

# CATEGORY 1

## Recognitions and Congratulations

第一大類 認證祝賀

# Introduction

The category of recognitions and congratulations mainly makes public the original recognition certificates and corroborating congratulatory letters written by dharma kings, rinpoches, and eminent monastics in the world of Buddhism today to H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata. This category also contains brief introductions to these dharma kings, regent dharma kings, rinpoches, and eminent monastics. H.H. Mahavairocana Dharma King Zunsheng has recognized the identity of and has made written predictions about H.H. Dorje Chang Buddha III, who is an incarnation of the primordial Buddha. The Buddha name of the third Dorje Chang Buddha is H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu.

In 2006, the publisher distributed some of the initial manuscripts of this book about the accomplishments of H.H. Wan Ko Yeshe Norbu. After famous great dharma kings and rinpoches of the highest order in the world read that initial manuscript, all of them were very moved and astounded. They wondered what being of holy virtue has descended into this world and how such a being is able to manifest the pinnacle of realization not manifested by anyone else in the past few thousand years of Buddhist history.

Those dharma kings immediately practiced dharma and entered a meditative state in order to evaluate and affirm the true identity or status of H.H. Wan Ko Yeshe Norbu. Thus, the karmic conditions matured for the occurrence of a great event in Buddhism. More than three holy great dharma kings who are incarnations of Buddhas or Mahasattvas and more than ten holy masters issued formal documents recognizing the identity of His Holiness and congratulating Him, thereby exceeding the minimum requirements of the dharma. Those masters of great holiness confirmed that H.H. Wan Ko Yeshe Norbu Holiest Tathagata is the incarnation of Dorje Chang Buddha, the master of the Five Buddhas in the five directions and other Buddhas. Each of those masters of great holiness is a famous personage of the highest level in the world today and is an incarnation of a Buddha or Bodhisattva.

Among such masters of great holiness are the following four people: The world-renowned supreme leader of the Sakya sect, H.H. Great Vehicle Dharma King Sakya Trizin, who is a true nirmanakaya of Manjushri Bodhisattva; H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen, also known as Lama Achuk. His Holiness is the incarnation of Venerable Longsal Nyingpo, who was one of the twenty-five great disciples of Guru Padmasambhava; H.H. Dharma King Mighty Lion Renzeng Nima, who is the incarnation of King Gesar; and H.E. Master Urgyen Xirao Woxiu, who is the incarnation of Urgyen Lingpa, an outstanding disciple of Guru Padmasambhava. This master of Tibetan esoteric Buddhism is known as an extremely holy being in modern Tibet who possesses great supernatural powers.

Why are we publishing in this category written recognitions and congratulations showing the identity of H.H. Wan Ko Yeshe Norbu Holiest Tathagata as being the third incarnation of Dorje Chang Buddha and the second incarnation of the holy Venerable Vimalakirti? It is because this is in conformity with the rules and system of esoteric Buddhism by which the identity of a reincarnated rinpoche or reincarnated Bodhisattva is affirmed. These dharma rules cannot be changed. Throughout the history of Buddhism, the dharma rules of esoteric Buddhism have required that the true identity of all reincarnated beings of holy virtue, all reincarnated Bodhisattvas, and all reincarnated Buddhas is firmly established only after such identity is recognized by famous holy and eminent people of great virtue. Otherwise, no matter how well the reincarnated person knows the sutras and no matter how high the reincarnated person's level of realization is, he is only one who spreads the dharma of exoteric Buddhism. His true identity has not been conclusively established as the reincarnation of a holy being.

This dharma rule applied even to the highest leader of Tibetan esoteric Buddhism, Guru Padmasambhava, who was called the Second Buddha. His accomplishment in the dharma reached the level of a Buddha. However, he could not establish his identity or status when he first attempted to spread the dharma in Tibet because he did not have a certificate recognizing his identity or status. Thus, he was labeled as a heretic, persecuted, and sent into exile. In order to comply with the dharma rules of Tibetan esoteric Buddhism, Guru Padmasambhava had to return to India. After people of great holiness and virtue affirmed his identity, he returned to Tibet. Only then was he able to establish firmly his identity, introduce esoteric Buddhism to Tibet, spread the dharma, and benefit living beings.

The dharma systems of all main sects of esoteric Buddhism—the Nyingma, Sakya, Kagyu, Gelug, Jonang, Kadampa, Chod, etc.—use the teachings of the Buddha as their guide to spread the dharma. For generation after generation, Buddhas and Bodhisattvas have been reincarnating in order to save living beings. After the identities of such reincarnated persons have been recognized and established with certainty, they are called tulkus or rinpoches. If their status is higher,

they are called dharma kings. Dharma kings or great rinpoches who meet the standards laid down in the dharma must recognize which holy being the reincarnated person is in order to determine with certainty the identity of that reincarnated person. Anyone who claims to be the reincarnation of a certain holy and virtuous being yet does not have a certificate issued by a rinpoche of great holiness recognizing that claim is either a heretic or one whose claim is not recognized in Buddhism.

A great Bodhisattva whose status and level of accomplishment are relatively high can recognize the identity of an ordinary Bodhisattva. An ordinary Bodhisattva can also recognize the identity of a Bodhisattva whose status is higher than that of the ordinary Bodhisattva. A Buddha can recognize the identity of a Bodhisattva, and a Bodhisattva can also recognize the identity of a Buddha. Who recognizes whom is not related to one's level of realization or status. However, the dharma requires that the recognition of the identity of a reincarnated person be done by rinpoches who have the qualifications to recognize according to the standards laid out in the dharma. A certificate of recognition with the required signature and seal must be issued after the identity is affirmed. Only then can the true identity of the reincarnated person be established according to the dharma.

For example, there are some rinpoches within Buddhist circles who call themselves Manjushri Bodhisattva, Kuan Yin Bodhisattva, or Guru Padmasambhava. Their disciples also respectfully use one of those names to address their master. However, this is exaggerated praise, groundless boasting, and empty words that cannot substitute for a certificate recognizing someone as a reincarnated rinpoche. According to the dharma rules, such use of Bodhisattva names to extol someone is untenable. It is necessary that famous rinpoches or persons of great holiness and virtue with the qualifications to recognize one's identity determine the identity of a reincarnated person. It is also necessary that such recognition be strictly carried out according to the dharma and that a recognition document be formally issued after the recognition. Additionally, other rinpoches must send congratulatory letters corroborating the recognition. With respect to determining the true identity of a reincarnated person according to the dharma, it is best if three holy masters carry out the recognition. There must be at least one holy master who recognizes the identity of the reincarnated person and at least two holy masters who corroborate that recognition for that identification to stand. Any master of holy virtue who carries out the recognition must be a famous great dharma king or at least a regent dharma king or national preceptor. Furthermore, the letters of congratulations corroborating the recognition must be sent by legitimate rinpoches.

Thus, a certain person, lama, or rinpoche may claim that he is the reincarnation of a certain Bodhisattva, or people generally recognize him as the reincarnation of a certain Bodhisattva. However, if masters of holy virtue have not recognized his identity and issued formal recognition documents according to the dharma, and if rinpoches of great holiness have not sent written congratulations corroborating the recognition, then all such claims and general recognition are empty rumors that do not stand no matter how widespread the claim may be. That is because when a being of holy virtue reincarnates from a past lifetime to this present lifetime, his past lifetime must be examined in conformity with the dharma by great dharma kings or great rinpoches who are qualified according to the standards laid out in the dharma. The true prior lifetime of that person of holy virtue must be discerned through the examiners entering a meditative state of enlightenment, which is a totally different dimension. One's true identity cannot be determined by the worldly ways of discussing and voting, such as when the masses of people, who are not beings of great holiness, elect their representatives. Thus, a person's true identity is not determined by the identity people generally recognize that person as having or the identity people praise that person as having. That is because ordinary people do not have the power to see who the person being recognized really was in his last lifetime. Hence, the identity of someone that common people generally recognize cannot stand in and of itself. Throughout the history of Buddhism to the present day, the rules of esoteric Buddhism have prescribed that the identity of a reincarnated rinpoche is firmly established only when that identity is recognized by authentic and famous great dharma kings or great rinpoches who issue recognition certificates and corroborating letters of congratulations. These recognitions and corroborations must be put down in black and white for all to see.

Well over ten holy masters wrote congratulatory letters to H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata certifying or corroborating the recognitions of identity issued by others. Moreover, all of those holy masters are present-day famous dharma kings of great holiness or are great rinpoches. Some of them are as follows: the world-renowned H.H. Dharma King Dodrupchen, who is the true incarnation of Guru Padmasambhava; the world-renowned supreme dharma king of the Nyingma sect, H.H. Dharma King Penor, who is a nirmanakaya of Vajrapani Bodhisattva; the supreme leader of the Jonang sect, H.H. Dharma King Jigme Dorje; the Mindrolling monasteries of the Nyingma sect; H.H. Dharma King Taklung Tsetrul, the Dharma King of the Dorje Drak Monastery; the famous H.H. Dharma King Trulshik, who is the personal master of H.H. the Dalai Lama, the current H.H. Dharma King Dudjom, and H.H. Dharma King Dilgo Khyentse; H.E. Chogye Trichen Rinpoche, the Dharma King of Tsharpa branch of the Sakya Order; the Red Jewel Crown Dharma King of the Karma Kagyu sect, H.E. Shamarpa, who is a regent dharma king for the Karmapa; the Orange Jewel Crown Dharma King of the

Karma Kagyu sect, H.E. Goshir Gyaltsab, who is the vajra master of and regent dharma king for the Karmapa and who is a “National Master”; H.E. Xiazhu Qiuyang Rinpoche, who is the incarnation of Patriarch Naropa, the venerable leader of 100,000 dakinis; the great Bodhisattva Tangtong Gyalpo, who is extremely famous in the history of Tibetan esoteric Buddhism, who has limitless merit, and whose accomplishment in the dharma is remarkable; H.E. Dharma King Ngagwang Pedma Namgyal Palzangpo of the Jonang sect; H.E. Mindrolling Khenchen Rinpoche; H.E. Khandro Rinpoche, who is the incarnation of Yeshe Tsogyal; H.E. Dorje Rinzin Rinpoche, a dharma king of great enlightenment who is the incarnation of Unchanging Vajra; H.E. Shechen Rabjam Rinpoche, who is the Dharma King of Shechen monasteries of the Nyingma sect; H.E. Dzogchen Dharma King VII; the eastern Tibetan Dharma King, H.E. Renqing Rongbo Barongbo; the Green Jewel Crown Karmapa, H.E. Dharma King Jiezhong; Veneral Junmai Baima Dorje Rinpoche, who is a nirmanakaya of Vajravaharhi; Yundeng Jiangcuo Rinpoche, who has been in solitary retreat for many years and who is the incarnation of Patriarch Milarepa; and so on.

Thus, such recognition was completely in accordance with the dharma. Actually, there were more than three holy great dharma kings who are incarnations of Buddhas or Mahasattvas and more than ten holy masters involved in the recognition and corroboration. H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata is the first holy being in the history of Buddhism in the human realm to have received that many recognitions and corroborating congratulatory letters from dharma kings of great holiness on such a high level! No other dharma king or great rinpoche in history has received so many of such documents. Because there are so many people of holy virtue who issued recognitions of identity and congratulatory letters, only some of those documents are contained in this first category. They are not entirely arranged according to the relative positions or status of those people of holy virtue.

Based on the certificates of recognition and congratulatory messages issued, everyone will understand that the status and identity of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu were recognized by more than three holy great dharma kings who are incarnations of Buddhas or Mahasattvas as the dharma prescribes. Moreover, more than ten holy masters respectfully confirmed that the Buddha name of His Holiness is H.H. Dorje Chang Buddha III. They all recognized that the realization of His Holiness is supreme. They also all concluded that the accomplishment His Holiness has manifested is foremost in Buddhist history.

