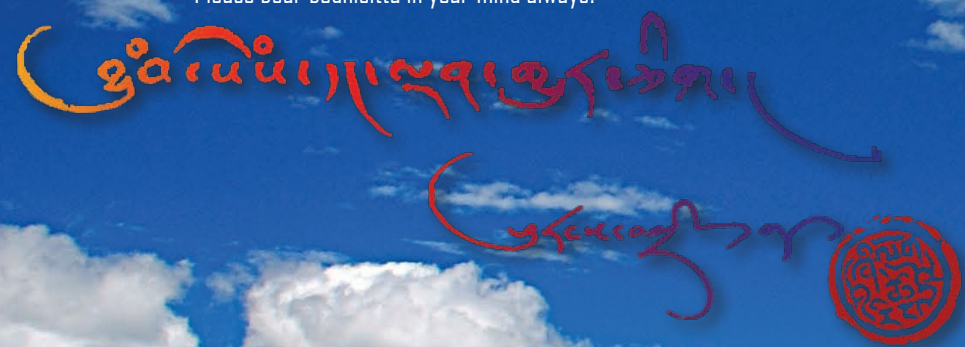
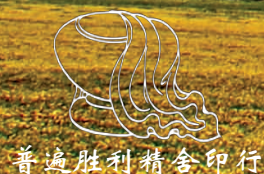


普遍胜利

愿您永具菩提心！普巴扎西仁波切题词
Please bear bodhicitta in your mind always!



普遍胜利
PERVASIVE TRIUMPH



柯日密咒洲



柯日密咒洲
KURE MANTRAYANA TEMPLE



■ Panoramic view of the Khemelung Divine Mountain

与柯麦隆神山遥相呼应的是格聂神山

那是徒步旅行者魂牵梦绕的天堂

延绵起伏的柯麦隆神山冷峻而静谧

远峰的积雪是他的庄严

漫山的青翠是他的智慧

美丽的神山——始终以宁静而安详的目光注视着苍宇

向世人展现着解脱之路





顶礼大恩根本上师喇嘛仁波切！

Prostrate to Root Guru Lama Rinpoche!



顶礼大恩根本上师普巴扎西仁波切！

Prostrate to Root Guru Phurba Tashi Rinpoche!



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前言

Introduction



顶礼莲花生大师！
Prostrate to Guru Rinpoche Padmasambhava!

顶礼大恩根本上师足！

本基清净原始普贤王，任运自成光明大圆满，
弥陀观音三身功德海，汇成总集化身莲花生；
顶饰大圣持明龙萨尊，怙主龙多加参如意宝，
超越生死法界自在王，囊加诸圣足前作顶礼；
月映千江显现千江月，莲师意化普巴扎西尊，

深恩无比怙主上师宝，示现如佛难忍诸苦行，
入出等持及梦光明境，三者任运水乳成无别，
即身圆满地道诸功德，成熟解脱四灌及四相，
无余证悟法界真实义，获得无死虹光迁转身，
执持空行守护深密教，如海事业任运自成就，
恩泽无尽广润诸含识，悲如慈母护佑苦海众，
唯愿生生世世不离师，依止修习直至菩提间。
大宝上师难遇今已遇，密净传承难逢今已逢，
祈师长久住世转法轮，师徒密意相融成无别。

如颂所赞，无比殊胜、近传加持之龙萨传承及广大清净龙钦传承诸祖师，彼等所现任运之功德，乃超越言语及思量，分别念者纵然殚精竭虑，亦难测其万一。此处简述诸祖师功德亦然，拙劣之笔及以世间文字，何能略显祖师如海功德之一滴。然欲详知圣者之功德，即阅诸传承祖师之广传矣！

唉玛吽！如此奇妙之法界，犹如虚空无有涯畔，超越思量分别。因倏尔业熏习力，如大海起显无边波涛，幻现无量情器世界，分别执著业力增上，牵引无量众生，辗转烦恼生死苦海。是故，原始普贤王如来以心印传承呈显五方报身佛，且与众生感应道交，不动觉性中，任运显现无量化身诸佛，利益无尽有情！

殊胜化身释迦牟尼佛，于娑婆世界之天竺第一金刚座前，示现八相成佛，佛法始弘于人间；其后如释迦牟尼佛所授记般，于数百年后，吾之化身第二佛邬金莲花生大师降临人间，以金刚威猛之力，降服外道魔怨，于雪域藏地等圣地广弘佛法，并授记曰：“末法众生善根微小，法弱魔强，吾将众多佛法伏藏于地水火风各界，届时由吾之化身诸多伏藏师，分别发掘此等伏藏，利益浊世之众生。”

雪域高原，承载佛法之圣地，诸佛菩萨之化身如雨后春笋般涌现，法语似纯净雪山之水滋润此土淳朴之民众。于经幡法轮遍满之圣境，邬金莲花生大师之化身——大伏藏师持明龙萨娘波应化于雪域康



顶礼传承祖师龙萨娘波尊者！
The Lineage Guru-Lungsal Nyinpo !



■ 龙萨娘波尊者年少在喇嘛垭放羊的山坡
Ven. Lungsol Nyingpo grazed sheep on this hill slope in his childhood

区理塘“扎瓦”之地。尊者幼时家境贫寒，被雇于阿库之地富裕家庭放牧，当时依止嘎陀丹巴嘉措、嘎却冈嘉措诸大成就者，接受成熟灌顶，赐法号为旺扎嘉措，并获得大手印与大圆满双运之教授，及阿多根却冈涅传下之《贡巴桑他尔》不共密意传承等，得到了诸多深奥窍诀传授。

尊者每日上山牧羊之时亦精勤修法，并示现于石中取伏藏、留下手印脚印等神变。其后于却隆山崖等寂静处，如同密勒尊者般，修了多年之头陀苦行，并亲见静怒诸本尊之相，一切护法则如奴仆般护持。后在波窝地区拜大伏藏师仁增登顿多吉为根本上师，获得大圆满四灌顶之不共加持。大伏藏师仁增登顿多吉以诸多伏藏中之授记为依据，印证尊者乃莲师二十五弟子之化身，并作了将来有众多伏藏待他发掘之授记。

其后，如无欺授记所预言般，尊者示现了诸多开取伏藏之事业。

如某次为开取圣湖之宝藏，与众僧聚集于湖边会供毕，嘱众人打鼓敲锣，不间断念诵莲师心咒，尊者手持油灯走入湖中，逾二三日尚不返，众人无望以为不归，遂停止念诵，至七日后尊者却从另一小湖中而出。又某日尊者得到理塘王之允许，将开取扎嘎神山之伏藏，众多心怀嫉妒之僧人闻讯，于沿途设置种种障碍，并作出如将鞋倒盖在头顶等诸多不吉祥之行为，试图破坏尊者开取伏藏之缘起；然凡夫分别念者之劣径如何能阻碍圣者之事业？尊者不但顺利地取出伏藏，且因所取伏藏乃《忿怒莲师仪轨》，破坏者之种种行为反成开启伏藏法之庄严。后尊者从柯麦隆多吉（山名，意即：不变金刚）神山等处，开掘出众多伏藏品、法，尊者还示现降伏天魔、骑马飞越山峰等诸多奇迹之神变。

神圣之柯日寺，原为噶举派修行之圣处，其乃大圣噶当巴之弟子“浙差珍追让波”所建108座寺院之主。据众多典籍记载：彼时诸修行

者独自在不同之处搭建茅棚长期闭关修行，并具空中飞行等众多成就功德，此诸寺院后渐湮没荒芜，现



■ 龙萨娘波尊者于柯日寺亲植之杉树
A firry planted by Ven. Lungsol Nyingpo



■ 柯日寺龙萨娘波殿
The Lungsal Nyingpo Hall, Kure Temple

于寺庙周围仍留有圣迹。公历十七世纪中期，据说龙萨娘波尊者牵着一头野牛，驮着两袋普贤吉祥草之种子于此悠游，行至现今柯日寺大雄宝殿处时，野牛突然卧地不走，尊者即于此处创建了龙萨祖庭——当今的柯日寺（柯日密咒洲），将普贤吉祥草种子撒于寺周，并授记曰：“无论人或旁生，若与此圣物结缘者，皆不堕三恶趣。”此寺乃尊者于多康下区所建四大主寺（依次为柯日寺、楚布寺、扎嘎寺、噶陀寺）之首。祖师复授记曰：“曲勒岩前若出现一株当地从未有过之树，吾之转世将应化于世矣！”

二十世纪的一天，于呈现众多祥瑞中，寺院附近长出一棵当地前所未有的油松，依据法王如意宝等众多高僧大德之授记：吾等大恩根本上师妙音蒋阳龙多加参尊者（喇嘛仁波切），即为龙萨娘波祖师之化身。喇嘛仁波切十八岁时，就被母亲奉送给观音菩萨之化身——昌根



■ 龙萨娘波尊者之坐骑——大野牛之骨
The bladebone of the buffalo which carried kusa seeds for Ven. Lungsal Nyingpo



■ 龙萨娘波尊者伏藏——莲花生大士的鞋垫
A treasure unsealed by Ven. Lungsal Nyingpo-Padmasambhava's insole



■ 龙萨娘波尊者授记转世（喇嘛仁波切）应化于世之油松
The Chinese pine that Lungsai Nyingpo prophesied as the symbol of his reincarnation (Lama Rinpoche) appearing in the world

■ 龙萨娘波尊者、昌根阿瑞仁波切、噶陀寺大司徒仁波切等诸大德于柯日寺之禅修胜处
The sacred retreat site for Lungsai Nyingpo, Chomgy Ari Rinpoche, Kathok Situ Rinpoche

■ 理塘扎嘎神山山洞
A holy cave in Draga Divine Mountain, Litang County

阿瑞仁波切作侍者，于三喜承侍昌根阿瑞仁波切长达四十四年之久，时值饥馑、文革动乱等诸多极苦之违缘，尊者承侍上师一如既往，无有稍许之懈怠，甚至以身代师受苦等。宿世善根及对上师圆满之信心，喇嘛仁波切证悟了诸佛菩萨之一切密义。

喇嘛仁波切初到五明佛学院，法王如意宝·晋美彭措炯列即曰：“汝初至于此，吾即知汝与众不同，汝乃见解脱矣！”复与弟子们云：“汝等应向此大德求法，此处先前还未来过此等大德。”末后法王如意宝乃将大密心髓全部教法付嘱于至尊上师（喇嘛仁波切），遂成为宁玛教法之顶严。忿怒莲师化





■ 上师于却隆山崖龙萨娘波尊者修行胜处
Phurba Tashi Rinpoche in Lungsol Nyingpo's retreat site at Choelung Cliff



■ 亚青邬金禅林大经堂
The Grand Hall, Yarchen Orgyen Meditation Monastery

身——色拉阳智尊者，将彼所有伏藏灌顶传承及其他众多空行深法口诀赐予喇嘛仁波切，并印证喇嘛仁波切为法主之尊号。付嘱全部教法后，色拉阳智尊者前往亚青加持地基，复云：“若于此建寺，将令教法兴盛。”并作诸多善妙授记等。

公元1985年，喇嘛仁波切于白玉昌台创建亚青邬金禅林，寺院以禅林命名者，乃取实修之意也。色拉阳智仁波切曰：“因亚青寺建于一座龙宫之上，喇嘛仁波切若非金刚手菩萨之化身，恶龙之恼害——天花等病魔即会呈现。”又云：

“若非要述说亚青寺殊胜之处，此即为真实铜色吉祥德山，必定会出现众多成就者。”

诚如授记所言：初始亚青只有十多位弟子，喇嘛仁波切为彼等传授了前行成熟引导、六中阴引导、龙萨引导及大圆胜慧等，并依瑜伽四座要求弟子勤修大圆满窍诀部直断和顿超。尊者复携弟子往阿瑞仁波切之处印证见解，仁波切赞云：

“皆已见到本性矣！”此后喇嘛仁波切及亚青寺之名声远播他方，汉藏求法弟子四方云涌，僧团急剧扩大，喇嘛严格依别解脱戒，男女二众分河而居。亚青虽标榜为实修道场，然亦不废闻思，喇嘛纵然八十

高龄，依然讲法不断，因无有闻思之实修即为盲修瞎炼。仰仗邬金圣地诸佛菩萨之加持，大成就者妙音龙多加参尊者之善巧引导，弟子宿世清净善根之力，于此众多善妙缘起聚集之地，亚青寺愈来愈多弟子



■ 上师于柯麦隆神山
Rinpoche in Khemelung Divine Mountain

显现了成就之征象，获得不可思议之功德。法王如意宝亦曾多次称赞：“真乃世间弘扬大圆满唯一之圣处也！”

神奇无比的理塘柯麦隆神山顶上开满了吉祥如意之鲜花，即使在寒冷的冬季，布谷鸟亦然展露美



喇嘛仁波切于柯麦隆神山开取伏藏时，石壁上自然显现之观音圣像。
A naturally emerged statue of Avalokiteshvara on and from the rocks after Lama Rinpoche discovered treasure in the Khemelung Divine Mountain



喇嘛仁波切虹身法相
Lama Rinpoche showed the Light Body

妙的歌喉。《班玛德得尔伏藏续》云：“具有弥陀观音顶髻者，装饰克钦墨龙绸带冠。”如续所言，水鸡年(1993年)尊者加持开启了以柯麦隆神山（即克钦墨龙）为主的众多神山之门。喇嘛仁波切初到神山，即闭关二十五天，作了种种祈供等，此后以不可思议神通观察，依次加持开启众圣山门：如观音菩萨、金刚手菩萨、文殊菩萨、长寿天女、度母、大吉祥马头金刚、金刚橛本尊、单坚、狮面佛母、毗沙

门天王、鬍哈拉、阎罗等圣处，显现了多不胜数自生之身像、咒语、坛相和摩尼等；尤其观音菩萨之圣处，经加持显现如四层楼高的红黄丹所成之空行观音身像，绽放着光芒，见者分别念自然顿息，易起贤善觉受。总之，无比尊圣之神山上下布满诸佛本尊空行护法之圣处，经上师加持一一启开，成为一切众生积累资粮之源泉。后喇嘛仁波切开启的神山，恐繁不述，若欲详知即阅上师之《广传》。



左起依次为阿松活佛、仁珍旺修仁波切(昌根阿瑞仁波切之转世)、喇嘛仁波切、丹增尼玛活佛、普巴扎西仁波切
From left to right: Asung Rinpoche, Rigdzin Wangchug Rinpoche (reincarnation of Chomgyi Ari Rinpoche), Lama Rinpoche, Tenzin Nyima Rinpoche, Phurba Tashi Rinpoche

虽仁波切之功德广为大众所熟知，然为欲令某些具缘弟子信根增上，喇嘛曾对弟子略述内证功德：

“身语意三门尚未清净之导师，渡化众生如盲引盲，无法真实承办利生事业。吾为亚青之住持，身语意三门已真实获得清净。如身清净之标志为呈现光明身坛城之种种庄严；语清净之标志吾以言词无误传讲‘自心与上师无别’之实相；意清净之标志为自相续中已如实获得境意无别之见，并使宿缘弟子当下获得如是见解。阿松活佛与普巴扎西活佛亦具如是功德。当年法王如意宝曾授记吾已证得与莲师、布玛木札无二无别功德之光身。当时少有能见吾显现光身之相者，然四、五年后，亲见吾光身之具缘信众愈来愈多，并于光身中显现文殊菩萨、披着蓝衣之布玛木札尊者、莲花生大士、无垢光尊者等相。有者认为此印证方式难免良莠混杂，然非如此，清者自清，浊者自浊矣！”

尊者之两大补处心子，为普巴

扎西仁波切和阿松活佛。

阿松活佛乃莲师二十五大弟子南卡娘波之化身，诞生于康藏新龙地区。活佛少年即谒见昌根阿瑞仁波切及妙音龙多加参法王，并认证自己前世修行之处及众多前世所用之物，法王如意宝与色拉阳智尊者亦授记：“活佛即为南卡娘波之化身。”妙音龙多加参法王赐予授记曰：“未来将引导七万所化众生，

趋向解脱利生事业。”

喇嘛的两大心子之一——普巴扎西仁波切，经法王如意宝、贝诺法王等众多大成就者共认：普巴扎西仁波切即为理塘囊加活佛之转世。上师妙音龙多加参法王亦予如下授记：“普巴扎西活佛乃往昔莲花生大士座下二十五大弟子之一、与莲师无二无别之‘玉扎娘波’化身，后转世为理塘闻名遐迩大伏藏



普巴扎西仁波切之前世——囊加活佛法印
Phurba Tashi Rinpoche's previous life-Namgyal Rinpoche's seal

师翁知青美多吉之爱子——囊加活佛。莲师座下二十五大弟子皆为莲师之化身，现普巴扎西活佛三门之中无余集聚了玉扎娘波之一切功德。普巴扎西活佛乃囊加活佛之转世非仅为我个人之认定，于莲师授记中亦有记载。吾于亚青寺摄受诸多弟子，其中功德最殊胜者唯阿松活佛与普巴扎西活佛。我也是莲师化身、龙萨娘波的转世，以顶间显现阿弥陀佛等相为标志。因此普巴扎西活佛和阿松活佛皆是我的化身，凡是与普巴扎西活佛结缘的一切众生和与我结缘无有差别！”并赐名为：晋美根荣囊嘉(无畏普贤胜利)。

普巴扎西仁波切之前世囊加活佛尚在娘胎时，其父便授记曰：“此子乃莲师意之化身，未来将利益无量众生。”并作如下之授记及住世祈祷文：

莲师补处意之化身尊，
消众暗障虚空摩尼宝；
获得无死超胜一切魔，
愿长住世光明照十方。

活佛虽出生于土司贵族家庭，然因宿世悲愿之缘起力，自幼便显现出离、慈悲、信心等众多贤善品格，少年即剃披显现僧相，对于优越的贵族生活、活佛之头衔、以及管理寺院等俗务，视同梦幻，无有丝毫之贪恋。山泉为伴，飞鸟作侣，活佛整日于幽静山林中静默修行，无分昼夜，修行道验如谷响般如应而现前，宿世善根智慧似山花般烂漫绽放，诸佛菩萨之密义如视掌中庵摩罗果清晰无疑，十方刹土瞬间消融于方寸，三世迁移顿成平等之四时。活佛一生取出众多伏藏利益众生，且能示现预知未来之事，酒能变水等众多神通事业。

晚年活佛于光明中亲往铜色吉祥山谒见莲师，并祈请曰：“吾此生利生事业不广，下世可否于清净刹土利乐有情？”莲师默然，活佛心领神会，复作祈请：“来世倘若去往人间利益有情，浊世众生烦恼习气沉重，难以饶益，祈请未来化身圆满具足智慧、事业等一切功德。”尔时莲师开颜微笑，以右



■ 玉扎娘波尊者法相

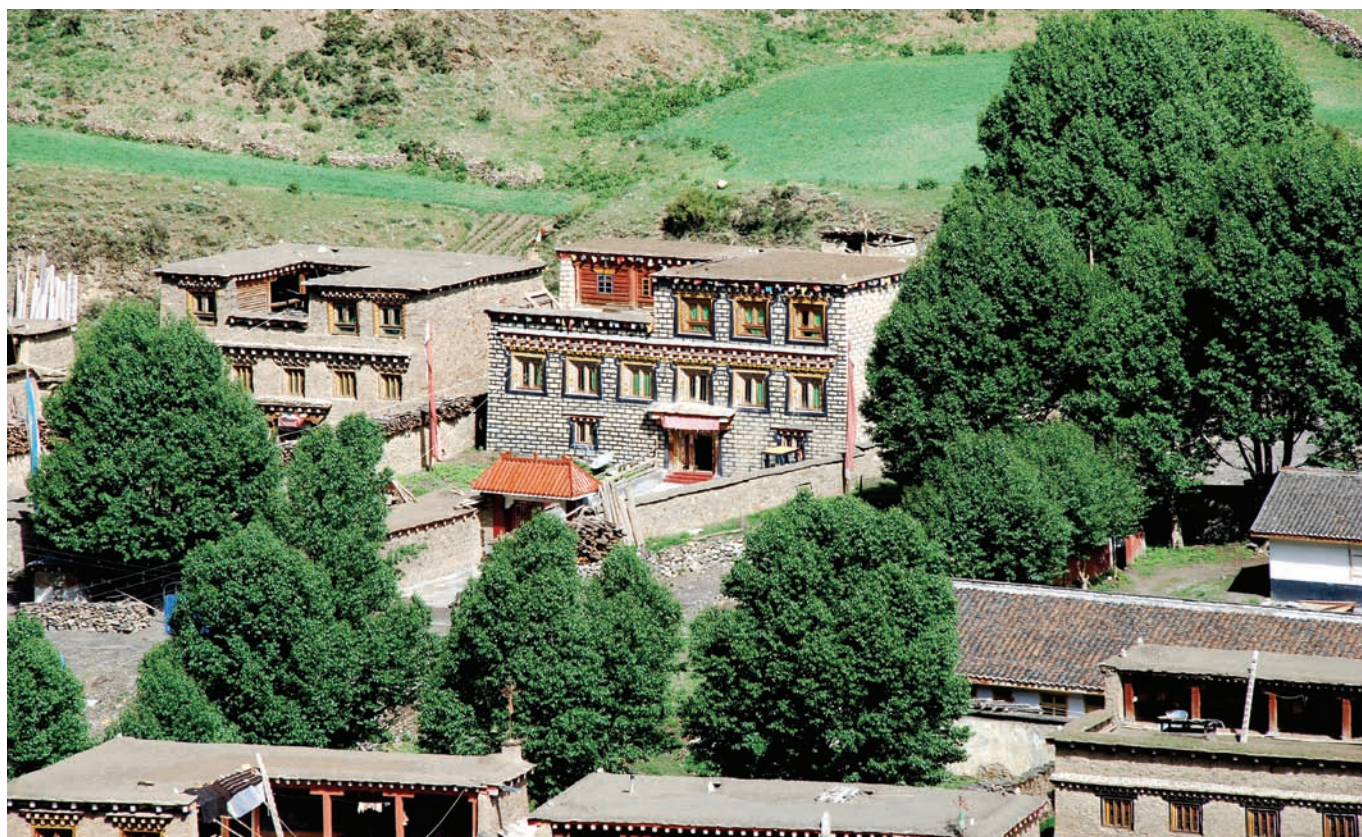
Ven. Yudra Nyingpo of Gyalmo-Phurba Tashi Rinpoche's previous life

手持五股金刚杵置活佛头顶，授记曰：“善哉！未来之化身必定圆满具足一切功德，且现众多事业化身辅助汝弘法利生之事业矣！”

上世纪六十年代，因众生不可思议之业力，圣教蒙难，晚年之活佛除了佛法，较之乞丐更一无所有。然因拥有贵族之声名和活佛之头衔，亦被押往县城监狱。途经瑞隆山谷，活佛云：“既然如此，我就不去了吧。”言毕端坐于岩石之上。此时彩虹遍空，天雨宝花，狂风顿作，虎啸于谷，众人骇然离散，直至天明，待大众返回原地，活佛早已身心无余消融法界，如赞

所云“获得无死超胜一切魔”已无疑义。据活佛侍者阿冲恩珠老和尚回忆：当时牧、农区信众纷纷遍寻活佛之体，最终无人获得稍许可做供奉对境之指甲或衣角。

遵循莲师之嘱托，公历1968年，乘愿再来之圣者，示现于理塘热柯“龙萨祖庭”所在之圣地，父名斯朗多吉，母名诺珍，尊者伴随诸多吉兆而降生，取名彭措扎西，后妙音蒋阳龙多加参尊者赐名普巴扎西。上师小学毕业即现主持三宝之僧相，因慕色达地区真实忿怒莲师之化身色拉阳智尊者之大名，前往请问：“吾修行所依之根本上师



■ 上师出生胜处——理塘县喇嘛垭乡
Phurba Tashi Rinpoche's hometown-Lamaya Village, Litang County

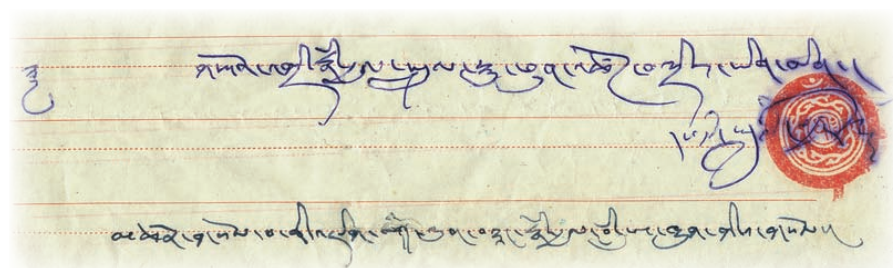
为谁？”尊者以无碍遍知示曰：“白玉昌台之地，有位无垢光尊者之化身龙多加参，乃具足智慧之大成就上师，汝应前往依止。”色拉阳智仁波切且将《大圆胜慧》之法本交付上师，作为依止喇嘛仁波切之供养。上师终于来到具有深厚宿缘之根本上师喇嘛仁波切身边，父子相遇，上师立即对喇嘛仁波切生起犹如佛陀般无等之信心，后多次对众弟子宣述：“纵然释迦现前，莲师亲临，吾亦不会离开上师而别求，因上师即为佛也！”从此上师开始如饥似渴地聆听喇嘛无上大圆满耳传窍诀引导，并全身心投入实修之中。

依仗宿世深厚之善根力，上师依止喇嘛修行第一年，即于光明中显现寂静尊像，证得加行道喻光明之境地，喇嘛叮嘱继续修行；次年，上师于光明中顿现报身双身尊像，能所二执彻底消融于自性法界，证悟言思无法企及之真实光明之境，终入大乘圣者之流。

亚青闭关禅院三年一期之修行，为陶炼修行者即身成佛之熔炉，人选由喇嘛仁波切亲自择定，唯有见道之圣者或具相似见解、人品极其贤善之僧人，方有资格参与。大恩上师无论佛法之证量抑或

大恩上师于亚青禅院三年闭关圆满，须返家乡理塘一趟，父子将暂别，喇嘛仁波切心中极其不舍，当晚彻夜未眠，为安慰自我之调心，疾书如下教言赐予大恩上师：

梵顶莲花月垫上，大圣观音菩萨与，



■ 贝诺法王给普巴扎西仁波切的授记及蒋阳龙多加参尊者所赐法名
The recognition written by H. H. Padma Norbu Rinpoche and dharma name bestowed by H. H. Jamyang Lungtok Gyaltzen

人品之贤善，均已达禅院闭关之标准，被喇嘛选中入禅院闭关三年。闭关，上师勇猛精进，三年腰带不解，日夜加功，修行道验突飞猛进，座上后得功夫融成一味，地道功德疾速增上，修所生慧妙力任运通达一切教典奥义，且圆满脱嘎光明四相境界。

无别根本上师尊，三门敬信作祈祷。如心胜圣之爱子，无知吾作此宣说。如今某些师徒者，法与上师之教言，然因短暂之依止，难获殊胜之道验。稍得闻思慢心者，临终多数现原形。汝已远离此等过，依止上师数十载，宿世修行圆满相，无有懒惰及俗事，敬信上师无间断，远离懈怠及放逸。



喇嘛与上师父子情深

The Dharma father and son-Lama Rinpoche and Phurba Tashi Rinpoche

上师窍诀深奥力，庸俗贪执已消尽，
生老病死之苦痛，已现大乐之本体。
生死自在已无憾，圆满自力作他利。
欲乐依止阿兰若，彼已染杂世八法，
于他事业无意义。能成他利善知识，
恒具大宝菩提心，若趋世间事业时，
应观与法相违否？如今你我暂离时，
堪为难忍之痛苦，何时业风系缚时，
各自分离无他法，念此无常唯调心。
黑品部多极炽盛，汝应精勤作回遮。
上师三宝三根本，业果无欺之谛力，
吾之意乐清净力，心中深爱之圣子，
祈愿长寿法成就。

回到家乡理塘，上师随即于众圣汇聚之柯麦隆神山复行闭关，苦修梦光明，终获成就之验相，觉性光明无有刹那被极细微无明污染，达到昼夜一如之成佛最高境界。

圆满的证悟，令上师跻身于宁玛巴众传承祖师之列。喇嘛仁波切称赞曰：“汝之所证，印藏大德鲜有能及者，唯有五明佛学院之法王如意宝，方能断除此中增益。”喇嘛仁波切又与亚青大管家阿克青绕说：“普巴扎西活佛所证功德与印度八十大成就者无二无别。”其后

喇嘛单携上师，赴学院谒见法王，上师将所证功德呈于法王如意宝印证，法王狮子吼曰：“此唯是如来所行之境。”二十刚出头，年轻的上师已证悟大圆满最高之境界——即身成佛。法王嘱咐上师协助喇嘛仁波切弘扬无上大圆满，至此上师与喇嘛另一心子阿松活佛成为大圆满传承历史上最年轻的导师。

1999年冬，色达五明佛学院法

王如意宝主持十万持明法会，各地圣贤僧俗纷涌前往，喇嘛仁波切亦率亚青众多成就者参与，其间喇嘛敦请法王如意宝为上师未来之事业授记，法王当场授记曰：

东方黄河一带，乃利众之要地；
南方所化圣处，徒众多如米堆；
十三事业化身，遇则利众无量；
西方恶毒煞气，系属虎者唆使；
故现少许违缘。为除此诸障碍，



大恩根本上师普巴扎西仁波切虹身法相

Phurba Tashi Rinpoche showed the Light Body



法王如意宝晋美彭措法相
Khenchen Jigme Phuntsog Rinpoche

千遍狮面回遮，万遍大白伞盖，
则如孔雀食毒，悉成助伴消尽。

此授记显示上师未来弘法事业之重心在文殊菩萨主化之汉地。汉地，本为无上大乘佛法所装饰之妙庄严宝地，然因众生之共业遭遇诸多逆缘，极其昌盛之佛法至今已萧然没落，鲜有成就者显现。复因缺乏善知识之引导，堕入偏邪之修行人如秋蛾赴灯，为无明火烧而不自知，殊为可叹！因大恩上师圆满之证悟、娴熟之汉语及与汉地众生深厚之宿缘，故喇嘛仁波切将为汉地众生传法、绍隆佛种之重任无有选择地赋予了上师，从此开启大圆满耳传窍诀弘传汉地之门。

上师秉承亚青殊胜传法窍诀，针对众生普遍好高骛远之顽疾，施以不共前行之妙药。无论所传之法如何深妙，必先宣说“人身难得”、“寿命无常”之要义。上师云：“吾将共同前行即作胜义之法来传授。”其外，《阿秋喇嘛之教言》、龙钦巴尊者之《究竟胜义之教言·精要明镜》、华智仁波切之

《自我教言》，以及《诸法之精要·皈依》、《密乘十四根本戒》等佛法根本要义，亦广作宣述。

上师悲愿无尽，毫无吝惜地将极密心滴大圆满倾囊相授于汉族弟子，除了传授实修耳传无上窍诀法，上师尚系统完整地翻译并传

讲了众多密宗要籍：如大圆满流传人间第一祖仁增嘎绕多吉所造，大圆满教法之源——无余揭示大圆满见修行果之《三句精要·注疏宝藏库》；十七部续之根本，完整阐述大圆满基道果之《大圆满普贤智慧界续》；为钝根者次第宣述直断方便和真实教授之《华智仁波切教言》、智悲光尊者之《全知言教·甘露心滴》，以及《堪布昂琼之教言》、《禅定中阴》，麦彭仁波切造论、法王如意宝注疏之《大圆满直指心性注疏·窍诀宝藏库》等；为利根者直示果法之《呼唤上师本论》，以及法王如意宝注疏之《直断要诀释》等；辨别行道觉受正邪之《普贤六界续·十六种辨别》、《龙钦心髓净除歧途·狮吼论》、《龙钦心髓大圆满三要辨别》等；诸乘要义辨别之《诸乘法了义辨别之言·耳饰论》；揭示四灌顶要义及三昧耶之《龙钦心髓·金刚乘成熟解脱修行次第后要口诀·开显窍诀之白莲花论》之灌顶部分；脱嘎实修引导则有智悲光尊者之《大圆胜慧》，六中阴之《法性中有引导》，以及龙萨传承之《金刚精要·初学耳悦宝藏库》等等……

上师于汉藏各宗平等而视，从不执自而谤他，颇有利美之风。除了



狮面空行母
The Lion-faced Dakini



大白伞盖佛母
The Protectress with Great White Umbrella



喇嘛仁波切与贝诺法王亲切会晤
Lama Rinpoche welcomed His Holiness Padma Norbu Rinpoche

宁玛自宗，亦曾译讲了各宗精华之教言：如格鲁巴宗喀巴大师之《三主要道论》、噶举密勒日巴赐予弟子惹琼巴《见修行之教言》、萨迦班智达《离四耽著之教言》、《大修行者涅槃问答录》、禅宗历代祖师参禅开悟之公案等，上师云：“一切法义均应回归于佛陀调心之本怀。”如释迦牟尼佛曰：“自净其意，是诸佛教。”

如上所述，所传之法如此广大深密，然上师极具善巧之力，处处回归心性，导入实修，复为僧俗四众弟子广泛传讲了聚集诸法精华、万法摄一之窍诀《速得成就上师瑜伽》，作为弟子统摄诸法，一生唯一修持直至菩提之法。散则万殊，随拈一法即显无量智慧差别；收归一处，统摄万法聚成唯一实修精华；开合自在，应机普施，传讲之妙，何可以言赞哉！故喇嘛仁波切于心子上师珍爱有加，常于众赞叹称许，复赐予上师教言曰：

吾心明点之爱子，赐予逆缘解脱教。
原始法界城堡中，远离苦乐等二执，

执受本地见解时，勿贪如梦之幻相。
本净大普解脱界，妙力显现诸幻相，
皆如稚童之嬉戏，执受本来密意矣！
如心珠宝之爱子，切莫忘失父教言。
眷友亲密如链缚，极其贪恋永无乐，
何时宿业强迁时，分离之外何有法？
有为法规乃无常，勿执常法善男子，
此乃慈授妙教诲，相续莫忘衷爱子。

此乃蒋阳龙多加参尊赐予爱子
普巴扎西之教言。



2006年的7月，柯日寺主殿落成之时，寺庙周围出现了千年未遇之奇迹，杉树开出了红、黄、蓝色的花朵。喇嘛仁波切授记此乃人间刹土，并曰：修建柯日寺圆满时呈现瑞相乃龙萨传承兴盛之缘起。

In July 2006, on completion of the Hall, a once-in-a-thousand-year miracle took place around Kure Temple-the firry came into flowers in different colours. Lama Rinpoche prophesied that Kure Temple is a pure land in the world and this miracle is an auspicious origin for the blossoming of Lungsal Lineage.

另上师持有近传龙萨传承，因喇嘛仁波切即为龙萨祖师之化身，故我等如于祖师前亲炙般极具加持之力。此传承历代多为单传，无有破戒者之侵损污染，故传承加持之力更显殊胜；莲师予喇嘛之授记中曰：“哎玛，佛祖班玛桑巴瓦记：未来利他用以大慈悲，赐予似心甚深稀有法，于大成就卓莫华益西，嘱汝勿传持明表示传，诞生朵康下



上师于亚青寺与弟子亲切言谈

Phurba Tashi Rinpoche chats with disciples at Yarchen Monastery

区丛卓地，吾化色拉阳智著密释，汝置化众十万密严刹，不可思议利他具缘起，勿流无缘利刃三兄护，清静心子阿徒（阿徒即指师尊胜名‘阿秋’）愿相逢。”依据莲师、龙萨娘波等诸多成就者之授记：“该传承（指龙萨传承）未来将出现诸多虹身成就者。”昌根阿瑞仁波切亦曾对喇嘛仁波切授记：“今后若有清静弟子，宜多多宣讲龙萨派传承。末法时代依龙萨教法修行，会有众多虹身成就者。”因应此授记，亦为弟子接上此殊胜缘起，上师在各地预作了《白莲花四臂观音之灌顶》。2006年7月，在柯日寺主殿建设竣工之时，寺庙周围呈现了千年未曾有过之奇迹，漫山遍野杉树开出了红、黄、蓝色的花朵。喇嘛仁波切授记曰：“此处即为人间刹土。修建柯日寺圆满时呈现瑞相乃龙萨传承兴盛之缘起也。”

大恩上师摄受弟子，有教无类，犹如春风化雨，谆谆善诱，鲜

有疾言厉色；若弟子因烦恼习气沉重而犯戒者，上师亦无舍弃，似慈母独怜病子，更加关爱，或静处悲悯垂泪。除了传授大圆满甚深之法，在高原求法之四众弟子若遇住房、经济以及健康等生活上之困难，上师更是无微不至地悉心关照，尽力满足。呜呼！上师于我等弟子之恩德，何能言尽！此亦是妙音蒋阳龙多加参仁波切及诸传承祖师于我等之大恩德也！我等唯有依

教奉行，早成佛道，普利群生，方可报上师及传承祖师恩德于万一，愿共勉之！

心香一瓣，祈愿大恩上师长寿永无尽！

身化百千，誓愿无量法界随师常依止！



Introduction

-Lineage, Gurus, Previous Life and Undertakings



顶礼全知无垢光尊者

Prostrate to the Omniscient Venerable Longchen Rabjam!

Prostrate to the feet of Root Guru!

From the Ground of Clarity of the primordial Samanthabhadra
Outflows the teaching of self completed luminous Great Perfection
In the ocean of triplekaya merits of Amitabha and Avalokiteshvara
Emerged Padmasambhava as their Collective Emanation

The top adornment of all great masters Venerable Lungsal Nyingpo and
The wish-fulfilling treasure and gampo Lungtok Gyaltzen La
Exceeded the boundaries of living and death, self-mastery King of Dharmadhatu
Namgyal Tulku and all lineage gurus, to your feet I prostrate

Like the moon mirrored in the water of thousands rivers,
Padmasambhava's mind was incarnated as His Eminence Phurba Tashi
Our most precious guru who bestows us great kindness
Has demonstrated all austerities Buddha Shakyamuni had accomplished

Meditate, emerge and bear the clarity in luminous dreams
All three status are naturally combined into a single practice
Within this lifetime he has obtained the ultimate enlightenment
Ripened the Four Liberation Initiations and the Four Togyal Visions

You have obtained the immortal light body of Great Transference
And have realized the ultimate truth of Dharmadhatu flawlessly
You hold the most profound teachings guarded by dakinis
Boundless exploits will be accomplished spontaneously

Cast your endless kindness upon all sentient beings please
Protect and rescue the drowned in the Samsara Sea
I dearly vow to follow you on my path to liberation
Life after life may I follow your instructions on practice

I have seen you my Master who is difficult to be seen
I have received the clean secret tradition that is difficult to gain
May you live long and turn the Wheel of Dharma forever
May my mind and yours merge inseparably together.

As praised above, the gurus in the shortcut Lungsar Lineage and the vast Lungchen Nyingtik have revealed naturally accomplished and inartificial merits beyond description and imagination. We can only outline a very tiny drop out of the ocean of their self-mastery accomplishments. For the details of their vast merits please read their respective biography.

Eh Ma Ho! The fantastic Dharmadhatu is as broad and boundless as the universe. It is beyond imagination and discrimination by dualistic consciousness. Due to karma and mental distortion initiated instantaneously, like tides appeared in the sea, unlimited physical and mental worlds have emerged like mirage. All beings have been led into the cycles of living and dying by their karma, which is in turn caused by differential attachments. Therefore, with secret mind transmission, the Five Buddha Families emerged from the awareness of the Primordial Samanthabhadra. And then in response to the karma of all sentient beings, countless Buddhas illusorily emanates from the unshaken rigpa to benefit all sentient beings.

The supreme nirmanakaya Buddha Shakyamuni attained Buddhahood at Bodhigaya in India.



龙萨娘波尊者
Ven. Lungsar Nyingpo

From then on, Buddhist dharma started to spread in this world. Several hundred years later, the Second Buddha Padmasambhava was born in a lotus in the Kingdom

of Uddiyana as prophesied by Buddha Shakyamuni. Padmasambhava subdued and converted demons and externalists with his wrathful power and greatly



■ 柯麦隆神山
The Divine Mountain of Khemlung

carried forward Buddha-dharma in Tibet. Before he left Tibet he predicted that “When the Dharma Ending Age comes, root of virtues will be scarce, Buddha-dharma will dim and Maras will grow powerful. So I have sealed various dharma treasures in the earth, water, fire and air. There will be a lot of Tertons (treasure finder) who are my emanations. They will unseal these dharma treasures for the benefit of the sentient beings by then.”

The Tibet Plateau, land of snow, has been a sacred place for unbroken transmission of Buddha-dharma. Numerous emanations of Buddhas and bodhisattvas have emerged there like bamboo shoots after a spring rain. The pure streams of their dharma speeches irrigated the mind soil of the local Tibetan. An emanation of Padmasambhava - the Great Terton Lungsol Nyingpo was born in Litang County of East Tibet where holy symbols of Buddha-dharma can be seen everywhere. His family was very

poor in his childhood. He had to look after stock for a wealthy landlord of Aku area. At that time he followed Kathog Dampa Gyamtso and Ga Choejyong Gyamtso and other great masters. He was given his first dharma name “Wangdza Gyamtso” when he received

the Ripening Empowerment and the teaching of Mahamudra and Dzogchen in Union. He also received the uncommon secret mind transmission of “Gompa Sandtar” transmitted from Ado Genchoe Jyongnie and many other secret teachings.



■ 龙萨娘波尊者伏藏圣水
The Holy Spring discovered by Ven. Lungsol Nyingpo in the Kure Mountain



大恩根本上师喇嘛仁波切法相
Our root guru - Lama Rinpoche Jamyang Lungtok Gyaltzen

He kept practising dharma while herding the stock every day. He demonstrated miracles like discovering treasures from rocks and leaving hand and foot prints on rocks. Later he exerted himself to asceticism like Venerable Milarepa in tranquil places like Choelung Cliff for years. During his practice, he witnessed the peaceful and wrathful deities as described in Tantras and was protected and served by all dharmapalas. He then went to Powo to follow the great Tertön Rigdzin Duddul Dorje from whom he received the Four Empowerments of the Great Perfection and recognised Rigdzin Duddul Dorje as his root guru. Based on the prophecy in many treasure scriptures, Rigdzin Duddul Dorje recognised Lungsals Nyingpo as the emanation of two disciples of Padmasambhava - Rangdro Lotsawa and Gyalwa Choeying-in one and prophesied that he would unseal a lot of treasure teachings.

