金剛乘

季刊

劉銳之

西藏密宗寧瑪派（紅教）領袖敦珠寧波車法照

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，三者皆爲金輪之轉輪王」。故說聞三寶之名，或見佛像、佛塔，皆可爲成佛種子。

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現觀莊嚴論頌(2)

法尊法師譯

།ཉན་ཐོས་བྱང་ཆུབ་སེམས་དཔའི་ཚོགས་བཅས་སངས་རྒྱས་ཀྱི་ཡུམ་དེ་ལ་

ཕྱག་འཚོལ་ལོ། 具爲聲聞菩薩佛。四聖衆母我敬禮。

རྣམ་པ་ཐམས་ཅད་མཁྱེན་ཉིད་པམ།།སྟོན་པས་འདི་ལས་བཤད་པ་གང་།

一切相智道。大師於此說。

གཞན་གྱིས་མྱོང་བ་མ་ཡིན་ཏེ། །ཚོས་སྦྱོང་བཅུ་ཡི་བདག་ཉིད་ཀྱི།

非餘所能領。於十法行性。

མདོ་དོན་དྲན་པ་ལ་བཞག་ནས། །བློ་དང་ལྡན་པས་མཐོང་འགྱུར་ཕྱིར།

經義住正念。具慧者能見。

བདེ་བླག་ཏུ་ནི་རྟོགས་པ་ཞེས། །བྱ་བ་ཅོམ་པའི་དགོས་པ་ཡིན།༄༅

爲令易解故。是造論所爲。

ཤེས་རབ་ཕར་ཕྱིན་པའི། །དངོས་པོ་བརྒྱད་ཀྱིས་ཡང་དག་བཤད།༄༅

般若波羅蜜。以八事正說。

རྣམ་ཀུན་མཁྱེན་ཉིད་ལམ་ཤེས་ཉིད། །དེ་ནས་ཐམས་ཅད་ཤེས་པ་ཉིད།

徧相智道智。次一切智性。

西藏密宗紅教領袖

敦珠甯波車簡介及其近況

陳建強譯

西元七世紀，密宗堪布蓮花生大士將密法自印度帶到西藏，開創了甯瑪巴（義卽「舊派」，俗稱「紅教」）。現今之 敦珠甯波車，智者野些多傑（義卽「無畏金剛智」），爲當今藏密甯瑪巴之最高領袖。

敦珠甯波車於西元一九〇四年六月初十日誕生於西藏，是現今被公認爲西藏極少數住世之大成就者之一。追溯 甯波車的降生傳記，第一世爲「具力金剛」，是賢劫千佛之師；第二世爲釋尊弟子舍利弗以智慧第一見稱；第三世爲印度大德薩羅哈，爲龍樹菩薩之上師①。而今世的智者野些多傑，則爲第十八世矣。

敦珠甯波車的稱號，是源於他第十七世敦珠甯巴（義爲「無著摧魔勇猛」）的。敦珠甯巴爲近代西藏大修行者，曾將蓮師岩藏的寶藏及法要取出。按降生傳記的授記， 甯波車的第十九世爲香拔拉國王子金剛尖銳②；而第二十世則爲賢劫最後一佛「聖者無邊光」。

敦珠甯波車不獨在修行證量上有極高深的成就，在顯密法要之理論與實踐方面，著作等身。在對西藏文化中的古老學問，如醫藥及天文學等，也有很高深的造詣，而且在傳授大圓滿心要之現世諸上師中，他可算是領袖者。

在一九八〇年四月初， 敦珠甯波車首先訪問在法國南部的一個甯瑪中心，並傳授法要及灌頂。然後在四月下旬到巴黎的「多傑甯波中心」，傳授大圓滿見、靜坐及修行方法。

完成他法國之行後， 甯波車回到他在美國紐約的「移喜甯波」中心，並傳法如下：

四月三十日：開示「悟道之基——生與死的靜坐修法」

五月四日：綠度母佛母灌頂

五月七日：傳皈依儀式

五月十日及十一日：有關「意與治療」的兩日座談會

五月十五：傳菩薩戒及誓句

其後， 甯波車便到美國西岸加州及華盛頓州的西雅圖市各中心傳法。六月下旬， 甯波車再回到紐約傳授法要給更多的弟子們；並在七月下旬，主持一個在紐約市郊區的閉關中心的開光典禮，並親自帶領弟子們靜修三個星期。

到八月中旬，甯波車再回法國南部「烏金林依却林」中心傳授以下法要：

第一期（八月十五日至二十一日）：金剛乘靜坐及瑜伽修行方法；身語意的開始；金剛薩埵法要；觀想的修法；念咒法及三摩地定。

第二期（八月二十四日至二十九日）：中陰救度法；捷道往生法；長壽法。

在九月份，甯波車再到巴黎傳授以下法要：

九月十四日——開示「悟道之基—生與死的靜坐修法」

九月十九日—蓮師會供

九月二十日及二十一日—有關「意與治療」的兩日座談會，其後並傳授藥師佛灌頂。

九月二十七日及二十八日——大圓滿的靜坐及修行法要。並舉行「千佛灌頂」，此爲在西方第二次的傳授。

在九月下旬，甯波車再回紐約「移喜甯波」中心兩個多月；而現在他則在法國巴黎再傳法要，直至一九八一年一月六日。

註①：甯波車各世的應化功德，詳見於 劉銳之譯「敦珠上師降生傳記」。

②：本來由師傳下，應爲第十九世之香拔拉國王子金剛尖銳。倘以衆生業力關係，如香拔拉國一時尚未顯現，則爲調伏有情而顯現無量相狀矣。

釋迦佛對密宗陀羅尼總持門之開示

——見「大乘理趣六波羅蜜多經」第一品

「過去無量殑伽沙諸佛世尊所說正法，我今亦當作如是說：所謂八萬四千諸妙法蘊，調伏純熟有緣衆生；而令阿難陀等諸大弟子，一聞於耳皆悉憶持。攝爲五分，一素咀纜、二毘奈耶、三阿毘達磨、四般若波羅蜜多、五陀羅尼門。此五種藏，教化有情，隨所應度而爲說之。」

「此五法藏，譬如乳、酪、生酥、熟酥及妙醍醐。契經如乳；調伏如酪；對法教者如彼生酥；大乘般若猶如熟酥；總持門者譬如醍醐。醍醐之味，乳酪酥中，微妙第一，能除諸病，令諸有情身心安樂。總持門者，契經等中，最爲第一，能除重罪，令諸衆生，解脫生死，速證涅槃，安樂法身」

「我滅度後，令阿難陀，受持所說素咀纜藏；其鄔波離，受持所說毘奈耶藏；迦多衍那，受持所說阿毘達磨藏；曼殊室利菩薩，受持所說大乘般若波羅蜜多；其金剛手菩薩，受持所說甚深微妙諸總持門。如是教門能除有情生死煩惱長夜黑闇，速能出離，證解脫果，譬如明燈，能陳暗暝，使得見道，佛亦如是，燃智慧炬，能照有情十不善闇，使見善道。」

加行的修習與大圓滿見

司徒卓才
羅啓安 恭譯

敦珠寧波車開示

無論我們修習的是：世俗諦與勝義諦；方便與智慧；妙有與眞空，都同時存在。如是加行便成方便；而於隨後修之上師瑜伽中與上師相融，定於實相便成智慧。

解脫之道既全由上師開示，故上師爲整個修行過程之中心。無論修習何法，在開始時必先皈依上師。

既皈依上師，應思維我們這寶貴、暇滿的人身如是難得；而人身是解脫道之基礎。復次，應思維世事無常，而死決定至，一切有爲法皆會變異及滅亡。然而，死並非解脫，而是繼續流轉于輪迴，死死生生。故於輪迴之本質是苦，應深思維。更應思維我們的一切行爲，無論善惡，都不能脫離業力之牽引。所謂「四念住」①者，卽四種使心脫離輪迴而入於解脫道之思維。故修行之初，便應正視了知此等思維之眞實性。

此「四念住」猶如播種前先把田犂平。而皈依、發菩提心、獻曼達，以積聚福慧二資糧，及修金剛薩埵之除障法以淨業，則好比是所播的種子。

如非以此世俗諦作比喻，實難令人明瞭勝義諦。沒有世俗如幻之色身爲依據，我們則怎能明心見性呢？同樣，如非修習此世俗諦表義之方便，實難直接了知空性之本質。故此，了知世俗諦勝義諦共存而不相離，實在十分重要。

拿皈依作例子：顯說佛、法、僧「三寶」。佛寶是法之根源及指引者，佛所開示能令解脫之道爲法寶，而心趨向道之人爲僧寶。

由於我們迷惑、苦惱及流轉於輪迴之中，若要從苦惱中獲得解脫，必須皈依。蓋以我們未能了知自性，迷惑於衆因素和合之假相；假有之身由是而生。而我們未見法性之前，執著於假有之色身，以爲眞實。是故，我們未能脫離迷惑之前，仍會執著身見，仍會受諸苦惱，仍需皈依三寶。

從顯說，我們應虔誠皈依佛、法、僧；而從密說，佛、法、僧皆屬表義，是導引我們脫離輪迴之甚深善巧方便。依勝義諦觀點，我們自身實已具足佛、法、僧三寶。蓋依勝義諦見，我們的心是空的，是自性光明的，卽是明體（rig—pa），卽是覺；此心卽是「佛寶」。從顯說，法依聲音及意義而呈現，我們聽受，依之修習；但從密說，法是空的；極括而言，「法寶」乃是本心明體不滅的，無礙的，自明的顯現。顯說心趨向道之人爲僧，而密則謂「僧寶」乃心意遍滿無所不包之外境。

我們本自具足三寶，然而以未能如實了知，故仍需皈依外在的佛、法、僧三寶，當你眞能正確的修習加行，意則尊誠虔敬的觀想皈依境，身則謙恭禮拜，語則念皈依頌。如是修習後，於上座時，將觀境融入自身，應了知主體（能）、客體（所）及行爲（所作）三者，皆是自身的明體②。禪修者是自己，而皈依境也是自己所造作，如是住於明體自性中，明體之外更無一物可供摸索。

佛於Dode Kalpa Zangpo（按似是經名）說：「我對如幻衆生如幻現起，說如幻法，但我實無所說，亦無所從來。」從事物

實相的觀點來說，佛無所從來，法亦無所從來。所有這些都只是存在於事物表層之知覺而已。

對於皈依之修習，該世俗諦而言，是對皈依的對象禮拜祈禱；但從勝義諦而言，當觀境融入自身，住於自然，任運成就，毋庸着力。

若果我們只爲自己的利益，而不生起菩提心，則會脫離佛陀正徧知之道，而於覺悟之道由是閉塞。是故爲使多生父母的一切有情能得解脫，應發求覺悟之意念，此卽是佛陀的意念。

徧空有情皆曾是我們之多生父母，但皆流轉於輪迴苦海之中。是故使彼等脫離苦惱，確爲求覺悟之意念。於菩薩誓句中；「從今開始乃至輪迴未空，我誓願利益曾爲我父母之一切有情。」依世俗諦之觀點，既「有」待救度之有情，「有」待發起之慈悲心，亦「有」發起慈悲心之「我」；而發起慈悲心及修慈悲行之法，佛陀皆有宣示，此爲「世俗菩提心」。

而於此世俗菩提心之修習中，應緣想爲救度一切有情，脫離苦惱，直達菩提，而發起求覺悟之意念，並依法本所訂次數而念誦發菩提心願文。更有提示云，應以自己之快樂與他人之痛苦相換。當呼氣時，將自己一切的快樂、歡悅、福德及其成因，施予有情；而吸氣時，則攝入有情之一切痛苦及煩惱，而令他們得解脫；此修習亦非常重要。若不發菩提心，不解除我們對此生命的執著，則不能證菩提，我們之所以不能解脫，原因是我們不能對他們發慈悲心，及由於我們執著於自身及生命之故。此等均是世俗菩提心之修習。

上文爲尊者　敦珠甯波車于一九七九年五月十九日，於倫敦講學之經論。原文爲倫敦Dzogchen Orgyen Cho Ling 所出版，蒙允准於此刊登。

註①譯者按：四念住—㈠身念住（觀身不淨）㈡受念住（觀受是苦）㈢心念住（觀心無常）㈣法念住（觀法無我）

②譯者按：能、所、所作「三輪體空」，而顯現爲明體，卽「眞空妙有」。

本期特別報導

◎敦珠甯波車簡介及其近況

◎加行的修習與大圓滿見

◎大寶法王留港日程

◎西藏大寶法王嘉瑪巴歷代傳承

◎第十六世大寶法王嘉瑪巴傳記

◎大寶法王駕臨金剛乘學會灌頂記

◎承事　大寶法王傳譯瑣記

◎節錄印度佛教史記述之神通㈠

捐助本刊芳名 出刊前臨期捐助者登下期

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大寶法王留港日程

本會資料室

大寶法王於西元一九八〇年十一月二十日率同隨從九人蒞港，其日程如左：

二十日 (一)機場貴賓室招待記者。
(二)下榻香港銅鑼灣華都酒店。
二十一日 (一)上午參觀東蓮覺苑及開示。
(二)往太平山頂遊覽，並遠眺港九風景。
(三)中午佛聯會素宴歡迎。
二十二日 (一)參觀佛教醫院，並加持及祝福該院病人。
(二)上午由邵逸夫爵士迎迓參觀邵氏片場。
(三)參觀湛山寺，並午膳。
二十三日 (一)上午於佛教黃鳳翎中學舉行：
甲、金剛聖冠儀式
乙、無量壽佛灌頂
丙、皈依
二十四日 (一)上午參觀東普陀寺及西方寺，並由西方寺設宴歡迎。
(二)下午參觀妙法寺並開示。
(三)參觀觀宗寺，並加持寶靜安老院之老人。
二十五日 邵逸夫爵士中午設筵歡宴法王。
二十六日 香港金剛乘學會晚宴歡迎，學會同人分別向 法王致敬，宴中 法王舉杯向同人祝賀。
二十七日 (一)下午五時於香港金剛乘學會舉行：
甲、密勒日巴上師灌頂
乙、嘉瑪巴斯上師灌頂
(二)灌頂後，由 增剛寧波車開示：
甲、小乘、大乘、金剛乘之次第
乙、依金剛乘修習之條件
二十八日 自由活動
二十九日 (一)下午二時於東蓮覺苑舉行：
甲、金剛聖冠儀式
乙、藥師佛灌頂，並祈禱世界和平
丙、皈依
(二)下午六時 法王於利園酒店，以告別茶會，招待嘉賓及弟子。
三十日 (一)上午爲粉嶺觀宗寺開光。
(二)下午於觀宗寺，舉行紅觀音灌頂。
(三)蒞臨香港噶朱巴中心雲景道新會址開光、祝福、及加持。
十二月一日 上午八時三十分，於機場貴賓室歡送 法王，九時五十分乘機離港。