*(This text was translated from the Chinese text that follows.)*

## 簡 介

認證祝賀類主要是公布佛教界的法王、仁波且、高僧們對多杰羌佛三世雲高益西諾布頂聖如來的確認認證書及附議祝賀函原文，同時刊發法王、攝政王、仁波且、高僧們的簡介。三世多杰羌是經大日如來尊勝法王認證並預言的始祖古佛轉世，佛號為三世多杰羌雲高益西諾布。2006年，出版社發表了雲高益西諾布的《正法寶典》一書的校稿初版，而當世界第一流著名大法王及仁波且們見到此《正法寶典》的校稿初版以後，十分感動震撼，到底是什麼聖德降世，竟然出現幾千年來佛教史上沒有出現過的證量高峰境界，法王們當下修法入定鑒定確認，由此而使之佛法大事因緣成熟了，這才圓滿具備三聖十證行文確認認證祝賀。認證雲高益西諾布頂聖如來為五佛之師多杰羌佛轉世的幾位大聖，均是當今世界第一流著名的古德大聖佛菩薩們：其中有世界著名的、文殊菩薩化身的薩迦派總教主薩迦天津大乘法王；有二十五大王臣之一的龍薩娘波尊者轉世的降陽龍多加參遍智法王阿秋大師；有格薩爾王轉世的仁增尼瑪雄獅法王；有當今藏密鄔堅喜饒喔修大師蓮花生大師法王子鄔堅寧巴，稱為全藏近代神通廣大的大聖者。為什麼我們要專門列出認證和祝賀頂聖如來雲高益西諾布為多杰羌佛三世、維摩詰第二世的轉世身份為一類呢？因為這是佛教密乘教規對仁波且菩薩們轉世確認的律制，是不可更改的法規。在佛教史上的密乘教規法定，無論是什麼地位的聖德、菩薩或佛陀轉世再來，都必須要通過著名的聖者高僧大德們的確認認證，才能確立其真實身份。否則無論經教多好、道量多高，也只能作為顯教的宏法者，是不具實質身份的再來人，包括藏密之最高領袖烏金第二佛陀蓮花生大師，其在佛法上的成就達到了佛陀的境界，但首次在西藏宏法時，由於他未持認證書，他的身份無法成立，所以被打成外道並受到迫害、放逐。為了符合藏密法規，蓮師只得回到印度，由大

聖德認證後，再返回西藏，這才確立身份在西藏開啟密宗宏法利生。

根據密乘制度，無論是寧瑪、薩迦、噶舉、格魯、覺囊、噶當、希解等各派，都是以佛陀宏法利生的大事因緣為指南，由佛菩薩們一代一代轉世渡化眾生，轉世者被認證確立後稱之為諸古或仁波且、或地位升為法王，他們是哪一位聖者轉世再來的身份確定，是必須經合法的法王、大仁波且們認證的，凡未經認證而自稱是某聖德再來則為邪教或是不符合法教的天然外道。在認證方面，有地位成就較高的大菩薩認證普通的菩薩，也有普通的菩薩來認證地位較高的菩薩，有佛陀認證菩薩，也有菩薩認證佛陀。誰認證誰是與證量、地位沒有關係的，但法定是必須經具合法認證資格的仁波且認證轉世者。認證確定後，出具簽名蓋印的認證書，此時轉世者的真實身份方可合法成立。比如在佛教界中有些仁波且稱自己是文殊菩薩或觀音菩薩、蓮花生大師，乃至於他們的弟子也這麼恭稱他們的上師，但這是誇讚奉承，是虛吹的行為、空洞的說詞，代表不了法定的認證書，因此該仁波且被稱頌的菩薩稱號在法規裡是不成立的。轉世者的身份確定必須是依著名仁波且、有認證資格的大聖德們，嚴肅依法確認認證後並行以文憑，而且還要有仁波且們附議致以文函祝賀。凡轉世真實身份屬於合法成立的，最圓滿的必須為三聖認證，至少要一聖認證、兩聖附議才能成立轉世身份。而執行認證的聖德必須是著名的大法王，至少要攝政王或國師，附議祝賀也必須是正規的仁波且致賀函。因此，凡是自稱或是所謂的世人公認某某人或某某喇嘛、活佛是某某菩薩轉世，而無聖德們合法確認發給認證文憑和沒有大聖仁波且的附議賀文憑者，無論是什麼樣的口頭傳言，全部屬於不成立的謠傳空洞說詞。因為對一位前世轉世到今世來的聖德，必須經合法的大法王、大仁波且們如法入定觀照，依法查出真實的前身，而不是由非大聖者的大眾如世間法選委員一樣，商量投票選舉就能定出真實身份的。所以人們公認或稱頌是不能成其為真身轉世的，凡作為普通人是看不到被認證者上一世的真實身份的，所以類屬大眾公認是不能成立的。密乘教規佛史至今，一切仁波且的轉世，都必須經正宗著名大法王、大仁波且認證發認證書、致附議賀文，見其白紙黑字的文憑而確立。

在行文附議祝賀多杰羌佛三世雲高益西諾布頂聖如來的十證中，不僅遠遠超過十證，而且都是當今著名大聖法王和大仁波且們：有蓮花生真身轉世、舉世聞名的多智欽法王；有金剛手菩薩的轉世、享譽世界的當今寧瑪巴第一總法王的貝諾法王；有覺囊總教主吉美多吉法王；有寧瑪敏珠林寺系；有多傑扎寺掌教法王達龍哲珠法王；有達賴喇嘛和登珠法王、頂果欽哲法王的個人上師、著名的楚西法王；有薩迦茶巴法王秋吉崔欽；有噶瑪噶舉派紅寶冠法王夏瑪巴攝政王；有噶瑪噶舉派橙寶冠法王、噶瑪巴之金剛上師、攝政國師嘉察巴；有十萬空行尊主那洛巴祖師轉世的夏珠秋揚仁波且；有藏密佛史最著名、功德無量、成就顯赫的唐東迦波大菩薩；有覺囊派阿旺班瑪南加法王；有敏林堪欽仁波且；有移喜措嘉佛母轉世的康卓公主仁波且；有『大覺之王』不變金剛多杰仁增；有寧瑪雪謙寺系的法王雪謙仁波且；有第七世佐欽法王；有東藏法王仁青絨波巴絨波；有噶瑪巴杰仲綠寶冠法王；有金剛亥母化身的俊麥白瑪多吉仁波且；有長年閉關密拉日巴祖師轉世的雲登降措仁波且等等，不但圓滿合法，而且超過了三聖十證。這也是在人類佛教史上達到最高和最多大聖法王們認證和附議恭賀的第一聖！無論是任何法王或大仁波且，在歷史上就沒有一個達到過有這麼多的文憑證書。因為認證和祝賀的聖德太多，故在這一類刊出的部分認證、祝賀原文不是完全按照這些聖德們的等位高低而排列的。

由這些聖德們的認證和祝賀，大家就會了解，三世多杰羌佛雲高益西諾布的地位身份，不僅是合法達到三聖確認的，十證恭稱定佛號為三世多杰羌佛，而且其證量，公認是至高無上的；其成就展顯，也是公鑒為佛史第一的。

（此文的英文翻譯印在前面）

## BRIEF INTRODUCTION TO H.H. DHARMA KING SAKYA TRIZIN 薩迦天津法王簡介



The Sakya order is one of the oldest orders or sects within Tibetan Buddhism. It is also recognized by all of the other Tibetan Buddhist orders as being the order with the most powerful and numerous dharma methods that lead to true realization. The Sakya order has an extremely high status within Tibetan Buddhism. A tradition of the Sakya order is not to lightly transmit dharma or confer titles.

The founders of the Sakya order came from an ancient noble family called the Khon clan. An ancestor of the Khon clan by the name of Khon Lui Wangpo Sungwa was one of the first seven people in Tibet to become a monk. He followed and learned under Guru Padmasambhava. From that time on, all of the descendants of the Khon clan practiced the dharma from the lineage of Guru Padmasambhava. Moreover, they all personally saw their yidams and attained the most wonderful accomplishment in the dharma.

Later, Khon Konchok Gyalpo, who already was proficient in exoteric and esoteric Buddhist teachings, followed and learned the dharma under the great master Drokmi Lotsawa. He received teachings from newly translated secret tantras and thereby attained enlightenment. He then

established the Sakya Monastery.

Thereafter, in an unbroken succession of generations that continues to the present day, all of the descendants of the Khon clan incarnated as nirmanakayas of great Bodhisattvas. The five Sakya patriarchs and many famous masters came from this outstanding lineage. The teachings of the Sakya order can now be found throughout all of Tibet and even all over the world. Moreover,



*To the left of H.H. Dharma King Sakya Trizin is H.H. Dalai Lama. To the right of H.H. Dharma King Sakya Trizin is H.H. Ugyen Trinley Dorje and H.E. Dharma King Chogye Trichen.*

薩迦天津法王的左邊是達賴喇嘛，右邊是烏金聽列多杰噶瑪巴和秋吉崔欽法王。

many Patriarchs from the Nyingma sect and many masters from the Kadampa sect and the Kagyu sect have deepened their practice even further through the teachings of the Sakya order. Additionally, the Jonang sect, the Shalu sect and the Buton sect originated from the lineage of the Sakya order. During the Ming Dynasty, the Sakya Dharma King was given the title of Great Vehicle Dharma King (meaning king of the dharma).

In order to prevent the deterioration of and preserve the essence of Buddha-dharma, the Sakya order adopted the system of family and blood lineage. Its precepts and rules are just as strict as those of the Geluk sect. Furthermore, the Lamdre (Path and Result) and the Hevajra Root Tantra lineages of the Sakya order are extremely strict and rigorous. Thus, the teachings and lineages of the Sakya order have been preserved in their entirety. In order that the dharma of the Sakya order be handed down in a way that preserves its essence and correctness, those who kept and propagated such dharma are dharma kings and rinpoches from the Khon family lineage led by H.H. the Great Vehicle Dharma King. The famous master H.H. Jamyang Khyentse Wangpo once said, “Even a tiny bit of the innate wisdom, abilities, and other merits of these rinpoches exceeds those of other incarnated rinpoches or descendants of eminent families who regard themselves as infallible. This is a fact that everyone has been able to personally see all the way up to the present time.”

His Holiness Great Vehicle Dharma King Sakya Trizin is a true nirmanakaya of Manjushri Bodhisattva. He is the supreme leader of the Sakya order whose wisdom, supernatural powers, and realization are extremely high. Moreover, the International Buddhism Sangha Association held an unprecedented Drawing Lots From a Golden Vase Ceremony to affirm the true reincarnated identity of H.H. Sakya Trizin and others. There were ten possible identities recognized by various rinpoches. One lot was drawn from among 120 lots to affirm the true reincarnated identity of H.H. Sakya Trizin. That drawing affirmed that H.H. Sakya Trizin is a nirmanakaya of Manjushri Bodhisattva, which is the reincarnated identity that H.H. Dorje Chang Buddha III recognized before that lot was drawn. “Trizin” is a Tibetan term meaning “dharma leader.” That is, His Holiness is the supreme leader of all of the Buddha-dharma and temples of the Sakya order.

H.H. Sakya Trizin had extraordinary wisdom that no one could match from the time he was a child. When he was five years old, he received Lamdre Mind Essence teachings and completed the Long Life Buddha retreat. At the age of seven at the Sakya Monastery, he passed a broad and

detailed oral examination on the Hevajra Root Tantra. Furthermore, wisdom stored since beginning-less time in the form of all of the other major dharma teachings of the Sakya lineage started to arise intensively in His Holiness's mind. He completed the Hevajra retreat at the age of eight. When he was fourteen years old, he formally ascended to the throne of "Sakya Trizin" and went to India. When he was sixteen years old, he read scriptures and treatises on Madhyamaka (the Middle Way), Hetu-Vidya (Buddhist logic), Prajna (Wisdom) and other subjects at the place of the great Sakya master Khenpo Rinchen. His Holiness conferred his first Hevajra initiation at Kalimpong when he was seventeen years old.

H.H. Dharma King Sakya Trizin has practiced countless great dharmas and completed countless retreats. Such practices include those relating to the Long Life Buddha, Demon-Conquering Vajrapani, Mahakala, Vajrakila, Mahavairocana, and long ritual Hevajra. H.H. Dharma King is a rare and great Mahasattva of both ancient and present times. Buddhist disciples express nothing but praise and astonishment over His Holiness's realization and accomplishment in the dharma. They deeply understand that the empowering effect of His Holiness's initiations and dharma transmissions are no different than direct transmissions from Manjushri Bodhisattva or other great holy beings.

When the supreme leader of the Sakya order, H.H. Great Vehicle Dharma King Sakya Trizin, was in Nepal on December 10, 2006, His Holiness conducted a verification in accordance with the dharma. After His Holiness saw the truth that H.H. Wan Ko Yeshe Norbu is the third Dorje Chang Buddha, the Dharma King wrote an affirmation certificate as prescribed by the dharma.

