

## 大日如來超度大法會功德與利益

人生在世有数不尽之苦，皆是我们累世造下的恶业所带来的果报。因果不虚，所造之因，必有其果报，无一众生可免受逃避。多行善业，可助圆满福慧资粮及净化业障。大日如来超度法会不仅可助清还我们对冤亲债主之宿债，解冤解仇，更能为我们亡生父母、婴灵、历代祖先等去除罪业，可达到饮水思源，报答父母之恩。这是冥阳两利孝亲报恩的好机缘，请诸有情踊跃报名，功德无量。

## The Benefits of vairocana JangChuk

We encounter many problems and suffering in this life which is actually the retribution of the negative deeds those we had committed since beginning less time. The Law of Cause and Effect is infallible, therefore there is no one sentient being who can escape from the deeds that one had committed. By practising virtuous deeds, we can perfected our accumulation of merit and wisdom, and purify our bad karma as well. Vairocana Jangchuk Puja not only can help to clear the debts we owe to our karmic creditors, it can also purify the misdeeds of our deceased parents, deceased babies and family ancestors etc, and help them to take rebirth in Pure Land. It is thus a precious opportunity to repay the kindness of our deceased parents.

## 法會之殊聖功德與利益

法会就是聚集大众与修行者一起共修，念诵祈祷文，向上师，本尊和三宝等祈求加持力，去除邪灵和障碍，并可消除恶难于无形，且能化灾难而呈祥和。

## The Benefit of Puja Participant

Puja is a religious ceremony, in which practitioners gather, praying and making offering to Guru, Triple Gem and Deities to invoke their blessing. It is believed that their collective can dispel one's evil energy and obstacles, then transform into a harmonious and auspicious energy.

## 普巴金剛除障法會及灌頂 Purification Puja of Vajrakilaya And Empowerment of Vajrakilaya 大日如來超度大法會及煙供 Vairocana Jangchuk and Smoke Puja 黑文殊的灌頂 Empowerment of Black Manjusri

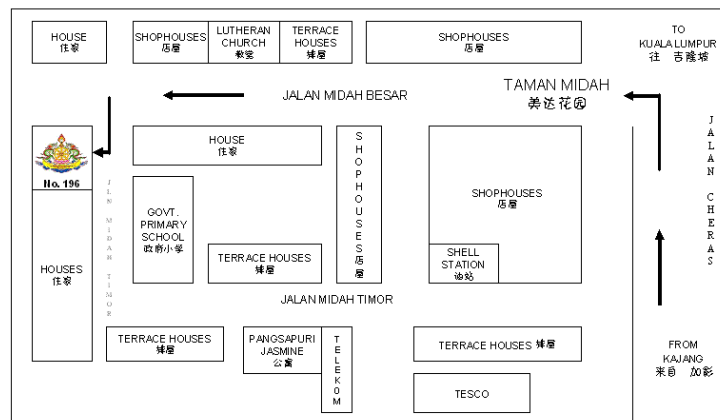
13/06/2008 (星期五 Fri)	03:00pm – 06:30pm	普巴金剛除障大法 Purification Puja of Vajrakilaya
	8:00pm – 10:00pm	普巴金剛大灌頂 Empowerment of Vajrakilaya
14/06/2008 (星期六 Sat)	02:00pm – 05:00pm	大日如來超渡大法會及煙供 Vairocana Jangchuk and Smoke Puja
	8:00pm – 10:00pm	黑文殊的灌頂 Empowerment of Black Manjusri

**主办单位** DRUKPA NORBU LING BUDDHIST CENTER, KUALA LUMPUR  
**Organiser**

**主法上师** 尊贵的智慧金刚仁波切  
**Conducted by** His Eminence Gyana Vajra Rinpoche

**法会地点** DRUKPA NORBU LING BUDDHIST CENTER, KUALA LUMPUR  
**Event Venue** 196, Jalan Midah Besar, Taman Midah, 56000 Kuala Lumpur  
Tel: 603-9131 6333 Fax: 603-9131 6196