Those prophecies did become true. Once, Ven. Lungsals Nyingpo gathered a group of monks at the bank of a lake to make a puja offering. At the end

of the ceremony, he commanded the monks to beat drums, struck gongs and chant Padmasambhava's mantra uninterruptedly. He then stepped into the lake with an oil lamp in his right hand. Two or three days passed but he did not appear. Everybody thought he would not come back again. Then they simply stopped chanting. However, seven days later, Lungsals Nyingpo came out from another smaller lake. On another day, he got permission from the King of Litang to uncover some treasure in the Zharga Divine Mountain. Heard of this, some jealous monks set up a lot of hindrances along his way. They even placed shoes bottom-up on top of their heads as a destructive sign to his undertaking. However, such actions by those lower quality people did not handicap instead became an ornament to this treasure finding, as that unsealed was the "Wrathful Guru Padmasambhava Sadhana". Lungsals Nyingpo unsealed many treasures and teachings in the Khemlung Dorje ('Unchangeable Vajra') Divine Mountain. He also demonstrated a lot of miracles like subduing

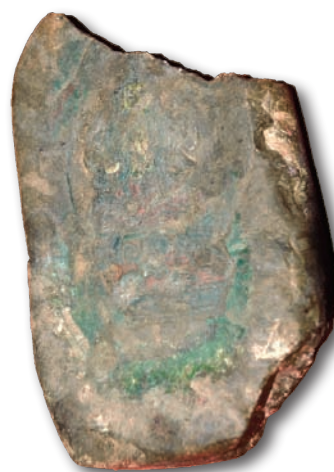


■ 柯日寺僧寮

The monastery living quarters at Kure Temple



■ 龙萨娘波尊者伏藏——十万空行之魂石
A treasure discovered by Ven. Lungsals Nyingpo - the Soul Stone of a hundred thousand dakinis



■ 龙萨娘波尊者伏藏——玉石天然呈现之观音菩萨
A treasure discovered by Ven. Lungsals Nyingpo - a naturally emerged picture of Avalokiteshvara on a piece of jade

demons and riding a heavenly steed across the sky.

The holy Kure Temple used to be a meditation centre for the Kagyu Tradition in Tibetan Buddhism. It was the principal among the one hundred and eight temples built by Drechais Zhendru Rangpo, a disciple of the Great Sage Kadampa. According to records in various books, the practitioners at that time took long retreat in thatched sheds scattered in different places. Most of them obtained great accomplishments like being able to fly in the sky freely. As time went by this retreat centre passed into oblivion and desolation. It is said



that one day in the middle of the seventeenth century Ven. Lungsal Nyingpo arrived leading a buffalo that carried two bags of kusa seeds. The buffalo lay down and refused to move on when they arrived at the place where the Grand Hall now stands. Then Lungsal Nyingpo stayed and built the origin for the Lungsal Lineage – now called Kure Temple (Kure Mantrayana Temple). He cultivated those kusa seeds around the temple and prophesied “No matter human beings or animals, whoever gets connection to this sacred object will never fall into the three lower realms.” Kure Temple is the primary one of the

four major temples (Kure Temple, Tsurpu Temple, Draga Temple and Kathok Temple) built by Lungsal Nyingpo in the Lower Dor Kham area. He also prophesied “When a tree that has never been seen here grows in front of the Choele Rock, my reincarnation will come to this world.”

One day in the twentieth century, a Chinese pine that had never grown in the local area was seen grown up near the Kure Temple with many other auspicious signs. As recognised by His Holiness Khenchen Jigme Phuntsok and other great masters in Tibetan Buddhism, our root guru Jamyang

Lungtok Gyaltzen (Lama Rinpoche) is a genuine incarnation of Lungsal Nyingpo.

At the age of eighteen, Lama Rinpoche was offered by his mother to Chomgy Ari Rinpoche as a personal attendant. Chomgy Ari Rinpoche was a famous master who was recognised as an embodiment of Avalokiteshvara. Lama Rinpoche served Ari Rinpoche with Three Joys for forty-four years. Even in the extreme difficult time during the famine and the Great Cultural Revolution, he did not show any negligence towards his guru. He took over the hardships from his guru from time to time. He realised



喇嘛仁波切于柯麦隆神山开取伏藏，岩壁上自然呈现之文字
Some naturally arranged sacred texts on and from the rocks after Lama Rinpoche discovered treasure in the Khemelumg Divine Mountain



上师于柯麦隆神山闭关修行山洞
Phurba Tashi Rinpoche's retreat cave in the Divine Mountain of Khemelumg



昌根阿瑞仁波切法相
Chomgy Ari Rinpoche

all the secret meanings in Buddha-dharma based on his root of virtues accumulated in his past lives and more importantly, full faith in his guru.

When Lama Rinpoche arrived at Seda Larong Five Science Buddhist University for the first time, the Principal of the University-Khenchen Jigme Phuntsok said, "As soon as you arrived here I knew that you are unique. You are See-to-Liberate". Khenchen then told his disciples "You all should seek teachings from this great master as we have never

had such a great master visiting here before." Later on, Khenchen entrusted to Lama Rinpoche all the Dzogchen Nyingtik teachings. It means that lama Rinpoche became the top master in Nyingma Lineage. Another well-known Terton Serab Yangdrul Rinpoche who is regarded as an emanation of Padmasambhava bestowed Lama Rinpoche all his treasure teachings, empowerments, transmissions and the most secret Oral Instructions ("Lung"), which had been constantly guarded by all dakinis. Yangdrul Rinpoche then authorized Lama Rinpoche

to be the Lineage Holder of all his dharma teachings. Later on Serab Yangdrul Rinpoche went to Yarchen Monastery to bless the groundwork and made a lot of sublime prophecies. One of them is that establishing a temple in this location will help the Buddha dharma boom in the future.

In 1985, Lama Rinpoche established Yarchen Orgyen Meditation Monastery in Changtai District, Palgyu County of East Tibet. It is named "Meditation Monastery" as it majors on real practice. Serab Yangdrul Rinpoche said "the Yarchen Monastery is built on a dragon's palace. If Achiu Rinpoche (Lama Rinpoche) was not a genuine emanation of Vajrapani, dragon diseases such as smallpox would have spread." He also prophesied "If I have to describe how sublime Yarchen Monastery is, I would say it is the real Orgyen Copper-Coloured Auspicious Mountain from where many mahasiddhas will graduate."

In the early stage of its establishment, there were only around a dozen of disciples studying at Yarchen Monastery. Lama Rinpoche gave them teachings such as Ngondro (the Preliminary Practices), Six Bardo Inductions, Lungsals Inductions and Yeshe Lama. His disciples were required to practice four sessions of meditation on Trekchod and Togyal teachings of the Dzogchen Oral Instruction every day. His Holiness then took the disciples to see Chomgy Ari Rinpoche to test the results of their practice. Ari Rinpoche praised that they had all recognized their primordial awareness, or Rigpa. From then on His Holiness and Yarchen Monastery became renowned in the world. Disciples started to gather to Yarchen Monastery from everywhere in Tibet and China in



■ 亚青邬金禅林

Yarchen Orgyen Meditation Monastery



■ 原亚青寺大经堂

The Old Grand Hall of Yarchen Monastery

pursuit of such sublime teachings. As the Sangha Assembly expanded very quickly, Lama Rinpoche commanded that the monks and nuns live separately along the riverbanks and strictly abide by the Individual Liberation Precepts. Although famous for its atmosphere for meditation practice, broad hearing and deep deliberation are also advocated in Yarchen as meditation practice must be guided with understanding of the dharma gained from hearing and thinking. At the age of eighties, Lama Rinpoche still keeps giving

lectures. Blessed by the Buddhas and bodhisattvas in the pure land of Uddiyana, guided by His Holiness Jamyang Lungtok Gyaltsen, also due to the disciples' own clean good roots inherited from previous lives, more and more disciples have revealed signs of attaining the ultimate realization and inconceivable achievements in this sacred place where numerous sublime conditions are met. Khenchen Jigme Phuntsog praised for many times "Yarchen is a unique sacred place for the transmission of Dzogchen teachings."

The miraculous Khemelung Divine Mountain in Litang County is adorned with auspicious and delightful wild flowers. Even in the freezing winter, there are still birds singing around. In the Padma Dedel Terma Tantra it reads "The man with a topknot of Amitabha and Avalokiteshvara will adorn Khechen Melung (Mountain) with a silk ribbon hat." According to

this prophecy, in the Water Rooster Year (1993) His Holiness (Lama Rinpoche) opened the gates to a lot of divine mountains around Khemelung Mountain. On arrival at the divine mountain His Holiness took a retreat for 25 days during which he recited a lot of prayers and made a lot of offerings. After all these were done, His Holiness observed the opportunity with his magic power and then opened the gates to various divine mountains for deities such as Avalokiteshvara, Vajrapani, Manjushri, Goddess of Longevity, Arya Tara, Hayagriva, Vajrakilaya, Damgyan (an uncommon protector for Dzogchen Lineage), Lion-Faced Dakini, Vaishravana the Heavenly King, Rahula (an uncommon protector for Revealed Treasure Tradition) and Yamanraja, etc. A lot of statues, mantras, swastikas, and Manis appeared spontaneously on and from the rocks. Especially in the Avalokiteshvara Mountain, after



■ 喇嘛仁波切之两大心子——普巴扎西仁波切(左)和阿松活佛(右)

Two heart-sons of Lama Rinpoche-H. E. Phurba Tashi Rinpoche (left) and H. E. Asung Rinpoche (right)

His Holiness blessed with his magic power, a naturally emerged red lead and litharge scripture of Avalokiteshvara as tall as a four-storey building appeared on the rock and glowed. All those who have seen this scripture will easily put down defilements and

experience an inner peace in their mind. Lama Rinpoche has unsealed a lot of sacred places of Buddhas, Bodhisattvas, deities and dakinis. These places have become important resources for the benefits of all sentient beings.

Although His Holiness has

been recognized as a perfectly enlightened master and renowned in the world, he outlined a small part of his achievements to his disciples in order to improve their faith:

“If the master has not purified his own body, speech and mind, he is not able to truly benefit sentient beings like a blind leading another group of blinds. I am the abbot of Yarchen monastery. My body, speech and mind have all been purified. The symbol of purified body is that all the details of bright body mandalas can be clearly seen in my body. The symbol of purified speech is that I can elaborate the true meaning of ‘the inseparability of our own mind and the guru’s’ without any error in my words. The symbol of purified mind is that I myself have fully realized the union of subject and object (the ultimate awareness) and I can make my disciples who have inherent connection to me realize the same vision. Asung Rinpoche and Phurba



■ 大鹏金翅鸟神山

The Divine Mountaint of Garuda



柯日寺太阳殿——此乃龙萨娘波尊者所译一切伏藏经文之处,距今约600年历史
The Sun Hall of Kure Temple, where Ven. Lungsai Nyingpo translated all the Terma scripts into Tibetan about 600 years ago.



龙萨娘波尊者留在柯日神山的足迹
The footprint of Ven. Lungsai Nyingpo imprinted into the stone

Tashi Rinpoche have the same capability.

Khenchen Jigme Phuntsog confirmed that I had obtained the same sublime Light Body as Padmasambhava and Vimalamitra. At that time only few people could see my light body. But several years later, more and more people who had connection and faith in me could see my light body. They saw Manjushri or Vimaramitra in blue cassock or Padmasambhava or the Omniscient Longchen Rabjam (in my body). Some thought there might be false visions mixed in such a confirmation method (for the disciple's vision). But that is not so. True is true, false is false."

H. E. Phurba Tashi Rinpoche and H. E. Asung Rinpoche are two heart disciples of His Holiness.

H. E. Asung Rinpoche is recognized as the embodiment of Namkhai Nyingpo, one of the twenty-five disciples of Padmasambhava. He was born in Xinlong County of East Tibet. He paid visits to Chomgy Ari Rinpoche and Lama Rinpoche in his childhood. He was able to recognize the retreat places and dharma instruments that he had use in his previous lives. Khenchen Jigme Phuntsog and Ven. Serab Yangdrul Rinpoche recognized him as a true reincarnation of Namkhai Nyingpo. Lama Rinpoche Jamyang Lungtok Gyaltzen prophesied that Asung Rinpoche will guide seventy thousand disciples into ultimate liberation.

H. E. Phurba Tashi Rinpoche was recognized by Khenchen Jigme Phuntsog, His Holiness Padma Norbu Rinpoche and other great Tibetan masters as the reincarnation of Namgyal Rinpoche of Litang. His Holiness Jamyang Lungtok Gyaltzen also recognized that "Phurba Tashi Rinpoche is an incarnation of Yudra Nyingpo,



喇嘛仁波切与色拉阳智仁波切
Serab Yangdrul Rinpoche and Lama Rinpoche

one of the twenty-five disciples of Padmasambhava, and then incarnated as Namgyal Rinpoche, the son of a renowned Terton in Litang-Ongdre Jigme Dorje. The twenty-five disciples were all incarnations of Padmasambhava. Now Phurba Tashi Rinpoche has all the merits of Yudra Nyingpo in his body, speech and mind without any difference. This is not my recognition only. It is also recorded in 'Padmasambhava's Prophecies' (the prophecy about the father of Namgyal Rinpoche-Phurba Tashi Rinpoche's previous life). Among all my disciples at Yarchen Monastery, Asung Rinpoche and Phurba Tashi Rinpoche are the most outstanding (ones). I am an emanation of Padmasambhava and reincarnation of Lungsang Nyingpo. This can be verified by the signs of Amitabha in the crown of my head. Therefore, Phurba Tashi Rinpoche and Asung Rinpoche are all emanations of me. Getting connection with either of them is indifferent to getting connection with me." Lama Rinpoche bestowed him a dharma name: Jigme Gendzung Namgyal, which means "Intrepid Samanthabhadra's Triumph".

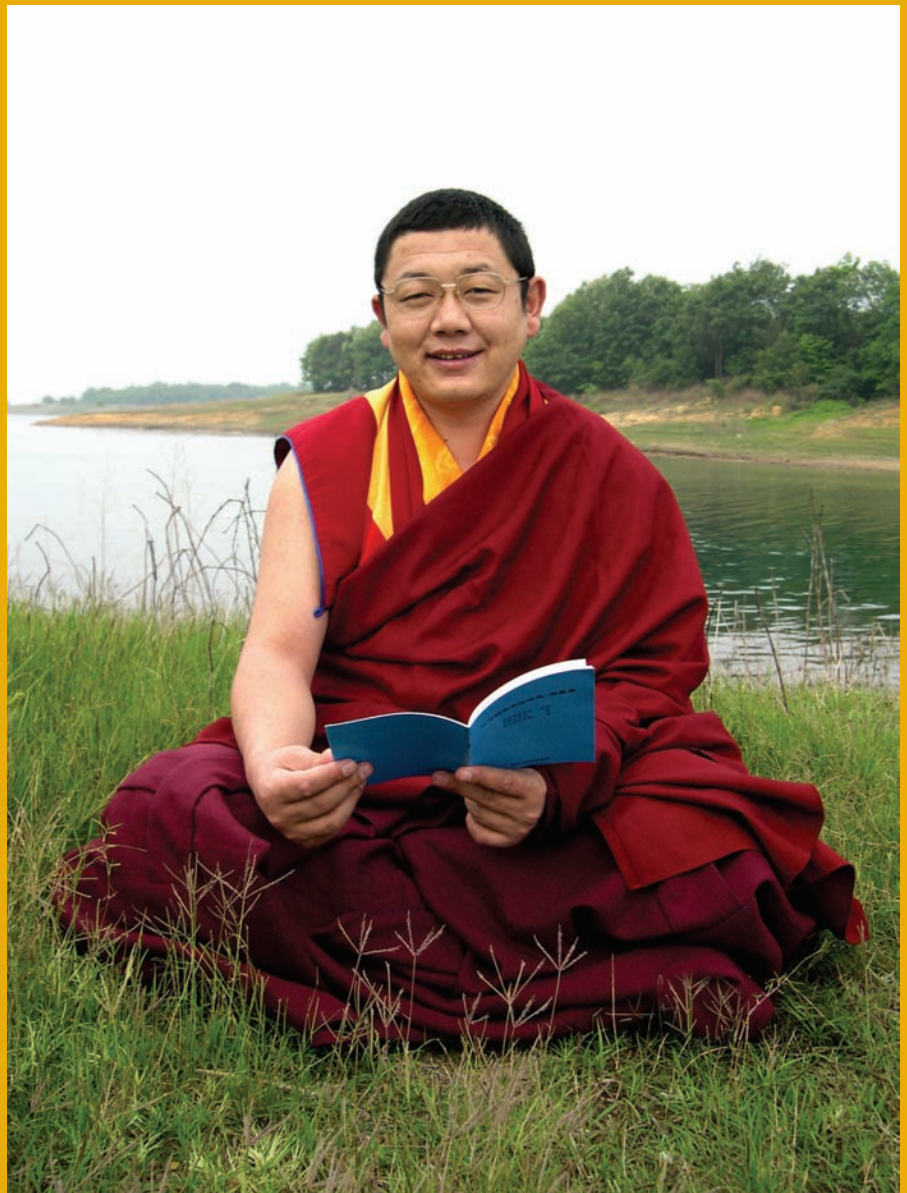
Phurba Tashi Rinpoche's previous life-Namgyal Rinpoche was a great master. Before he was born, his father-Great Terton Ongdre Jigme Dorje prophesised "This child is an embodiment of Padmasambhava's secret mind and will benefit boundless sentient beings in the future." He wrote a Long Life Prayer for his son:

The Venerable Candidate and Mind Embodiment of Padmasambhava

Wish fulfilling treasure in the space will eliminate all darkness and obstructions

Gained deathless life and overcome all the demons

May you live long and your brightness spread to ten directions





■ 大恩上师普巴扎西仁波切举行灌顶法会
Phurba Tashi Rinpoche gives empowerment

Although born in a local noble family, Namgyal Rinpoche had all the sublime qualities of a Buddhist master such as detachment, compassion and faith due to his inherited willingness and compassion from the previous lives. He was ordained when he was still a young child. He showed no interest in leading a worldly life as nobleman; neither did he enjoy the title of tulku or managing monastic affairs. He did not have any attachment to such worldly affairs as he viewed these as illusion. Instead, he kept on his practice in tranquil forests day and

night with companion of flowing creeks and singing wild birds. Sublime experiences came to his mind continuum as indicated in the Tantras. The primordial wisdom was obtained in his mind like wild flowers blossom in summer time. He realised all the secrets of buddhas and bodhisattvas as clearly as seeing an apple in his own hand. In his enlightened mind, the space in ten directions could dissolve into a particle; the constant continuation of three times became grand equality of Four Times. Namgyal Rinpoche also discovered a lot of treasures and made a lot of

prophecies. He even demonstrated his magic power by turning wine to water.

In his elderly age, he once dreamt of visiting the Orgyen Auspicious Mountain and paying homage to Guru Rinpoche Padmasambhava. He prayed to Guru Rinpoche “My undertaking of benefiting the beings is not very broad (in this lifetime). Can I stay in the pure land to benefit sentient beings after this life?” Padmasambhava did not say a word. Then he prayed again “Well. If I still need to go back to the evil world to benefit sentient beings there, as their defilements are really heavy and difficult to preach, please bless my future emanations to have perfect wisdom and cast undertaking.” Then Padmasambhava smiled and placed a five-pronged vajra on top of Namgyal Rinpoche’s head and prophesied “Well. Your future emanation will have perfect merits and have many karma emanations to assist you in your undertaking to benefit sentient beings”

In the 1960s, Buddhism experienced unprecedented destruction. Namgyal Rinpoche had nothing left except his full commitment to buddha-dharma. As he had noble family background and held the title of tulku, he was arrested and escorted to the county prison. While passing through the Relong Valley, Namgyal Rinpoche asked where they were going. When he heard that they were being sent to prison in the town, he said, “I am not going there.” Then he sat down on a piece of rock and started meditation. Soon the sky was full of rainbows. Suddenly it started to rain and storm. Tiger’s roaring was heard from the valley. The escort were frightened and fled away. The next morning they came back and found that Namgyal Rinpoche had

disappeared. Rinpoche's attendant Achung Ngdrul recalled later that a lot of local farmers and herders tried to find any wreckage of Namgyal Rinpoche for prostration. But they did not find anything even a piece of cloth or nail.

As prophesied by Padmasambhava, Namgyal Rinpoche's reincarnation was born in the holy place of Lungsal Lineage's origin-Rekor Village in Litang County in 1968. His father was Serang Dorje and his mother's name was Nordrin. The reincarnation was born with a lot of auspicious signs and named Phuntsog Tashi. Later His Holiness Jamyang Lungtok Gyaltsen gave him another dharma name "Phurba Tashi". Phurba Tashi Rinpoche became a buddhist monk after he graduated from primary school. As he had admired the famous Tertön Serab Yangdrul in Seda who was recognized as a real incarnation of Wrathful Guru Rinpoche (Guru Drapo), he visited Serab Yangdrul Rinpoche and asked whom his root guru would be. Serab Yangdrul Rinpoche observed with his omniscient wisdom and told him "There is an emanation of Ven. Longchen Rabjam in Chomtai District in Paryul County. His name is Lungtok Gyaltsen Rinpoche. He is a great mahasiddha with omniscience. You should go to follow him." Serab Yangdrul Rinpoche then gave Phurba Tashi Rinpoche a copy of "Yeshe Lama" for him to make offering to Jamyang Lungtok Gyaltsen Rinpoche.

Then Phurba Tashi Rinpoche journeyed to Yarchen and followed His Holiness Lama Rinpoche with whom he had had very close connections in their previous lives. As soon as he saw Lama Rinpoche for the first time, firm faith as if seeing the Buddha rose in his heart



喇嘛仁波切与上师父子情深

The Dharma Father and Son-Lama Rinpoche and Phurba Tashi Rinpoche



2004年，大恩上师普巴扎西仁波切于柯日寺主殿奠基之时举行长寿灌顶法会

Phurba Tashi Rinpoche gave the Longevity Empowerment on the foundation laying ceremony for the Grand Hall of the Kure Temple in 2004



大恩上师普巴扎西仁波切于柯麦隆神山烟供
Rinpoche made smoke offering at Khemelung Divine Mountain





大恩上师普巴扎西仁波切于亚青寺为四众弟子传讲无上窍诀大圆满法
Phurba Tashi Rinpoche gives lectures on the Dzogchen Oral Instructions in Yarchen Monastery





■ 上师于却隆山崖龙萨娘波尊者修行胜处
Phurba Tashi Rinpoche in Lungsal Nyingpo's retreat site at Choelung Cliff

immediately. He told his disciples later “even though Buddha Shakyamuni himself or Guru Rinpoche stood in front of me, I would not abandon Lama Rinpoche to follow them, as Lama Rinpoche is Buddha.”

From then on Phurba Tashi Rinpoche commenced his study on the Ultimate Oral Instructions of Dzogchen Lineage from Lama Rinpoche and devoted himself into meditation practice.

The Retreat Centre at Yarchen Monastery has very strict criteria for selecting the practitioners into its three-year retreat program. The candidates have to be approved by Lama Rinpoche himself. Those qualified ones must have at least attained the vision of the First Stage of realization, or obtained similar perception and held very outstanding moral quality as



the retreat is aimed at obtaining Buddhahood within this very life. Phurba Tashi Rinpoche was qualified for both his realization and his moral quality. Rinpoche devoted himself in practicing meditation day and night without unfastening his belt in the three-year retreat. Due to his inherited good roots he could see the peaceful deities in his vision in the first year of retreat. This means he gained the analogical wisdom as result of the Preparation Path. Lama Rinpoche enjoined him to keep on practicing. In the second year, the samboghakaya deities in yab-yum form (in union) appeared in his clarity and he successfully dissolved attachments of duality into natural dharmadhatu. He realised the true state of clarity, which is beyond thoughts and expression. That means he achieved enlightenment.

Rinpoche gained profound experiences and drastic advances in his realization. He could combine his experience in meditation into his after-session actions. Then the wisdom gained from practice enabled him to comprehend the meaning of all Buddhist teachings without any difficulty. Rinpoche also had completely experienced the Four Clarity Visions of Togyal.

On completion of retreat, Rinpoche planned a trip to his hometown in Litang. Lama Rinpoche was so reluctant to part with his heart son that he could not sleep at night. Then he quickly wrote this address to Rinpoche:

*On the moon disc on top of the lotus seat on the crown of my head
Seated the glorious deity Avalokiteshvara
Who is inseparable to the root guru
With unconditional faith in my three doors I pray
To my hearty loved son with unexcelled enlightenment
May I give you this advice out of my ignorant mind?*



■大恩上师普巴扎西仁波切右手光团中呈现一尊佛像(四臂观音)
A Four-Armed Chenrezig statue appeared in the sunlight at Phurba Tashi Rinpoche's hand

*Some masters and their disciples nowadays
Though transmitted dharma and guru's teachings*

Still unable to gain sublime experiences in their practice

Because the disciples do not follow their gurus long enough

Those complacent on gaining small bit of hearing and deliberation

Most of them will show their true quality in their deathbeds

You have kept yourself far away from such faults and errors

You have been following me for dozens of years

You have perfect experiences and inherent merits

You have never wallowed in slackness or worldly affairs

You have shown pure faith in your guru without rests

You have kept yourself away from indulgence and laches

Depending on profound effect of guru's oral instructions

You have demolished all common desires and attachments

And the sufferings from rebirth, aging, disease and death

You have realised the true nature of the great bliss

Free from living and dying without any regrets

You have perfect capabilities to benefit others

Attaching to tranquillity out of worldly desires



永远不变的是大恩上师温暖的笑容
The Warm Smile of Our Root Guru

*It is tainted with the eight worldly
defilements
And meaningless for undertaking to benefit
others*

*You will be an altruistic master with the
jewel of Bodhicitta
Remember reflect on dharma teachings
Whenever you approach worldly affairs*

*Now that we are temporarily separated
It is really an unbearable pain in my heart
But once being taken away by the wind of
karma*

*We can do nothing but let our body and
mind fall apart
Contemplate on this impermanence all the
time*

*Remember to adjust your mind with the
dharma*

*The black demons are very rampant
You should dedicate to practicing
reversement*

*The blessing of the Guru, Triple Gem and
Triple Roots*

*The truth of the undeceivable law of cause
and effect*

And the clarifying power of my willingness

and bliss

*Bless my sacred heart son to achieve
boundless longevity.*

Back to his hometown, Phurba Tashi Rinpoche took another retreat in the Khemlung Divine Mountain focusing on the practice of Clarity in Dream and achieved the experiences of attainment. In his mind, the clarity is not contaminated by any minor ignorance even in a single moment. It means Rinpoche had achieved the ultimate stage of Buddhahood. He stands in line with the lineage gurus of Dzogchen Tradition.

Lama Rinpoche praised that Phurba Tashi Rinpoche had gained the same achievement as that of the great masters in Tibet and India. When His Holiness took Phurba Tashi Rinpoche to Seda Larong Five Science Buddhist University for a confirmation of his attainment, His Holiness Khenchen

Jigme Phuntsog recognized with his vajra speech “This is exactly Buddhahood.” Khenchen then summoned Phurba Tashi Rinpoche to assist Lama Rinpoche in carrying on the Dzogchen teachings. At that time Rinpoche was only twenty year old. He and Asung Rinpoche became the youngest gurus in the history of Dzogchen tradition.

In the winter of 1999, the Rigdzin Assembly Ceremony was held in Seda Larong Five Science Buddhist University with attendance of unprecedentedly huge numbers of monks, nuns and lay Buddhists from around the world. Lama Rinpoche took all his disciples from Yarchen to attend this Assembly. In the middle of the session Lama Rinpoche requested Khenchen Jigme Phuntsog to make a prophecy for Phurba Tashi Rinpoche’s future undertaking. Khenchen then prophesied:

*Along the Yellow River to the East
It will be the main place for (your) benefiting
the sentient beings*

*In the sacred place to the South
You will have disciples as many as the number
of rice in piles*

*You will have thirteen karma emanations
They can help you benefit boundless beings if
they are found
But there will be evil poisons and harms to the
West*

*Those are instigated by a man born in the
Year of Tiger*

*There will be a little bit obstructions
To eliminate these barriers*

*You should practice a thousand times of the
Lion Faced Dakini Reversement*

*And ten thousand times of the Protectress with
Great White Umbrella*

*Then like the peacock eating poisons
All barriers will be demolished and converted to
assistance*

According to this prophecy, Phurba Tashi Rinpoche will carry on the Buddha dharma mainly in the Han area of China. The Han area is believed to have special connection to Bodhisattva Manjushri. The Mahayana section





■ 大恩上师普巴扎西仁波切于亚青寺法会
Phurba Tashi Rinpoche on a public initiation at Yarchen Monastery

of the Buddha dharma has been carried on there for nearly two thousand years. However, in the last fifty years Buddhism had experienced disastrous destruction due to common karma. Buddha's teachings have been forgotten, yet great masters with real achievement are hardly seen. More pitifully, in short of good masters, the practitioners lack the guidance of how to discriminate between the correct paths and the wrong ones. It is as dangerous as moths flying towards flame. For his perfect realization, the fluency in Chinese, and the close lot with Chinese, Phurba Tashi Rinpoche was appointed by Lama Rinpoche to be the teacher of Dzogchen for the Han disciples. The Oral Instructions are then introduced into the Han area.

Based on the unique characteristics of Yarchen teachings, Rinpoche specially emphasises on the uncommon preliminary practice in case the Han disciples reach for the dharma beyond their grasp. No

matter how abstruse the teaching is, Rinpoche always elaborates on the principles of the preliminary practices, for example, the scarcity of gaining a human body and the impermanence of human life. Rinpoche says "I always treat these preliminary principles as the ultimate and absolute truth

when I give teachings." Rinpoche has also bestowed the teachings like "*Lama Achiu's Advice*", "*Absolute Ultimate Teachings-Mirror of Essence*" by Longchen Rabjam, "*Self Advice*" by Patrul Rinpoche, "*Refuge-the Essence of all Buddha Dharma*" and "*Fourteen Root Vows in Tantrayana*" etc.

Out of his great compassion, Rinpoche bestows the most secret Dzogchen Nyingtik to his disciples without any reservation. Besides the oral instructions, Rinpoche has translated a lot of tantric teaching texts into Chinese. Here are some examples:

"*Three Incisive Precepts-Treasury of Annotations*" written by the first terrestrial guru of the Dzogchen Lineage-Rigdzin Garab Dorje which summarises the vision, practice, action and result of Dzogchen in a very precise manner. This is also regarded as the first verses about Dzogchen in the world.

"*Dzogchen - Tantra of Samanthabhadra's Wisdom Sphere*" which is the core of the Seventeen Dzogchen Tantras and elaborates the ground, path and result of Dzogchen.

"*Patrul Rinpoche's Advice*" which



■ 上师与小居士在一起
Rinpoche and a young lay buddhist

gives the relative and absolute teachings of Great Perfection to gradual-basis disciples.

"The Omniscient's Precepts- Heart Nectar Drops" written by Jigme Lingpa

"Precepts by Khenpo Ngag Wangpo"

"Gaining Liberation in Six Bardo Status - Dhyana Bardo"

"Gaining Liberation in Six Bardo Status - Dharmata Bardo"

"Dzogchen - Direct Instruction on the Nature of Mind-Treasury of Instructions" written by Mipham Rinpoche and annotated by Khenchen Jigme Phuntsog

"Principal Treatise on Calling the Root Guru" that exhibits the true resultant teachings in Dzogchen for quick-basis disciples

"Remarks to the Compendious Instructions on Trekchod" annotated by Khenchen Jigme Phuntsog

The following books help the practitioners discriminate the correct and incorrect experiences during their practice:

"Samanthabhadra's Six Spheres Tantra - Comparison of the Sixteen Kinds of Experiences to Their Respective Incorrect Imitations"

"Longchen Nyingtik - Instructions on Avoiding the Wrong Paths - Roar of Lion"

"Longchen Nyingtik - Comparison of the Three True Visions and Correspondent Wrong Experiences"

"Ultimate Discrimination of the Nine Vehicles of Buddha Dharma-Ear Adornment Treatise" written by Jamyang Khentse Wangpo

The Empowerment Section of *"Longchen Nyingtik - Oral Instructions on Post - Meditation Practice in the Ripening Liberation Stages of Vajrayana-White Lotus Treatise"* written by Jigme Lingpa to elaborate the true meaning of the Four Empowerments and relevant Samayas.

"Yeshe Lama" written by Jigme Lingpa as a guidance for practicing Togyal in Dzogchen Oral Instructions

"Vajra Essence - Ear Entertaining Treasury for Starters" and many other texts.

Rinpoche treats different traditions in Tibetan and Chinese Buddhism equally. He follows the Rime (non-sectarian) Tradition and never praises one tradition



大恩上师普巴扎西仁波切曾经闭关修行的柯麦隆神山的山谷
A valley in the Khemelung Divine Mountain where Phurba Tashi Rinpoche took retreat



大恩上师普巴扎西仁波切于柯日寺，手中为龙萨娘波尊者伏藏长寿宝瓶
Phurba Tashi Rinpoche in Kure Temple holding the Treasure Vase for Longevity made by Ven. Lungsol Nyingpo

by abasing another. Besides the teachings in Nyingma Tradition, Rinpoche also gives the core teachings in other traditions to his disciples, for instance, *"Three Principal Aspects of the Path"* written by Je Tsongkhapa, *"Advice on the Vision, Practice and Actions"* that Ven. Milarepa wrote for his disciple Rechungpa, *"Advice on Parting from the Four Attachment"* written by Sakya Pandita, *"Questions and Answers by the Great Practitioner Niemo"*, and also the stories of how the Zen masters achieved realization by various methods in China history. Rinpoche said "All Buddha dharma teachings resort to Buddha's ultimate precept of converting your own mind." Buddha Shakyamuni said "Clear your own mind and that is all Buddhism is about"

Although Rinpoche has been giving such vast and deep teachings, Rinpoche can use different appropriate methods to guide the disciples to focus on converting their mind, and then help them get prepared for meditation practice. Rinpoche centres all

his teachings on "Guru Yoga – A Quick Pass to Enlightenment" as a concentrate of all dharma essence to help the disciples grasp a single method to master all dharma paths for their entire life. Rinpoche has shown his wisdom as well as his ability to cope with different disciples' qualities in his teachings either by appreciating any different dharma teachings or by abstracting all different teachings into only one practice. Lama Rinpoche has praised Phurba Tashi Rinpoche in public for many times and gave him this advice:

*You are the bindu in my heart, my loved son
Please listen to my advice for liberation in
adversity*

*In the castle of the Primordial Dharmadhatu
Part from the dual attachments to suffering
and happiness*

*Rest in the vision of ultimate enlightenment
Don't attach to illusions like dreams*

*The liberated mind is naturally clean and ever
pervasive
It is capable to reveal various illusions*

*But they are all like young children playing
games
So just rest in your original secret mind and
that is it!*

*You are my heart jewel my loved son
Never forget your father's advice please*

*The love of families and friends is like a chain
Extreme attachment will not lead to happiness*

*When taken away from this world by karma
What you can do except being taken apart
from them?*

*The relative truth is all about impermanence
Do not think anything would be permanent*

*This is the sublime advice I kindly give you
Always keep it in mind my loved son*

Rinpoche also holds the shortcut Lungsol Nyingpo Lineage. Because Lama Rinpoche is the emanation of Ven. Lungsol Nyingpo, it has the strongest blessing power as if we are learning it from Lungsol Nyingpo directly. This lineage was normally transmitted from the guru to only one disciple. It has never been contaminated by those who had broken their vows. So the ultimate blessing of transmission is well reserved. Padmasambhava's Prophecies has it "Fantastic! I, Buddha Padmasambhava make such prophecy: to benefit sentient beings with great compassion in the future, I bestow this rare teaching as deep as my heart; when you are reborn as a great mahasiddha Chomo Palgyi Yeshe, do not transmit the Symbolic Lineage of the Vidyadharas; then you will reborn in Tsongdro area in Lower Dor Kham, I (Padmasambhava) will emanate as Serab Yangdrul to annotate the secret Tantras. You will set up a temple in that pure land to liberate hundreds of thousands of beings. This is a terrific initiation factor to benefit others. Do not leak this to those unconnected and



may this be protected by the three brothers with sharp blades. I want to meet you again my heart pupil with name Ah.”

So in accordance with the prophecy by Padmasambhava and Lungsal Nyingpo, in this lineage (Lungsal Lineage) there will appear a lot of mahasiddhas who will achieve light body. Chomgy Ari Rinpoche also prophesied “If you meet with qualified disciples in the future, you should preach the Lungsal Lineage as much as possible. In this degenerating age, if people practice according to Lungsal Lineage, many will attain the luminous light body.”

According to this prophecy, to create a sacred connection for the disciples, Phurba Tashi Rinpoche bestowed the Initiation of the Four Armed Avalokiteshvara – White

Lotus in many places of China. In July 2006 when the construction of the Grand Hall of Kure Temple completed, miracles that had never been seen for the last millennium took place around the temple. All different coloured firry flowers blossomed all over the mountains. Lama Rinpoche prophesied that the Kure Temple is a pure realm in the human world. Such auspicious signs on completion of construction of Kure Temple indicate the resurrection of Lungsal Lineage.

Rinpoche is so compassionate that he treats all disciples equally. There is no distinction between classes of disciples. He has never used any harsh words or looks to the disciples. Even when some disciples break the vows, Rinpoche would not abandon them but rather give them more care like a mother

to her children. Besides dharma teachings, Rinpoche always helps the disciples wholeheartedly in their needs for accommodation, economic support or health. To some extent, this is also transference of the kindness from His Holiness Jamyang Lungtok Gyaltzen. We have to dedicate to practicing the dharma to achieve Buddhahood as soon as possible to gain the ability to liberate all sentient beings. This is the only way to reward the great kindness of our gurus.

May I offer you the scent of my deepest confidence

Glorious Root Guru, please live long till permanence.

Show your emanations in the number of millions

In any dharma sphere, together with you we remain.



顶礼传承祖师龙萨娘波尊者!

Prostrate to Lineage Guru Lungsai Nyingpo! (this is the self-statue of Lungsai Nyingpo in the Lungsai Nyingpo Hall of Kure Temple)



神奇的柯日寺

The Miraculous Kure Temple

柯日寺坐落在理塘喇嘛垭的柯日神山之上，往昔乃雪域藏地噶举派修行之圣地，距今已有一千多年的历史。此后距今五百多年前，莲花生大士意之化身——大伏藏师龙萨娘波尊者在此创建了龙萨派传承之祖庭——柯日寺（柯日密咒洲）。相传当年龙萨娘波尊者牵着一头野牛行至当今柯日寺大雄宝殿之处时，野牛突然卧地不走，于是尊者便在此地修建了今日的柯日寺。

经历了数百年的风霜洗礼，见证了诸多成就者的神通神变，柯日寺背映着柯日神山的婀娜雪峰，仰衬着碧蓝如洗的艳照明空，雄立在青山绿水之间。身处柯日圣地，远眺山谷间变幻飘渺的如纱浮云，近望经堂间随风舞动的五彩经幡，耳畔传来平和亲切又萦绕心间久久不



2004年柯日寺主殿奠基之时，大恩上师普巴扎西仁波切举行隆重的长寿灌顶法会
Phurba Tashi Rinpoche gave the Longevity Empowerment on the foundation laying ceremony for the Hall of the Kure Temple in 2004



去的诵经声，让人顿去尘世的浮华与喧嚣，立感心性之圣洁与清凉。

往昔龙萨娘波尊者在修建寺院时，以甚深智慧启显了工巧妙力，

雕塑了莲花生大士和自己的像，并亲手为之装藏，当时龙萨娘波问自己的雕像：“像我否？”雕像答曰：“甚像甚像！”据说见此雕像

如亲见龙萨娘波般之加持，使之成为柯日寺之宝顶庄严，众宝藏之最上精华。甚至在当地若有不吉祥之事，可见莲花生大士塑像和龙萨娘波的尊像脱下头顶之佛冠，抑或塑像大汗淋漓等奇异显现。

沧海桑田，众业所致的法难曾使恢宏的柯日寺一度失去往日的光芒，令人神往的修行圣地一夜间满目疮痍。为了保护柯日寺弥足珍贵的镇寺之宝，使龙萨派的清净法脉传承具足住世的善妙缘起，一位老和尚冒着生命危险，把莲花生大士和龙萨娘波尊者雕像中的装藏品偷偷转移，秘密埋藏在寺庙周围一处不为人知之地。后老和尚即将圆寂时，聚集几个贤善可靠的老和尚，留下遗嘱：“吾把寺庙里最珍贵的莲花生大士和龙萨娘波尊者雕像中的装藏品秘密收藏，待佛教重兴、柯日寺再建之时，你等即能找到圣物，此处暂且不宜。此等法器为极珍贵之加持品，乃镇寺之宝，决不能以贪心据为己有。切记！切记！”语毕，老和尚自在而去，这



■ 大恩上师与柯日寺斯朗丹增堪布
Rinpoche and Khenpo Selang Tendzin at Kure Temple

个秘密也一直尘封在几位老和尚心中。

冬去春来，万物在严冬中渐渐复苏。在喇嘛垭，大伙儿也开始议论要修复柯日寺。时年14岁的大恩上师，出家伊始就加入了柯日寺的修复工作。寺庙的经堂、大殿由于人为破坏再加上年久失修，大部分已经破败不堪，而供僧众修行居住的禅院更是毁损严重，驻足之处无非残垣断壁，破瓦危楼。为了修建者能够有一个挡风遮雨的暂居之处，大家决定先在一个残破不堪的房子下面搭一个茅棚。由于房顶覆盖着厚重的石瓦，为了避免石瓦坠落伤人，大恩上师和十几位年龄大些的和尚一起爬上屋顶，往下搬运石瓦。石瓦由青石板做成，非常沉重，所以搬动起来异常吃力。虽然当时上师是所有和尚中年龄最小的，但还是和大家一样，加入这繁重的体力劳动中。阳光下晶莹闪亮的汗珠，一滴滴顺着上师的脸庞缓缓流下，在上师稚嫩的脸上留下一道道浅浅的痕迹。突然，上师在掀开一片石瓦的时候，眼前一亮，似乎有一道光闪过，定睛细看，石瓦下墙壁的夹层中，呈现出许多奇异之物——右旋海螺、九股金刚杵、天灵盖、骨灰等各种加持品，不一而足。当时已是下午时分，橙色的太阳将金色的余辉涂抹在天地之间，远处袅袅升起的炊烟和零星散落着尚未归家的牛羊，近前镌刻着沧桑历史却不失庄严肃穆的大殿经堂，在和谐静谧中蕴藏着勃勃生机和活力。天地万物于瞬间定格为一幅浓墨重彩的图画，就连劳动了一天本已十分疲累的上师和僧众，也顿觉劳累不再，心生欢喜。众人迅速将加持品收集在一起，拿回到住处。

晚餐之后，是难得的休闲时光。银色的月光如水般倾泻而下，照在草坡山岩之上，微风轻拂，树影婆娑，远处偶尔响起的虫鸣蛙叫更显夜晚之宁静。大家围坐在篝火旁，开始七嘴八舌地谈论白天的见闻。对于藏于石瓦之下墙壁之中的



大恩上师普巴扎西仁波切于柯日寺
PhurbaTashi Rinpoche in Kure Temple



当年发现龙萨娘波自塑像装藏品之处
The filling treasures of Lungsal Nyingpo's self-statue were found in this building.