薩迦派是藏傳佛教中最古老的教派之一，也是藏傳佛教中各派公認的具量法門最強多的教派，在藏傳佛教中地位極高，不輕易傳法封受。

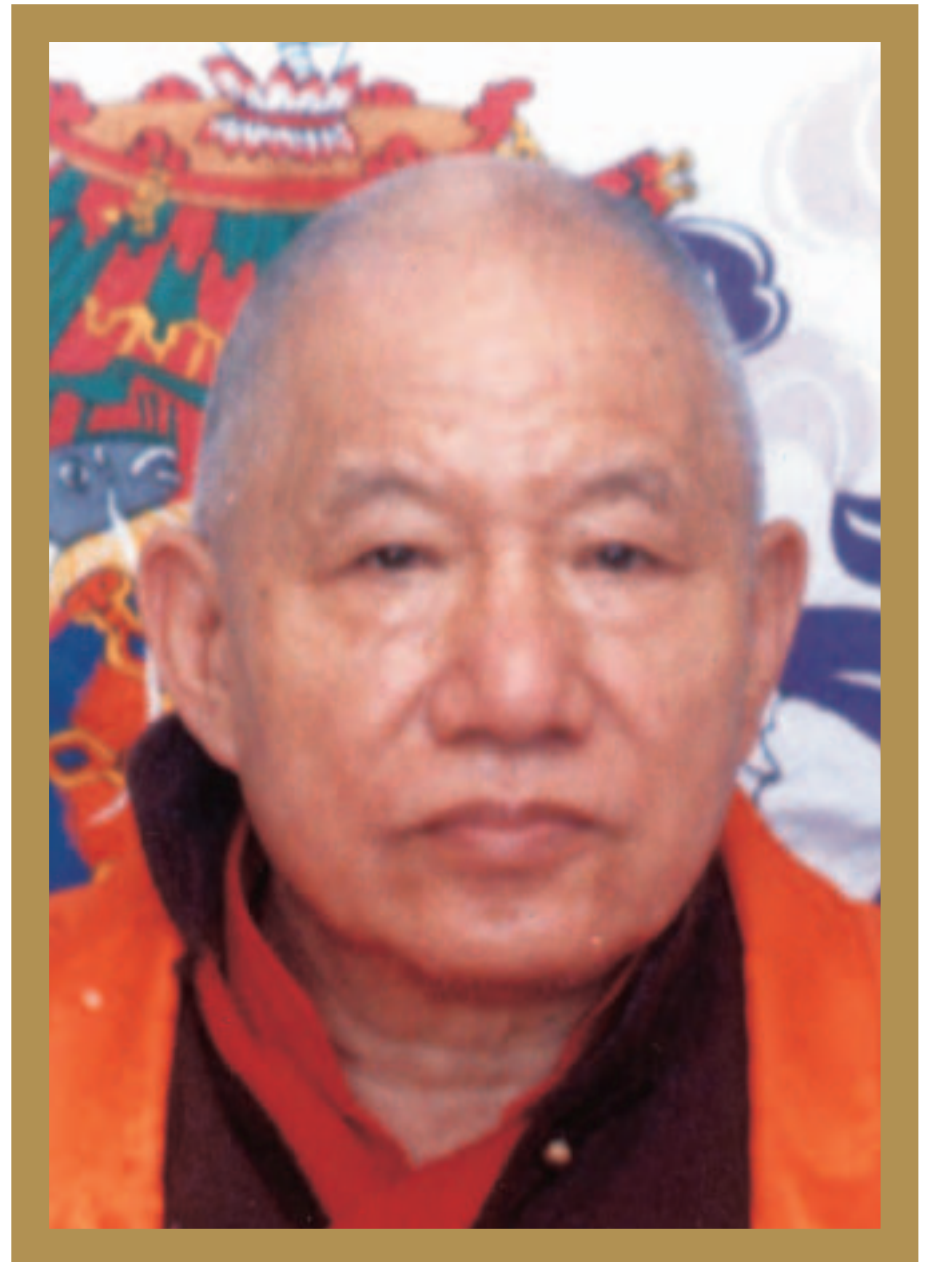
薩迦派的創始人為西藏古老的貴族——昆氏家族，而昆氏家族的祖先昆·魯益旺波澤真（龍王持壽）是西藏最早的七位出家人之一，親隨蓮花生大師學習。自此，昆氏子孫均修習蓮花生大師的傳承法要，並且都親見本尊，獲得了共同和最勝之成就。後來，昆·貢秋嘉波在通達顯密教法的基礎上，跟隨卓彌大譯師學法，獲得了新譯密續的教授與證悟，並創建薩迦寺。自此，昆族的後人，世代無間斷地以三怙主的化身傳承相續至今。薩迦五祖以及許多著名的大師也都出自這個卓越的傳承。現在，不僅整個雪域藏區，乃至世界各地，都有薩迦派的教法。而且，很多寧瑪派的祖師、噶當派和噶舉派的大師們都曾經在薩迦門下深造，還有覺囊派、夏魯派和布頓派也都源自於薩迦派的傳承。薩迦法王在明朝時更被封為大乘法王（意為法中之王）。

薩迦派為了防止佛法變質，保其精髓，由是採用家族和血脈傳承制度，戒規的嚴格程度不下格魯巴，並且道果和喜金剛本續的傳承更是極其嚴密，故薩迦的教法和傳承保存完整，法義使傳不失精正，住持和弘揚薩迦派教法的是以大乘法王為首的昆氏家族傳承世系的法王和仁波且們。著名的蔣揚欽哲汪波大師曾說：『這些仁波且們，僅他們天賦的智慧、能力等功德的微小一分，也是別的自以為是的化身活佛或名門望族後裔們所不能及的，這是直到現在大家都能親眼得見的事實。』

薩迦天津大乘法王為文殊菩薩的真實化身，是薩迦派在全世界的總教主，其智慧、神通自然證量高峰。更難得的是，國際佛教僧尼總會對仁波且們作出的十個不同認證身份舉行了史無前例的金瓶掣籤，從120支密封籤中抽出一支，確認薩迦天津是文殊菩薩的化身，而此身份正是三世多杰羌佛在這之前作出的認證。『天津』一詞為藏文音譯，意為『法主』，也就是薩迦所有佛法寺廟的總領袖。天津總教主自幼即智慧超群，無人能及。五歲接受道果心髓教授，完成長壽佛閉關，七歲的時候，在薩迦寺院通過了喜金剛根本密續廣泛而詳盡的口試，並開始密集地從智慧中開敷出無始藏智薩迦傳承的其它主要教法。八歲則圓滿喜金剛閉關。十四歲正式升座登基為『薩迦天津』並前往印度，十六歲時在薩迦大師堪布仁千處展觀中觀之義、因明、般若等其它經論，十七歲在卡林旁第一次傳授喜金剛的灌頂。法王修習過無數的大法和閉關，如長壽佛、伏魔金剛手、大黑天、普巴金剛、大日如來以及最長儀軌的喜金剛等。法王是一位殊勝難得的古今大摩訶薩，佛弟子對於總法王之修證成就，唯有讚嘆與醉迷，深知其灌頂教授之加持力與文殊等大聖們之親傳無二。

2006年12月10日，當時正在尼泊爾的薩迦天津總教主大乘法王如法查證，見到雲高益西諾布是多杰羌佛第三世的真相後，寫下了法定的認證書。

## BRIEF INTRODUCTION TO H.H. DODRUPCHEN DHARMA KING 多智欽大法王簡介



It is accurate to say that without His Holiness Dodrupchen Rinpoche there would be no Longchen Nying-thik Great Perfection, which is the highest esoteric dharma in this world. H.H. Dodrupchen Rinpoche was the sole holder and fundamental dharma possessor of the complete Great Perfection Longchen Nying-thik. "Longchen" means the boundlessly vast dharmadhatu, and "Nying-thik" means mind essence. Thus, Longchen Nying-thik is a mind essence dharma method that belongs to the extremely secret Supreme Division within the Great Perfection Dharma. It is the highest dharma for transforming into the rainbow body. All of the Longchen Nying-thik lineages of the Nyingma sect around the world, including those of their six main temples, originated from the dharma transmission of H.H. Dodrupchen Rinpoche.

In Tibetan, the term "Dodrupchen" means a greatly accomplished one from the Do Valley. The term derives from the first Dodrupchen Rinpoche, who was born in the upper Do Valley in the Gyalrong District of eastern Tibet. When the first Dodrupchen Rinpoche visited Master Jigme Lingpa, that master recognized Dodrupchen as being the incarnation of the sacred prince Murub Tsepo that was predicted in the "Guide to Longchen Nying-thik Predictions" and as being the sole possessor and successor to the Longchen Nying-thik teachings. Thus, Master Jigme Lingpa

bestowed upon Dodrupchen the complete “Direct Transmission from Buddha” and “Terma (Hidden Treasures)” lineages and authorized him to be the fundamental dharma possessor of Longchen Nying-thik.

The first, second, third, and fourth Dodrupchen Rinpoches not only manifested many incredible feats of supernatural power and wisdom, they also continually transmitted the Longchen Nying-thik dharma method to all holy beings who had the required karmic affinity. They thereby trained many famous people to become greatly accomplished in the dharma.

H.H. the fourth and current Dodrupchen, Thupten Trinle Palzang Rinpoche, was born in 1927 in the Tsi Village of the Ser Valley within the Gyalrong District. Almost every day during the time the rinpoche was in the womb, rainbows appeared in the sky above his village. Almost every night during that time, people could see the dharma protecting deity Rahula over the rinpoche's roof. Moreover, a fresh flower never before seen in that area blossomed forth upon his roof without having been planted. That was the exact type of flower H.H. the third Dodrupchen Rinpoche liked to plant the most when he was living in seclusion. During the time the rinpoche's mother was carrying the rinpoche, he would often disappear from her womb. During her pregnancy, a mysterious light always accompanied the rinpoche's mother such that she was able to find things in the dark without having to use any form of illumination.

Holy events that were much more amazing occurred after the rinpoche was born. A mani stone once fell from a cliff and hit the rinpoche. As a result, many of his bones were broken to pieces. However, all traces of injury miraculously disappeared almost totally a few hours later. Sometimes the young rinpoche could be clearly seen standing on the ground but an instant later was on a roof or cliff. Before monks from the Dodrupchen Monastery came to his house in search of the child who was the incarnation of the Dodrupchen, the young rinpoche told his parents, who at the time did not know such monks were coming, “Today guests will come.” He then began to sing happily. The team of monks who came to investigate placed before the young rinpoche books, Buddhist rosaries, and other objects used by the last Dodrupchen Rinpoche as well as objects of others people, all of which had been mixed together. They had the young rinpoche select from among the displayed objects. The young rinpoche picked out the objects he used in his last life without making one mistake. He then said, “These are mine.” H.H. the fifth Dzogchen Dharma King personally recognized that this child was H.H. the fourth Dodrupchen Rinpoche.

After the completion of his enthronement ceremony at the Dodrupchen Monastery, the four-year-old rinpoche stood up on his dharma throne and smiled as he chanted some verses from the “Vajra Seven Line Supplication” and the “Request to Padmasambhava.” This won the great admiration of all of the people in attendance. From the age of five, the rinpoche began to open directly his own treasury of wisdom accumulated since beginning-less time. Additionally, he gave oral accounts of these dharma teachings.

Moreover, in 2007 the International Buddhism Sangha Association held an unprecedented Drawing Lots From a Golden Vase Ceremony to affirm the true reincarnated identity of H.H. Dodrupchen Dharma King and others. There were ten possible identities recognized by various rinpoches. One lot was drawn from among 120 lots to affirm the true reincarnated identity of H.H. Dodrupchen Dharma King. That drawing affirmed that H.H. Dodrupchen Dharma King is the nirmanakaya of Guru Padmasambhava, which is the reincarnated identity that H.H. Dorje Chang Buddha III recognized before that lot was drawn.

After His Holiness grew up, he very seldom manifested supernatural powers except in certain particular circumstances. Although he did not need to cleanse his mind, accumulate good fortune, or engage in any other cultivation of this type, in order to establish a model of true cultivation for living beings, His Holiness sought dharma from many human masters and completed many years of solitary retreat. At the age of fifteen, His Holiness was proficient in painting mandalas, calligraphy, ceramics, architecture, astrology, and many other skills.

Based upon the predictions of the Dakinis in 1957 concerning the circumstances Tibet would face, H.H. Dodrupchen Rinpoche arrived in Sikkim. At first His Holiness did not reveal His status. However, a greatly accomplished person in Sikkim who was the master of the king of Sikkim told the king that the true Padmasambhava had arrived in Sikkim and strongly urged the king to become a disciple of H.H. Dodrupchen Rinpoche. Later, after repeated entreaties by the king of Sikkim, His Holiness assumed the position of National Master of Sikkim. His Holiness also recognized the identity or status of H.E. the seventh Dzogchen Dharma King and conducted the enthronement ceremony for that dharma king.

H.H. Dodrupchen Rinpoche has always had a gentle disposition and has always been a humble, simple person totally devoid of all affectation. At every moment and wherever he is, his compassionate conduct serves as a model to guide living beings. The status of H.H. the fourth Dodrupchen Rinpoche is higher than that of many other great and holy dharma kings. His disciples can be found in each of the major lineages. Numerous disciples of His Holiness are world-renown great masters of their generation, including many famous lineage-holders. Examples include H.E. the seventh Dzogchen Dharma King; Sogyal Rinpoche; H.H. Dharma King Renzeng Nima; H.H.

Wish Fulfilling Jewel Dharma King Jigme Phuntsok; H.H. Wish Fulfilling Jewel Dharma King Tuoga; Dakini Dare Lamu (Nianlong Holy Mother); the king of Sikkim; the fifth Dodrupchen, H.E. Tudeng Longyang Renzeng Gyatso Dharma King; and others. H.H. the fourth Dodrupchen Rinpoche is the greatest master and dharma king of the Nyingma sect.

After reading the book *A Treasury of True Buddha-Dharma* in December of 2006, H.H. Dodrupchen Dharma King marveled at the accomplishments of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu and promptly wrote a congratulatory letter to H.H. Dorje Chang Buddha III.

