衆生。三無差別。故曰心宗。

「甯瑪巴」獎學金預告 本社

香港及台灣之金剛乘學會，以弘揚密乘教理，實踐密法修持爲宗旨，發行本刊以來，對教理之宣揚；更不遺餘力。瞬屆三年，成績尚佳，同人不敢自滿，繼續推廣。茲乘金剛乘全集第一期改訂平裝之便，凡大專學校已組成佛學會者，正式來函，即奉送平裝壹套。並提供甯瑪巴獎學金，歡迎在學同學參加。

甯瑪巴獎學金申請辦法

- 一、說明：爲加強顯密佛學之研究與實踐，特別提供此項徵文獎學金；使本刊及金剛乘全集之讀者，就一指定之題目，作專題研究，發揮個人之研讀心得。
- 二、此期徵文題目：論西藏密法。
- 三、獎金：第一名 五千元
第二名 三千元
第三名 二千元(因額滿而未入選者，均酌贈書籍爲酬。

四、應徵資格：
(1) 本刊及金剛乘全集之讀者及在校同學。

- (2) 自傳一篇(約五百字)。

五、應徵期限及注意事項：

- (1) 應徵自即日起至七十一年六月底截止。
- (2) 字數以四千字至八千字之語體文爲宜。請用標準稿紙繕寫，字跡力求工整，以標點符號分段，並具小標題。影印本無效。
- (3) 有按語或註解時，請附錄於文末，依次標出著者、書名及頁次等。
- (4) 應徵者之姓名、籍貫、年齡、職業或學校系別、通訊地址，請寫於徵文最末處。
- (5) 應徵文件請寄「台電」五十三之八四八號信箱金剛乘雜誌社。

六、閱卷老師：歐陽無畏教授及釋日慧法師

本會法訊

鍾棟湘

劉上師銳之本著弘揚甯瑪巴之精神，多年來奔走港台兩地，不斷地把西藏密宗紅教密法弘揚出來，使衆生能霑法乳；同時更接受衆弟子之請求，於二月七日在台中金剛乘學會舉行長壽佛、蓮華生大士及咕嚕咕佛母灌頂，受灌弟子約一百二十多人，衆弟子接受儀軌開示後，無不歡喜讚歎離去。

劉上師爲了勉勵弟子不斷修行上進，稍後即傳授普巴金剛咒給二級灌弟子，但弟子必須堅守發菩提心、正見正知、嚴守戒律、精進修持之四原則，同時更需發願念滿百字明二萬遍，普巴呪廿萬遍，始考慮傳普巴金剛法灌頂。

二月十日劉上師於高雄佛教堂公開演講「西藏密法大要」，詳細介紹密的意義、密法來源、現存密法各派、密宗之分乘、密法簡介、顯密差異等，使聽衆能對密宗有一個概要之認識。

三月十四日是觀音誕辰，皈依弟子早已念滿四皈依二萬遍，故不斷請求傳法，上師感於觀世音之慈悲，故決定傳授四臂觀音及準提佛母法；同時皈依多年之弟子亦請求阿闍黎灌頂，經上師考察後，決定傳給以下六人：

- 彭吉勝，法號卓之嘉斯，義爲法吉祥；
 - 王俊雄，法號卓之龍楚，義爲法傑；
 - 賴仲奎，法號卓之佐闍，義爲法精進；
 - 李銘國，法號卓之松華，義爲法護；
 - 王昌齡，法號卓之德摩，義爲法盛；
 - 謝昭英，法號卓之和摩，義爲法耀。
- 衆弟子受灌後，對修持及教理，無不努力奉行。

自從「西藏密宗靜坐法詳釋」一書推出後，讀者紛紛來函及電話請求傳習靜坐，本會徇衆所請，乃定於三月十八、二十三、二十五、卅日一連四天，每次皆在晚上七時至八時卅分於台北市市政府社會活動中心公開講習，到會者計有五百多人。

捐助本刊芳名

出刊前臨期捐助者登下期

香港方面（港幣） 周氏捐壹佰元 王棟儀捐伍拾元 林鴻志捐拾貳元伍角 秦惠新捐拾元 星加坡（星幣） 葉松達捐拾元

台灣方面

鍾展文捐貳仟玖佰貳拾元正 楊鴻基捐壹仟貳佰元 王阿照 陳大淦 隱名氏各捐壹仟元正 陳庚宗捐玖佰元正 林振亨捐陸佰元正 何建璋 周清隆 魏秀英 黃鼎淵 謝璧環 黃聖壹 黃松晏 陳勝義 陳光華 劉秀萍 王俊雄 吳碧琴各捐伍佰元正 許宗擇捐肆佰元 尙青山 陳景持 周明鑑 陳登全 魏鈴木 陳國政 林子卿 陳建夫 陳林和妹 王仁祿 林天增 張國雄各捐叁佰元正 施性輝 唐明鐘 陳文杉 吳家紅 陳春民 陳素玉 陳重山 王莉婉 張麗珍 林明德 陳嘉平 薛樹榮 蔣馥全 單豪 黃煌文 鄭長林 黃秉坤 陳正輝 李銘國 李徹 林坤旺 張山田 黃文淵 莊金沛 蔡政忠 林明福各捐貳佰元 陳光智 李夢嘯 張益源 張安吉 洪炯陽 賴仲奎 趙崇溪各捐壹佰伍拾元 林亮夫捐壹佰零捌元 林銅鏹 楊基富 古鎮銘 李芳裕 林建東 黃明讓 張新添 王惠宗 郭豐明 黃石吉 王朝正 曾馨儀 林玉娟 鄒慶宗 唐金源 李元蔭 王昌齡 林景煌 林文生 陳國經 李秋助 陳祈忻 郭安男 張再福 邱水河 賴重信 陳淑娟 賴幸男 周焜 周大鹿 周賴秀玉 趙品森 趙品尊 周玲華以上各捐壹佰元 張智騰 檀新生 張秀滿 湯練心 王梅村 黃榮頌各捐伍拾元 印工：周樑生 周楊育芳 台北金剛乘學會再捐二五八〇元 黃薰玉捐五〇〇元 林崇安 陳庚宗 許正宜 廖運營各捐三〇〇元 吳姚銘 林哲用 林銘銘 陳宗穆各捐二〇〇元 林永福捐一〇〇元 韓宏捐一五〇元 審天民捐助金剛乘全集貳仟元

隨侍師佛演講西藏密法大要側記

陳國政

緣起

師佛於閉關中，慈悲心起爲令南部弟子能正確瞭解無上密宗，決定於高雄佛教堂公開演講西藏密法大要，金剛弟兄慶幸有此廣結法緣機會，無不同心協力，助師弘法。師佛法音廣演，說法自在，深入淺出，系統性的介紹，使每位聽者聆受法益後，都歡喜讚歎，師佛開示雖洋洋大觀，然自忖資質愚劣，少有領悟，乏善可陳，實不敢狗尾續貂，恐貽笑大方，有損師德，然忝爲記錄，又不能不將略微所知，向大家報告。進退兩難之下，祇好不揣淺陋將師佛開示之西藏密法大要，擇自所知予以披露，藉此供養未能與會的諸位先覺。

密的意義

密乘黃教祖師宗喀巴大師示舉十密，師佛恐繁不贅，只引用其四，一、尊貴密：諸佛菩薩的密咒印契有如傳國之璽，實非凡人皆可執持，故見爲密，今使學者能漸入執持，珍貴可知。二、微細密：法界緣起，互攝相依，關係細微，隱密難知，密宗詳加開示種種修持法門，使人逐漸知曉，故密在微細。三、蓋藏密：有如美酒，封之愈固，則味道愈醇，密法亦然，如嚴守戒律，則覺受逾速，成就愈大，故宜於密。四、慎重密：密法重師、重傳承、重發心、重知見、重戒律，不依止傳承上師則不能修密，對根器未熟有情亦不能宣示密法。依照規矩密法需經請求，俟師觀察根器已熟才可傳授，故爲衆生自密。

密法來源

西元前八七七年蓮華生大士降生於印度烏仗那、西元七五〇年由藏王赤松德眞迎蓮師入藏，是爲寧瑪派（紅教）傳承之由來。西

元八四一年唐武宗會昌元年，藏王朗達瑪毀法，西元一〇四〇年至尊密勒日巴之上師麻爾巴尊者皈依那洛巴大師創立噶朱派（白教），西元一〇七三年崑恭初波大師創立薩迦派（花教），西元一〇七五年宗喀巴大師創立格魯巴派（黃教），此爲藏密教派源流。

密宗之分派

密宗下三部密又稱內三乘，一、作密：從主乞悉地，七世可就。二、行密：從伴乞悉地，五世可就。三、瑜伽密：迎送本尊，三世可成就，由弘法大師傳至日本又稱東密。無上部密爲密三乘：嗎哈瑜伽，修生起次第；阿努瑜伽，修圓滿次第；阿的瑜伽，修大圓滿，由於自成本尊，可卽身成就。

修學原則

首重發菩提心：佛說願力不可思議，置一杯水於桌上，遲早都會乾涸，但滴一滴水於大海中，則永無乾竭之日。若能發自利利他，自度度他，一切有情共證菩提之願心，融入諸佛菩薩之願海中，自易獲得上師、本尊、護法三根本之護持，成辦自他一切義利，獲得悉地，佛教大小乘之區分，端視是否發菩提心，一日不發菩提心，則一日退墮聲聞緣覺乘中。其次具足正知正見：不貪名聞利養、不算命問卜、不談神說鬼、不求神通感應；正確的相應知見，是自心與慈悲心、菩提心、甚深空性、正見的相應及增長，否則易爲魔攝。三、嚴守戒律：戒律爲引發正定空慧的基礎，故須謹言慎行，防護意業，遮蓋罪業，使犯戒念頭永伏不生。修密除嚴守顯教共之十善及菩薩戒外，尚須守不共顯教之密宗戒。四、精進修持：顯教崇教理，主修心。密宗重實踐，兼修身；若只研教理，不事修持，佛呵說食不飽；如偏重修持，教理不明，盲修瞎練，亦不能成就，