西藏大寶法王嘉瑪巴歷代傳承

鍾棣湘

——節錄自香港佛教聯合會通稿

雲中寧巴多傑（藏音，義爲自生明金剛。）大寶法王，乃西藏密宗噶朱派第十六世轉世，自十世紀開始，大寶法王爲乘願再來，弘布佛法，普度衆生，直至於今。

查西藏歷史記錄大寶法王之歷代轉世化身如上：

第一世	杜松淺巴	由西元一一一〇年至一一九三年
第二世	嘉瑪巴斯	由西元一二〇四年至一二八三年
第三世	雲中多傑	由西元一二八四年至一三三九年
第四世	魯巴多傑	由西元一三四〇年至一三八三年
第五世	德祥斯巴	由西元一三八四年至一四一五年
第六世	湯華當丹	由西元一四一六年至一四五三年
第七世	佐登甘都	由西元一四五四年至一五〇六年
第八世	明銳多傑	由西元一五〇七年至一五五四年
第九世	旺卓多傑	由西元一五五六年至一六〇三年
第十世	祖仁多傑	由西元一六〇四年至一六七四年
第十一世	移喜多傑	由西元一六七六年至一七〇二年
第十二世	清宗多傑	由西元一七〇三年至一七三二年
第十三世	度都多傑	由西元一七三三年至一七九七年
第十四世	赤松多傑	由西元一七九八年至一八六八年
第十五世	加巴多傑	由西元一八七一年至一九二二年
第十六世	雲中寧巴多傑	由西元一九二四年

噶朱巴爲發揚大手印之印度大成就者帝洛巴（九八八年至一〇六九）所創立，傳於弟子那洛巴，再傳瑪巴，瑪巴傳密勒日巴，密勒日巴傳甘波巴，甘波巴傳與杜松淺巴，其轉世爲嘉瑪巴斯，如是至第十六世。

第一世之大寶法王杜松淺巴，爲甘波巴之大弟子，於禪定有大成就，得上師指導，在僅可容跏趺靜坐之小茅蓬中，苦修十數年，至一旦豁然開悟，證得無上菩提，於是時中，即有無數空行母（護法神）以髮織冠供養之，此冠於每一世大寶法王，均戴頂上，惟非肉眼所能見，及後得甘波巴授記爲第一世大寶法王，并顯示大

寶法王乃觀世音菩薩之化身，以是弟子成就者極多，其宗派重修行，曾於西藏拉薩建立蘇化大寺，莊嚴宏偉，後世遂以此寺爲　大寶法王「坐床」之大寺廟。

第二世嘉瑪巴斯爲西藏首被公認之轉世佛，證得無上密乘法要，元朝太祖曾奉爲國師，自是由第二世至第十世均被奉爲中國之國師。

第三世雲中多傑，亦是大成就者，除注重修行外，幷配合理論以發揚光大禪定之法門，對於噶朱派之大手印，與寧瑪巴之大圓滿，融匯貫通。

第四世魯巴多傑，被認爲宗喀巴早代之上師，曾居元朝宮中四年，受元帝無上崇高之供養，而朝中大臣，及宮中眷屬，均蒙加持灌頂，曾有連續舉行至十九日者。

第五世德祥斯巴，爲第一位戴上肉眼可見之金剛冠，永樂年間德祥斯巴廿一歲時，曾到中國，受皇帝及宮庭內外所崇敬，於中國所住十二日間，每日示現神通，皇帝由是皈依。一日，皇帝於禪定中，看見　大寶法王頂上之金剛冠，於是命工仿製金剛冠送與之，以便世人肉眼都能看見，此金剛冠歷傳至今，卽相片中所戴者是，據說世人能看見此金剛冠當得解脫苦海，未來得以成佛。

第六世湯華當丹，於成就證量之後，曾遠赴各處弘法，度無量衆。所編大黑天金剛盛舞，聞名於世。

第七世佐登甘都，生於政治混亂之時代，惟其人格高尙，不爲政治壓力所引誘，長時期爲各派排難解紛，寧人息事。

第八世明銳多傑，注重噶朱派學理之發揚，幷爲著名偉大之藝術家，精於繪畫，彫刻及鑄造銅佛，據說有一次當其塑造自己銅像時，問銅像「似我否？」銅像答曰「當然當然」。

第九世旺卓多傑，足跡偏及西藏及不丹，時錫金王曾邀請到訪，婉拒之，唯派三名大喇嘛前往，興建三座大寺於錫金。王再邀往主持開光禮，又再婉拒之，允於西藏遙遠爲之開光，到時有三大鷹從西藏三處飛來，遶三大寺各三匝，幷灑下黃色供米。

第十世祖仁多傑，以辯論著稱，當時亦因政治上之混亂，及宗派上之爭執，出而主持排解，特別提倡宗教應以修持爲重。

第十一移世喜多傑，注重修持，提倡幷監督各寺廟之重修整建。於廿七歲時圓寂，爲各世　大寶法王之最早圓寂者。

第十二世清宗多傑，曾遊尼泊爾，印度及中國，提倡佛教徒應同心協力保護佛法以免佛法爲外道摧殘，更於中國弘法時，剛寫下轉世地點及時間，便卽圓寂。在世只廿九年。

第十三世度都多傑，是極著名之岩取者，（岩取乃蓮花生大士將經典法器藏於岩內，要修行有相當成就者，方能在岩石中取出。）據說有一次被邀至拉薩拯救洪水淹沒之佛像，他卽修函與龍王，當該函拋下水中，洪水卽退，佛像得以完整保存，安然無恙。

第十四世赤松多傑，得密乘新舊派之傳承，傳於弟子，並將四派融洽發展，實有助於十九世紀藏密之光大弘揚。

第十五世加巴多傑，幼時已精通佛法，長時更成著名之醫生及詩人。

第十六世雲中寧巴多傑，出生於西元一九二四年，自少聰慧，洞明教理，自得所修法門之傳承，不久卽得無上成就。對於轉世之活佛，印證甚多，並能預見中國西藏之戰亂，已於一九五八年帶同座下喇嘛，及其寶貴經典法器，由不丹轉涉印度，一九七二年應錫金王之請建造莊嚴之「森德寺」弘揚佛法，一九七四年九月，移居美國，每次弘法盛會中，皈依灌頂者，數以萬計。

法王於三次環遊世界，弘揚佛法，廣結善緣，度無量衆。其信徒遍及歐、美、澳、加、及東南亞各地，幷於各地設立弘法中心，使所度者得以互相研究切磋，今次來港弘法，實港地有緣者之福也。

第十六世大寶法王嘉瑪巴傳記

鍾棣湘

——節錄自香港佛教聯合會通稿

大寶法王雲中寧巴多傑，於西元一九二四年六月十五日誕生於西藏東部登考克，位於德格，阿突宮附近之金水河岸。

當其在母腹中，念「嗡瑪呢啤彌吽」觀世音菩薩六字大明咒的聲音（歷代法王皆與此咒有關），當誕生時，天樂齊鳴，帳蓬週圍有彩虹出現，人們皆親見親聞，兩位保管前世　法王所留信件的活佛，也在當時拆開授記的文件，記載如下：族普之東，靠近河流，該地以前屬於「巴哦德瑪約格托果」，也屬於林格薩部長，在巴爾山上土屋外有「阿」「突」二字，屬於皇族宗教家庭，鼠年六月十五誕生。

兩位活佛皆於禪定中，同時清晰看見阿突宮，立即派人前往該地尋找，發現嬰兒誕生情形與文件所記載完全相符，所以確認此不凡之嬰兒，即爲第十六世大寶法王，以後幾年法王居住阿突宮，由其父母照顧成長。

法王幼時，有特殊天賦的觀察力。如果有牛馬走失，皆能準確指示尋獲之地點，其寢室在阿突宮三樓，某日有人以泥製茶壺供養一壺茶，法王將茶壺從三樓拋於院中地上，再派人下去拾起，茶壺居然完整未破，壺內茶水，一滴也未流出，　法王再用手將茶壺嘴扭閉，此茶壺在阿突宮保存很久。

八歲時舉行大寶法王神聖莊嚴之登基典禮。所有活佛、喇嘛、官員、及達康岡着，和族普兩地來的居士們，均參加觀禮並接受法王第一次之加持，以後即遷居西藏中部族普，途中被邀請在吉拉修第一次金剛寶冠法會。寶冠法爲一種神奇的灌頂宗教儀式。據說能給予信徒一種精神上立即解脫的加持力，當修寶冠法時，空中彩虹出現，天雨香花，人們皆親眼見此奇景。

以後又從族普前往西藏首府拉薩。黃教（格魯巴）的政教領袖達賴喇嘛，親自爲　法王舉行「落髮」儀式，代表正式承認爲第十

六世　大寶法王。當時達賴喇嘛曾親眼看見其頂上的隱形寶冠出現，此冠唯有修行已得很高成就者可見。

法王在族普居住至十三歲，接受佛教顯密各部門的教育，然後又往康省的頗潘，沿途也顯示很多奇蹟。在叢托岡地方，有位喇嘛報告　法王，所有村莊內的飲水必須從很遠地方取來，非常痛苦，盼望能在附近取得飲水。法王即囑喇嘛供養一盆水沐浴，浴後囑侍者將水倒於地上，當地即刻有泉水流出，至今仍可使用。

在吉第地方，法王發現一條新的溪流，因命名爲「五甘露」。在經過列承唐拉護法附近時，有一隻白色犛牛，一直走到　法王面前跪下，然後消失，見者皆驚奇不已。　法王說：「這是很自然的事」。

法王在巴邦時，接受錫杜活佛的教育，然後兩人同赴力唐。在龐頗地方，二人皆在該地一塊大石上留下脚印。在東托地方，法王在一條河底留下一個脚印，雖在冬季結冰時，仍然可見。

在康姆，法王接受其上師和其他著名活佛的特殊灌頂。十八歲時再赴族普居住，直至廿二歲，在此時期內完成各階段的禪定修行，然後接受邀請赴不丹訪問。在該地也顯示種種神蹟。再回到族普繼續接受錫杜活佛的教育，幷爲諸比丘灌頂。

法王接受尼泊爾國王邀請前往訪問，再轉赴印度朝聖，在途中也有很多神蹟顯現。在惹哇薩有一湖，湖中有很多不同顏色的蛇在法王面前舞蹈。

一九五二年與達賴喇嘛同往中國，回藏途中，達賴喇嘛要求法王赴康省各寺院巡視，直到一九五三年回族普。自一九五三至一九五六年在族普重修噶瑪巴道場。當時達賴喇嘛也曾往道場參觀，法王再度赴印度朝聖。一九五七年經錫金返回族普。

是時西藏東部康省爆發戰亂，法王接受中國政府邀請赴昌都訪問，勸請雙方消除仇恨，並使雙方達成五年的和平協定，併在該地爲無數信徒灌頂加持，使該地人心安定，然後赴拉薩向達賴喇嘛說明當地情況後，返回族普。

不久西藏各地也爆發戰亂，信徒們要求　法王離開西藏，當時安慰彼等，保持冷靜，必要時定可安全離開危險。其後　法王派錫杜活佛和第九世桑傑年巴活佛二人同赴不丹，整建位於索惹之力德貢佛寺，並叮囑所有出家人日常安定生活，不可慌亂。此時由於不丹公主阿集旺莫之資助，在不丹北部建立一座新的谷德寺，準備爲法王居住。

自十二世紀以來，族普即爲噶瑪巴道場。爲了避免戰亂危險，保存佛教法寶的安全，　法王終於一九五九年在一百六十位喇嘛僧俗等護衞之下離開族普，前往不丹。當時只能攜帶一部份極爲重要的佛像經典和法器，結果平安抵達不丹北部歇傑唐，受到不丹王姑厝缺帕莫及政府高級官員等之熱懇接待。

法王目前最大之願望就是要用全世界佛教徒物質和精神合作的力量復興佛法的光輝。

法王在禪觀之中，觀察錫金爲最適當的佛法復興地，特別是因爲當地居民愛好佛法，也因爲蓮花生大士曾在該地留下很多聖蹟，故此決定建立道場於錫金。

錫金國王奉獻各處土地，由　法王選擇最佳者建立道場，最後選定首都岡托附近之惹姆特克。以第九世大寶法王曾於該地建立寺院，同時也因爲該地有很多適合建立道場的特點，後有高山爲依靠，前方遠處有雪山山峯，下有河川，更有貝殼螺旋形之山丘，可供建築之用。由於印度首相尼赫魯和錫金國王之奉獻與資助，噶瑪巴道場終於一九六六年完成。

在大寶法王領導之下，其他很多噶朱派的道場也相繼在印度、錫金、不丹、尼泊爾各地建立。法王也在歐洲、加拿大、美國及菲律賓、星、馬、泰各地，建立弘法中心。

大寶法王駕臨金剛乘學會灌頂記

慧泉

西藏密宗噶朱巴第十六世大寶法王雲中寧巴多傑蒞港弘法，是香港佛教界的光榮與福份。

法王法駕駐港十三天，先後應多個佛教團體之請，舉行多次灌頂，如金剛寶冠法灌頂、長壽佛灌頂、藥師佛灌頂和紅觀音灌頂，普度衆生，廣傳密法，加上酬酢頻繁，眞的是「席不暇煖」。

金剛乘學會以機緣難得，劉上師還特地由台返港率同衆弟子恭迎法駕光臨，並懇得俯允傳授甚深殊勝的「密勒日巴」灌頂和「噶瑪巴斯」灌頂，衆弟子聞得喜訊，無不歡喜讚嘆。

十一月廿七日（農曆十月二十日）是灌頂的吉祥日子。在此之前，天色還好好的，昨日，忽然轉暗，毛雨綿綿，今日卻突然放晴，麗日臨照，好像天公也爲此而高興，滌除塵垢，欣然接受似的。

金剛乘裏外早已清理潔淨，煥然一新，如山如阜的莊嚴法座，亦早已由喇嘛布置妥當。

下午三時，師兄弟陸續來到，四時許，已經聚集了四、五十人，內有西籍人士，會外的善信，大家都以欣喜的心情等候法駕。五時，法王率從寧波車弟子及隨員和翻譯一行八人在劉上師引領下步入金剛乘學會，衆弟子紛紛跪拜行禮，法王隨即升座修法，灌頂儀式，於此莊嚴開始。

在和悅而有節奏的鈴鼓聲中，法王念誦經文儀軌，中間開示觀想本尊三處，放光加持，本尊心間月輪咒鬘放光收光……等，又引導衆人同聲隨念，是「皈依」，「發心」，「上師讚頌」，「上師咒」之類程序。分食供品。儀式莊嚴。最後，獻「哈達」，衆弟子一一魚貫地恭敬地上前獻上白絹和果儀，並接受法王的殊勝加持。七時三十分，灌頂的儀式於此圓滿。法王在拍照留念後，由劉上師陪伴下返回酒店休息。

衆弟子恭送法王離開後，繼續恭聽其大弟子增剛寧波車的開示，由陳承澤翻譯，寧波車鄭重指出金剛乘的修習，比小乘、大乘爲最高，當然殊勝，但也最危險，他告誡我們必須嚴戒，力守密乘戒條，並多做「饒益衆生」的事。

