

# 貝瑪阿諦佛學院

*Padma Ati Buddhist Institute*

## 大圓滿金剛橋實修班

*Vajra Bridge Dzogchen Practice Class*

### 學員守則與修學指南

*Student Handbook & Practice Guide*

**主要授課老師：仁珍千寶仁波切**

*Lead Teacher: Rigzin Tsewang Norbu Rinpoche*

**帶修指引：慧光堪布**

*Practice Guide: Khenpo Huiguang*

**仁珍財旺諾布傳承**

*Rigzin Tsewang Norbu Lineage*

## 一、開宗明義 Introduction

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因為上師的慈悲，我們得以在這個時代遇見這樣一條路。

*It is through the boundless compassion of our teachers that we have the fortune, in this very lifetime, to encounter such a path.*

貝瑪阿諦佛學院由仁珍千寶仁波切於 2023 年創立，屬於蓮花出啟。學院尚在成長之中，方方面面仍在完善，但我們希望以真心與溫暖，為每一位有緣的朋友打開一扇門。

*Padma Ati Buddhist Institute was founded in 2023 by Rigzin Chenpo Rinpoche, under the auspices of a Lotus Emanation. The Institute is still growing, and much remains to be refined — yet our sincere wish is to open a door with warmth and genuine care for all those with the karmic connection to find their way here.*

感恩偉大的大圓滿上師仁珍千寶仁波切，以無盡的悲心攝受每一位有緣學員；感恩五明通達的班智達慧光堪布，以深厚的學識與耐心，將這份珍貴的法教細緻地帶到我們面前。正是因為有這樣的上師與善知識，修行才不只是一個人在黑暗中摸索，而是有人走在前面，為我們點燈——上師也同時希望我們將來也會成為一盞明燈，為後人點燈。

*We offer our deepest gratitude to the great Dzogchen master Rigzin Chenpo Rinpoche, whose boundless compassion embraces every student with sincere aspiration; and to the learned paṇḍita Khenpo Huiguang, whose patient and thorough guidance brings these precious teachings within our reach. Because of teachers such as these, practice is not a solitary journey through darkness — there are those who have gone before us, lighting the way. And it is the teacher's hope that each of us will, in time, become a lamp in turn, lighting the way for those who come after.*

傳承的溫度，是那種說不清楚、寫不進文檔，卻能在上師的一個眼神、一句話、一次加持中真實傳遞的東西。它不是流程，不是步驟，不是可以被複製的模組——它是活的，是幾百年來從蓮師、龍欽巴、到仁珍千寶仁波切，一位位上師以生命傳遞下來的見地與溫度。

*The warmth of a living lineage is something that cannot quite be described, nor written into any document — yet it is genuinely transmitted in a teacher's glance, a single word, a moment of blessing. It is not a procedure, not a set of steps, not a module that can be replicated. It is alive. It is the view and the warmth passed down through centuries, from Guru Rinpoche to Longchenpa to Rigzin Tsewang Norbu Rinpoche, by masters who gave their very lives to this transmission.*

貝瑪阿諦佛學院希望做的，是用現代人能夠接觸的方式，為你打開一扇門。架構可以清晰，次第可以有序，但走進這扇門之後，你所踏上的，是一條真實的解脫之路。流動其中的，永遠是傳承的加持，以及上師對每一個學員生命最真實的關懷。

*What Padma Ati Buddhist Institute seeks to offer is a doorway — opened in a form that people today can approach. The structure may be clear, the stages orderly, but once you step through that door, the path you walk is a genuine path of liberation. What flows through it, always, is the blessing of the lineage and the teacher's sincere care for the life of every student.*

這份手冊，是一個起點。願它成為你與這份傳承相遇的第一步。

*This handbook is a beginning. May it be the first step of your meeting with this lineage.*