確切地說，沒有多智欽仁波且就沒有寧瑪巴龍欽寧體大圓滿的最高密法。因多智欽仁波且為大圓滿龍欽寧體獨掌持有人根本總法主，故又被稱為多智欽大法王。所謂『龍欽』即是廣大無盡的法界之義，而『寧體』意為心髓，故龍欽寧體屬於大圓滿法中極密無上部心髓法門，是虹身化境最高之法。全世界寧瑪巴包括噶陀、佐欽等六大寺系的所有龍欽寧體傳承，全都是由多智欽大法王為他們灌頂傳的法。

多智欽在藏文中意為來自多科山谷的大成就者，因第一世的多智欽仁波且生於西藏東部果洛地區的上多科山谷，故而得名。當第一世多智欽仁波且拜見吉美林巴大師時，吉美林巴即賜予他《佛語》和《伏藏》的完整傳承，並授權他為龍欽寧體的唯一根本法主。當吉美林巴轉世的多欽哲見到多智欽時，他看見多智欽就是蓮花生大師。第一、二、三、四世多智欽仁波且不僅示現了許多不可思議的神通智慧，更不斷地將龍欽寧體法門傳授給一切具足因緣之聖者們，培育了許多著名的大成就者。

第四世多智欽土登成利華桑波仁波且於1927年降生在果洛地區色達山谷的茨村莊。在仁波且住胎的那一年，幾乎每一天，村莊上空都出現彩虹，人們幾乎每個晚上都能看見羅睺羅護法神在他的屋頂上，而且未經栽種，他的屋頂上盛開了一朵當地從來沒有過的鮮花，而這正是第三世多智欽在隱居時最喜歡種的那一種。仁波且的母親在懷孕期間，腹中的小孩隨時不見了，其身邊也總有神秘的光明陪伴，使她無須照明也能夠在黑暗中尋找物品。

仁波且降生後，聖跡更是出奇的多。一次，一塊瑪尼石從岩上降下砸在仁波且的身上，他的很多骨骼都被砸碎了，但幾個小時以後，所有受傷的痕跡神奇地消失殆盡。有時小仁波且明明在地上，但彈指間又在屋頂上、山岩壁上。當尋訪轉世靈童的多智欽寺的僧人要來之前、他的父母還不知道的時候，仁波且就對父母說：『今天有客人來。』並高興地唱起來。當尋訪考察隊伍將上一世多智欽用過的書、佛珠等物品和其他人的東西混在一起讓仁波且挑選，他無一錯誤地將他前世的物品挑了出來，並說：『這是我的。』第五世佐欽法王親自認證靈童為第四世多智欽仁波且。

在多智欽寺的坐床典禮圓滿時，四歲大的仁波且從法座上站起來，邊笑邊念誦《金剛七句祈禱文》和《請起蓮花生》中的一些偈子，令在場的所有人驚嘆不已。仁波且五歲開始即直接開啟自己的無始藏智，並將這些教法口述出來。

更難得的是，2007年，國際佛教僧尼總會對仁波且們作出的十個不同認證身份舉行了史無前例的金瓶掣籤，從120支密封籤中抽出一支，確認多智欽法王是蓮花生大師的化身，而此身份正是三世多杰羌佛在掣籤之前作出的認證。

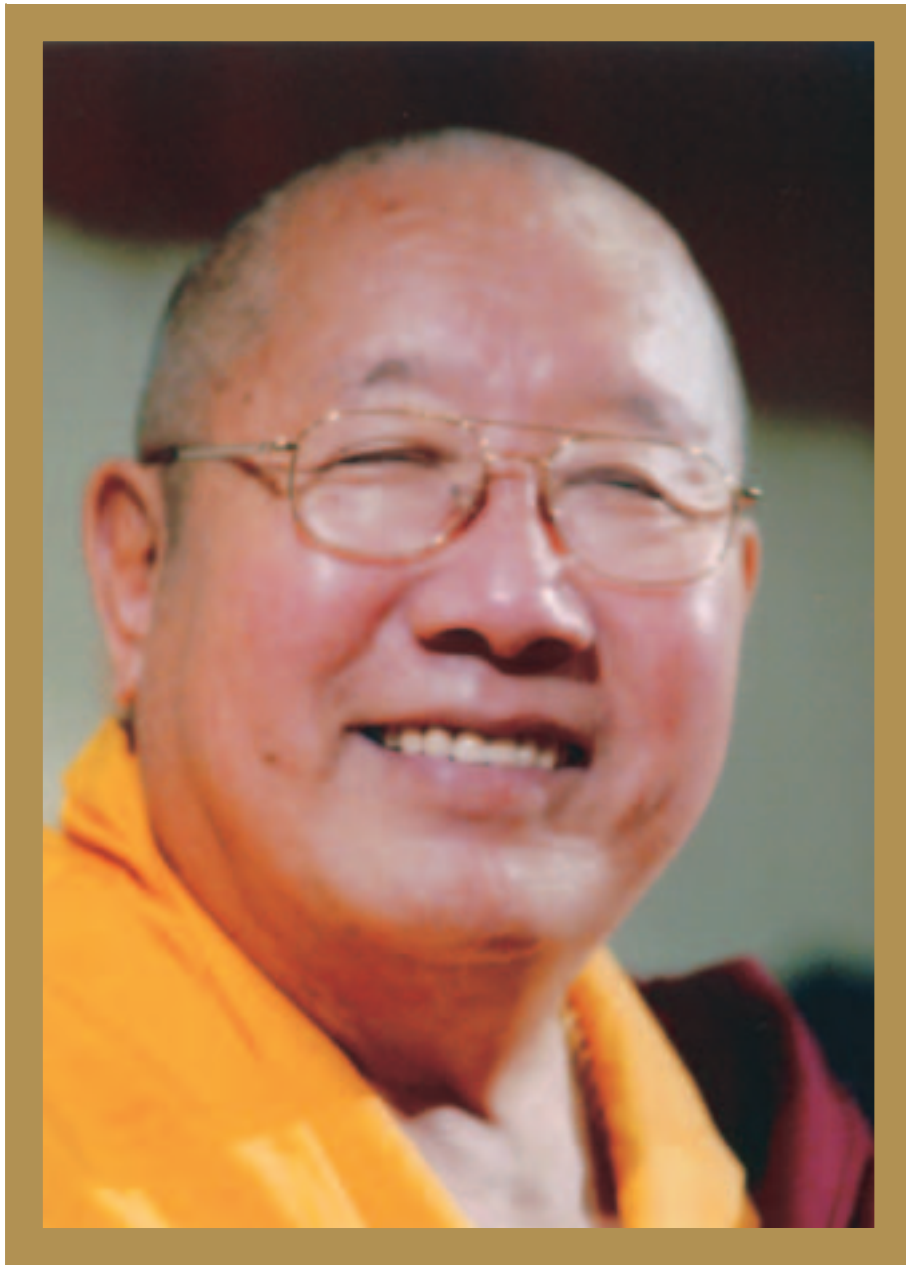
然後當仁波且長大以後，除了在個別情況下，他很少再顯現神通成就。雖然仁波且不需要淨化自心或累積福報等諸如此類的修持，但是為了給眾生樹立真正修行的榜樣，仁波且向許多人身上的導師求法，並完成許多年的閉關。仁波且十五歲時即精通曼達壇城的繪畫以及書法、製陶、建築和其它許多技術以及種字擇緣無上等大法。1957年，由空行母對西藏面臨的局面所作的預言，仁波且來到錫金。起初他並沒有公開自己的身份，這時國王的上師——錫金的一位大成就者告訴國王，真正的蓮花生已經來到了錫金國，讓他務必拜多智欽仁波且為上師。後來，在錫金國王的再三祈請下，仁波且擔任了錫金國的國師。仁波且還認證了第七世佐欽法王，並主持了其坐床典禮。

仁波且待人處事一貫性地平和、謙虛、簡樸，毫無裝腔作勢，每一時刻、每一處所都以自己的慈悲行為作為引導眾生的典範。第四世多智欽仁波且的地位登立於若干大聖法王之上，他的弟子遍及各大傳承，多為一代宗師，名重世界，包括許多著名的傳承持有者，如：第七世佐欽法王、索甲仁波且、仁增尼瑪法王、如意寶晉美彭措法王乃至托嘎如意寶法王、達日拉姆空行母（年龍佛母）、錫金國王、第五世多智欽土登龍洋仁增嘉措法王等，仁波且是寧瑪掌首宗師、大法王。

2006年12月，當多智欽大法王見到《正法寶典》後，驚嘆於三世多杰羌佛雲高益西諾布的成就，當即給三世多杰羌佛寫了賀信。



**BRIEF INTRODUCTION TO  
H.H. DHARMA KING PENOR OF THE NINGMA SECT**  
寧瑪派貝諾法王簡介



The Palyul network of monasteries is the largest of the six main subsects within the Nyingma sect. There are more than four hundred of its branch monasteries spread throughout Tibet and its dharma centers spread around the world. Not only is H.H. Dharma King Penor the lineage holder of the Palyul dharma lineage, he has been the supreme dharma king of the Nyingma sect.

H.H. Dharma King Penor is the nirmanakaya of Vajrapani Bodhisattva. In the autumn of 2007, the International Buddhism Sangha Association held an unprecedented Drawing Lots From a Golden Vase Ceremony to affirm the true reincarnated identity of H.H. Dharma King Penor and others. There were ten possible identities recognized by various rinpoches. One lot was drawn from among 120 lots to affirm the true reincarnated identity of H.H. Dharma King Penor. That drawing affirmed that H.H. Dharma King Penor is the nirmanakaya of Vajrapani Bodhisattva, which is the reincarnated identity that H.H. Dorje Chang Buddha III recognized before that lot was drawn.

His Holiness was born in December of 1932 (the year of the water-monkey according to the Tibetan calendar) in a place called Powo (in ancient times called Bomi) in the western part of the Kham district in eastern Tibet. His father was called Sonam Gyurme and his mother was called

Dzemkyi. No flowers can be seen in that village of Powo during the cold and dry winter. However, fragrant flowers amazingly blossomed forth there when the rinpoche was born.

At the age of five, Penor Rinpoche was escorted to the ancient Palyul Monastery in the western Kham district. A formal enthronement ceremony was performed for him there in which he sat on the same dharma king throne he sat on in his prior life. That ceremony was performed by the prior



*At the Nyingma Monlam Chenmo Ceremony for World Peace that took place in 1993 in Bodhgaya, India, H.H. Dharma King Penor was unanimously selected as the third supreme leader of the entire Nyingma sect in modern history.*

1993年在印度菩提迦耶舉行的全寧瑪巴祈願法會上，貝諾法王被一致推舉為近代寧瑪巴第三任總教主。

Thubten Chokyi Dawa and Karma Thekchok Nyingpo, who is the fourth Karma Kuchen Rinpoche and the tenth generation dharma king of Palyul. At that ceremony, he was formally recognized as the incarnation of the second Penor Dharma King, Baqian Douba. Thus, he became the eleventh lineage holder of the Palyul lineage.

Khenpo Ngaga (Kathok Kanqin Ngaga), an outstanding practitioner proficient in the Great Perfection, foresaw the special mission of this recently born incarnation. He therefore conferred upon the child the refuge precepts, a Manjushri Bodhisattva initiation, and a holy Buddha statue. He also wrote for the child a Long Life Prayer that is to this day recited by thousands of Buddhist disciples all over the world. When he was thirteen years old, Penor Rinpoche was formally tonsured in the prior Penor Dharma King's palace. That ceremony was performed and witnessed by five important khenpos and monks. He was given the dharma name Dhongag Shedrup Tenzin Chokle Namgyal, which means "All-Victorious Holder of the Teachings of Study and Practice of the Sutras and Tantras".

One day when the rinpoche when was still a small boy, an elderly man walked up to him and insisted that the rinpoche perform for him the Phowa Dharma. In his boyish innocence, the rinpoche consented and practiced that dharma in accordance with its rituals. After a short while, the rinpoche was surprised to discover that the elderly man had already passed away. Facing the corpse that lay before him, the rinpoche practiced dharma once more in order to revive the elderly man. After the elderly man regained consciousness, the rinpoche blew from his mouth a long puff. However, the elderly man said, "Heavens! Why did the rinpoche cause me to return? I was already in the Western Pure Land of Ultimate Bliss of Amitabha Buddha!"

Later, the rinpoche received from numerous great masters, sutra teachers, and khenpos various essential dharma teachings that have existed for many generations. Such teachings include the Buddha in the Palm Great Perfection of the Nanque lineage, the Eight Great Black Lugus, the Great Jewel Terma, the Rena Lingpa Terma, the Great Perfection, the Great Perfection Mind Essence Dharma, the Secret Dharma Protectors, and so on. The rinpoche practiced such dharmas as he was taught and became accomplished. Later, at a place called Tatang, Penor Rinpoche entered a long-term retreat together with his master, Thubten Chokyi Dawa. Through practicing the fundamental preliminary practices and progressing all the way up to the profound Great

Perfection, he returned to his dharma-nature true-suchness that has existed since beginning-less time. Dharma King Dilgo Khyentse, the second dharma king of the modern Nyingma sect, openly said, “Dharma King Penor is already a holy being who has surpassed samaya.” Numerous dharma kings have said that Dharma King Penor is an incarnated Buddha.

When the Dharma King was conducting a Medicine Buddha Dharma Assembly, rainbows soared from the mandala offering plate. Additionally, nectar overflowed from the skull-cup. One time when he was conducting a Magong Accomplishment Dharma Assembly, biscuits offered to the dakinis were clearly shaking.