故須研讀經論，從師由聞而思而修，不廢一法，不涉一塵，努力精進。

修持次第

一、重視傳承上師：信解行證是學佛四梯階，淨信上師是金剛持，一切密法的出生處，恭敬承事其殊勝傳承的上師，仰仗上師的無上加持，能速令弟子瞭解密法，證得佛果。二、勤修四加行：修學密法的人，若能將四皈依咒、獻曼達、金剛薩埵百字明除障法、上師相應法等，各修十萬遍作基礎，懺悔罪障，積集福慧資糧，再修學本尊法，則更速能相應。三、請求灌頂，其目的有三：①滌淨污垢：將某一佛菩薩的智慧由受灌人頂上中脈貫入，以消除業障。②依份分派：授權使其修持灌頂本尊密法。③許願歸屬：精進修持本尊法，授記成就本尊功德。故受瓶灌者，以修生起次第，使定於空悲不二中，成就化身功德；接受密灌者，脈得調柔，氣得導順，以修圓滿次第，使定於空明不二的悟境中，成就報身功德；受智慧灌又名爲名詞灌者，使明點及第七識得淨化，以修大圓滿（大手印），使定於空樂不二之實相中，結成智慧，成就大樂智慧身及自性身。

顯密差異

一、顯教皈依三寶；密乘皈依上師及三寶，而成四皈依。二、顯偏重理論亦重修持；密重實踐，故引用表義。三、顯教佛像相好莊嚴；密之佛像亦有忿怒及兇猛相，用以速滅罪障。四、顯於六、七、八識分爲心、意、識；密於六、七、八識觀爲三昧耶、智慧、三摩地尊。五、顯是行也阿彌陀佛，坐也阿彌陀佛等；密則自己觀成本尊，無二無別。六、顯視身體爲臭皮囊；密視自身五蘊即五方佛體。七、顯輕女重男，女人入佛門，佛法早衰；密則崇婦女爲智慧大樂自性。八、在顯菩薩有隔胎之迷；密則今世壽盡，轉世爲活佛。九、修顯須西方三聖接引始往生，花開見佛，密則修顯哇法，

死時自行遷識至無量光刹土成佛。十、顯須歷三大阿僧祇劫，積資糧始能成佛，密可即身成佛。

最後，我願承此諸功德，徧空有情皆迴向，願一切如母有情，皆能速證菩提果。

（上接第14頁）

「今魯迦」之中圍內面灌頂時，花拋中「忿怒咒」。其後成最殊勝之禪定，他以為再修六個月，便得成就。

時戊陀羅族有女兒與青蓮花同等漂亮，是完全之金剛種姓。教主乃向其父母求婚，其父母以為他是婆羅門族之教主，而自己是戊陀羅族，極有分別，未便高攀。教主說：我雖異族，但是與下賤族，無所分別。其父母於是需索金銀，與女兒身體同量，以為聘禮。教主乃從地上取藏給之。到山洞去，修行六個月以後，於上半月之初八日黎明時，在空中發大吽聲，「金剛今魯迦」等一切中圍現前。就修道說，此爲得大手印成就。「幻化次第」云：

「如是六個三十天 二十四與十六 自在族得成勝善」

如前所說，教主於生起次第、圓滿次第、大圓滿，及其他續部以饒益衆生。並將「揚達汝嚕些親」，及「生遮欽佐續內口訣」區分爲四，使其內容甚爲明顯。所造論有「今魯迦之儀軌、第二次序論」等。最後便如大鵬鳥王，飛到「不動佛刹土」去矣。

教主「柯華杜達巴」與教主「生遮巴詩華」二人之生起次第，皆是從空遮伽雅教主處聞者。二人以之傳於教主「大金剛座疏利巴」，疏傳付之於教主支麥宗蘭及其弟子。

教主空遮伽雅，另外得到「金剛法菩薩」巖傳之清淨之銀箱，並通達其意義而得密咒成就。其後此箱傳給蓮花生大士。

and at the present, there are so many examples of innumerable Gurus from each of the Traditions who have gained enlightenment. If someone, then, is very strongly opinionated in his sectarian views, this indicates very clearly how little he really knows about the Dharma and that he is not doing anything of benefit for either himself or others. Therefore these sectarian views should be totally ignored, not only for the sake of our own happiness, but especially for the sake of the happiness and peace of mind of others.) Sectarian disputes (do not contribute anything to the preservation of the Dharma; on the contrary, all they do is) completely agitate and disturb people's minds, causing great confusion and misunderstanding about the Dharma. Holding sectarian views, we ruin both this and all future lives by causing ourselves and others to have to suffer unfortunate consequences of the non-virtuous act of denying the Dharma. As there is no point whatsoever in holding sectarian views, we must all abandon such ideas completely and preserve the teachings of the Buddha.

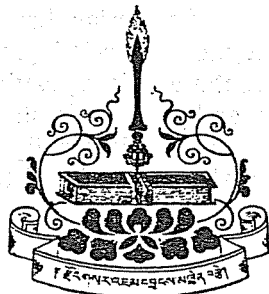
The Buddha, who attained a state free from all fears, declared that his teachings could not be dismantled by anyone outside its fold. For example, when a lion has died, he is only consumed from the inside by worms and insects; no animal will eat his flesh from without. Similarly, the Buddha's teachings will be consumed and dismantled only by those within it. This has been prophesied in the Sutras. By remembering this, and always being aware of it, we must ward off this internal consumption by abandoning what must be abandoned and doing what must be done. Lay people remaining at home should make offerings to the Three Jewels of Refuge and should only hold thoughts of benefiting others. Making efforts to do only virtuous actions is the way to be happy both in this life and in all future ones.

As for myself, I am close now to my death and am experiencing the sufferings of old age. All I can do now is have good and pure wishes for the preservation of the Dharma. Although I have no powers or abilities to benefit directly the teachings of the Buddha, I am always making efforts in praying for the propagation of the Dharma.

May the feet of His Holiness the Fourteenth Dalai Lama, bsTan.hdzin rGya.tso, the source of all happiness and benefit for Tibet, the Land of Snows, be firmly planted for a long fruitful life. May the life spans, deeds and virtuous actions of all the great Gurus and masters, the Amitabha Buddha Panchen Lamas, the rGyal.ba Karmapas, the Manjusri Sakyapas, and all the others, ever increase. May the heads of state, ministers, and people of the Noble Land India be as happy and prosperous as in the early days of this world age. May the teachings of the Buddha flourish again. May the sounds of the great drum of the Dharma of the Tripitaka be heard throughout the world up to the highest celestial realm and may everything be auspicious.

This book, called "The Opening of the Dharma", has been promptly composed with pure wishes and good thoughts at the request of the Political Officer of Sikkim by one who holds a Tulku title of Tibet, bJam.dbyangs.mkhyen.brtze, but who is in fact the quite ignorant CHos.kyi.blo.gros. By the merit of this work, may the teachings of the Buddha and all sentient beings be benefited.

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realization of the Madhyamika teachings has become a true one, undeluded with thoughts of true inherent existence, devoid of any mental fabrications, and without any mental conceptions. Therefore, as much as we can, we should place our Single-minded Concentration on such a true understanding as this.

In brief, in our practice we should alternate Examination Meditation and Formal Meditation. Having gained the discriminating Wisdom of Voidness, we should develop unfluctuating, "Mental Quiescence", focusing single-pointedly on it. Thus the combination of (the Examination Meditation to develop the Wisdom of) Vipasyana, "Penetrative Insight into Sunyata", with (the Formal Meditation of Samatha, "Mental Quiescence," focused on) this Wisdom is what is called the correct, full understanding of Voidness. This is the significance of meditation on Prajnaparamita, the Mother of All Buddhas. By doing this kind of Formal Meditation in the proper way with no mental wandering, focusing on the correct view of Voidness devoid of all mental fabrications and the Eight Extremes, we shall be doing pure practice on the excellent Path of the Bodhisattvas. By going on to complete the Five Paths and the Ten Bodhisattva Stages, we shall attain the highest enlightenment, fixed in neither the Extreme of Samsara nor of Nirvana. Then we shall be able to fulfil naturally all the wishes of both ourselves and others.

Alas, in such times as now, when we are in the midst of the Age of the Five Deteriorations, many of the great realized beings have passed away, and this whole world is filled with people like myself who speak nonsense. (At the time of the flourishing of the Dharma, the gods are always victorious and the anti-gods are always defeated.) But these days the anti-gods are laughing with joy, and the gods favouring virtue have withdrawn far away. The teachings of the Buddha are like mere paintings of butter lamps. O great compassionate Gurus, take note of this! And those of us who care for the propagation and preservation of the Dharma teachings of the Buddha must make a concerted effort to abandon all obstacles and to gain an understanding of both the textual and practical teachings so that we can both practise and teach them ourselves. Without ever being lax about acting in accordance with the ten virtuous actions, we must make repeated requests and offerings to accumulate the Collection of Merit.

The Sangha Community of Buddhists should all be friendly to each other, and we must abandon all divisive talk of sectarianism. Do not take sides and say that this is my Sect and that is his Sect. Do not fabricate contradictions among the teachings of the many Traditions of the Buddha (for there are none). Do not abandon being respectful to the Dharma (by saying there are such contradictions in its various Traditions). The teachings of the Buddha are as vast and deep as the ocean. We must understand that all the teachings are intended as methods for taming our minds, and we must put them into sincere practice accordingly. Externally we should be peaceful and relaxed, with our body, speech and mind always under control; inwardly we must have self-awareness at all times, mustering the forces of alertness and memory.