**主要授課老師 Lead Teacher: 仁珍千寶仁波切 Rigzin Chenpo Rinpoche**

**帶修指引 Practice Guide: 慧光堪布 Khenpo Huiguang**

### 傳承宗旨 Lineage Vision

清淨口傳連結諸佛加持，是獲得法門修持加持力之根本。傳承如雪山之水，有清淨傳承必有相應加持。

*A pure oral transmission connects us to the blessings of all the Buddhas — this is the very foundation of practice. Like water flowing from a glacial peak, where there is a pure lineage, blessing is never absent.*

## 二、初入者閱讀次第 Recommended Reading

建議新學員在正式修學加行之前，依次閱讀以下五部經典，以建立基礎修學信心：

*New students are encouraged to read the following five texts before beginning formal practice, to establish a sound foundation of confidence in the teachings.*

次第 / No.	書名 / Title	閱讀要點 / Key Focus
1	《釋迦牟尼佛傳》 Life of the Buddha	了解佛陀示現成道因緣，建立出離心與信心基礎。 Understand the causes and conditions of the Buddha's enlightenment; cultivate renunciation and faith.

次第 / No.	書名 / Title	閱讀要點 / Key Focus
2	《蓮花生大士傳》 Life of Guru Rinpoche	認識藏密傳承根源，了解蓮師加持與伏藏法門的由來。 Discover the origins of the Vajrayana lineage and Guru Rinpoche's blessings and terma transmissions.
3	《米拉日巴傳》 Life of Milarepa	從大成就者之艱苦修行中，汲取精進不退的榜樣與鼓舞。 Draw inspiration and perseverance from the arduous practice of a great siddha.
4	《西藏生死書》 The Tibetan Book of Living and Dying	建立無常觀與中陰解脫的基本概念，了解大圓滿修持的最終目標。 Develop an understanding of impermanence, bardo liberation, and the ultimate aim of Dzogchen practice.
5	《僧侶與哲學家》 The Monk and the Philosopher	以現代視角了解佛法在當代世界的意義，增長修學信念。 Explore the relevance of the Dharma in the contemporary world and strengthen conviction in practice.

### 三、背誦建議 Memorisation Recommendations

學員可依自身根器與時間，選擇相應等級之背誦功課，作為日常修持的輔助：

*Students may choose a level of memorisation practice suited to their capacity and circumstances, as a support for daily practice.*

根器等級 / Level	建議背誦 / Text	說明 / Notes
<b>上根</b> <b>Advanced</b>	《入菩薩行論》前四品 Bodhicaryāvatāra, Chapters 1–4	前四品涵蓋菩提心的發起、懺悔、守護與正念，為大乘修行核心基礎。 Chapters 1–4 cover the arising of bodhicitta, confession, guarding the mind, and conscientiousness.
<b>中根</b> <b>Intermediate</b>	《佛子行三十七頌》 37 Practices of a Bodhisattva	攝大乘菩薩道精要，三十七頌偈文，廣為藏傳修行者所持誦。 A concise distillation of the Bodhisattva path in 37 verses, widely memorised by Tibetan practitioners.
<b>忙碌者</b> <b>Busy Practitioners</b>	《修心八頌》 8 Verses of Mind Training	格西朗日塘巴所著，八偈精簡，隨時可念，最適合忙碌學員。 Composed by Geshe Langri Tangpa — eight concise verses ideal for those with busy schedules.

### 四、分班模式 Class Tracks

因修學背景不同，與上師確認後，目前設三種分班模式，學員依自身情況擇一修學：

*Given the varied backgrounds of students, three class tracks are offered, confirmed in consultation with the teacher. Students select the track most suited to their circumstances.*

### （一）圓滿班 Full Practice Class

適用對象：發心以最圓滿的方式修持者；或初修加行、尚未修過其他傳承前行法之學員。

*For those committed to practising in the most complete way, or students who are new to preliminary practices and have not previously completed a ngöndro from another lineage.*