最後，衆參加灌頂弟子爲感謝寧波車和各隨員喇嘛的開示和辛勞，紛紛獻上果儀，雖是戔戔小數，却表示了我們深長的謝意。到八時十五分，灌頂殊勝法會於此結束，但留下我們無窮的憶念。

承事大寶法王傳譯瑣記

陳承澤

西藏密宗噶朱派宗師，第十六世大寶法王雲中寧巴多傑，以與香港之密宗因緣成熟，特命駕來港一行，余曾參與其間，承事傳譯，以此因緣，特將所見所聞，略述如後。

本年十一月間，香港佛教聯合會以法王訪港，茲事體大，籌組大寶法王蒞港籌備委員會，由覺光法師主持之，並由黃方慧靜居士統籌其事，方居士又以密壇布置及密乘傳法，每與顯教有所不同，乃邀請香港金剛乘學會參與其事。

籌委會經多次開會後，即選出金剛乘學會之黎日光負責財務，司徒卓才、羅啓安、羅啓善等負責密壇布置，並以余爲法王祕書，負責傳法時之傳譯工作。

余即請黎日光同學向尚在台灣宏法之福德法幢劉銳之上師報告，承示以法王訪港勝會，希有難得，提前圓滿台中金剛乘學會新會址開光及靜坐班；並與鍾棣湘同學自台返港，參與歡迎。

余又將此事函告旅居澳洲之羅啓德同學，彼即放下工作，回港參與歡迎行列。

十一月二十日上午九時許，法駕蒞港，劉上師率同呂榮光等及

承澤恭迎之于機場，並出席機場貴賓室之記者招待會，除充任法王傳譯外，並向中外新聞界，略述法王生平及密乘意趣。

法王下榻華都酒店與其高弟增剛寧波車等商議留港宏法秩序，議定廿三日於佛教黃鳳翎中學，傳授長壽佛灌頂，廿六日接受金剛乘學會歡宴，廿七日於金剛乘學會傳授密勒日巴及嘉瑪巴斯祖師灌頂，廿九日於東蓮覺苑傳授藥師灌頂及息災法會，三十日爲觀宗寺開光及傳授紅觀音灌頂，並飭余爲宏法時作英漢之傳譯。

廿二日午間，余與啓德同學諸黃鳳翎中學監督安裝傳法時之寶座，此爲法駕蒞港前，方居士與余設計辦理，而於短短七日卽已圓滿，諸事順緣，亦可記也。

廿三日灌頂開始，賓立寧波車略述金剛冠之歷史及表義後，法王隨卽登座舉行儀式，三度戴上金剛冠，法相莊嚴，觀者無不讚嘆；隨開示云：人身難得，佛法難聞，信衆以此善緣，得受灌頂，今後宜精進修持，必能得證佛果；灌頂後並賜長壽丸及金剛結，並囑對金剛結妥爲保存；旋予之薙髮，錫以法號及皈依證。如是薙髮等均係對初機新受皈依者行之。

廿五日晚上，與陳建強、羅啓安、啓德、啓善將塑八吉祥之仿古鼻煙壺及一幅百鳥朝凰之湘繡，呈奉　法王。

廿六日金剛乘學會同人歡宴　法王，下午六時，筵開六席。劉上師偕同呂榮光等與余恭迎　法王赴席。席間，談笑甚歡。法王示云：此與各人相會，實乃宿世因緣所召，且以早再相會爲禱，語多獎勉。

廿七日　法王飭掌供喇嘛在金剛乘學會布置寶座，爲衆密乘弟子舉行密勒日巴及嘉瑪巴斯祖師灌頂，至五時許，劉上師已接得法王及其弟子隨員等蒞臨道場，掌供之喇嘛吹起長號，歡迎儀式莊嚴肅穆。

法王登座後，舉行灌頂；並開示云：他極高興金剛乘學會乃眞正研究佛學及精進修行之密宗團體，是故將不輕易傳授之嘉瑪巴斯祖師法要，爲金剛乘學會弟子灌頂傳授，又祝禱金剛乘學會在劉上師領導下，不斷精進。而他亦將不斷祈禱加持，使學會同人，速得成就，允將兩尊法相儀軌，返菲島時寄來，並先將藏文儀軌兩份，贈與劉師。

法會圓滿，法王敬向蓮花生上師佛像獻上哈達，並與劉上師拍照，以留紀念。

△大寶法王爲初機者薙髮

節錄印度佛教史之神通（一）

劉銳之

神通者，謂天眼通、天耳通、他心通（能知他人心理）宿命通（能知自他過去及未來世）神足通（能飛行無礙）。此五通，鬼及中陰身（指現在身已捨、未來之身未取，故謂之中，以不顯現謂之陰。中陰身於鬼差不多，佛教認爲未入鬼道，仍有一些分別也。）皆有之。佛教徒所重視者，爲漏盡通（漏指所有煩惱及隨煩惱，盡謂完全清淨。）纔是最殊勝。古者佛陀與其他大德，非以破外道邪見，則以之建立正教，然後表現神通。如釋尊之度三迦葉，拜火教之說遂衰。佛圖之呪鉢生蓮，石勒之殺戮遂減。此等殊勝神通，亦在不得已之下表現也。

迄至近世，末法時期，競以所謂神通，互相標榜，以震世而駭俗，飾智而驚愚，嘩衆以取寵，惟名利之是求。竟有自詡爲天眼及他心之通，不一而足，聞之令人齒冷，因憶多年所見之從嫂某氏湖南人，以召亡著稱，請召先母，及到則全說廣州話，呼余乳名（外人無知者），對余家事及個人私事，陳說甚詳。友人某君，初學「照水碗」之術，卽以此術，呼童子觀之，明日赴賽馬場，輒得小利。又以神符，爲人拔除骨鯁，其應如響。某催眠家，爲某甲施術，使至某乙家中，（以前未到過某乙家者）能將其家內陳設，及某乙與家人之動態說出。翌日詢之於乙，果如甲說。抗戰勝利，回鄉祀祖，適值鄰村有新喪者，請巫師爲之超度。夕往觀之，見村前鋪設熾紅火炭，闊約三公尺，長約十餘公尺，高約半公尺。諸小巫紛以扇扇之，使更熾，投之以紙，其火焰立卽上燃。不久，老巫率死者家屬男女老幼多人，均素衣飄帶，長將及地。老巫以銅鐺引導，叮叮有節，赤足踏火炭上，來往三次，如履平地，火不燃其衣帶，足不覺熨，晏如也，及後詢其家屬，竟云不知有火，悠然自得。此諸世間法之奇異者，雖完全不是神通，如以比之，又將如何呢。

印度佛教史，以西藏密乘覺囊派多羅那他大師所著爲最佳，以

其敍述詳明，分析精簡。世界各國多有譯本，我國則以法尊法師譯爲最得眞實。然以多師原著，廣及神通，此爲中古文章，中外皆不能免，商周歷史亦復有之，左傳更有浮誇之說。法尊師於此有「節譯其重要部分，僅得全書三分之一。但所刪去者，皆係玄渺神話，於原書精彩，毫未減損也」之語，其意未可厚非。余則覺末世，亂說神通，習非成是。而印度佛教史之所述，類多爲破邪立正，決心盡加譯出，以詔從學諸子，使能辨別是非。乃請　歐陽無畏老師指導翻譯，並特將所述神通部分，分期節錄公開，區區之意如是，並向歐陽老師致最高之敬意。

佛滅度後時，印度南方嚩美呢城，有與婆羅門巴那都拉，同一種姓夜叉，所造之變幻呪術，甚爲善巧，從嗎噶打那來，與諸比丘比較神變。在諸王者及一切民衆集會面前，變化成金、銀、水晶、及琉璃山四座，各山具人造諸寶，園林各四間，園林各有蓮花池各四個，種種禽鳥，充滿其中。聖阿難見之乃化大憤怒象，兇猛無盡而作變化，食諸蓮花，搗亂池塘，狂風暴吹，摧倒諸樹。降金剛雨，園之垣牆各山，均已銷滅無餘。於是聖阿難身所顯現之形相，凡五百種：有作光射，有作雨降，有在虛空作行住坐臥之四威儀。有於頂上火燄熾然，有於身下洪水泛濫，如是等等上下兩層之神變，表現甚多，旋即收攝。與巴那都拉夜叉同一父系之羣衆，生起非常信心，乃對之宣說正法者七日，將巴那都拉等婆羅門五百人，及其他人民八萬人，安頓之於聖諦。

聖者日中以神變往住克什米爾時，住於龍所住之湖岸，是時龍王歐度沙達及其眷屬，大怒，而大降風暴，但法衣邊緣亦不爲動。及種種兵器降下，悉變爲花朵。龍王乃現前而請曰：聖者所需要者何？曰：請布施一地。曰：大若何？曰：僅敷一跏趺坐之地足矣。曰：如此當奉獻。於是神變之一跏趺坐，擴增至克什米爾九部之地。龍乃請問：聖者有眷屬多少？五百。曰：如稍缺一個，則將取回。曰：此地經佛陀認爲適合觀修之住處，是所授記也。任何時有布施者，即有受者，婆羅門及居士等，亦將召集而來。如是說已。從鄔詩之日中眷屬五百衆，及從鹿野苑之現法信衆，婆羅門與居士，多至十萬衆，同到克什米爾。於是依次從種種地區，人民往者甚多。

某日有十萬羣衆，前來聖列巴處集會，當說法時，魔王於城中降下米雨，是時羣衆多赴城，餘衆聞法。第二日降衣服雨，羣衆亦多趣赴城。同樣第三日降下銀雨，及於第四日金雨，第五日降七寶雨，聽法衆異常減少矣。第六日魔王自已穿舞蹈衣，童男女及婦人等，共唱天歌。作舞蹈形態之三十六歌舞男女，在城中出現。舞之安排，變化之景象，種種歌與音樂聲調，柔和動聽，一切羣衆之心，遂起變化，聞法者竟無一人。爾時聖列巴亦至城市中，曰：稀有哉，諸勇士，你等之歌甚佳，我亦爲之懸掛鬘串。如是各各頭頸掛以花鬘。於此聖者立刻表現神變，以爲加持：使魔王及一切眷屬，衰老難看，衣服破爛，頭掛變爛之人屍，頸掛死狗，惡臭之味，騰起十方，祇見之者，即已引起嘔吐。於是未離貪欲之一切人士，驚惶害怕，並起噁心，掩鼻向後方集合。爾時列巴說：魔王你爲何傷害我之眷屬？魔王曰：請賜忍赦，並除我等之繫縛。列巴說：我眷眞未受傷害乎？魔說：我身已爛，但從未對彼等加以害傷。於是魔身立即住於安樂。魔說：菩提心之佛陀，對一切害傷，亦住於慈心三昧，即彼弟子等，亦不能加以傷害。今我小小之玩笑竟已爲聖者所縛矣。於是列巴對魔王說法，予以度化。曰：我能見佛之法身，而不能見其色身，魔王你曾見佛之色身，可將其身之形狀舉以示現乎？魔果化現佛陀之形狀！聖列巴見之，乃生最大之信仰，寒毛豎起，眼淚縱橫，對佛頂禮，合掌俛首。魔王於此不能忍受，昏迷倒地，因此魔亦不現矣。於此園林之羣衆，皆生無上敬信心。自米雨降下開始，以前之善根人士，從四方加以召集，爲之說法六日，至第七日得見諦者，一百八十萬人。（待續）

讀者來函

金剛乘學會會務近況

——答台灣基隆市十方大覺禪寺若有法師

若有法師來函

啓者：鑒于我自由中國台灣省近年來大乘密法修學者蓬勃增加，足見卽身成佛法門爲衆生之所深喜故，但知之者雖多，而嚮往而不知門徑或無緣聞「密宗」之名者亦復不少，佛法無偏黨，爲使海內外對我自由中國地區與密乘有緣者，對佛教無上密乘有所瞭解，更進而均能得以接近四寶傳承，因修學密法而同能早證菩提故，本寺千佛山僧擬發心編寫「中華民國自由地區大乘無上密法介紹」，以補「民國六十年來之密宗」一書之不足故，懇祈　貴道場惠賜資料，以便廣接有緣。

資料內容

㈠道場名稱。㈡上師傳承。現上師爲何人？㈢以共修何法爲主。㈣曾傳過何法？迄今共接引過多少人？及恆常參加人數。㈤如何單獨請法，傳法時間，共修時間。㈥地址：（包括道場大小）㈦如何參加（包括資格、要否介紹人）。㈧其他：

懇祈早日擲賜，衆生幸甚！

金剛乘學會答覆

（一）道場名稱？

金剛乘學會（分設：香港、台北、台中、高雄）

（二之一）上師傳承？

（甲）教傳派傳承

無上密乘教傳派金剛薩埵靜忿大幻化網本續灌頂傳承

普賢王如來　金剛手　姑姑喇渣　因渣菩提　釋迦布捷　聲哈也渣　姑巴也渣　戈媽德偉　空遮伽雅　生遮生汪　卑嗎那密渣也羅孫奴　梳波那啤　努青生遮野些　蘇力啤遵麥　些信令　舒敦哥羅　宿青沙渣遵呢　舒中些也渣巴　零巴嵩　加敦　些敦多傑贊青　倫多傑嵩　舒囊贊青　却之星加　山遮不　舒那君波生祝多傑　生遮領青　貴洛孫奴啤　梳朗蔣錯　寫敦青波　嘉可多傑　班青班媽汪遮　仁親卽頓　宿青充美巴　烏金笛打零巴羅青却巴爭錯　仁親冷渣　卑嗎登精　却呢南遮　却呢却尊　生遮貢伽　頓眞羅布　秋打彭爹嵩錫　由是賜我「智者野些多傑」由我傳與漢地演教者「舒囊卓之贊青」（又名劉銳之）傳授

（乙）巖傳派傳承

靜忿摧壞巖出近傳承

蓮花生大士演巖傳　加馬寧巴　迎打取者　迎巴俄些　南卡卓之蔣楚　梳朗俄些　梳朗啤登　梳朗卓宗　那楚楊佐　軍加渣巴多鴉定尊　親呢倫朱　笛打零巴　雅汪趣啤　仁親冷渣　卑嗎登

精　却呢南遮　却呢却尊　蔣楊親遮旺布　卓朱嚴頓旺布　由是賜我「智者野些多傑」由我傳與漢地演教者「舒襄卓之贊青」傳授

（丙）極近傳承

極近傳承

笛清楚朱零巴　青公冷衣　傳我的上師

（二之二）現上師爲何人？

（甲）爲甯瑪巴（俗稱紅教）法王　敦珠甯波車。分在美國之紐約、三藩市、新墨西哥州等，英國之倫敦，法國之巴黎，挪威……等有道場十五間，最大爲數十畝，最小亦數千英呎，攝受約逾一萬人。