As in the tenth prophetic dream of King Kri. kri in which he saw eighteen people tear a cloth into eighteen pieces, Buddhism in India became a doctrine disputed by the eighteen early schools of Hinayana. Consequently, over time, Buddhism declined in India. Even towards the North, in Tibet, the seeds of sectarian dispute have been sown in the Traditions of the Sa.skya, dGe.lugs, bKah.brgyud and rNYing.ma. (But it is only those who are ignorant who support and spread sectarian views, saying that one Tradition is better than another. Those who are truly wise and who understand the Dharma know that all these Traditions equally can lead disciples to complete enlightenment if they follow their paths, which differ only in methods and in the style of oral teachings. In Tibet, both in the past

various obstacles and unfortunate consequences of our previously committed non-virtue and of our breaches of vowed moral conduct. Also, we should make repeated Mandala offerings which are the essence of all these preliminary practices.

Performing these virtuous actions with the good intention of benefiting all sentient beings constitutes the Collection of Merit. If we accumulate this while at the same time viewing the subject, object and action of these meritorious deeds in the light of the Wisdom of Voidness, seeing that each of these Three Circles lacks inherent, independent self-existence, then we accumulate the Collection of Insight as well. The Collection of Merit results in obtaining the two Physical Bodies of a Buddha. The Collection of Insight results in obtaining the two Wisdom Bodies of a Buddha. Therefore it is extremely important and essential to practise the collecting of merit and insight and the cleansing of obstacles by means of the preliminary practices.

In order to be able to generate the correct view of Voidness, we must first attain the state of Samatha, "Mental Quiescence". We can do this by training our minds in the Nine Stages of Mental Development, by abandoning the Five Deterrents to Concentration and by relying on the Eight Composing Mental Faculties. By developing in this way Single-pointedness, both with a visualized object (such as focusing on the form of a Buddha) and without a visualized object (such as focusing directly on our mind), we will be able to develop non-conceptual Samadhi, "Single-minded Concentration" with complete clarity, with both mental and physical ecstasy (free from all mental wandering, mental dullness and mental agitation). Developing our minds just this far, however, will only help suppress our moral and mental defilements. The state of Mental Quiescence is not sufficient for their complete elimination. In order to do this, we must develop complete conviction in the correct view of Vipasyana, "Penetrative Insight into Voidness".

The beginningless root of Samsara is Ignorance manifesting itself as Ego-grasping. In order to root out this Ignorance completely, we most definitely must meditate on Voidness. In order to destroy the innate unconscious compulsion to grasp for an independent, individual "I", which, after all, is just a thought of an independent, individual "I" imputed on our Five Skandha, "Aggregate Physical and Mental Faculties," the best thing to do is to make a thorough analysis with the discriminating Wisdom of Voidness. Then, examining with the logic of the Madhyamika teachings whether the object of refutation, our individual, independent ego-identity, exists inherently as a homogeneous whole with our Five Aggregates, or as a self-existent entity separate from them, we should become completely convinced that our personalities are completely void from the beginning of any such thing as an independent, individual ego-identity. This is called the Egolessness of the Personality.

The inherently-existent individual identities of all phenomenal things in general, which include both cognizers, that is, the various kinds of consciousness, as well as all possible objects of consciousness (are also to be refuted). By analyzing thoroughly the identities of both cognizers and objects of cognition in terms of the various constituents of the Five Aggregates, we can come to understand and have full conviction in the true meaning of Egolessness. Then we shall become convinced that the production of all phenomenal things, including both Nirvana and all things of Samsara, is void of true inherent self-existence as well. In this way we should be able to see that all things are void in the same way and by the definition of Voidness. Moreover, from this basis of the Voidness of non-inherent production, we should be able to affirm the non-inherent, non-independent existence of all things on the Operational Level of Truth (things we obviously do see and hear, etc.) without totally refuting their existence altogether. By comprehending fully the profound logic, in this way, of the Theory of Interdependent Origination, if we get a proper understanding and experience of Voidness and Interdependent Origination as non-contradictory, then our

purity. Relying on such a Guru, we should obey his every word and practise exactly as he instructs. By generating complete faith and respect for our Gurus, we can achieve all our goals. Therefore, we must cherish the performance of devotional practices to an excellent Guru who has all the above qualifications.

The oral teachings of a Guru are like the nectar of immortality. The more we hear of them, the more we should think about them, meditate upon them, and put them into practice without ever ignoring them. Just hearing the teachings of a Guru by itself, however, is of no benefit. As is the case with water, if you do not drink, it cannot eliminate your thirst. Therefore, we must try to remain in secluded, quiet places, free of both external and internal disturbances and start our practice by taking refuge.

Taking refuge is the stable and secure foundation of all the paths to enlightenment and of all other vows. It is what differentiates Buddhists from non-Buddhists and what protects us from all harm from either humans or the spirits. By taking refuge, all our wishes for happiness both in this lifetime and in future ones will be fulfilled. Therefore we must completely entrust ourselves to the Three Jewels of Refuge: to the Buddha, the true teacher; to the Dharma, the true protection; and to the Sangha, the true guides. We must not take refuge just with our words, but from our hearts, having developed the complete confidence that the Three Refuges will never disappoint us. Then we must be very careful to honour always our commitments.

The actual foundation of the path of Mahayana is Bodhicitta, the Enlightened Attitude to attain the full enlightenment of Buddhahood in order to be able to liberate all other sentient beings from their sufferings. Bodhicitta is the cream of the churning of the milk of the true Dharma. Without the Enlightened Attitude, no matter what Sutra or Tantra practice we may be engaged in, it will be devoid of any essence. Our practices will be like a plantain tree (perhaps yielding immediate fruit, but never of any subsequent benefit after the initial crop).

In order to develop actual Bodhicitta, we must realize that through beginningless past lives as infinite as space, for innumerable times we have been the father and mother of innumerable sentient beings. Likewise all sentient beings without an exception have been our parents at some time. We should therefore meditate on love and compassion towards all sentient beings: our friends, our enemies, and those to whom we are indifferent. We must generate an unbiased attitude of complete equanimity towards all, never being attracted to just some and repulsed by others, never being close to just some and distant from the rest. Then, always directing the actions of our body, speech and mind towards nothing but virtue, we must always be motivated to benefit others. For this end we should say special, noble prayers.

The best means of developing an understanding of the correct view of Voidness is to place great importance on accumulating merit and on cleansing the obstacles of the moral and mental defilements and their instincts. For this purpose we should perform preliminary practices, especially as incorporated in the Seven-limbed Puja. We should also make prostrations and circumambulations and recite Sutras and Mantras such as the Buddha Mantra and the *Byang.chub.ltung.bshags*, "Declaration before the Thirty-five Buddhas". Then, in addition, we should make special efforts to eliminate the unfortunate consequences we would otherwise have to experience as a result of our past non-virtuous actions. This we should do by applying the Four Opponent Powers (of regretting non-virtue, promising never to commit non-virtue again, relying on the base of virtue which is the Triple Refuge and Bodhicitta, and dedicating all virtue to counter-balance non-virtue). If we apply ourselves to this with great effort, then we can purify and cleanse ourselves of having to experience

a low one, as rich or poor, powerful or meek, handsome or ugly, is all determined by his Karma which is the mixture of both the virtuous and non-virtuous actions he has committed in the past. That is why there are so many different states of existence in Samsara.

The virtuous and non-virtuous actions are each condensed into ten general categories. Their effects are of four kinds: ripening effects, effects conditioned by their causes which manifest in experiences, effects conditioned by their causes which manifest in actions, and both personal and collective effects. It is as a combination of these four kinds of effects that all virtuous and non-virtuous actions ripen into their respective results. (From virtuous actions we experience happiness and from non-virtuous actions we experience only suffering.) But, if we have not committed a certain karmic action, we can be sure that we shall not meet with its consequences. Moreover, once we have committed a certain action, we must remember that its results must fully be experienced. Its fruits will some day ripen and they will ripen on who ever has committed the action and not on anyone else. We can experience the effects of our karmic actions during this lifetime, our very next lifetime or any lifetime after that. We should refer to the texts of the Kangyur and the Tangyur as well as their commentaries for more detailed explanations of all the various aspects of cause and effect. One aspect is the Karma about which there is certainty of experiencing its effect (because it was committed intentionally) and the Karma about which there is no certainty of experiencing its effect (because it was committed unintentionally).

The actual practice of cause and effect then, abandoning non-virtuous actions and undertaking virtuous ones, is the heart of the Buddha's Dharma, and the Four Noble Truths and the Law of Interdependent Origination are the Dharma's profound abbreviated points. We wander into all six possible rebirth states, the three fortunate ones and the three unfortunate, thrown by the force of our own actions. There is not a single sentient being who has been born anywhere in the Three Realms of Desire, Form and Formless, who had not accumulated the previous causes for the conditions and circumstances of his rebirth there. There is not a single sentient being who is not subject to some degree of the general sufferings of misery, change and extensiveness. Moreover, the sentient beings of each of the six rebirth states are overwhelmed by the various sufferings particular to their own state. Non-meritorious Karma from non-virtuous actions results in a rebirth with great suffering in one of the three unfortunate rebirth states. Meritorious Karma from virtuous actions with impure motivation results in a rebirth in one of the three fortunate rebirth states. Unfluctuating Karma is generated by single-minded concentration in deep worldly meditations, and it results in a rebirth in one of the states of the Form or Formless Realms. But even these highest sentient beings have not yet abandoned Ignorance, the Root of Samsara, and because of this they must fall once more to a lower state in Samsara, thrown by the forces of craving, grasping and the inevitable ripening of previously sown Karma. Thus remaining in Samsara is like living in a fire or in a nest of poisonous snakes. Do not envy the happiness that is to be had in Samsara. Generate instead a sound renunciation of the causes of suffering, always wishing to be free from the circle of rebirths.

