

他喜歡克里夫蘭，這裡的環境很好，白玉很安靜是很好修行修心的寺廟。

祖古札瑪法王將在11月14日(6:30pm.) 祖古札瑪法王主講措洛沙灌頂(拙火教學) 所需的灌頂十一月十五日星期

五(6:30pm.): 修習(拙火)的教學十一月十六日星期六(100am): 馬頭明王灌頂十一月十七日星期日(100am-10pm.): 文殊師利菩薩(口傳及修習) 祖古札瑪法王他是傳承措洛沙灌頂的法王。另外拙火教

學,是密宗六種成就法之基本修法,也是修氣脈最主要之瑜伽。札瑪法王會在現場回答大眾對拙火定的疑問。所有課程提供免費講課,歡迎學佛愛好者把握機會,白玉寺感謝您的善捐和支持。



DAKMAR TULKU

In Cleveland

第六世祖古札瑪法王 DAKMAR TULKU 介紹說:我六歲的時候被確認為活佛轉世,我九歲那年媽媽就送我去寺廟,在那里我學習與生活。我傳承措洛沙灌頂也就是拙火,它是密宗六種成就法。這次來美國主要在加州教學,那里華人很多,每個學生學習一個半月,以國語教學。我11月6日至17日在白玉寺,18日還繼續回加州教課。

# 第六世札瑪法王 DAKMAR TULKU 零距離的解答

浦瑛

第六世祖古札瑪法王六歲被任轉世活佛,9歲進了寺廟,十歲就在南印度的南卓林寺正式登基,為貝瑪吉美旺札圖多波,第六世達摩法王,也是扎瑪寺第13代的傳承者。我問法王您的母親送您進寺廟難過嗎?祖古札瑪法王回答:如果一個家庭有孩子被認轉世活佛,在西藏我們的文化傳統這是一件很高興的事情,因為我們家有六個孩子,也許我母親沒有那麼難過。祖古札瑪法王慈悲善良,他從小就明白自己身上肩負的重大責任,孜孜不倦地讀寫功課,努力學習經文,接受堪布(即藏語中所謂的佛學教授)們的傳法灌頂。他聰慧過人,在十四歲時已就讀九年的大學課程,25歲便成為優秀的「堪布 Kyorpon」佛學教授。

而我在他來白玉寺的10天感受到他莊嚴的弘法,也學到了一點佛學知識:原來活佛是「再來者」,也就是前世有所成就,乘願再來的轉世者。他與一般凡夫是不同的。活佛因願力而來,凡夫因業力而來。活佛中有能勝任上師的,也有不能勝任上師的。活佛也需要修證自己。雖然前世獲得證悟,今世現凡夫相

還是要修證,因為我們每個人接受眾生相時,都是有挂礙、有染垢的。當然活佛降生時會與其他眾生不同,如出現天降甘露、出彩虹、冬天開花等瑞相。他的悟性也比一般眾生高,他有資格摩頂、加持灌頂。活佛須經大成就者、傳承的認定,確認為成就者的轉世,舉行坐床儀式後才可以稱「活佛」。

親愛的讀者,克里夫蘭白玉寺邀請了第六世祖古札瑪法王來弘揚佛法,讓您與我一樣零距離的感受佛法,懂得人生活著的意義,機會難得,第六世祖古札瑪法王11月18日要離開克里夫蘭去加州講課。



## 佛在淨土等我們



譚玉彩

自從我接觸佛教,參加白玉寺多次學習,佛法改變了我的人生,佛法讓我修心養性,我真正感動我的人生有這麼大的改變,我願意把我的感想分享給大家:

### 修心:

自心的善與惡,美與醜。  
自心的動念 -- 每一個起伏,每一個波動。  
自心 -- 你就像一個無形的使者。  
時兒讓我走向光明的正道。  
時兒讓我掉進黑暗的深淵。  
你的一剎那,讓我擁有幸福與痛苦之別。  
心 -- 你無時無刻在變,變得難以摸索。  
你時兒與醜惡的五毒貪嗔痴慢疑為伴。  
你時兒與高貴的品德善良慈悲為友。  
你讓我時兒幸福,時兒痛苦,  
時兒快樂,時兒悲傷。  
我絕不任由你的主宰。  
我要用勇猛的力量降伏你自性的魔,  
修正你自性的惡。  
讓你的自性徹底斷除醜惡的五毒。  
讓你的自性完全充滿慈悲? 善與美。  
讓你的自性以平靜的湖水,清淨而明亮。  
這就是你完全回歸本性的光明。

我從學佛法得到了快樂,人生短暫無常,在我看完《紅樓夢》的時候,林黛玉的身世觸動我,她的離世喚醒我,我要珍惜時間來修行。我將一曲由林黛玉唱的《葬花吟》?該詞填了一首歌,佛法的動力驅使我要努力修行改變這世間的命運:

### 眾生覺醒

曲:紅樓夢-葬花吟

眾生不知有輪回,善業惡業隨業轉。眾生不知輪回苦,只因三毒貪嗔痴。眾生不信因果報,自私自利種惡業。眾生執著物質享受,缺少慈悲心靈美。  
一不小心就會墮落,  
墮落三惡道,萬劫不復。  
六道眾生不斷輪回,輪回真的很苦。  
想得人身來學佛,甚艱難。  
珍惜人身來修行,懺除罪業精進修。  
我佛慈悲救眾生,讓眾生離苦得樂。  
諸惡莫做 諸善奉行,以教奉行,精進修。  
人身難得,壽命無常,眾生要覺醒。相信因果,相信輪回,眾生要覺醒。  
眾生苦,何時有解脫。眾生苦,何時有解脫。  
從輪回中覺醒修行,得到證悟解脫。得到證悟解脫。

## Dragmar Wangchen Ling Monastery in Tibet



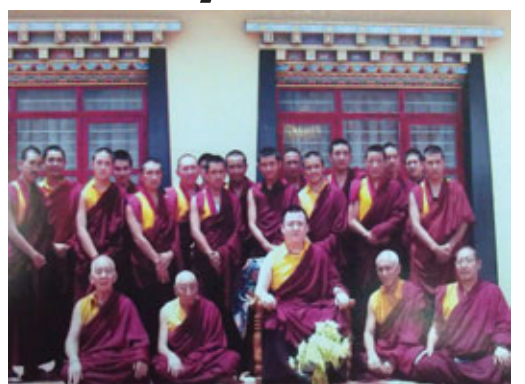
each season they also take part in the Gongdu Kagye Dorsem Shitro, an extremely Elaborate religious ceremony that last up to 8 days, which is performed for the benefit of all Sentient beings.

The young monks and nuns also take time to learn how to write and read. A retreat center is provided way above the monastery for the monks and nuns who wish to practice solitary

Tamding meditation cave etc. At an elevation of 3800 meters, it takes 2 days to get there from Chengdu, in China. Sometimes roads can be quite challenging especially nearby the monastery. The monastery stands above the mountain side village of Samar. Village people often come to the monastery to ask for blessings and help in difficult situations and also receive spiritual advices. They also gather with the monks and nuns in the main temple at each religious ceremony.

Although Dragmar Wangchen Ling plays a very important role in its community, its Situation needs a lot of improvement. Even if since 2004, H.E. Dragmar Khentul has built main Temple, Stupa and new road. H. E. has brought electricity and has built a Gondue Temple and dharma protector temple, a lot still needs to be done in a near future, the most urgent help needed is to built school and houses for monks and nuns. As for the village, H. E. Dragmar

Khentul also plans the construction of a school, a medical Clinic and a house for the elderly people over the course of the future. This is Dragmar



Wangchen Ling Monastery Life in Tibet is hard and its people are brave and enduring. As they get older, their faith grows even stronger, so does their practice. So in these modern times, monasteries are more than ever needed as true holders of the spiritual and cultural life of Tibet. Dakmar Tulku

humbly requests your help in keeping a live this ancient tradition of wisdom and compassion. The above mention was history of Dragmar Wangchen Ling Monastery in Tibet. He also has new plan in north India to built branch of Dragmar Wangchen Ling Monastery of Tibet. The main aim is to built Buddhist School and retreat center for international students from all over the world.

Ngagyur Dragmar Wangchen Ling was (one of biggest branch monastery of Khatok and Payul) founded in the 16th century by the great meditation master Sala Rigzin Gyatso. During a retreat of many years in a nearby cavern, this renowned great Master had a vision of the monastery as being a place a great benefit for the generation to come. Soon after, many students gathered and the first monastery was built. It is said that, at the moment of his death, Sala Rigzin Gyatso's enlightenment was such that he attained the state of rainbow body.

Since then, in the following centuries the monastery expanded under the guidance of 13 Successive great masters who gave profound teachings on meditation. In the past, there used to be over 1000 monks and nuns living there but now the number has dropped to approximately 200.

Life at the monastery is totally devoted to study and practice. From early in the morning to late at night, all monks and nuns spend their days into prayer and study of holly scriptures. Besides,



meditation in prolonged retreats. And for the most experienced caves in the near by mountain provide a difficult and challenging environment indeed, but the benefits of such a retreat have been demonstrated repeatedly over the centuries by many great meditation masters.

Dragmar Wangchen Ling Monastery was on the top of wrathful deity Tamding (Hayagirva) holy land with many deities pilgrimage place, such as GreenTara water fall, Yidham Vajarkilaya and