（乙）爲福德法幢劉銳之上師。

（三）以共修何法爲主？

香港台灣共修之法爲蓮花生大士、金剛薩埵、長壽佛、釋迦佛、四臂觀音、金剛亥母、準提佛母、咕嚕咕叻佛母等及甯瑪巴度亡法。最主要爲按月布薩及會供。

（四之一）曾傳過何法？

（甲）上列各法及護法供養法與施食法。

（乙）將西藏密宗靜坐法普傳。

（四之二）迄今共接引過多少人？

（甲）傳授密法香港約二百人。

台北約九十人。

台中約一百五十人。

高雄約四十人。

（乙）傳授靜坐香港超過二千人。

台灣各會超過一千人。

（四之三）恆常參加人數？布薩時如下：

（甲）香港約七十餘人。

（乙）台北約三十餘人。

（丙）台中約八十餘人。

（丁）高雄約二十餘人。

（五之一）如何單獨請法？

未單獨傳法，即使最高之四級灌頂及阿闍黎灌頂，雖選擇極嚴，人數頗少，仍然集體在學會佛堂傳授。

（五之二）傳法時間？

在星期日早上傳授。護法及施食法，則在下午。

（五之三）共修時間？

（甲）會供—每月初十日下午七時

（乙）布薩—每月農曆月底日下午或星期日上午

（丙）度亡法—每月農曆月底星期六下午七時

（丁）其他各法多在星期日上午十時或十一時舉行

（六）地址？

（甲）香港北角英皇道七〇〇號北角大廈七樓A座（約三十六坪）

（乙）台北忠孝東路六段昆陽街一五五號四樓（約二十坪）

（丙）台中市仁和路二〇五巷七弄四之四號（約三十四坪）

（丁）高雄市民族貳路一〇二之五號（約十五坪）

（七）如何參加？

如請求灌頂必須遵守下列各點

（甲）馬鳴菩薩事師五十頌（略）

（乙）金剛乘學會密宗求法灌頂須知事項（見本會季刊第三期從略）。

（丙）灌頂後能每日修持儀軌。

（丁）參加共修各法，尤其是布薩。

密宗問答（四）

淨光

◎問：印度佛教密法，最初由誰傳入西藏？

答：印度佛教密法，是由蓮花生大士及卑嗎那密渣尊者最初傳入西藏，得藏王赤松德眞（西元七三〇年生）之虔誠護持，而宏揚起來，形成西藏密宗之寧瑪派（義爲舊派，俗稱紅教）。

◎問：蓮花生大士及卑嗎那密渣尊者，於印度密法得何傳承？

答：蓮花生大士及卑嗎那密渣尊者，爲印度無上瑜伽中嗎哈瑜伽（生起次第），阿努瑜伽（圓滿次第）及阿的瑜伽（大圓滿）口耳傳承之集大成者。（詳見西藏古代佛教史）。

◎問：其後，西藏密宗寧瑪派以何方式傳授？

答：寧瑪派（紅教）之傳授方式，可攝爲二大類：一爲教傳，係由歷代祖師連續傳下；一爲嚴傳，係由蓮花生大士及卑嗎那密渣尊者等，將密宗多種經典法要，分藏於巖庫，山溝，樹洞等處，使後世有緣者，直接取得，以利修證，使密法永不墜沒。

◎問：教傳及嚴傳又各分幾種傳承？

答：教傳分生起次第（內分續部與修部）之傳承，圓滿次第之傳承及大圓滿之傳承三種。大圓滿傳承中，又分心部、自然果部（自在部）及心要部三類傳承。而嚴傳分「祈願灌頂」，「受命授記」及「空行付託」三種傳承。

◎問：寧瑪派歷代傳承之法系如何？

答：寧瑪派（紅教）歷代傳承之法系，可詳見「西藏古代佛教史」。而此中「教傳」之法系（大幻化網本續灌頂傳承），由普賢王如來，金剛手菩薩，依次下傳至敦珠寧波車，爲第四十六代。「嚴傳」方面，有二種：一爲由蓮花生大士下傳「加馬寧巴」，至敦珠寧波車爲第二十一代；一爲極近傳承，由蓮花生大士下傳「笛清楚朱零巴」，至敦珠寧波車爲第五代。敦珠寧波車爲身兼教傳及嚴傳之紅教領袖。西元一九五九年，敦珠寧波車將傳承付予劉銳之上師，賜以法名「漢地演教者福德法幢」，並命往漢地傳法，從此劉上師乃在港、台二地弘揚寧瑪派密法。

◎問：學習密法，須以何爲根基？

答：凡學習者密法，復先依顯教經論，建立正確之知見。皈依上師後，要再以四加行爲基礎。

◎問：何謂四加行？

答：密宗四加行之項目，依寧瑪派言之，爲大禮拜，獻曼達，修金剛薩埵除障法及上師相應法。每加行，皆以十萬遍爲基數。且有須修至一洛叉（九十萬遍）者。蓋此基礎若不好，則成就必不大。

臺中金剛乘學會簡介

王仁祿

一　設立會所

民國六十五年春，劉銳之上師應台中弟子請求，在台中縣大里鄉設立本會會所及敦珠精舍，授權台中弟子每月自行舉辦布薩及會供法會。當時參加法會的台中會員僅有王仁祿、路梅英、簡棟材、賴仲奎、張廖貴斌、黃正男、蔡瑞川、戴炤炫、蔡秋金、及童子王重舒共十人。

大里會所的佛堂，面積只有五坪，僅可容納二十餘人。第二年因爲人數的激增，所以布薩法會分爲兩梯次舉行，有時甚至分成三梯次。因此從六十六年夏，便開始籌募基金，準備建立較大的精舍。

二　普傳靜坐

六十六年夏，劉上師在台中市靈山寺首傳靜坐法，受教者約二百人。六十七年夏，在台中市立文化中心舉辦第二次靜坐傳習，受教者約二百人。六十八年夏，在台中市農會舉辦第三次靜坐法傳習，受教者約二百人。六十九年秋，在台中學苑舉辦第四次靜坐法傳習，受教者約一百六十人。

上師所傳的靜坐法，本是西藏無上密宗毘盧七支靜坐法，已受第二級密灌的人始能修持的，上師因自己深受其益，不願獨享，就請求　敦珠寧波車准許普傳。此項靜坐法的特點是根據即身成佛之無上密宗實踐修持的經驗，以精細的脈氣，控制較粗的「身」「語」，以身體的「點」，指揮抽象的「意」不必如捉影捕風。若能持之以恆，不但能達到健康長壽的目的，而且修「脈能致健康，修「氣」能達長壽，修「點」能得聖果。故修持第二級密法的人，兼修此靜坐法，能補充精力，調整脈氣明點，功效尤爲顯著。

三　初級灌頂

劉上師傳授初級灌頂法會，前後多次舉行。六十六年夏，在台中市靈山寺第一次舉辦，傳授蓮華生大士常修瑜伽，受灌者七十二人。六十六年秋，在台中市聖齋堂第二次舉辦傳授釋迦牟尼佛修持法，受灌者六十六人。六十七年初，在台中市聖齋堂第三次舉辦，傳授準提菩薩修持法，受灌者八十二人。六十七年秋，在大里會所舉行一髮母護法灌頂，受灌者十四人；又在台中市匯城建設公司第四次舉辦，傳授蓮華生大士常修瑜伽，受灌者六十五人。六十八年夏，在台中市農會第五次舉辦，傳授阿彌陀佛、四臂觀音修持法及黃財神法，受灌者八十三人。六十八年秋，在台中大里會所舉行一髮母及大黑天大護法灌頂，受灌者十四人。六十九年冬，在台中新會所舉行蓮華生大士、釋迦牟尼佛、長壽佛、咕嚕咕叻佛母灌頂，受灌者七十六人。

灌頂的意義，是具足三寶體性之上師，將某一佛菩薩的功德智慧，從受法者的頂上灌貫，消除他的業障，開啓他的智慧，並授權修持所傳本尊的成就法。受灌以後，若能每日精進修持最快者當生，最慢者三世，可以超凡入聖，即身成佛。上根或顯教基礎較好的人，受灌以後會發心不退，精進修持，續求高法。不適合修密宗的人，便無緣受持密法。即使受了灌頂，也容易退轉。所以佛法是很

重視緣的。

四　高級灌頂

六十五年夏，台中弟子受三級灌頂者，有王、路二人。六十六年夏，受二灌者有賴、蔡二人。六十七年夏，受二灌者有郭、李、張、賴、林、廖、簡七人。六十八年夏，受二灌者有簡、張、廖、葉、王、莊、林六人。六十九年春，受二灌者有張、鄒、張、彭四人，受阿闍黎灌者有王、路二人。六十九年秋，受二灌者有陳、林、張、謝、何五人。

二級灌頂的請法條件，是每日不斷地修持本尊法，嚴守金剛乘十四根本墮戒律，每月參加布薩（誦戒）法會，發心協助　上師弘法利生。受灌以後，除了要續修初灌本尊法之外，還要加修上師相應法及報身佛成就法。

阿闍黎灌頂的目的，在於授予弘法傳法的許可。其請法條件是勤修四加行各一萬壇，且經金剛上師的觀察印可。

五　新舍落成

民國六十九年十一月二日，本會會所及敦珠精舍台中新廈落成，由　劉上師主持開光，共襄盛典者有六十三人。其中來自台北會的代表有五人，來自高雄會的代表有七人。香港、台北、高雄三會皆獻鮮花，同表祝賀之忱。緊接着半個月內，　劉上師在新精舍連續主持了布薩法會、長壽法會、度亡法會、咕嚕咕叻佛母法會，並在台中學苑傳授無上密宗毘盧七支靜坐法，又在會所佛堂舉行蓮師及釋尊等灌頂大法會。一時法喜盈溢，受法者達二百餘人。

回溯新精舍的籌建，是從六十六年夏開始，由會員自由按月捐款，同時對外有限度地籌募。精舍落成時，凡捐滿一萬元的人，除贈送本會叢書一套外，並贈送長生祿位一座。目前精舍籌建工作已經完成，籌募基金的事務也跟着結束。但會員按月捐款的習慣已經養成，欲罷不能，因此本會另行設立「金剛乘學會基金」，繼續接受會員的自由捐獻，仍然按月公布徵信名錄，凡捐滿一萬元者，仍然贈予長生祿位一座及本會叢書一套。此項基金的用途有二：一是維護精舍，一是弘法利生。

六　法會日程

目前台中會所及敦珠精舍每月定期舉行五種法會：

農曆每月初十下午七時舉行　蓮華生大士會供法會，參加者旨在祈請　上師加持成就。

農曆每月第二星期日上午九時舉行　長壽佛法會，參加者旨在祈求健康長壽。

農曆每月第三星期日下午七時舉行　咕嚕咕叻佛母法會，參加者旨在祈求世法如意。

農曆每月最末星期六下午七時舉行度亡法會，參加者旨在超度先靈往生佛土。

農曆每月最末星期日上午九時舉行布薩法會，參加者旨在清淨三業，嚴守律儀。

參加法會，是一種修持求證的活動。發心眞切及精進修持的人，都不願放棄每一種法會的參與機會。

七　入會條件

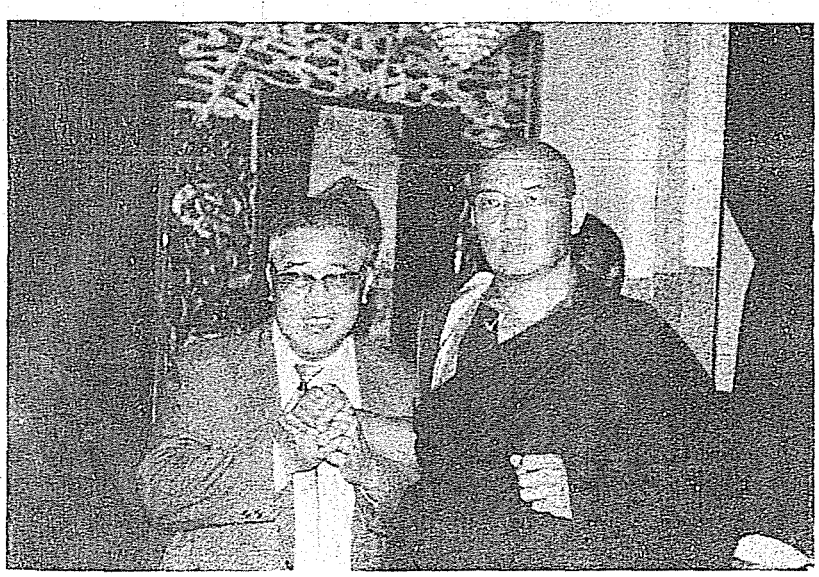
本會歡迎各界人士加入，入會的先決條件是：接受本會金剛上師的灌頂，正式皈依上師三寶，並且受持菩薩戒及金剛乘十四根本墮戒。其次是願意遵守本會會員修持的四原則：㈠發菩提心。㈡正見正知㈢嚴守戒律。㈣精進修持。（詳見本刊第四、五期「金剛乘學人修持原則」一文。）