The root and basis for entering the path to Nirvana, liberation from the sufferings of Samsara, depend on mental and physical devotional practices to our own Guru or spiritual guide. A Guru should have the following qualifications. He must have fully developed his mind by the force of having listened to many teachings. He must keep pure morality. His mind must be fully trained in the Enlightened Attitude of Bodhicitta. He must have a sound understanding of Voidness and great compassion. He must have the ability to cut off all doubts in others. He must possess the complete oral tradition teachings of the Tantric Initiations and he must keep all his Tantric Vows and Words of Honour with complete

This is because the great teacher Guru Rinpoche, Padma Sambhava of Urgyan, after coming to Tibet and teaching King KHri.srong.ldehu.btzan and his entourage many common as well as extraordinary teachings, buried them in the earth for the sake of the protection and preservation of the Dharma against future degenerate times. There were actually two types of Treasure Texts: *Sa.yi.gter*, "Ground Treasure Texts" (of teachings buried by Guru Rinpoche himself), and *dGongs.pahi gter*, "Allied Treasure Texts" (of teachings buried by Lamas who followed after Guru Rinpoche and who received these teachings in dreams and in clear visions). Later, when the times were right, subsequent Lamas and incarnations of Guru Rinpoche himself, unearthed these Treasure Texts, and they have provided much benefit and happiness for many sentient beings and for the Buddha's Dharma.

Traditions of *Dag.snang*, "Clear Visions", and *sNYan.brgyud*, "Whispered Oral Teachings", exist in many forms in both the old and new translation traditions of the Tantra (and these are not disputed). A few scholars, however, have called into question the validity of the tradition of Treasure Texts. These scholars would do well to consider first the purpose and reasons for this tradition. Moreover, the teachings of the tradition of Treasure Texts are established as valid by the three standard criteria (of direct perception, inference based on pure logic and inference based on scriptural authority). Therefore, if anyone is disrespectful towards these texts, he is committing the serious mistake of disparaging the Dharma. As the consequences of such a non-virtuous action are extremely grave, we must be especially careful about this matter.

(The tradition of Treasure Texts is not exclusive to only the rNYing.ma Tradition. There are many examples of Treasure Texts which existed in India.) Nagarjuna unearthed the last chapter of the *Prajnaparamita Sutra* in One Hundred Thousand Verses (from the bottom of the ocean, where it had been buried as a Treasure Text by Manjusri and entrusted to the care of the Nagas). Great Indian Mahasiddhis have unearthed Treasure Texts of Tantra teachings from the Stupa of Urgyan Dhu.ma.tha.la. Thus it is clear that the tradition of Treasure Texts existed in India as well. Although there are many other examples of Treasure Texts I could cite here, I shall leave this subject for now and continue (by outlining the basic teachings of the graded path which are common to all the Buddhist traditions of Tibet).

In all the traditions it is taught that to develop renunciation of suffering, which is the essence of all the paths to enlightenment, we must be grounded in a stable foundation provided by structuring our moral conduct according to any one of the seven sets of Pratimoksa Vows. In addition, we must meditate on the difficulties of obtaining a human form endowed with all the liberties and opportunities for Dharma study. We should think about how difficult it will be to obtain in the future another human form endowed with such leisure. Now that we have obtained such a human form, we must realize that it is as valuable as a Wish-Fulfilling Gem. But, even though we have obtained that form now, it will not last forever. Our bodies are impermanent and we all must someday die. There is never any certainty as to the time of our death. We can die while we are still young, when we are middle-aged, or when we have become very old. There is far more chance of our dying at any moment than there is of our remaining alive. By contemplating on such things as the passage of the years, months and seasons and how our enemies sometimes become our friends, we must try always to remember impermanence.

When we die, it is not as though we disappear into space. Nor is it the case that human beings are always reborn as human beings, and horses always reborn as horses. Sentient beings are thrown by the forces of the different kinds of Karma they have collected into the different kinds of rebirth states. Whether a sentient being is reborn with a high status or

ion founded by NGor.pa Kun.dgah.bzang.po), and the TSar Tradition (founded by TSar.chen Blo.gsal.rgya.mtso). There are three additional traditions rooted in the Sa.skya Tradition itself, the Bu.lugs Tradition (founded by Bu.ston THams.cad.mkhyen.pa), the Jo.nang Tradition (founded by Jo.nang.pa Ta.ra.na.tha) and the Bo.dong Tradition (founded by Bo.dong mCHog.las.rnam.rgyal). But among all these traditions, there are only a few minor differences which appear in their explanations and theories of Sutra and Tantra.

The bKah.brgyud Tradition developed from the teachings of Naropa and Maitripa. Marpa, rJe.btzun Mi.la.ras.pa and sGam.po.pa are the three most outstanding masters among all the bKah.brgyud teachers. From sGam.po.pa is traced the four major and from his disciple PHag.mo gru.pa the eight minor bKah. brgyud Traditions. Even nowadays, these four major Traditions are still extant and undegenerated. They are the hBah.rom, PHag.gru, Kam.tsang or Kar.ma and TSal.pa bKah.brgyud Traditions founded by hBah.rom.pa Dar.ma dbang.phyug, PHag.mo gru.pa rDo. rJe rgyal.po, the First rGyal.ba Kar.ma.pa rJe Dus.gsum mkhyen.pa and ZHang.g-yu brag.pa Dar.ma grags respectively. The lineages of some of the eight minor Traditions, the hBri.gung, sTag.lung, Yel.pa, sMar.pa, SHugs.gseb, hBrug.pa, g-Yah.bzang and KHro-phu, are in seriously weakened condition at present.

(All the above eight bKah.brgyud Traditions trace their lineages back through Marpa; however, there is yet another bKah.brgyud Tradition.) The Tibetan Yogi mKHas.grub KHyong.po.rnal.hbyor studied in India with two Dakinis (Niguma, a relative of Naropa and Sukhasiddhi, a disciple of Virupa) as well as with Rahula, Maitripa and many others. Altogether he studied with one hundred and fifty Pandit masters. Upon his return to Tibet, he propagated what came to be known as the SHangs.pa bKah.brgyud Tradition. Nowadays, however, this is no longer held as a separate Tradition by anyone, but its lineages of initiations and oral transmissions are preserved mostly in the Sa.skya and the other bKah.brgyud Traditions. (Moreover, rJe TZong.kha.pa had received the teachings of the SHangs.pa bKah.brgyud Tradition from hJag.chen.byams.pa.dpal, and rJe TZong.kha.pa's disciple mKHas.grub.rje received the initiation and teachings of Six-Handed Mahakala from the SHangs.pa bKah.brgyud master, Nam.mkhahi.rnal.hbyor.)

In addition to these four main Tibetan traditions, the rNYing.ma. dGe.lugs. Sa.skya and bKah.brgyud, there are other minor traditions from which many other additional aspects of Tantric practice are derived. For example, the gCod Rite of cutting off Maric interferences comes from the ZHi.byed Tradition, founded by the Tibetan Ma.gcig.lab.sgron, following the teachings of the Indian Mahasiddhi, PHa.dam.pa.sangs.rgyas. But all of these many traditions, except for their having different names, do not in fact differ at all. In essence they all come together on one point: each and every one of them teaches methods for accomplishing the same ultimate goal, the full enlightenment of Buddhahood.

Each of these traditions, however, does have its own speciality. It is a well known proverb these days that the Sa.skya and dGe.lan (that is, the dGe.lugs) Traditions specialize mostly in propagating the Dharma (through giving public discourses) and the rNYing.ma and bKah.brgyud Traditions specialize mostly in preparing people for the practice (of meditational retreats). Concerning this, the Pandits and scholars of old had a saying:

The rNYing.ma.pas paved the road for the Dharma teachings in Tibet. The bKah.gdams.pas were the source of a hundred thousand upholders of the teachings. The Sa.skya.pas expanded and spread the complete teachings of the Dharma. The bKah. brgyud.pas offered a special path for the incomparable master meditators. rJe TZong. kha.pa was the sun of the expounders of excellent doctrines (eliminating the darkness about the teachings of Bodhicitta, Sunyata and Tantra). Jo.nang.pa Ta.ra.na.tha and Bu.ston were the two great masters of the vast and profound teachings of the Tantra.

All this is truly so, just as these great masters of old have said.

The rNYing.ma Tradition is also known as the gTer.ma, "Treasure Text Tradition".

rnying.ma, “Old *bKah.gdams* Tradition”, had three lineages (the *bKah.gdams Lam.rim.pa*, “Lineage of the Graded Path”, coming through Atisa’s disciple *dGon.pa ba*; the *bKah.gdams Man.ngag.pa*, “Lineage of Oral Teachings”, coming through *dGe.bshes sPyan.snga.ba*; and the *bKah.gdams gZHung.pa.ba*, “Lineage of Textual Explanations”, coming through *dGe.bshes Po.to.ba*).

