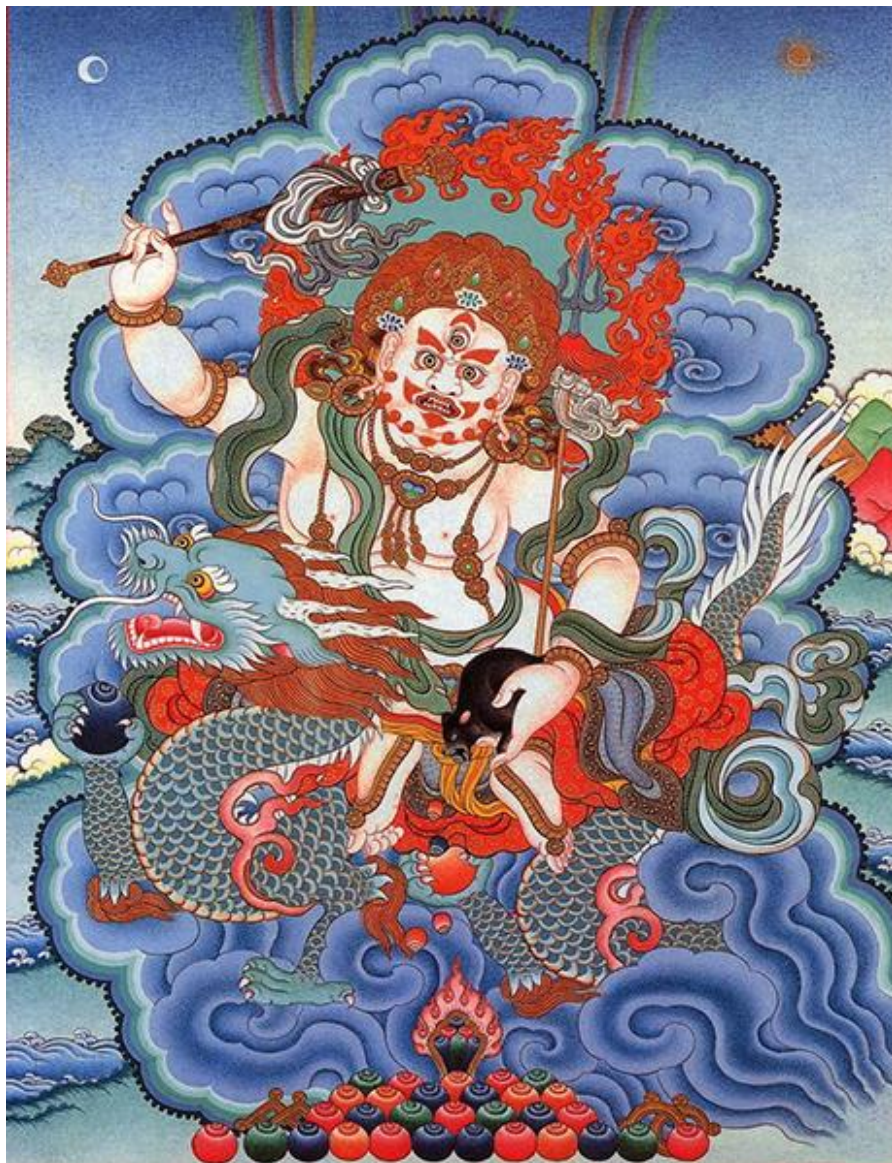




措尼仁波切「蓮師伏藏白財神·修法暨灌頂」
法會 White Jambhala Puja & Empowerment
H.E. THE THIRD DRUBWANG TSOKNYI
RINPOCHE

時間 Date	26 th November 8.00pm ~ 10.00pm
地點 Venue	PJ 8 Avenue Pundarika Service Centre

慈悲是最大財富，做個富有的人！





您是正法修行人，但有時覺得資糧不足、修起來好辛苦？

您也常為世間貧苦，尤其是修行人的資財困境，而心生不忍？

您發願以有餘的資財，廣作供養布施，令有情富饒、作世間貧苦的依怙？

那您一定要來參加 **26/11(四)**在 PJ8 Avenue Pundarika ServiceCentre 舉行的措尼仁波切「蓮師伏藏白財神」修法暨灌頂法會！