本會新會地址是：台中市南區仁和路二〇五巷七弄四號之四（五樓）。電話：（〇四）二八七三二二〇、八七〇三五一號。郵政劃撥：二九三七〇號本會帳戶。

香港金剛乘學會同人歡宴

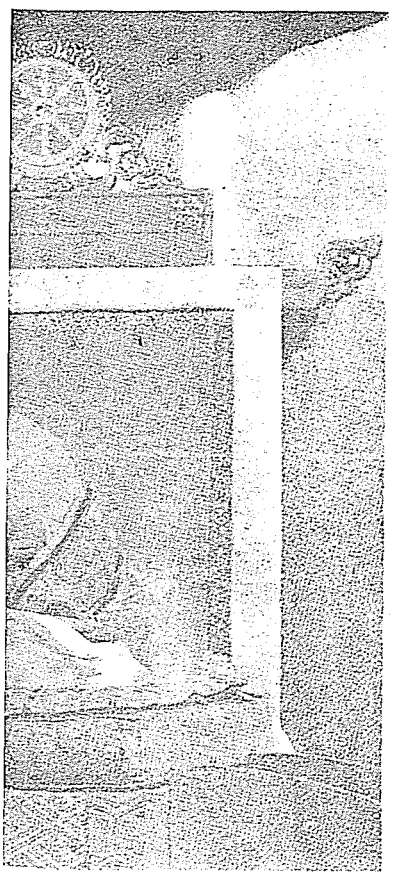
▷大寶法王之灌頂莊嚴法相

▷香港金剛乘學會同人接受　大寶法王之密勒日巴及嘉瑪巴斯灌頂

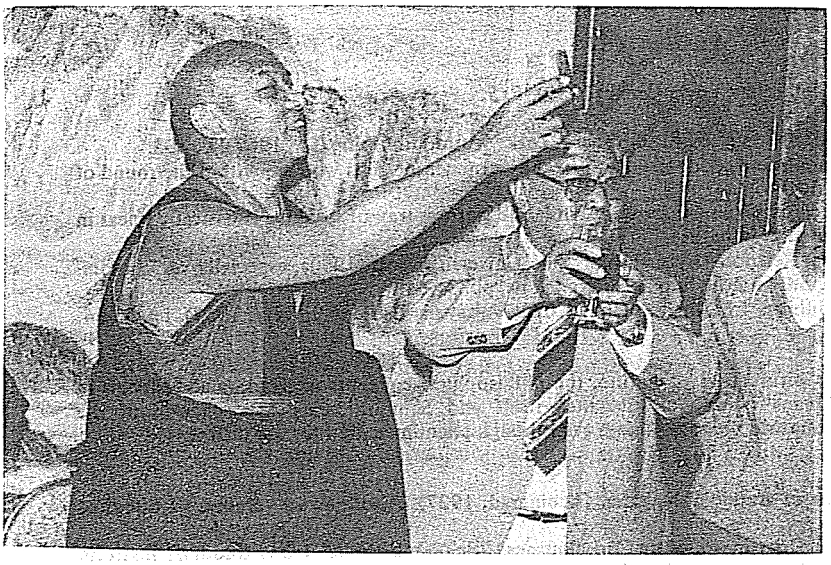


▷大寶法王灌頂後與　劉銳之上師合拍一照

聖冠法照



大寶法王及接受灌頂剪影

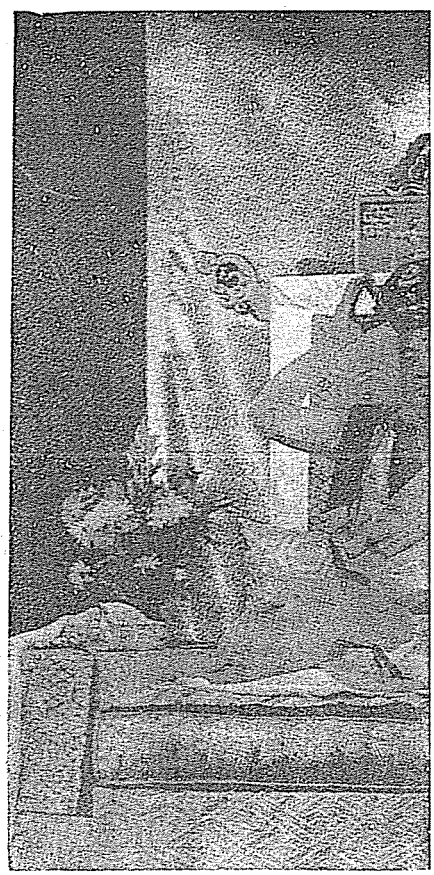


◁大寶法王與　劉銳之上師舉杯向各人致意

◁香港金剛乘學會李郭呂三會長與諸同人歡宴席上

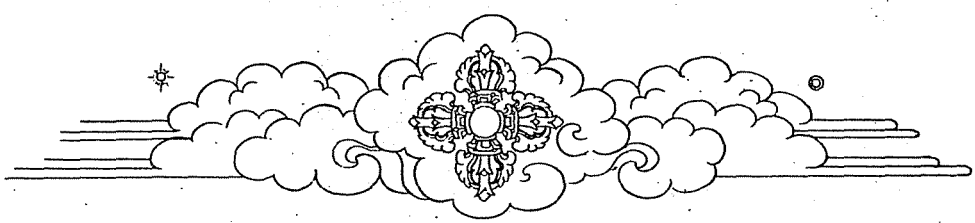
◁香港金剛乘學會同人歡宴　大寶法王宴席一角

▽大寶法王



FOOTNOTES

1. Walpola Rahula, **What the Buddha Taught.** (New York: Grove, 1959), P. 5.
2. Ibid., pp. 4-5.
3. **Webster's New World Dictionary,** School and Office Edition. (New York: World Publishing Co., 1967). p. 302.
4. Though Buddhism denies the existence of God, it does believe in the existence of gods who are within the round of Samsara like other five realms of existence.
5. Here the chains of events seen as a circle is taken for granted. While the western way of thinking is basically linear in nature, the eastern way of thinking is circular in nature.
6. See Erich Fromm's **Psychoanalysis and Religion** (New Haven: Yale University Press, 1950), especially on his comparisons between the authoritarian religions and the humanistic religions, pp. 34-64.
7. Chang Chen-chi, **Four Lectures on Buddhism.** In Chinese, (Hong Kong: Vajrayana Esoteric Society, 1957), pp. 53-64.
8. Rahula, op. cit., p. 12.
9. Ibid., p. 14.
10. While Kant has been criticized for his bifurcation of nature, the philosophical concepts of Samsara and Nirvana in Buddhism are not seen as such. Nirvana being the substance itself and Samsara being the function of the substance. Thus ontologically they are one and the same thing, even though phenomenally they are different.
11. Chang, op. cit., p. 54.
12. Rahula, op. cit., Chapters 2-5.
13. See Th. Stcherbatsky, **The Conception of Buddhist Nirvana.** (Leningrad, 1927). Also his two volumes of **Buddhist Logic.** (Dover).
14. See Lo Shi-hin, "Some Aspects of the Doctrine of Mere-Consciousness," in **The Dharmalaksana Buddhist Institute Buddhist Journal,** Vol. 1. In Chinese. (Hong Kong: The Dharmalaksana Buddhist Institute, Oct. 1968), pp. 1-73. Interestingly, the field of sociology of knowledge has developed the same viewpoint, see Peter Berger and Thomas Luckmann, **The Social Construction of Reality.** (New York: Anchor, 1967) where the authors use projection-objectivation-internalization as the processes in the social construction of reality.
15. Rahula, op. cit., p. 37.
16. Ibid., p. 38.
17. Ibid., Chapter 6.
18. Joseph Campbell, **The Hero With a Thousand Faces.** (New York: Bollingen, 1953), p. 169.
19. Rahula, op. cit., p. 52.
20. Arnaud Desjardins, **The Message of the Tibetans.** (London: Stuard & Watkins, 1969) pp. 72-4.



CONTENTS OF THIS ISSUE

Instructions of H.H. Dudjom Rinpoche ..... —1—

A Brief Account & The Recent News of H.H. Dudjom Rinpoche ..... —4—

A Memoir of H.H. The 16th Karmapa's Visit ..... —6—

Empowerments Bestowed Upon H.K. Vajrayana Esoteric Society by H.H. Gyalwa Karmapa ..... —8—

Tibetan Esoteric Meditation – A Practical Analysis (IV) ..... —9—

Buddhism : Religion or Philosophy? ..... —12—

> Just a few weeks after his Enlightenment, seated under a banyan tree, he thought to himself: 'I have realized this Truth which is deep, difficult to see, difficult to understand . . . comprehensible only by the wise . . . Men who are overpowered by passions and surrounded by a mass of darkness, cannot see this truth, which is against the current (patistotagami), which is lofty, deep, subtle and hard to comprehend. With these thoughts in his mind, the Buddha hesitated for a moment, whether it would not be in vain if he tried to explain to the world the Truth he had just realized. Then he compared the world to a lotus pond: in a lotus pond there are some lotuses still under water; there are others which have risen only up to the water level; there are still others which stand above water and are untouched by it. In the same way, in this world, there are men at different levels of development. Some would understand the Truth. So the Buddha decided to teach it. [19]

So the Buddha decided to use some tricks or skillful means (upaya) to teach his disciples. These skillful means can be classified into three major categories: the Hinayana (Lesser Vehicle), the Mahayana (Greater Vehicle), and the Vajrayana (Secret Vehicle). Each vehicle is suitable for a certain group of people, and each has its own approach and significance; yet all three vehicles will eventually lead to the same destination.

A French pilgrim, after asking a Tibetan lama how he should approach the obstacles during his religious practices, wrote the following:

> Drawing an analogy which I was often to meet again later, Dudjom Rimpoche answered: 'All these obstacles – call them sins if you like – can be thought of in three ways. Think of them, for example, as a poisonous plant. There are three possible attitudes to adopt before a poisonous plant. First of all, fear and caution. That is a poison: I shall not touch it, I shall not even look at it; I shall turn away from it. This,' Dudjom Rimpoche went on, 'is the attitude of **Hinayana**, with its rules and its monastic disciplines: chattering is a stone of stumbling, so I keep silent; money is a stone of stumbling, so I say no to it, I refuse to touch it; sex is a stone of stumbling, so I have nothing to do with women, I do not even look at them . . .
>
> The second attitude . . . is that of **Mahayana**, of the Madhyamika teaching of Nagarjuna: I can approach this poisonous plant, and even eat the fruit of it, because I know the antidote. The antidote is experience of unreality, of the Void. The Mahayanist knows how to wipe out Karma . . . how to make it disappear by one's experience of the non-reality, the insubstantiality of everything; for this can dissolve everything "like snowflakes falling into boiling water." Whatever comes, nothing comes. Whatever happens, nothing happens.
>
> And then, Dudjom Rimpoche told me, there is a third attitude, that of **Tantrayana** (or **Vajrayana**), founded on the total absence of fear, which consists in deliberately eating the fruit of the poisonous plant, because one knows how to digest it, without its doing the slightest harm, because one knows how to transform it, assimilate it, eliminate it. Where the way is concerned, it is this idea of transformation which is fundamental.'[20]

This analogy explains perfectly the three vehicles that the Buddha taught. Yet one should not cling to these vehicles as absolutes, for they are only means to the end, and not the end itself. Buddha warned his disciples time and again not to mix up the finger with the moon, or his teachings with the ultimate truth. That is why, in the last analysis, all his teachings have nothing to do with the ultimate truth, just as the map and the compass have nothing to do with the real place itself; yet they are 'useful nonsense', used as *indicators*.

The process of liberation in Buddhism, then, is a *rite of passage* from the realization of the maya, through a period of *'social death'* (when the ego of the individual is totally lost), to a new state of *spiritual rebirth.* The Bodhisattva returns to society and adopts its conventions yet without 'attachment'; in other words, he *plays* the social games instead of taking them seriously. In this respect, instead of being pessimistic and trying to escape from reality, the Bodhisattva comes back to society and helps those who are ready to go through the same rite of passage.

The Doctrine of No-Soul or No-Self (Anatta)[17] in Buddhism teaches that the so-called ego or self is also an illusion, just like the illusion of the "social reality" (Maya). The social psychology of G. H. Mead, Cooley and others have shown us that the whole social complex is what provides the individual's conception of himself, his state of consciousness, and his very being of existence; and that the so-called ego or self is a social construct and that it has no substance of its own. Thus, the *ego-loss process* in the Buddhist mystical experience is to release the individual from forms of social and cultural conditionings imposed upon him by social institutions and the whole complex.

Nirvana is definitely no annihilation of self, because there is no self to annihilate. If at all, it is the annihilation of the illusion, of the false idea of self. Nirvana is the Ultimate Reality which is beyond duality and relativity, beyond logic and reasoning, beyond all human mental processes. It is the other side of the 'looking-glass', the very nature of being of the phenomenal world, 'the thing-in-itself'. The attainment of Nirvana, as the goal of Buddhism, is to realize the true nature of the universe and to rid oneself of the illusion of pain and suffering.

Furthermore, Nirvana is not the 'other shore' that we have to reach, it is right *HERE.* It is within each one of us, it is a *state of mind.* It is only through our self-realization can we attain Nirvana, and that we have to find the pearl of Buddhahood within ourselves. That is why Buddhism calls itself the 'inner path' (nangpa), against those teachings which teach that perfection is to be found outside of oneself – the 'outer path' (chhipa).

Once this is understood, then there is nothing to escape from because Nirvana and Samsara are the same, so are the buddhas and all sentient beings. It is just how we perceive it that makes the difference. We can use the analogy that he who has gone through to the other side of the 'looking-glass' wears a new pair of spectacles to see things around him. As a result, he can see things, however trivial they might be, that we cannot:

> "The plants, rocks, fire, water, all are alive. They watch us and see our needs. They see when we have nothing to protect us . . . and it is then that they reveal themselves and speak to us." This is what the Buddhist calls "the sermon of the inanimate."[18]

At the same time, his spectacles allow him to see through the illusion of the plastic society without being attached to it. This pair of spectacles can be obtained only after one has gone through the rite of passage, that most mysterious mystical experience.

Means of Buddhism: The Three Vehicles

Since we have seen that what the Buddha taught, in the last analysis, have no substances of their own, then why did he waste 49 years to teach his disciples? Why did he teach all these so-called doctrines, and then later on told his disciples to discard them all? Was he trying to make fools of his disciples? Or was he such an ego-maniac that he built up this whole system of religious or philosophical foundation, so that later on people will give merit to him as the founder? . . .

Thus the general picture of life which Buddhism has painted for man is one of humanity being tossed on the angry billows of the stormy sea of suffering. On this life's tempestuous sea, men are struggling to get over to the "other shore", where they hope to find the land of blessed peace and tranquility.

The teachings of the Buddha are the different 'vehicles' (yanas) which help men to cross over to the other shore; and once they reach their destination, they do not need the vehicles anymore.

Maya: Construction of Social Reality

Yet this picture is quite misleading because it can be applied only to the world of illusion (maya), and not to the world of the Ultimate Reality (Nirvana). The same is true of the doctrines of the karma, Reincarnation, Conditioned Genesis or Dependent Origination (Paticcasamuppada), impermenance (anicca), suffering (dukkha), and no-soul (anatta). All these are used to explain the function of the world, but not the substance of the world.

It is because of the misunderstanding of this major difference that Buddhism is so often seen as pessimistic, as an escape from reality, or even as a teaching of annihilation. Among the eight major schools of Mahayana Buddhism in China, the Yogacara school touches on the important problems of epistemological nature, such as reality and knowledge, when they try to theorize the nature of karma, reincarnation, samsara and nirvana, etc.[13] For example, they describe eight kinds of 'discriminating consciousness' (vijnana). There is a consciousness appropriate to each of the five senses; there is the sixth consciousness (mano-vijnana), unifying the other five so that what is touched or heard may be related to what is seen; there is the seventh consciousness (manas), the center of the mind's discriminative and classifying activities; and finally there is the eighth "store consciousness" (alaya-vijnana), the supra-individual mind which contains the "seeds" of all possible forms, both material and immaterial.

Thus, according to the Doctrine of Mere-Consciousness in the Yogacara school, the production of the phenomenal world arises spontaneously from the "store-consciousness" of all the individuals through 'collective karma'. Then it flows up into the 'manas' where the primordial differentiations are made, then passes into the six sense-consciousness, which in turn produce the sense organs (indriya), through which it finally projects the classified external world—the Maya—the social construction of reality.[14]

Aims of Buddhism: Liberation & Attainment

Once we understand that the maya or samsara refers to the "social reality" and not to the Ultimate Reality, then the idea of liberation can be understood as the process of seeing-through the illusion of the social games and institutions; it is the process of awakening or enlightenment (bodhi) simply because it is the release from *social hypnosis*. And the concept of Nirvana, so often negatively defined as: "the extinction of desire, the extinction of hatred, the extinction of illusion"[15], should read more positively.