The (roots of the) *Sa.skya*, *bKah.brgyud*, and *dGe.lugs* Traditions were all three intertwined in this Old *bKah.gdams* Tradition from which they each subsequently emerged. (With respect to the *Sa.skya* Tradition, the First *Sa.skya* Pandit, *Kun.dgah.rgyal.mtsan*, was a disciple of *dGe.bshes sPyi.bo.lhas.pa*, who was a disciple of *dGe.bshes sNehu.zur.pa*, who in turn was a disciple of Atisa’s disciple *dGon.pa.ba*, through whom the *bKah.gdams* Lineage of the Graded Path is traced. With respect to the *bKah.brgyud* Tradition, the great translator Marpa during his third journey to India met and studied with Atisa, and *sGam.po.pa*, a disciple of Marpa’s disciple, *rJe.btzun Mi.la.ras.pa*, was also a disciple of *rGya.yon.bdag* who was another disciple of Atisa’s disciple *dGon.pa.ba*. Finally, with respect to the *dGe.lugs* Tradition, *rJe.TZong.kha.pa*, who is recognized as an incarnation of Guru Rinpoche, Padma Sambhava, was a disciple of both the *bKah.brgyud* Lama *Grwa.bskor.mkhan.chen Chos.skyob.bzan.po*, through whom he received the *bKah.gdams* Lineage of Textual Explanations, as well as of the *rNying.ma* Lama *Lho.brag Nam.mkhah.rgyal.mtsan*, through whom he received both the *bKah.gdams* Lineage of the Graded Path and the *bKah.gdams* Lineage of the Oral Teachings. In addition, *rJe.TZong.kha.pa* was a disciple of the great *Sa.skya* Lama *Re.mdah.ba*.)

Manjusri rJe.TZong.kha.pa, firmly grounded thus in (all three lineages of) the Old *bKah.gdams* Tradition, elucidated the teachings of Vinaya, Sutra, Madhyamika, Prajnaparamita, Tantra and so on. In this way, then, the *dGe.lugs* Tradition developed and came to pervade the entire (Tibetan Buddhist) world. There are many extraordinary and profound points of Sutra and Tantra teachings which *rJe.TZong.kha.pa* elucidated by virtue both of his own special meditational deity, *Manjusri*, and of the penetrating light of his own analytic wisdom and these can all be seen clearly by reading his excellent commentarial texts explaining them.

The *Sa.skya* Tradition was established by the *rJe.btzun.gong.ma.lnga*, “Five Venerable Superior Masters”. (*Kun.dgah.snying.po*, *bSod.nams.rtze.mo*, and *Grags.pa.rgyal.mtsan* are known as the *dKar.po.rnam.gsum*, “Three White Masters”; the First *Sa.skya* Pandit, *Kun.dgah.rgyal.mtsan* and *hGro.mgon.chos.rgyal.hphags.pa Blo.gros.rgyal.mtsan* are known as the *dMar.po.rnam.gnyis*, “Two Red Masters”.) These Five Venerable Superior Masters based their teachings on those of the great Indian Pandit Mahasiddhi Virupa (whose work on the graded path, the *Margaphalanvita-avavadaka*, has become the main reference text for the *Sa.skya* Tradition as has the *Bodhipathapradipa* by Atisa for the *dGe.lugs* Tradition.) They also followed the teachings of Naropa and *rDo.rje.gdan.pa* and held the Sutra and Tantra traditions of many other great Indian Pandit-Mahasiddhis as well. The *Sa.skya* Tradition of the dynastic lineage of the *hKHon* family also came to practise the *Yang.dag.phur.ba*, “Pure Dagger teachings of the *rNying.ma* Tradition”, and many extraordinary and special teachings of this *Sa.skya* tradition still exist in an undeclined state.

The First *Sa.skya* Pandit, *Kun.dgah.rgyal.mtsan*, the crowning jewel of all the wise men of the Southern Continent, is famous for having defeated in debate the non-Buddhist Indian scholar *Mu.stegs.hPHrog.byed.dgah.bo*. Except for this outstanding example, no other names are known of any other Tibetan masters to have done likewise at that time.

There are three Traditions which hold to the teachings of the First *Sa.skya* Pandit: the *Sa.skya* Tradition (founded by the Five Venerable Superior Masters), the *NGor* Tradit-

from 836-842 A.D.) Although the majority of the texts of the highest class of Tantra, Anuttarayoga, such as Heruka, Hevajra, Kalacakra and Yamantaka were later translations, there were, nevertheless, many translations of various Anuttarayoga Tantra texts also prepared during the old translation period. It is precisely some of these earlier translations of Anuttarayoga Tantra texts which were criticized by several of the best scholars of the new translation period as being invalid. Those who have a true understanding of the Dharma and who hold to the unbiased non-partisan position of the centre praise these texts as being indeed valid, and I agree fully with them. I truly believe (as these non-partisan scholars do) that these earlier translations are faultless. The reason for this is that these old translations convey precisely the meaning of the profound and vast teachings of the Kangyur and the Tangyur, and it is therefore entirely proper for them to be accorded full respect.

The rNYing.ma Tradition of the old translations of the Tantras accepts nine graded Buddhist Vehicles. When these nine are grouped together, they can be classified into two categories: Causal Vehicles and Resultant Vehicles. (In brief the Causal Vehicles are stages of practice for collecting merit and insight, while the Resultant Vehicles are stages of practice during which one has the complete authority to visualize oneself, while still unenlightened, as having the forms and bodies that will be attained once enlightenment is achieved.) The Causal (Sutra or Perfection) Vehicles refer to the Hinayana Vehicle of the Sravakas, the Hinayana Vehicle of the Pratyeka-buddhas, and the Mahayana Vehicle of the Bodhisattvas (the three Common Vehicles). The Resultant Tantra Vehicles (all of which belong to the Mahayana Vehicle) are of two categories: the three Outer Tantra Vehicles and the three Inner Tantra Vehicles of Great Methods. (The three Outer Tantra Vehicles refer to the first three classes of Tantra: the Kriya Tantra Vehicle, the Caryā Tantra Vehicle, and the Yoga Tantra Vehicle. The three Inner Tantra Vehicles are subdivisions of the highest class of Tantra, Anuttarayoga Tantra. The Mahayoga Tantra Vehicle corresponds to the Male Anuttarayoga Tantras and is aimed at the elimination of anger. The Anuyoga Tantra Vehicle corresponds to the Female Anuttarayoga Tantras and is aimed at the elimination of desire. The Atiyoga Tantra Vehicle corresponds to the Non-dual Anuttarayoga Tantras and is aimed at the elimination of close-minded ignorance.) Although there is a vast number of different explanations which can be given concerning the theories, meditations, practices and results of these various Tantra Vehicles, I shall not be able to deal with them in such a short work of limited scope as this.

There are three lineages which are followed in the rNYing.ma Tradition of the old translations of the Tantras. The *Ring. rgyud bkah.ma*, "Distant Oral Lineage" (derives from the direct teachings of the Buddha). The *Nye.rgyud.gter.ma*. "Intermediate Treasure Lineage" (derives from the teachings of the unearthed *gTer.ma*, "Treasure Texts", written and buried in Tibet by Guru Rinpoche, Padma Sambhava, with the prayers and hopes of benefiting future generations). The *Zab.mo.dag.snang*, "Lineage of Profound Clear Visions" (derives from the teachings received by various Tibetan Lamas during visions of meditational deities).

The gSar.ma Tradition of new translations of the Tantras is also called the Jo.bo bKah.gdams Tradition. Belonging to this tradition are such famous teachers as Atisa (called Jo.bo.rje in Tibetan), *rGyal.ba hBrom.ston.pa*, and the *sKu.mched.gsum*, "Three bKah.gdams Brothers" (*dGe.bshes. Po.to.ba*, *dGe.bshes. sPyan.snga.ba* and *dGe.bshes. Phulbyung.ba*) as well as many other extraordinary teachers who followed. This bKah.gdams.

The Lion of the Sakya Clan, the All-knowing Master, has turned the wheel of Dharma on three different occasions. With the first turning, the Buddha eliminated the incorrect view of not believing in cause and effect. With the next turning, the Buddha eliminated the incorrect view of the inherent existence of an independent ego-identity, the basis for deluded ego-grasping. With the last turning, the Buddha eliminated the basis of wrong views altogether, that is, the belief in the independent inherent existence of any phenomenon whatsoever (permanent or impermanent).

The contents of these three sets of teachings are the Three Higher Trainings (in the Discipline of Moral Self-Control, in Single-Minded Concentration, and in Wisdom). The specific words of these teachings are the scriptural texts of the Buddha which are classified into the Twelve Scriptural Categories (together constituting the Tripitaka or the Three Baskets). (The first five categories form the Basket of Sutra teachings and deal mostly with the Higher Training in Single-Minded Concentration. The next four form the Basket of Vinaya teachings, concerning mainly the Higher Training in the Discipline of Moral Self-Control. The last three form the Basket of Abhidharma teachings, dealing primarily with the Higher Training in Wisdom.) As for the Mahayana teachings of the Secret Tantra, some people explain that these belong to the inner teachings of the Abhidharma although it is more correct to consider the Basket of Tantra teachings as a category of scriptures unto itself (separate from the Three Baskets).

The teachings of the Buddha which have been translated into Tibetan are contained in over one hundred volumes (which are known collectively as the Kangyur). Although such a large number of volumes has been compiled, the actual extent of the teachings of the Buddha cannot, in fact, be measured. Moreover, there are also a great many commentaries to these teachings of the Buddha, such as the *Mahavibhasa Sastra* belonging to the Hinayana Tradition and such Mahayana commentaries as those by the Six Ornaments of the Southern Continent (Nagarjuna, Asanga, Aryadeva, Vasubandhu, Dignaga, and Dharmakirti). These are, in addition, numerous other works written by the many eminent Gurus and erudite Pandits of India which include, with respect to the Secret Tantra teachings, commentaries to all four classes of Tantra, advanced meditations, and oral tradition teachings beyond all imagination. Because of the great kindness of the ancient translators and Pandits, more than two hundred volumes of such commentaries have been translated into Tibetan (and collectively they are known as the Tangyur). It is these texts, then, which form the foundation for Buddhism in Tibet.