■ 龙萨娘波尊者、昌根阿瑞仁波切、噶陀寺大司徒仁波切等诸大德于柯日神山讲法台
The lecture throne for Ven. Lungsai Nyingpo, Chomgy Ari Rinpoche, Kathok Situ Rinpoche in the Kure Mountain



■ 龙萨娘波尊者于柯日神山禅修胜处
The retreat site of Ven. Lungsai Nyingpo in the Kure Mountain

法器，大家虽然猜测纷纷，然其到底是何物，有何来历，却均不得而知。一位见识稍广的老和尚后来说，“我看这些可能是佛像的装藏品。我们今天虽然拿到了，但说不定明后天寺庙就会收回，不如我们现在每人稍微分一点吧。”大家纷纷说好。就在大家开始挑选准备分发的时候，远处突然传来一声破空而起的尖锐的喜鹊叫声。声音虽遥，但听在耳中，却异常清晰。喜鹊的叫声打破了夜的静寂，所有人都僵立在当地。随后，喜鹊的叫声越来越大，越来越嘈杂，顷刻间仿佛千万只喜鹊突然出现，并且正在向大家聚集的地方飞来。喜鹊晚来归巢，是极少在夜晚鸣叫的。但当时朗月当空，万籁俱寂中此起彼伏的喜鹊叫声，伴着倏忽间变得异常清冷的微风，令人从心底泛起莫名的恐惧和寒意。当地有一种说法，喜鹊是老虎的引路者，而柯日神山的护法神就是一只通身白色的老虎。一念至此，众人真是不寒而栗，不由自主地向篝火靠近，再靠近，并在无限敬畏中默默忏悔着自己的贪执，至诚祈祷着莲师的加持。慢慢地，慢慢地，喜鹊的叫声越来越远，越来越小，终于一切又恢复平静。待到此时，众人才感觉到身上好痛！低头一看，身上穿的衣服已经被火烧了很多大洞，皮肤更是被火烫起了很多碗口大的水泡……

第二天，寺里的一位老和尚找到众人，说：“你们昨天找到的法器即为昔时龙萨娘波尊者的装藏品，乃柯日寺之精华。这些均是一位老和尚冒着生命危险保护下来的，因此你们不能据为己有，必须交回寺院。”经过了昨晚的事，大家心中都是即羞愧又敬畏，于是把昨天收集起来的法器全部交给老和尚，并对佛陀教授的无欺因果法愈加敬信。

如今柯日寺的所有佛像中，都装藏有这些珍贵的加持品。而柯日神山的护法神，也在日夜守护着珍贵的清净法脉和虔诚的具相信众。



后記：

上师曾曰：我执乃漂泊轮回之根本，一切墮落之巢穴。虽一切我执如同梦幻般乃诸缘和合而成，无有独立存在者，然要摧毁此无形之魔王却决非易事——即使微不足道的我执习惯，都十分顽强，更何况无始时来所造之习气？它不断制造着更多的无明，导致了各种痛苦和失望。我执如每个人心中隐藏的魔罗（贪嗔痴），它借一切机会以各种方式对我们放出各种毒箭（无明），当我们被魔罗的毒箭射中时，就会失去觉知，执著于自我，随之毁灭性的情绪逐渐生起，进而渗透全身。所以，无数人因我执而贪恋饮食、声名、赞誉、金钱、美貌和崇敬等，墮落陷阱之中而不自知。魔罗的弓箭就这样制造着永无止境的各种冲突。纵观历史，那些被认为超越欲望、行为正直、道德

高尚的宗教典范人物，却为了获得信众的崇拜而用地狱的威胁和天堂的承诺来操控信徒，这种在我执操控下呈显的对崇拜的饥渴与凡夫何有二致？所以，我们要清醒地认识到“自我”本无存在，是因无始时来无明所致。因此，我们要用智慧的利剑不断地打击它、瓦解它，最终消灭它。



The Miraculous Kure Temple



2004年柯日寺主殿奠基之时，上师主持隆重的长寿灌顶法会

Phurba Tashi Rinpoche gave the Longevity Empowerment on the foundation laying ceremony for the Grand Hall of the Kure Temple in 2004

The Kure Temple, which is located on the Divine Mountain of Kure at the Lamaya Village of Litang County, used to be a famous meditation centre belonged to the Kagyu Tradition in Tibetan Buddhism over one thousand years ago. About five hundred years ago, the Great Terton Lungsol Nyingpo who was recognized as the Mind Emanation of Padmasambhava established the Kure Temple, the origin of the Lungsol Lineage of Dzogchen—the Great Perfection. Legend says that his buffalo lay down and would not move on at the site where the Grand Hall now stands. Therefore Lungsol Nyingpo stopped his journey there and constructed the Kure Temple.

The Kure Temple stands in front of the snowy mountains under the crystal clear blue sky of Eastern Tibet. Clouds float between the hills around like strips of white silk scarf. Colorful prayer banners sway along the temple halls. Monks' chanting sounds

melodious and pacifying, just taking away one's attachments to the temporal vexation. Just stand there for a few minutes, you will find yourself soaked in a holy and peaceful atmosphere.

The temple has witnessed numerous miracles demonstrated by the great masters. The most famous miracle is about the statue nicknamed "Look like me". It is said that Lungsol Nyingpo sculptured two statues with skills initiated from his deepest wisdom – one for Padmasambhava and the other for himself while the temple was constructed. After he filled the statues with treasures all by himself, Lungsol Nyingpo asked his self-statue: "Do you look like me?" "Yes, very much." the statue replied. The self-statue of Lungsol Nyingpo has ever since become the most precious treasure for Kure Temple – like the pearl on top of the crown, as it is endowed with the same blessing power as that of Lungsol Nyingpo himself. When some ominous

things happened in the local area, the Buddhist crowns on both statues were even seen being taken off by nobody but the statue itself miraculously or sweats dripping down from the statues.

Time brings great changes to the world. It also dimmed the glory of this ancient temple. The once fascinating meditation centre had almost become a pile of wreckage in the 1960s. To protect the most precious treasures of the temple and to keep an initiation factor for the continuation of the Lungsol Lineage, an old monk risked his life moving the sacred fillings in those two statues to a secret place outside the temple. Before he died, he gathered a number of trustworthy monks and left his wills: "I have hidden those fillings of the two most precious statues in a secret place. When the time comes for a renaissance of Buddhism and a reconstruction of the Kure Temple, you may find those holy treasures. But now I won't let you know where they are hidden. These are very rare emblems and the ultimate treasures to Kure Temple. They can never ever be possessed by anyone out of cupidity. Keep this in mind! Keep this in mind!" After he delivered these final words he passed away in peace and liberty. The secret had then been sealed in the mind of those monks.



龙萨娘波尊者之伏藏——长寿宝瓶

The Treasure Vase for Longevity made by Ven. Lungsol Nyingpo in Kure Temple



2004年柯日寺主殿奠基之时，大恩上师举行隆重的长寿灌顶法会
Phurba Tashi Rinpoche gave the Longevity Empowerment on the foundation laying ceremony for the Grand Hall of the Kure Temple in 2004



柯日寺所供护法食子呈现之瑞相——长毛，毛端上尚有类似甘露丸的颗粒
Auspicious sign on the Dorma offered to the Dharma protectors-hair came out with nectar pellet on the top



大恩上师普巴扎西仁波切与弟弟洛布、阿克青绕在一起

Phurba Tashi Rinpoche and his brother-Norbu (left), and the Chamberlain Kyenrab (right)

After years of vandalism and lack of maintenance, the halls and shrine in the temple were almost collapsed. The meditation rooms where monks took retreat were in an even worse condition. When the Chinese government changed its policies for religious beliefs in the 1980s, people could anticipate that the winter for Tibetan Buddhism was over and the spring was not far away. In Lamaya, a plan to rebuild the Kure Temple was under way. Phurba Tashi Rinpoche devoted himself to the reconstruction only days after he became a Buddhist monk at the age of fourteen.

To commence the construction work, they decided to build a bothie against a shabby house first. In a spring afternoon, the sun was casting its last golden light on the horizon, yaks and sheep were wandering on the farm and the cooking smoke was wisping from the shepherds' tents. Rinpoche and the other elder monks climbed up the roof of the collapsing house to remove

the stone tiles in case they fell off to cause any injury. The tiles were very heavy as they were made from the local bluestones. Although Rinpoche was the youngest, he did the same heavy labor as the elder monks. Just as he peeled off a piece of tile, a glow of light flashed into his eyes. Rinpoche tried

to find out where the light came from. Then he saw some fantastic things in the interlayer under the tiles, such as dextral trumpet shells, nine-pronged vajras, a Kapala (dried human skull) and other sacred objects. The finding expelled their tiredness immediately. They took the objects to their dome.



2004年柯日寺主殿奠基之时，大恩上师与信众于柯麦隆神山前

Phurba Tashi Rinpoche and disciples on the foundation laying ceremony for the Grand Hall of the Kure Temple in 2004

After dinner, the monks sat around the campfire and enjoyed the silence of the night and chatted about what happened in the daytime. They tried to make a guess about the dharma instruments found under the tiles - what they were or who had put them there. But nobody could give an answer. A very knowledgeable old monk then made a suggestion: "They seem like the fillings of some statues. Perhaps we will have to hand them in to the temple tomorrow. How about we just share and pocket them now?" The others agreed.

No sooner had they started to pick up the findings than a pie screeching from far away was heard. It suddenly broke the quietness of the night and became louder and louder, nearer and nearer, like thousands of pies swarming towards the monks. As pies normally stay in their nests at night and do not scream, this abnormal screaming together with a strange wind really frightened these monks. The local legend said that pies are the guides for tigers. Whereas the dharma protector of the Kure Divine Mountain always appears in the shape of a white tiger, the monks began to shudder when they came to think of this. They moved to the fire and confessed the greed and prayed for Padmasambhava. After a while the pie's screeching faded away. When it became quiet again, the monks just noticed that their clothes had been



柯日神山上，龙萨娘波尊者两只拐杖变成的树

These two trees in Kure Mountain were transformed from the crutches of Ven. Lungsol Nyingpo



上师年少出家时于柯日寺自住僧寮之亲笔画

The picture drawn by Phurba Tashi Rinpoche on the wood wall of his monastery living quarter when he was just ordained.





burnt many holes and their skin had been severely burnt.

The next morning, an old monk from Kure Temple told them that those sacred objects they had found from under the tiles were exactly the fillings in His Holiness Lungsar Nyimpo's self-statue and were extremely important to Kure Temple. He also told them the story of that old lama who had saved these sacred things risking his own life. "You cannot own any of them. You must hand them in." The monks felt very shamed and guilty after the experience in the previous night. They collected all the dharma instruments and gave to the old monk, and became more faithful in obeying the Law of Karma.

Nowadays, all the statues in Kure Temple are loaded with those valuable sacred objects. Day and night the Dharma Protector of Kure Mountain is guarding the pure lineage and the faithful disciples.

■ 柯日寺周围群山朝拱，对面山上天然形成吉祥八宝

The Eight Lucky Signs such as the precious umbrella, glorious knots, dextral trumpet shell and etc emerge naturally on the hill slope facing the Kure Temple



■ 上师于柯日寺出家时所住僧寮

The monastery living quarters at Keru Temple where Rinpoche had lived when he just became a buddhist monk.

[Post Script]

Rinpoche says "Self-attachment is the root of Samsara and nest for all degenerations. Although merely visional as a dream and non-existent by itself, self-attachment is extremely difficult to be destroyed. Even the most negligible habit of self-attachment is very stubborn, not to say the accumulations since the very beginning. Self-attachment has never stopped creating more contamination, which results in all kinds of suffering and desperation. The Mara of desire, hatred, and ignorance has been hiding in everyone's heart and constantly shooting out arrows of non-clarity to us. When we are shot, we will lose our awareness and will cling to our selves. We will be drowned in the harmful emotions and become insatiable for food, fame, praise, money, good look and respect by others. The Mara's arrows have created countless entrapments and endless conflicts.

All religions aim to help people find permanent happiness. All religious characters are expected to be detached from greed and other worldly desires. They are always praised to be embodiments of righteousness and morality. We must realize that self has never ever actually existed but is created by our own non-clarity since the very beginning. So we shall brandish the sword of wisdom to strike it, break it and demolish it."





顶礼大恩根本上师妙音蒋阳龙多加参仁波切
Prostrate to Root Guru Jamyang Lungtok Gyaltzen Rinpoche

患难鉴信心

Supporting Each Other in the Hard Time



昌根阿瑞仁波切法相

Chomgy Ari Rinpoche-Lama Rinpoche's root guru

在上世纪一度黑白颠倒的岁月里，遍知阿格旺波尊者四大心子之一——阿瑞仁波切带着喇嘛阿秋仁波切和阿嘎尼玛两位侍者，在川藏交界甘孜州昌台的幽静处潜心修行，过着远离尘俗虽清苦却平静的生活。

那是一个人心浮躁、局势动荡的年代，一切旧的传统与文化一夜间都在革新的号角下偃旗息鼓、

销声匿迹。藏地虽地处偏远，也终未能幸免。阿瑞仁波切是当地声望很高、远近闻名的大活佛，因此师徒三人虽然一贫如洗，仍被关押在一个称为阿宗嘎的地方，挤在一个很小而且破烂不堪的厨房中。当时藏地物质条件极其匮乏，普通民众的温饱都难以得到保障，更何况当时苦行的师徒三人？已经年届六十的阿瑞仁波切身上只披着几件单薄

的衣服，勉强可以抵御高原的严寒。喇嘛仁波切只有一套穿了很久的破旧衣服，而老侍者阿嘎尼玛的衣服早已丢失，便恳求阿瑞仁波切赐给他一件衣服。仁波切微笑着脱下自己身上单薄破旧的上衣，递给阿嘎尼玛。看着眼前这两个跟随在自己身边已经二十几年、情同父子的侍者，阿瑞仁波切的眼中闪起了泪光。他慈爱地看着喇嘛仁波切和阿嘎尼玛，缓缓说道：“佛陀初转法轮，即宣苦谛，只为令后学之辈更起精进修行之心。今世今时所受之苦，应令我等对佛陀教法更起信解，对众生更起悲悯，因为他们为无明业障所惑，现时所为必令彼等承受今生后世的痛苦果报。我们决不能因为眼前暂时的困境而忘失绍隆佛法的使命，舍弃利乐有情的誓言！”听着阿瑞仁波切语重心长的话语，看着阿瑞仁波切清瘦却挂着微笑的脸庞，感受着阿瑞仁波切充满力量和慈悲的加持，喇嘛仁波切和阿嘎尼玛愈发泰然面对现实艰难的处境。

第二天清晨，阿瑞仁波切天明即起，开始了每日从未间断的课诵。连续数日没有进食，使年事已高的阿瑞仁波切甚感疲累，连功课的念诵也难以以为继。于是阿瑞仁波切问喇嘛仁波切：“你能否给我找一点水来？”喇嘛仁波切闻言立即从怀中掏出木碗，迅速走出房门去要水。门外恰巧一个士兵



昌根阿瑞仁波切于柯日寺闭关处

Chomgy Ari Rinpoche's retreat house at Kure Temple



正在洗脸，喇嘛仁波切就把碗递给他。士兵看了喇嘛仁波切一眼，从洗脸盆里舀了一碗水递给他。喇嘛仁波切双手端水，恭敬供养给阿瑞仁波切。也许在常人眼中，那是根本无法下咽的脏水，但在当时的处境下，那就是可以维系生命弥足珍贵的甘露！旁边的老侍者阿嘎尼玛也是饥渴难耐，待阿瑞仁波切喝完水，就对喇嘛仁波切说：“我也很渴，能否给我也打一碗水？”喇嘛仁波切应诺再去要水，可那个士兵却嫌麻烦而不予理睬。

到了上午，阿瑞仁波切对喇嘛仁波切说：“我现在肚子有点饿，能否找一点吃的？”当时外面的人刚刚吃完饭，看到拿着碗的喇嘛仁波切过来，他们就把锅底还剩的一点锅巴给了他。但阿瑞仁波切和阿嘎尼玛因为年事偏高，怎么也无法咬动那些硬邦邦的锅巴。后来，一个好心的邻人偷偷给了喇嘛仁波切一点生猪皮，让他们聊以充饥。喇嘛仁波切自己舍不得吃，就把猪皮给了阿嘎尼玛，但阿嘎尼玛因牙齿松动依然咬不动，就把猪皮递给喇嘛仁波切说：“这块猪皮太硬了，你能否在口中嚼软一点再给我？”于是喇嘛仁波切就将猪皮放在口里嚼烂后，再供养给阿嘎尼玛。师徒三人就这样相濡以沫地坚持着，期盼着。



清晨在亚青寺聆听喇嘛仁波切讲法的僧众
Monks and nuns listening to Lama Rinpoche's lectures at Yarchen Monastery



喇嘛仁波切于柯麦隆神山开取的伏藏——岩壁上自然显现阿弥陀佛

A treasure unsealed by Lama Rinpoche in the Khemelung Divine Mountain—a self emerged statue of Amitayus

有一天一位干部把喇嘛仁波切单独叫去问话，当喇嘛仁波切回到厨房时，发现里面空无一人，阿瑞仁波切和阿嘎尼玛两人踪影皆无，不禁愣在当下：“上师被他们带到哪里去了呢？”喇嘛仁波切心急如焚，一个又一个问号在心中不断闪现。这时，一个平时和喇嘛仁波切关系颇好的年轻人，悄悄给他送来了一点糌粑和大茶。喇嘛仁波切一边把糌粑揉成坨坨，一边在心中牵挂、忆念着上师。虽然喇嘛仁波切也是多天没有进食，但一想到两位老人现在生死未卜，就一点吃饭的心情都没有了。喇嘛仁波切喝了三碗大茶，然后又泡了一碗茶，开始了忐忑不安地等待……这种内心的煎熬和痛苦，实难以文字表述。

第二天，有人捎来一碗酸奶，说是两位老人嘱托带给他的。一听到两位导师并无生命危险，喇嘛仁波切禁不住热泪盈眶：“上师没事啦！”沉重的担忧忽地放下，内心感到无比的喜悦。



喇嘛仁波切于柯麦隆神山开取的伏藏——一髻佛母法相

A treasure unsealed by Lama Rinpoche in the Khemelung Divine Mountain-Ekajati



喇嘛仁波切顶尖显现佛像

A Buddha statue emerged on Lama Rinpoche's forehead

后記：

上师曾曰：佛陀乃获得断证一切功德之成就者。现今许多修行者均知众生皆具佛性，皆可成佛的道理。然而，犹如世人欲成就一番事业而必须付出艰苦的努力般，欲想永断无明、了脱生死、超越轮回而成就佛果，更非易事。在成佛的道路上，如果没有真正善知识的无误引导，没有诸多苦行来对治无始以来的习气，成佛终究只是一个遥远的希望而已。在某些众生的心目中，一方面觉得佛陀无比神圣庄严令人敬慕，但另一方面也会由此产生遥不可及或高不可攀的感觉，仿佛佛陀是一个不食人间烟火、高高在上、犹如神话故事般存在的形象。如是般对佛陀的敬畏之心是具

功德的，但从修行的角度来讲，这种高推圣境的情绪，对“即身成佛”的信心无疑是毁灭性的打击。狂傲的情绪固然对修行不利，但自卑的心态更能坏大事。狂傲是因对修行位次及地道功德无知而产生的过失，但修行者如果丧失了坚定的信心，今生成就则如痴人说梦，无有丝毫希望。殊胜传承的无比加持力，就是让我们现量看到实实在在的佛陀，并消除了难以逾越的距离感，认识到只要精进如法修行，佛果就不是遥不可及的期望。





Supporting Each Other in the Hard Time

-A Story about Lama Rinpoche and His Gurus

The 1960s in China was an era full of chaos and disturbance. Drastic changes took place in Tibet. The tranquil places like Changtai in Ganzi, Eastern Tibet was not excluded from the storm. All traditional values and culture were overturned over night. The lamas, who used to be respected by the local communities, were a major object of that revolution.

His Holiness Chomgy Ari Rinpoche was a very reputable lama in Changtai area. He was one of the Four Heart-sons of Khenpo Ngag Wangpo. He led a very simple and destitute life of yogi with his two disciples-Lama Achiu Rinpoche and Aga Nyima. Although they did not have any land or personal wealth, they were still arrested for being lama and detained in a place called Azonga where they were confined in a small kitchen in disrepair.

At that time the economic conditions in Tibet were extremely

bad. Normal Tibetans could not have sufficient necessities for their daily lives, let alone the lamas practicing in austerity. Chomgy Ari Rinpoche, nearly sixty, had only several thin clothes hardly to defence the cold. Lama Rinpoche had a set of clothes that was torn to rags. Aga Nyima was almost naked. He begged for a cloth from his master. Chomgy Ari Rinpoche then gave him his own upper cloth to cover his body in the chilly winter.

With tears in his eyes, Ari Rinpoche told his personal attendants "The very first teaching that the Buddha Shakyamuni gave to us was the truth of suffering in the Three Realms. That was to inspire the disciples to dedicate to their practice. Our sufferings now in such an era are just a very proof of this truth. We shall be more confident in the Buddha dharma. We shall cultivate our sympathy and compassion to all sentient beings as



喇嘛仁波切金刚舞时现莲师法相

Lama Rinpoche acted Padmasambhava at the Vajra Dance Ceremony

they have been blind by confusion and karma. What they are doing now will lead to endless painful results in the future and their next lives. We cannot forget our missions to carry on the Buddha dharma and the vows to benefit all sentient beings.” Hearing this teaching, Lama Rinpoche and Aga Nyima found a peace in their mind.

The next morning, Ari Rinpoche got up very early as usual and commenced his daily chanting. Having been hungry for several days, he felt too weak and tired to continue with his chanting. Then he asked Lama Rinpoche to bring him some water. Lama Rinpoche went out with his bowl immediately. A Chinese soldier was washing his face outside. Lama Rinpoche asked the soldier for a bowl of water. The soldier then drew a bowl of water from his basin and handed it to Lama Rinpoche. Then Lama Rinpoche offered this bowl of water to Ari Rinpoche. You may think that this water was totally dirty and undrinkable. But under the harsh circumstance it was invaluable nectar for survival. Aga Nyima, the elder attendant to Ari Rinpoche, was also very thirsty. He asked Lama Rinpoche to get another bowl of water for him. Lama Rinpoche went out to the soldier again. But the soldier refused in aversion of inconvenience.

At about lunchtime, Ari Rinpoche said, “I am hungry. Can you find me some food?” The guards outside had just finished their lunch. When they saw Lama Rinpoche coming out with a bowl in hand, they gave him some crispy rice stuck on the bottom of the pot. But it was too hard to be chewed by Ari Rinpoche and Aga Nyima. A neighbored prisoner gave them a piece of raw pigskin. Lama Rinpoche offered it to Aga Nyima. Aga Nyima could not chew it with



昌根阿瑞仁波切法相
Chomgy Ari Rinpoche



喇嘛仁波切法相
Lama Rinpoche

his loose teeth. Then he gave it back to Lama Rinpoche and asked him “It is still too hard. Can you please chew it soft first?” Then Lama Rinpoche chewed it soft first then offered it to Aga Nyima. In such a way they supported each other in that hard time.

In another day, a Chinese official called Lama Rinpoche out for questioning. When Lama Rinpoche returned to the kitchen, he found that Ari Rinpoche and Aga Nyima had disappeared. “Where are they taken to?” he was dreadfully worried about their safety. A young man who had got well along with Lama Rinpoche offered him some baked barley meal and tea quietly. But Lama Rinpoche did not have the mood to eat, as he was too worried about the safety of the two elder masters.

The next day, someone brought to Lama Rinpoche a bowl of yogurt and told him that it was from two old monks. Knowing that his masters were safe, Lama Rinpoche was finally relieved and happy.



亚青邬金禅修圣处
Yarchen Drgyen Meditation Monastery

[Post Script]

Phurba Tashi Rinpoche says, "The Buddha is a mahasiddha who has attained the ultimate merits of all abandonments and achievements. Most Buddhists nowadays know the theory that all sentient beings have the Buddha nature and will achieve the Buddhahood eventually. However, just like anyone who wants to achieve success in his worldly life has to do a lot of hard work, it is not an easy job to abandon ignorance, liberate oneself from the Ocean of Samsara and then attain the ultimate Buddhahood. Without correct guidance from a qualified master and devoted austerity to demolish one's karma, attaining the ultimate Buddhahood is merely a dream."

In some people's mind, they admire the solemnity and sanctity of Buddha on the one hand, but on the other hand they regard Buddha as a legendary figure who is far removed from the masses and reality. Such awe to Buddha can surely bring some merits. But in our practice, this is detrimental to our faith in gaining the ultimate Buddhahood within one lifetime. Arrogance is a barrier to the practice. But self-contempt is even worse. Arrogance comes from the ignorance of the stages of practice and the respective merits at each stage. But if a practitioner has lost his faith in attaining the ultimate Buddhahood, it is definitely impossible for him to achieve any accomplishment within this very lifetime. The unparalleled blessing of a sublime lineage can let us see with our own eyes what the term Buddha really means and how close and achievable the Buddhahood is as long as we dedicated to practicing in the right way."





宿世悲心，乘愿再来

The Story about His Eminence Asung Rinpoche

阿松活佛出生于四川省甘孜新龙县，父亲名为尼玛，母亲名为纽乐，活佛在众多祥瑞中来到人间，取名才旺江称。在活佛七岁那年，父亲尼玛病了，于是父亲和叔叔带着活佛去朝拜拉萨。在大昭寺，有位喇嘛看着年方七岁、捧着哈达的活佛，对其父亲和叔叔说：“这孩子是一位大活佛。”他们在拉萨住了一年，第二年又去朝拜宁玛祖庭桑耶寺及密勒日巴尊者的道场，最后来到距拉萨130公里卡共县的卡共寺，该寺是莲师二十五弟子南卡娘波尊者的寺庙。父子朝拜了寺院，当来到寺旁一个闭关的山洞前时，活佛忽对父亲和叔叔说：“我在这个山洞里住过。”父亲和叔叔均感到很惊讶。此时闭关洞里住着

一位八十七岁高龄、名叫宗阿钦毗的老喇嘛。老喇嘛一看到他们即说：“三天前我已知道你们要来，特意给你们念经加持，希望能顺利到达。我等你们已经三天了，现在终于来了。”老喇嘛说要给他们灌一个长寿顶，当他拿出灌顶用的金刚杵和一些伏藏品时，小活佛看到这些圣物自然脱口而出道：“这个金刚杵和伏藏品是我的。”老喇嘛和颜反驳说：“这可不是你的法器，这是南卡娘波尊者的珍藏品。”活佛一下把金刚杵和伏藏品从老喇嘛手里夺了过来，并抱在怀里，口中不断说：“这是我的，这是我的！”还激动地哭了起来。父亲和叔叔愣在一旁，眼前发生的事情简直太不可思议了。老喇嘛于是

又拿出一些法器摆在桌上，让小活佛一一过目，上师不假思索地就把他前世南卡娘波尊者用过的法器从中挑了出来。

老喇嘛神色庄重地对活佛的父亲和叔叔说：“我在定中观察到南卡娘波尊者的转世将回到这里，三天前我已做好准备要给小活佛灌顶，现在我已证实小活佛确实是南卡娘波尊者真实的转世化身，他的名字就叫桑阿丹增吧！”言毕将南卡娘波尊者用过的法器恭敬地交还给活佛，并对父亲和叔叔说：“你们此行要保密，就让小活佛在寺院里住下来吧。”父亲和叔叔商量：“此前并没有大活佛认证孩子就是南卡娘波尊者的转世，还是把孩子带到白玉昌台大成就者昌



■ 上师与阿松活佛、阿克青饶等在一起
Phurba Tashi Rinpoche, Asung Rinpoche and Kyenrab

根阿瑞仁波切那里印证。因为阿瑞仁波切是远近闻名的大德，他的授记极具权威性，这样对小活佛未来的事业会形成极佳的增上缘。”经过如此一番深思熟虑，父亲对老喇嘛说：“我们要先回白玉拜见阿瑞仁波切，一旦得到印证，我再把孩子送回你这里。法器和伏藏品也一起带回。只要这孩子真是圣者的转世，那在何处行利生事业都是一样的。”

回到家乡后，父子先后谒见了色拉阳智尊者和法王如意宝，两位尊者一致印证小活佛就是南卡娘波尊者的化身。法王并说：“阿瑞仁波切如果认证的话就是事实，他说什么就是什么。”于是父子来到阿瑞仁波切闭关处，父亲非常恳切地说：“我是老老实实的人，对仁波切您具有极大的信心，如果这孩子是真正的活佛，对众生能作大利益，就请您真实地告诉我。虽然这孩子 在拉萨得到了印证，但我并没有让他在拉萨住下，因为我相信您的印证和安排。如果他不是活佛也

请仁波切告诉我，我可以接受，我的心很平静。”观世音菩萨的化身——阿瑞仁波切出乎意料地回答道：“你们认为来昌台是来拜见我 吗？我要告诉你，我认为我是在朝拜南卡娘波尊者，我和尊者的转世很有因缘，明年这个时候你和活佛

再来这里，到时我会告诉你活佛日后的安排和事业。”阿瑞仁波切并给小活佛赐名：土登桑丹绒波。

次年，小活佛的父亲不幸去世，遵照阿瑞仁波切的嘱咐，小活佛和叔叔再次来到昌台谒见仁波切，仁波切对活佛的未来授记说：



■ 亚青邬金禅修圣处
Yarchen Orgyen Meditation Monastery





“以后这里要建一座寺庙，由你来当住持。”并预言以后会有众多藏汉弟子来此求法闭关修行等。喇嘛妙音蒋阳龙多加参尊者也作授记：“未来将引导七万所化众生，趋向解脱利生事业。”

后记：

这是一个关于活佛的话题。因为活佛往往是众多修行人的导师，因此对于密宗弟子来说，再也没有比讨论这个话题更有意义的事了。无论藏传佛教印证活佛的方式有多少种，也不论是以哪种方式印证，最终必然落实到最关键的一点之上：即这位活佛是否具备与之名声相应的真实功德。如果仅以名声大小，或对方自称为某某大德所印证、或是某位佛菩萨的化身，这是极不可靠的。妙音蒋阳龙多加参尊者在《救度一切众生痛苦之大事业教言》中说：“某些人自称：‘我是活佛，乃某某传承之传人。’若彼不具上述之一切功德，且未知诸法之自性，岂能称为化身（活佛）？是故，尔等所求依怙供奉者，则其必具圣者之外内密功德及三无漏学、成就征相等。”

对于一个渴望脱离六趣痛苦、

希冀获得永恒快乐的修行人来说，选择自己的导师，决定应比世间人寻求终身配偶还要慎重再慎重，因为他不仅决定了今生的幸福，甚至关系到长远未来的幸福。妙音蒋阳龙多加参法王说：“若于不净之境生起信奉，不仅有罪堕之过，且无善果可得。所以，对不熟识之导师

不应生起任何信心或邪见。若此导师不具法相功德，弟子虽生信心，然因对境不净，难得真实善果，故无利益；信众虽作种种财物供养，然因所供之境不净，故均成无利益之供养……是故，于陌生导师勿起任何信心与邪见，当淡然处之。”





The Story about His Eminence Asung Rinpoche

His Eminence Asung Rinpoche was born in Xinlong County, Ganzi, Sichuan Province. His father is Nyima and his mother is Niuler. He was born with a lot of auspicious signs and was named Tsewang Jamchen. When he was seven year old, his father was ill. So his father and uncle took him on a pilgrim to Lhasa. In the Jokhang Temple, a lama saw this young boy and talked to his father and uncle “This boy is a tulku.”

They lived in Lhasa for a year. In the next year they pilgrimed to the Glorious Temple of Samye and Venerable Milarepa’s retreat site. Finally they arrived at the Khagong Monastery in Khagong, which is about 130 kilometers from Lhasa. This

monastery was established by Namkha Nyingpo, one of the Twenty Five Principal Disciples of Guru Rinpoche. They worshipped to the monastery first. Then they went to a retreat cave beside the monastery. The boy told his father “I had lived in this cave before.” His father and uncle were quite astonished.

At that time, an old lama at the age of eighty seven named Dzongha Choepel was taking retreat in the cave. As soon as he saw them come, he told them “Three days ago I knew that you were coming. So I have prayed for your peaceful arrival. I have been waiting for you for three days. It is so great that you are now here.”

Then the lama said he would like to give them a Long Life

empowerment. When he took out a vajra and some treasures to prepare for the empowerment, the young tulku shouted out “This vajra and the treasures are mine!” The old lama refuted in a gentle voice “These are not yours. They belonged to Venerable Namkha Nyingpo.” The young tulku snatched the vajra and treasures from the old lama’s hands and held them in his arms and kept murmuring “These are mine! These are mine!” and then began crying. His father and uncle stood in amazement, as that was too unimaginable. The old lama then took out more dharma instruments, put on his desk and let the young boy to choose. The young tulku then picked out the dharma instruments, which had been used by his previous life – Venerable Namkha Nyingpo.

The old lama talked to the tulku’s father and uncle “I have visualized in my meditation that an incarnation of Venerable Namkha Nyingpo will come back here. So I have prepared for the empowerment for this young tulku. Now I have confirmed that this little boy is the true incarnation of Namkha Nyingpo. His name should be Sangha Tenzin.” Then he handed those dharma instruments to the young tulku deferentially. He warned the father and uncle to keep this trip in secret. Then he invited the young tulku to stay. Asung Rinpoche’s father discussed with his uncle “There has never been any famous master recognizing him as an incarnation of Namkha Nyingpo. We’d better take him back to Changtai and get a confirmation from His Holiness Chomgy Ari Rinpoche. Ari Rinpoche is a very famous great master. His recognition is authoritative. Moreover, his recognition is also a terrific condition for his undertaking in the future.”

After contemplation, the father told the old lama “We would like to go back to Palgyu to visit His Holiness Chomgy Ari Rinpoche. Once His Holiness recognizes him, we will bring him back to you. We will take the dharma instruments and treasures with us. As long as he is a real incarnation, then it does not matter where he is going to start his undertaking of benefiting the sentient beings.”



■ 亚青寺大经堂前的广场雪地上，阿松活佛主持法会
His Eminence Asung Rinpoche was presiding a ceremony in front of the Hall in Yarchen Monastery

After they went back to their hometown, his father took him to see Venerable Serab Yangdrul and Khenchen Jigme Phuntsog. These two great masters recognized him as the incarnation of Namkha Nyingpo congruously. Khenchen Jigme Phuntsog also confirmed “Whatever Ari Rinpoche recognized or said is the truth.” Then the father and son

went to Ari Rinpoche’s retreat house. The father talked to Ari Rinpoche earnestly “I am an honest man and I am extremely confident in Your Holiness. If my son is a real tulku and will be of benefits to the sentient beings, then please tell me the truth. Although he was recognized in Lhasa, I did not leave him there, as I am more confident in your recognition and arrangement.

Even if he is not a real tulku, please just tell me too. I can accept that. I can handle it in my heart.” The well-known emanation of Avalokiteshvara-Chomgy Ari Rinpoche replied in an unexpected way “Do you think you are worshiping to me? No. I think I am here to worship to Venerable Namkha Nyingpo instead. I have a very good connection to his incarnation. You should bring him here again this time next year. Then I will tell you about the arrangements and undertaking of this tulku.” At the end Chomgy Ari Rinpoche bestowed a new dharma name to the young tulku - “Thupten Samden Dzongpo”.

Unfortunately, Asung Rinpoche’s father passed away in the next year. According to Ari Rinpoche’s command, Rinpoche and his uncle went to Changtai to visit Ari Rinpoche for the second time. Ari Rinpoche prophesied for him “There will be a temple built here and you will be the Abbot. There will be a lot of disciples from Tibet and Han areas coming to pursue dharma teachings and taking retreat here.” His Holiness Jamyang Lungtok Gyaltzen also made the prophecy that Asung Rinpoche would guide seventy thousand sentient beings towards the undertaking of ultimate liberation and benefiting all beings.



[Post Script]

This is a topic about Tulku, or say, incarnation. A tulku is the teacher and guide to his disciples. So this is a very important and meaningful topic. No matter how many different ways to recognize a tulku in the Tibetan Buddhism, nor in which way a tulku is recognized, the most important thing is whether or not this tulku bears all the real merits in correspondence to his fame. If someone enjoys a big fame, or tells others that he was recognized by some great master, or proclaims that he is an emanation of a certain buddha or bodhisattva, this is not reliable at all.

His Holiness Jamyang Lungtok Gyaltzen says in his "Advice on the Great Undertaking to Rescue All Sentient Beings from the Sufferings" that "Some people proclaim themselves that 'I am a Tulku and a follower of this or that lineage.' If he does not have such merits and qualities, nor does he understand the true nature of all phenomena, how can he be a real incarnation (tulku)? Therefore, only those with all the outer, inner and secret merits of a sacred and

who command the Three Teachings and have the marks of enlightenment can be your gurus."

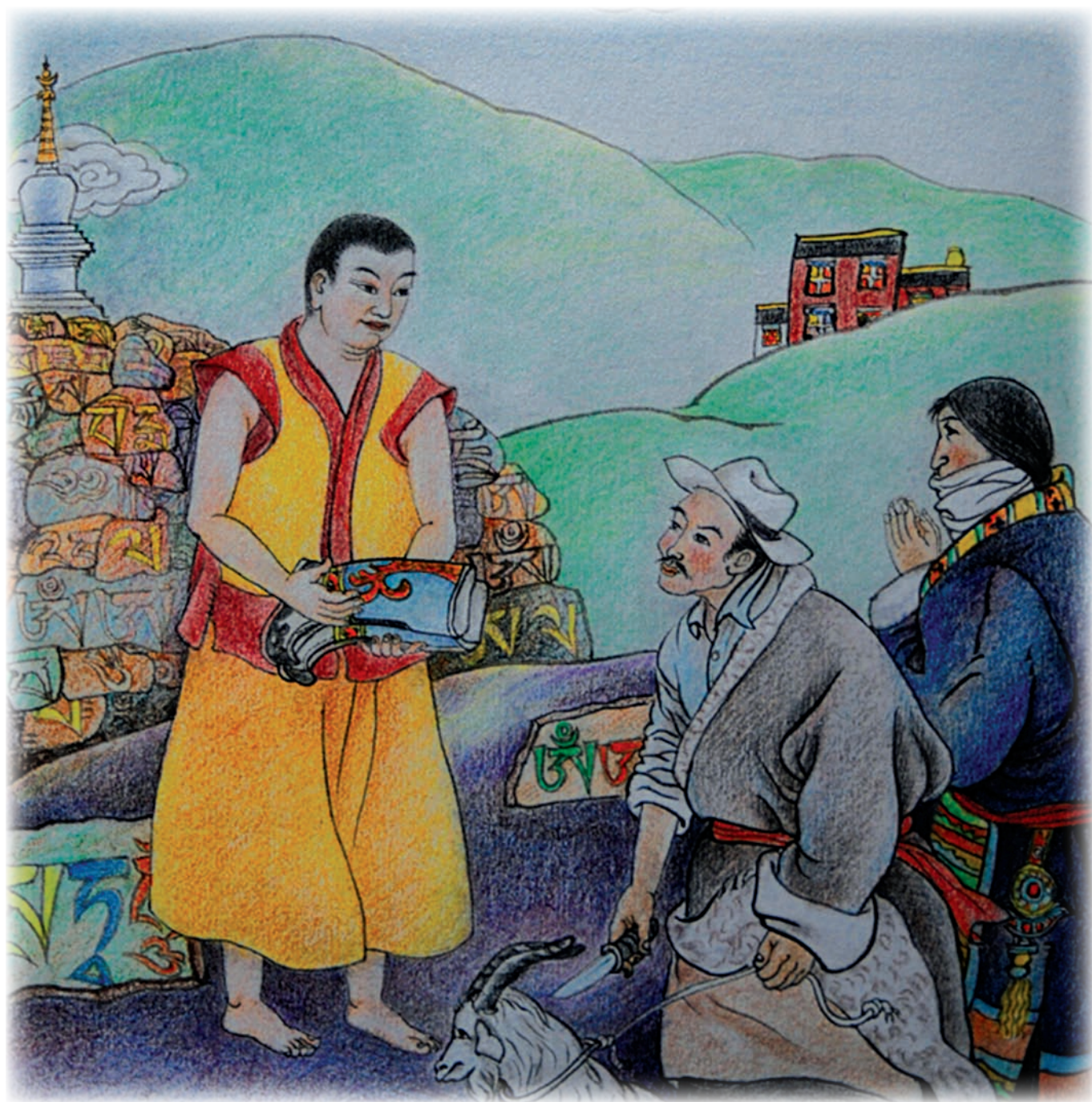
Therefore, it is vital for anyone that seeks ultimate liberation and eternal happiness to select his guru very prudently. As an ordinary person chooses his or her spouse very carefully, a wise practitioner should choose his guru with more diligence and prudence because the guru determines not only his happiness within his present life, but also the happiness in his future life times. Jamyang Lungtok Gyaltzen Rinpoche says "If someone creates faith to an impure object, he does not only have the fault of degeneration but also fail to gain any positive fruition. Therefore you should not create any faith in nor any evil views to an unfamiliar master. If the master does not have the correct marks and merits, the disciple will not be able to gain any positive results in front of such an impure object even if he creates faith (in the guru). If the believers offer wealth to this guru, these offerings are useless too because the object is impure. So remember not to create any faith in or evil views to a master with whom you are not familiar. Just take him indifferently."