> The negation of negative values is not negative. One of the well-known synonyms for Nirvana is 'Freedom' (Pali-Mutti, Skt-Mukti). Nobody would say that freedom is negative. But freedom has a negative side: freedom is always a liberation from something which is obstructive, which is evil, which is negative. But freedom is not negative. So Nirvana, Mutti or Vimutti, the Absolute Freedom, is freedom from all evil, freedom from craving, hatred, and ignorance, freedom from all terms of duality, relativity, time, and space.[16]

The Buddha used a parable of the raft to explain his teachings: it is used to cross the sea, but once you have reached the other shore, you do not need the raft anymore. The same is with his teachings, once you can find your own way to Buddhahood, then the Buddha's teachings are as burdensome as any other teaching, and you have to discard them as well. That is why it is written in the Diamond Sutra: "Even the Dharmas should be discarded, so other non-Dharmas should be discarded too." Again the Buddha used the simile that his teachings are like the finger, they are used to point to the moon, but the finger is not the moon itself; therefore the Buddha warned his disciples not to mix up the finger with the moon, his teachings with the ultimate truth.

The four stanzas, as the motto of Zen Buddhism, speak of the true nature of Buddhism:

> A special oral transmission from master to disciple outside the scriptures
> No dependence upon the authority of words and letters
> Direct pointing to the soul of man
> Seeing into one's nature and attaining Buddhahood

It is the actual realization of the religious experience that is important, and not the philosophizing of it, simply because the talk of eating never satisfies hunger. That is why one of the Zen masters, Yung-chia, illustrates from his own experience that in order to experience reality, one must be free of all mental (language-thought) processes: "Not only are the means of expression destroyed, but the roots of mental activity itself are cut out". This type of teaching is so rare that it can hardly be found in any other tradition, except, perhaps, in certain types of mysticism. Thus the spirit of Buddhism is not a philosophy.

Samsara=Nirvana

Though Buddhism denies the concept of the creator God, it does believe the existence of *'Godhead'*—the Ultimate Reality, often called the Suchness, the void or Nothingness, the Emptiness, etc. Other term like Buddhahood. Dharmakaya are often used in the Buddhist scriptures, and the state of Nirvana is often conceived in terms of this very important concept.

This Godhead is the very nature of the universe and the very being of all phenomena. Samsara (or Kant's phenomenal world) is the same as Nirvana (or Kant's noumenal world) from the ontological point of view[10], so is the Buddha the same as all sentient beings. That is why Buddhism believes that all beings have the potential to become Buddhas, it is just the process of *Becoming* from potentiality, to actuality; and so "buddha is an enlightened man, and man is an unenlightened buddha"[11]

It was through his enlightenment that the Buddha found a complete answer to the most fundamental and penetrating questions of human existence: Who are we? What are we here for? What is in us and what are we in? etc. His realization of the mysteries of life was summed up in the Four Noble Truths, the root of all his teachings:

1. Truth of Suffering (dukkha)—that life is suffering, and is a drama with four scenes: birth, old age, sickness, and death.
2. Truth of Cause (samudaya)—that desire is the cause of suffering.
3. Truth of Cessation (nirodha)—that by bringing about the cessation of desire we can put an end to the cause of suffering, and thus remove suffering itself and achieve the state of so-called Nirvana (extinction of thirst).
4. Truth of Path (magga)—that the way for the cessation of desires is through adhering to the Middle Path, which is basically that Noble Eightfold Path.[12]

Buddhism: Not a Philosophy

Philosophy, as the love of wisdom, is usually pursued by highly intellectual endeavors. The spirit of Buddhism, as revealed in Zen Buddhism, however, is anti-intellectualism. The Buddha did not teach things just to satisfy the intellectual curiosity of his disciples; he was a practical teacher and taught only those things which would bring peace and happiness to mankind. He was not interested in discussing unnecessary metaphysical questions which are purely speculative and which create imaginary problems. He considered them as a 'wilderness of opinions'.[8]

There was a well-known incident that one of the disciples of the Buddha, Malunkyaputta by name, who put to the Buddha ten well-known classical questions on metaphysical problems and demanded answers: (1) is the universe eternal or (2) is it not eternal, (3) is the universe finite or (4) is it infinite, (5) is soul the same as body or (6) is soul one thing and body another thing, (7) does the Tathagata (Buddha) exist after death, or (8) does he not exist after death, or (9) does he both at the same time exist and not exist after death, or (10) does he both at the same time not exist and not not-exist.

The Buddha answered his disciple with a parable:

> Suppose Malunkyaputta, a man is wounded by a poisoned arrow, and his friends and relatives bring him to a surgeon. Suppose the man should then say: 'I will not let this arrow be taken out until I know who shot me; whether he is a Ksatriya (of the warrior caste) or a Brahmana (of the priestly caste) or a Vaisya (of the trading and agricultural caste) or a Sudra (of the low caste); what his name and family may be; whether he is tall, short, or of medium stature; whether his complexion is black, brown, or golden; from which village, town or city he comes. I will not let this arrow be taken out until I know the kind of bow with which I was shot; the kind of bowstring used; the type of arrow; what sort of feather was used on the arrow and with what kind of material the point of the arrow was made." Malunkyaputta, that man would die without knowing any of these things.
>
> Therefore, Malunkyaputta, bear in mind what I have explained as explained, and what I have not explained as unexplained. What are the things that I have not explained? Whether the universe is eternal or not, etc., I have not explained. Why, Malunkyaputta, have I not explained them? Because it is not useful, it is not fundamentally connected with the spiritual holy life, is not conducive to aversion, detachment, cessation, tranquility, deep penetration, full realization, Nirvana. That is why I have not told you about them.[9]

Here the whole spirit of the teachings of Buddhism is revealed as against unnecessary and misleading intellectual games, which must be put aside in order to see the real truth of the universe. The reason is because of the limitation in the human language—thought processes, which cannot allow us to grasp the true nature of the Ultimate Reality. Thus the only way to do so is through intuition which can go beyond language, beyond logic, beyond metaphysics, and beyond psychology to a more direct confrontation with the reality.

The Raft Parable

The Buddha is often referred to as the 'king of the healers,' his teachings are the medicine, and the people are the patients. If the patients are willing to take the medicine, and if the medicine is good, then the disease will be cured. However, if the patients do not take the medicine, they will be just as sick as before, but they will never be in eternal damnation as other religions teach. Also they do not have to take the medicine once their disease is cured.

One often heard saying in Buddhist scriptures is *"no beginning"* (wu Chi), a concept that is non-existent in all other religions. The concept of 'beginning' is arbitrarily invented by the limited human thinking pattern, so that a certain portion of happening events are taken out of its whole context of endless chains of events. In this way, it allows the limited capacity of the human thought processes to comprehend a 'clear-cut' picture of a *particular* event; yet its relations to other events are arbitrarily discarded. Therefore, the concept of 'beginning' is meaningful only when it is applied to a particular event; and it becomes meaningless when viewed from the whole context of chains of event.[5]

In this respect, the important notions of the Genesis (the absolute beginning) and the Final Judgement (the irretrievable end) in other religions are totally absent in Buddhism. As a result, the concept of a Creator and a Judge under the name of God is totally unnecessary in its philosophical speculation, which accounts for its spirit of *atheism.*

Zen Buddhism, the very essence and spirit of Buddhism, is utterly non-religious. Authority has no place in it. Once a man asked a Zen master, "What is Buddha?" and the Zen master replied, "A stick of dry dung!" or a remark that "The word Buddha is what I don't like to hear." Its emphasis is on *'seeing'*, knowing, understanding, and not on faith, or belief; it asks you to see for yourself and to prove what is being taught. Furthermore, a genuine Zen Buddhist never worships a god, never prays or repeats an incantation, nor holds a ritual. Zen is more a way of life, rather than an institutionalized religion as we understand what other religions are.

Buddhism is Humanism, not Theism

Buddhism further believes that all sentient beings have the potential of attaining Buddhahood (enlightenment), if each can realize this and so wills it and endeavours. Among the six realms of existence, human beings have the most opportunity to do so, and man's position is supreme. *Man is his own master* in controlling his future and destiny, and there is no higher being or external power that sits in judgement over him. The only way that a man can liberate himself from all bondages is through his own personal effort and wisdom, and no other can do it for him. It is this *'humanism'*, rather than *'theism'*; that distinguishes the Buddha's position in Buddhism from that of Yahweh, Allah and Brahma in Judaism and Christianity, Islam and Hinduism respectively.

Besides the above distinctions, there are a few fundamental differences between Buddhism and other religions:

1. Buddhism denies the creation of the world by an almighty God and the argument of the First Cause.
2. The goal of Buddhism is to teach everyone to become Buddha. But other religions do not allow men to become God or gods.
3. The teaching of Buddhism is all inclusive and extremely tolerant; while other religions teach that theirs is the one and only one supreme truth and all others are false teachings.
4. Buddha is different from God or gods in that he is completely free from all defects and passion-desires such as anger, hatred.
5. Buddhism is democratic while other religions are authoritarian.[6]
6. The Buddhist belief of rebirth in a Pure Land is different from the ascension to heaven held by other religions.
7. Buddhism preaches an unconditional and all-embracing love, but the love in other religions is limited: (For example, one should love his neighbors and enemies; but pagans, devils and those that are eternally damned seem to be outside of the embrace of Christian love.)[7]

BUDDHISM: RELIGION OR PHILOSOPHY?*

Chan Kin Keung, B.A. (Hons.), M.A. (Stanford)

Buddhism: Just a Label

> The question has often been asked: Is Buddhism a religion or a philosophy? It does not matter what you call it. Buddhism remains what it is whatever label you may put on it. The label is immaterial. Even the label "Buddhism" which we give to the teaching of the Buddha is of little importance. The name one gives it is inessential.
>
> What's in a name? That which we call a rose,
> By any other name would smell as sweet.
>
> In the same way Truth needs no label: it is neither Buddhist, Christian, Hindu nor Moslem. It is not the monopoly of anybody. Sectarian labels are a hindrance to the independent understanding of Truth, and they produce harmful prejudices in men's minds.[1]

This is basically the viewpoint of Buddhism: Truth transcends all mundane categories, including religion itself. Perfection is universal, thus different paths will eventually reach the same goal as the different rivers will eventually reach the same Great Ocean.

Because Buddhism takes into account the vastness in individual differences, and the belief that one man's meat might be another man's poison, it believes that all religions are indispensable and should serve to complement, and not to oppose, each other; and that each religion is beneficial to a particular group of beings in a specific space-time setting. There is a Buddhist proverb which says: "Because there are eighty-four thousand kinds of sentient beings, there are eighty-four thousand kinds of dharmas to fit each type of being."

Herein lies the spirit of tolerance and understanding that has been from the beginning one of the most cherished ideals of Buddhist culture and civilization. The great Buddhist Emperor Asoka of India, in the third century B.C., had declared: "One should not honor only one's own religion and condemn the religions of others, but one should honor other's religions for this or that reason . . . Let all listen, and be willing to listen to the doctrines professed by others."[2] That is why there is not a single example of persecution or the shedding of blood in its propagation during its long history of 2500 years.

Buddhism: Not a Religion

If the definition of religion is "the belief in God or gods to be worshipped,"[3] as most other world religions believe, then Buddhism is surely not a religion. It denies the existence of an almighty God who is the supreme creator, sponsor and judge of the world.[4]

The concept of the Creator God is called forth as an argument for the First Cause and design, so that the theologians can build their system upon such a basis. Here the concept of Time, with a beginning and an end, is embedded in the whole theological system as an absolute.

In Buddhism, however, the concepts of Time and Space are rendered as human constructs and are thus relative. In the Avatamsaka Sutra: "Within one pore, there are hundreds of thousands of lotuses; in the time period of one snap of the fingers, hundreds of thousands of great Kalpas have passed away." The contradictions here as judged by our 'common sense' are revealed as sheer nonsense, yet Truth is often nonsensical and beyond our intellectual grasp.

* This article is a revised version of an earlier article written by the same author and published by a college journal *UNDERPASS* of Eastern Oregon State College, La Grande, Oregon 97850, U.S.A. in 1974.

(B) **The Prana formed by practice (the acquired prana)**

It refers to the five basic prana which might be in-born but otherwise are difficult to detect without practice. Thus they can be said of as "acquired prana".

(i) The life-maintaining prana; emenates after the eighth sense becomes the embryo. This prana conducts all the energies which resulted from movements, (collectively known as prana) to the six senses. In other words, it brings "Seeing ability" to the pupils, "hearing ability" to the ears so on and so forth. Since this prana serves to maintain the life of a human being until he comes to the limit of his journey, the name "life-maintaining" is thus derived.

(ii) The Downward-moving prana conducts the blood and semen to move downwards and regulates the process of urination and defecation so that they would not be out of control.

(iii) The upward-moving prana helps to circulate gases and fluids to the upper parts of the body. It regulates speeches as well as absorption of vitamins.

(iv) The average-maintaining prana helps to extract all the vitamins from the already digested food, leaving behind the wastes. All vitamins are then circulated to the various organs. This prana also helps to maintain a person's balance.

(v) The scattering prana spreads all throughout the body so that the latter would not be mal-developed. It also helps maintain the strength of the body and enables movements to take place.

As it has been indicated, these five pranas exist by themselves, but they cannot be easily explored without the aid of practice. When one starts practising the esoteric Great Mudra, yogi must make every effort to force these five pranas into the central nadi. In addition, these pranas are to be matched with one Tibetan alphabet, known as seed syllable, with the respective colour. Besides, there are the five subsidary pranas of the eyes, ears, nose, tongue and body. Since they are not counted as directly pertinent with meditation, efforts would not be made for an elaboration. But these subsidary pranas can definitely be named as acquired pranas.

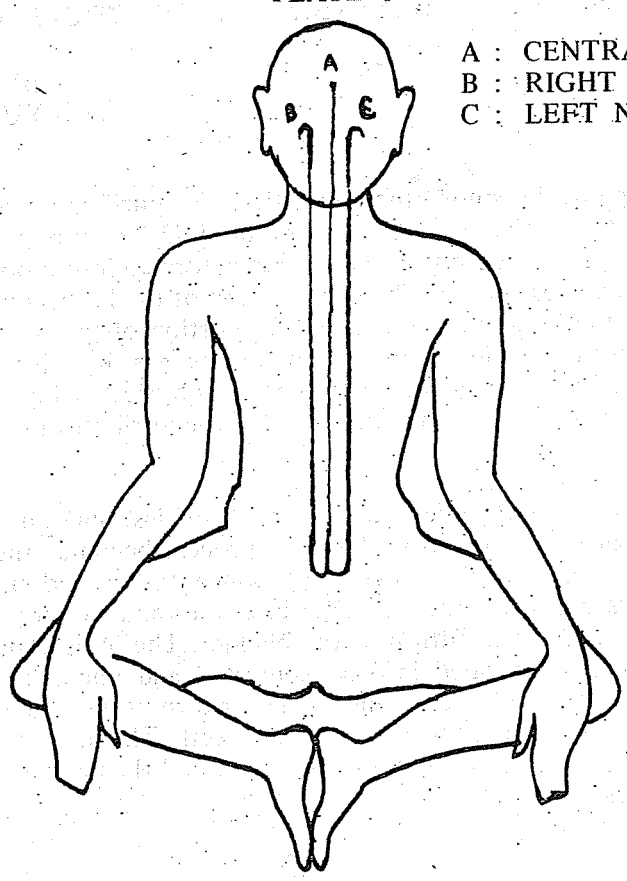
(C) **Drops acquired by practice (acquired drops)**

It refers to the Kundalili. As mentioned earlier in this book the yogi who obtains enlightenment will leave behind some transparent crystalline objects after cremation has taken place, these are in fact formed from the wisdom drops (i.e. the solidification of the vital fluid) and are known as relics. Undoubtedly these are the acquired drops but they cannot be detected not until cremation takes place. However, if efforts are being made in nurishing these drops, they would take another form, namely the Kundalili. (see Plate 2)

Kundalili is the compressed essence of the human body which is equivalent to the "fire of the gate of life" as mentioned in the Chinese medical texts. Its strength has a direct relationship with bodily health. If the Kundalili is full of energy, then the body will be healthy or vice versa. It is translated into Chinese as "fire" because it decentralizes all the body heats. Since the Kundalili possesses the traits of imperturability it is referred to as "static" or "dormant", as it is acquired through practice.