蓮師伏藏白財神」，是緣自觀音菩薩大悲化現的增益正法，也是藏傳佛法的特殊方便道，因為觀音菩薩的大悲，本尊白財神的願力，蓮師的威神力，暨主法上師措尼仁波切的來自傳承與修證的威德力，必能如法的種下正財善富的種子。慈悲是最大的財富，勤修大悲觀音所化現的白財神法，我們的心，就有機會成為「能讓眾生富饒」的摩尼寶。歡迎您把握機緣參與。

■措尼傳承「蓮師伏藏白財神」的緣起

「蓮師伏藏白財神」是措尼仁波切所持有的特殊財神傳承法。

第一世措尼仁波切從確嘉多傑領受白財神伏藏法後，於聖地山洞中修持，親見白財神壇城而入定。定中蓮師以白財神之身相顯現，與仁波切心意融合無別，關房中降下酥油雨霖。蓮師口授白財神修持之齋供與祈請，仁波切將之編寫成儀軌。

這就是措尼傳承蓮師空行財神的由來。第一世仁波切依此教法持時，由財神食子與仁波切身中流出酥油，沾滿全身衣服，獲得財寶之成就。因此，所到之處皆呈現吉祥、穀物豐收。弟子施主們也都自然生活富足。酥油所沾的衣服，在囊謙國王之財寶箱中仍可得見。

■讓修行人富足，白財神的大願

白財神又名白寶藏王，是觀世音菩薩的慈悲化現。藏傳佛法的五路財神護法之一，藏語稱「藏巴拉嘎波」，意為白財神。其功德為祛病、除去一切貧苦，使眾生富裕，尤其是賜予正法修行人富足的順緣。

白財神法專為修行人資財具足而修持，功德甚大。讓正法修行人內外資糧圓滿、得到善富正財，是本尊白財神的願力。但能不能真正得到白財神的願力加被，以修法者能否發菩提心為前提，行者當以觀世音菩薩之大悲心為本，常行無相佈施，照顧貧苦大眾，自然如願成就。斷不可用所得之財，恣為自己享受為至要。修白財神法的行者必須常常布施，不計回報，照顧貧苦大眾，自然如願相應成就。



佛像：

寬約 11cm，高約 15.5cm,深約 7.5cm,由于丈量方式的不同，因此尺寸可能有 2%以內之誤差。

包裝盒

寬約 17cm，高約 14cm,長約 26cm,佛像裝箱後 1.5KG/盒

■不忍有情貧苦，觀音菩薩右眼之淚所化

相傳阿底峽尊者為了救度貧苦瀕死的乞丐，向大悲觀音菩薩猛烈祈請，觀音菩薩聞聲示現，不忍而流淚，右眼之淚化現白財神，阿底峽者向白財神讚頌祈禱，從白財神的口中和身上化現出很多的珍寶欲物，瀕死亡乞丐因此得救。白財神在剎那之間為尊者賦予了所有關有關白財神修法的灌頂和傳承。阿底峽尊者因此獲得了由白財神直接傳授的灌頂傳承而成為這個白財神近傳傳承的人間初祖，輾轉傳承至今不斷。

在阿底峽尊者所傳承的白財神密續裡記載：如果對白財神進行讚頌祈禱，每日念誦心咒 108 遍或者安放供養白財神法相，都會獲得一切所願如願成就，臨終時往生極樂世界的成就。

由此可知，白財神是賜令免於貧苦之財神，但其實又是由觀音之悲心所化現的種種不同形相之一，本質就是觀音菩薩。

■修持白財神法的功德利益

修持白財神法門有三項殊勝功德：

- 1.善心與慈悲心自然生起；
- 2.於今生衣食豐足；
- 3.於未來生不墮三惡道，往生極樂淨土。

■白財神法相的殊勝象徵

白財神在藏傳佛教寺院較常見，示現忿怒相，頭戴五佛冠，頭頂有象徵憤怒的火，三眼，張著大嘴，左手持三股戟，右手拿一根短棒，有時是兩手置胸前拿繩索，坐在一條龍身上，為舒坐勢。龍張牙舞爪，頭尾高高翹起，龍有四腳，前面右腳踩一個圓形物。各種法器及莊嚴，各有殊勝的象徵意義：

- 1.身白色：白財神以身白色表示能消除一切眾生因貧困所致的污穢；
- 2.三目圓睜：表示以大悲心照看三世之眾生；
- 3.持寶棒：表示彙聚一切財神之功德能救度饑餓中的眾生之苦；
- 4.吐寶鼠：表示從鼬的嘴裡能吐出取之不盡用之不竭的珍寶。
- 5.以龍為騎：表示解除自我和他人的一切貧窮之苦，因為龍能入海，而龍宮中有摩尼寶珠及各種人間罕有的寶貝：表示以正信慈悲修持此法者，必得白財神加持，擁有世間和出世間財富。