修學項目 / Practice	內容 / Content	功課數量 / Quantity
1. 四轉心法 Four Thoughts	暇滿難得 / 壽命無常 / 因果不虛 / 輪迴過患與解脫利益 Precious human birth / Impermanence / Cause & effect / Suffering of saṃsāra & liberation *如時間允許，每轉 28 座 (56 小時) 最為圓滿 *28 sessions per contemplation (56 hrs) is ideal if time permits	最少每轉 12 座 (24 小時) Min. 12 sessions per contemplation (24 hrs)
2. 皈依 Refuge	外經部 / Outer sūtra 內密部 / Inner tantra 顯密合一 / Combined sūtra-tantra 甚深真實義 / Ultimate meaning *如時間允許，皈依 28 座 (56 小時) 最為圓滿 *28 sessions (56 hrs) is ideal if time permits	各三萬七千遍 ×3 = 111,000 遍 37,000 recitations ×3 = 111,000 + 12 座 (24 小時) / 12 sessions (24 hrs)
3. 發心 Bodhicitta	觀修慈心 / Love 觀修悲心 / Compassion 觀修菩提心 / Bodhicitta 觀修四無量心 / Four immeasurables 觀修六度波羅蜜 / Six pāramitās 一切轉成智慧資糧之法 / Transforming all into merit *如時間允許，發心 28 座 (56 小時) 最為圓滿 *28 sessions (56 hrs) is ideal if time permits	各二萬二千遍 ×5 = 111,000 遍 22,000 recitations ×5 = 111,000 + 12 座 (24 小時) / 12 sessions (24 hrs)
4. 供曼達 Maṇḍala Offering	1. 三十七堆曼達 / 37-heap maṇḍala 2. 三身曼達 (十堆) / Three-kāya maṇḍala (10-heap) 3. 七堆曼達 / 7-heap maṇḍala	一千遍 / 1,000 一萬遍 / 10,000 十萬遍 / 100,000
5. 金剛薩埵 Vajrasattva	1. 事續 (須茹素) / Kriyā tantra (vegetarian required) 2. 行續 (須茹素) / Caryā tantra (vegetarian required) 3. 瑜伽續 / Yoga tantra 4. 無上瑜伽續 / Anuttarayoga tantra	十一萬遍百字明咒 / 110,000 hundred-syllable mantras (×3) 一百萬遍金剛薩埵心咒 / 1,000,000 Vajrasattva heart mantras
6. 施身法 Chöd	專修 / Intensive retreat	一個月 / One month
7. 破瓦法 Phowa	專修 / Intensive retreat	7 天 / 7 days

修學項目 / Practice	內容 / Content	功課數量 / Quantity
8. 上師瑜伽 Guru Yoga	1. 外念誦 Outer recitation 2. 內近誦 Inner close recitation 3. 密修成 Secret achievement 4. 極密大修成 Innermost great achievement	1. 根本咒 300,000 / 蓮師七句祈請文 100,000 蓮師心咒 1,200,000 2. 祈賜成就咒 400,000 3. 金剛薩埵心咒 1,600,000 / 三字金剛 700,000 4. 吽字 100,000 5. 回向文 100,000

## (二) 發心班 Bodhicitta Practice Class

適用對象：之前曾修過其他前行、加行法，且已圓滿其他傳承加行之學員。

*For students who have previously completed a full ngöndro or preliminary practice from another lineage.*

修學項目 / Practice	內容 / Content	功課數量 / Quantity
1. 皈依 Refuge	顯密融合皈依（本傳承不共） Combined sūtra-tantra refuge (unique to this lineage)	念誦 10,000 遍 10,000 recitations
2. 發心 Bodhicitta	「仁珍才旺諾布傳承」不共之「勝義菩提心之月亮金剛」 Unique to the Rigzin Tsewang Norbu lineage: Moon Vajra of Ultimate Bodhicitta	念誦 10,000 遍 10,000 recitations
3. 供曼達 Maṅḍala Offering	「仁珍財旺諾布傳承」不共之「法報化三身曼達」（十堆） Unique to this lineage: Three-kāya maṅḍala (10-heap)	念誦 10,000 遍 10,000 recitations
4. 金剛薩埵 Vajrasattva	「瑜伽續」百字明咒 Yoga tantra hundred-syllable mantra	十一萬遍 110,000 recitations
5. 施身法 Chöd	專修 / Intensive retreat	一個月 / One month
6. 破瓦法 Phowa	專修 / Intensive retreat	7 天 / 7 days
7. 上師瑜伽 Guru Yoga	1. 外念誦 Outer recitation 2. 內近誦 Inner close recitation 3. 密修成 Secret achievement 4. 極密大修成 Innermost great achievement	1. 根本咒 300,000 / 蓮師七句祈請文 100,000 蓮師心咒 1,200,000 2. 祈賜成就咒 400,000 3. 金剛薩埵心咒 1,600,000 / 三字金剛 700,000 4. 吽字 100,000 5. 回向文 100,000