(To be continued)

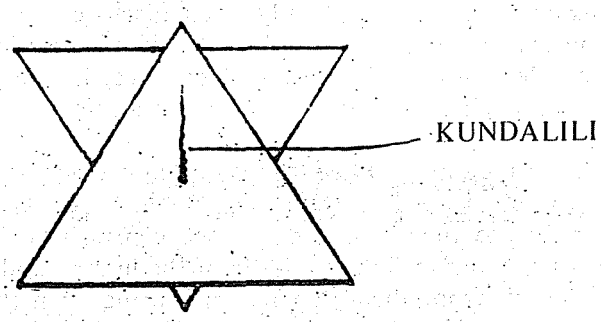
PLATE 1



A : CENTRAL NADI, BLUE
B : RIGHT NADI, RED
C : LEFT NADI, WHITE

PLATE 2

FRONT



REAR

TIBETAN ESOTERIC MEDITATION – A PRACTICAL ANALYSIS (IV)

BY
LAU YUI-CHI

What are the purities among the impurities? The purified remains of the foodstuff that undergoes the first digestive process becomes the fluid, the pure portion of the fluid is, by some chemical changes carried out in the liver transformed into blood. The pure portion of the flesh in turns becomes the fat. The pure portion of the fat becomes the bones whose pure portion becomes the bone marrows. The pure portion of the bone marrows becomes the semen. All these purities which formed after the seventh digestive process become the essences of the human body. They nurish our body (physical being), thus they are also known as the seven jewels. The pure portion of semen contributes in the accumulation of strength and energy.

What then are the impurities among the impurities? The purified remains of the foodstuff which has undergone the first digestive process becomes the fluid. The impure portion of the fluid is again sub-divided into concentrated and unconcentrated. The concentrated portion is absorbed into the large intestines and the unconcentrated portion into the small intestines, which in turn into the bladder. The impure portion of the blood turns into gall, which is sub-divided into concentrated and unconcentrated. The former becomes the smelly portion of the feces and the latter turn us into the residue of the urine. The impure portion of the flesh turns into nails and teeth. The impure portion of the bone marrows becomes the secretions in the eyes, ears, nose and the mouth. The impure portion of the semen flows downwards.

III) NADI, PRANA AND DROPS FORMED AS A RESULT OF PRACTICE

That which formed from practice has different interpretation as forwarded by different religions, and it has already been discussed. According to Tibetan esotericism, emphasis is placed on the mind. On the other hand, practice emphasizes visualization. Thus there are examples formed as a result of practice. In the paragraphs below, elaboration is made only to those which are related with meditation.

(A) Nadi formed by practice (the acquired nadi)

It refers to the three nadis – the central, the left and the right. The acquired central nadi is located right in the middle of the human body. It originates approximately at four fingers' length from the forehead, measuring from the edge of the hair. It then goes straight down and reaches the place approximately four finger's length down from the naval. Its thickness resembles that of a siphon and it is externally white and internally red. However the entire central nadi is blue in colour. The left nadi is connected with the left nosal cavity, goes upward, passes through the skull and stretches parallelly with the central nadi until it meets the latter at place four finger's length down from the naval. The right nadi is connected with the right nosal cavity, passes through the skull, stretches parallelly along with the central nadi until it meets the latter at the place four finger's length down from the navel. The meeting point of the three nadis resembles the Tibetan ཨ 's lower portion, i.e. ཨ (see plate 1). These three nadis should be vividly visualized before meditation in order to achieve greater efficacy.

EMPOWERMENTS BESTOWED UPON HONG KONG VAJRAYANA ESOTERIC SOCIETY BY H.H. GYALWA KARMAPA, NOVEMBER, 1980.

By Or Mand-Shing
Translated by Law Kai-On

The visit of His Holiness Rangjung Rigpe Dorje, the Sixteenth Karmapa marked a special blessing to the Buddhists in Hong Kong. H.H. stayed in Hong Kong for 13 days and granted several empowerments: Amitayus, Bhaisajyaguru and Rakta-lokitesvara and spread the esoteric dharma, upon the requests of individual buddhist societies.

The Vajrayana Esoteric Society regarded H.H.'s visit as a scarce opportunity, and Guru Lau Yui Chi purposely returned from Taiwan so as to cater for this occasion. Upon the request of Guru Lau, H.H. had kindly agreed to grant the precious empowerments of Milarepa and Karma Pakshi on 27th November. And the disciples were more than happy to learn of this.

The H.K. Vajrayana Esoteric Society had set up all the preparations before the 27th specially for this occasion and the throne had been made ready early in the morning.

The disciples had gathered joyfully together at approximately 4 pm. awaiting the arrival of H.H. H.H. arrived with the Rinpoches, lamas, and interpreters at about 5 pm. They were greeted by the disciples who prostrated before the procession.

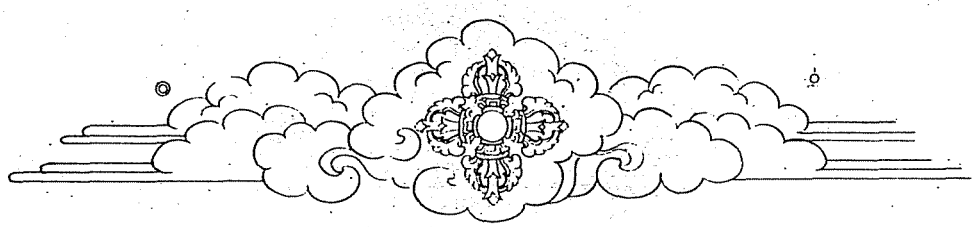
H.H. ascended the throne and the Empowerments commenced

In the harmonic beatings of bell and drum, H.H. recited the text of empowerment, and gave instructions on visualization of how the lights emanated from three syllables of Yi-dam, and how to absorb the light in the mantra syllable of the Yi-dam into ourselves. He then led the recitation of mantra, perhaps those pertining to refuge, generation of Bodhicitta, praise to the guru, and guru mantra. The "Offerings" were then shared and eaten among the disciples who then queued up to present khada to H.H. and with an expectation to receive his precious blessings.

The empowerment ceremony came to an end at about 7:30 pm. After photographs were taken together with Guru Lau, H.H. returned to the Hotel accompanied by the former.

The gathering was staying behind to attend the lecture given by Jamgon Tulku and Chan Shing Chak did the English-Chinese interpretation. Jamgon Tulku pointed out that the practices of Tantric Buddhism were by far most dangerous, and yet provided the quickest means of achieving siddhis. He also emphasized the significance of strict adherence to silas, especially those connected with the Tantric nature. We were encouraged to extent more efforts on the accumulations of benefits for the sentient beings.

To express as a sign of appreciation, offerings were given to Jamgon Tulku and the fellow lamas. This special occasion, I am sure, would stay in everyone's mind as inveterate memories.



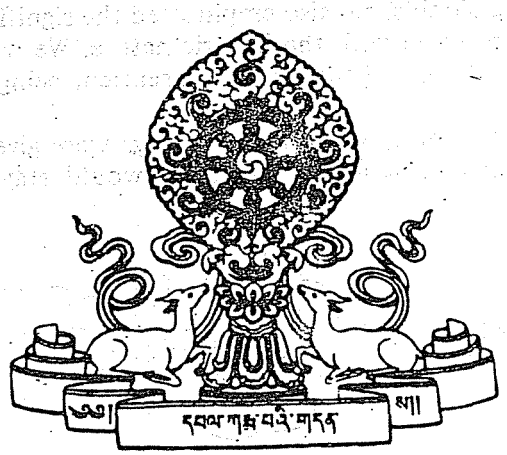
The empowerment ceremony held on 23rd November started off by Ponlop Tulku's giving brief explanations on the history and symbolic meaning of the Vajra Crown. H.H. then ascended the throne and performed the Vajra Crown Ceremony. He also epitomized the significance of receiving empowerment to a buddhist and further disclosed that human body was difficult to obtain and buddhist teachings were not readily available at all times. Consequently we were expatiated on the need to devotedly and undisruptedly keep up with the practice of sadhana in order to attain buddhahood within one's life span. Afterwards, we were given each an ambrosial pill and a protection knot, the latter, we were told, to be placed in safe custody. Those who had expressed their willingness to take refuge from H.H. had their hair clipped personally by the 16th Karmapa. Each of them was also given a dharma name and a refuge certificate.

In the evening of 25th November, Chan Kin-keung, Law Kai-on, Law Kai-tak, Law Kai-sin and I jointly offered to H.H. a set of eight replica snuff-bottles engraved with the eight auspicious symbols and a piece of embroidery depicting "hundred birds paying tribute to the pheonix".

A coterie held in the honour of H.H. by our Society took place in the evening of 27th Nov. H.H. and his lamas were accompanied by Guru Lau, Mr. Gilbert Lui and myself to the restaurant. Conversations and toasts were piquantly exchanged with much conviviality. H.H. indicated that we had met as a result of pre-destined karmas and expressed his wish to look forward to meeting all of us again in the near future.

The altar master went to our Society early in the morning on 27th under H.H.'s instructions to make arrangements ready for the empowerment ceremonies in the evening. H.H. and his lamas arrived at approximately 5 pm, accompanied by Guru Lau and others. The procession entered while two of the lamas were blowing trumphets. H.H. ascended the throne and the empowerments of Milarepa and Karma Pakshi commenced. He then expressed that he was very impressed that members of the Society displayed genuine faith and devotion towards Tantric Buddhism and its practices. That could well explain why he was pleased to bestow these two sacred empowerments on the members. H.H. said that he would pray from the bottom of his heart that members of the Society could soon achieve accomplishment under the supervision of Guru Lau and that he would continuously deliver blessings on all members at all times. Upon Guru Lau's request, H.H. agreed to provide the Society with pictures and English sadhana of Gurus Milarepa and Karma Pakshi. In the meantime, Guru Lau was presented with the Tibetan sadhana.

When the empowerment came to an end, H.H. offered khada to the pictures of Guru Rinpoche and the Buddhas. Photos were also taken with Guru Lau to mark the occasion.



A MEMOIR OF HIS HOLINESS THE SIXTEENTH KARMAPA'S VISIT (NOVEMBER, 1980.)

by CHAN SING-Chak

His Holiness Rangjung Rigpe Dorje, the 16th incarnation of Karmapa, supreme head of Kargyudpa, made a sojourn to spread the dharma in Hong Kong. I had had the honour to be able to attend to H.H. during his visit and this article might serve as a brief recollection.

The Hong Kong Buddhist Association was informed of H.H.'s visit through Mrs. Wong Fong Wai-ching in early November. Knowing well in advance that this would be a rare opportunity to the buddhists in Hong Kong, the H.K. Buddhist Association decided to set up a special committee under the chairmanship of Rev. Kwok Kwong to pave the way for H.H.'s visit. Mrs. Wong, a committee member and herself being a tantric buddhist, was fully cognizant of the apparent differentials that existed between exoteric and tantric means of spreading the dharma, invited the H.K. Vajrayana Esoteric Society to assist and participate in the drawing up of schedules and so on.

Members of this ad hoc committee met on several occasions and they unanimously decided to elect Mr. Lai Yat-kwong to be the honorary accountant, Messrs Szeto Cheuk-choy, Law Kai-on, Law Kai-sin to take charge of the arrangements of the esoteric altar and myself the secretary to H.H., mainly responsible for English-Chinese translations especially during empowerments and lectures.

Upon my request, Lai Yat-kwong managed to communicate viz. long-distance call with our guru Solnom Chuci-tzanchin Lau Yui-chi in Taiwan and he was told of H.H.'s visit. Guru Lau intimated that H.H.'s visit was by no means an ordinary occasion and he decided to curtail the meetings on meditation classes and re-schedule the consecration of a newly established Vajrayana Esoteric Society in Taichung in order that he could rush back in time to welcome H.H. at the airport. At the same time, I conveyed similar message to Law Kai-tak who was staying in Australia. Without undue delay and hesitations, Kai-tak decided to return for a short while to receive H.H.

The 16th Karmapa Rangjung Rigpe Dorje arrived at the Kai Tak Airport on 20th November at approximately 9 am. Guru Lau, Mrs. Lau, Mr. Gilbert Lui and myself welcomed H.H. at the VIP Room and attended the press conference. I acted as H.H.'s interpreter and was also held responsible for giving brief explanations to the reporters in connection with H.H.'s life history and esoteric jargons.

H.H. then went straight to the Plaza Hotel. His prime concern was to discuss with Jamgon Khongtrul Tulku, one of his chief disciples, the schedules submitted to him for final approval. It included inter alia, the empowerment of Amitayus at Buddhist Wong Fung Ling Memorial School on 23rd, a soiree held in H.H.'s honour by the H.K. Vajrayana Esoteric Society on 26th, the empowerment of Milarepa and Karma Pakshi held at the H.K. Vajrayana Esoteric Society on 27th, the empowerment of Bhaisajyaguru and catastrophies-suppression ceremony at Tung Lin Kok Yuen on 29th and finally the consecration of the Kwung Chung Temple and empowerment of Rakta-Lokitesvara on 30th, Nov., 1980. I had had the honour to act as H.H.'s interpreter during most of these occasions.

Law Kai-tak and I went to Buddhist Wong Fung Ling Memorial School in the evening of 22nd to supervise the assembling of the throne which was co-designed by Mrs. Wong and myself and completion of which had been managed within one week's time.

In the second week of August, H.H. again arrived in France. From Aug. 15th to 29th, His Holiness had conducted a series of teachings in retreat conditions in Urgyen Samye Cho Ling, Montignac, France. These instructions included:

First Session (Aug. 15th-21st):
Meditation and Yoga according to the Vajrayana; Body, Speech and Mind aspects of realization; Vajrasattva Sadhana; Visualization; Mantra and Samadhi Meditation.