Very few rinpoches who are at the same level of Dharma King Penor are able to endure the difficulties that Dharma King Penor has endured. Due to his great vows of great compassion and his ceaseless determination, the rinpoche is not troubled by any difficulty or obstacle he may face. Year after year he has given of himself. He rebuilt the main Palyul Monastery and the Palyul Buddhist Institute, which the rinpoche established in his prior life. In India, the rinpoche established the Namdroling Monastery and the Ngagyur Nyingma Buddhist Institute. He has gradually repaired all of the branch monasteries in his lineage that urgently needed repair. His Buddhist centers in places such as Taiwan, Hong Kong, Macao, mainland China, Singapore, Malaysia, the Philippines, the United States, and Canada have recently spread to countries in Europe, including Greece, Germany, and France. His Namdroling Monastery in southern India has become one of the largest monasteries in all of Tibetan Buddhism in the world today, with more than three thousand monastics. It can be called the largest Nyingma monastery in the world outside of China. Never shirking hard work, the rinpoche is constantly rushing about in India, the Himalaya mountains, Southeast Asia, and Europe in order to spread the Buddha-dharma all around the world, thereby enabling all living beings to experience the benefits of the dharma.

The compassion of the dharma king has also benefited residents of local communities. He has built bridges, paved roads, and founded a general hospital that uses both western and Tibetan medicine. When there has been no seasonal rain in Tibet or India, the rinpoche is famous for having caused rain to fall promptly as a result of his prayers. Thus, local Indian residents have affectionately called the dharma king the “Rain Lama.”

The dharma king is a monk who flawlessly abides by the precepts and he himself has given the monastic precepts to over 2,500 monks and nuns. Day after day from morning until night, the dharma king selflessly benefits those living in the world, those who are about to pass away, and those who have already passed away.

At the Nyingma Monlam Chenmo Ceremony for World Peace that took place in 1993 at the vajra throne area where the Buddha attained enlightenment in Bodhgaya, India, the Nyingma dharma kings and eminent monastics who came from China and other places all over the world unanimously selected H.H. Dharma King Penor as the supreme dharma king of the Nyingma. Thus, His Holiness became the successor to the deceased Nyingma dharma kings of prior generations who possessed the Nyingma teachings. He is a person who in reality matches the title of supreme Nyingma dharma king! In order to teach the dharma and benefit living beings, the rinpoche has demonstrated the brilliant wisdom of Manjushri Bodhisattva, the compassion of Kuan Yin Bodhisattva, and the courage of Vajrapani Bodhisattva!

In August of 2007, H.H. Dharma King Penor read *A Treasury of True Buddha-Dharma* about H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu. He thought that book is of limitless benefit to living beings. He was so moved that he wrote a letter of congratulations to rinpoches.

在甯瑪巴的六大寺系中，白玉系堪為最大的一個寺系，其遍佈全藏的分支子寺和世界各地的佛學中心超過四百座以上。貝諾法王不僅是白玉法系的傳承法座持有者，更是當今寧瑪派的第一總法王。

貝諾法王是金剛手菩薩的化身，2007年秋，國際佛教僧尼總會對仁波且們作出的十個不同認證身份舉行了史無前例的金瓶掣籤，從120支密封籤中抽出一支，確認貝諾法王是金剛手菩薩的化身，而此身份正是三世多杰羌佛提前就作出的認證。於西元1932年（藏曆水猴年）十二月降生在東藏康省（西康）一個稱為波沃的地方（古稱波密，又稱波窩）。父親叫做蘇南久美，母親叫做宗吉。此村落在寒冷乾燥的冬天是看不到花朵的，但是仁波且誕生時，此地卻出奇地綻放芬芳的花朵。

五歲時，貝諾仁波且被迎至西康白玉祖寺，在上一世秋竹仁波且圖滇卻吉達瓦和第十代法王——第四世噶瑪古千仁波且噶瑪帖秋寧波的主持下，在其前世的法王座上行坐床典禮，正式認證他為第二世貝諾法王巴千都巴的轉世，及成為第十一代白玉傳承法座持有者。

一位當代精通大圓滿的卓越行者——堪布雅嘎（噶陀堪欽雅嘎）預見此新轉世的特殊使命，而給予此孩童皈依戒、文殊菩薩灌頂和一尊神聖的佛像，並為他寫下至

今仍被全球成千上萬佛弟子持誦之長壽祈請文。十三歲時，在上一世貝諾法王的寢宮中，在五位主要堪布和比丘的見證主持下接受圓頂，正式剃度，法名「豆雅謝祝天津丘雷南嘉」，意為「經續教法修持尊勝最高持有者」。

當仁波且還是一個小男孩時，有一天，一位老年人走到仁波且面前，堅持要仁波且為他修頗瓦法。仁波且很天真地答應並依法修持。過了一會兒，仁波且驚訝地發現這位老年人已經往生了。他對著躺在面前的屍體，再度修法以挽回老人家的性命。當老年人甦醒之後，仁波且吐出一口長氣。而老年人卻說：「天啊！仁波且為何把我叫回來？我已經在阿彌陀佛的西方極樂世界淨土了！」

後來，仁波且又從多位偉大的上師、經師堪布等那裏承接了多世自有的各種法要，包括：南卻傳承大圓滿之掌中佛、八大黑嚕嘎、大寶伏藏、惹那林巴伏藏（惹林）、大圓滿、大圓滿心要法及秘密護法等等的教法，並依教修持，獲得成就。之後，貝諾仁波且在塔唐地方和他的上師秋竹圖登卻吉達瓦進行長期的閉關，從基礎的前行至最深奧的大圓滿，還回了他無始的法性真如。近代甯瑪巴第二世法王——頂果欽哲法王曾經公開說：「貝諾法王已經是一位超越三昧耶的聖者。」有許多法王都說他是肉身的佛。

在法王舉行的藥師佛法會上，彩虹自曼達供盤中升起，且嘎巴拉（顛蓋杯）上甘露溢流。有一次在舉行「瑪貢」的成就法會上，空行母的供養餅乾很明顯地顫動著。

很少地位如同貝諾法王的仁波且會經歷過貝諾法王曾經歷過的艱苦。仁波且以其大悲大願以及源源不絕的毅力，不為橫在眼前的任何困境、障礙所擾，年復一年，不僅重建了白玉主寺和過去世中建立的白玉佛學院，在印度創辦南卓林寺和雅久寧瑪佛學院，漸次地修復傳承中各個亟待修復的子寺，並且在包括臺灣、香港、澳門、大陸各地、新加坡、馬來西亞、菲律賓、美國、加拿大等佛學中心，近年足跡亦履及希臘、德國、法國等歐洲國土。今日，在南印度的南卓林寺已成為世界上規模最宏偉的藏傳佛寺之一，已有超過三千人的僧眾，堪稱中國之外於全球最大的寧瑪寺院。仁波且不辭辛勞地奔波於印度、喜馬拉雅山區、東南亞和歐美的土地上，為的就是將佛法傳佈至世界各地，讓所有眾生都同受法益。

法王的慈悲也惠及當地的居民，他造橋鋪路，設立西醫和藏醫都有的綜合性醫院。無論在西藏或印度，仁波且都在季雨不來時以祈降及時雨聞名。當地的印度居民，因此給法王上了個呢稱——「雨喇嘛」。

法王是身具足清淨戒體的比丘，至今已為超過兩千五百位以上的僧眾授予出家戒。日復一日，由早到晚，法王無私地利益著在世者、臨終者與往生者。

1993年，在印度佛陀成道處——菩提迦耶的金剛座所舉行的全甯瑪巴祈願世界和平的「甯瑪巴傳召祈願大會」上，來自中國等世界各地的甯瑪巴法王高僧們，一致推舉貝諾法王為甯瑪巴前輩掌教法王報化之後的繼位寧瑪巴總法王。這樣的總法王位乃實至名歸也！因為仁波且為了教法與眾生的利益，展現了文殊菩薩的智慧、觀音菩薩的慈悲與金剛手菩薩的勇勢！

2007年8月，當貝諾法王見到三世多杰羌佛雲高益西諾布的《正法寶典》，認為這本書對眾生有著無窮的利益，感動之下，便給仁波且們寫了賀信。

**BRIEF INTRODUCTION TO H.H. JAMYANG LUNGDOK  
GYALTSEN RINPOCHE**  
降陽龍多加參法王簡介



H.H. Dharma King Omniscience Jamyang Lungdok Gyaltsen Achuk Lama is a great Buddha in the Nyingma sect of Tibetan Buddhism. He is the incarnation of Venerable Longsal Nyingpo, one of the twenty-five great disciples of Guru Padmasambhava. Because people had different views on the reincarnated identity of H.H. Dharma King Omniscience, on a holy day in 2007 at Hua Zang Si in San Francisco, the International Buddhism Sangha Association beseeched H.H. Dorje Chang Buddha III Holiest Tathagata to recognize the true identity of H.H. Dharma King Jamyang Lungdok Gyaltsen. In the end, that association did receive such recognition from H.H. Dorje Chang Buddha III. H.H. Dharma King Jamyang Lungdok Gyaltsen was recognized by H.H. Dorje Chang Buddha III as the true incarnation of Venerable Longsal Nyingpo. The International Buddhism Sangha Association then held the holy form of Drawing Lots From a Golden Vase Dharma Assembly. One lot was drawn from among 120 sealed lots. After a curtain was removed and after that lot was unsealed and opened in front of all those present, it was discovered that H.H. Dharma King Jamyang Lungdok Gyaltsen is indeed the true incarnation of Venerable Longsal Nyingpo. Not only was the true identity of H.H. Jamyang Lungdok Gyaltsen personally recognized by the Holiest Tathagata, the Drawing Lots From a Golden Vase Ceremony confirmed that he is a great holy being who is the true reincarnation of Venerable Longsal Nyingpo. Yerba

Rinpoche, who has demonstrated his supernatural powers over many lifetimes, personally discovered evidence throughout the six realms that Dharma King Omniscience never for a moment ceased striving to bring living beings to salvation and enlightenment.

Dharma King Omniscience was born in 1927 amidst rare and auspicious signs. The dharma protecting deities transformed into various physical forms to protect him when he was a child,



*The person in the middle is H.H. Dharma King Omniscience Jamyang Lungdok Gyaltsen. To his left is H.H. Dharma King Jigme Phuntok and to his right is Asong Rinpoche.*

中間是降養隆多加參遍智法王，左邊是晉美彭措法王，右邊是阿松仁波且。



*When the supreme leader of the Nyingma Sect, H.H. Dharma King Penor, visited the Yarchen Monastery, he and H.H. Dharma King Omniscience Jamyang Lungdok Gyaltsen performed an "Equal Status Rite."*

寧瑪派總教主貝諾法王造訪亞青寺時，與降養隆多加參遍智法王行平等禮。

which is something only experienced by beings of great holiness. He understood without impediment all scriptures and sutras. At 12, he entered the order of monks. Beginning at 18, he followed his vajra master Arik Vajradhara, a great accomplished one, into 43 years of solitary meditation. He received from Sela Yangzhi a complete transmission of the teachings he learned in his prior life. Sela Yangzhi was a true incarnation of Padmasambhava. H.H. Dharma King Omniscience manifested the ultimate essence of all the dharma and turned into a rainbow body of Great Perfection. He has entered the dharmadhatu's non-attachment state and Four Wisdoms state. He has attained the state of the four divisions of initiations. He has accomplished the cutting off of all defilements related to the six sense organs. His once ordinary body has become a rainbow-light body. The dharma king's body is able at any time to manifest rainbows, crystal pagodas, Buddha images, Tibetan seed characters, hand-held pennants, etc. The wrinkles of the skin of his entire body have formed the image of a mandala filled with pictures of all the Buddhas and

Bodhisattvas. Sariras naturally pour forth from his body.

H.H. Dharma King Omniscience's main temple is the Yarchen Uddiyana Meditation Monastery, also known as Second Virtue Mountain. Over twenty thousand lamas and rinpoches live at the monastery, which is more than any other monastery in the world. There, the dharma king has provided teachings of the Great Perfection to tens of thousands of Tibetans and Han Chinese from all provinces. A multitude of his disciples have manifested attainment of great accomplishments. For example, right after they passed away, their bodies displayed multicolored sariras (holy relics) or formed crystals, rainbows appeared in the sky, or Buddha images manifested. Multitudes of people have seen that after receiving empowerment from the dharma king, the deaf recover hearing, the blind can see again, the dumb can speak, the insane recover clear memories, and those afflicted with serious diseases suddenly become well. When the dharma king practices dharma, rainbows often appear in the sky, surrounding the Yarchen Monastery. Many people of great accomplishment in the dharma have asked H.H. Dharma King Omniscience to appraise their level of accomplishment.

H.H. Dharma King Omniscience is one of the greatest and most accomplished leaders of contemporary Buddhism. He manifests great supernatural powers. From secret mountains and sites in the earth, he unearths ancient hidden dharma treasures. Such sacred areas include Akeka and Meilongduojie, Dake Dakini Cave, Holy Mountain Chaguobaiyai, Zong A at Hidden Site Zuicha, Zhuye Zhugalizong, Nata Lion Cliff, Langqing Zajia Dorje Zhuxiu, Gongguo Wotare, Reniang Liqing Cliff, Saduo Xizhaga, Holy Site Yachen Fangguang De Mountain, Holy Site Lotus Cave, Jiacha Qiadeli in Guoluo area, Niuxi Zangali, Baqiong Dong-A White Cliff, Guorena White Cliff, Peicha Ga White Cliff, Yaroo Dorje Youxuan Stone Mountain, Jia A Chali in the Dege area, Lake Kualong, Lake Nalong, Lake Beiyu, Lake Si, Lake Jidemila, etc. He has unearthed innumerable Buddha images featuring both benign and fierce countenances, dharani chants, mantras, Tibetan seed characters and other symbols, as well as large and small hand-held pennants, all completely natural and none displaying the slightest trace of human craft. He has also received a myriad of sacred dharma treasures as offerings from the non-human protectors of hidden dharma treasures of each of the major sacred areas.