## 五、正行修學次第 The Three Branches of Practice

金剛橋實修口訣分三大支分，依次第修學：

*The Vajra Bridge practice instructions are divided into three principal branches, to be cultivated in sequence.*

### (一) 息滅道惑：依止善知識 Dispelling Confusion: Relying on a Qualified Teacher

修學一切法門之前，先建立正確依師心態，主要涵蓋以下面向：

*Before engaging in any practice, it is essential to establish a correct attitude of reliance upon one's teacher. This encompasses the following dimensions:*

- ◆ 善知識重要性：善知識為一切功德之源泉，暫時與究竟的一切成就、安樂與加持，皆源於依止具德上師。 The importance of a qualified teacher: a genuine spiritual guide is the very source of all virtue. All temporary and ultimate accomplishment, happiness, and blessing arise from reliance upon such a teacher.
- ◆ 師徒法相 / Qualities of teacher and student:
  - 具格善知識三大特質：戒律清淨（身語意三門調柔）、具大悲心（為利眾生不知疲倦）、精通教法（通達聖教並具備實修證悟）。 Three qualities of a qualified teacher: pure discipline (tamed in body, speech, and mind); great compassion (tireless in benefiting beings); mastery of the teachings (learned in scripture and accomplished in practice).
  - 賢善弟子三大特質：具大信心（對上師信心堅定不移）、人格穩重（不因暫時邊緣而改變承諾）、能觀清淨（不見上師過失，只見功德）。 Three qualities of a good student: great faith (unwavering confidence in the teacher); stable character (commitments not swayed by temporary circumstances); pure perception (seeing the teacher's qualities rather than faults).
- ◆ 依止方式：令上師歡喜的三種方式——最上等修行供養（精進實修上師所傳教法）、中等身語承侍（以恭敬心為上師服務）、下等財物供養（供養物質資財）。 Ways of relying on a teacher: the highest offering is diligent practice of the teachings; the intermediate is respectful service in body and speech; the lower is material offering.
- ◆ 關鍵心態：視師如佛。將上師視為佛陀，其功德等同諸佛，恩德則勝過諸佛。 Key attitude: seeing the guru as Buddha. Regard the teacher as a Buddha — equal in qualities to all Buddhas, yet in kindness surpassing them all.
- ◆ 三昧耶戒：依止後自願持守三昧耶戒，以護持師徒清淨緣起。 Samaya: upon entering this relationship, one voluntarily upholds the samaya commitments, to protect the pure interdependence between teacher and student.

## (二) 根本上師瑜伽：四層修法 Root Guru Yoga: Four Layers of Practice

上師瑜伽為金剛橋核心，分四層修持：

*Guru yoga is the heart of the Vajra Bridge, cultivated through four progressive layers:*

層次 / Layer	名稱 / Name	修持重點 / Focus
外上師 Outer Guru	念誦瑜伽 Recitation Yoga	觀想外在上師形象，念誦祈請文，培養清淨信心。 Visualise the outer form of the guru; recite supplication prayers; cultivate pure devotion.
內上師 Inner Guru	近誦瑜伽 Close Recitation Yoga	觀想上師融入自身，修持氣脈明點，體悟身心不二。 Visualise the guru dissolving into oneself; practise channels and energies; realise the non-duality of body and mind.
密上師 Secret Guru	修成瑜伽 Achievement Yoga	認識上師心性即本覺，修持心要直指。 Recognise the guru's nature as rigpa itself; practise direct pointing-out instructions.
極密上師 Innermost Secret Guru	大修成瑜伽 Great Achievement Yoga	安住於法身上師之中，徹底超越能所二元。 Rest within the dharmakāya guru; transcend all subject-object duality.