In India there was never any division of the Buddhist texts into old and new. (Moreover, in Tibet there was never any such differentiation made with respect to the scriptural texts of the Sutra Vehicle.) However, as some of the scriptures (of the Tantra Vehicle) were translated earlier and some later, there is a difference made among them with the work of the translator Rin-chen bzang-po (958-1055 A.D.) being considered the dividing point. All those texts translated before his time (from the earliest ones up to these done by Pandit Smrti), are referred to as *rNying-ma*, "old texts". All those texts translated by Rin-chen bzang-po and those who followed are called *gSar-ma*, "new texts".

Almost all of the texts of the Sutra, Vinaya and Abhidharma Baskets, as well as those of the first three classes of Tantra, the Kriya, Caryā, and Yoga were translated into Tibetan during the earlier flowering of Buddhism (before the persecution by King Glang-dar-ma

ful crest of the shining vajra essence. The victory banner that is completely victorious everywhere rises very high. The Doctrines of the Ocean-born Jina must spread and flourish!

From now on, we beings, as many as there are, must fully gain the Doctrines and the essence of the Doctrines. By the spreading of the holders of the Buddha's Doctrines to pervade the sky, the Doctrines of the Ocean-born Jina must spread and flourish!

In brief, by the deeds of the scholars, vow keepers and accomplished practitioners, there is the activity of the spreading of the Jina's Doctrines. The holy Doctrine holders who pervade the sky must completely fill the space above the land, then the Doctrines of the Ocean-born Jina must spread and flourish!

With the glorious Gurus having long life, and the sponsors of the Doctrine becoming very great and powerful, the influence of the Dharma shall not decline and its jewelled victory banner will be hoisted high. The Doctrines of the Ocean-born Jina must spread and flourish!

The real nature of the Jinas, the glorious Buddha Padma Sambhava, the undying Ocean-born Jina – His Doctrines are known as the Old Translation Nyingma. These Jina's Doctrines are the completely perfect mother (of the Dharma in Tibet). They have the special quality of many very deep and important essential points, and having a very pure view and meditation they are the correct good way which pleases the Jinas.

They should be recognized, then, in the manner of polishing a precious jewel and offering it as the crest jewel of the victory banner, fortunate beings will read, debate and write about them. And by this great wave of activity they will take care to act to spread the Doctrines in all directions.

With this hope, as a connecting aspiration for its being accomplished accordingly, Mipham Jamyang Namgyal Gyamtso who is so extremely fond of the Nyingma Doctrines and wishes them well, quickly wrote down these words at mid-day at a time and place with auspicious connections.

These prayers were translated by Ven. Chimed Rigdzin Rinpoche at Boudha, Kathmandu, Nepal in January 1978.

The Opening of the Dharma

A Brief Explanation of the Essence of the Buddha's Many Vehicles

— by Ven Jamyang Khyentse Chokyi Lodro

I make prostrations to my Lamas and to the Protector Manjusri.

I pay homage to you, O Protector Manjusri. You have torn apart the nets of ego-grasping. The radiant light of your sword of wisdom pervades all three realms. You are the grand summation of the vast wisdom of all the Buddhas.

The Buddhas's many vehicles, his paths of wisdom and insight (such as Mahayana and Hinayana), are without any limit, and the various traditions of the different practices of Dharma are profound beyond all imagination. As it would be impossible for me to give an exhaustive description of them all, I shall present here, in but a few words, a partial explanation of some of these traditions in order to point out a few of their differences.

The eight great practices which span the infinite peaceful and wrathful deities, the essences of the understanding of each of the authorized Vidyadharas, all flow together in one as the practice system of Padma Sambhava who encompasses them all. The Doctrines of the Ocean-born Jina must spread and flourish!

In the great Vajrayana which covers both cause and result, the reading and practice of the lineage of Vidyadharas is complete and unadulterated, still possessing the warm moist breath of the Dakinis' mouths. The Doctrines of the Ocean-born Jina must spread and flourish!

The amrita's essence of the original understanding of Vajradhara has been heard by the lineage from the mouths of numberless scholars and siddhas without being mixed with the false constructions of debaters. The Doctrines of the Ocean-born Jina must spread and flourish!

Even with the price of the golden foundation of the earth with all its jewels, the Dharma Treasure of the Sunyata Dakini's Mind is not gained. It is gained only by the fortunate ones who are held by the Guru's compassion. The Doctrines of the Ocean-born Jina must spread and flourish!

With the wisdom of the primordially pure real nature, the radiance of the effortlessly appearing self-expression rises out. Thus is the great union which passes beyond the understanding of dull, contrived meditation. The Doctrines of the Ocean-born Jina must spread and flourish!

Releasing the objects of the attachment of the discrimination of having and not having, and totally uprooting the grasping system of holding to one position, the ground, way and result are gained with the complete coupling of ideas/appearances and emptiness. The Doctrines of the Ocean-born Jina must spread and flourish!

The ultimate meaning of the understanding of the Jinas of the three times is deep, peaceful, free of all relative positions, unconstructed with a shining lucidity, awareness and emptiness, indestructible and very strong — this is the highest view. The Doctrines of the Ocean-born Jina must spread and flourish!

The knowledge of scholars gathering like clouds destroys the non-Buddhist debaters as awareness' string of lightning shines when the liberating elixir of the essential points of the deep instructions are absorbed into their minds. The Doctrines of the Ocean-born Jina must spread and flourish!

With the penetrating path of the wonderful Atiyoga, the Wisdom-Body of all the Jinas without exception, the pervading Lord Manjushri Vajra must be practiced strongly. The Doctrines of the Ocean-born Jina must spread and flourish!

By the lion's roar of the three very pure logical methods, the deer-like hosts of those with lesser views become very afraid. The lion's sound of the supreme vehicle pervades the entire universe. The Doctrines of the Ocean-born Jina must spread and flourish!

At the peak of the good cloth of the completely perfect Jina's Doctrines is the beauti-

Salutation! The Sugatas and Bodhisattvas of the ten directions, and in particular the unequalled Shakyamuni, and the eight Bodhisattvas, and the Staviras, the hosts of the holy ones — most excellent ones, you who have true knowledge and compassion, please listen to me!

The precious Doctrines, the source of benefit and happiness — by the Teacher and the Bodhisattvas, the holy excellent ones, they are followed with high aspirations despite many difficulties. The Doctrines of the Ocean-born Jina must spread and flourish!

Santarakshita, Padma Sambhava, King Trisong Deutsan, the incarnation translators and pandits, and the lineage Vidyadharas of Kama and Terma, the Wishing Gods, Ma-Mo, Mahakala, Rahula, Dorje Legpa and the hosts of Gyudsum Dregpa - - you, the hosts of Gods of the Three Roots of the Old Translation School, please listen to me!

All the systems of the Buddha's Doctrines, both Sutra and Tantra, were brought to Tibet due to compassion and spread most vastly with very strong resolve, thus the Doctrines of the Ocean-born Jina must spread and flourish!

The vajra Body, Speech and Mind of the Jinas of all directions and all times, by the illusory drama of the sounds of the Bodhisattvas of the three Kulas there was happiness and benefit for Tibet like the clarifying effect of the sun. The Doctrines of the Ocean-born Jina must spread and flourish!

The Jinas and Bodhisattvas and the hosts of Aryas act according to their wish and show the illusory drama of their incarnation, thus raising aloft the jewel peak of the victory banner of the stainless Jinas' Doctrines. The Doctrines of the Ocean-born Jina must spread and flourish!

By their own power, all the Doctrines, both general and special, were faultlessly translated, edited, and corrected, and by this the great door of light was first opened in Tibet. The Doctrines of the Ocean-born Jina must spread and flourish!

The fortunate ones were disciplined in the methods of Sutra and Tantra, and not going after any other practice they completed all the texts of the oral teachings and commentaries. The Doctrines of the Ocean-born Jina must spread and flourish!

The great ocean of the Doctrines of the speaker of truth is made most beautiful by the jewels of the treasure of the profound Dharma which join together the good paths of Sutra and Tantra. The Doctrines of the Ocean-born Jina must spread and flourish!

The deeds of the amazing Santarakshita, and the view of the unequalled, glorious Nagarjuna — these two joined together were sealed by the ritual system of the lineage. The Doctrines of the Ocean-born Jina must spread and flourish!

By the essence of the understanding of the three classes of the profound inner Tantras, the excellent secret path of special deep instructions, there is the wonderful blazing of the rainbow body entering Dharmakaya. The Doctrines of the Ocean-born Jina must spread and flourish!

The precious Gurus who are the glory of the Doctrine, may they spread everywhere like the sky. May they illuminate in all places like the sun and moon. May they always be firm and steady like Mt. Meru.

May the precious Sangha who are the foundation of the Doctrine have harmonious minds and pure morality and be rich in the three studies. May those who practice the essence of the Doctrine, the Vajrayana, have pure vows and complete the developing and perfecting systems.

Also for the patron of the Doctrine, the King who helps the Dharma, may his administration spread and be like a medicine for the Doctrine. For the King's family and ministers who protect the Doctrines, with their intellects greatly increasing may they become powerful.

For those who are sponsors of the Doctrine, the house-holders and rich people, may they have wealth and be free of troubles. For all beings everywhere who have faith in the Dharma, may they have happiness with all obstructions pacified.

Also for me, the yogi who is staying on the path, with my vows not being lost, all my wishes must be accomplished. All beings who are connected with me, whether by good or by bad actions, must be held by the Jinas both at the present time and until the ultimate attainment. All beings must enter the door of the unsurpassed vehicle, then they all must gain the vast kingdom of Kuntuzangpo.