In the summer of 2006, H.H. Dharma King Omniscience read *A Treasury of True Buddha-Dharma* and was astounded. He knew that the accomplishments and wisdom shown in that book were unprecedented in this world. He wondered what kind of holy and virtuous person had such incredible realization. He promptly applied his supernatural powers to view the dharmadhatu and saw the extraordinary truth. It turned out that the recognition by Urgyen Xirao, who was the dharma prince under Guru Padmasambhava, was totally correct. In that recognition, Urgyen Xirao stated that H.H. Yangwo Wan Ko Yeshe Norbu Great Dharma King is a magnificent being of great holiness. Dharma King Omniscience then wrote his own recognition certificate and stamped his precious red seal upon it. That recognition certificate stated that H.H. Yangwo Wan Ko Yeshe Norbu is the greatest leader of Buddhism!

遍智法王——降陽龍多加參阿秋喇嘛，即是藏密寧瑪巴大怙主，是第二佛陀蓮花生大師的25位大得登巴之一的龍薩娘波尊者的轉世。由於遍智法王的轉世身份各說不一，因此，2007年聖日在美國舊金山華藏寺，由國際佛教僧尼總會三度禮請頂聖如來多杰羌三世為降陽龍多加參法王作真實身份之認證，最後終於得到三世多杰羌佛的認證，其認證為龍薩娘波尊者真身再來，為此國際佛教僧尼總會舉行聖義金瓶掣籤法會，於120支密封的籤中掣出一支，於眾目禮觀之下，揭幕開籤一看，果然為娘仁波且尊者之真身。降陽龍多加參的真實身份不但得到頂聖如來親自認證，而且金瓶掣籤印證了亦是龍薩娘波的真身大聖地位。累世示現大神通的耶巴活佛，得見六道處處皆有遍智法王救渡眾生無有片刻停歇。

遍智法王於第十六繞迴火兔年（公元1927年）具稀有吉兆而誕生，童年即具備護法變化各種身形予以護衛等多種聖者大士所具之相，對文字經卷無礙通達。十二歲出家，十八歲起隨其金剛上師大成就者阿瑞金剛持閉關修行四十三年。並在蓮師真身色拉陽智處接持上一世的完美圓滿傳承，展顯諸法實相大遷轉虹身之大圓滿、法界明體無別密意自解脫、本初之四光明境、四灌六燈之道臻至究竟、蘊身化為無漏虹霓光身，身體能隨時顯現彩虹、水晶塔、佛像、種子字、手幟等，全身的皮膚皺紋都形成了諸佛菩薩壇城圖像，身體還會自然涌出舍利子。

遍智法王主寺第二德山亞青烏金寺，其寺廟擁有兩萬多常住喇嘛仁波且，是全世界唯一最多活佛、喇嘛的第一大德寺，有藏漢各省數萬人在此蒙受法王傳授的大圓滿引導，眾多弟子顯現大成就境界——圓寂後遺體現出五彩舍利或成水晶狀，並有彩虹貫空或有佛像呈現。受法王加持而聾者復聞、盲者重見、啞者能言、瘋者恢復記憶、疑難病症豁然痊癒的事跡更為眾人所親見。法王修法時虛空隨時有彩虹圍繞亞青寺，有許多大成就者所成就的等位，都是請遍智法王予以鑒定。

遍智法王是當代佛教大成就之主帥。法王展顯廣大神通，掘開隱秘山、地之中的古代伏藏，開取了以阿科客·美龍多傑聖地為主的達科·空行洞、察果白崖神山、最察伏藏地、宗阿·竹耶·竹嘎裡宗、納它·獅子白崖、朗慶雜加·多傑朱旭、貢果沃塔熱、熱娘·里慶白崖、薩多西扎嘎、亞青聖地放光德山、藏多聖地蓮

花洞、果洛嘉察恰塘裡、牛西藏嘎裡、巴窮冬阿白崖、果熱納白崖、配察嘎白崖、亞繞多吉右旋石山、德格嘉阿察裡、另外夸隆湖、納隆湖、北玉湖、席湖、吉德米拉湖等聖地的伏藏，取出了眾多的靜猛本尊、陀羅尼、咒及種子字等伏藏標誌，各種無數大小不一的手幟，均為天成之法器（無有絲毫人為加工之痕跡），並獲得由諸大聖地守護伏藏的諸護庫藏主非人等現量供養的伏藏聖物不計其數。

於公元二〇〇六年夏，遍智法王見到《正法寶典》一書，大為震撼，此書在此世界成就智慧顯揚，確實史無前例，是何等聖德竟有如此開天劈地之境界展顯？當下於法界中觀照，得見真相非同小可：原來蓮花生大師法王子鄔堅喜饒所作的關於仰諤雲高益西諾布大法王是偉大的巨聖的確認是完全正確的，由是自己為此寫下了認證書並蓋上了紅色寶印，稱為大教主！

## BRIEF INTRODUCTION TO THE SUPREME LEADER OF JONANG SECT H.H. DHARMA KING JIGME DORJE

### 覺囊派總法王吉美多吉教主簡介



Within Tibetan Buddhism, the Jonang sect has been known around the world for the true practice of its followers. There currently are two dharma kings who are in charge of the dharma teachings of the Jonang sect. One of them is the head of the Zangwa Monastery, H.H. Dharma King Jigme Dorje. The other is H.H. Dharma King Ngagwang Pedma Namgyal

Palzangpo of the Longshijia Monastery. There is also a young future sect leader, Jianyang Lezhu Rinpoche, who is vice-head of the Zangwa Monastery.

When Sakyamuni Buddha lived in the world, H.H. Dharma King Jigme Dorje Rinpoche was already a great Bodhisattva in that lifetime. H.H. Dharma King Jigme Dorje was born in 1944 accompanied by various amazing auspicious signs that cannot be fully described. As a child, he never did anything to upset his parents, such as crying or acting in a common, childish way. He was very much different from other children. The masters of a monastery, as well as the monastics and laypersons in that monastery who handled monastery matters, all praised the child as being the incarnation of a wonderful Bodhisattva who had come back to this world voluntarily. Later, he went to the headquarters of the Jonang sect, the Zangwa Monastery in Rangtang, where he worshipped the Buddhas. His uncle, the Sai rinpoche by the name of Awang Genga Phuntsok who lived at the Zangwa Monastery, saw that this child was the incarnation of a holy being. In accordance with the dharma, Awang Genga Phuntsok Rinpoche recognized that the child was the true reincarnation of a rinpoche who had been the head of the Zangwa Monastery. In accordance with the dharma rules, Lama Danba Daji from Xiayan, Lama Aguoba from Hongtu, and others practiced the dharma, enter holy supernatural states, and confirmed the accuracy of Awang Genga Phuntsok Rinpoche's conclusion. They then made their formal pronouncements concerning the identity of H.H. Jigme Dorje. Moreover, the International Buddhism Sangha Association held an unprecedented Drawing Lots From a Golden Vase Ceremony to affirm the true reincarnated identity of H.H. Dharma King Jigme Dorje and others. There were ten possible identities recognized by various rinpoches. One lot was drawn from among 120 lots to affirm the true reincarnated identity of H.H. Dharma King Jigme Dorje. That drawing affirmed that H.H. Dharma King Jigme Dorje is the incarnation of Shambhala King Suchandra, which is the reincarnated identity that H.H. Dorje Chang Buddha III recognized before that lot was drawn.

After the formal enthronement ceremony for H.H. Jigme Dorje Rinpoche was performed at Saige Monastery in Aba County and the celebration of the enthronement ceremony was performed at Zhuoge Monastery, the rinpoche returned to Zangwa Monastery. The intelligence of the rinpoche is extraordinary. He was able to thoroughly learn and recite the scriptures, treatises, and rituals without having to exert himself. He later served as a disciple under his root master, Awang Gongqiu Daji, who was the Vajra Master of the Zangwa Dazang Monastery and the 44<sup>th</sup> Kalachakra Dharma King of the Jonang sect. Under H.H. Awang Gongqiu Daji, the rinpoche learned and practiced the five preliminary practices of the Jonang sect and the generation and completion stages of the Kalachakra Vajra—the Six Yogas. He reached perfect merit in every dharma he practiced.

When the rinpoche was eight years old, he succeeded to the throne of the head of the Zangwa Monastery. However, at this time, his uncle, the Sai rinpoche, and H.H. Dharma King Awang Gongqiu Daji predicted to H.H. Jigme Dorje Rinpoche that changes in the world situation would occur that would be disadvantageous to Buddhism. They told the rinpoche to go back to Aba County and that in the future, when the world situation stabilizes, he should return to the Zangwa Monastery and teach the dharma. Afterward, the Sai rinpoche passed away and later H.H. Dharma King Awang Gongqiu Daji passed away as well. H.H. Jigme Dorje Rinpoche then went to Aba County, where he requested and received the complete precepts from Lama Tujihua of Sai. He later served as a disciple under another root master, Lama Kesang, who is the nirmanakaya of the Eleven-Faced Kuan Yin Bodhisattva. Under Lama Kesang, the rinpoche learned all of the initiation and lineage teachings. During this time period, he both herded goats and cultivated himself in caves, tree holes, and other places while traveling from mountain to mountain. He realized the state of viewing all phenomena as equal and the state where the mind is not affected by the situation one encounters. Thus, he became a free and unhindered person of great accomplishment in the dharma. He then lived in a cave, where he continued his practice of the dharma.

After the restraints on religion were slightly eased, the supreme leader of the Jonang sect, H.H. Dharma King Yundan Sangbu of the Zangwa Monastery in Rangtang, twice dispatched people to the cave at the Zilang Monastery in Aba County (that was the cave in which Maji Lazun practiced the Xiduan Dharma) where the rinpoche was staying. H.H. Dharma King Yundan Sangbu did so based upon the formal pronouncements of certain great masters of the past. When those dispatched arrived, they invited H.H. Jigme Dorje Rinpoche to go to the Zangwa Monastery and lead the teaching of the Buddha-dharma. There was a third visit when H.H. Dharma King Yundan Sangbu himself went to that cave at the Zilang Monastery, bringing with him a kharda (white silk scarf). When the two venerable ones met, they praised each other. H.H. Dharma King Yundan Sangbu repeatedly urged H.H. Jigme Dorje Rinpoche to follow the formal pronouncements of the those great masters of the past by going to the Zangwa Dazang Monastery, by leading the teaching of the Buddha-dharma of the Jonang sect at that monastery, and by being the monastery's retreat lineage Vajra Master. H.H. Jigme Dorje Rinpoche then gave his response to the formal

pronouncements of those three masters of the past (H.H. Dharma King Gongqiu Daji, the Sai rinpoche, and Lama Kesang) that he must go to the Zangwa Monastery in Rangtang. He respectfully said to H.H. Dharma King Yundan Sangbu, "Your merit and cultivation are like those of my father. You are my master. I will carry out your instructions well!"

After H.H. Jigme Dorje Rinpoche returned to the Zangwa Monastery at Rangtang, he helped H.H. Dharma King Yundan Sangbu restore the monastery and build Buddhist statues. The rinpoche performed initiations and dharma transmissions at regular intervals and guided those on retreat. He perpetuated the dharma teachings of the Jonang sect in this human world and propagated such teachings around the world.

In accordance with the rules handed down by the historical masters, H.H. Dharma King Yundan Sangbu personally handed over to H.H. Jigme Dorje Rinpoche in 1998 certain precious objects passed down through the generations by past masters, such as a vajra bell, a vajra, and the writing called "Guiding Text—You Will Know Its Meaning When You See It." He also formally conferred upon H.H. Jigme Dorje Rinpoche the positions of 47<sup>th</sup> dharma throne holder of the Jonang Kalachakra lineage and 11<sup>th</sup> Vajra Master of the Zangwa Dazang Monastery.

After H.H. Dharma King Yundan Sangbu passed away, H.H. Dharma King Jigme Dorje became the supreme leader of the Jonang sect.

After H.H. Dharma King Jigme Dorje saw who His Holiness Dorje Chang Buddha III Wan Ko Yeshe Norbu is through the limitless omniscience displayed in *A Treasury of True Buddha-Dharma*, he stated that His Holiness Wan Ko Yeshe Norbu has reached the highest state of Buddhahood in the few-thousand-year history of Buddhism, having truly attained complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas.