■ 阿松活佛法相
His Eminence Asung Rinpoche

舍衣护生

Sacrificed Clothes to Save Lives



上师的前世——囊加活佛是理塘地区闻名遐迩的大伏藏师。活佛虽出生于当地土司的贵族家庭，然依仗宿世深厚善根和往昔广宏愿力呈现的殊胜缘起，自幼便对优裕富足的世间生活毫无贪恋，幼年时即毅然离俗出家。虽贵为活佛，却极少为世间名闻利养游走于红尘俗

世，更对管理寺院、兴建土木等世间俗务兴味索然，平时大多数时间都隐居在幽静山林之中打坐。

当地有一位贵族对囊加活佛极有信心，多次前往活佛静修的山洞，祈请活佛到他家中暂住时日，接受供养。活佛观察机缘成熟，便允诺将于某日到此贵族家中。为迎

接活佛，这位贵族于几天前便沐浴持斋，洒扫庭院，燃香点灯，并于室内满置鲜花，极尽庄严。待到活佛到来之日，这位贵族更是一早便吩咐家中备好大量精美食物，然后亲自骑马前往迎请。

其时囊加活佛正在柯日神山的一个山洞之中打坐。初夏的神



山，风景秀丽宜人。齐膝的草丛中盛开着各色的野花，各种鸟雀在山间茂密葱郁的林木间往来飞翔。悦耳的鸟鸣伴着潺潺的流水，如世外桃源般令人神清气爽。雁过留声而沉潭无影，云卷云舒而自在怡然，动静交融中彰显着大自然的广博与活力。活佛慈祥而沉静地凝望着虚空，一切有如梦境。

贵族来到囊加活佛打坐的山洞前，恭敬地等待着活佛。活佛穿着一件已经破烂不堪的法衣从山洞中走出，左手拿着一串念珠，脸上的神色淡定而从容。温暖的阳光从背后洒在活佛身上，在活佛身边形成一圈柔和的光晕，庄严而神圣，令人不敢逼视。贵族仰望着身无长物的活佛，忍不住泪湿双眼。

来到贵族家中后，贵族立即供养了囊加活佛一身华美昂贵的僧衣，还有一双缀满宝石装饰华丽的马靴。活佛慈爱地看着这位虔诚的信士，欣然接受了供养。没过



■ 2006年，大恩上师与全国信众举行秋季大放生，共放生牦牛200余头
Phurba Tashi Rinpoche led the disciples around China to free captive animals including more than 200 yaks in autumn 2006



新年伊始，上师于汉地与来自全国的信众共度春节时，举行放生
Phurba Tashi Rinpoche led the disciples around China to free captive animals on the Spring Festival



几天，囊加活佛独自出门办事。出去的时候，活佛穿着贵族供养的衣服和马靴。几个时辰之后，活佛回来，只穿着里面的一条短裙，并赤着双足，身上的僧衣和马靴统统不见了！众人大吃一惊：“难道活佛被打劫了？谁人有这么大的胆子？”仔细询问下才知道，活佛在办事回来的途中，看见几个人绑住一头牛正准备宰杀。其中一人已在“霍霍”磨着一把长刀。那是一头已经年迈体衰的牦牛，想来主人家一定是嫌弃它已年老无用，还要白白浪费口粮，所以决定杀掉，牛肉不仅可供自己食用，还可换些银两。牦牛似乎已经知道自己即将大难临头，泪水从充满悲伤的眼中缓缓流出。那是一双又圆又大又美丽的眼睛，曾经闪亮而纯真的瞳孔由于恐惧和老迈已变得黯淡无光，长长的睫毛上闪烁着晶莹的泪珠。牦牛低低地呻吟着，那一声声的低鸣似乎在倾诉着自己一生的辛苦劳作，乞求唤回主人曾经的美好记忆，期盼主人能够刹那回心转意。但很显然，主人全然没有注意到这些。他看着手中的长刀在阳光下闪着寒光，满意地点了点头。

主人吆喝着旁边的几个人，牦牛知道自己的最后时刻已经到了。它大声地哀鸣着，扭动着身躯，试图挣断绳索。绳索在挣扎下却越发收紧，剧痛激起愈发强烈的求生渴望。虽然明知道这一切都是徒劳，但它仍不愿放弃最后的一线希望。目睹着眼前的一切，囊加活佛的双眼蒙上了泪光。看着即将面临生死大难但却无法自救、只能引颈就戮的牦牛，看着被无明障蔽了本性而毫无慈悲却即将受到杀生业报的愚痴世人，活佛的心被深深触痛了。轮回何其苦痛？众生何其可悯？在此五浊恶世，如果没有佛法的光辉，众生将何以堪？再不能等待了！囊加活佛上前一步，声音中带着无比的威严：“你们住手！我愿以我的法衣交换这头牦牛的生命！”几个人闻言抬头，方才发现活佛站在身边。此刻，活佛的神情



■ 上师于黄河之滨与信众一起放生
Phurba Tashi Rinpoche led the disciples to free captive animals along the bank of the Yellow River





大恩上师普巴扎西仁波切于汉地
Phurba Tashi Rinpoche in the Han Area of China

已恢复了往日的恬淡，但眼神中却带着稍许的责备与淡淡的悲哀。几个人立即认出这就是大名鼎鼎的囊加活佛，忙请求摩顶加持。活佛慈悲地赐予加持，并依此缘起而做开示：“所有动物与人无异，具苦乐之感，亲疏之别，趋利而避害，贪生而畏死。故人当恒怀慈悯，平等视之。然动物与人也有不同，此等不同乃抉择行为之智慧。身为动物，无法抉择善法而行，只能随业力漂泊生死，复受痛苦；然生而为人，则具行持善法之智慧与缘起，当励力行善断恶，不为习气所转，若不如此，待果报成熟之际，悔之已迟。以此万劫难得的人身造作恶业，抑或仅思维养护生命而无义虚度，使此人身成为轮回堕落之因，则愚痴无过于此”。几个人听闻着活佛的开示，内心感受着加持，纷纷忏悔。他们说不要杀这头牦牛了，也不需要活佛用法衣来换牦牛的生命。但囊加活佛却坚持：

“我即已允诺，就不当反悔。而且你们生活也不宽裕，法衣还是给你们留下，但今后需善待此牦牛及一切生灵。”几个人当下在活佛面前立誓，并欢喜地送走了只穿着短裙和马靴的活佛。活佛走了一段路，又发现几个人要杀一头山羊，款待客人。活佛复以马靴换得山羊的性命，并以佛理教化他们不要杀生造业。这位在理塘地区远近闻名的大活佛，就这样令人无法置地光着双脚，穿着短裙，一路走回。

活佛一生就这样以无缘的慈悲心真实地利益着一切众生，以身体力行的善行弘扬实践着佛陀的教法，令无量众生获得解脱。

后記：

上师曾曰：若欲求解脱，我们必须有足够的力量断绝对轮回的贪执，且有极大的勇气独自步上这条光明之道。一位追求解脱，而不

贪求赞誉和收获，不逃避批判和损失的人，可能会被世俗冠以不正常和疯子的头衔。因为一位合格的修行者不媚俗、不妥协，不寻求刺激，不被物质利益所诱惑或左右，他们不会感到空虚无聊，绝不为了博取他人好感而随波逐流，做下伤天害理之事。但是，只要对他人有益之事，哪怕微不足道，也会竭尽全力去争取。从外在行为上，无论是遵循周到的餐桌礼仪，或是完全的离经叛道，无论独处幽静山林参禅打坐，或是领导一个强大的企业帝国，在两千五百年的佛教历史上，没有一个真正合格的修行者因被认为精神不正常而遭放逐。只有那些歇斯底里的所谓“智慧”狂人，才是最不正常的人——为了回音似的赞誉而昏头转向，为了虚幻不实的批判而沮丧忧伤，为了转瞬即逝的快乐而攀缘执著，故今生未来才会遭受如是般的遭遇。



慈济之舟——上师与温州信众放生

Phurba Tashi Rinpoche and the disciples freed captive animals in Wenzhou, Zhejiang Province

Sacrificed Clothes to Save Lives

-The Story of Phurba Tashi Rinpoche's Previous Life- Namgyal Rinpoche

Rinpoche's previous life was a renowned Terton in Litang, named Namgyal Rinpoche. Although born in a local noble family, Namgyal Rinpoche showed no aspiration for wealthy worldly life in his childhood due to inheritance of profound merits and willingness from his previous lives. He became ordained when he was a young child. As a recognized Tulku (reincarnation), he did not like to wander around in the temporal world

for physical benefits and had no interest in managing the temples or conducting construction works. Instead, He devoted most of his time to meditation and retreat in quiet forests.

A local nobleman was very confident in Namgyal Rinpoche. He went to Rinpoche's retreat to invite Rinpoche to enjoy his offering at his home for many times. When Namgyal Rinpoche saw the correct karma, he

accepted the invitation. To welcome Rinpoche, the noble man had ablution for several days and had his courtyard entirely cleaned, scent burnt and flowers offered in the rooms to make his place magnificent. On the very day that Namgyal Rinpoche was to come, he prepared a banquet and then rode to welcome Rinpoche by himself.

At that time, Namgyal Rinpoche was practicing meditation in a cave in the Kure Mountain. His eyes looked into the empty space and just stayed in a state of superior experience. That was a pleasant and quiet place for meditation. Wild flowers were flourishing in tussocks. Birds were flying in the bush and singing happily with accompaniment of the chatter of creeks nearby. Everything was emerging and disappearing without any trace like the cloud in the sky and the swan's shadow on the surface of lake. What a tranquil and pleasant garden in Shangri-La!

The nobleman stopped outside the cave and waited there with cap in hand. Not too long Rinpoche stepped out in a tattered cassock. He held a mala in his left hand and smiled confidently. The sunshine coming from behind outlined his sacred body with a circle of aurora. He commanded all the respect and awe of a sage. The nobleman could not hold his tears as soon as he saw Rinpoche standing in front of him.

He offered a gorgeous and very expensive cassock and a pair of luxuriant boots decorated with gem stones to Rinpoche when they arrived at his home. Rinpoche accepted his offerings happily.

Several days later, Rinpoche went out in that new cassock and boots. Hours later when he came back, his companions were astonished to see him only wearing a short inner skirt and coming back on bare feet. The beautiful



robe and boots were all gone. They wondered that perhaps Rinpoche was robbed but who on earth had dared to do that?

On enquiry Rinpoche told them the whole story. On his way back he saw a yak tied up by some men and one of them was grinding his knife. The yak was old and weak. Perhaps its owner thought it was already useless and wasting food. So the owner decided to kill it. The yak seemed to know what was happening. Tears overflow from its sad eyes. The pupils had lost gloss due to fear and senility. The yak mourned and whined as if confiding all the labor it had done for the owner and begging him to change his mind immediately. But unfortunately the owner did not notice it at all. Instead, he was pretty satisfied with the sharpness of his blade, which was shining the chilling of mercilessness.

As the owner commanded his help hands, the yak started to scream and twist its body with its last strength

trying to break the ropes. However, the ropes just tied even tighter and caused more pain to the yak. Desperate for survival, the yak was trying for a last chance.

Namgyal Rinpoche was tearful on seeing this tragedy. His heart was deeply hurt by the desperate yak on

the edge of being butchered as well as those butchers who had lost their original awareness and mercy but would soon be punished by such karma. How painful it is to drown in the ocean of Samsara! How stupid and pathetic the sentient beings are! How the sentient beings would be without the light of Buddha-dharma in such an evil age?

No more waiting and hesitation. Namgyal Rinpoche stepped forward and shouted loudly and sternly “Stop it! I would like to swap my cassock for this yak’s life.” The people recognized him immediately and prostrated to him. Namgyal Rinpoche patted their heads to bestow blessing and preached, “All animals have the same feelings as human being - they also prefer happiness to suffering, families to enemies, benefits to harm and living to dying. So we should treat animals equally and compassionately. But there is a basic difference between human beings and animals. That is the intelligence to command action. Animals do not have the ability to choose virtuous deeds but only can drift in the ocean of Samsara determined by their karma. However, human beings



■ 大恩上师普巴扎西仁波切为贫困藏民财法兼施
Phurba Tashi Rinpoche donates to the poor people



■ 上师与海南信众共同放生
Phurba Tashi Rinpoche and the disciples freed captive animals in Hainan Province

have the intelligence and conditions to command virtuous deeds. So we must strive to abandon all negative deeds, apply all positive actions and stay away from any defilement. Otherwise, it will be too late when the results of negative karmas ripen. Gaining a human existence is more difficult than finding a needle in a haystack. Now you have had one. But if you waste this human body in committing negative deeds or only nurturing your own body, the precious opportunity is wasted and your human body and mind just become a cause of Samsara. I can think of nothing sillier than this.”

Those men were very repentant on hearing this. They decided not to kill this yak yet they would not accept the cassock as price. But Namgyal Rinpoche insisted on giving the cassock to them as he said he had to keep his words. These men were even moved and swore to Rinpoche that they would

not commit killing any more. Namgyal Rinpoche then left in a short skirt and the new boots.

Later on his way home, he saw another group of people preparing to kill a goat to feast their guests. Then Rinpoche exchanged his boots for the goat’s life and gave them Buddhist teachings about the consequences of

slaughter. This renowned Rinpoche in Litang area then went back home only in short inner skirt on bare feet. In such a way he had spent his whole life on benefiting all sentient beings with unbiased compassion and put Buddha’s teachings into reality with his uncompromised actions.



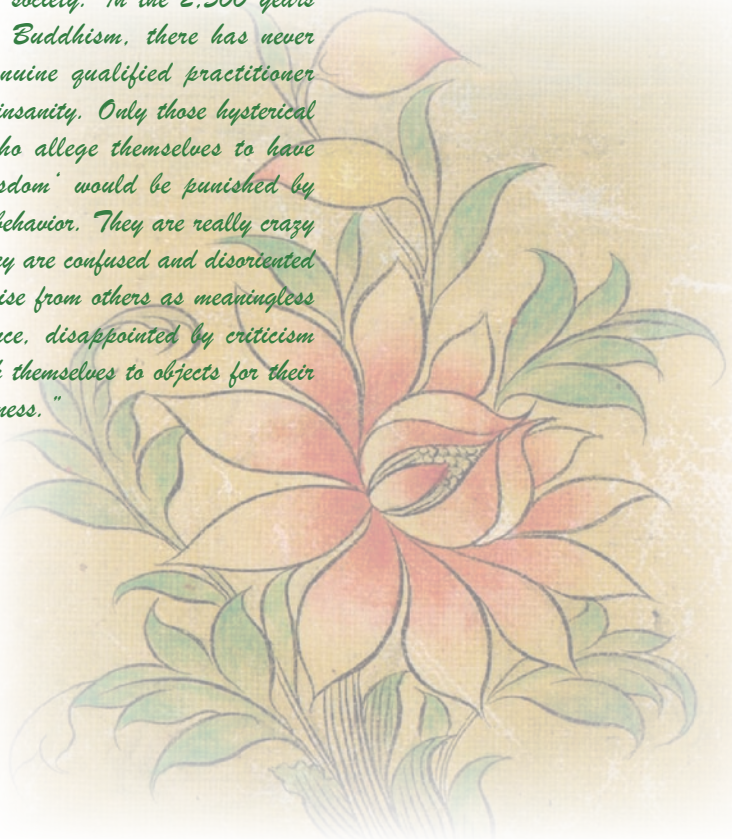


[Post Script]

Phurba Tashi Rinpoche says "In each pursuit of the ultimate liberation we have to gain the power of abandoning our desire for Samsara and the courage to proceed on the path towards enlightenment. But in the eyes of ordinary people, such actions may seem to be abnormal or maniac. However, the practitioners do not compromise to worldly views. They are not allured or dominated by physical benefits. They always abstain from excitement. They never feel vacuous or bored. They never do harmful things to entertain others.

But rather they would dedicate to doing anything for the benefits of other people, no matter how tiny it is. A real practitioner cannot be judged on their exterior behavior. Perhaps they appear to follow any complicated table manner or to rebel against orthodoxy. Perhaps they remain in their meditation in a secluded forest or manage a giant enterprise in

the human society. In the 2,500 years history of Buddhism, there has never been a genuine qualified practitioner exiled for insanity. Only those hysterical persons who allege themselves to have crazy 'wisdom' would be punished by their own behavior. They are really crazy because they are confused and disoriented by the praise from others as meaningless as resonance, disappointed by criticism and attach themselves to objects for their own happiness."





临终自在——成就者甲琼和尚

Freedom on Dying- The Story of Mahasiddha Gyachung Lama



阿格旺波尊者

Khenpo Ngag Wangpo

素有世界高城之称的理塘位于风景如画的川西青藏高原，城外是一望无垠的大草原。在诸佛菩萨的慈悲眷顾和加持教化下，这里曾经诞生过很多闻名遐迩的大成就者，至今民风淳朴，法脉绵延。

藏历的六月，艳阳当空，骄阳似火，湛蓝的天空没有一丝云彩，久被炙烤的大地，也在蒸腾着丝丝热气。在理塘县喇嘛垭乡的牧区，一顶破烂的帐篷中，一位年逾花甲的老和尚正在坐垫上打坐，他就是

当地颇有声望的甲琼老和尚。简陋的供台上供奉着几尊幽黑、发着古铜色光泽的佛像，昭示着甲琼老和尚漫长的修行岁月。佛像前的酥油灯静静地燃烧着，如同眼前这位老和尚一样，安然而宁静。老和尚头发已经花白，身上所披袈裟也已破旧，双目凝视虚空，恬淡安详中洋溢着智慧和庄严。

一日，甲琼老和尚叫来一直护持着他的侍者，让他把自己的旧衣服都洗干净。牧区不比农区，没有衣服一脏就洗的习惯，所以平日老和尚的一些脏衣服就叠放在帐篷的角落里。侍者遵照老和尚的吩咐，把这些衣服洗得干干净净，并未多想老和尚何有此意。

几天之后的一个清晨，甲琼老和尚照常早早起来，打坐诵经之后，又做了上供下施。待一切圆满，老和尚呼唤侍者到旁边，侍者一进门，看见里面早已收拾得整洁停当，前几天洗干净的衣服也叠得整整齐齐，放在床上。老和尚身上穿着只有参加隆重的大型法会时才会穿著的法衣，端坐在一个薄薄小小的坐垫之上，无比庄严。侍者觉得好生奇怪，不禁问道：“您这是怎么了？要出远门吗？”老和尚慈爱地看着众人，缓缓答道：“我年事已高，虽然无病，然继续住世不仅无益，反增你等辛劳。我已准备妥当，今日就走。”说着，老和尚把自己剩下的所有糌粑、奶酪和酥油分给常年护持他的侍者们，并说：“人寿无常，终归黄土，自由来去，此正当时。你等不必太过伤心难过。”然后，老和尚让侍者把帐篷门帘放下，并告诫他们不要喧闹。就这样，老和尚身披袈裟，面朝东方，安然圆寂。

此时正是藏地最炎热的季节，闷闭的帐篷内在正午温度更是高达三、四十度。如果是普通人的尸体，在这样的高温下存放一、两个



大恩上师吹响龙萨娘波伏藏海螺。据龙萨尊者授记：凡听闻此海螺音者皆不堕恶趣

Phurba Tashi Rinpoche blows the sacred conch unsealed by Ven. Lungsai Nyingpo. Anyone hearing its sound will never fall into the Three Lower Classes as prophesied by Ven. Lungsai Nyingpo

小时就会开始腐烂发臭，但甲琼老和尚的法体却一再呈现奇异之相。帐篷里出现旃檀香的味道，开始香气很淡，似有似无，但到后来，弥漫在整个帐篷中的香气越来越清晰，香气入鼻，直沁心脾，闻者无

不心生欢喜。老和尚原本年事已高，满脸皆是皱纹，但在此时，随着时间推移，老和尚的颜面反而显得越来越年轻，如同童子般，面色红润，脸上皱纹全部消失。盘膝而坐的老和尚，除了没有心跳、呼

吸，和正常人无有分别。至第七日，老和尚双鼻中流出现证圆满成就之象征——红白菩提，此时颜面亦逐渐呈现皱纹……

据当地传统风俗，成就者的法体如果安葬在吉祥之地处，将如宝瓶般形成当地的宝藏。因此，甲琼老和尚往生后，当地的几位出家僧侣带领一些可靠之人，把老和尚的法体悄悄掩埋在一个吉祥秘密之地，另在相距甚遥之处修建了一个假墓，以防有人偷盗法体。

时间并未停止它匆匆的步履，转瞬间几个月过去，康藏高原迎来了宜人的秋天。高广的天空蓝得几乎透明，几朵白色的浮云悠然地随着微风在空中慢慢飘动，温暖的阳光普照四方。山上的树木早已感知到秋的气息，以摇曳多变的身姿，渲染着秋天的丰硕。远远望去，明





上师于亚青寺

Phurba Tashi Rinpoche at Yarchen Monastery



龙萨娘波尊者念诵一亿遍观音心咒后显现神通，在此用披单劈开的一条通路

This path was cleaved by Ven. Lungsai Nyingpo wielding his cassock after he completed recitation of the heart mantra of Chenrezig for a hundred million times

黄、土黄、金黄、黄褐，深浅不一，明暗各异，层叠交错，在蓝天的掩衬下形成一个色彩斑斓的世界，而阳光更为这幅美景增添了光与影的和谐效果。好一个人间刹土！

一个秋高气爽的早晨，我等大恩根本上师普巴扎西仁波切随同阿冲恩珠老和尚在柯日寺上方——传言中的绿度母刹土修习五加行，那里也是上师前世——囊加活佛闭关的圣地。当时有很多人去朝拜埋葬着甲琼老和尚遗体的那座神山，他们在回来的途中纷纷议论着路上的所见所闻：“神山上有一具覆盖着草皮的尸体，好像是被什么动物刨开的，不知是什么人？”上师闻言，询问阿冲恩珠老和尚：“这会不会是甲琼老和尚的法体？”老和尚回答道：“可能是，我们明天一早去看看吧。”

第二天一大早，上师跟随着阿冲恩珠老和尚来到神山，见到那具尸体正是甲琼老和尚，外面罩着一件黄色的法衣，身体已经开始腐烂，并有一些腐肉已经与尸骨分离。阿冲恩珠老和尚对上师说：“甲琼老和尚是个很大的成就者，在头骨上很可能有自现佛像和空行文字，你过去看看。”上师遵命来到尸体旁边，用一块布小心地擦着头骨。虽然尸体近在咫尺，并已腐烂不堪，但奇怪的是上师当时却没有闻到一点点的尸臭，也没有感觉到一丝丝的恐惧……

这位用一生的时光实修实证自在往生清净刹土的甲琼老和尚，以其真实的修证功德昭示着无欺的佛陀教法和真实的成就境界。我们后代弟子，已经值遇清净法脉传承和具德大恩上师，圆满具足了今生成就的缘起，应效仿甲琼老和尚的足迹，精进修持，一生成就指日可待。



■ 龙萨娘波尊者、昌根阿瑞仁波切、噶陀寺大司徒仁波切等诸大德于柯日寺修行胜处
The sacred retreat site for Lungsal Nyingpo, Chomgy Ari Rinpoche, Kathok Situ Rinpoche



■ 亚青寺喜旋法会
The Bliss Coil Ceremony held at Yarchen Monastery

后記：

上师曾曰：很多人都认为，心灵道路究竟的终极成就，只会在这这一生结束的时候才能到来。认为我们被这些不纯净的环境和身体所束缚，所以必须等到死亡后才能体验天堂或涅槃的境界，在此生中，能做的最多就是准备。这种说法似有一分道理，但并不全面，因为所谓的究竟安歇之所，并不是指某个

特定或具体的时空，而是从无明的困惑中获得解脱。这种境界不一定要等到死亡之后才能呈现，如六祖慧能大师曰：“一心行善者，西方极乐世界即在眼前。作恶多端者，极乐世界远在十万八千里。”众多佛教徒都明知，众生与佛于本性上

无有差别，只要具足品德、智慧和精进，解脱的金色大门永远为你敞开。甲琼老和尚及藏汉众多高僧大德就是一个很好的榜样。





■ 现代虹身成就者阿曲尊者
A great mahasiddha in the modern society who showed the glorious Light Body upon death-Khenpo Achuy

Freedom on Dying

-The Story of Mahasiddha Gyachung Lama

Litang County, which is located in the picturesque plateau of Kham and surrounded by boundless grassland, has enjoyed the fame of “the Town on Top of the World”. Blessed by the great compassion of Buddhas and bodhisattvas, many great masters of the Tibetan Buddhism were born there. The Buddhist traditions have also been handed down continuously, so has their unsophisticated folkways.

It was a June afternoon in the Tibetan calendar. Without any trace of clouds in the sky, the sunshine was baking the land. In a tattered tent on the prairie of Lamaya in Litang County, an old lama was practicing meditation on a cushion. He was the famous Old Monk Gyachung, as the local people

would call him. On a simple altar in his tent there were placed several dark bronze-colored Buddha statues, which denoted the lengthy years he had been practicing the dharma. As the butter-fueled lamps were burning silently in front of the statues, the old monk was

sitting in a static and tranquil posture. His hair was already grizzled. His overcoat was already ragged. His eyes gazed into the sky. All of his calmness and bearing revealed his profound wisdom and venerability.

The next day, Old Monk Gyachung called in his personal attendant and asked him to wash all the old clothes. It was normal in the pasturing area not to have dirty clothes washed everyday. So those dirty clothes had been put away in a corner of the tent. Thus, the attendant would not think there might be any other implications but just to wash all those clothes as he said.

Several days later, Old Monk Gyachung got up very early in the morning as usual. He finished his daily meditation and praying and made some offerings and donations. After completing all of these practices, he called all his attendants into his tent. They found that the tent had been cleaned up and that the washed clothes had been folded up in the bed. Old Monk Gyachung was sitting up royally on a little thin cushion, wearing the cassock that he had only worn in formal ceremonies. The attendants felt strange and could not help asking him “What’s up? Are you going somewhere far?” Old Monk Gyachung took a fatherly look at his disciples and told them slowly: “I am already too old. Though I am not sick yet, my living will generate no benefits but only cost your labor. I am fully prepared to leave today.” He then started to give away his baked barley flour, cream and butter to the attendants that had been serving him for years, and then delivered his last teaching: “Life is impermanent. Everyone will eventually return to the



soil. It's just the time for me to leave freely. Please do not be sad." Then he told the attendants to shut the tent and keep quiet outside. The old monk kept sitting up facing east, wearing his cassock, and passed away in total peace.

It was the hottest time of the year in Tibet. The temperature in an enclosed tent might reach 40 degrees Celsius at noon. In such a high temperature, an ordinary corpse would definitely start decaying and smelling after just a couple of hours. However, lots of preternatural phenomena occurred to the body of Old Monk Gyachung. After he passed away, a sandalwood scent emerged in the tent. It was very light at first and gradually became stronger and clearer, so refreshing and enjoyable to everyone present! There used to be wrinkles all over his face. However, as time went on, the wrinkles disappeared and his face became younger and younger like a boy's face. He looked no difference from a living man, except that he had no heart beating and he wasn't breathing. On the seventh day, red and white bodhicitta liquid flew down from his nostrils. That is a symbol of having achieved the ultimate Enlightenment. Gradually wrinkles came back to his face again.

According to the local customs, if a mahasiddha's body is buried in an auspicious place, it will bring common and uncommon benefits to the local area. So after Old Monk Gyachung passed away, some local Buddhist monks, together with a number of reliable people, buried his body in a secret auspicious place. They also built a fake tomb in another place in case someone stole it.

Several months passed. Autumn came to the Eastern Tibet Plateau. In the morning of a clear and crisp autumn day, our guru Phurba Tashi Rinpoche was in the process of the Five Preliminary Practices on the hilltop above Kure Temple with Achung Ngzhul. That place was said to be a pure land of Green Tara and also a holy place where Phurba Tashi Rinpoche's previous life - Namgyal Rinpoche had taken retreat. Many pilgrims went to worship the sacred mountain where Old Monk Gyachung's body was buried.



■ 亚青寺喜旋法会

The Bliss Coil Ceremony held at Yarchen Monastery

They talked about the news of a body found in the mountain "it is covered with pieces of greensward. Perhaps some animal dug it out. Whose would it be?" Overheard this, Phurba Tashi Rinpoche consulted Achung Ngzhul if that could be the dharma remains of Gyachung. Achung thought it could be. So they decided to go to have a look the next morning.

Early next morning, Rinpoche and Achung Ngzhul arrived at the holy mountain and found that the body was covered in a yellow cassock. It was exactly Gyachung's body, which had already decayed. Achung Ngzhul told Rinpoche "Since Gyachung was a great master, there should be some self-emerged sculptures of Buddha or Dakini's characters. You should check it out." Phurba Tashi Rinpoche

approached the body and cleaned the skull with a piece of rag. Although the body was highly decayed, Rinpoche did not smell any stench nor did he feel any fear.

The Old Monk Gyachung had devoted his whole life to the practice of dharma and finally migrated to the pure land as he had worshiped. That was a perfect demonstration of the errorless Buddha dharma and a good example of enlightenment from uncompromised dedication. We have met the fully qualified master from whom we have received the pure lineage. We have accumulated all the conditions for Enlightenment within this very lifetime. What we need is the dedication that Old Monk Gyachung had demonstrated to us.



[Post Script]

Rinpoche says that many people think the ultimate achievement of our mind path can only be obtained at the end of our lives. The reason is that we have been besieged by the defiled environment and our own physical body. So we can only experience the bliss of nirvana after death. All that we can do while we are still alive is to make as much preparation as we can. This argument sounds reasonable but it is incomprehensive. The ultimate achievement or destination does not mean a particular time-space. Instead, it means to liberate oneself from the confusion of ignorance. One does not have to wait to realize it after death. The Sixth Master of Zen said that the Amitabha's Realm is within an arms length to those dedicated to doing virtues but millions of miles away from those committing all sorts of wickedness. All Buddhists know that sentient beings and Buddha share exactly the same ultimate nature. If you can accumulate sufficient virtue, wisdom and dedication, the golden door to the Buddhahood is always open to you. Gyachung and other great mahasiddhas in Tibet and the Han Area of China have set us good examples.





一根圆木

A Round Log

八十年代初，久经创伤的雪域高原，迎来了佛教的春天，此时，十二岁的上师正值小学毕业，因一个殊妙的缘起，在家乡理塘的柯日寺剃度出家。

从出家那天起，少年的上师即遵守寺院的时间，每天认真修法，严格执守戒律，过着艰苦的出家生活，一切似乎都很平静。然而，不久后的一件事却令这位少年经受了信心的考验。

那时正逢修建柯日寺，年仅十四岁的上师也同年长的出家僧众一样，投身到寺院的建设中。有一天黄昏，上师和其他僧众受管家之命，到山上扛圆木。当年少的上师气喘吁吁地爬到山上，那些身强力壮、跑得飞快的僧人早已将细小、较轻的树木都扛走了，留下的全是



大恩上师于柯日寺初出家时所住僧寮
The monastery living quarters where Phurba Tashi Rinpoche resided when he was just ordained.



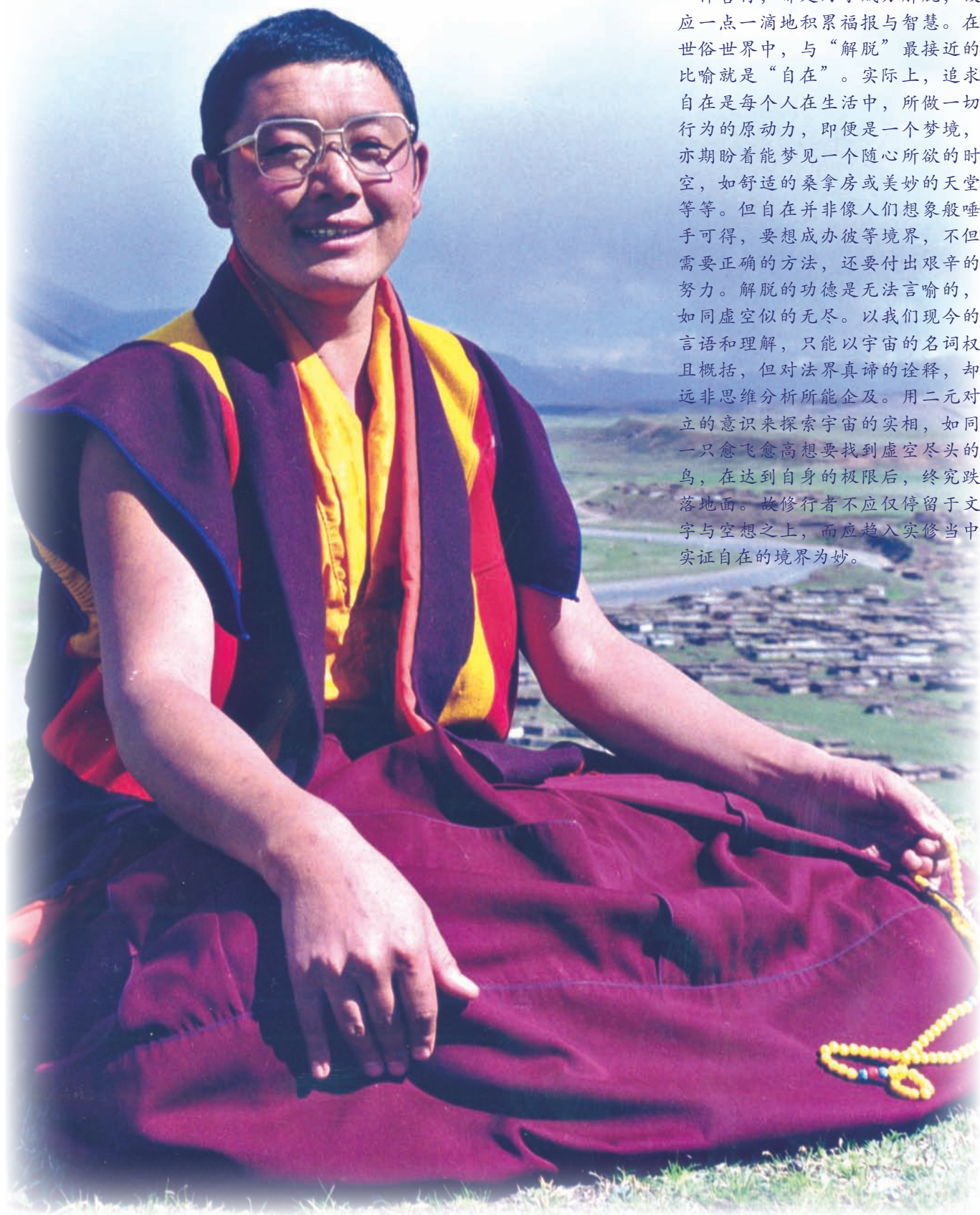
一根根粗壮的大圆木。身材单薄的年少上师要想扛起比自身粗重许多的圆木谈何容易！上师费了九牛二虎之力，才将圆木放到肩上，踉跄几步，就摔倒在地。望着如此粗大的圆木，上师无奈地感到自己势单力孤，但还是努力地拱起瘦弱的身躯，再次艰难地将圆木移到肩上，结果还没挪动几步，又跌倒在地……这时，天色愈来愈暗，年少的上师心中充满了焦急与恐惧，疲惫的身躯再一次拱起，再一次艰难地将圆木压到自己肩上——对于一个十四岁的少年，那根圆木不亚于一座小山。突然，上师眼前一黑，栽倒在地，豆大的汗珠从额间滚落。上师感到筋骨彻痛，那根圆木重重地压在自己身上，他挣扎着想从圆木下脱身，怎奈“小山”纹丝不动……黑暗与无助笼罩在少年上师的心头，少年心想：“修行真苦！”

“修行真苦！”——这是上师年少时在如此艰难的情况下，对出家修行生起的唯一分别心。直至今天，上师每次言及此事，心中仍感愧疚。然而此后上师无论身处多么困苦的境遇，再也没有对出家生活生起过丝毫的分别念。



后記：

上师曾曰：我等平常所作的每一件善行，都是为了成办解脱，故应一点一滴地积累福报与智慧。在世俗世界中，与“解脱”最接近的比喻就是“自在”。实际上，追求自在是每个人在生活中，所做一切行为的原动力，即便是一个梦境，亦期盼着能梦见一个随心所欲的时空，如舒适的桑拿房或美妙的天堂等等。但自在并非像人们想象般唾手可得，要想成办彼等境界，不但需要正确的方法，还要付出艰辛的努力。解脱的功德是无法言喻的，如同虚空似的无尽。以我们现今的言语和理解，只能以宇宙的名词权且概括，但对法界真谛的诠释，却远非思维分析所能企及。用二元对立的意识来探索宇宙的实相，如同一只愈飞愈高想要找到虚空尽头的鸟，在达到自身的极限后，终究跌落地面。故修行者不应仅停留于文字与空想之上，而应趋入实修当中实证自在的境界为妙。





■ 上师在劳动
Rinpoche is doing construction work.

A Round Log

In the early 1980s, Tibetan Buddhism had a renaissance after more than twenty years of destroy. Phurba Tashi Rinpoche was only twelve year old then and just graduated from primary school. Upon an auspicious event, he was ordained in the Kure Temple (the first temple built by Mahasiddha Lungsar Nyingpo in Front Tibet) in his hometown - Litang County in East Tibet.

From the first day he was ordained, Rinpoche followed the schedule for Buddhist monks in

the monastery, studying Buddhist philosophy and following the commandments strictly.

The monastic life in Tibet seemed to be simple, hard and quiet. However, in the third year of his life as a Tibetan monk, Rinpoche experienced the first real ordeal to his determination. Young as a boy of fourteen, he was also required to do construction work in the temple. One day, the Major-domo assigned him to carry wood logs down from the hilltop with other monks. Those adult monks were stronger and ran faster. Hence they had already picked out the thinner and lighter ones. When Rinpoche arrived at the hilltop breathlessly, only the thickest logs were left. They were even taller and thicker than his teenager body. With tremendous efforts, Rinpoche lifted one log onto his shoulder and tried very hard to move his steps. But he only found himself falling over after a couple of steps. He climbed up, tried again and fell over once again after he staggered another couple of steps ahead. As it was getting darker and darker, he started to be gripped by anxiety and fear. Again the young Rinpoche raised his exhausted body and lifted that huge log onto his shoulder. For a fourteen-year-old boy, the log was too heavy. Soon



■ 上师于柯日寺出家时所住僧寮
Rinpoche's cottage in the Kure Temple

the log overwhelmed him. As he collapsed and the log fell right upon him, great pain penetrated into his bones. Young Rinpoche struggled to move his body out but the log just remained absolutely still on his back. While he was almost desperate, an idea flashed in his mind "Practice is too hard!"

"Practice is too hard!" — That was the only complaint that Rinpoche has ever made about his monastical life. After that he has never raised such improper thought. He still feels guilty for that every time he mentions this to disciples.

[Post Script]

Rinpoche says "The closest analogy of liberation (from the Three Realms) is freedom. Pursuit of freedom is actually the initial motive of all our daily actions. For instance, we always dream that we can live in an ideal space-time, like the heaven, where we can do anything we like. But in reality, obtaining freedom is not as easy as falling off a log on the hill slope. We must have the correct methods and make huge efforts as well. The happiness of liberation is as boundless as the empty space. But we still need to accumulate merits and wisdom for the purpose of ultimate liberation in our daily lives. For example, we can only describe the concept of space with our words and analysis. But as a bird soaring higher and higher searching for the end of the world will eventually reach its own physical limit and come back down to the ground, words and analysis cannot substitute action on the way to the ultimate liberation."