(Diligently practice this prayer of aspiration during the six periods of the day and night. Vows. Seal.)

The incarnation of King Trisong Deutsan's son, Murub Tzanpo, the great Tertön De Chen Lingpa, at the great holy place of Seng Chhen Nam Drag from the right side of the rock hill called RinChen TsegsPai GongMo OgMa for the welfare of beings (took out this treasure.) There was some cloth from Vairocana (the translator), some silk paper upon which Yeshe Tsogyal had written in the handwriting script. He gave it immediately to Padma Garwong Lodro Thayae who made a correct copy. May virtue spread.

THE PRAYER OF ASPIRATION FOR THE SPREAD OF THE NYINGMAPA DOCTRINES WHICH WAS WRITTEN TO PLEASE THE DHARMA-KING

In the final five hundred year period of the Dharma, to move the minds of the Gods of the Three Roots (Guru, Deva, Dakini) (encouraging them to help us), and spread the precious essence of the Doctrine (by reading this prayer) — to have the desire to do this just once is also measurelessly virtuous. Also, fully completing this prayer of aspiration of the Bodhisattvas, in all our lives may we meet with the Jinas' Dharma of the profound path of the essence of the Dharma (Atiyoga). Then by holding it, practicing it and spreading it to others, may all beings quickly gain the two forms of Enlightened wisdom by the beneficial guidance of this prayer. Whenever you like, and especially when many people gather together, pray in this way:—

If one who is devoted to Me always observes the puja on the Tenth Day,
By virtue of practising the sadhana according to My instructions,
He will realize the well being of the kingdom.”

He confirmed these adamant verses, which surely speak the truth, many times and not one time only. He would never deceive those disciples appearing in later times who believe in His promise with all their heart. With ever increasing efforts may they spread widely this festival which is always productive of benefits and happiness in one's present life and in all future lives. May this festival of benefit and joy be always observed everywhere, together with the Dharma, in the presence of those who desire liberation. Similarly, may these glad tidings be displayed like a beautiful young maiden, attractively bejeweled and graced with well-explained excellent meanings for every word. May the messengers of Padma wander everywhere in every direction.

This text was composed by Jigdral Yeshe Dorje (H. H. Dudjom Rinpoche). May happiness and good fortune come.

This precious text was translated from the original Tibetan into the English language by Vajranatha (John Reynolds). Done at Santiniketan this Eighth Tibetan Lunar Month in the Year of the Water-Mouse (September 1972). May all sentient beings swiftly attain Enlightenment.

THE PRAYER OF ASPIRATION BY GURU PADMA SAMBHAVA CALLED "THE TEN DIRECTIONS AND THE FOUR TIMES"

Salutation to the Guru. On the tenth day of the monkey month in the monkey year, in the green floored middle storey of Samye monastery when the Vajradhatu Mandala was meditated on and revealed by Padma Sambhava, he spoke this prayer of aspiration (for the benefit of beings) and said that all the king and subjects (King Trisong Deutsan and the rest of the twenty-five inner disciples) should really practice it. Those who come in future times must always practice it one-pointedly.

Jinas and Bodhisattvas of the ten directions and the four times, with the hosts of Gurus, Wishing Gods, Dakinis, and Dharma Protectors, all without exception, as numerous as the particles of dust in the universe - please come here!

Please sit in the sky before me upon cushions of sun and moon. With body, speech and mind I devotedly make obeisance, and offer the outer, inner and secret offerings with sunyata meditation. Before the great ones, the Sugatas, I feel shame and sorrow at the sins I have accumulated in the past. With regret I truly confess and beg forgiveness for my present non-virtues, and I promise that in future I will abandon these ways. I rejoice at all the accumulations of merit and virtue. I request the hosts of Jinás not to pass into nirvana but to teach the Tripitaka and the Mahayana doctrines. All virtues without exception I dedicate to the minds of all beings — they all must gain the stage of unsurpassed liberation.

Buddhas, Bodhisattvas, please listen to me! With this very good prayer of aspiration which I have done, may a knowledge similar to that of Jina Samantabhadra, the Bodhisattvas and Arya Manjughosa be followed by me in study and practice.

and our wisdom will radiate into every area. The dangers due to unfavourable planets and stars, unlucky days, enemies and thieves will no longer threaten us; good fortune and well being will increase everywhere at home and abroad. The mischief due to earth-spirits (sadbtag), Nagas, and fierce subterranean beings (gnyan) will likewise no longer threaten us; and the Dharma Protectors and Guardians will accomplish those deeds with which they are charged. The damage caused by hindrances, enemies, and evil spirits will be ameliorated; and we will gather under our power whatever we desire. Diseases which cause the body to waste away will be cleansed; bodily health and happiness of mind for ourselves as well as our friends and relatives will increase; and we will obtain whatever object we contemplate. Unlucky periods among the days, months and years, as well as ill omens generally, will be mitigated; and we will fully recover whatever dominion and good fortune we may have lost. Evil spirits, who cause diseases, such as the Bhutas and the eight groups of spirits, as well as the conditions of untimely death will likewise be pacified. We shall be freed from the ill effects of contagious magic (gtad), the disabling effects of mantras which impair the function of the intellect (sel) and which disturb our peace of mind (byad-kha), as well as elemental spirits evoked to harm us by causing disease or calamity (rbod-gtong). Indeed, our own body will become as strong as diamond. Hypocritical deeds in violation of our precepts, such as any defect or default of the three types of vows, as well as all transgressions of the samaya vows, will be cleansed; and our mind will become pure. Untimely death and other accidental disasters will not arise, and immediately upon passing from this life we shall be reborn in the presence of the Guru Himself in the Realm of Lotus Light, Padmaprabhaketra, (Padma 'od zhing). Also, from the practice of reciting the prayers in their proper order particularly at the time of performing puja, we shall become as one who possesses infinite benefits; our accumulated merit shall be inexhaustible.

According to the *Lama Sang-du* (bla-ma gsang-'dus):

"On the Tenth Day of the monkey month of the monkey year:
 And on all the Tenth Days of the other months,
 My manifestations will emanate throughout Jambudvipa in particular;
 And I shall bestow siddhis both ordinary and supreme.
 As for those who perform the sadhana of the Guru throughout their entire life,
 If they persist in this, then at the time of passing from this present life,
 They will be absorbed into My own heart centre."

According to the Treasure tradition (gter-lung) of Ratna Lingpa:

"When each Tenth Day of the month arises,
 Those who remember Me, as if carrying a pebble in their pocket as a reminder,
 They and I shall indeed be inseparable,
 To My sons, My disciples, the king and ministers of Tibet,
 On the Tenth Day of each month,
 I Myself will appear; this I promise.
 I, Padmasambhava, would never deceive others."

According to the *Zhal-dam Ser-treng* (Zhal-gdams gser-phreng):

"I, Urgyan, particularly on the Tenth Day which is the Great Festival,
 Will come to the snowy land of Tibet,
 Riding upon the rays of sun and moon, the rainbow, the mists or rain;
 And shall remove all obstacles impeding My devoted disciples.
 Upon each I shall bestow the Four Consecrations which they desire.
 This is my promise and Padma would never deceive anyone.

8. **The Seventh Month:** On the Tenth Day of the month of the Bird (bya-zla), the Tirthikas from Tamradvipa (Zangs-gling) threw Him into the river Ganges. But having performed a vajra dance in the sky, by His magical powers He caused the waters of the river to reverse their flow. Having awakened faith in them, at the time of establishing the Doctrine in their kingdom, He became known as Kha-ding Tsal (mKha'lding rtsal) or Khagamana, He who soars in the sky like the Garuda.

9. **The Eighth Month:** On the Tenth Day of the month of the Dog (khyi-zla), having been given a poisonous concoction by the Tirthikas, He transformed it into amrita which could do no harm. Thus in the presence of His own radiant and healthy countenance, by His greatly expanded magical powers, He caused faith to arise in them all. At the time of converting the Tirthikas together with their retinues to the Doctrine of the Buddha, He became known as Guru Nyima Odzer (Nyi-ma 'od-zer) or Suryaprabha, the Guru who is like the rays of the sun.

10. **The Ninth Month:** On the Tenth Day of the Pig (phag-zla), having assumed the divine form the Vajrakumara (rDo-rje gzhon-nu) at Yang-le-shod in Nepal, He bound by fierce oaths the gods and demons of the countries of Nepal and Tibet. Having performed the Sadhana of Sri Visuddha Heruka (dPal-chen Yang-dog), at the time of attaining the Vidyadhara stage of the Supreme Mahamudra, He became known as Guru Dorje Tod-treng Tsal (rDo-rje thod-phreng rtsal) or Vajra Kapalamalin, the Adamantine Guru with the garland of skulls.

11. **The Tenth Month:** On the Tenth Day of the month of the Mouse (byi-zla), He arrived in Central Tibet. Having subdued the hostile gods and demons of Tibet, He erected the great monastery of Cho-khor Pal-gyi Samye, and lit the lamp of the Holy Dharma of the Sutras and the Mantras. At the time of accomplishing the ripening and liberation of the fortunate king and twenty-five disciples, He became known as Guru Padmasambhava, the Lotus-born Guru.

12. **The Eleventh Month:** On the Tenth Day of the month of the Ox (glang-zla), having conjured up His wrathful form at Paro, at Tak-tsang, and elsewhere in Mõnyul (the country of Bhutan), He put under oath all the local deities and treasure guardians (gzhibdag gter-srung). He then concealed in both central and remote places within the Himalayas those Hidden Treasures which are incomprehensible to the mind, consisting of doctrines, jewels, and other holy things. Then at the time of bestowing secret oral instructions and making prophecies regarding the protection of the Hidden Treasures by the Deities, He became known as Guru Dorje Dro-lo (rDo-rje Gro-lod) or Vajrakrodha, the Guru of Adamantine Wrath.