〈主法上師簡介〉

措尼仁波切，「蓮師伏藏白財神」傳承持有者

1966年，措尼仁波切出生在偉大的證悟家族，由第十六世大寶法王認證為二世措尼仁波切的轉世，同時持有竹巴噶舉和寧瑪兩個傳承。大伏藏師秋吉林巴是他的高祖父，烏金祖古仁波切是他的爸爸，被指引心性是他的家庭練習課，洞見心性的智慧是他的傳家寶。

措尼仁波切從當今最偉大的上師處：包括怙主頂果欽哲仁波切、祖古烏金仁波切、康祖仁波切（Khamtrul Rinpoche）、阿度仁波切（Adeu Rinpoche）與紐修堪仁波切等上師座下，受到完整的藏傳佛教寧瑪派與竹巴噶舉派的訓練。

仁波切也傳承了措尼傳承的「蓮師伏藏白財神法」，成為此一特殊財神法的此世傳承持有者。



THE WHITE JAMBHALA PUJA
BY
H.E. THE THIRD DRUBWANG TSOKNYI RINPOCHE
On 26th November 2015

The White Jambhala is one of the important Wealth Deities in Tantric practice. There are five principal forms of Jambhala : white, yellow, black, red and green. It is the White Jambhala which is the best for increasing prosperity in accordance with the Dharma. It is considered very fortunate to have the opportunity to meet and practise it.

It is said that when Avalokitesvara (Kuan Yin) regarded the world, saw suffering of poverty that people experienced, he began to weep. From the tear of the right eye White Jambhala manifested. Dressed in princely robes holding a special truncheon in his up-raised right hand and a treasure-spewing mongoose in his left hand, the White Jambhala sits in half-vajra position on a dragon. His one face is fierce looking and has three eyes.

Due to its powerful blessings, this sacred sadhana bestow swift and strong blessings in the forms of good fortune, luck, longevity, enriching wealth, health and benefits those who are directly linked to it, when it is practice with deep and strong faith and devotion.

Through the offering, one will be free from evil hindrances, gaining ease for both this life and future life, accomplishing from both dharma and mundane activities/ intentions.

One will also be liberated from the destruction of earth, water, fire and wind; free from the suffering of poverty, hunger and thirst in their entire succession of lives.

One will enjoy ease, brilliant complexion and auspiciousness. In brief, those who offer appropriately to the Wealth Deities, the wave of limitless achievement will be perpetually flooding on them.

Through the blessing of White Jambhala, one is able to increase the energy of accumulating both samsaric and nirvanic wealth without obstacles. The virtuous results will also travel with one into the next life.

H.E. TSOKNYI RINPOCHE THE LINEAGE HOLDER OF
ORYGEN KHANDRO NORLHA PRACTICE WITH WHITE JAMBHALA

This practice was revealed by the Great Nyingmapa Treasure revealer Gerig Chogyal Dorjee who was the root guru of Tsoknyi Rinpoche I. The empowerment, transmission and instructions of Orygen Khandro Norlha with White Jambhala was revealed as a terma from Lake Dranak Yutso. He appointed Tsoknyi Rinpoche I as the lineage holder of this wealth deity.

Tsoknyi Rinpoche I practiced diligently in his retreat by perceiving Guru Rinpoche in the form of White Jambhala, the deity of wealth by mingling his mind with the deity. A rain of liquid butter flows all over the mandala and his retreat house. He practiced White Jambhala Feast offering (Tsok) and protector puja, thereby obtaining the Siddhi of Wealth. Whenever he went, there was prosperity and abundant harvests, His disciples also received easily whatever provisions that they needed.

In this Orygen Kandro Norlha practice, one visualize self as Guru Rinpoche with the White Jambhala in front and surrounded by four wealth Dakinis and five Buddha families of long life. His blessings will increase the energy of prosperity and remove the suffering of poverty.

It relieves one's mind and allows practitioners to practice Dharma without worry in their mundane life. It also increases power and attract fame, fortune, luck, good health, long life and so on.

It is our great merits and fortune to have our Guru, H.E. Tsoknyi Rinpoche III, who is the lineage holder to conduct the White Jambhala puja in our center.