## (二) 生起次第與圓滿次第：本尊閉關 Development & Completion Stages: Deity Retreat

在進入大圓滿正行之前，須完成生起次第與圓滿次第各一百零八天本尊閉關修持：

*Prior to entering the Dzogchen main practice, students are required to complete a retreat of 108 days each for the Development Stage and the Completion Stage:*

次第 / Stage	修持 / Practice	閉關時長 / Duration
生起次第 Development Stage (Kyerim)	本尊觀修 / Deity visualisation practice	108 天 / 108 days
圓滿次第 Completion Stage (Dzogrim)	空行修持 / Dākinī practice	108 天 / 108 days

## (三) 幻相現智：大圓滿正行 Dzogchen Main Practice

具足前兩個基礎後，方入大圓滿正行修持：

*With the first two branches firmly established, one may enter the main Dzogchen practices:*

- ◆ 立斷（徹卻／直斷）：直接截斷一切迷惑顯現的根源，認識並安住於本覺赤裸狀態。 Trekchö (Cutting Through): directly severing the root of all confused appearances; recognising and resting in the naked state of rigpa.

- ◆ 頓超（托嘎／任運超越）：於立斷基礎上，修持光明任運現前，五光融入虹光身。  
Tögal (Leap Over): built upon Trekchö, this practice cultivates the spontaneous arising of luminosity, whereby the five lights dissolve into the rainbow body.
- ◆ 座後轉為道用：將座上修持融攝於日常生活，以五種威儀（行住坐臥語）作為修道資糧。  
Post-meditation integration: bringing one's formal practice into daily life, using the five activities (walking, standing, sitting, lying, speaking) as further sustenance on the path.

## 六、日常修持要點 Key Points for Daily Practice

### （一）修行三不忘 Three Things Never to Forget

隨時銘記以下三者，貫穿一切日常行持：

*Keep the following three in mind at all times, throughout every activity of daily life:*

- ◆ 隨時不忘三寶：行住坐臥皆以三寶為皈依，以佛法僧為一切行為之準繩。 Never forget the Three Jewels: in every activity — walking, standing, sitting, lying — take refuge in the Buddha, Dharma, and Saṅgha as the measure of all conduct.
- ◆ 不忘眾生（慈悲）：以菩提心攝持一切修持，將一切功德迴向無量眾生。 Never forget sentient beings (compassion): hold all practice within bodhicitta, and dedicate every merit to the benefit of limitless beings.
- ◆ 不忘觀察自心：隨時返觀內照，不令煩惱習氣流散，是大圓滿修持的根本態度。 Never forget to observe the mind: turn attention inward at all times; do not allow afflictions and habitual tendencies to scatter. This is the foundational attitude of Dzogchen practice.

### （二）規律修持 Regular Practice

善用零碎時間，養成穩定的禪修習慣。每座可短至十五分鐘，貴在持續不斷。

*Make good use of small pockets of time to cultivate a stable meditation habit. Each session may be as short as fifteen minutes — consistency matters far more than duration.*

### （三）轉化障礙為修行良藥 Transforming Obstacles into Medicine

- ◆ 困難即是消業：將病苦、逆緣、障礙視為業障加速消除的契機。 Difficulty is the clearing of karma: regard illness, adversity, and obstacles as opportunities for the accelerated purification of karmic obscurations.
- ◆ 失念時重新發心：每次忘失正念後，重新憶念上師與三寶，不需自責懊悔。 Renew your aspiration upon losing mindfulness: whenever awareness lapses, simply recall the teacher and the Three Jewels — no self-reproach or regret is needed.