在藏傳佛教中，覺囊派一直以實修而著稱於世。目前，總管覺囊派教法的教主有兩位：一位是藏哇寺主任吉美多吉法王，一位是龍什加寺的阿旺班瑪南加法王，還有一位年輕的準教主健陽樂住仁波且則任藏哇寺副主任。

釋迦牟尼佛在世時，吉美多吉法王就已經是一個大菩薩。1944年，吉美多吉法王伴隨種種不可盡說的神奇瑞相降生於世，自幼年就從未以哭聲等世俗之舉厭煩其雙親，而與別的孩子差別甚大。當時，寺院的上師和寺院執事僧俗等等，均讚嘆其為殊勝菩薩再來之化身而供奉於金座上。隨後，前往覺囊總部壤塘藏哇大藏寺禮佛，其叔父藏哇寺的賽活佛阿旺根噶彭措看到來者為聖者化身，依法認定其為藏哇寺寺主活佛之無偽轉世，還有夏炎喇嘛丹巴達吉與紅土喇嘛阿果巴等依法入修，於聖境中授記並反覆教言，認定確鑿無誤。更難得的是，國際佛教僧尼總會對仁波且們作出的十個不同認證身份舉行了史無前例的金瓶掣籤，從120支密封籤中抽出一支，確認吉美多吉法王是香巴拉國月賢王的化身，而此身份正是三世多杰羌佛在這之前作出的認證。

仁波且在阿壩縣賽格寺舉行坐床儀式和卓格寺舉行慶坐典禮後，即赴藏哇大藏寺。仁波且聰慧超群，習誦經論及儀規不經苦行用功無勤而通曉。後依止大藏寺金剛上師、覺囊第四十四代時輪金剛法王阿旺貢秋達吉為根本上師，並在阿旺貢秋達吉座前，修習覺囊傳承之五加行與時輪金剛的生圓次第——六支瑜珈，法義功德相繼圓滿。

仁波且八歲時即繼任藏哇寺寺主寶座，但在這時賽活佛和貢秋達吉法王都對仁波且預言：世局將有不利於佛教的變化，你要先回到阿壩，等以後世局平穩後，你還要回到藏哇寺主持教法。隨後，賽活佛和阿旺貢秋達吉先後圓寂。仁波且便去阿壩，在賽喇嘛吐基華座前求受圓滿具足戒，并依止十一面觀世音菩薩的化身——喇嘛克桑為根本上師，修學所有的灌頂傳承教授，一邊放山羊，一邊在山洞與樹洞等無定的山上持戒修行，得到萬相平等、心不隨境遷，成為自在的大成就者，此時他住入洞穴修持。

宗教開放後，覺囊總教主、壤塘藏哇寺的雲丹桑布法王根據祖師的授記，兩次派人來到阿壩孜朗寺的山洞（瑪吉拉尊修西斷法的洞穴）裡，迎請吉美多吉仁波且去藏哇寺主持佛法傳承。雲丹桑布法王第三次親自帶著哈達來到孜朗寺山洞，兩位尊者見面相互致意，雲丹桑布法王再三的勸請吉美多吉仁波且根據祖師授記去主持藏哇大藏寺覺囊派教法，擔任藏哇寺的閉關傳承金剛上師。吉美多吉應三個上師的授記（貢秋達吉法王，賽活佛以及喇嘛克桑）需要去壤塘藏哇寺。吉美多吉活佛恭敬地對雲丹桑布法王說：「您的功德和修為如同我的父親一樣，您是我的上師，我會作好您吩咐的事情！」

吉美多吉仁波且回到壤塘藏哇寺後，協助雲丹桑布法王恢復寺院，建造佛像，定期灌頂傳法，指導閉關，延續覺囊教法於人間保存，宏於世界。

一九九八年，雲丹桑布法王根據祖傳之規，親自將歷代先師依次傳遞之金剛鈴杵與《引導文——見者具義》等寶物交付給吉美多吉仁波且，正式將覺囊派時輪金剛卓氏傳承第四十七代法座與第十一代大藏寺金剛上師之位一同授予吉美多吉仁波且。

雲丹桑布法王圓寂後，吉美多吉法王成為覺囊派教主。

當吉美多吉法王於《正法寶典》遍智無量中見到多杰羌佛三世雲高益西諾布時，說：這才是佛教史上幾千年來真正的顯密圓通、五明完滿的佛陀高峰。

## BRIEF INTRODUCTION TO KUMBUM MONASTERY 塔爾寺簡介

Kumbum Monastery (or Ta'er) together with Ganden, Drepung, Sera, Tashilhunpo and Labrang are known as the six great monasteries of the Gelukpa sect. Kumbum Monastery is the place where the founder of the Gelukpa sect, Guru Tsongkhapa, was born. Guru Tsongkhapa was the supreme spiritual leader of the Gelukpa and the first Ganden Tripa. His two distinguished disciples are Dalai Lama and Panchen Lama, who were two of the main leaders of the Yellow Sect of Tibetan Buddhism.

Kumbum monastery is large in size. During its prime time, there were more than 800 worshipping halls covering around 165 acres. The buildings of the monastery take up two hillsides along a channel on Lotus Mt. The temples are spread out on the uneven hills. Their architectural magnificence constitutes a spectacular sight. In history, the 4<sup>th</sup>, 5<sup>th</sup>, 7<sup>th</sup> and 13<sup>th</sup> Dalai Lamas as well as the 6<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> Panchen Lamas all lived at Kumbum Monastery. It once accommodated more than 70 Rinpoches and 3600 monastics. Many of its Rinpoches and eminent monastics were conferred by the government of Qing Dynasty the titles of Khutukhtu, Governing Lamas at Yonghe Palace in Beijing and Wutai Mountain in Shanxi province.

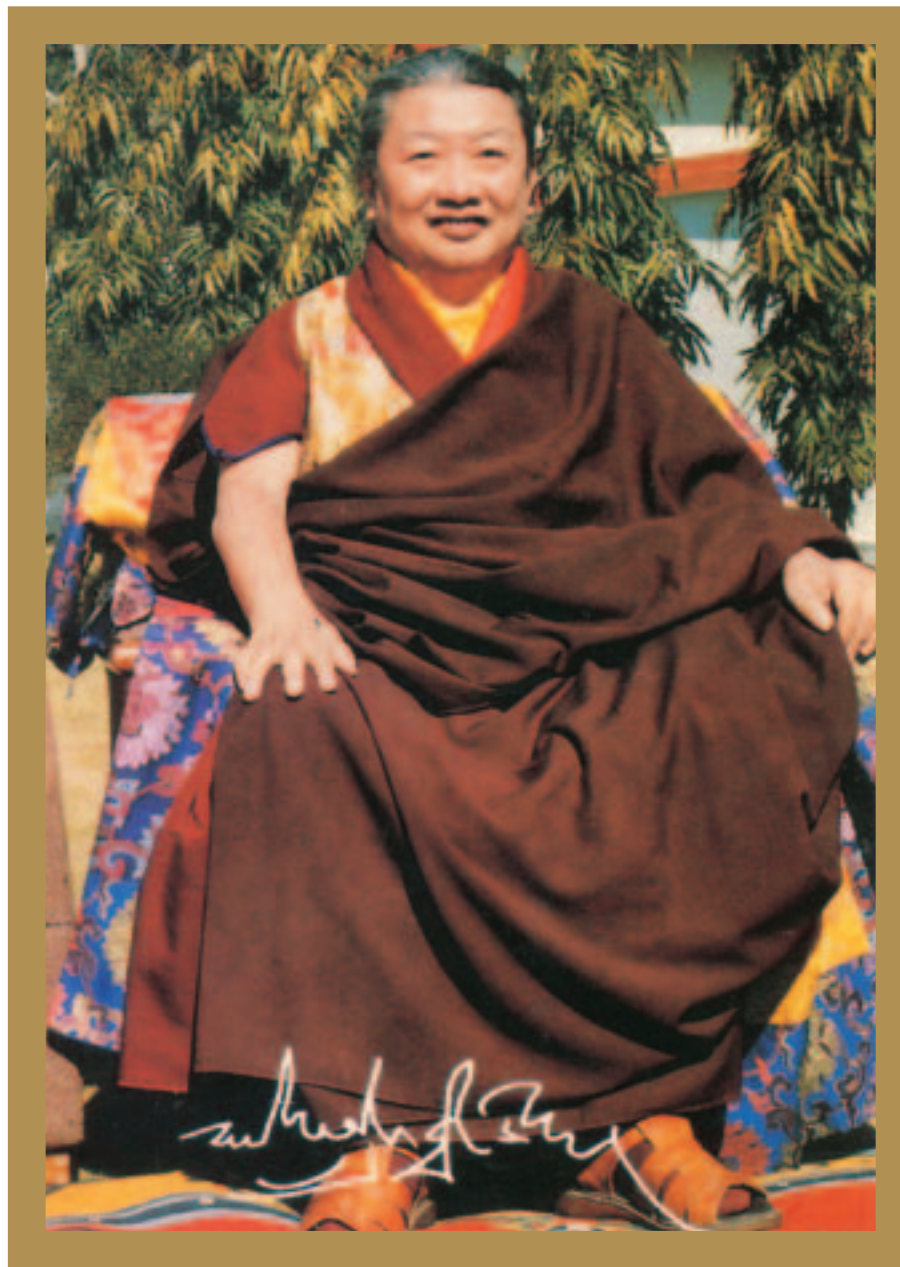
Kumbum Monastery has four colleges, which are the exoteric, esoteric (tantric), Kalachakra and medical colleges, respectively. Many of their graduates have become eminent masters.

塔爾寺與甘丹寺、哲蚌寺、色拉寺、扎什倫布寺和拉卜楞寺並稱為格魯派六大寺，是格魯派創始宗師宗喀巴大師誕生的地方。宗喀巴大師為格魯巴總教主、第一世甘丹赤巴。宗喀巴大師的兩大弟子，即是達賴喇嘛和班禪喇嘛，為佛教黃教兩大領袖。

塔爾寺規模宏大，最盛時有殿堂八百多間，佔地1000畝。寺院建築分佈於蓮花山的一溝兩面坡上，殿宇高低錯落，交相輝映，氣勢壯觀。歷史上，第四世、五世、七世、十三世達賴喇嘛和第六世、九世、十世班禪喇嘛都駐錫過塔爾寺，最多時寺院有七十多位仁波且，僧侶3600多人，許多仁波且、高僧曾被清朝政府封為駐京呼圖克圖和就任北京雍和宮及山西五台山的掌印喇嘛。

塔爾寺設有顯宗、密宗、時輪、醫明四大學院，培養了無數的大德。

## BRIEF INTRODUCTION TO THE MINDROLLING MONASTERIES 敏珠林寺系簡介



*Seated in the center is H.H. Dharma King Mindrolling Trichen, who is the supreme leader of the Nyingma sect. On the left is H.H. Dalai Lama, who is the dharma king of Geluk sect. On the right is H.E. the ninth Mindrolling Khenchen Rinpoche. Standing behind is Venerable D.G. Khochhen Rinpoche, who is the general secretary of H.H. Dharma King Mindrolling Trichen.*

中坐者為寧瑪派總教主敏林赤欽法王，左邊為格魯派法王達賴喇嘛，右邊為第九世敏林堪欽仁波且，後面為敏林赤欽法王的總管闊千仁波且。

The group of Mindrolling monasteries is one of the six main groups of monasteries within the Nyingma sect. The first Mindrolling Monastery was founded by the great tertön H.H. Rigzin Terdak Lingpa. The Mindrolling Monastery was the first monastery where Direct Transmission and Mind Transmission were combined, where old translations of sutras and treatises were collected, where uncovered dharma treasures from the south of Tibet were collected, and where historians of the Nyingma sect gathered. It is therefore the monastery that most completely embodies the totality of the Nyingma sect. It is responsible for reviewing and making final decisions on the dharma books and the history of the Nyingma sect. Someone once asked H.H. Dharma King Dudjom, “Who represents the Nyingma sect?” H.H. Dharma King Dudjom answered, “The Mindrolling and the Nyingma mean the same thing.” One can see from that answer the status the Mindrolling monasteries have within the Nyingma sect.

H.H. Master Rigzin Terdak Lingpa was the incarnation of the great translator Bairotsana and was called Unchanging Vajra. He was the sutra master for H.H. the fifth Dalai Lama and established the Mindrolling Monastery in 1670. He later organized and established rules relating to dharma practice; rules relating to the beating, blowing, and playing of dharma instruments; and pure, excellent rituals relating to dancing, painting mandalas, and chanting. Additionally, the Mindrolling Monastery was the place where Tibetan astrology, the Tibetan lunar calendar, Tibetan painting, Tibetan rhetoric, Tibetan medicine, Tibetan calligraphy, and other branches of Tibetan learning originated.

During the time of H.H. the seventh Dalai Lama, the Mindrolling Monastery was generally acclaimed as being foremost among all the monasteries in Tibet in the area of cultural attainments. That is why at that time the main professors of the Potala Monastic Institute, which was the first college in Tibet, came from the Mindrolling Monastery. The Mindrolling Monastery’s predominance in cultural attainments has continued unbroken to this present day. Even today the Mindrolling monasteries still serve as models for all of the large and small monasteries of the Nyingma sect to emulate.

H.H. Dharma King Mindrolling Trichen is not only the holder of the dharma teachings of the Mindrolling monasteries, he is also the dharma king of the entire Nyingma sect. Every generation of Mindrolling Trichen has been extremely learned. Rinpoches from almost all of the other temples come to the Mindrolling monasteries to learn. The current Mindrolling Trichen is the eleventh Mindrolling Trichen. Because he is famous for practicing dream yoga, he has been respectfully called “the sleeping dharma king.” Under H.H. Mindrolling Trichen, there are H.E. Khenchen Rinpoche, Ven. Khochhen Rinpoche, H.E. Khandro Rinpoche, and other famous rinpoches.