与狗争食

Scramble for Food with Wild Dogs

面对极端的困境，决不动摇修学信念的人，往昔或能有所耳闻。可谁会想到在物质条件如此优越的今天，还能有这样的修行人，而且还是个年仅十六岁的少年呢？十六岁，正值天真烂漫，受父母千般呵护、万般宠爱的年华。而至尊大恩根本上师普巴扎西仁波切的十六岁，却以常人难以想象的苦行，忘我地修学着。

那是1984年的冬天，时值雪域高原三大怙主之文殊菩萨的化身法王如意宝在五明佛学院将主持时轮金刚灌顶大法会。大恩上师与阿冲恩珠老和尚（上师的前世——囊加活佛的侍者）也来参加。师徒二人



色达喇荣五明佛学院
Seda Larong Five Science Buddhist University

顶着风寒，长途跋涉，一路乞讨来到色达五明佛学院。师徒二人到达后发现住宿成了棘手的问题，因为他俩既没有熟人借房，又没有钱财租房，甚至连一床单薄的被褥都没有。慈悲的法王如意宝知道后，为上师和老和尚找了一个羊棚。可就是这样一个空荡荡的羊棚，却还三面透风，根本无法御寒。尤其到了晚上，天就拉下了无情的面孔，气温会骤然降到零下三十几度，滴水成冰，呼啸的北风穿透羊棚，寒彻骨髓。纵然如此，但这已足以让旅途劳顿、身处困境的师徒二人感到欣慰。毕竟，这要比露宿郊野，以雪为被，借冰地为床好过百倍了。上师担忧年事已高的老和尚更加受不了如此酷寒，便四处寻找到几张旧纸板给老和尚当垫背，睡觉时把自己身上的披单和外裙给老和尚当被子，自己却蜷缩着躯体，以石为枕，和衣而眠，默默忍受着彻骨的严寒……寒夜里，上师常常被冻醒，怎么也无法入眠，瘦弱的身躯在凛冽的北风中战栗颤抖。终于苦熬到天明，上师又欢天喜地地参加法会。

随着时间推移，他们随身携带的糌粑也所剩无几，吃饭又成了大问题。但为了佛法，意志坚定的师徒二人决定每天喝“糌粑汤”（就是在茶水中放少许的糌粑）维持生活。但即便如此，所剩的糌粑似乎也不足以让两人支撑到法会结束。看着越来越少的糌粑，上师不禁心急如焚：自己怎么忍饥挨饿都可以，但老和尚怎么支撑得住呀？正在为食物一筹莫展的时候，一天上师偶然发现法会每隔三、四天就会举行一次会供，剩余的供品糌粑食子会被两个和尚抬到外面的施食台上，施给野狗和鹰雀等动物。上师眼前一亮，就像一个多日被困大海的人突然发现大陆一样，稚嫩的脸上露出欢喜的笑容，这可是天赐良机呀！

但是上师又怕两个和尚发现了骂他，不敢在他们倒食物的同时前去捡拾，只是焦急地、偷偷地跟在后面。负责布施的和尚刚倒下



■ 上师年少苦行时

Rinpoche was practicing asceticism in his teenage

食物，一群饥饿的野狗和天上早已不耐烦的群鸟“呼”地一哄而上，疯狂地吞食起来。等到上师鼓起勇气，不顾身边的野狗正发出令人毛骨悚然的“呜呜”声，抢上前去争夺时，糌粑食子早已所剩无几了。如此抢到的食物里面夹杂着沙土、野狗的唾液、牛粪和鸟粪之类的杂

物，对于一般人来说简直无法下咽，但对上师来说就像得到玉液琼浆一般珍贵。

由于会供三、四天才举行一次，所得的糌粑不能一顿全部吃完。上师便把剩下的食物用破旧的塑料袋小心翼翼地包裹起来，偷偷地在住处附近挖坑掩藏起来，回到



■ 年少的上师初到亚青寺

Young Phurba Tashi Rinpoche just arrived at Yarchen Monastery

住处，上师便向老和尚宣布：“我不吃晚饭了！”以后，每天吃晚饭时，上师就先恭恭敬敬地服侍老和尚吃些好的糌粑。待老和尚用过晚餐之后，上师便趁着天黑，跑出去挖出埋在地下的残腐食物充饥，就这样不知过了多少个饥寒交迫的夜晚。

一天傍晚，正当上师偷偷地吃着发霉的糌粑食子时，突然有人从背后轻轻拍了一下上师的肩。上师一怔，回头见是一位老瑜伽士。老瑜伽士抚摸着上师的头，问了许多关爱的话。但上师初到牧区，听不懂讲牧区方言的老瑜伽士说些什么。年少的上师又惊又怕，声音颤抖地说：“我以后再也不会拿会供食子了，这些都还给您吧……”

老瑜伽士看着面如菜色的上师及发霉的糌粑食子，双眼湿润了，泪水顺着满是皱纹、饱经沧桑的脸颊扑簌而下……他慈祥地爱抚着上师的头，哽咽着说不出话来。第二天，老瑜伽士拿了一大盆上好的糌粑过来，接济艰难度日的老小师徒二人。此事被老瑜伽士传出，便有好心僧人送来食物，帮助这对为法忘躯的苦修僧人。从此，上师和老和尚再也不用为吃的发愁了，他们圆满地参加完了灌顶法会。



年少上师在五明佛学院参加法会（第五排）

Rinpoche in a ceremony held at Seda Larong Five Science Buddhist University

恭敬上师是修学佛法的根本，顺境中恭敬上师比较容易表现，而在逆境中就难了。上师在这种极端艰苦的环境下，还能生起无比的恭敬心更是难上加难！苦行是修行的一种方法，像上师这种为法忘躯的苦行，更是稀有难得。若人能像上师这样恭敬上师和为法忘躯地修行，必能迅速积累资粮，趋向解脱，此乃藏汉诸祖师所共许。

后记：

上师曾曰：观想寿命无常，并非庸人自扰，自寻烦恼，因为只有通过观想无常才能让我等踏上解脱之道。面对纷繁的生活，我们有数不清的责任在身，每天忙碌在属于自己的世界里，无论是为了市区的单元公寓，还是郊区的联排别墅，或是业绩良好的企业和时时不忘的宠物等。每当面对令人沮丧甚至懊恼之事，我们都会自以为是地认为可以摆平它，一切都能通过“自我”努力而得到解决，如牙齿可以漂白，斑点可以掩盖……由于宿世的习气，我们常常不由自主地回避无常，而自我也巧妙地运用各种方式来粉饰无常，鼓励自己“不要老想着这些事”，并使我们最终对衰朽的现象也逐渐产生了“免疫力”。每次庆生会上吹熄的蜡烛，并未提醒我们距离死亡又近了一年；每次自然灾害中人畜死亡的事实，也未在我们耳边响起无常的警钟。正当我们期待着美好的明天时，令人心惊胆战的阎王爷却可能不请自来地呈现在眼前。此时即便坐拥整个世界，也无法贿赂阎王爷为我们开“后门”。因此，舍弃世间琐事而寻求究竟解脱之人，并非因逃避世间责任而追寻浪漫不实的美梦，而是决心暂时牺牲自己世间的安逸生活，令自己、家人及所有一切众生获得最需要、最珍贵的东西——永恒不变的快乐。这种高尚的行为，岂能被指责为完全不负责任的行为而逼迫他们去看心理医生呢？



Scramble for Food with Wild Dogs

In the history of Tibetan Buddhism, it's not difficult to find records of extraordinary masters who practiced in extreme hardship. However, it has become rarer and rarer to find such an austerity practitioner at the age of sixteen in today's economically abundant society. Most youngsters nowadays at the age of 16 are typically still being spoiled and sheltered under their parents' wings. However, in extreme poverty as he was, Phurba Tashi Rinpoche had commenced his vigorous study of Buddha-dharma when he was only sixteen.

In the winter of 1984, Rinpoche went to Seda Larong Five Sciences Buddhist University with Old Monk Achung Ngzhul (the personal attendant to Rinpoche's previous life - Namgyal Rinpoche) to attend the Kalachakra Empowerment bestowed by Khenchen Jigme Phuntsog Rinpoche. They took an arduous journey in the freezing wind and begged all along the way to Seda.

Upon arrival, they found accommodation a big problem as they did not know of anybody there to get boarding with, nor did they have any money to rent a cabin. They did not even have a single set of bedding. The Principal - Khenchen Jigme Phuntsog compassionately found a sheep barn as a temporary shelter for them. Though the barn was empty and basically nothing better than a circle of fences, Rinpoche and Achung Ngzhul were so gratified because they had found somewhere to shelter themselves. Otherwise they might have had to sleep in the snow on the ice-covered mountains.

The temperature changes drastically during Tibet's winter. It usually drops to -30 degree at night. The wind continually howled through the fences as well as their bones. Rinpoche was concerned that Achung



Ngzhul was too old to sustain the freezing weather. So he found some used cardboard for Achung to lie on and covered Achung with his cassock and outer skirt at night. Then Rinpoche lay on a piece of rock as pillow. He kept being woken up by the cold and trembled in the storm from time to time until the sun rose the next morning. Then in the day time they attended the ceremony with joy.

As time went by, food became another big issue. Only several days after they started with the ceremony they had reached the bottom of their haversack. They tried to conserve their

food by dunking a little baked barley flour in their tea to make a "soup" for meals. It continued for about a month during which their hunger for dharma had overcome their hunger for food. But the teachings and practices would last two months. They had to find sources of food for the second month.

Just as Rinpoche worried about where to find food, he observed that a Tsog offering was made every three or four days. When it was finished, the dorma was carried out by two monks and put on the altar outside the shrine to feed wild birds and dogs. In Rinpoche's eyes, that was terrific



food. The starving wild dogs and birds rushed to the dorma as soon as the monks left. But Rinpoche had to wait just in case the monks found him eating the dorma because if found they would beat him. So when he had had the chance to approach the dorma, there was almost nothing left. Even if sometimes he snatched something from the dogs and birds' mouths and paws, it was already dirty with soil, dogs' saliva, bird droppings and other dirtier things. But such disgusting 'food' tasted so delicious in Rinpoche's mouth.

However, the Tsog was not offered every day. Rinpoche could not eat up the dorma he scrambled under the dogs' paws just at one meal. He had to save some for the next couple of days. He then wrapped it up in a plastic bag and buried it in a secret place. Then he walked back to the barn and told Achung Ngzhul happily that he did not need to have dinner from then on. He served the clean baked barley flour to the old monk for dinner every day

and then sought those leftovers after it became dark.

One evening just as Rinpoche was eating a mouldy dorma, somebody clapped his shoulder from behind.

Rinpoche was terrified. He turned around and saw that it was an old Yogi. The old Yogi asked him a lot of questions however Rinpoche could not understand the local dialect. Rinpoche was very frightened and told the Yogi gingerly 'I will not eat the dorma any more. You can take all this back.'

The Yogi was deeply touched that he could not speak a word but stared at the mouldy dorma with his teary eyes. The next day, the Yogi sent a whole bag of baked barley flour to Rinpoche and Achung Ngzhul. He also spread in the monastery the story of their focused and hungry pursuit of dharma teachings. Then some warm-hearted monks would donate some food to them so that they could finally complete their receiving of the empowerment and teachings in Seda.

Obedience under the Guru is the foundation to practice Buddha dharma. It is easy to show one's obedience in favourable circumstances but it is much more difficult in adversity. It would be extremely hard for someone to maintain ultimate reverence to the Guru and dharma in such harsh circumstances as those that Rinpoche had experienced. If anyone can follow Rinpoche's model of devoting oneself to the guru and dharma, then he will accumulate innumerable merits for the ultimate enlightenment.





[Post Script]

Rinpoche says, "Reflecting on impermanence inspires us to seek the path to ultimate liberation from the Three Realms. We have been bound in those daily affairs for such a long time. Perhaps we own a residential property no matter if it is a small studio in the gutter or a double-storey house in a superior suburb. Perhaps we manage a profit-making enterprise or have a lovely pet at home. Perhaps we have countless responsibilities to our family and others. No matter what we have to face every day, we just think we can manage it. Everything can be fixed and repaired like stained teeth can be whitened and flecks can be removed or covered. We've just avoided thinking about impermanence. Due to the habits that we've accumulated since the very

beginning we have gained immunity to signs of decaying in our rigid attached mind. We cheat ourselves all the time. At our birthday party each year we blow out the candles on the cake but no one would think that we have lost another year to death. While we are anticipating a more wonderful tomorrow, the God of Death is approaching us at any time of which we are not aware. Upon his invitation, no one is exempt even after trying to bribe him with all the wealth in the Three Realms.

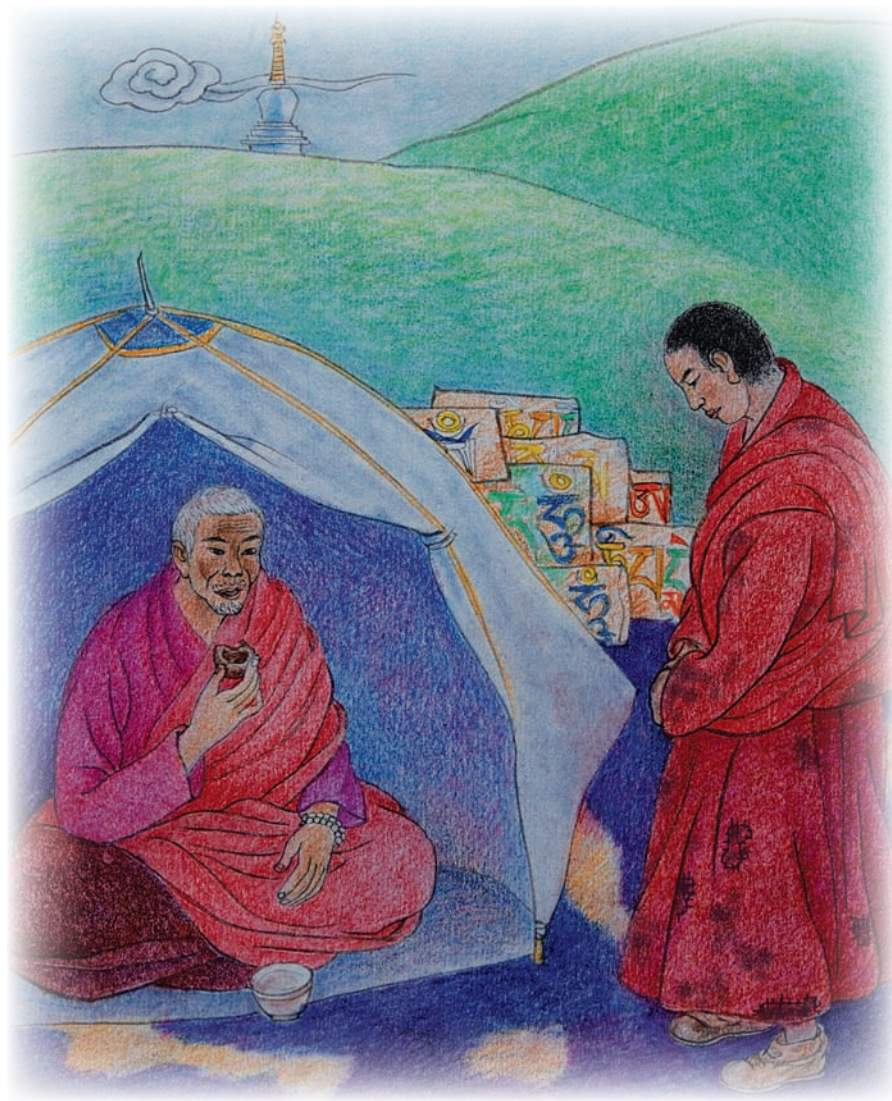
Therefore, the people that have given up their worldly enjoyment and triviality for the ultimate liberation are not focused on the aim of avoiding worldly responsibilities or seeking romantic dreams.

They sacrifice their enjoyable lives for the permanent happiness of all sentient beings. This is the utmost virtue. Their activities shall not be regarded as insane."



一个窝头

The Story about a Steamed Corn Bread



雪域高原的春天如舞姿曼妙的仙女，踩着冬日的点点残雪，和着柔和的曼妙旋律，轻歌曼舞间蓝了天，绿了树，开了河，苏醒了万物。天空中浮云变幻缥缈如仙女飘动的如纱衣袂，大地上青草残雪交辉如仙女素雅的盛装舞裙。冰消雪融、乍暖还寒之季，万物都在天地间悄然孕育着。

藏历木鼠年（1984年）初春，16岁的我等大恩根本上师普巴扎西仁波切跟随阿冲恩珠老和尚（上师前世——囊加活佛的侍者），获得色拉阳智仁波切的授记，到川藏地区闻名遐迩的亚青寺依止无垢光尊

者的化身——妙音龙多加参尊者求法。由于当时物质条件极其有限，上师二人只随身携带了少许干粮，就踏上了漫长的求法之路。

昔时的亚青，路况险恶，交通不便，兼之上师二人身无分文，所以一路上只能以步代车，即便偶尔搭上货车，也只能搭载很短之路程。几天下来，上师二人携带的干粮就已消耗殆尽，但为了寻求正法，二人仍然坚持一边乞食，一边赶路。

藏地牧区人烟稀少，分布散落，经常走几十里路都不见人家。为了照顾年迈体弱的老和尚，上师

常常独自一人进山乞食，而让老和尚坐在路边休息等候。山路崎岖，融化的冰雪更使小路泥滑不堪，而上师脚上由于长途跋涉磨起的血泡更增添了行走的艰难。有时上师要接连翻过几座山峦才能遇到一户人家。幸运的时候，主人家会布施一些食物，虽然东西不多，但毕竟有所收获；更多的时候，主人因家境贫寒而无有任何布施，这时的上师只能怀着满心的失望，拖着疲惫的身躯，耐着难挨的饥饿，折转回，在空旷的山野间寻找下一个目标。为了能讨到支撑二人继续前行的一点食物，上师几乎每天都要跑很远的山路。即便如此，每天讨到的食物也只有一点点，根本不够两个人饱餐一顿。每当此时，上师都会把大部分好点的食物供养给老和尚，而自己只吃一点又冷又硬的食物，维持着最基本的生命所需。

一天，上师和老和尚在行走的途中，忽然看到一位年老的僧人坐在帐篷里，正吃着一个不大的窝头。“啊！窝头！”上师眼前一亮，精神为之一振。这可是离开家乡之后第一次看到窝头啊！上师心中的喜悦像长了翅膀一样迅速周遍全身，那种期待与渴望只有长期饥饿的人才能体会。窝头像磁铁般吸引着上师。老和尚虽已走远，但上师却舍不得挪动一步，还是站在不远处，眼巴巴地看着窝头在老年僧人的手中一点一点地变小。这时的上师多么渴望老僧人能把窝头给他呀，哪怕只有一点点，也是无比的美味呀！但老僧人似乎在考验着上师的耐心，还是在紧不慢一口一口地咬着。窝头一点点地变小，上师的心也跟着一阵阵地发紧。但上





师还是安静地等待着，等待着……时间仿佛在那一刻停滞了，所有的希望都凝聚在那个小小的窝头上。终于，老年僧人看到了站在一边的上师，看到了上师渴求的眼神，他微笑着把手中仅剩的一小块窝头递给了上师。上师如获至宝，高兴至极，迫不及待地咬了一小口。这可是上师一个月来唯一一次吃到糌粑



以外的食物啊！可一想到老和尚还没吃到这么好的东西，上师就放下了继续吃的念头，把剩下的窝头珍藏起来，留着供养老和尚。

就这样，上师二人艰难地在求法的路上前行。极度的饥饿，夜以继日的奔波，使年少的上师体力严重透支。十六岁，正是感受父母疼爱的韶华，而上师却为求法而远离家乡，每日忍饥挨饿，往来于荒山之中，乞食于牧人门下。每当日薄西山，上师找好露宿之处，妥善承侍老和尚之后，都会独自一人，默默走到一处高地，远眺家乡。夕阳的余辉斜斜映照着上师瘦削的面孔，明暗之间略显分明的棱角让人倍感坚毅与力量。出门时尚且合身的袈裟现在竟已稍显肥大，在料峭的春风中猎猎飘动，更显上师日渐清瘦。上师静静地凝望着天边那片在斜阳的掩映下镶着一抹金边的彩霞，默默地眺望着远方记载着自己童年和少年时代无数美好回忆的故乡。夕阳西下，牧歌唱晚，最是游子思归。“母恩深如海，报恩佛子

行。利乐有情故，誓愿大觉成。”一思及长劫中仍在六道中轮回漂泊、流浪生死、历尽苦痛、无暇沐浴佛光、行持正法的父母有情，上师的心就禁不住一阵抽痛，两行泪水不经意地顺着上师线条分明的脸庞缓缓滑落。出家伊始，年少的上师对于绍隆正法、续佛慧命的僧侣生涯多少还有些懵懂，但随着佛法的熏习和时间的流逝，上师已深深认识到，只有佛法才能为此五浊恶世带来和谐，为苦难众生带来安乐，只有佛法才能驱尽无明的黑暗，赤裸智慧的光明！从那时起，上师便已将荷担如来家业、利乐一切有情融入了自己的生命。

就是凭着这份坚定的信念，无论艰难险阻，无论磨难重重，上师都以极大的坚忍默默承受着，坚持着，从未想过放弃，以自己的生命诠释、鉴证着永恒的誓言！



后記：

上师曾曰：令人忧心的是，在这个物质极端丰盛的世界中，人们精神层面的追求也在逐渐地物质化。世世代代以来，无数的佛教祖师们无不付出艰辛的努力，以坚苦卓绝的苦行方式追求佛法的真谛。但当今这样的行为似乎越来越不受重视了。众多拥有导师头衔的师父们，比较热衷于建造金顶大庙、雕塑金质佛像、多层宝塔等，如此教诫及行为，也逐渐影响到某些信众越来越热衷于此等行为，反而对实修佛法兴趣索然。如此下去，未来的佛教徒真会以为修建大寺庙、大佛像等就是佛教的全部，而失去了释迦牟尼佛所教导的“诸恶莫作，众善奉行，自净其意，是诸佛教”的精髓。因此我们应该依照佛陀的教诲，遵循历代祖师的足迹，不被炫丽的外相所迷惑，为实践佛法的精髓，而精勤修行。



The Story about a Steamed Corn Bread

When spring comes to the snowy plateau of Tibet, the sky clears up, the trees turn green, and the ice in rivers begins to thaw. The clouds in the blue sky change their shapes like the silk scarves swinging in the breeze. Patches of snow on the green grassland glitters in the sunshine like gem stones glowing on a queen's skirt. The whole world is waking up.

In the early spring of the Wood Mouse Year (1984), our root guru Phurba Tashi Rinpoche and the Old Monk Achung Ngzhul set out for Yarchen Monastery. The Great Terton Serab Yangzhul had made a prophecy that Phurba Tashi Rinpoche should go to Yarchen Monastery to seek teachings from His Holiness Jamyang Lungtok Gyaltzen, who was recognized as an emanation of the Omniscience Lungchen Rabjam. Then they went



上师在亚青寺的禅院

Rinpoche's retreat cottage in Yarchen Monastery



on their way with only a little food as Tibet was still a very poor in economy at that time.

The traffic to Yarchen Monastery was not convenient and the journey was extremely dangerous in those years. They did not have any money. So they could only go there on foot or seldom took a lift on the trucks passing by. Just in a few days they had eaten up the food they took with them. Then they had to beg along the way.

The nomad areas in Tibet were sparsely inhabited. It was normal to find the next household dozens of miles from the last one. Rinpoche always went out for miles to beg for food and let Achung Ngzhul take a rest along the roadside. The footpaths in the mountains were narrow and meandering. The muddy road surface became very slippery after the snow melted. Rinpoche's feet had blistered and it made him more difficult to



walk. Sometimes he had to tramp over several hills to find a household. If lucky enough, he would have some donations of food, even if very little in quantity. But in most cases the hosts were too poor to make any donation. In this case Rinpoche had to return with disappointment, exhaustion and unbearable hunger. He then had to try a second fortune in the destitute mountains. Day after day Rinpoche tramped over hill and dale to find food. But the quantities were rarely sufficient for the two of them. Rinpoche would offer the better part of the food, if he had got any, to Achung Ngzhul and he himself just ate the leftover.

One day, on their way, they saw a tent on the roadside in which sat an old monk eating a steamed corn bread. Rinpoche had a flash of excitement in his eyes. He was pervaded by the sudden happiness out of expectation and aspiration, which only those having been starved for very long time could understand. He was magnetized by the corn bread although the old monk was walking away. Rinpoche was still reluctant to move but stared at the corn bread which was becoming smaller and smaller in the old monk's hand. Young Rinpoche could hardly walk away without a whit of this delicacy. The old monk seemed to test his patience by just biting the bread unhurriedly. Rinpoche became uptight as the bread became smaller and smaller. But Rinpoche was still waiting, quietly. Time stopped at that moment with all his hope fixed in the corn bread.

Finally the old monk noticed him. Seen his aspiration in his eyes, the old monk handed the corn bread over to Rinpoche. As happy as gained a priceless treasure, Rinpoche could not wait to have a small bite of it. That was the first real food other than baked barley meal he had ever had in a whole month. But he immediately gave up his desire to eat it as he remembered that Achung Ngzhul had not enjoyed such delicacy either. He then offered it to Achung Ngzhul.

They continued their arduous journey in pursuit of Buddha-dharma. Extreme hunger and hundreds of miles of walking had totally exhausted young



大恩上师普巴扎西仁波切于亚青寺
Phurba Tashi Rinpoche in Yarchen Monastery

Rinpoche physically. At the age of sixteen, most of us are still indulged and treasured by our parents at any moment. But Rinpoche had already left his hometown for dharma. He suffered the hunger. He tramped the hills. He begged from the nomads. Every day at sunset, having settled down Achung Ngzhul, Rinpoche would walk up a highland and look into the direction of his hometown. The silhouette of his young face outlined by the glow of the setting sun showed fortitude and power. The cassock flapped around his gaunt body in the evening wind. It used to be fitted but had become a bit large. He stared at the gold-edged sunset glow at horizon, trying to see his hometown where he had all the good memories of his childhood. Sun was setting down. Ox herds were singing their eclogues. The man far away from home was homesick.

“Mother’s love is as deep as the Ocean. Requiring it is a practice of the bodhisattva. To benefit all sentient beings, I swear to achieve the ultimate awareness!” Reflecting on that all mother-like sentient beings are still entrapped in the six classes of Samsara, experiencing endless living and dying, suffering all the pains but not aware of utilizing this rare human rebirth to practice Buddha dharma, Rinpoche could not stop his heart aching and his tears scrolled down his face.

At the early stage of his monastic career he was not very clear of his mission to carry forward the Buddha dharma. But as time went by and the more edification he had, he realised that only the Buddha dharma can bring harmony to the Era of Five Degenerations and real happiness to all sentient beings. Only the Buddha



dharma can expel the darkness of ignorance and expose the brightness of wisdom.

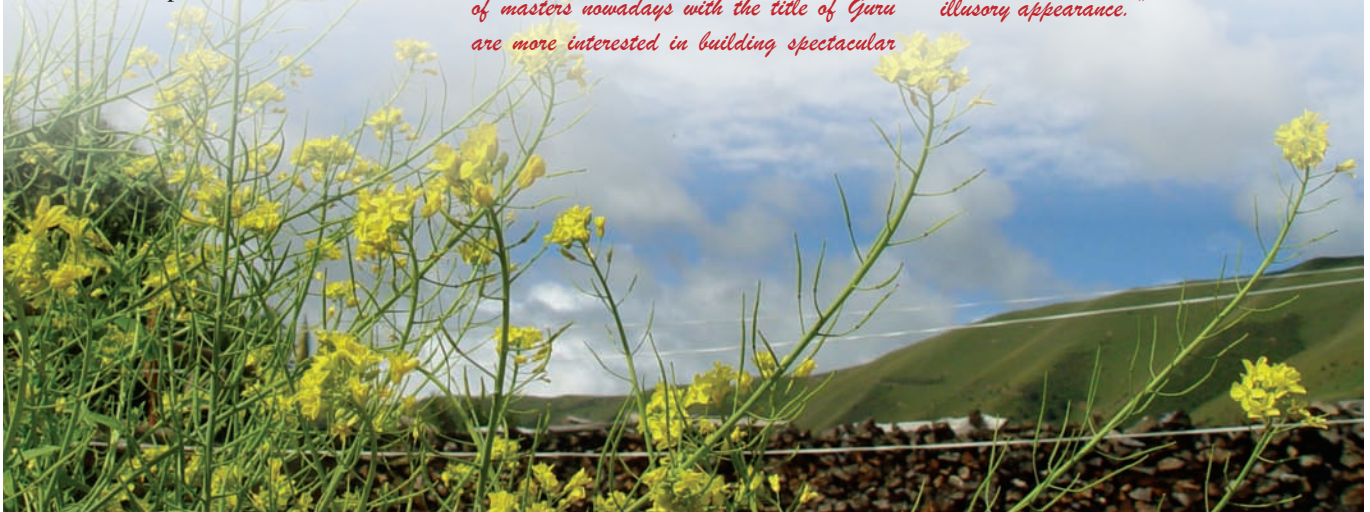
From then on Rinpoche had taken up the mission of transferring the Buddha dharma and benefitting all sentient beings as part of his life.

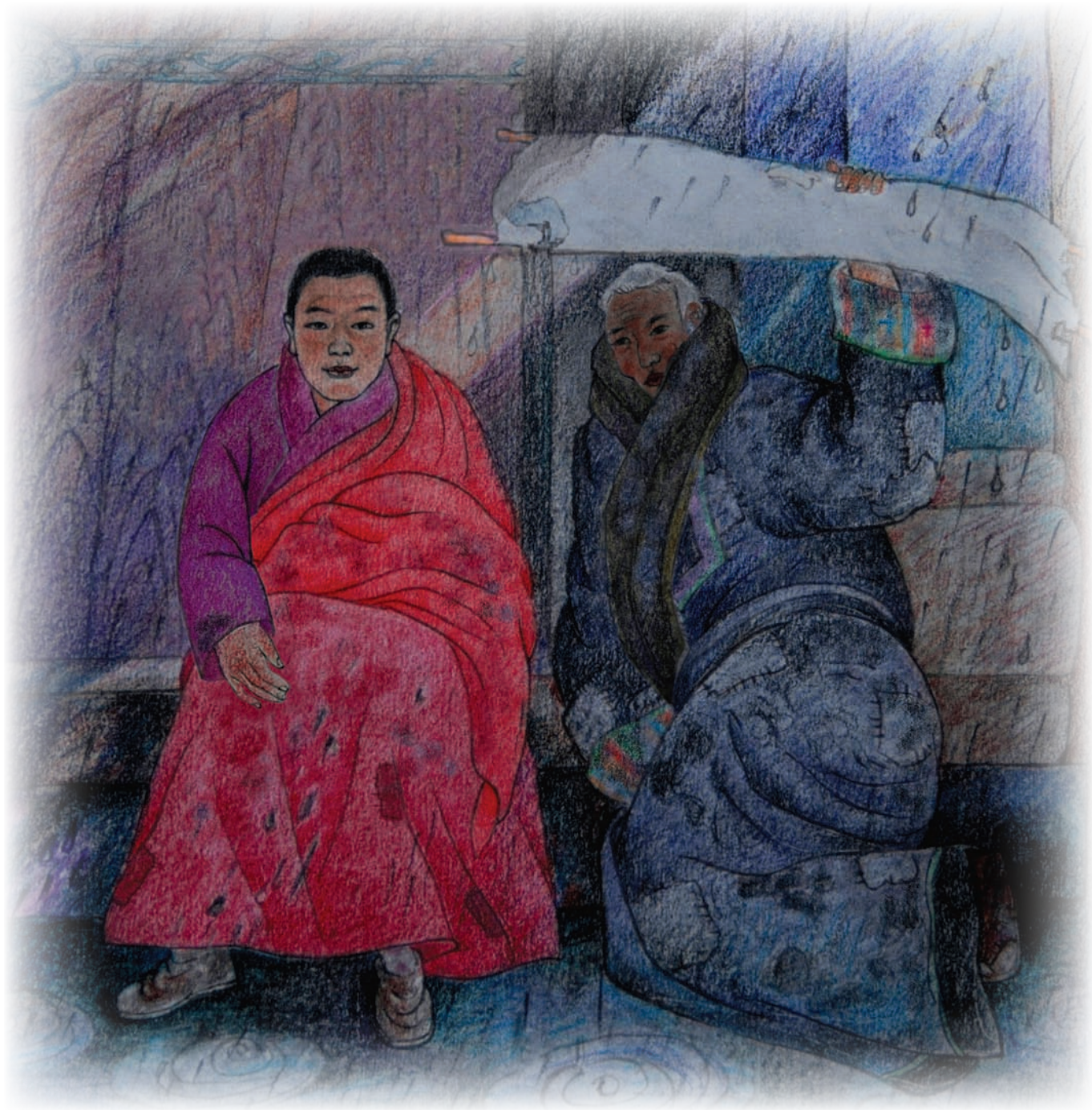
Relying on this undeviating faith, he has undertaken all kinds of hardship and afflictions without a single notion of abnegation. He himself is a perfect annotation and proof of eternal vows.

[Post Script]

Rinpoche says "It is really disturbing that the mental world is becoming more and more materialized in such an abundant time. Generation after generation of the gurus in Buddhism have spent enormous effort and experienced unimaginable austerity in pursuit of the ultimate truth. But such behaviour has received less and less recognition. A lot of masters nowadays with the title of Guru are more interested in building spectacular

temples, statues and pagodas. I am afraid the Buddhists in the future may regard temples, statues and pagodas as the whole and only contents of Buddhism. If so, we will lose the core of the dharma taught by Buddha Shakyamuni that 'Do not do evil but practice virtue; purify your own mind and this is Buddhism'. Therefore we should follow the Buddha's teachings and the gurus' footpaths to practice the true core of Buddhism, rather than be deluded by the illusory appearance."





雨 夜

A Rainy Night

川藏高原的深秋，如美丽矜持的仙女，艳丽妖娆中暗蕴着些许冷峻与孤傲。湛蓝高广的天空下，远方的雪峰更显俊朗挺拔。山上的林木虽经秋霜，但红火金黄的树叶仍顽强地站在枝头，舒展摇曳着最后的美丽。五彩的山麓将绚丽的身影倒映在清澈碧蓝的江水中，使原本平淡无奇的江水刹那间充满神秘的

璀璨。微风轻轻扫过，零星的几片树叶洒脱地飘落枝头，静静地随风轻舞着，飞旋着，为沉静广阔的山林平添几分空灵。

一个深秋的傍晚，我等大恩根本上师普巴扎西仁波切身着破烂不堪的法衣，独自一人行走在甘孜县的街头。街道不宽但很整洁，两侧低矮的民居疏落有致。一路行来，

随身携带的干粮早已吃光，沿途一直靠乞讨为生。而曾有的几件换洗衣物也在途中送给了衣不蔽体的年老乞丐。所以，上师只身一人，别无长物，毫无牵挂，倒也自在。

夕阳西沉，火红的太阳又圆又大，低低地悬垂在天边，晚霞如渲染的水墨画，从金红、橙黄到浅粉、墨灰，过渡自然而层次明晰。



晚照残阳将上师长长的身影投映在大街上，落寞而孤寂。显然，今晚已赶不到亚青，与其露宿荒郊野外，不若就在甘孜过夜。正想着，天空中不知什么时候飘下了细细密密的雨丝，点点滴滴浸透了上师单薄褴褛的僧衣。上师忍不住打了一个寒噤，四下张望，空荡荡的街道无处躲雨，只有一个乞丐蹲在街边，头上顶着一块毡布。那位乞丐

身上穿着灰蓝色打着补丁泛着油光的棉衣，棉衣上有些地方已露出棉花，身下垫着一个脏脏的垫子，由于久未清洁，全身上下散发着令人作呕的酸臭……无处躲雨的年少上师只好蜷缩在乞丐旁边，将就着毡布的一角权且躲躲雨。

这时，迎面走来一群年轻人，一边大声说笑着，一边舞动着双手、扭动着身躯，似乎有无穷的精

力无处渲泄。瞥眼间，他们看见了上师和那个乞丐，如同猎人发现猎物般，一哄而上。没有任何缘由，没有任何道理，只因为上师和乞丐身上穿着的衣服破烂不堪，这些年轻人就将他们当作了发泄无聊情绪的对象，嘲讽辱骂……

上师直起身体，静静地坐在乞丐身边，眼帘低垂，脸色凝重。一路乞讨，对于这种毫无来由的打骂，上师早就习以为常。但看着身边食不果腹衣不蔽体、居无定所流浪街头、备受欺凌而无力自救的乞丐，看着那些饱食终日无所事事、仗势欺人恶行昭然、不信因果而终将招致苦报的年轻人，上师浓得化不开的大悲心顿时如清凉甘露般周遍全身。上师在心中恳切发愿：

“愿所有见闻忆触我之众生及我见闻忆触之所有众生，皆能以此因缘而早日皈依三宝，趣入解脱正途，当证大觉果位！”也许是上师的慈悲感动了上苍，也许是那些年轻人已经心满意足，他们终于离开此处。

待他们走远，上师低下头温和地问躺在身边的乞丐：“现在没事了，好好睡吧，一切都会过去的。”听着这些久违的词句和温暖的话语，看着上师微笑的面容和关切的眼神，乞丐浑浊的眼中闪过一抹泪光，久已麻木的心灵如沐春风般充满着喜悦，微微上翘的嘴角竟已绽放了笑容。对于一个看惯白眼、受尽欺凌的乞丐来说，一句暖语就能令他远离痛苦而倍感幸福，一个微笑就能令他放下烦恼而心生欢喜。如果每个人的心中都能充满这种尊卑无别的平等慈爱，我们这个世界就是人间刹土，清凉圣地！

深秋的高原，昼夜温差极大。白天虽然艳阳暖照，夜晚却甚感寒凉。夜半更深之时，空中的雨丝愈发绵密。雨点打在略显干枯的树叶上，发出的“沙沙”声更显夜晚的宁静与深秋的萧瑟。

上师和乞丐蜷缩在街边，乞丐身上披着的毡布尚可挡雨，但上师除身上所穿法衣之外，一无所有。雨水迅速淋湿了上师的法衣。上师





大恩上师普巴扎西仁波切于家乡
Rinpoche in his hometown



■ 上师为信众慈悲赐予加持
Rinpoche bestows blessings to the local buddhists



■ 上师为僧众讲法
Rinpoche gives teachings to disciples

抬眼环顾四周，发现在路口的另一边，有一个单独的院落，院门之上有一个小小的门斗，勉强可容一人避雨。上师不觉心生欢喜，快步跑过去，斜靠着院门坐在门斗之下。湿湿的法衣穿在上师身上，伴着潇潇秋雨和瑟瑟秋风，更感阵阵秋寒。

就在上师半倚半靠、即将进入睡眠之际，院门“咣当”一声从内打开，一个高大的黑色人影出现在门边。原来是主人家夜半起来解手。看到蜷缩在门口避雨的上师，来人竟毫无怜悯之心，一边不停地咒骂着：“臭乞丐，快滚开！”，一边抬腿，一脚狠狠地踢在上师的肋间。上师顿时被踢倒在满是泥水的街上。钻心的疼痛令上师竟一时无法站起，只能以手支地勉强躬身半跪在泥水之中，身体因疼痛而微

微颤抖着。

此时，上师的心既欢喜又沉痛——欢喜的是自己选择了利生之路，哪怕任重道远，哪怕艰难险阻，终将到达无有痛苦的彼岸；沉痛的是还有这么多无知世人在懵懂中使宝贵的人身在造作罪业中无义虚度，而无欺因果法必将令他们付出惨痛的代价！人身难得，诸法无常，轮回过患，因果不虚，这些佛陀教授的客观真理如果能够令世人知晓，哪怕只生起刹那的欢喜与信心，也必获解脱！

上师一直专注地思维着，直到主人家关好院门回房睡觉，才又悄悄起身，带着满身泥水，坐于门斗之下。上师在心中默默念诵着经文心咒，祈祷着诸佛菩萨的加持，忏悔着往昔的业障，并将所有善根功德回向一切有情众生。

后记：

上师经常告诫我们：“世上每个宗教的用意，都是在帮助他人，但是不同的人们，有着不同的文化背景，需要用不同的方式来开导。所以，一切宗教的原理，最起码是让你做个助人之人。即便是基督教或天主教，也教导人们相互关照，互相友爱，虔诚的基督徒遵照这样的教导去行事，最起码会使人生美满。但作为一个佛教徒，更应该以爱心和慈悲心去帮助他人，救助他人。这种爱心不是狭隘的世俗之爱，而是广博的平等之爱，唯此方能救度一切众生。”上师虽不经常出门，但每次出门之前，必细心地带上一一些零钱，在街头只要看到乞丐，就会布施。布施时，上师会蹲下把钱放到乞丐面前的碗里，还会笑着和乞丐说一两句话。上师常说：“我们的布施不是高高在上的恩赐，我们舍弃的不是一点点的钱财，而是对物欲、对自己、乃至对轮回的贪执。所以，乞丐是我们修心的对境，当心怀感恩。”



■ 上师与汉地僧众在一起
Rinpoche and disciples

A Rainy Night



that long trip. He had also donated all his change clothes to some old beggars who were almost naked. He had nothing left, but just nothing to worry about.

The sun looked larger and fiery-red above the west horizon. Rinpoche's solitary shadow was lengthened on the road surface. Apparently he could not arrive at Yarchen Monastery on the same night. He planned to stop over the town rather than sleep in the open. While he was looking for a place for shelter, he saw a beggar crouching at the roadside. The beggar's grey-blue cotton-padded jacket was patchy, smudgy and worn-out. The batting could be seen. He lay on a dirty cushion and covered himself under a felt. Having not cleaned himself for a long time, he had smelt rancid. Nowhere to hide in the rain, Rinpoche walked to the beggar, crouched beside him to get under a corner of the felt.

Just at this moment, there came a group of young men, laughing, screaming, flourishing and rampaging in the street. They were young and vigorous but fainéant. On sight of Rinpoche and that beggar, they were aroused to siege them and started slanging them blanket-blank only because they looked so poor.

Rinpoche sat up royally and quietly beside the beggar. His

The Tibet Plateau is as beautiful and fascinating as a noble lady in late autumn. Some of the tallest snowy mountains on the earth prop up the clear blue sky. The forests have turned red and yellow after frost, woven a colorful skirt for the mountains. Mirrored in the streams flowing at their feet, the mountains make the water mysterious and magnificent. A wisp of breeze sweeps the last leaves off the branches. The leaves then swirl and fly in the wind.

It was about dusk in an autumn evening when Phurba Tashi Rinpoche walked in a street in Ganzi County in Eastern Tibet. He was in a ragged maroon robe. The street was narrow but clean, lined up by some scattered low houses. He had begged for food on



eyes looked downward. His face looked peaceful. He had got used to such unreasoned abuse during his mendicancy. But looking at the beggar crouching along the roadside, hungry, almost naked, homeless, bullied but helpless, and those young fainéant bucks without any belief in karma, Rinpoche just raised pervasive compassion on all of them. He prayed again in his heart “May all beings that see me, hear of me, think of me or touch me, and that I see, hear of, think of and touch, take refuge to the Triple Gems, go on the right path to liberation and obtain enlightenment as soon as possible.” Perhaps Rinpoche’s compassion worked, or maybe those loafers were bored, finally they left.