- ◆ 「農夫精神」：修行不應操之過急，以恆心耐心等待成就。晴天努力，雨天堅持，等待豐收。 The 'farmer's spirit': practice should not be rushed. Tend the field with patience and steadiness — work hard on sunny days, persist through the rain, and await the harvest.

#### (四) 清淨傳承的加持力 The Blessing of a Pure Lineage

- ◆ 所接受的口傳連結一切傳承上師之加持。 The oral transmission received connects one to the blessings of all lineage masters.
- ◆ 修持時觀想傳承諸師化光融入自身，獲得加持。 During practice, visualise the lineage masters dissolving as light into oneself, receiving their blessing.
- ◆ 傳承如雪山之水，有清淨傳承必有相應加持——此為一切修持的信心基礎。 The lineage is like water from a glacial peak: where there is a pure lineage, blessing is never absent. This is the foundation of confidence for all practice.

## 七、修學時間觀 Understanding Time in Practice

修行類別 / Category	時間觀點 / View of Time	修學態度 / Approach
世間法 Worldly pursuits	掌握時間即可掌握世界 Master time, master the world	效率為先，以量計功。 Efficiency first; progress measured by quantity.
出世間法 Spiritual practice	超越時間，追求三時平等與圓滿 Transcend time; seek equality across the three times	質重於量，以心量功，功德不落因果機械性計算。 Quality over quantity; merit is measured by the mind, not mechanical calculation.

#### 重要提示 An Important Reminder

功課數量是基礎，但修持質量與清淨心態更為關鍵。每一遍念誦、每一座禪修，皆應以三殊勝（前行發心、正行無緣、後行迴向）攝持，方能積累清淨功德。

*The number of recitations provides a framework, but the quality of practice and purity of mind are what truly matter. Every recitation and every session of meditation should be held within the Three Excellences: virtuous motivation at the outset, non-referential awareness during, and dedication of merit at the close.*

## 八、學員基本守則 Student Guidelines

### (一) 報名與分班 Enrolment & Class Placement

- ◆ 學員須如實填報修學背景，由堪布審核後確認班別。

- ◆ Students are asked to provide an honest account of their practice background. Class placement is confirmed by the Khenpo.
- ◆ 如修學過程中有疑問，歡迎隨時聯絡院方諮詢。
- ◆ Any questions arising during the programme are always welcome — please feel free to contact the Institute at any time.

## (二) 功課記錄 Practice Records

- ◆ 學員可自行記錄功課進度，建議定期與組長交流修持狀況。
- ◆ Students may keep their own records of practice progress. Regular check-ins with your group leader are encouraged.
- ◆ 如有任何班別或修持方面的問題，歡迎向組長請示。
- ◆ For any questions regarding your class track or practice, please feel free to consult your group leader.

## (三) 密法分享原則 Sharing of Vajrayāna Teachings

- ◆ 密法修持內容請以個人修行為主。
- ◆ Vajrayāna practice content is intended primarily for one's own personal cultivation.

## 九、結語 Closing Words

修行之路，並非追求速成，而是在每一步中培養清淨的信心、慈悲與智慧。金剛橋實修班的每一個修學項目，都是上師悲心攝受的善巧設計，引導學員從依止善知識、清淨自相續，到最終認識心性本來面目。

*The path of practice is not one of quick results — it is a gradual cultivation of pure faith, compassion, and wisdom in every step. Each element of the Vajra Bridge programme is a skilful expression of the teacher's compassion, guiding students from reliance upon a qualified teacher and purification of the stream of being, to the ultimate recognition of the nature of mind.*

願一切學員精進修持，成辦暫時與究竟的一切安樂！


*May all students practise diligently, and may both temporary and ultimate happiness be accomplished.*

薩埵 薩埵 薩埵 (願吉祥) *May all be auspicious.*

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 **貝瑪阿諦大圓滿耳傳金剛橋實修報名表** **Registration Form**



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仁珍財旺諾布傳承 大圓滿金剛橋實修班

版本：2026年5月16日 藏曆火馬年·薩嘎月初五

Version: 16 May 2026 Tibetan Fire Horse Year, Saga Dawa, 5th Day