Similarly, there are special benefits accruing to us from the observing of the monthly pujas on each of the Tenth Day great festivals in the order given above. For example, those evil spirits which cause diseases will be pacified. Our length of life, virtue, and wealth will increase; and our happiness of mind, quick courage, and brilliance of personality will likewise increase. Both human beings and non-human spirits will be gathered under our power; our dominion and prosperity will increase; and the local deities and guardian spirits will heed us as if they are our servants. The harm and injury caused by the Lord of Death and the eight groups of spirits will be mitigated. Our moral precepts will be completely purified,

1. **The Sixth Month:** At sunrise on the Tenth Day of the month of the Monkey (spret-zla), He was born miraculously inside a lotus bud in the middle of lake Dhanakosa. At the time of His turning the wheel of the Dharma for the Dakinis on the island in this lake, He became known as Guru Tso-kye Dorje (mTsho-skyes rdo-rje) or Saroruhavajra, the Guru who is the Lotus-born Vajra.

2. **The Twelfth Month:** On the Tenth Day of the month of the Tiger (stag-zla), having been invited by king Indrabodhi, the king of the country of Uddiyana, He was installed as the crown prince, and received in marriage as His wife the princess Bhasadhara ('Od 'chang-ma). At the time of His preserving this kingdom in accordance with the Dharma, He became known as Guru Pema Gyalpo (Padma rgyal-po) or Padmaraja, the Guru who is the Lotus King.

3. **The First Month:** On the Tenth Day of the month of the Hare (yos-zla), having renounced His kingdom, He practised austerities, yoga and liberation in the great cemetery of Sitavana (bSil-ba'i tshal), the cool forest. At the time of gathering all the Matrikas and Dakinis under His power, He became known as Guru Santaraksita, the Guru who is the Guardian of Peace.

4. **The Second Month:** On the Tenth Day of the month of the Dragon ('brug-zla), He took Pravrajya ordination from the Bhiksu Ananda. At the time of demonstrating His attainment of unsurpassed comprehension of all the knowledge and learning contained in the Sutra and Mantra systems as taught by various scholars, He became known as Guru Sakya Senge or Sakyasimha, the Guru who is the lion of the Sakyas, and as Loden Chogse (bLodan mChod-sred) or Matiman Vararuci, the Guru possessing Intelligence and Supreme Desire.

5. **The Third Month:** On the Tenth Day of the month of the Snake (sbrul-zla), at the time when the king of Zahor tried to burn Him alive, by his magical powers He transformed the middle of the fire into a lake (called Rewalsar – Tsopema). Since the people developed faith in Him, He established the Dharma in the kingdom. Then having taken up with His divine consort Mandarava, at the time of displaying His Adamantine Body, He became known as the immortal Pema Jungne (Padma 'byung-gnas) or Padmakara, He who is born of the lotus.

6. **The Fourth Month:** On the Tenth Day of the month of the Horse (rta-zla), when certain evil ministers of the land of Uddiyana tried to burn alive this Divine Couple, by His power He transformed the fire into a lake. Then by his magical powers he caused the radiant and resplendent form of the Divine Couple to appear on top of the stem of a lotus plant, and thus He arranged for the arising of faith in the people. At the time of accomplishing their ripening and liberation, since He was an ocean of Dharma embodying the word of the Buddha, He became known as Guru Padmavajra (Padma Vajra rtsal), the Guru with the Lotus and the Vajra.

7. **The Fifth Month:** On the Tenth Day of the month of the Sheep (lug-zla), since certain Tirthikas from South India were causing great harm to the Buddhist Doctrine, with His great magical powers He ground the Tirthikas gods together with their guardians into dust. At the time of the waving triumphantly in the sky of the victory banner of the Doctrine of the Buddha, He became known as Guru Senge Dra-drok (seng-ge sgra-sgrogs) or Simharavana, the Guru who roars like the lion.



༡༡། །འོད་གསལ་ལ་ཡེ་ཤེས་སྐུ་མའི་ལྷ། །མཚན་རྫོགས་དབེ་བྱད་དཔལ་འབར་བའིང་། །
སྐུ་གསུམ་སྐུ་བྱུང་བ་རྫོགས་པ་ལས་རྒྱལ། །དེ་རྗེ་སེམས་དཔལ་ལ་ལྷག་འཚེས། །

ན་ཚེས་ཐམས་ཅད་སྟོང་པ་ཉིད་དེ། མཚན་ཉིད་མེད་པ། མ་སྐྱིས་པ། མ་

na chos thams-cad stong-pa-nyid de, mtshan-nyid med-pa, ma skyes-pa, ma

འགགས་པ། དྲི་མ་མེད་པ། དྲི་མ་དང་བྲལ་བ་མེད་པ། བྲི་བ་མེད་པ། གང་

'gags-pa, dri-ma med-pa, dri-ma dang bral-ba med-pa, bri-ba med-pa, gang-

བ་མེད་པའོ། །ཤྲ་རིའི་བྱུ་དེ་ལྟ་བུས་ན་སྟོང་པ་ཉིད་ལ་གཟུགས་ 7 མེད། ཚོར་

ba med-pa'o, sha-ri'i-bu de lta-bas na stong-pa-nyid la gzugs med, tshor-

བ་མེད། འདུ་ཤེས་མེད། འདུ་བྱེད་རྣམས་མེད། རྣམ་པར་ཤེས་པ་མེད། མིག་

ba med, 'du-shes med, 'du-byed rnams med, rnam-par-shes-pa med, mig

མེད། རྣ་བ་མེད། སྤྲ་མེད། ལྷུ་མེད། ལུས་མེད། ཡིད་མེད། གཟུགས་མེད།

med, rna-ba med, sna med, lce med, lus med, yid med, gzugs med,

སྐྱ་མེད། དྲི་མེད། རོ་མེད། རེག་བྱ་མེད། ཚོས་མེད་དོ། །མིག་གི་ཁམས་

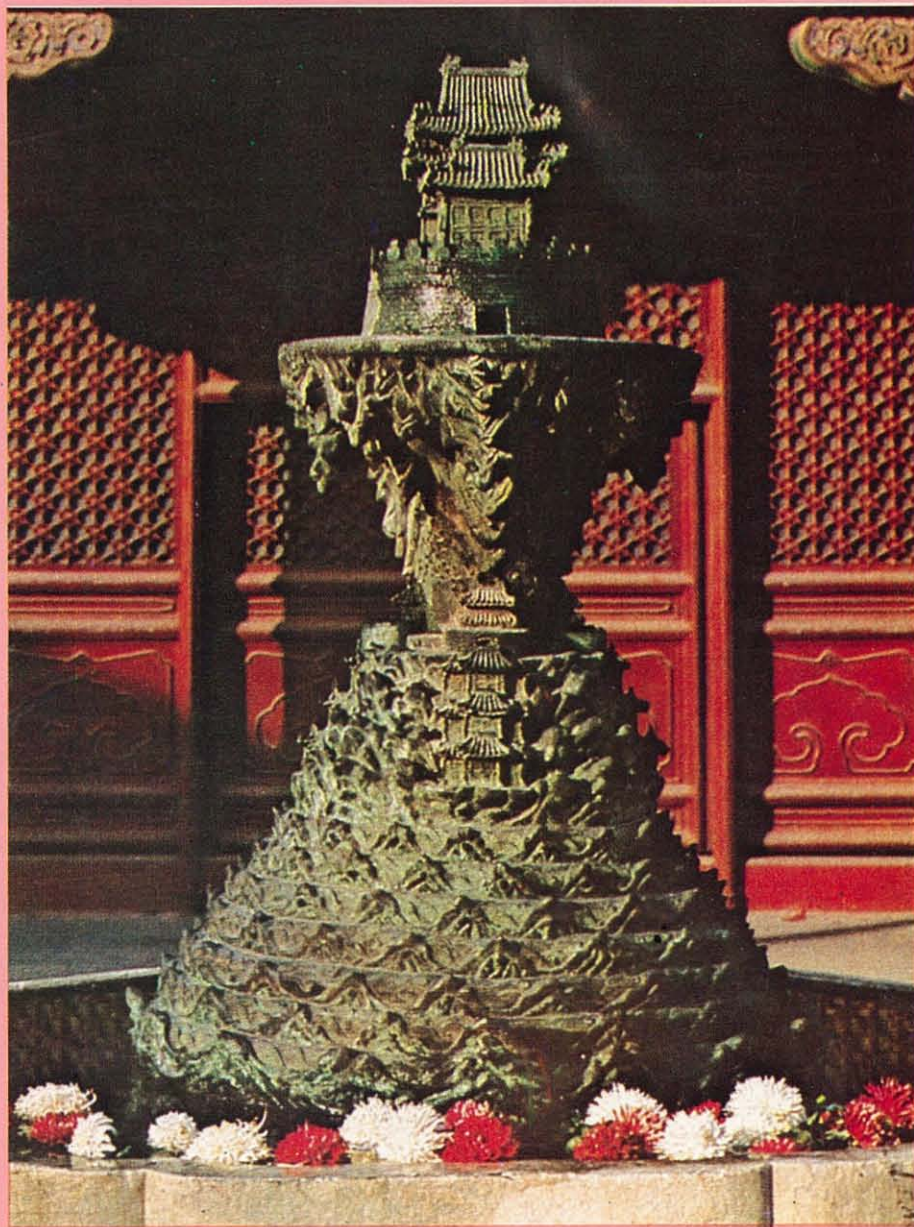
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