After they had gone far, Rinpoche looked down at the beggar and told him in a soft voice: “It is all over now. Have a good sleep. Everything will be all right.” Hearing such soft and pacifying words, seeing Rinpoche’s hearty smile and caring eyesight, the beggar’s eyes brimmed over with tears. His long numbed heart was fulfilled with happiness like snow thawed in warm spring breeze. Smile came back onto his face. For a beggar who had been used to supercilious looks and bullying from others, a caring sentence might help him get some relief from pain. A smile might help him forget the troubles and feel some warmth. If every one of us carries such an unbiased love and compassion in our mind, this very world where we live now will become a pure land.

The weather changes drastically in late autumn in Tibet. It could be sunny in the day but might turn very cold at night. The rain became heavier and heavier. The rustle of rain dropping on the dry leaves made it even quieter and bleaker. The beggar had a felt to cover himself. But Rinpoche had nothing to ward off the rain. Not a while he had got wet to skin. He looked around and found a detached courtyard at the other end of the street. There was a small foyer on top of the gate which was hardly enough to shelter one person. He rushed to it and sat against the gate under the foyer. The wet cassock stuck to his skin. The cold had

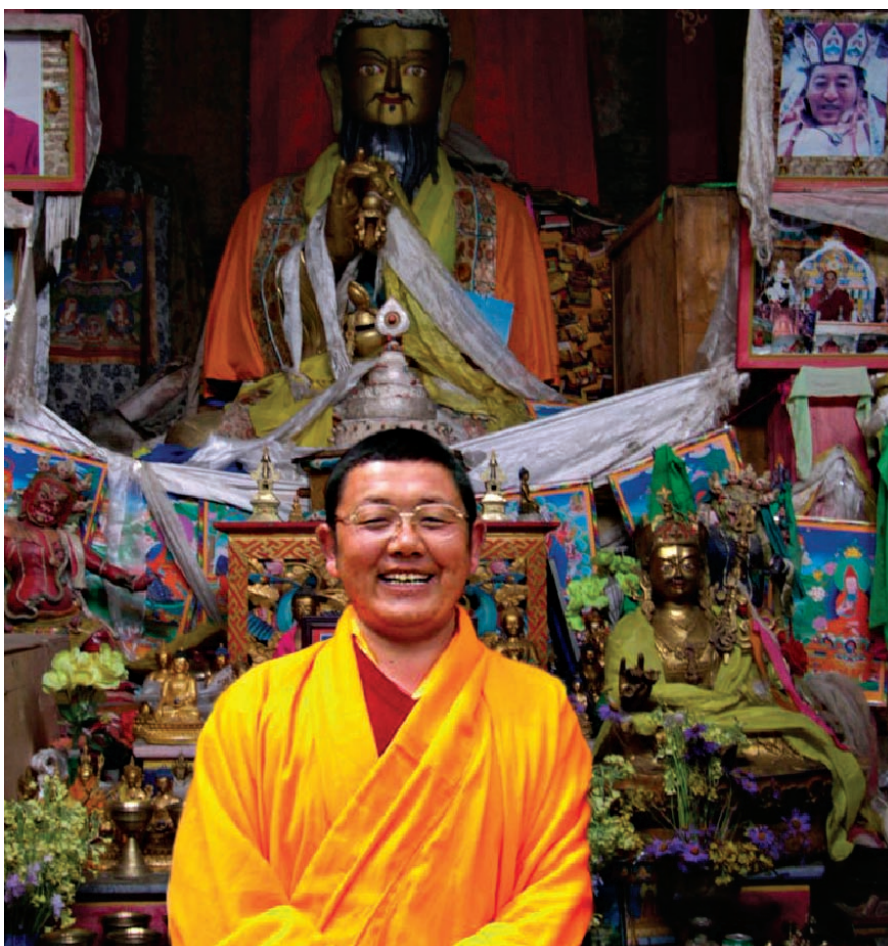


penetrated his slim body.

While he almost fell asleep, the gate opened from inside and a shadow of a big guy came out. That was the owner getting up for a night piss. Seeing a young monk crouching at the gate, the owner began to swear at him

without any mercy: “Get out you dirty beggar!” Then he kicked Rinpoche in the ribs. Rinpoche fell down in the muddy street, too anguished to stand up for a long while.

His body was shuddering due to the pain. However, as a practitioner of





■ 亚青寺
Yarchen Ugyen Meditation Monastery

Great Perfection, his mind practicing was not stopped by the pain in body. At that moment he was proud and sad. He was proud because he had chosen the undertaking to benefit all sentient beings. No matter how difficult and dangerous it would be, he was certain that he would reach the other shore of ultimate liberation eventually. But he was also sad for those unwise people who were just wasting their rare human birth on committing more sins. These people would surely pay a huge price

for what they had done by the law of karma.

Human rebirth is too rare. Any existence is impermanent. The very nature of Samsara is endless suffering. The law of karma (cause and result) prevails. If these four basic truths in Buddha dharma could be made popular to all the people in the world, the people would be led to liberation even if a single moment of favor or faith in these truths arose in their mind.

Rinpoche reflected on this until the owner closed the door and went back into his bedroom. Rinpoche rose to himself quietly from the muddy water and sat down again under the foyer. He recited the prayers in his heart, invoking blessing from Buddha and bodhisattvas. He confessed his karma and dedicated all merits to all sentient beings.



[Post Script]

Rinpoche always says "The purpose of every religion in the world is to help other people. But people have different cultural background. They need to be guided with different methods. Christianity and Catholicism also teach people to take care of and love each other. A faithful Christian or Catholics will lead a happy life if she/he follows such teaching. As a Buddhist, we should of course help other people out of love and compassion. And this love is not a narrow relative one. It should rather be broad and equal. Only with such a broad and unbiased love can we rescue all sentient beings from the ocean of Samsara." Though not often going out, Rinpoche always takes some loose change with him every time he goes out preparing to donate to the beggars in street. He will went down and put the money in the bowl in front of a beggar

and have a short chat with him smilingly. Rinpoche always says "We are offering donation rather than a bestowal from high above. What we are giving up is not a small amount of wealth. We are trying to abandon our desire for physical wealth, for our selves, and our attachment to Samsara. So the beggars are a good object for our mind practice. We should feel indebted to them."





鲜红的膝盖 Bleeding Knees

雪域高原——诸佛菩萨特别眷顾的圣地，那里广泛流传着许多可歌可泣大修行人的传奇，像密勒日巴尊者的旷世苦行，宗喀巴大师修曼扎时，手掌磨至露出掌骨，仍坚持苦修。这些祖师大德精进修行的故事常常激励着后代弟子，令他们在逆境中仍然满怀信心，勇敢面对一切修法障碍。二十一世纪的信息时代，像如此这般苦修的修行人越来越少了。然而现今仍有这么一位修行者，为修加行，精进不懈，膝盖磕出了碗口大的伤口，每天流血不止，忍着剧痛，仍然磕头不止！

他就是我等大恩根本上师——普巴扎西仁波切！

藏传佛教对次第行者修法的要求十分严格，初始必修前行五加行圆满（10万遍四皈依、10万遍发菩提心、10万遍金刚萨埵百字明、10万遍供曼扎和10万遍大礼拜，即磕大头），方能进入正行传授。

14岁的上师出家后，对“人身难得”、“寿命无常”、“轮回过患”和“因果不虚”等共同外前行之要义，自然生起深切的感悟，激励着上师在修行中一次次的战胜极端痛苦的考验，以超人的毅力精进

不息地修行。

每天清晨，当人们还沉浸在梦乡，上师就感到“无常大鬼”在向自己发出死亡的威逼，便抖擞精神早起修法。深夜，万籁早已让大地恢复了沉寂，慈悲的上师仿佛听到饱受长劫苦难的有情父母，正向自己发出痛苦的呼唤，悲心更切，迟迟不肯歇息修法。尤其思维到历代祖师精进修行的事迹，上师就感到自己修行不够，惭愧不已，更加精进修法。于是，上师在很短时间内就迅速完成了五加行的“皈依”、“发心”、“百字明”和“供曼扎”。

“磕大头”是修五加行中最艰苦的一个修法。上师每天不间断修习四座，当时平均每天能磕上五千个大头，多时甚至多达六千个。

幽静山林，远离人世间的喧嚣，那里唯有湛蓝的天空和悠闲的白云相伴，偶尔的几声鸟叫，反增添了山林的空旷和宁静。这里是修行人成就的摇篮，历代祖师大德均将寂静处作为自己修行成就的唯一场所。

年少的上师也不例外，在显现十万空行聚集的幽静圣处，上师开始修行五加行。刚开始“磕大头”时，上师直接在木板上修，每天完成规定的数量，还感到相对轻松



上师初于柯日寺出家时所住僧寮，五加行即修行于此处
Rinpoche lived and practiced Ngondro (the Five Preliminary Practices) in this monastery living quarters at Kure Temple



些。渐渐地，上师的双膝出现碗口般大的血泡，很快就皮肉分离。一个个大头磕下去，上师就经受着一次次被生生剥皮般的痛苦。后来，双膝上的肉皮就脱落下来，鲜嫩的肉和坚硬的木板摩擦碰撞着，辛勤的汗水伴着鲜血从上师的双膝上流淌下来，犹如被撒上一把盐般的疼痛！每一个大礼拜，简直痛彻心肺，就像经历了一场人间炼狱。晚上稍事休歇，鲜嫩的肉上刚刚结了一层薄薄的新痂，可到第二天又被磨破。如此随着时间的推移，伤口也越磨越大，无奈之下，上师找了一块布，包在膝盖的伤口上，继续大礼拜。尽管如此，伤口仍血流不止，包在膝盖上的布常被血水染透湿漉漉的。每当开始磕头，前100个大头极为痛苦难熬，两腿肿胀得象棒槌一样，不敢动弹。到后面，由于伤痛和过度劳累的折磨交织在一起，年少的上师筋疲力尽，举步艰难，必须双手拄着拐杖方能行走。





在如此剧烈疼痛的煎熬下，上师仍然继续勇猛修行，一天四座从未间断，近四个多月的时间就圆满完成了十万遍五加行。如此的痛苦考验，就是一块钢铁，恐怕也会被磨砺得屈服变软。可我们年少的上师，却毫无退缩！这是一种什么样的信念来支撑！我们今天有幸值遇大恩上师，获得稀有难得之法，是多么深厚的宿世善根所致啊！又有什么理由不好好修行呢！

“观死无常”是驱除懈怠魔障的宝剑，也是修行成就的力量源泉。若人人能像上师一样念死无常，勇猛精进，必能速成佛道。

后记：

上师曾曰：双手合掌是尊敬和问候的表示，虽然不一定意味着神圣或引请法力，但它在循次修道上几乎已变成不可避免、不可缺少的礼仪。在佛教经典上，处处也能看到祈祷的手——双手合十，乃至五体投地的大礼拜姿势。佛教文化习俗的仪典和色彩，如烧香或点灯，既富有信仰情调，而且容易令人对佛法生起信心。因为，它给了你一些空间，让你更加清醒，进而

加深对佛法的理解。虽然佛陀曾说：“最好的崇拜方式，就是单纯的忆念四法印——诸行无常、诸法无我、一切行苦、涅槃寂静。”从表象的层次上，佛教可能看起来非常仪式化和宗教化，如佛教的一些规矩，礼拜、烧香、供花，甚至寺院等。但这些善行，都是为了初学者成办解脱之方便。因此对一位次第修学者而言，决不能轻视此等善行，而应精勤修学为妙。





Bleeding Knees

The snowy field of Tibet Plateau is a holy place blessed by Buddhas and bodhisattvas. Legends of great mahasiddhas have been eulogized for more than a thousand years. For example, the great yogi Milarepa conducted unprecedented austerity then obtained the ultimate Buddhahood within one lifetime. The first Guru of Gelukpa - Je Tsongkhapa kept on practice of mandala offering even after his hand was galled to bone. Such stories have inspired the followers in Tibetan Buddhism from generation to generation.

In the Information Age today, it has been difficult to hear such story about austerity. However, Phurba Tashi Rinpoche is just such a practitioner who has exhibited unrelenting diligence in cultivating the Preliminary Practices.

In Tibetan Buddhism traditions,

there are very strict requirements for the practitioners. Take Nyingmapa as an example. An entry-level practitioner must first complete the Five Preliminary Practices: Taking Refuge, Raising Bodhicitta, Reciting the Hundred-Syllable Mantra of Vajrasattva, Making Mandala Offerings and Prostration, at least one hundred thousand times for each of these practices. Only after completing these Preliminary Practices can he then commence the main practice stage.

There are also very detailed requirements for the location of cultivating these practices. As praised by many great masters, secluded forests on mountaintops far away from the din of the world are perfect places for practitioners. In such quiet places there is only the clear sky and white clouds. Sometimes a couple of birds' singing

adds hollowness and tranquillity. All great masters in the history of Tibetan Buddhism have chosen quiet places as the only location for their spiritual practices.

Phurba Tashi Rinpoche chose a secluded holy place to cultivate the Preliminary Practices. That place is believed to be an assembly for hundreds of thousands dakas and dakinis. Having understood the essence of the Common Outer Preliminary Practices: human rebirth is rare, life is impermanent, the nature of Samsara is suffering and the law of karma prevails, Rinpoche showed unimaginable diligence in practicing the Five Preliminary Practices.

Very early in the morning every day, when other people were still sleeping, Rinpoche had already woken up and started the first session of his daily practice. Until midnight when all had become quiet, he was still continuing on practice. Considering all sentient beings suffering in Samsara and in need of help, he could not just stop. Beshinking of the examples of those lineage gurus who had achieved ultimate enlightenment through austerity, he felt that he was yet to be more diligent. He completed the practice of refuge, raising Bodhicitta, Hundred-Syllable Mantra recitation and mandala offerings in a short period of time. For the most difficult one - prostration, Rinpoche conducted averagely six thousand times in four continuous sessions each day.

At the beginning he could easily finish the numbers on schedule. As he continued, blood bubbles as large as his palm appeared in his knees. The skin then separated from flesh. Each time he kneeled down on the board, he was experiencing the agony as being peeled alive. The skin on the bubbles peeled very soon. Then it was the skinless flesh that touched the board and it was the blood more than sweat that flew down his legs. Each time he bent down onto the board he was experiencing a visit to purgatory.

In the evening, the flesh would be covered by a thin layer of scab, which would then be broken by his prostration on the next morning. As time went on, the wound expanded. Rinpoche



enswathed it with a piece of cloth and continued his practice. The wound kept bleeding. The cloth was always soaked with blood. In each session, the first hundred times were the thorniest as his legs had swollen and been unmovable like pillars. Rinpoche was entirely exhausted by pain and fatigue. Then he could not walk without crutches.

In such a situation Rinpoche completed the Five Hundred Thousand Preliminary Practices within four months. Such a trial would have vanquished the most unvanquishable. What kind of spiritual power inspired him to overcome all those difficulties? Rinpoche told us: to visualize impermanence is the sharpest sword to conquer the devil of indolence. It is also the impetus to pursuit of enlightenment. Anyone that always reflects on impermanence and cultivates practice diligently can obtain ultimate enlightenment quickly too.

We must have accumulated vast profound merits in our previous lives so that we have met with such a great guru and obtained such rare teachings from him. How lucky we are.



吉祥如意伴您走
Wish you a luck

[Post Script]

Rinpoche says "Putting palms together is a gesture to show respect and greetings. Perhaps it does not necessarily mean sanctity or invoking the magic power. But it is an indispensable manner in the stages of path. In the texts of many sutras, the praying gesture of both hands put together or prostration with all limbs can be found here and there. Similarly, other Buddhist rituals like burning incense or lamps are also full of religion sense. They are easy ways to attract enthusiasm as they provide you with certain circumstances to gain some understanding of Buddhism.

Of course, the omniscient Buddha said that the best worship is to simply reflect on the Four Seals of Dharma: all compounded things are impermanent, all emotions are painful, all phenomena are of emptiness and without inherent existence, and nirvana is beyond extremes. However, Buddhism or Buddhists may still appear to be ceremonial and religious. For example, prostration, incense burning, flower offerings or visiting temples are still an important part of a Buddhist's life. But you must be aware that all these actions are methods for the beginners to enter the path to enlightenment. So a beginner in dharma practice should not neglect such actions but should do them with diligence."





上师心中的至宝——喇嘛仁波切照片，当年的划痕仍然清晰可见

This is the photo titled in this chapter. It is the most precious treasure for Phurba Tashi Rinpoche. The scratch is still visible on it.

一张照片

A Most Precious Photo

雪域高原的春天，草长鹰飞，冰雪消融。虽然迎面吹来的风仍带着料峭春寒，但温暖明朗的阳光照在刚刚破土而出的嫩绿的草尖上，和着弥漫在空气中淡淡的吉祥草的香味，分明地演绎着春天的旋律。

藏历火兔年（1987年）春，19岁的上师离开家乡柯日寺，徒步行走，来到第二铜色吉祥山邬金禅修圣处——白玉亚青寺开始常住修学。时值亚青寺筹建不久，虽初具

雏形，但修行条件仍极其艰苦。上师居住的是一间依山而起的土房，土房低矮，没有窗，四根细细的圆木支撑起的棚顶上铺着一层枯黄的草皮。土房的门由几块木板拼凑而成，从门板缝隙间洒入的阳光在棚壁上形成一个个斑驳的光影，借着这些光影，可以清楚地看到房内简陋的陈设。没有床，单薄的被褥直接铺在地上，占了“屋子”的大部分；没有桌子，一个木碗就扣在铺

盖旁边的地上。舍此之外，再无旁物。上师每天都是席地而坐，甚至打坐禅修都没有坐垫。

由于宿世的因缘，上师在第一次拜见喇嘛仁波切（持明蒋阳龙多加参尊者）之时，即对喇嘛仁波切生起了无比的诚信。在亚青寺修行期间，虽然上师每次闻法都可以亲见喇嘛仁波切，虽然上师每天修法都要在心中无数次地观想喇嘛仁波切，虽然在上师的眼中、心中乃至一切处，都是喇嘛仁波切的显现，但上师仍然有一个强烈的愿望，那就是得到一张喇嘛仁波切的照片！但当时藏地物质极其匮乏，喇嘛仁波切的照片更是稀有难得，所以上师这样一个小小的愿望竟如幻梦般难以企及！

一个偶然的機會，上师终于求到一张喇嘛仁波切的照片。那是一张五寸的彩色照片，照片上的喇嘛仁波切宝相庄严，眼神中充满睿智与慈悲。如获至宝的上师欢喜已极，双手捧着照片，高举过顶，飞快地跑回自己的土房，脱下自己珍视的法衣，把照片恭恭敬敬地供奉在法衣之上，拜了又拜。看着喇嘛仁波切的照片，止不住的泪水顺着上师仍显稚嫩的脸庞缓缓流下。上师就这样长久凝视着这张照片，目光舍不得片刻的偏离。

泪光中，喇嘛仁波切的形象逐渐显得模糊又昏暗，上师这才注意到太阳已经偏西，房中的日照已远不及中午时分。上师第一次对自己居住的土房感到不满意——没有桌子，光线也太暗，这样怎么能供奉喇嘛仁波切的照片呢？一念至此，上师再也呆不住了，立刻跑出房间，开始计划改造土房。

改造土房虽然是个不小的工程，却丝毫不倒有着重建柯日寺经验的上师。上师围着土房转了几圈。如果在房壁开洞改窗，极有可能导致土房重心失衡而坍塌。这样的风险是决不能冒的。对，在棚顶开天窗！这显然是个不错的主意。上师的脸上露出了笑容。

说干就干！上师可等不及到

第二天。一想到要让喇嘛仁波切的照片在漆黑无窗的土房中过夜，上师就说不出的伤心。趁着夕阳的余辉，上师先找到一块塑料布，又挖土、担水、和好泥，然后就开始了改建工程。上师先用泥在土房中垒了一个小小的佛台，用来供奉喇嘛仁波切的照片。然后，再小心翼翼地爬上棚顶，比照塑料布的大小先在棚顶开一个方形的洞，又费力地把泥运上棚顶，把塑料布固定在洞上。不知不觉中，太阳沉下了西山，月亮爬上了夜空。微风轻抚着上师满是汗水的脸庞，月光也把上师躬身劳作的身影映在大地之上。待一切就绪，上师飞身从棚顶跃下，顾不得洗手擦脸，就冲进了房中。如水的月光从天窗倾泻而下，柔和而明亮，喇嘛仁波切的照片端正地立在小小佛台上师法衣之上。月光下，喇嘛仁波切的脸庞清晰可见，更笼罩在一团柔和的光晕中，神圣而庄严。看着喇嘛仁波切的照片，上师又流下了泪水。

上师终于可以时时刻刻面对自己的喇嘛了！天是那么蓝，云是那么美，风是那么清，鸟儿的鸣唱是那么悦耳动听，就连空气都似乎弥漫着丝丝香甜。一切都是那么美好，只因有喇嘛仁波切的照片相伴！

时间如指尖的流水，不知不觉地滑过。转眼到了夏季。漫山遍野高已及膝的青草把山坡染成翠绿，山谷间缓缓流淌的河水在阳光下闪着耀眼的波光。山势起伏，几十间茅棚稀疏坐落于山坡之上，虽质朴简陋却为空旷的山谷平添了些许生机。

七月的一天上午，上师因事外出，出去的时候艳阳高照，万里无云。却不料七月的天，孩子的脸，说变就变。就在上师办事回来的路上，一片乌云从西向东迅速地飘移，很快整个天空都变得黑沉沉的。刚刚还光芒万丈的太阳也忽然间不见了踪影，天地间一片肃杀之气。低矮黑沉的天空催压着山顶，骤然间刮起的冷风，让人感到山雨



上师于亚青寺禅修胜处
Rinpoche's retreat house at Yarchen Monastery





欲来的萧瑟。突然，一道电光从天而降，随即是震耳欲聋的雷鸣。紧接着，瓢泼大雨倾泻而下。

上师本想找个山洞避雨，待雨停后再走，因为根据经验，高原的暴雨不会历时太久。但上师随即想到土房可能漏雨，自己的东西湿了不要紧，但要是喇嘛仁波切的照片稍有闪失，那可怎么办啊？一边想着，上师已是不自觉地跑了起来。顾不得雨点疾打在身上脸上的疼痛，顾不得脚下满是泥水湿滑的小路，顾不得冲进眼里的雨水使双目模糊而涩痛……上师在茫茫雨幕中奔跑着，任何艰难险阻都无法阻挡上师的脚步！

挟着一身雨水，上师冲进了自己的房间，直奔喇嘛仁波切的照片。照片虽静静地立在上师的法衣上，但上面已被泥水掩盖，几乎看不清喇嘛仁波切的法相。天哪！上师的泪水夺眶而出，混合着从发际不断滴下的雨水，在脸上肆意地流

淌。上师顾不得换下全身上下都已湿透的衣服，仅用被子粗粗擦干了双手，颤抖着捧起喇嘛仁波切的照片，然后用法衣轻轻地擦拭着。也许是法衣上沾着的细小沙尘，也许是照片上的泥水，也许是上苍有意考验上师的信心，擦过的照片上竟然出现了几道深深的划痕！上师顿时愣住了，悔恨的泪水如断线的珍珠般忍不住流了下来。这是上师第一次如此痛心！纵然在求法乞讨的路途上被人冷言冷语讥笑咒骂，纵然在学院忍饥受冻每天睡卧雪地与狗争食，上师都没有这样伤心过。因为在上师的内心深处，已经深深认识到喇嘛仁波切，慈悲胜于父母、恩德超胜诸佛！纵充满虚空的七宝亦无法等同喇嘛仁波切的照片。一连数月，只要想到这件事，上师都会情不自禁地流下自责的泪水。

“残缺”的照片因为上师圆满的信心变得无比完美。那张珍贵

的照片到现在还一直陪伴在上师身边。每次看到这张照片，往昔与喇嘛仁波切之间的点点滴滴都会清晰地呈现眼前，温馨而深厚的父子之情也会让上师每每泪湿双眼。

后记：

上师曾曰：现代的文明社会，物质条件的丰盛超越了历史上任何一个时期。人们饮食无忧，衣着光鲜，国人更是满怀喜悦心情，全民迎接奥运。然而，就在这充满期盼与喜悦的日子里，谁都意想不到的汶川大地震瞬间粉碎了数万人的梦想，巨大的灾难震惊了全世界。哪怕最冷漠的人，内心也当下受到了强烈的震撼。“亲戚或余悲，他人亦已歌”，即便就是这样一个摧毁性的警示，即便曾经面对血淋淋的灾难场面，死亡与毁坏也很快就被人们埋葬与遗忘。君不见在触目惊心的城市废墟和死难者的尸骨中，世人已然重新沉迷于组合与造作的各种现实，完全忽视世间无常的本质，如逐日之夸父，追求着看似永恒的快乐生活，但却不知这不过是冀求恒常的伪装。要成办究竟永恒的快乐，理应多行善事，否则我们的理想（希望永恒快乐）和行为（屡造恶业）即成互相矛盾。上师告诫我们：“观想无常是精进修法之神足，所以认识一切事物即是无常，就不会被种种假设等所奴役，亦会最终成办永恒不变的快乐。”





A Most Precious Photo

In the spring in Tibet Plateau, everything in the nature joins the symphony of life. Snow begins to melt. Eagles hover in the sky. Although the cold spell can still be sensed in the wind, the peak green grass has broken through the soil in the warm sunshine.

In the spring of the Fire Rabbit Year (1987), Phurba Tashi Rinpoche left Kure Temple in his hometown for Yarchen Orgyen Meditation Monastery at the age of 19. Yarchen Orgyen Meditation Monastery was regarded as the second Copper-Colored Auspicious Mountain where Padmasambhava and millions of dakas and dakinis reside.

Yarchen Monastery was still in construction at that time.

Rinpoche settled down in a grass hut built on the hill slope. That hut was a very shabby and low and there was

no window. Four slim wood pillars supported the roof which was made of withered and yellow couch grass. The door was loosely scrabbled up with pieces of timber board. There was no bed but one or two very simple furnishings in the hut. A set of thin bedding was laid on the floor taking up more than half of the indoor area. There was no table either. A wood bowl was placed on the ground upside down besides the bedding. Nothing else. In the daytime there might be some sunlight shining in through the gaps in the door. Rinpoche used to sit on the ground everyday as he did not even have a meditation cushion.

Due to close connections in their past lives, Phurba Tashi Rinpoche had developed unparalleled faith in Lama Rinpoche (His Holiness Jamyang Lungtok Gyaltzen) as soon as he visited Yarchen Monastery for the first time. Since then he had longed for a photo of Lama Rinpoche. Although he could always see Lama Rinpoche in the lectures, or visualize Lama Rinpoche millions of times in his daily practice, even in his pure vision Lama Rinpoche was pervasively existent in everything anywhere at any time, he still wished to have a photo of Lama Rinpoche. But at that time such a wish was not easy to realize.

One day someone gave him a photo of Lama Rinpoche. That was a standard 3X5 inch color photo. Lama Rinpoche looked so sublime and full of wisdom and compassion in it. Rinpoche was more than happy as if he found a





treasure. Holding the photo above his head with both hands he ran back to his hut. He took off his cassock, folded it up trimly and placed the photo on it reverently. After prostrated to Lama Rinpoche in the photo for hundreds of times, he looked at the photo with tears. He kept his eyesight on the photo and would not move away for a single moment.

Soon it got dark and it was even darker in his enclosed little hut. Lama Rinpoche's image started to blur in the weak light. For the first time Phurba Tashi Rinpoche felt dissatisfied with this hut as there was no table to place this holy photo, nor sufficient sunlight to illuminate it. An alteration plan came to his mind.

It was not an easy job. But he did not worry too much as he had some experience from the reconstruction of Kure Temple. He then checked around the hut. It was unwise to make a window in the wall as it might cause the hut to collapse due to unbalance in gravity distribution. This was unfeasible. Bingo! Open a clearstory in





the roof! That could be a good idea.

“Let me start!” Rinpoche could not wait until the next day. He would be so sad if Lama Rinpoche’s photo would be left in the dark of night. In the last sunshine before dark, he started his alteration project.

He found a piece of sheet film, then mixed water and soil to pug the mud. He built a small altar with a mud pie on which he placed the photo of Lama Rinpoche. He then climbed up the roof and hollowed out a square hole to the size of the sheet film. Then he carried the mud onto the roof and used it to seal the sheet film onto the hole. The moon had risen when he finished the work. He jumped off the roof. Without having a rest and washing his hands and face, he rushed into the hut to see how his work was done. The milky moon light came through the clearstory and shined on the photo on the altar. Lama Rinpoche’s face could be clearly seen and appeared more divine and solemn. Gazing at the photo, Phurba Tashi Rinpoche was in tears.

From then on he could see Lama Rinpoche any time. Everything became terrific because of this: the sky seemed even blue, the clouds

looked so beautiful, the wind became so refreshing, the birds sang so euphoniously. Even the air smelled aromatic.

Time went on to summer in an instant. The grass turned green all over the mountains. The streams winding in the valleys were shining under the sun. The chains of mountains were

made full of life with the retreat huts scattered on the hillsides.

But the weather was variable. One day in July, when Rinpoche went out in the morning, it was sunny and cloudless. When he was on the way back at noon, a piece of black cloud drifted east bound quickly and soon blocked the sun. A hail of icy breeze



■ 上师18岁时承侍喇嘛仁波切（这是喇嘛与上师最早的合影）

Phurba Tashi Rinpoche served tea to H. H. Lama Rinpoche when he was eighteen year old (this is the earliest photo for this Dharma Father and Son)



sneak-attacked the ground followed by the rage of lightning and thunder. Shortly heavy rain poured down.

Rinpoche first considered finding a shelter in a cave as his experience told him that such a rainstorm would not last long. But remembered that the hut might leak and cause damage to the photo of Lama Rinpoche, he rushed back despite the raindrops struck on him and the road had become slippery. He just ran and ran.

He ran back to his hut. The photo was still on the altar but stained by mud. Rinpoche did not attend to take off his robe which had been totally wet. He wiped his hand on the quilt and picked the photo up. He wiped off the mud very carefully with his sleeves. Perhaps caused by a tiny sand on his sleeve or the mud on the photo, perhaps just as a test to his faith, a very deep scratch appeared on the photo. Rinpoche could not hold his tears as he had never been so heart-stricken, even in the cynicism on the mendicant way to seek dharma teachings or scrambling

for food with wild dogs in hunger and chilliness in Seda. Deep in his mind, he had realized that Lama Rinpoche had given him more love and care than his parents did, as well as more kindness than what the Buddhas in the past had bestowed him. In his eyes, this photo was worth much more than the whole universe filled up with gold and gems. In the next several months, he was still in deep sorrow and self-accusation for tainting the photo.

Rinpoche has always taken that precious photo with him. Every time on seeing it, those moments spent with Lama Rinpoche would come into his memory and put him in deep inspiration.

[Post Script]

Rinpoche says "In the modern civilization, the economic abundance is unparalleled in the human history. Generally speaking, people do not have to worry about food or clothes. The Chinese people are preparing for the Beijing Olympic Games with great joy. But the world-shaking catastrophic earthquake took place in Wenchuan recently. It was unpredictable and most shocking even to the least concerned. Luxurious hotels have been used as places for corpse identification. However, death and devastation are usually easily forgotten aftermath. Human beings will soon again willow in attacking themselves to all kinds of solid reality in pursuit of happiness. But this is just a disguise of their desire for permanence. In pursuit of real happiness, we must dedicate to virtues. Otherwise our aim of having permanent happiness and our conduct of non-virtues are just poles apart. Lama Rinpoche teaches us 'Reflecting on impermanence is the magic boot for diligence in dharma practice. If you realized that all objects are impermanent, you will not be bound by any kinds of illusion.'"

这方沃土是一位慈母温暖的胸怀

甘美的乳汁从未间断过

养育着这里一代又一代善良的人们

而勤劳的孩子们

又以智慧的双手

将他们慈爱的母亲装扮得更加绚丽多姿







月下思娘

Missing Mother in the Moonlight

中华文明源远流长，有着优良的传统美德，其中最核心的内容即为“孝”字。在雪域高原，藏王松赞干布颁布的《在家道德规范十六条》，其中也是以“孝”字为先。孝顺父母，不但是世间为人处世的基础，更是学佛者完善人格的基

础。一个对父母尚不孝顺的人，怎么可能学好超越世间的无上佛法？对于出家的行为，世人常常误解以为不孝，这是源于对佛法的无知。佛教徒非但孝顺父母，更因广大智慧的佛法，将孝顺的含义扩展到一个前所未有的深度和广度。在佛教

徒的眼中，孝顺不仅仅是承欢父母膝下，令父母老有所养，心情愉悦，更要令父母超越生死轮回之痛苦，获得永恒之快乐，此谓之深；不但要孝顺今生之父母，更要普遍孝顺过去无量劫来一切父母，此谓之广，如此又深又广的孝顺，所以古人将出家之行为称为“大孝”，其原因就在此上。



上师初到亚青时，当时物质十分匮乏，生活颇为拮据，然因喇嘛仁波切佛法的滋润，生活亦觉得充实而有滋味。有一天，上师正在修法，忽看到远处一个熟悉的身影渐渐呈现在眼前，像是自己的母亲。上师连忙奔出房间细看，真是母亲来了！母亲满脸风尘，从家乡赶了整整五天的路程才来到亚青寺，脸庞已被高原毒辣的太阳晒得黝黑。母亲给上师送来大袋的糌粑、整坨的酥油，还有成捆的大茶，更带来了世上最幸福的娘亲对子女的慈爱，上师快乐得心似花开。母亲来到上师简陋的泥房，询问儿子现在的生活情景，述说着离别的思念，并开始忙碌起来，给心爱的儿子烧茶、揉糌粑，打扫卫生……幸福的日子飞一般地过去，母亲在亚青住了几天以后，终于要回家乡了，上师万般不舍地陪着母亲，送了一程又一程。后在母亲的坚决要求下，上师开始返回寺院，但上师并没有直接回房间，而是飞快地登上亚青寺法性光明洲背面最高的山顶，向着母亲远去的方向眺望，





■ 亚青寺法性光明洲(上师在此整夜遥望母亲远去的身影)

"The Continent of Dharmata Light " the Hall of Yarchen Monastery (Rinpoche stood on the hill behind the Hall all night staring into the direction of his mother leaving)



只见远处母亲的身躯越来越小，最后渐渐消失在山岗的背面。上师独立在山顶，望着母亲远去的方向，离别的泪水止不住地倾泻。不知何时，天空露出点点星光，夜幕已悄然降临，当晚的月光格外明亮，柔和的光芒遍洒大地，高原寒冷的气息包围着大地，上师依然站在原地，凝望着家乡的方向，对母亲的牵挂与思念似泉水般不停地涌出：娘已回家，不知何时再能见到？回去五六天的路程，母亲的身子骨能否挺住？高原夜晚奇寒，晚上是否会冻着？郊外野兽甚多，娘是否会遇到危险……脸上的泪水早已凝结成冰，上师浑然不觉。高山之巅，明月相伴，彻骨的寒气仍然肆虐，上师在山上待了整整一个晚上。第二天清晨，几乎快被冻僵的上师拖着疲惫的步伐，终于回到亚青自己的泥房，看着房间里母亲带来的食物，感觉空气中似乎还弥漫着母亲温馨的关怀，年轻上师的眼睛不知不觉又红了……

时光飞逝，修行精进的上师



开始进入禅院闭关苦修。有一晚上师忽然梦见母亲，慈爱地凝视着上师，和颜说道：“儿啊！我要走了，可是你还没有见到我，所以我过来看看你。娘要离开你们了，娘的宝贝不要太过难过，因为你们还有父亲呐！”并且说了很多安慰上师的话。上师扑在娘亲的怀中放声大哭……良久，上师从梦中醒来，泪水依然挂在脸颊，枕头都已被泪水打湿。后来上师才知道母亲已经去世，当时家人为了让上师能够专心修法，并没有将此噩耗告诉上师。上师强忍着巨大的悲痛，祈请根本上师喇嘛仁波切给母亲加持超度。自己则复回关房，猛烈地修法，给亲爱的娘亲及所有一切有情父母念经回向，补上当初母亲去世时自己没有在场的那份愧疚。此后上师不分昼夜，更加勇猛精进修持佛法，把对母亲的思念转化成大悲菩提心，誓愿广度一切有情父母直至菩提。

如今，母亲去世已有十多年

了，然而上师对母亲的思念并没有随着时间的推移而淡忘，每当念及母亲，或在电视上看到关于母亲的故事情节时，上师常常不能自己，独自泪流满面，思念久久！一叶落知天下秋，从上师对今生母亲的牵挂和系念，自然了知上师如何对待过去无量劫来的父母（有情众生），也就知道为何上师如此慈念众生，满众生愿，宁可身负有情诸多之罪业，常与疾病为伴，而不肯舍弃任何一个众生的缘由了！



后记：

中华民族五千年的优良传统，其中孝顺父母是一切的核心。世人所谓“百善孝为先”，古代帝王将相治理国家，常提“先王以孝治天下”之名言，实有至理也。父母为至亲之人，对己有哺育之大恩者，从世俗角度来说，一个对养育自己的父母尚且不孝顺的人，怎能指望他善待他人，忠于职守，尽责于家庭、社会及国家呢？从出世间角度来说，一个对父母不孝之人，连基本的人品都成问题，怎么可能学好所谓超越世间之神圣佛法。因为佛教一切功德，皆缘有情父母之对境而得。所以孝是世间、出世间一切善法的基础。若将孝顺父母之心推而广之，施之一切众生，即为菩萨真实之广大发心，乃成佛之唯一种子，其义大矣！





Missing Mother in the Moonlight

Filial piety is the core of the traditional virtues in Chinese culture which has been transmitted for more than five thousand years. In Tibet, filial piety was listed as a primary doctrine in the “Sixteen Household Ethics” promulgated by the King Songtsen Gampo in the seventh century. It is not only the basis for conducting oneself in the society, but also an essential part of a consummate personality of a Buddhist. It is impossible that someone not filial or dutiful to his or her parents could grasp the ultimate Buddha dharma.

The worldly people normally mistake someone's choice to become a Buddhist monk or nun for impiety. That comes from their ignorance of Buddhism. Buddhists are not only very filial to their parents, but also able to expand it in depth and scope with the wisdom gained from Buddhist teachings. For a Buddhist, filial piety does not only mean being obedient, dutiful or supportive to his parents,





but also helping them liberate from the sufferings of living and dying and obtain the permanent happiness. This is the depth of a Buddhist's filial piety. A Buddhist does not only perform filial piety to his parents in the present life, but also commit to benefiting all sentient being that have ever been his parents since the beginning. This is the broad scope of a Buddhist's filial piety. Therefore becoming a Buddhist monk or nun is not impiety but rather the ultimate filial piety.

When Phurba Tashi Rinpoche just arrived at Yarchen, he was short of money. But he was not bored as he could learn the sublime teachings from Lama Rinpoche. One day, while practicing meditation in his hut, he saw a very familiar figure like his mother in his visualisation. He ran out to observe. It was indeed his mother. She had walked there from their

hometown. Her face was even tanned by the plateau sunshine and covered by travel fatigue. She brought a whole bag of baked barley flour, a lump of yak butter, some caked tea, and most importantly, a mother's love and care. She asked Rinpoche about his life in the monastery and then started on the housekeeping like cleaning the hut and boiling some tea for her son.

Happy time always passed quickly. Mother was leaving for home after a couple of days. Rinpoche accompanied her down the hill and sent her for a quite long distance. On mother's command he reluctantly returned to the monastery. But he did not go back into his hut. Instead, he ran up to the highest hilltop behind the Grand Hall to look into the direction of his mother's leaving. Tears scrolled down his face.

Before long night had fallen to

the plateau and stars started twinkling in the blue sky. The moon light seemed especially bright that night. It was cold. But Rinpoche was still standing there, overlooking to the direction of his hometown. He could not help concerning about his mother: "When am I going to see her again? Can she sustain in the cold for the whole week on her way back home? It is freezing at night in the highland. Would she catch cold? Would she be attacked by wild animals?" Rinpoche was so concerned that he did not notice that his tears were already frozen in his face.

Rinpoche stayed on the hilltop whole night. The next morning, almost frozen, he stagnated down to his meditation hut. The food brought by his mother was still in the corner. Mum's care and love could still be touched in that cosy space. He could not hold his tears for missing his mother.

Time flies. Shortly Rinpoche was selected to take retreat in the retreat centre. One night in his dream, he saw his mother gaze in his eyes and talk to him "My loved son, I will leave (this world) soon. Since you have not come back to see me, I am here to see you. I am leaving you (forever) now. But do not be sad, my sweetheart. Your father will look after you." And she said a lot to condole Rinpoche. Rinpoche then threw himself into his mother's arms



and burst into crying. After a while, he woke up with tear stains in his face. The pillow was already wet too.

Several days later, message was received that his mother had passed away on the night of that dream. His family did not let him know immediately in case his retreat was interrupted. Bearing huge sorrow, Rinpoche prayed His Holiness Lama Rinpoche to help release his mother's soul from the after-death stage. Rinpoche devoted himself in more strict practices in retreat to compensate for not being able to take care of his mother in her last days. Rinpoche dedicated all the merits of his practice to all mother-like sentient beings as he had transformed the love towards his mother into the great compassion towards all sentient beings in his mind.

It has been more than ten years since then. But time does not fade out Rinpoche's remembrance of his mother. When stricken by memories, or watching a TV program with mother and children scenario, Rinpoche cannot help sobbing and dipping into reminisce. But in fact, at every moment, our guru has never neglected or forgotten cultivating the great compassion to all the mothers (sentient beings) within the Three Realms since the original beginning.



过年了，上师亲自为孩子们吹气球

Rinpoche inflated the balloons for children during the Chinese Lunar New Year



一片心香忆母恩

The lotus in heart-Memories of mother's love





母恩殷重，思报情深

A Buddhist practitioner always bears in mind rewarding all mother-like sentient beings.