### Location Map 路线图



欲知详情，请联络 / For inquiries, please contact :  
**03-9131 6333** (中心 Center) /  
**012-268 2908** (Bro. Ng)

## 普巴金剛除障法會及灌頂 Purification Puja of vajrakilaya & Empowerment of vajrakilaya

Conducted by: His Eminence Gyana Vajra Rinpoche  
尊贵的智慧金刚仁波切

## 薩迦法王子－智慧金剛仁波切略傳

萨迦法王子－智慧金刚仁波切略，系於一九七九年七月五日，出生於印度德拉頓。童年时，与其兄宝金剛仁波切一起在亲教师仁钦桑波的教导下，学习宗教典籍、阅读、文法、背诵重要祈祷与仪轨。此后加入萨迦寺，学习一切基本法事仪轨与经文。智慧金刚仁波切在完成他在萨迦寺的宗教教育与训练之后，加入萨迦大学，进一步研习佛教哲理五年。



在那段期间，仁波切经常参加萨迦寺每年所举办的宗教活动。同时也从萨迦法王座前领受许多主要灌顶，以及共与不共的教授，且完成许多重要本尊的闭关，并随侍萨迦法王进行多次在印度与海外的弘法之旅。

智慧金刚仁波切目前常住于萨迦法王在印度的主要寺院－萨迦寺，并负责所有的寺务，另肩负起萨迦学院的推广。

Khondung Gyana Vajra was born on the 5<sup>th</sup> of July 1979 in Dehra Dun, U.P. India. During his childhood, he along with his elder brother, Khondung Ratna Vajra, studied religious texts, reading, writing, grammar, memorization of important prayers and rituals under the tutorship of Venerable Rinchen Sangpo.

He then joined Sakya Centre, the main monastery and seat of His Holiness Sakya Trizin, where he learned all the basic rituals and prayers for few years. Following the completion of his studies and training at Sakya Centre he joined Sakya College and furthered his studies in Buddhist philosophy for next five years.

During his college life; he often participated in various religious ceremonies held annually at Sakya Centre. He has received numerous major initiations and

also many common and uncommon teachings from His Holiness. He has also accompanied His Holiness during many of his teaching tours throughout India and abroad.

After five years of study at Sakya College, he sought leave from the college to fulfill his other religious duties and presently resides at Sakya Centre.





## <黑文殊>簡介

文殊是諸佛之智慧所化現，是智慧的本尊。文殊師利是梵語 Manjushri 的音譯，在漢傳佛教的經典中，或稱為曼殊室利，簡稱文殊，意譯為妙德、妙首、妙吉祥等。

在藏傳佛教，文殊菩薩有許多種化身，常見的有紅黃文殊、孺童文殊、五字文殊、白文殊及黑文殊等五尊，合稱為「五文殊」。五文殊雖同為文殊大士，但其佛部及化身各有不同，而且亦各有不同之殊勝利益。

黑文殊灌頂是薩迦著名十三金法之一，在藏傳佛教密法分為四部續，黑文殊法屬於事密部。事密部尤其注重外在上的清淨，而無上密部則更側重於內在的清淨，精進修持黑文殊，能得文殊深奧智慧，特別能破除一切惡咒、邪法、瘟疫、煞氣、凶地，將一切不吉祥者，轉為吉祥。

## Introduction of Black Manjushri

Manjushri is the wisdom emanation of all Buddhas. Manjushri is a wisdom deity. Manjushri is a Sanskrit words, meaning The Youthful and The Glorious One.

In Tibetan Buddhism, Manjushri has many emanations. The common ones are The Five Manjushri-Reddish Yellow Manjushri, Youthful Manjushri, Five-Syllables Manjushri, White Manjushri and Black Manjushri. Although they are emanated from the main Manjushri, each of them belongs to a different Buddha Family and has different benefits.

Black Manjushri initiation is one of the well-known Shakyas' Golden Thirteen Teachings. In Tibetan Buddhism, there are four tantras. The practice of Black Manjushri belongs to the Action Tantra. Action Tantra emphasizes on outer cleanliness, while in Highest Yoga Tantra, inner purity is more important.