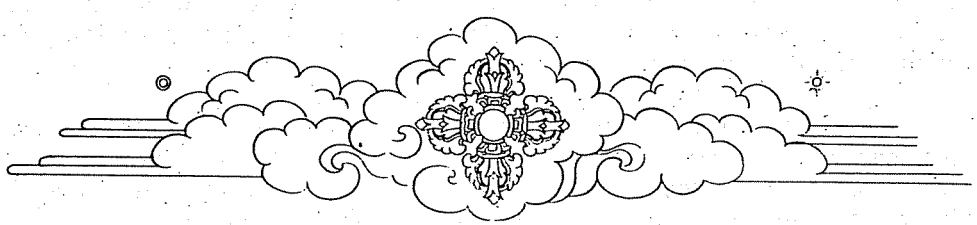
Second Session (Aug. 24th-29th):
The Bardo teachings; Chod practice; Longlife practice.

During September 1980, His Holiness gave further teachings in Paris as follows:

Sept. 14th – Path to Enlightenment – Meditation for Living & Dying.
Sept. 19th – Guru Rinpoche's Day – Tsok Puja.
Sept. 20th & 21st – Seminar on "Mind & Healing", at the end of which, H.H. gave the Medicine Buddha Initiation.
Sept. 27th & 28th – Dzog-chen Seminar with meditation instructions and practice. H.H. gave the "One Thousand Buddhas Empowerment". This was only second time that this empowerment has ever been given in the West.

At the end of September, His Holiness again returned to Yeshe Nyingpo in New York for more than two months, and right now He is in Paris teaching Tantric doctrines to more disciples there until January 16th, 1981.

December 12th, 1980
HONG KONG



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A BRIEF ACCOUNT & THE RECENT NEWS OF HIS HOLINESS DUDJOM RINPOCHE

Born in Tibet on June 10, 1904, His Holiness Dudjom Rinpoche is the supreme leader of the Nyingmapas, the "Ancient Ones", followers of the Tantric Buddhist lineages brought to Tibet in the 7th Century by the great glorious Guru Padmasambhava (the Lotus Born, Guru Rinpoche).

His Holiness is revered throughout the world as one of Tibet's greatest living lamas. His present incarnation, Jigdrel Yeshe Dorje, is the eighteenth incarnation as predicted. His Holiness' first incarnation was the Teacher of the "Thousand Buddhas" of our kalpa. His second incarnation was Sariputra, the Buddha's disciple of wisdom. His third incarnation was the great Indian scholar Saraha, the teacher of Nagarjuna.

His Holiness' present name came from His last incarnation, Dudjom Lingpa, who was a great scholar and practitioner of the Tantric teachings and was able to receive the termas concealed in caves by Guru Rinpoche. His Holiness' next incarnation will be the Prince of the Kingdom of Shambala; and His final incarnation, i.e. the twentieth, will be the Buddha of Boundless Light, the last buddha in this kalpa.

In addition to His spiritual eminence and profound meditative realization, He is widely renowned for His scholarship and writings on Mahayana and Tantric Buddhist philosophy and practice, as well as His mastery of all the classical Buddhist sciences, including medicine and astrology. In particular, His Holiness is Tibet's leading exponent of Dzog-Chen, the "Great Perfection" teachings.

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In early April, 1980, His Holiness had paid a brief visit to one of His centers in Dordogne, Southern France, where He gave extensive teachings and empowerments. Then at the end of April, H.H. returned to His other center Dorje Nyingpo in Paris, where He also gave a number of empowerments and public teachings, including instructions on Dzog-chen view, meditation and action.

After His visit to France, H.H. went back to His New York center Yeshe Nyingpo and started giving public talks and teachings as follows:

April 30th – talk on "The Path to Enlightenment – Meditation for Living and Dying".
May 4th – Empowerment of Tara Initiation.
May 7th – Refuge Ceremony.
May 10th & 11th – 2-day Seminar on "Mind and Healing".
May 15th – Bodhisattva Vows.

Then His Holiness visited His other centers in California and in Seattle, Washington. After His return to Yeshe Nyingpo, N.Y. at the end of June, His Holiness gave further lectures and empowerments to His disciples. At the end of July, H.H. had inaugurated a new retreat center in Greenvile, New York and led a retreat there for three weeks.

THE DZOG CHEN VIEW

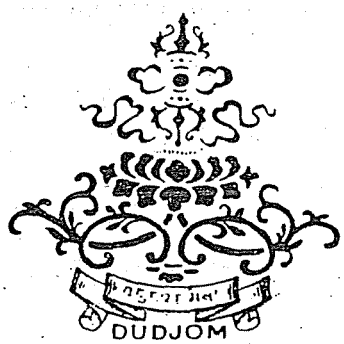
As regards the practice of refuge, the relative aspect is the object of refuge to which you offer devotion and prostrations and so on, and the absolute aspect is without effort, when you dissolve the visualization and remain in the natural, effortless state of mind.

The generation of bodhicitta or enlightened thought means that if we just act for ourselves alone we are not following the all-knowing path of the Buddha, the path of enlightenment is blocked. Therefore it is for the sake of all beings who have been our fathers and mothers, in order to free them, that we generate this enlightened thought, which is the thought of the Buddha.

Beings are as limitless as the sky, and they have all been our fathers and mothers; they are suffering in samsara, so the thought of freeing them from this suffering really is the enlightened thought. In the words of the Bodhisattva Vow: "From now until samsara is empty, I shall work for the benefit of all beings who have been my fathers and mothers." So, from the relative point of view, there are sentient beings to be liberated, and there is compassion to be generated, and there is the "I," the generator of compassion. The way of generating and showing compassion is actually explained by the Buddha himself. Such is the relative bodhicitta.

So in this relative practice of bodhicitta you visualize all beings and generate the enlightened thought and try to free them from suffering until enlightenment is reached, and you recite the generation of bodhicitta as many times as your practice requires. It is also instructed that one must exchange one's own happiness for the pain of others. As you breathe out, you give all your happiness, joy, merit, and even their causes to sentient beings; and as you breathe in, you take all their pain and suffering so that they are free of it. This practice is also very important. Without the development of bodhicitta and without freeing ourselves from our attachment to this life, we cannot attain enlightenment. It is because of our inability to show compassion to others and because of being attached to ourselves and to this life that we are not free. All these things are the relative aspect of the practice of bodhicitta.

(The second half of this teaching will be continued).



HIS HOLINESS

DUDJOM RINPOCHE

Head of the Nyingmapa Tibetan Buddhist Church

suffering. We contemplate that. Then we reflect that whatever one does, whether good or bad actions, the pattern of karma is inescapable. These are called "lo-dog nam-zhi," the four thoughts which reverse the mind. Their purpose is to make the mind turn away from samsara and turn toward the practice. That is why it is important to dwell on them at the beginning and to realize their truth.

Doing this is like smoothing out a ploughed field to make it even and ready for sowing.

Now, sowing the seed itself: receiving refuge, generation of bodhicitta, offering the mandala which is for the accumulaton of merit and wisdom, and purification through Vajrasattva practice. These are like seeds sown in the ground which is already prepared by the four thoughts.

Without relating to the relative in this way, it is not possible to realize the absolute. Without using the relative body as a basis, we cannot realize the true nature of the mind. In the same way, without this relative practice, this skilful means, we cannot grasp directly the nature of sunyata. The relative and absolute co-exist, go hand in hand. It is very important to realize this.

Taking refuge as an example: externally speaking, there are what are called the "kon-chog sum," the Three Precious Ones, the Buddha, Dharma, and Sangha. The Precious Buddha is the source of the Dharma, the guide; what Buddha showed is the Precious Dharma, the path; and those whose minds are turned toward the Dharma are the Precious Sangha.

Because we exist in samsara, because of delusion and suffering, we take refuge in order to be freed from suffering. Because of not seeing our true nature, and because of delusion when the various elements come together, this illusory body is created. And this illusory body remains very real until we see the true nature of things. So until we are completely freed from delusion the body exists, and suffering exists, and the Three Precious Ones exist to take refuge in.

So, externally speaking, one should take refuge in the Buddha, Dharma, and Sangha with devotion. But internally the Buddha, Dharma, and Sangha are symbolic, a profound and skilful way to lead us out of samsara. From the point of view of absolute truth, even the Buddha, Dharma, and Sangha are within us. On the absolute level, this mind of ours which is empty, which is radiantly self-luminous, and which is rig-pa, awareness, this mind itself is the Precious Buddha. Externally, the Dharma manifests as sound and meaning, you hear it and practice it, but from the internal point of view it is empty. In essence it is the unceasing, unobstructed, self-luminous display of rig-pa, primordial mind. Externally the Sangha is those whose minds turn towards the Dharma, but internally the Sangha is the all-pervading, all-encompassing aspect of the mind.

They are all fully accomplished within us, but since we do not recognize this, we must take refuge in the external Buddha, Dharma, and Sangha. When you really do ngondro properly, you visualize the refuge tree in your mind with fervent devotion, you do prostrations with humility with your body, and you recite the refuge formula with your speech. Then you sit down at the end of your practice and dissolve the visualization into yourself, you realize that all these three things, subject, object, and activity, are one's own rig-pa. The meditator is oneself, the refuge tree is one's own creation. Just remain in the nature of rig-pa; other than rig-pa, there is nothing to find.

Buddha said in the Dode Kalpa Zangpo: "I manifested in a dreamlike way to dreamlike beings and gave a dramlike dharma, but in reality I never taught and never actually came." From the viewpoint of what is, the Buddha never came and the dharma never came. All this is mere perception, existing only in the apparent sphere of things.

INSTRUCTIONS OF HIS HOLINESS DUDJOM RINPOCHE

Here is the transcribed text of the first half of a teaching given by His Holiness Dudjom Rinpoche in London on May 19, 1979. Originally published in London by Dzogchen Orgyen Cho Ling, it is printed here by permission.

H.H. Dudjom Rinpoche, seated; Ven. Shenphen Dawa Rinpoche left; Tulku Pema Wangyal Rinpoche, right.

NGON DRO PRACTICE:

Whatever practice we do relative truth and absolute truth co-exist, skilful means and wisdom co-exist, experience and emptiness co-exist. This being the case, we have the practice of ngondro as a skilful means, then at the end of that, in the guruyoga, we reach the level of wisdom, when the lama dissolves and becomes one with you, and you remain in the absolute nature of things, the state of meditation

So since the lama is the one who really shows the way and is the center of the whole spiritual path, we pay homage to the lama at the beginning of all practice.

After having begun by giving homage to the lama, first we think about the difficulty of gaining this precious, free and well-favored human form, because this form is the basis of the spiritual path of liberation. Then we reflect on impermanence and death: everything that exists is subject to change and death. Then, even though one dies, one is not free; one goes on circling in samsara from birth to rebirth. That is why the nature of samsara is

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dKON.mCHHOG rTSA.gSUM bDE.gSHEGs KUN.'DUs PA

The embodiment of Buddha, Dharma and Sangha;
Lama, Yidam and Khadro (Dakini); all the Tathagatas

།དབང་དྲག་རིག་འཛིན་པདྨའི་བྱིན་བརླབས་ཀྱིས།

dBANG.DRAG RIG.'ZIN PAD.MAI BYIN.bRLABs KYIs

is the powerful and wrathful Rigzin Padma (Padmasambhava).
By his blessings

།བདུད་འཇོམས་ཡེ་ཤེས་རྡོ་རྗེའི་སྐུ་ཚེ་བརྟན།

dDUD.'JOMs YE.SHEs rDO.rJEI sKU.TSHE brTAN

may the life of His Holiness Dudjom Jigdrel Yeshe Dorje
be firm (and long).

།བསྟན་འགྲོའི་དོན་ཆེན་མཐའ་ཡུ་ཕྱིན་པར་ཤོག

bsTAN.'DROI DON.CHHEN mTHA'.RU PHYIN.PAR SHOG

May his great work in the Dharma and for all sentient beings
be fully accomplished.

ORGYEN CHÖ DZONG

◎本刊要目◎

◎ 密宗祖師史略
◎ 密乘法語摘錄
◎ 西藏密法淺說、西藏密宗靜坐法
◎ 密宗問答
◎ 學密見聞、學佛小感
◎ 戒律、因明、教史、哲理研究等

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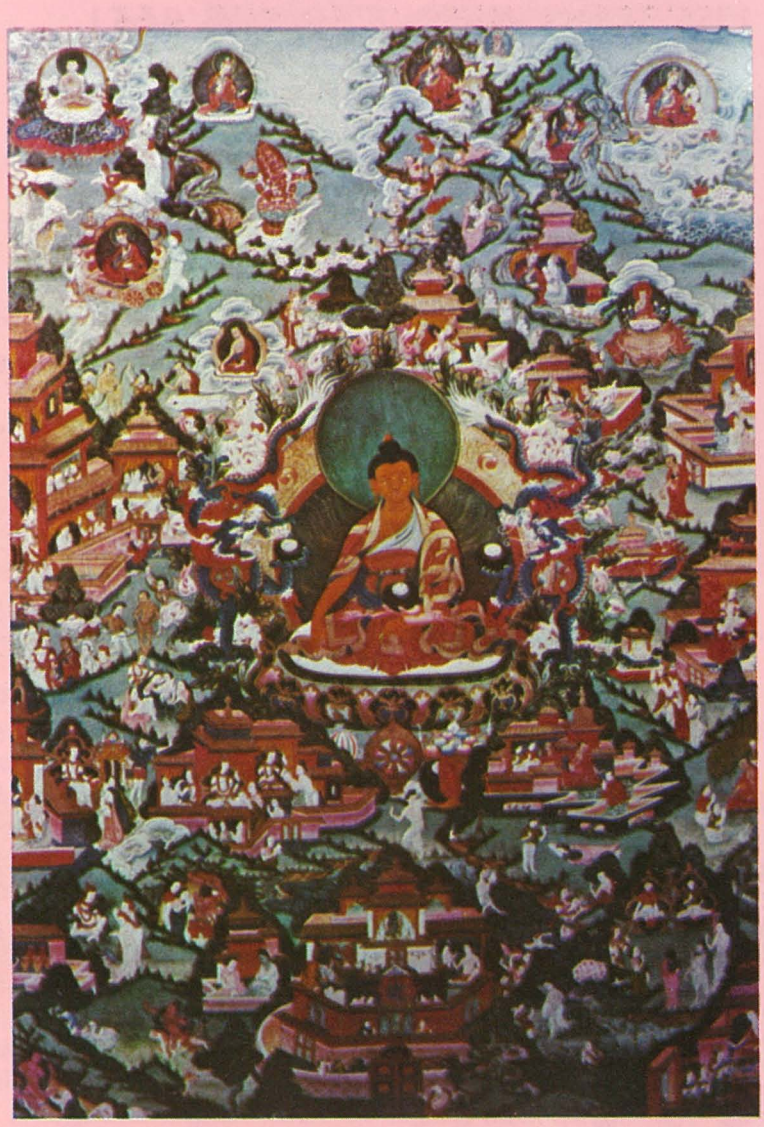

寧瑪派湯嘉（佛像掛圖）：蓮師化身釋迦獅子