[Post Script]

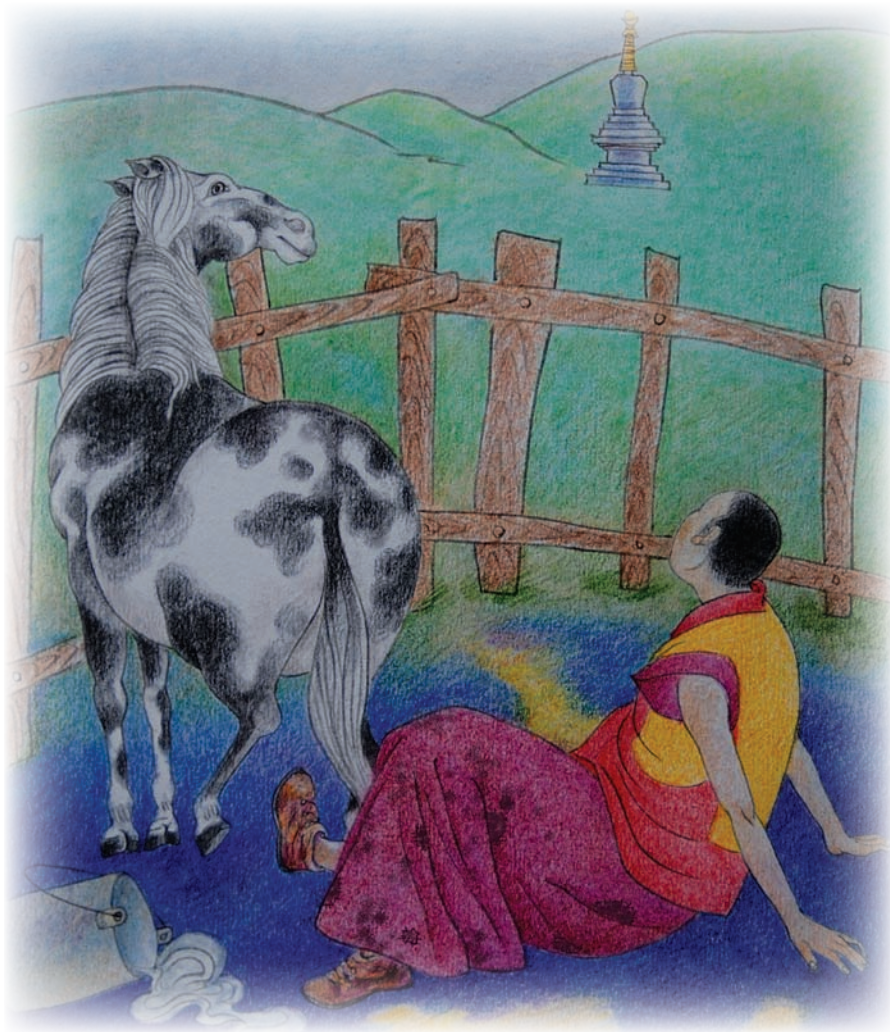
The traditional virtue of the Chinese culture has centred on the ethic of filial piety in the five thousand years of China's history. It is a famous saying in China that "Among all virtues filial piety is the top one. So be nice to your parents whenever you can." Most emperors in the ancient time also claimed that "My forefathers ruled with the virtue of filial piety," as a confirmation of the importance of this virtue in their empire.

Parents are the closest to us. They have been favouring us with meticulous nurturance. In the worldly point of view, if someone does not even treat his parents

well, how can we expect him to treat other people well and commit to his duties to his work, family, the society and the country? On the other hand, in the Buddhist point of view, the one that is not filial to his parents cannot comprehend the Buddha dharma which demands a consummate moral quality of the practitioner because all the merits of Buddha dharma can only be attained from benefiting all sentient beings with selflessness and altruism. So filial piety is not only the corner stone of a harmonious worldly life, but also the starting point of the path in pursuit of the ultimate awareness. The genuine vast motivation of all bodhisattvas stems from expanding the filial piety to all sentient

beings. This is also called bodhicitta, which is the only seed of attaining the Buddhahood. Treat this as very important!





挤马奶

Milk the Mare

我等大恩根本上师普巴扎西仁波切幽默诙谐，生活中处处自然流露着欢喜与自在，对弟子更是慈爱有加。尽管如此，上师举手投足间自然显现的庄严与威仪，还是令弟子们情不自禁地对上师无限景仰中带着稍许敬畏。因此在上师面前，难免表现得有些拘谨。于是上师常跟弟子们开开玩笑，令他们放松心情。有次上师和弟子说道：“你们可不要光看我作活佛的一面，以前我还挤过马奶呢！”众弟子于是争相祈请上师讲述一下其中的经过，上师慈悲应允。

上师和阿冲恩珠老和尚一起（上师前世——囊加活佛的侍者）在亚青寺修学的头一年，当时老和

尚年事已高，并患有严重的风湿病，行走、穿衣等日常起居的自理均已十分困难，而亚青寺艰苦的条件令老和尚的病情愈发加重。为了减轻老和尚的病苦，上师四处寻医

问药。怎奈当时的亚青寺不要说专业的医生，连最基本的一些常备药品都很欠缺，更不要说专门治疗风湿病的药物了。看着老和尚被病痛折磨得日渐孱弱的身体，上师焦急万分。“没有药，那有没有偏方呢？”上师灵机一动，开始到处打听。后来听一些年老的僧人说，喝马奶可能对风湿有好处。疗效虽然没有被验证，上师仍满怀希望与喜悦，前往牧区。当时正值初夏，是草原最美的季节。绿色的草甸如细软的丝绸，随地势起伏而绵延天际。几只黑色的鹰隼时而展翅高飞将矫健的身姿映于蓝天之上，时而快速俯冲傲立于山岩之间，将凝重的身形与剑刻般冷峻的山岩融为一体。成群的牛羊漫步在草原上，水甘草肥，正是一年中最好的时节。经过寒冷而漫长冬季的煎熬，马儿也终于可以在草地上撒欢儿，尽情地奔跑。长长的鬃毛在细长优雅的脖颈上起伏飘荡，矫健的身体充满了蓄势待发的野性力量。

一路上，上师无心欣赏如画风景，一心期盼着早一点跑到牧人家，早一点要到马奶，给老和尚治病。但到了牧人家发现马棚空空，才知道马群早已被放养出去，要到日落时分方能归家，上师只好失望折回。

第二天一早，天还没亮，上师就带上挤奶的小桶出发了。踏着初





夏的第一缕晨光，大口呼吸着弥漫着新鲜草香的清爽空气，顾不得草湿露重，上师一路小跑，来到牧人家。初升的太阳将天边的云朵染成绚丽的金红色，早起的鸟儿一边忙着梳妆一边亮起清脆的歌喉，而牛羊也不甘寂寞地低吟着微微带着颤音的晨曲。伴着清晨的低鸣浅唱，缕缕炊烟从一座座小帐篷中冉冉升起。上师恭敬地候在帐篷外，待主人出来，才迎上去：“老人家，我家老和尚有很重的风湿病，听说喝马奶好，您能给我一些马奶吗？”老人家仔细打量着眼前的上师——神态庄严但未脱稚气，眼含乞求却不掩坚毅，藏红色的外裙膝下已全部打湿，显然行走至此路途不近。老人家轻轻叹了口气，将上师带到马棚前，指着里面的马说：“孩子，马奶可以给你，但你需要自己挤。我们这里没有挤马奶的习惯，你自己当心一点。”

马棚里养着十几匹马，在清晨阳光的刺激下，安睡了一夜的马儿已经抑制不住地显得有些躁动，不停地打着响鼻，好像在急切盼望着草原驰骋的快乐时光。上师在马棚外仔细地观察着，挑选了一匹看上去比较温顺还带着一匹小马驹的马。

上师拎着小桶进入马棚，来到那匹马身边。那是一匹毛色油亮的成年母马，身体健硕。上师伸手轻轻抚摸着马的脖子和身体，感到马已经没有敌意后，便蹲下开始挤奶。年少的上师哪里知道怎样挤奶，竟然跑到马的后面去，费劲挤了好一会儿，一点儿奶都没挤出来。上师虽然心里焦急，仍耐心地试着各种手法。挤着挤着，一股奶水一下子流了出来。上师喜出望外：“啊！找到感觉啦！”看着马奶一股一股地流入小桶，上师欣喜异常。正挤得高兴，不知为何，马

突然翻脸，只听“嘭”地一声，马蹄突至，上师顿时被踢飞出去，奶桶也翻倒在地，好不容易挤到的一点奶都溅了出来。摔倒在地上的上师眼前金星直冒，胸口犹如挨了重锤，痛得说不出话来。过了好一会儿才缓过来，上师艰难爬起，挣扎着再挤，终于又挤了多半桶马奶，欢欣荡漾在上师的脸庞……

初次的成功，更增添上师挤奶的信心。连续数月，老和尚的马奶没有断过，上师身上被马踢伤的瘀紫也没有断过。尽管多次被踢受伤，尽管挤出的奶一次次被踢翻在地，尽管在挤马奶的往返途中多次被成群的野狗围攻，但上师仍坚毅地坚持着。在上师的悉心照料下，不知是马奶起了作用，还是年少上师真诚的心愿感动了所谓的“老天爷”，老和尚的风湿病竟奇迹般有了好转。



上师与尼玛在一起
Rinpoche and Nyima



上师与柯日寺的高僧大德在一起
Rinpoche and the monks at Kure Temple



后記：

上师曾曰：若能身口意三门做到基本不伤害他人，更进一步，所思所为都以爱心为出发点，那么人生就会非常美满、祥和。佛教所谓的空性，并不是引导我们消极厌世，而是为我们指出这个物质世界的客观真谛。因为在这个世界里，万事万物均为因缘聚合而成，如过眼云烟，而无自性。比如我们每天穿著的衣服，它是由农民种植的棉花、经由纺织厂加工成布料，然后由设计师设计、再由服装厂制作，最后在商场销售、由我们买来，才最终成为我们的衣服。如果在此期间的任何一个环节产生了变化，我们身上的衣服就不存在了。这就是因缘和合和无有自性的含义。无有自性不是否认其存在，而是揭示其无常变化的本质。因此，若能深入认识到这一点，我们就不会把一

切看成是真实存在、永恒不变的事物，生活中与人交往时，也不会因为一点的不如意，而对人、对事生起强大的烦恼心、忿恨心。然而，当今世人一提及虔诚的佛教徒时，马上就会联想到素食主义、祥和、禅坐等，这种概念尚欠圆满。我等导师释迦牟尼佛及藏汉历代高僧大德舍弃今生所有的舒适与荣华，去寻求解脱，难道只是为了追求一个消极无益的情绪吗？



Milk the Mare

Phurba Tashi Rinpoche is not only well-learned but also has good sense of humor. The happiness and comfort he has shown in dealing with the everyday life, as well as his kindness to his disciples have impressed all those having met with him. Even so, his disciples sometimes still feel restrained in front of him as he just emanates sublimity and dignity in every movement. Knowing that, Rinpoche would make some jokes with his disciples to help them feel comfortable. He once told them “Don’t think being a Tulku is such a wonderful and easy job. I had milked a mare before.” He then told the story upon their request.

In Rinpoche’s first year in Yarchen Monastery, Achung Ngzhul was already aged and had serious rheumatism. He was almost incapable of looking after himself in the daily life. The poor living conditions in Yarchen Monastery added more difficulties to his treatment. Rinpoche tried every means to relieve his pain. But at that time there was no trained doctor in Yarchen. It was also short of medicines in stock, not to say specific medicines for rheumatism. Rinpoche was very anxious of Achung’s health.

Suddenly he had a brainstorm “Are there any folk prescriptions?” He then started to ask around. Somebody told him that horse milk could be of some help to rheumatism. Though not validated, Rinpoche still set out for pasturing area with hope.

It was early summer, the best time of the whole year in Tibet. Green meadow carpeted the land and mountains. Eagles soared in the sky or stood on the rocks proudly. Groups of sheep and yaks wandered in the grassland. Horses were gamboling after



■ 上师在劳动
Rinpoche laboured construction works

a long cold winter. Their long mane fluttered on their neck as they ran as if they were trying to show off strength and vigor.

However, Rinpoche was not in the mood to enjoy the landscapes. What he was concerned about was getting the mare milk as soon as possible to help relieve Achung’s symptoms. Unfortunately the grazier had gone out with the horses when he arrived. He was told that they would not come back

until sunset. Disappointedly he had to leave.

The next morning, Rinpoche set out with his bucket before sunrise. He ran across the grassland in the refreshing morning scent without noticing his skirt bedewed. When he arrived at the grazier’s, the sun had just risen among rosy clouds. Early birds were singing their first songs. Groups of yaks and sheep had come out of their barns. As Moo fell then Baa rose.



■ 大恩上师普巴扎西仁波切于汉地讲法
Rinpoche gives teachings in the Han Area of China

Columns of cooking smoke rose from the tents. Rinpoche waited outside the grazier's tent until the host came out. Rinpoche asked the grazier very politely "Granddad, can I have some mare milk? An old lama has suffered from serious rheumatism. It is said that mare milk may be good for him." The grazier looked at this young monk who was laddish but venerable. His begging eyes did not cover his fortitude in heart. His outer skirt was bedewed. It meant he had walked a long way there. The grazier led Rinpoche to the cote and told him that he could milk the mare by himself as the local people were not used to drink horse milk. Before leaving the cote, the grazier warned Rinpoche "Watch out for yourself"

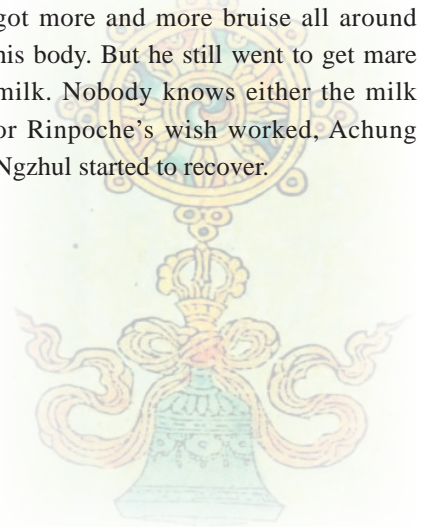
There were about a dozen horses in the cote. They had wakened up after a good sleep and were a little bit excited. They were puffing their noses

and trampling the ground with their hoofs behind the manger. Apparently they were longing for a free gallop on the grassland. Rinpoche observed from outside the cote. Then he chose a female horse, which looked relatively tamed and was looking after her colt.

Then he entered the cote to approach that horse. It was an adult mare, shiny and strong. Rinpoche started with patting her neck and body side. Then he bent down behind the horse to start milking. He had never milked a horse or a cow before. So he tried some different ways but did not get a single drop. He kept trying and finally the milk sprayed into the bucket. He was too excited on this temporary success to notify that the mare got irritated without any sign and kicked on his chest suddenly. The bucket flipped over and all milk spilled out. Rinpoche felt like being hammered in his chest

and could not even breathe. Sitting on the ground for quite a while, he rose up to his feet and tried milking this mare again. This time he succeeded. He got half bucket of mare milk.

The first success encouraged Rinpoche. In the following months, Achung Ngzhul had stable supply of mare milk. At the mean time Rinpoche got more and more bruise all around his body. But he still went to get mare milk. Nobody knows either the milk or Rinpoche's wish worked, Achung Ngzhul started to recover.





[Post Script]

Rinpoche says "If you try not to harm others with your body, speech and mind, or even try to originate all your intentions and actions in compassion, then you could lead a very happy and peaceful life. We always talk about emptiness in Buddhism. But emptiness does not mean passivism or being pessimistic. Everything is just a compound of various conditions and does not have any solid or spontaneous nature in itself. Everything will disappear in an instant. Realizing what emptiness really means, we won't regard anything as a real or permanent existence. Then we will not become annoyed or frustrated by some little disturbance. However, a lot of people today would only associate a devotional Buddhist to vegetarian, peace or meditation or such fashionable ideas. This is not a comprehensive

understanding of being a Buddhist. The Buddha Shakyamuni and a lot of great masters in Tibet and Han area of China had abandoned their comfortable and luxurious lives in pursuit of the ultimate liberation. Does this mean they were pessimistic?"



圣洁的一桶水

A Bucket of Water



阿冲恩珠老和尚是大恩根本上师普巴扎西仁波切的前世——至尊囊加活佛的侍者，也是今生引领上师从小进入佛门的启蒙师父。一天，因一个殊胜的缘起，阿冲恩珠老和尚找到了上师。当老和尚提出让上师出家的要求时，上师好像早就知道了一切，毫不犹豫地便随老和尚出了家。出家后，为了获得密法的清净传承，老和尚便带着年少的上师去色达五明佛学院和亚青寺等地求法。

雪域高原，山高路险，人烟稀少，野兽出没无常。有时走了一

天，到晚上也遇不到人烟，师徒二人只得露居荒野。远处不时传来野狼的嚎叫，令人毛骨悚然。有时即使遇见人烟，已是深夜，师徒二人不忍心打扰住户，便在人家屋檐下露宿，遇到不好的人家，还曾受到棍棒的驱赶。冬季的高原，天气寒冷，特别是到了晚上，气温会降到零下30多度，寒风刺骨。慈悲的上师担心老和尚的身体，就将自己的披单脱下，盖在老和尚的身上，自己则忍受着凛冽的寒风，一直苦熬到天明。

在亚青寺时，老和尚年寿已

高，患了很严重的风湿病，生活已不能自理。年仅十几岁的上师，就象对佛陀一般侍奉老和尚，喂饭喂水、擦拭便溺、更衣铺床、洗涤衣物等样样皆做。夜里，上师很少睡觉，既要打坐修法，又要细心照料老和尚的起居。俗话说：“久病床前无孝子”，但虔诚慈敬的上师，从未感到一丝的厌烦。还常常至诚祈祷嘛阿秋尊者，诵经念咒，祈愿老和尚早日康复。

听说当地的水质不利于风湿病的康复，上师心急如焚，四处寻找好的水源。当得知昌根寺水质较好时，上师心花怒放，似乎老和尚的病马上就会有所转机。

尽管水源离亚青寺有十几公里，但年少的上师毅然决定每天去给老和尚背水。这条山路不仅艰难崎岖，路途险要，而且常有野兽出没，甚至到了晚上，饥饿已久的成群野狼在山路旁不停地走动。为了老和尚的疾病早日康复，上师将自己的安危置之度外，哪怕是千难万险，也决不能让自己的老和尚再喝一点对风湿不利的水。

从此，上师经常到十多公里外的水泉边给老和尚打水，从未间断过。有一天上师快到傍晚时才发现桶中已经没水，想到今晚若不去打水，明早就要喝当地的水。于是上师没顾上一切，背着水桶一路奔跑而去。返回时天已漆黑，孤寂苍凉的雪域高原，远处不时传来野狼的嚎叫，真令人心惊胆战。此时，年少的上师只有背着沉重的水桶，顶着寒风，孤独无助地跋涉在漆黑崎岖的山路上……走着走着，上师忽然发现一群体型健硕的野狗挡在路中间，野狗的眼睛在黑暗中闪着幽幽的光。上师当即停下脚步，观察着周围地势，看是否有其他小路可以突围。几分钟的对峙犹如几个世纪般漫长。突然，上师敏捷地转身跑上了旁边的一条小路。几条野狗随即一边狂吠着，一边奔跑着、追赶着……心中的恐惧令上师的脚步异常稳健、快速，不知跑了多久，野狗的声音渐闻渐远，上师也慢慢



■ 上师在亚青寺
Rinpoche in Yarchen Monastery

停下了脚步。这时上师才发现，身上的僧袍已经湿透，背上原本沉重的水桶也已没有了早先的份量。看着水已涓滴不剩的水桶，回想着背水途中所经历的一切恐惧与艰辛，上师眼中禁不住流下了伤心的泪水。“轮回犹如火坑，又如罗刹女城，恒被三苦逼迫”，此时此刻，此情此景，使上师对轮回之苦有了铭心刻骨的体悟，对佛陀初转法轮即宣苦谛也有了更深刻的理解和认识。

阿底峡尊者曰：“若能把身口意真诚投入到侍奉上师中去，就无需寻觅他法。”上师以身作则，给我们弟子树立了修行的榜样。我等弟子若常随师行，从模仿而相似，最后直至真实，即能获得与上师无别之功德。



■ 上师在劳动
Rinpoche works with others



后記：

上师曾曰：爱心是修行成就的关键。作为一个修行人，若能尽心地侍奉自己的导师和父母，或照顾正受疾病折磨的患者，表面上纵然不能行持所谓之“静心”，但此行即为善妙的修行。如释迦牟尼佛曰：“诸恶莫作，众善奉行，自净其意，是诸佛教。”《律藏》中亦曰：“诸福田中，照顾疾病是第一福田。”中华五千年的传统美德，即是佛法中教导人们如何完善做人的品格，这种贤善的美德，应完美继承且发扬光大。对于以实用主义为行为准则的人们，要说服他们关注心灵并相信修心的功德是不容易的。在经济如此蓬勃发展的当下，人们无暇顾及心灵是可以理解的。但是，即使从非常实用性的角度来看，以心灵为目标的物质主义者，比起纯粹追求物质的物质主义者，更具长远的利益。因为它不但涉及到今生的幸福，还关联到临终乃至未来的快乐。有生必有死，这是大自然的规律。我们应抓紧有限的时光，注重培育心灵的智慧，以达到没有丝毫痛苦的心灵彼岸。





A Bucket of Water

Old Monk Achung Ngzhul used to be the attendant to Phurba Tashi Rinpoche's previous life - Namgyal Rinpoche. He is also the first initiatory master of Phurba Tashi Rinpoche. In searching for his master's reincarnation, he met Rinpoche due to an auspicious indication. He requested Rinpoche to receive tonsure. Rinpoche then became a Buddhist monk without any hesitation as if he had already prepared for it. Achung Ngzhul then accompanied Rinpoche in his pilgrims to the Seda Larong Five Sciences Buddhist University and Yarchen Monastery to receive pure transmission of Buddha dharma.

It was a challenging journey. They walked among some of the tallest mountains on the earth without real roads. There was little human



■ 盞盞心灯献佛前

The disciples made offerings to Rinpoche on the Chinese Lunar New Year Eve

habitation but more wild animal activities which were totally dangerous and unpredictable. Sometimes they could not find any human habitation for a whole day. Then they had to sleep in the open field where scream of wolves could be heard from afar. Even if they found a human habitation at night, they would not hassle the host but only slept under the eave. Occasionally the host was not hospitable at all and might drive them away with sticks. The wintertime in Tibet Plateau is freezing. The temperature may drop to -30 degree Celsius in the night. Rinpoche was concerned about Achung's health. He covered the Old Monk with his own overcoat and he himself held up until dawn.

Achung Ngzhul had caught rheumatism in Yarchen Monastery and could not look after himself. Then young Phurba Tashi Rinpoche took care of him as serving the Buddha. He served Achung eating and drinking, cleaned his excrement, helped him change and wash his clothes and beddings. Rinpoche had very little



sleep during the night. He spent the night time on meditation or taking care of Achung Ngzhul. Folk say, "When ill for long in bed, you won't be watched and fed." But Rinpoche had never been sick of serving his master. He prayed and visualized Lama Rinpoche Jamyang Lungtok Gyaltzen all the time and chanted sutras and mantras for early recovery of the Old Monk.

When he heard that the local groundwater was not good for rheumatism patients, Rinpoche was really worried. He searched around for better water supply. Somebody told him that the spring water at Chomgy Ari Rinpoche's retreat site was very good. Rinpoche was more than happy as if he had seen the hope for Achung's

recovery.

The spring was more than ten kilometers away from Yarchen Monastery. Rinpoche decided to carry the water back every day. That road was very rugged and dangerous, as well as threatened by wild animals like groups of hungry wolves. But Rinpoche had made up his mind not to let the Old Monk drink the inferior water any more.

Rinpoche then started carrying water from that spring every day. One day, he did not notice that the water bucket was almost empty until it got dark. He thought "if I do not get the water today, Achung will have to drink the local water which is not good for his health." He could not let that happen. So he ran out with the



bucket in hand. When he was on the way back, it was totally dark. Wolves were screaming around. Rinpoche was trudging in the dark winding hill road with a heavy bucket on his back. Scared of the wolves but rather worried about the water being spilled out, he wiped his tears and went ahead in the cold wind.

Atisha Dipamkara said, “If a disciple can devote his body, speech and mind to serving the Guru wholeheartedly, he does not need to seek any other teachings.” Phurba Tashi Rinpoche set up a very good example for us. Following his path, starting with imitation until merging into our spontaneous actions, we will also be able to obtain the same realization as our guru.





■ 大恩上师普巴扎西仁波切于汉地讲法
Rinpoche gives teachings in the Han Area of China

[Post Script]

Rinpoche says "Having love in heart is critical to the success of dharma practice. Taking care of our own gurus or parents, or those patients suffering from diseases are all deeds of virtue, although these are not meditation. Buddha Shakyamuni said, 'Do not do evil but practice virtue, purify your own mind and this is Buddhism' It is also said in 'Vinaya' that 'Of all virtue deeds, looking after a patient is the best' The traditional virtue transferred down in five thousand years of Chinese culture is similar to the teachings about

perfection of character and moral in Buddhism. This good tradition should be inherited and developed."





求救的獐子

Rescue Musk in the Divine Mountain

柯麦隆神山位于四川理塘喇嘛垭地区。神山巍峨险峻，峰峦叠嶂，气势磅礴，蔚为壮观。仲夏时节，山下早已花香鸟语、绿色如海，而山顶依然白雪皑皑，清凉圣洁。白雪与绿地交相辉映，构成了一幅“一山分四季，十里不同天”的美丽画卷。这还不足为奇，最奇的是宁玛巴的宝顶庄严——蒋阳龙多加参尊者，于此处开启了众多神山之门，山上自然呈现的诸多五彩佛像和咒文，给神山平添了无限的庄严和神圣，令人敬仰备至、留连

忘返……

据典籍记载，往昔莲花生大士在此柯麦隆神山上伏藏了许多法宝。莲师之化身、大伏藏师龙萨娘波尊者就曾在神山上取出过众多伏藏品，无比殊胜的《三身仪轨》就是其中之一。据说，当年龙萨娘波尊者取伏藏之时，岩壁打开一个三角形的洞，该洞口在开启一段时间之后，将由护法神封闭。龙萨娘波尊者取到伏藏品出洞时，衣角被封闭的岩石夹住一部分。据说来此朝山的人，若具善根者，即能得到龙

萨娘波尊者法衣的布缕。

我等大恩根本上师普巴扎西仁波切和一位年逾花甲的老和尚，即在神圣之伏藏山洞里闭关修行。据说该洞有很多护法神守护，如把洞中物品搬到外面，第二天这些东西已回到洞里；如果修行者功德不足，或行为不如法，就会显现违逆的境界，甚至会发疯等等。所以，此洞虽极具加持之力，但不具足智慧和定力的修行者，决不敢在此修行。然而上师二人在此山洞闭关时，未曾出现任何异象。

高原的仲夏之夜，如高贵优雅的仙女般，沉静而圣洁。一弯上弦月钩垂在高高的树梢上，墨蓝色如天鹅绒般细腻的夜空中缀满闪烁如钻石般的星星。夜风清凉而舒缓，花草低垂着头，似已沉沉睡去。万籁俱寂中，上师正在山洞中面对洞口，聚精会神地盘膝打坐。忽然，上师身后传来“咯噔、咯噔”的脚步声。声音不急不缓，很有节奏，静夜中尤显诡异，上师心即警觉。星光微弱，眼前之物尚且无法辨析，何况身后？上师随即思维：“万物本乃心之显现。若能执受本体，眼前呈现之山河大地无非本体之庄严；若生执着，纵亲睹诸佛菩萨圣颜亦为轮回之因。”于是当下不为境界所动，脚步声也随即消失。此事过后，再未发生类似事情，上师始终安然无恙，而且见解日日增上。

一天上午，上师和老和尚一起来到离山洞不远的草滩上，一边探讨甚深佛法，一边松缓心情。暖暖的阳光洒在草滩上，鸟雀在林间树梢上跳跃着、欢叫着，远处的一条小溪在阳光下闪烁着银色耀眼的光芒，缓缓地向下山流去。清风拂面，暖照在身，令人倍感惬意。突然，山上林中传来“砰”的一声枪响，受惊的鸟群冲天而起，聒噪声响成一片。两人抬头看去，只见一头獐子正从树林中冲出，后面跟着四五个年轻人，其中一人手中还提着猎枪。惊慌失措的獐子突然看到上师二人，如见亲人般直扑而来，待奔到上师身前，“噗”的一声前腿跪下，满是惊恐和哀求的眼中含着泪水。这是一头体型健硕的成年雄獐，麝香浓郁扑鼻，显然，几个偷猎者就是为此而来。人皆云自己乃万物之灵，但这并不代表其他动物就没有灵性，如土石木块般无知无觉。任何生物，小到蚂蚁，大至鲸象，尽管体形大小各异，但它们对生命的珍惜，和人类没有任何



■ 上师与僧众们一起放生
Rinpoche freed captive animals with the Chinese monks and nuns



■ 安乐将至——上师准备放生
Rinpoche freed captive animals

差异，也会运用一切方式寻求生存的机会。谁愿意被任意宰割，遭受切割之痛？眼前这只獐子也是如此，它用这种独特的方式，急切渴求着上师的拯救。

上师眼见这只跪在自己面前求救的獐子，如亲见母亲被人追赶索命一般，心中充满慈爱，又十分难过。此时，忽听后面追赶的人大声喊：“獐子在那儿，快追！”獐子听见喊声，“呼”地窜起，继续奔逃。追杀獐子的人渐跑渐近，眉目也渐清晰，原来都是当地牧区的年轻人。他们一见上师，顿时收住脚步，惊慌失措地向上师合十问讯，游移闪烁的眼神掩饰不住内心的惊恐和不安。

在上师家乡，偷猎是被严厉禁止的行为。为了避免人们因造杀业而遭受长劫苦报，更为了避免无辜的生灵惨遭屠戮，上师每年都会在家乡主持放生法会，并常给家乡人讲解杀生的果报和放生的功德，告诫人们要爱护生命，不能狩猎。在上师大悲心的感召下，人们都曾发誓决不杀生。所以，这几个偷猎的年轻人一见到上师，立刻惊恐万状。

上师脸色严峻，盯着这些年轻人，并未说话。慑于上师的威德，几个年轻人低垂着头，早已没有了刚才追赶獐子的气势，连眼皮都不敢抬起，心中深深忏悔着刚才的所作所为。上师的脸色慢慢和缓下来，语气温和但不容置疑：“你们都曾在诸佛菩萨面前发过重誓，决不杀生，今日虽然暂未杀生害命，然此杀生之念及行为，已于誓言形成相违。速到寺庙诚心忏悔，重新发誓决不狩猎，每人再念满十万遍金刚萨埵心咒，以净业障。”众人慌忙承诺而去。



后記：

上师曾曰：所谓人的命运，既是一个常识性的普遍真理，又是一个至为深奥的复杂问题。虽然，古往今来的圣哲先贤都在苦苦探索或试图宣讲这个充满神秘色彩的主题，但在为数众多的理论体系中，唯有佛法的业力因果论方堪圆满揭开命运的神秘面纱。无数历史事实可以确凿无疑地证明一点，那就是命运乃自己业力所致。长期以来，许多人因不知命运为何物而误执命运乃上天注定，自从来到人间，便抱着一切听天由命的思想，从而失去了做人的主观能动性，糊里糊涂地做人，甚至成为社会的败类而苟活一世。与此相反，世上还有很多人完全否认命运的存在，果真如此，世上岂有不平等、不公正的现象？《三世因果经》曰：“欲知前世因，今生受者是；欲知后世果，

今生做者是。”作为一个佛教徒，要想未来获得永恒之快乐，今生需努力行善积德，脚踏实地地好好修行，最终必能圆满所愿。



Rescue Musk in the Divine Mountain

The lofty Khemelung Mountain, towering in the Lamaya area, Litang County of East Tibet, has been regarded as a divine mountain by Tibetan people for hundreds of years. The mountain also shows vertical diversity of vegetation in the summer time. Wild flowers and green grassland cover its foot. As you climb up, you will find yourself in a world of snow and ice like in the crystal palace.

According to scriptures in Sutras and Tantras, Guru Rinpoche Padmasambhava concealed a lot of secret teachings there. One of his incarnations – the Great Terton (the treasure finder) Lungsal Nyingpo discovered a lot of Terma including the Triplekaya Sadhana later. It is said that a cave ruptured in the rock. Then Lungsal Nyingpo went in to discover the treasures. The cave has become a holy place for meditation as it contains great blessing.

It was said that this cave was guarded by many dharma protectors. If something was moved out from this cave, it would be returned automatically the next day. If the practitioner does not have sufficient capability or conducts wrongdoings, he would have lots of obstacles or even become maniac. So it is a very blessing but rather challenging place for tantric practitioners. Our root guru Phurba Tashi Rinpoche took a retreat with another monk in this divine cave when they returned from Yarchen Monastery.

They did not experience any abnormality during the first couple of days.

In a summer night, the plateau had become totally quiet. The crescent tackled on the treetop. Stars were twinkling in the jetty sky. Wild flowers and grass were enjoying the summer night breeze. Rinpoche was practising meditation in the cave, sitting in vajra



posture facing the mouth of the cave. Then he heard clip-clop coming from behind. The sound was very clear at night. Just with a whip of scare, Rinpoche remembered that “all objects are only projection of one’s own mind. If the practitioner just settles in the original awareness, any phenomenon of the outside world is nothing more than an ornament of the Buddha Nature. On the contrary, if affliction is aroused, anything even if that the Buddhas or bodhisattvas appearing in front of the practitioner will become the cause of Samsara” Rinpoche remained unmoved. Then the footstep sound just disappeared and never came back again. Rinpoche was not harmed at all but gained higher attainment.

In the morning of another day, Rinpoche and the monk took a walk in the meadow near the cave, discussing some dharma questions and relaxing between two sessions of meditation. The meadow was bathing in the warm sunshine. Groups of unnamed birds were singing joyously in the bush. Suddenly, a gunshot on the hill broke the tranquillity and scared off the birds. As noises came nearer they saw a musk deer rushing out of the jungle followed by a group of young men. One of them had a hunting rifle in his hand. The musk noticed Rinpoche while running in consternation. Then it ran to Rinpoche and kneeled down with tears in its frightened eyes. That was a male deer with heavy musk smell. Apparently that attracted the hunters.

Human beings think themselves to be the ruler of the world. But all sentient beings have their own feelings irrespective of their body sizes - no matter as big as elephant or as tiny as ant. They cherish their lives just as we cherish ours. They do not want to be killed and neither do we. They strive to survive as we do. This musk deer was seeking rescue in front of Rinpoche.

Rinpoche looked at this musk with great compassion and sorrow as if he had seen his own mother being chased by enemies. Those hunters screamed, “It is over there! Let’s catch it!” The musk was scared off the ground and ran like split. As those hunters approached,



放生归来——众生永具无苦之乐，我心愉悦
On the way home after freeing captive animals



■ 上师与弟子放生
Rinpoche freed captive animals with Chinese disciples

their faces could be recognized to be the young local nomads. They stopped and prostrated to Rinpoche. But their eyes betrayed their fear and trembling in front of their Guru.

Poaching was strictly forbidden in Rinpoche's hometown. To prevent the people from suffering for endless life times as result of committing slaughter, and to rescue those to be killed, Rinpoche organises ceremonies to free captive animals in his hometown each year. He also took every opportunity to explain the results of killing and the merits of freeing lives to convince the people of preserving lives and stopping hunting. A lot of people had sworn never to kill any lives. So these young herders were very panicky as they saw Rinpoche there.

Rinpoche did not say anything at the beginning but just stared at them. The young hunters lowered their head in awe. Their vigour of chasing the musk had already disappeared. They started to confess their non-virtual deeds. Rinpoche told them that their motives and behaviour in purport of killing the musk had breached their vows to the Buddha and bodhisattvas even if they did not kill it eventually. Rinpoche also demanded them to confess in the monastery and swear not to commit any slaughter or hunting again, and recite the Vajrasattva's heart mantra for 100,000 times to purify their karma. They made their promise before they fled away.



■ 亚青寺僧众放生
Lamas and nuns from Yarchen Monastery freed captive animals



■ 上师喂鸽子
Rinpoche feeds pigeons

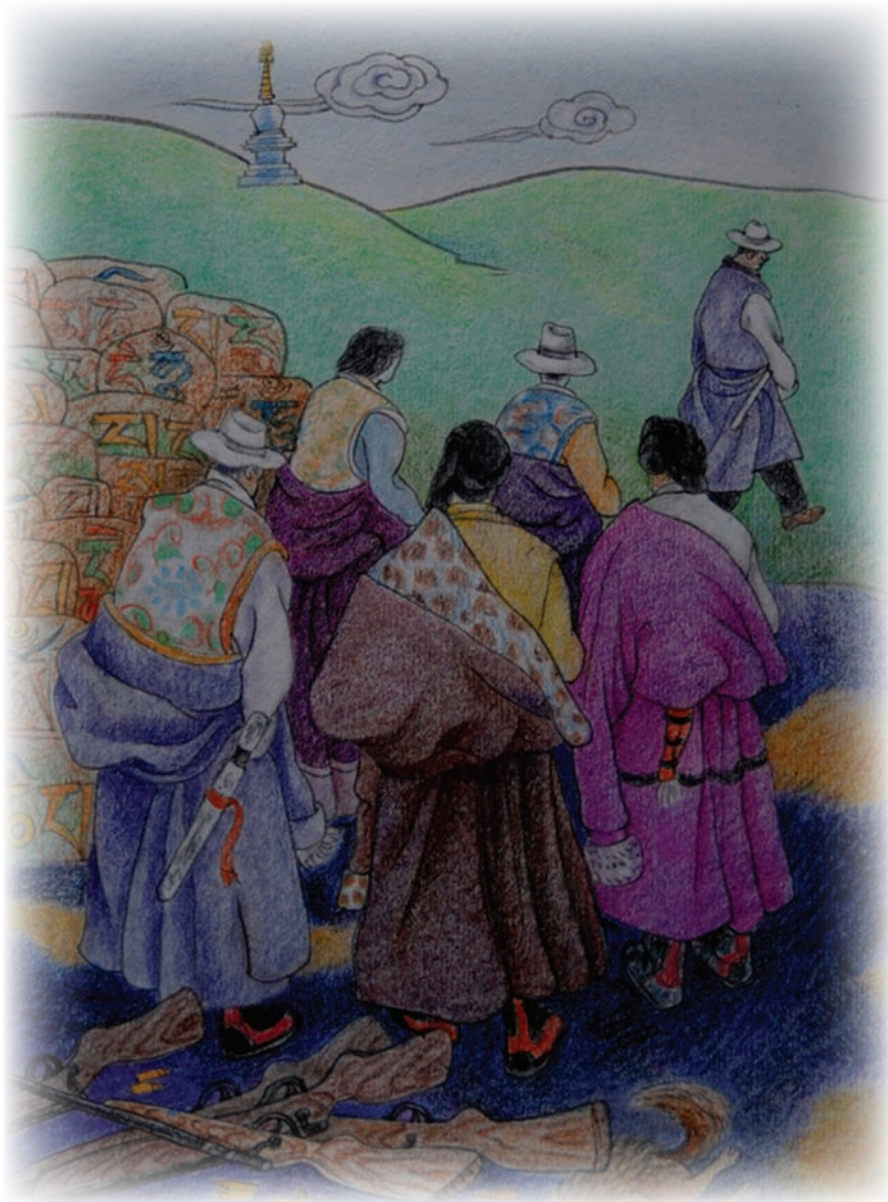
[Post Script]

Rinpoche says "A lot of people believe in fate. Fate is a common sense yet a very complex and abstruse question. In the history numerous scholars and sages tried to explore or preach on this issue. Countless historical facts have proved that a person's fate is determined by his or her own karma. Only the Law of Karma or Cause and Result in Buddhism can provide a clear theoretical explanation to this issue. For thousands of years many people did not realize this but wrongly thought that their fates were determined by the will of God. Therefore they submitted to the will of heaven since they were born and totally lost

their subjective motivation. On the contrary, some people entirely deny the existence of fate. But if they were right, there should not have been any inequality or unfairness in this world. It is said in the 'Three Lifetimes Karma Sutra' that 'If you want to know what you did in the past, just look at what you receive now; if you want to know what you will receive in the future, observe what you are doing now.' As a Buddhist, if you want to obtain permanent happiness in the future, you must dedicate to virtuous deeds, accumulate merits and practice the dharma diligently. Then your wish will eventually be realized."