By practicing Manjushri diligently, one will realize the profound wisdom of Manjushri. Manjushri practice helps especially in dispelling evil spell, black magic, famine and negative forces. The practice of Manjushri can also turn the Inauspiciousness into Auspiciousness.

## <普巴金剛>簡介

普巴金剛是無上瑜伽部的主要本尊之一，由蓮師親傳薩迦派祖師—祿宜旺播。

西元十一世紀，薩迦派祖師整理旧派教法時，原欲封埋此教法，但受到普巴金剛現身指示，已發愿大力護持修持此法之行者，於是薩迦派繼續修持普巴金剛，且此法清淨完整地保留至今，普巴金剛更成為薩迦派極重要的修法之一。

大藏經密續云：普巴金剛是一切諸佛菩薩事業化現的總體，普巴金剛具有三面、六臂、四足、雙翅，具有無比大威力，不僅可降魔，亦可息災。三面：右面白色表文殊菩薩之忿怒相～大威德金剛，為諸佛身的代表；左面紅色表阿彌陀佛（或觀音菩薩）之忿怒相～馬頭明王，為諸佛語的代表；中間藍色表大勢至菩薩之忿怒相～金剛手，為諸佛意的代表。「普」字表空性，「巴」字表智慧，普巴即空性與智慧結合成之不二體性。普巴法的修持，在於斷除一切自我貪執，消除內心之恐懼，如此，才能解法界之實相，亦即不在於降服外物，而是在於對自己內心本性的了悟。

我們希望消除世間的障礙，不能缺少的本尊即是普巴金剛。接受普巴金剛加持灌頂及誠敬祈求普巴金剛，能獲本尊大力護佑，更保護行者免於一切魔障，修持普巴法能斷除一切自我的貪執，消除內心的恐懼，更得長壽及財富，速得圓滿生一切求愿。

## Introduction of Vajrakilaya (Dorje Phurba) ~ Deity of Power and Wrath

Vajrakilaya is one of the main yidam of the highest yoga tantra. The Practice of Vajrakilaya was transmitted by Guru Padmasambhava himself to the Sakya lineage master named LoeYid Wangpo.

In the 11<sup>th</sup> Century, Sakya Lineage masters had the intention of burying this teaching, but because of the self-appearance of Vajrakilaya himself, saying that he had made the aspiration of protecting those who practice this teaching, Sakya lineage therefore continuously practicing Vajrakilaya. Since then, the practice of Vajrakilaya has been transmitted completely and unbrokenly.

It is written in Kangyur Buddhist Texts that Vajrakilaya is the emanation embodiment of all the compassionate activities of all Buddhas and Bodhisattvas. Vajrakilaya has three faces, six arms, four legs, two wings. Vajrakilaya is a powerful yidam and has the ability of subduing demons and pacifying disasters.

His three faces:

Right face is white in colour, symbolizing the wrathful form of Manjushri = Yamantaka - the Body of all Buddhas.

Left face is red in colour and symbolizing the wrathful form of Amitabha (or Chenrezig) = Hayagriva - the Speech of all Buddhas.

Middle face is blue in colour and it symbolizes the wrathful form of Samantabhadra = Vajrapani - the Mind of all Buddhas.

“Phur” means Emptiness, “Pa” means Wisdom, therefore Phurpa means the Non-dualistic and inseparable nature of Emptiness and Wisdom. The practice of Vajrakilaya helps to cut through self-attachment and eliminates our inner fears, only then one can understand the reality of all phenomena, in other words, ultimately, it is not meant to dispel outer obstacles, but to realize our innermost mind nature.

Vajrakilaya can help us to get rid of mundane obstacles. By receiving the initiation and blessing of Vajrakilaya and supplicate to him with strong devotion, one will be protected by him. Vajrakilaya can protect dharma practitioners from the disturbance of the demonic obstacles.

By practicing the practice of Vajrakilaya seriously, can decrease one's desire, attachment and inner fears. It increases one's life-span and wealth and also swiftly fulfilling the wishes of sentient beings.