■ 慈心度六趣，众生绕膝前
Rinpoche treats sentient beings equally



喇嘛仁波切亲手创建，三年一期，入驻者需有极高的见解和贤善之人品，是铸造成就者的大熔炉。年轻的上师于此精进不息日夜修行，腰带三年不解，终获殊胜成就，圆满完成了为期三年的闭关。此后父子暂别，上师回到理塘的家乡，于此神山圣处，龙萨娘波尊者开取伏藏的山洞，复行闭关，修持甚深禅定。

一天，上师正在洞中修法，忽闻洞外传来嘈杂、沉重的脚步声，间或还夹杂着一些低低的耳语。来人不敢擅入，只在洞外等候。上师当下已知是一些年轻人抬来了一个病人，便吩咐他们都进来。来人鱼贯而入，一位二十几岁的年轻人一见上师便跪在上师面前，迫不及待地恳求：“上师，快救救我阿爸吧！他得了一种怪病，很多大医院都诊断不出是什么病，也没办法治疗，还下了病危通知。现在只能求佛菩萨救我的阿爸了！”

上师抬眼看着担架上的病人。病人年岁不高，大约四五十岁的样子，但面容憔悴，骨瘦如柴，虽说是夏天，身上却穿着薄薄的羊皮袄，显然疾病已经把病人折磨得几近油尽灯枯。上师不由心中一紧，微微皱起了眉头：自己既不精于医术，又无起死回生的神通，怎么做才能帮到这个病入膏肓的人呢？上师心中不免焦急，忽然眼前清晰呈现出遍知喇嘛仁波切（妙音蒋阳龙多加参尊者）的形象，上师开始在心中至诚祈祷。渐渐地，上师眼前

业果不虚——杀生之果报

The Law of Karma Prevails -The Result of Killing

在风景如画的理塘喇嘛垭，有一座胜妙的神山——柯美隆多吉，亦名柯麦隆神山。她既有唐古拉的连云叠嶂，又似冈底斯的巍峨耸立，更因莲师的眷顾而有了别样的涵义和殊胜的加持力。因殊妙的缘起，宁玛巴的无上庄严——妙音蒋阳龙多加参尊者，于此神圣之处开启了众多神山，自然显现了令人叹为观止、为数众多的自显佛像、法器和本尊、护法经咒，从此名声远震于整个雪域高原。

亚青邬金禅林的闭关禅院，乃





■ 大恩根本上师喇嘛仁波切于亚青寺亲自主持放生
Lama Rinpoche organized freeing captive animals at Yarchen Monastery

出现了一幅画面——山脚下，一条小溪顺着山势潺潺而下，清澈的溪水击打着两侧突兀的山石，溅起的小小水花旋即滑落，子入母怀般复入溪水，一路轻快地欢跳着，流向远方。溪水两侧是大片鲜翠欲滴的绿色草滩，几株小树弱柳扶风。突然，很多血淋淋的动物内脏被抛入小溪，溪水瞬间被染成红色……一切皆已了然。但上师素来不喜示现神通，所以一直犹豫着说还是不说。就在这时，病人低低地呻吟了一声。看着他痛苦倦怠的面容，听着他低沉粗重的呼吸，上师的心痛极了。既然一切都是祈祷喇嘛仁波切得到的启示，既然自己对喇嘛仁波切充满着无比的信心，为了救人还犹豫什么呢？上师全盘托出自己所“眼见”的一切！上师话音一落，病人就一边喘息着一边艰难地

说：“我已患病多年，决未做过此事。”上师将目光转向病人的儿子。此时，这个二十多岁的小伙子已是满面通红，头上沁出了细细的汗珠，眼神中充满了惊慌和恐惧。

小伙子极力躲避着上师的目光，一边啜嚅着，分辨着，诉说着，自己未做过此类恶事。上师淡然一笑：“若你未做过，那就是我说错了。不必挂怀。”



这时，一个青年人站起来，指着病人的儿子说：“你怎敢在活佛面前打妄语？几个月前，你不是和几个人一起在山上打猎吗？虽然我没亲眼见到你杀死猎物，但那天你也做了不少坏事，像小溪边的树本来不准砍伐，你不是也砍了吗？我想肯定是你做的！”这时，病人的儿子知道再也瞒不住了，只得承认猎物是自己杀死的。原来，那天他在神山脚下的草滩上打死了一头磐羊，因为内脏无法带走，就随手扔在了小溪里。上师看着病人和他的儿子，眼中满是慈爱与怜悯。被杀的磐羊虽然无辜可怜，但眼前的这两个人不是一样可悲可叹吗？因果不虚，任何恶行都逃不脱如影随形的苦报，但无明业障却如无形之手，将不信因果的愚痴世人推向痛苦的深渊。上师在心中轻轻叹息着，一边祈祷着喇嘛仁波切的加持，一边说：“刚才都是喇嘛仁波切的慈悲加持，我才知道病人的病因。但能否救他的生命，还要看做佛事的结果。明天请一些和尚来，我们为病人做些佛事。”

第二天，就在上师闭关的山洞前举行了一场极为殊胜的法会，当地所有人都来参加了这场法会，病人也被抬到现场。之后，病人的病情奇迹般迅速好转，第七天就完全康复了。从此，上师家乡的人们更加信任佛陀教法，一些曾经偷猎的人更是因此而发下永不狩猎的重誓。



■上师为藏民慈悲赐予加持
Rinpoche bestows blessing to local Tibetan

后记：

遍知佛陀的昭示：一切疾病，均由四大不调所致。然究其病因，却是业力。若人生病，在药物积极治疗的同时，如能兼作善行、忏悔业障等，则疾病更易速愈。以上生动真实的公案，彰显了业果不虚的真理。而世间无知的病人，往往依靠杀生得到所谓的营养，来滋补自

己的身体，却不知对自己身心不仅无益，反招祸害，真是可悲可叹！祈祷上师，必定获得巨大加持；杀生害命，必定招来痛苦恶报；真诚忏悔，必能消除深重业障；慈悲利生，必能感化人心向善。佛法乃拯救众生于水火、引导众生致安乐的真理，其功甚伟！



The Law of Karma Prevails

-The Result of Killing

The Khemelung Dorje Mountain that was introduced in the previous stories shares the shapes of the famous Danggula Mountains and some of the massiveness of the Gangdis. In recent years it has become renowned in the whole Tibet after His Holiness Jamyang Lungtok Gyaltzen discovered a lot of treasures in this mountain. Many authentic sculptures and mantras of deities and dharmadars have emerged on and from the rocks.

His Holiness also established the Retreat Centre in Yarchen Orgyen Meditation Monastery. A typical retreat term lasts for three years. Candidates

must possess very a profound vision and virtuous personality. Most of the graduates have become great mahasiddhas. Phurba Tashi Rinpoche completed his three-year retreat at the Centre without untying his waistband. Then he returned to his hometown Litang temporarily to have another retreat in the holy cave where Lungsang Nyingpo discovered a lot of treasures.

One day when Rinpoche was practicing meditation in the cave, he heard noises of footsteps and murmuring of a group of people out of the cave. The visitors waited outside. Rinpoche knew that they were the young hunters who were chasing the musk the previous day. They were carrying a patient in a stretcher. So Rinpoche called them into the cave. A young man in his twenties kneeled down and impetrated help from Rinpoche to save his father, who was lying in the stretcher, dying from some strange illness undiagnosable by the local doctors. He thought Buddhas and

bodhisattvas were his last hope.

The patient was in his forties, pale and bony, wearing a sheepskin jacket in the summer time. Apparently he had been suffering from the unknown disease. Rinpoche frowned, as he did not know medicine. However, all of the sudden, he visualized Lama Rinpoche in front of his forehead and then he started to pray to Lama Rinpoche.

Then a picture became clear in his visualization: at the root of a hill, there was a small creek flowing through the green meadows. A bloody scene popped up: a lot of gory innards of slaughtered animals were thrown into the creek, making the water red.

The reason was clear. As Rinpoche did not like to show off pure vision, he was hesitating about what to tell those hunters. But the patient's mourning and suffering face urged Rinpoche to tell them all he had seen in his meditation. Anyway, this came to his visualisation after praying to Lama Rinpoche and he had full faith in Lama Rinpoche.

The patient denied that he had done what Rinpoche visualized. Then Rinpoche turned to the patient's son. The young man's face had turned red. He was sweating and his eyes were full of nervousness and fear. He tried to avoid Rinpoche's gaze, murmuring that he had never done that.

Rinpoche smiled: "If you did not do it, then forget about it. Perhaps I was wrong."

Another young sheppard stood up and pointed at the patient's son and said, "How dare you lie in front of Rinpoche? Did not you hunt with some guys in the mountains several months ago? Although I did not see you kill those animals, but you did some wrongs that day, did not you? For example, you chopped down some trees along the creek although it was forbidden. I guess you killed the animals too!" At this stage, the patient's son knew that he could not lie any





more. He confessed that he did kill a blue sheep on the divine mountain that day. He then threw the innards into the creek, as he was not able to carry them home.

Rinpoche looked at the father and son full of sorrow and compassion. The hunted sheep was pathetic. However, these two men were even more woeful as they were still suffering from what they had done. The law of Karma prevails. Any non-virtuous deeds will definitely result in pains onto yourself like your shadow follows your body. Delusion is like an invisible hand pushing those people who do not believe in Karma toward the abysmal of endless sufferings. Rinpoche Prayed to Lama Rinpoche and told them that the vision was due to Lama Rinpoche's blessing. Whether the man could be cured would depend on the effects of a religious ceremony scheduled for the next day.

The next day, an auspicious religious ceremony was held in front of the retreat cave. All the local people attended. After the ceremony, the patient recovered in a week. All the local people became more faithful in Buddha dharma. In the ceremony some poachers swore to give up hunting for the rest of their lives.



■ 由于上师倡导禁猎，动物与人安然相处，图为柯日寺僧众布施食物给藏马鸡
Rinpoche calls on preservation. So human being and animals coexist in harmony. A monk from Kure Temple is feeding the Tibetan Eared Pheasant

[Post Script]

The fully enlightened Buddha teaches us that all kinds of diseases are caused by disharmony of the Four Elements. But the ultimate cause is karma. If someone is ill, he should have treatment as soon as possible. But on the other hand, if he can cumulate virtuous deeds and repent his karma, it would be much easier for him to recover. The example above clearly proves the Law of Karma. Patients nowadays who are blind of this truth kill sentient beings for nutrition. However, the actual results of this killing are instead more suffering in the future. What a pity! Only the invaluable Buddha dharma can rescue all sentient beings from the suffering of Samsara and put them in the ultimate bliss of Nirvana. So,

Pray to your Guru and you will gain great blessing.

Kill lives and you will experience endless suffering.

Confess all negative deeds honestly then your karma will be demolished.

Cast compassion to all beings and you will guide them to enlightenment.



■ 上师为汉地居士开示

Rinpoche with disciples in the Han Area of China



慈祥的朝圣者

The Compassionate Pilgrims

川藏高原，遍布神山，或风景秀丽，婀娜多姿，或恢弘大气，气象万千。往昔莲花生大士在这些神山中埋藏了众多殊胜伏藏，并授记于末法时代五浊恶世，将有众多大士之化身应时出世，开启伏藏，使浊世信众亦能具足听闻无上密法之因缘，并加持具缘弟子速成佛道，终证佛果。因此，每年都有为数众多的海内外有缘信众慕名而来朝拜这些神山。

亚青寺大圆满传承导师喇嘛仁波切（妙音龙多加参尊者）就是莲花生大士化身之一。尊者以其甚深禅定功德，在理塘喇嘛垭柯麦隆等

圣地开启过很多神山，取出了众多伏藏品，并呈现出很多无比庄严的自生佛像和绚丽多彩的空行文字，十分希有。为了更好地保护这些圣迹，令伏藏密法具足长久住世之善妙缘起、世代众生具足祈祷之吉祥对境，同时护佑国泰民安、世界和平，上师遵照喇嘛仁波切的嘱托，亲自返乡督办保护圣迹的大事业。

从亚青寺到上师家乡理塘，山高路险，人烟稀少，步行需要五天的时间。第二天一早，天边还未呈现第一抹晨曦，上师就同家乡的一位和尚，每人背着五天的干粮，借着月色和满天星光，踏上了艰难的

旅程。路途所经之处，大多为崇山峻岭，山路崎岖难行，有些地方更是人迹罕至，根本无路可循，只能手足并用，攀爬而上。山上覆盖着冰雪，稍不留神，就有失足跌下山崖的危险。虽然当时正值严冬，上师二人还是由于紧张疾行而汗透衣衫。行走时并不觉寒冷，但一旦停下稍事休息，汗湿的衣服就会贴在身上，寒风吹过，让人立感彻骨的严寒。特别是晚上，沿途皆是荒山野岭，根本没有可以借宿的人家，二人只能露宿野外，以苍天为被，雪地为床。

雪域高原的夜晚，严寒中危机四伏。由于藏民生性淳朴，在佛法的教化下多数不喜狩猎杀生，甚至对神山的一草一木都不擅自砍伐，因此这里保持着原始的生态环境与种类繁多的生物，经常有各种野生动物出没。夜晚，为了趋避野兽，上师二人捡来许多牛粪，生起篝火，然后再架起一个小小的铁锅，少许烧些茶水，冲泡糌粑充饥。跳跃的火苗舔着小小的铁锅，发出嘶嘶的声响，让人倍感温馨。在明灭不定的火光掩映下，上师的脸庞疲惫中透着庄严，神态淡定而从容，眼神宁静而安详。清冷的月光照在山地的积雪上，反射着柔和的白光。远处不时传来野狼的阵阵嚎叫，伴随着风吹林木的“沙沙”声，更显高原寒夜的空寂与恐怖。为防篝火熄灭、野兽来袭，上师二人决定轮流值夜，就这样度过了旅途中第一个难眠之夜。

上师二人翻山越岭一连走了四天，其间辛苦不复赘述。第四天傍晚，他们来到一片开阔的草原，眼见已经快要到达家乡，二人心不禁欢喜。他们放下行囊，盘点食物，才发现仅剩的食物连饱餐一顿都不够。于是上师对随行的和尚说：“我们带的干粮不多了，明天还有一天的路程，要是没有吃的，恐怕难以坚持。我们能否今晚少吃干粮多喝茶，明天早上吃饱再走？”和尚点头表示同意。于是二人当晚只是喝茶充饥，没吃一点干粮。睡觉时，为了保护好食物，他



■ 各地信众朝圣柯日寺时，上师骑马亲往途中迎接
Rinpoche welcomed the pilgrims on their way to Kure Temple



们小心翼翼地将其枕在头下。由于连续赶路、值夜，二人极度劳累，所以当晚竟都睡着了。

次晨醒来，上师二人大吃一惊，枕下的食物早已不翼而飞，不知是被什么野兽全部叼走，丝毫未剩。二人既庆幸又难过——庆幸的是野兽只叼走了食物而未伤人；难过的是昨晚本已没有进餐，仅有的一点食物又被叼走，荒野中根本无处乞食，饥肠辘辘，体力透支，这一天的路又该怎么走呢？但无论如何，上师二人还是坚持上路了。

也许是诸佛菩萨和空行护法的加持，上师二人上路不久就遇到了几位朝拜柯麦隆神山的朝圣者，由于大家行程一致，所以结伴而行。虽然朝山的大多是老年人，但他们给养充足，因此行走甚快；而上师二人却是空腹而行，加之已连续走了四天，早已筋疲力尽，没过多久，就被朝圣者远远甩在了后面。前面的朝圣者停下脚步，待上师二人赶上，其中一位慈祥的老者关切

地问：“你们是不是病了，怎么走得这么慢呢？”上师简单讲述了昨夜发生的事。老者听后很是感动，供养了上师二人一些糌粑。二人心中欢喜，但因急着赶路，所以并未生火烧茶，只用冷水冲泡着糌粑，聊以充饥。即便如此，上师二人还是感到糌粑无比的美味。就这样，在那些朝圣者的伴随下，上师二人终于回到了家乡。为回报朝圣者们的供养之情，上师把他们安顿在自己家中住下，并送给他们很多食物和返程必需品。

慈悲的上师为保护佛教圣迹，利益众生，不畏艰险，勇往直前；慈祥的朝圣者为解救上师的危难，真诚供养，慷慨解囊，功德无量。回到家乡后，上师不顾旅途劳顿，立即着手柯麦隆神山的佛教圣迹保护工作，圆满完成了使命。

后记：

上师曾曰：慈悲是佛教的根本精神，也是佛教的象征之一。无论是否是佛教信众，都对观音菩萨的慈悲有着自然的亲切感，因为观音菩萨代表的就是大慈大悲。世人谁都不希望别人伤害自己，谁都希望别人对自己友善，所以我们应时刻以爱心为出发点，处处帮助别人。虽世上各个宗教及民众，都提倡爱心和慈悲，但是其中最广大、最普遍的慈悲，乃佛陀开显的一切众生平等的真谛。然而要想绽放这美丽芳香的花朵，唯有处处培育调心之土，并以爱心雨露为基础，方能成办如此超胜功德。





■ 上师在亚青寺参加法会
Rinpoche in the Bliss Coil Ceremony in Yarchen Monastery

The Compassionate Pilgrims

The divine mountains in Tibet vary in shapes and styles: either graceful and elegant, or bulky and steep. A thousand years ago, Guru Rinpoche sealed up a lot of Termas (treasures) in these divine mountains. He also made a prophecy that in the corrupt age of Five Obscurities when the Buddha's teachings are diminishing, there would be a lot of his embodiments appearing in the world to discover these Termas and then transmit secret teachings. These teachings will carry special blessings to those disciples who have sacred connections. They would achieve Buddhahood swiftly.

The top master of the Dzogchen Lineage at Yarchen Monastery – His Holiness Jamyang Lungtok Gyaltsen or called Lama Rinpoche is recognized as one of Padmasambhava's incarnations. His Holiness has unsealed the doors to many divine mountains in Khemelung area. And magically there appeared a

lot of self-emerged colorful images of deities and dakini texts. They will bring unimaginable benefits to the secret Tantric teachings, as well as peace and prosperity to the world. In order to better protect these holy miracles, Lama Rinpoche sent Phurba Tashi

Rinpoche to supervise the protective arrangements.

It took five days to walk from Yarchen to Rinpoche's hometown. Rinpoche and another monk set out from Yarchen before dawn the next



■ 上师与弟子们在一起
Rinpoche and disciples





■ 上师与阿克青绕在一起
Phurba Tashi Rinpoche and the Chamberlain Kyenrab



■ 大恩上师与信众欢度春节
Rinpoche and disciples celebrated the Chinese Lunar New Year

morning after he received Lama Rinpoche's command. The paths were wandering along the mountainside. Basically they could not walk but climbed up the mountains which were covered by snow and ice. They constantly faced danger of slipping off the cliff. Though in the severe

winter, they soon were streaming with sweat while proceeding. The sweated coats would adhere to their skin and transfer the cold into their body when they stopped over. At night, they had to sleep in wild, as there was no human habitation at all in the desolate mountains.

Cold is not the only threat in wild at night. As the local Tibetan people would not hunt wild animals even not fall the trees, the original natural environment and diversity of creatures had been well preserved. To avoid potential attack from the bush, as the local Tibetan would do, Rinpoche and his companion picked up cow and yak drops to make a campfire. They boiled tea on the fire and had baked barley meal with the tea for dinner. After dinner, they sat up and took meditation. To keep the fire on to scare off wild animals, they had to take turns keeping on watch until sunrise.

They trampled over the hill and dale for four days. The fourth evening they had arrived at a large plain. They knew that their hometown was only one day away. They then stopped to check their food reserve. Unfortunately it was not enough for a single meal. Rinpoche discussed with his companion "We'll have to walk for a whole day tomorrow. How about we only drink more tea tonight and keep the baked barley meal for breakfast?" The monk agreed. Then they just drank tea without any solid food. They hid the last food reserve under their pillows. They were too tired after four days of walking and taking night shifts so they fell asleep very quickly.

As they woke up the next morning, the food had disappeared! It must have been taken away by wild animals. They felicitated themselves, as they were not harmed at all. But they were very sad because the breakfast had gone. They were almost desperate but still set off for the last part of their journey.

Probably blessed by Buddha, soon they met with a small group of pilgrims to the Khemlung Mountain. They joined with the pilgrims. Although the pilgrims were elders, they walked faster than Rinpoche and the monk as they had sufficient food supply. Exhausted and hungry, Rinpoche and his companion were



soon left behind. The pilgrims stopped to wait for them. A kind old man asked them why they walked so slowly. Rinpoche told him what happened the previous night. The old pilgrim was

deeply touched. He offered some baked barley meal to them. Then Rinpoche and the monk could sustain to finish the journey. Rinpoche said that barley meal was the most delicious food he

had ever had. When they finally arrived at home, Rinpoche accommodated the pilgrims at his home and presented a lot of food and necessities in return for their generous help.



心香瓣敬佛前
Flower offerings from heart.

[Post Script]

Rinpoche says "Great compassion is the essence and symbol of Buddhism. Any one, no matter he is a Buddhist or not, would feel a kind of affection to Avalokiteshuara for Avalokiteshuara is the embodiment of Great Compassion. Nobody wants to be hurt while everyone wants to be treated. So we should try to help others out of compassion anywhere at any time. Though most religions and people in the world advocate love and compassion, the broadest and most pervasive compassion comes from the truth of universal equality of all sentient beings elaborated by the omniscient Buddha. To make this beautiful and fragrant flower of truth blossom, we need to earth it up with adjusting our mind and water it with our unbiased love."

充满慈悲与智慧的大恩上师与渴求解脱的佛子们结下了甚深的法缘

以宏心悲愿摄受着每一位弟子

他是我们的恩师、慈父

更是我们最珍贵的如意妙宝







智慧的源泉——信心

The Source of Wisdom-Faith to Guru

无上窍诀大圆满是密宗宁玛巴的传承教法，乃一切乘法之极顶，六百四十万续之精华，无量诸法之究竟实相，最极稀有密法之真实果实。有缘遇此殊胜教法之者，悉能快速趣入解脱之道。

1985年，持明龙萨娘波的化身——至尊妙音蒋阳龙多加参尊者，乘大悲愿力开创了亚青邬金禅修圣

处，开始摄受十方弟子，弘传无上大圆满极密心滴成熟解脱窍诀，利益法界有情。素有人间清净刹土之称的雪域高原亚青邬金禅修圣处，乃莲花生大士往昔授记之第二铜色吉祥山，并曰：“与喇嘛仁波切具殊胜法缘之具信弟子，将有十万虹光身成就者。”如是殊胜之缘起，如春雷震响，遍彻十方，亚青邬金

禅林也成为海内外佛子魂牵梦萦的修学圣地。一批批来自世界各地的虔诚信徒络绎不绝地来到亚青，向喇嘛仁波切求学无上密法，以获究竟解脱。虽然只要谒见喇嘛仁波切，就可获得不可思议的加持，结下甚深殊胜法缘，但因藏汉言语不通，汉族弟子虽能亲睹喇嘛仁波切尊颜，却无法获得大圆满法完整的



大恩上师于汉地寺庙讲法
Rinpoche was giving teachings in a temple in the Han area of China.



上师于汉地寺庙讲法
Rinpoche was giving teachings in a temple in the Han area of China.



耳传窍诀。为使有缘汉族弟子亦能获得真实法益，喇嘛仁波切将为汉族弟子翻译传讲无上窍诀大圆满法的重任交给了上师。

我等大恩根本上师普巴扎西仁波切，乃喇嘛仁波切的上首圣心子之一，具宁玛巴光明大圆满龙萨和龙钦两大法脉的清净传承，喇嘛仁波切曾赞叹上师：“普巴扎西活佛所证功德与印度八十大成就者无二无别”，并赐予授记：“普巴扎西活佛与阿松活佛皆乃我之化身，凡与普巴扎西活佛结缘之一切众生和与我结缘无有差别。”因此，喇嘛仁波切殷殷嘱托上师，“亚青只有你略通汉语，堪做汉族徒众之光明大圆满甚深耳传窍诀之导师。万勿推辞，以利群生。”虽然上师以汉语读过五年小学，但出家之后所学所讲、所见所闻均为藏语，故倍感此任重大，然仍谨遵喇嘛仁波切的教言，毅然担起为汉族弟子传法之重任。

由于十几年来身处与汉语完全隔绝的环境，不仅使上师对汉字的读写相当陌生，甚至一些简单的

汉语听说都已模糊，更遑论博大精深如海、连汉族人自己都倍感艰涩难懂的三藏典藏！第一次传法，上师为十几位汉族弟子传讲了《大圆满前行引导文·普贤上师言教》。尽管上师做了充分准备，但苦于许多佛教专有名词翻译难度极大，虽讲法五六天，但还是感到一些汉语表述力不从心，不够到位。讲法结束后，上师非常惭愧：“照这样传法，能为汉族弟子带来多大利益呢？”出乎意料的是，虽然有一两位汉族弟子离开，但大都留了下来，而且人数越来越多。为了更好地为汉族四众弟子讲法，上师特意请人从汉地捎来一些半文言文的汉语光碟，废寝忘食地学习汉语的听说读写，并每日至诚祈祷喇嘛仁波切的加持。在短短的两个月里，大觉智慧的任运游舞和喇嘛仁波切的慈悲加持使上师可以极其流利地传讲无上窍诀大圆满甚深法要，圆满开启了上师悲愿广大的弘法利生事业的坦途！

自此，上师为利益汉族弟子，开始不间断地传授一切甚深大圆满

耳传窍诀真实之意，所传讲的法要皆有汉文译本。上师所译之法本，文字优美流畅，用词典雅考究，文意精准，令诸多精通汉语的文人学者都自叹不如，实乃清静大悲觉性智慧海自然呈现（流露）之妙法甘露，绝非凡夫意念造作之所能及！而且，上师在法座上宣演妙法之时，法音潺潺，从来不需作片刻的停顿思考，一讲就是几个小时。所讲之法层层深入，圆融无碍。先以一法支分而广融万法之理趣，复将万法摄一而指导行者之实修，无论闻法之人根机高下，所修之法为何宗派，均能依此而获益无穷，具足“佛以一音演说法，众生随类各得解”之妙用！

上师传讲之大圆满果法耳传窍诀，乃历代传承祖师之心血、仍带空行温热气息之极密教授，极具加持之力。而且，上师所传之法，均依弟子之根机，可谓毫无隐藏，倾囊相授。特别对行道中正道歧途之辨别、真实教授与方便教授之宗旨、次第性根机行者之修习次第、上师均能站在真实果法上给予弟子最切实的调伏和最契合的指导。

上师以完美的证悟功德和圆满的翻译传讲，为汉族弟子开启了即生成就之门，愿有缘者幸遇！



上师在画壁画
Rinpoche was drawing Thangka on the wall inside the Hall of Yarchen monastery during its construction



■ 上师于汉地寺庙讲法
Rinpoche was giving teachings in a temple in the Han area of China.





后記：

上师曾曰：发心，是区别一切宗教的核心。在以和谐为主旨的宗教交流场合，我们可能不得不以外交辞令同意所有的宗教基本上都一样。但实际上，它们有着非常不同的见地。虽然在众多典籍中已经阐释得非常详尽，但更细致的区分则需依自己的智慧来谨慎辨证，因为它关系到我们生生世世的安乐与幸福。许多人由于对宗教缺乏理解和认识而对一些宗教行为感到迷惑，这是可以理解的。举例而言，许多人对佛教比丘的藏红袍子和光头感到无法理解，因为这和科学、经济、乃至现代化的生活毫无关联。如果将持有这种看法的人送到藏区寺院，面对寂静尊和赤身女性相拥的壁画，他们可能更加无法理解。

同样，见到一些手戴佛珠、断荤茹素的人，他们可能会误认为他就是虔诚的佛教徒，但实际上可能并非如此。手戴佛珠只是图个好看，不吃肉则可能是认为肉类不利健康，怕增加胆固醇等。然而这些都只是外相，若仅以外相来评估和判断一个宗教，不仅不智，更可能导致偏见。决定行为是否恰当，最终的参考点，即是发心。如华智仁波切曰：“心善身语善，心恶身语恶，心乃诸法源，调心佛善说。”



■ 大恩上师于新加坡传法圆满之时，天降自然呈现金刚萨埵心咒之菩提叶

This Bodhi tree leaf with a natural Vajrasattva mantra on it fell from celestial space into the hall when Rinpoche finished his teachings in Singapore in early 2007.



顶礼大恩根本上师普巴扎西仁波切！
Prostrate to Root Guru Phurba Tashi Rinpoche!



The Source of Wisdom-Faith to Guru

Dzogchen, or Great Perfection, in the Nyingma Tradition of Tantrayana is the jewel on the top of the crown of all Buddhist teachings. It is also the essence of the six million and four hundred thousand secret Tantras, the ultimate reality elaborated in boundless Buddha dharma and the most precious ultimate result of all tantric teachings. If anyone is lucky enough to learn this sublime teaching, one will be on the quick path leading to the ultimate liberation.

In 1985, out of great compassion and inherited willingness from the previous lives, His Holiness Jamyang Lungtok Gyaltzen established Yarchen Orgyen Meditation Monastery and started accepting disciples from ten

directions. His Holiness propagates the Oral Instructions on Liberation through Maturation of the most secret Dzogchen Nyingtik to benefit all sentient beings. Yarchen Monastery was prophesied by Padmasambhava to be the Second Copper-Coloured Auspicious Mountain and a hundred thousand disciples of His Holiness would attain the ultimate achievement of luminous light body here. Such an auspicious origin, like a thunder in the spring spreading to the ten directions, has awakened numerous disciples all over the world and attracted them to Yarchen Monastery in pursuit of the ultimate teachings.

As long as a disciple sees his holy body, he or she will receive

unimaginable blessings from His Holiness and establish a sublime connection with His Holiness. But it is still impossible for the Chinese disciples to understand the Oral Instructions (“Lung”) due to the language barrier. In order for the Chinese disciples to receive a complete transmission and enjoy the genuine benefits of the teachings, His Holiness appointed Phurba Tashi Rinpoche as interpreter and guru for the Chinese disciples.

Phurba Tashi Rinpoche is one of the most outstanding disciples of Lama Rinpoche. He received the clean lineages of Lungsal Tradition and Lungchen Tradition of the Dzogchen Teachings. Lama Rinpoche



上师于亚青寺参加喜旋法会
Rinpoche in the Bliss Coil Ceremony in Yarchen Monastery

praised him “He has attained the same enlightenment as that of the 80 Mahasiddhas in India.” And His Holiness prophesied, “Phurba Tashi Rinpoche and the other Rinpoches are all my emanations. Your connection with Phurba Tashi Rinpoche is indifferent from that with me.” Lama Rinpoche entrusted Phurba Tashi Rinpoche to guide the Chinese disciples: “You are the only one who knows some Chinese language in Yarchen. You should be the teacher for the Chinese disciples, giving them the Oral Instructions of the Luminous Dozgchen Teachings. Please accept this request for the benefit of all beings.” Phurba Tashi Rinpoche had only received five years of education in primary school. He had never used any Chinese language since he became a monk. He could hardly read or write the Chinese characters and had forgotten the simplest listening and speaking, not to say elaborating the meaning of Buddha dharma that are yet too vast and deep for native Chinese scholars.

In the first class he gave the Chinese disciples the teaching of “Introduction to the Preliminary Practices of the Great Perfection – Oral Teachings from Guru Samantha” written by Patrul Rinpoche. Though he had made a lot of preparation beforehand, after a week of lectures he still felt unsatisfied with his expression in Chinese due to extreme difficulties in translating those jargons in Buddhism into Chinese. After each class Rinpoche always felt ashamed of himself “Who would like to stay and listen to such poor elaboration of the dharma?” But out of his expectation, most Chinese disciples stayed and more came to join his lectures.



■ 上师与南京居士在一起
Rinpoche with the lay Buddhists in Nanjing

To improve his Chinese, Rinpoche requested his friends and disciples to bring references about classic Chinese texts from the Han area of China. He then devoted into an intensive study of Chinese even forgetting food and sleep. In the mean time, he prayed for blessing from Lama Rinpoche every day. In as short as two months with the

kind blessing from Lama Rinpoche and manifestation of his own primordial wisdom, Rinpoche was able to give lectures on the abstruse teachings of Great Perfection in very fluent Chinese. This was a perfect beginning of his path to carrying forward the Buddhist teachings and realising his undertaking to benefit all sentient beings.

From then on Rinpoche began to teach the true meaning of Oral Instructions in Great Perfection. He prepared the teaching materials in Chinese for all his lectures. His translation is exquisite and fluent. The wording is elegant and dainty. More importantly, Rinpoche can elaborate the actual meaning behind the text in a very precise way. Many Chinese literature scholars praised his translation as masterpiece in terms of both writing and meaning. These texts together with the teachings conveyed in them can only come out of a fully enlightened mind. This is the nectar of dharma outflow from the ocean of primordial wisdom instead of a collection of ordinary thoughts. When Rinpoche gives teachings on the throne, he never needs to stop to remember or reflect on what he is talking about. He just keeps going for hours with perfect elaboration on the whole progressive stages in dharma practice without any error. He can explain any single issue in the dharma from all different angles and levels. He can also absorb any sect of teaching into a single way of practice. So in despite of the qualities of the disciples and the schools or traditions they are following, they can all benefit from Rinpoche's teaching.

The Oral Instructions of Great Perfection is the heart essence of all the lineage gurus and the most secret teaching with extremely powerful blessing. It is constantly guarded by millions of dakinis as if we can still feel the warmth of their breath. Without any reservation, Rinpoche provides the most suitable guidance to each of his disciples from the vision of the resultant dharma to help them discriminate the correct path from the wrong ones and understand



大恩上师普巴扎西仁波切亲自画五方佛标志
Rinpoche was drawing the symbols of the Five Buddha Families.





the differences between the ultimate teachings and the sequential teachings. Rinpoche has opened a gateway to liberation within this lifetime for the Chinese disciples with his perfect enlightenment and translation. May you all have the fortune to receive teachings from Rinpoche.

[Post Script]

Rinpoche says "Motivation is the key to distinguish between religions. For the harmony among all religions, we would say in a diplomatic way that all religions are basically the same. But they are very different from each other in their vision. Although such differences are clearly explained in the Sutras and Tantras, we still need to discriminate them in more details with our own wisdom as this is directly related to our happiness in the long term.

Many people are confused about some religious behaviour because they lack of knowledge of that religion. For example, some people cannot understand why Tibetan lamas wear maroon robes and have their hair shaved. They think this appearance has nothing to do with science, economy or the modern life. If they visited Buddhist temples in Tibet and saw those pictures of wrathful deities in

union with naked consorts, they would be more confused. On the contrary, we would regard someone as a genuine Buddhist if she is a vegetarian, perhaps even wearing a mala around her wrist. But it may not be the fact. She might just be wearing a mala as adornment. She might just be a vegetarian for health reasons or just in fear of taking in too much cholesterol. These are all external appearances. If you try to make an assessment or judgment on a religion from its external appearance, it is not wise but may rather lead to prejudice. The ultimate reference point for making judgment on behaviour is motivation. As Patrul Rinpoche said, 'Good motivations lead to good behaviour and goodbad speech; Bad motivations lead to bad behaviour and bad speech; Mind is the source of all phenomena. Transform your mind and this is the sublime teaching by the Buddha.'"





金色的花丛是佛陀教化的象征

在智者如云的青藏高原

佛法如甘露般滋润着

这片土地

在这里

到处都是这般的繁花簇锦

到处都闪烁着和谐与智慧的光芒

*The yellow flowers symbolize the pervasive transmission of Buddha dharma in Tibet,
where countless great masters have watered the soil of its people's mind with nectar of Buddha's teachings for thousands of years.
The glow of harmony and wisdom can be seen everywhere in this piece of highland,
like the blossoming wild flowers in the grassland.*







和谐之光

The Light of Harmony

风景秀丽的川西高原，生活着民风淳朴的藏族同胞，他们既朴实善良、热情豪爽，又骁勇彪悍、嫉恶如仇。耿直率真的康巴人不仅遵守国家法律安居乐业，而且虔诚信仰佛法，并愿意依从高僧大德的教诫如法行持。因此在雪域高原，高僧大德以贤善慈悲的人品、广博的学识和甚深的智慧，在藏民心目中享有崇高的威望。

现实生活中，难免会产生一些人际间的矛盾或冲突，每逢此时，藏民往往在寻求政府帮助的同时，也寄希望于活佛的化解和调停。常常，活佛和风细雨的一番话语，立刻化干戈为玉帛，令仇家握手言和、既往不咎。

一次，一起突发的命案令受害者的家人和乡亲义愤填膺，誓言报仇雪恨。凶手及家人闻知此事，吓得心惊胆颤，情急之下祈求上师出面调解，上师慈悲地应允了。上师找到受害者的家人，从国家法律到佛法教义以及世间的人情世故辗转开导：“中国是一个法制健全的国家，只要证据确凿，相信政府一定会以法律手段公正处理此事。然而，站在佛教立场上，从利益亡者和生者的角度出发，逝者已无法复生，最重要的是超度亡灵以获安乐，为此，我和全体寺庙的僧众会为逝者举行大规模超度法会，全力救拔亡灵，一定令逝者安息，请您们放心。另外，每个人都不愿

意发生不幸，但是现在不幸已经无可挽回地发生，若一定要以暴力方式血债血偿的话，一方面同样面对国家法律制裁，再一次葬送生者的未来；另一方面，将心比心，既然我们自己已经亲身经历了痛失亲人的巨大悲痛，如果现在再把同样的痛苦强加到其他人身上，不仅不能给逝者带来少许之利益，而且如此只图一时之快而泄愤，只能以杀业的重罪而感受未来无尽的痛苦果报，岂不是违背了佛教利益一切有情众生均获安乐的初衷？您们都是笃信佛教的人，相信越是在面对人生巨大的创痛之时，越能够做出最明智的抉择。说真的，我非常能够体会和理解您们家属及乡亲们此时



■ 大恩上师普巴扎西仁波切法相威仪
The monks and nuns at Yarchen Monastery pay homage to Phurba Tashi Rinpoche





内心的悲痛，在以后的这段时间，我会特别为您们诵经祈福，祝愿您们生生世世吉祥。您们看这样可以吗？”

上师如春风化雨一般诚挚的话语深深地感动了在场的每一个人，握紧的拳头渐渐松开了，愤怒的目光转为感恩的泪光。面对眼前如此慈悲而祥和的活佛，受害者眷属的心中得到了最熨帖的慰藉和安抚，他们放弃了复仇的念头。一场惊心动魄的械斗就这样化解了。

佛教的教义充满了慈悲和智慧，高僧大德以其完美的人格魅力，对社会稳定、家庭和睦，起到了无可替代的促进作用。在上师谆谆教导下，多少面临破碎的家庭恢复了往日的温馨，多少人间不平之气转化为宽容和理解。极乐世界不在遥远的他方，也非死后寄宿灵魂

的场所。只要每个人能清除心地之污垢，清净光明呈现当下，极乐刹土就在眼前。

后記：

上师曾曰：世上每个宗教的用意都是劝人向善，克己助人，虽然每个宗教都有它各自扮演的角色，但在宗教上绝对不应互相攻击。因为他们都有各自的长处——爱心，使我们在学习的过程中，获得不同的收益。如果我们把宗教当作互相攻击的武器，则错失了宗教本身的原意。历史上，数次的宗教战争都是因为错失了原意，反而害了自己。故释迦牟尼佛教诫曰：“诸恶莫作，众善奉行，自净其意，是诸佛教。”







The Light of Harmony

Living in the beautiful Eastern Tibet Highlands, absolute majority of the local Tibetan people are devotional Buddhists. They are very simple and kind having been edified by the Buddhist philosophy from birth. However, their character is also a combination of cordiality and valiancy. In the cases of a vital dispute, it is usually resorted to violence and sometimes ends up with continuous mutual revenge between families or clans. As the lamas especially those elderly and reputable masters are highly respected by the local people for their great kindness and deep wisdom, they always act as an intercessor to help resolve disputes. In some extremely warm works, where even the police cannot do much, the master is the most efficient pacifier.

Once upon a time, a homicide case had taken place in Rinpoche's hometown. The families and

neighbours of the victim were filled with indignation and swore to revenge for the dead. The murderer and his family were frightened on hearing such information. They rushed to Phurba Tashi Rinpoche for mediation. Rinpoche agreed. He called the victim's families in and persuaded them with the principles of law enforcement, the doctrine in Buddhism and the way of the world. Rinpoche told them "This is a society under Rule of Law now. Please trust the government. They will deal with it in a fair legal way. In Buddhist point of view, the dead is dead. He cannot come back to life anyway. You should try to do something to benefit the dead and his relatives. The most important thing at this stage is to help the bardo be released and gain inner peace and happiness. I myself and all the monks in our temple will hold a ceremony to help release the dead from pain and

fear after death. Please calm down. Nobody wants to experience such calamity, which has just happened. If you really want to resort to violence, take blood for blood, you will be punished by law and your own life and future will be ruined. On the other hand, put yourself in the opposite's position, you should reflect on this: you yourselves have experienced the agony of losing a family member. Now if you impose such agony on someone else, it does not make any benefit to the dead, instead, causes endless painful results to yourselves in the future due to committing violence and slaughter. Isn't it a violation to the basic intention of Buddhism? You are all faithful Buddhists. You should be able to make a right choice. I totally understand your grief at this moment. I will pray and chant for you from now on for your happiness and fortune in the future. How about it?"

All the people were deeply moved by Rinpoche's speech. Their fists were loosened. Their gaze of anger transformed to that of gratitude. Their grieved hearts were pacified and consoled by Rinpoche's compassion. They gave up their revenge. A fight with weapon between two clans was stopped.

The Buddhist teachings are all about compassion and wisdom. The great masters have played a very important role in social stability and harmony in families in Tibet. With their inculcation, peace and love come back to the families on the edge of break-up. Tolerance and understanding replace grief and hatred. Pure land is not in remote distance, nor is it a dormitory for our souls after death. It is just here right now as long as everyone cleans the defilement in his or her mind. Then the spontaneous clarity can be manifested.



[Post Script]

Rinpoche says that "All religions are intended to convince people to do good to others. Although every religion has its particular role in this world, they should by no means attack each other. All religions share a common value-love. We can all benefit from love. When we start to attack each other between different religious beliefs, we have lost the original intention of each of the religions. The crusades or religious wars in history only caused harm to themselves because their original intention had been lost. So Buddha Shakyamuni preached us that 'Do not do evil but practice virtue, purify your own mind and this is all about Buddhism'."





伟大的圣者上师以无限的悲愿力向众生示现着他那与佛无二的解脱苦行
不知疲倦地以佛陀智慧之火焰燃亮了无数佛子们心中的迷暗
我们是那样的幸福——如同流浪的苦孩寻找到慈爱的父母
紧紧牵挽追随，永不相离

*Our guru has demonstrated his endless great compassion and wisdom to us.
We shall follow his footsteps on the path towards ultimate liberation.*

至尊上师普巴扎西仁波切 住世祈祷文

莲师绍圣妙持明，意之化身胜四魔，
生死无畏净法界，彼化名为普巴尊。
如海地道德自圆，祈请大圣持明尊。
吾等乃至菩提间，怙主恒住金刚座。
二利无勤自成就，执持极密空行教，
愿熟具缘之有情，无欺至宝诸发心。
莲师长寿众谛力，如愿无障获成就。

此即圣者之诸弟子敦请故，
持明龙萨娘波化身善知识（妙音龙多加参）著述也。
沙瓦茫嘎浪！

回向文

此福已得一切智，摧伏一切过患敌，
生老病死犹涌涛，愿度有海诸有情。
文殊师利勇猛智，普贤慧行亦复然，
我今回向诸善根，随彼一切常修学。
三世诸佛所称叹，如是最胜诸大愿，
我今回向诸善根，为得普贤殊胜行。
我此普贤殊胜行，无边胜福皆回向，
普愿沉溺诸众生，速往无量光佛刹。