敏珠林寺為寧瑪巴六大寺系之一，由大掘藏師德德林巴（亦即是第一世敏林赤欽）所創建。敏珠林寺是首座教傳合一、舊譯經論總集、南伏藏總集、寧瑪史家總集的寺院，是這個地球上寧瑪派的總集體寺院，負責裁定寧瑪巴的法本與歷史。有人曾問敦珠法王：『何以代表寧瑪？』敦珠法王回答說：『寧瑪與敏珠林同義』，由此可見敏珠林寺系在寧瑪派的地位。

德德林巴大師為大譯師毗羅遮那之化身，稱為不變金剛，曾為五世達拉喇嘛之經師，於公元1670年創建敏珠林寺，其後，並整理、建立修法之規約、敲打、吹奏之法則和舞蹈、繪壇、唸誦之清淨善妙行儀。同時，敏珠林寺亦為西藏的天文歷算、繪畫、聲律、醫藥、書法等學科的發源地。

在七世達拉喇嘛時期，前後藏之所有寺廟中，敏珠林寺的文化造詣被公推為第一，故當時西藏首座大學布達拉宮僧官學院之主要教授亦由敏珠林寺派任，此後沿襲不斷。直至今日，敏珠林寺仍為寧瑪一切大小寺廟之修學榜樣。

敏林赤欽法王不僅是敏珠林寺系的教法持有者，也是所有寧瑪派的法王。歷代的敏林赤欽都非常博學，幾乎各個寺廟的仁波且都會來敏珠林寺學習。這一世次敏林赤欽為第十一世，因以修睡夢瑜伽而聞名，故亦被尊稱為『睡覺法王』。在其座下尚有尊貴的堪千仁波且、闍千仁波且、康卓仁波且和其他的著名仁波且。

## BRIEF INTRODUCTION TO H.H. TAKLUNG TSETRUL RINPOCHE 達龍哲珠仁波且簡介



*H.H. Taklung Tsetrul Rinpoche, who is the dharma king of the Northern Treasure lineage within the Nyingma sect, together with H.H. Dalai Lama 寧瑪北藏法王達龍哲珠仁波且和達賴喇嘛。*

The terma dharma of the Nyingma sect is divided into the Changter (Byangter) (Northern Treasure) lineage and the Suodie (Southern Treasure) lineage. Within the six main monasteries of the Nyingma sect, the Mindrolling and Palyul monasteries are mainly of the Southern Treasure lineage, while the Dorje Drak (Vajra Rock) Monastery is of the Northern Treasure lineage. H.H. Taklung Tsetrul Rinpoche is the Dharma King of the Dorje Drak Monastery. H.H. Dharma King Taklung Tsetrul, H.H. Dharma King Dodrupchen, H.H. Dharma King Penor, and H.H. Trulshik Rinpoche have been universally recognized as dharma kings who hold the complete teachings of the Nyingma monastic tradition.

The Northern Treasure that the Dorje Drak Monastery mainly perpetuates refers to the higher terma left behind by Guru Padmasambhava. Those hidden dharma treasures were discovered in 1366 by the greatly accomplished Rigdzin Godem, who was one of the three wonderful nirmanakayas of Guru Padmasambhava. Rigdzin Godem became the first holder of the Northern Treasure dharma lineage. In 1599, Aji Wangbo, who was the third incarnation of Rigdzin Godem, moved what was then a very small tent-monastery to where the Dorje Drak Monastery is presently located and formally named it the Dorje Drak Monastery. H.H. the fifth Dalai Lama received from Aji Wangbo the complete dharma teachings of the Northern Treasure lineage and highly praised that lineage as being the most reliable terma teachings. The first Tangtong Gyalpo attained liberation through his focused practice of the dharma of the Northern Treasure lineage.

H.H. Taklung Tsetrul Rinpoche was born in central Tibet in 1926. In a former life, he was E Gugu Dorje, who was a rather famous disciple of Master Marpa. At the age of five, the ninth Dodrak Rigdzin, Choswang Nyamid Dorje, recognized the rinpoche as a reincarnated tulku, and he was ordained as a monk at the Taklung Tse Monastery. At the age of eight, the rinpoche was formally enthroned at the Thubten Dorje Drak Monastery, which is the mother monastery of the Taklung Tse Monastery. He later learned under many masters of great virtue and received the complete terma, oral, and mind-instruction lineages. After serving as khenpo of the Dorje Drak Monastery for several years, he returned to the Taklung Tse Monastery.

H.H. Taklung Tsetrul Rinpoche later received the complete oral transmissions of the Kagyu sect from H.H. the sixteenth Great Jewel Dharma King. He also received the lineage teachings of Mipham Rinpoche and Longchenpa from H.H. Dharma King Dudjom and H.H. Dharma King Dilgo Khyentse and others. Additionally, the rinpoche transmitted dharma to H.H. Dharma King Dilgo Khyentse. The rinpoche and H.H. Dharma King Dilgo Khyentse were both master and student to each other. H.H. Dharma King Dilgo Khyentse said that the unusual signs on the palms of H.H. Taklung Tsetrul Rinpoche are the best proof that he is a terma holder and indicate that he has attained Buddhahood.

H.H. Taklung Tsetrul Rinpoche is universally recognized as one of the four great rinpoches of the present-day Nyingma sect. Dharma kings and masters of all of the main sects highly praise his learning, cultivation, and realization. At the request of H.H. Dharma King Dilgo Khyentse, H.H. Dharma King Penor, H.H. Dharma King Mindrolling Trichen, H.E. Dharma King Drikung Chetsang, and others, H.H. Taklung Tsetrul Rinpoche went to major monasteries in India, Sikkim, Bhutan, and Nepal to perform initiations and dharma transmissions. The rinpoche has also traveled around Asia, Europe, and America propagating the dharma.

寧瑪派伏藏傳承教法分北藏『強迭』傳承和南藏『索迭』傳承，在六大寺系中，敏珠林寺和白玉寺以傳承南藏為主，而傳承北藏的則是多傑札寺。而尊貴的達龍哲珠仁波且就是多傑札寺之掌教法王，達龍哲珠仁波且與多智欽法王、貝諾法王、楚西仁波且四人被公認為是目前完整持有寧瑪傳統僧眾教法的法王。

多傑札寺的教法以北藏巖傳法為主，北藏即是指由蓮花生大師所留下的上部伏藏，是由蓮花生大師殊勝三化身之一的大持明雷欽貴登於1366年所取出的，雷欽貴登也即成為北藏法的法主。雷欽貴登的第三世阿吉旺波於1599年將原有的一個很小的帳房寺院移到現在的地方，並正式命名為多傑札寺。五世達賴喇嘛從阿吉旺波那裡接受了北藏的全部教法，並推崇北藏是最值得信賴的伏藏教法，第一世唐東迦波也是專修北藏而即身成就的。

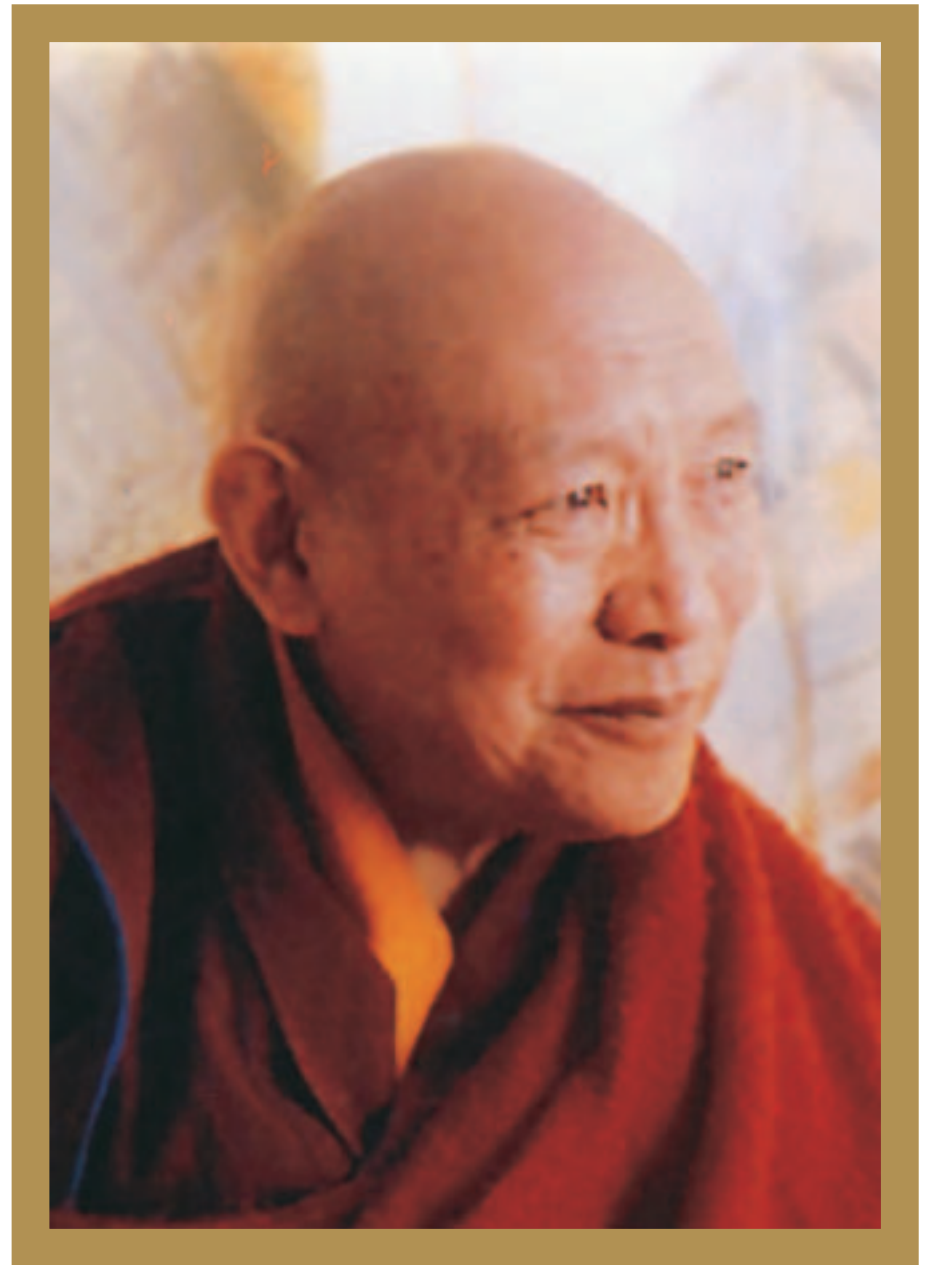
達龍哲珠仁波且於1926年出生在西藏的中部，前世是鄂·曲古多吉，他是瑪爾巴大師一個頗負盛名的弟子的再來。五歲的時候，仁波且被多傑札持明圖殿秋旺涅尼多杰認證為轉世祖古並在達龍哲寺剃度，八歲在達龍哲寺的母寺多傑札寺正式坐床，爾後，跟隨眾多大德學習，得到完整的伏藏、口傳和心意傳承，其後，在擔任了幾年的多傑札寺的堪布之後，又回到達龍哲寺。

後來，仁波且又從第十六大寶法王那裡得到噶舉的完整的口傳教授，從敦珠法王、頂果欽哲法王那裡得到米旁仁波且和龍欽巴的完整傳承教授，同時亦傳法給頂果欽哲法王，與頂果欽哲法王互為師徒。頂果欽哲法王說：仁波且手掌之奇異徵相即為巖藏法主之最佳證明，亦為即身成佛之表徵。

達龍哲珠仁波且被公認為當今寧瑪巴四大仁波且之一，其學問與修行、證量廣為諸大教派的法王、大師所推崇及讚嘆。仁波且不僅應頂果欽哲法王、貝諾法王、敏林赤欽法王、直貢澈贊法王等祈請，曾到印度、錫金、不丹、尼泊爾等各大寺廟給予灌頂和傳法，其弘法足跡更遍及亞洲、歐洲和美洲。

## BRIEF INTRODUCTION TO H.H. DHARMA KING TRULSHIK

### 楚西法王簡介



H.H. Dharma King Kyabje Trulshik Chokyi Lodro is one of the most accomplished masters of the Nyingma sect in the present age. He is also one of the few remaining great masters of Tibetan Buddhism who has real and extensive knowledge, real training, and true cultivation. He is a lineage holder of many important dharma lineages. He is a great dharma king who does not distinguish among the various sects of Buddhism. H.H. Dharma King Trulshik and the most magnificent modern dharma kings of Buddhism, such as the H.H. Dudjom Dharma King and H.H. Dharma King Dilgo Khyentse, have been masters and disciples of one another. H.H. Dharma King Trulshik also taught the dharma of many lineages to the 16th Karmapa. He is a personal master of H.H. the Dalai Lama as well as a master of the most recent reincarnation of the H.H. Dudjom Dharma King, H.H. Dharma King Dilgo Khyentse, and H.E. Dharma King Tulku Ugyen.

Many rinpoches had different views concerning which great Bodhisattva H.H. Dharma King Trulshik was the incarnation of. Thus, the International Buddhism Sangha Association held an unprecedented Drawing Lots From a Golden Vase Ceremony to affirm the true reincarnated identity of H.H. Dharma King Trulshik and others. There were ten possible identities recognized by various rinpoches. One lot was drawn from among 120 lots to affirm the true reincarnated



identity of H.H. Dharma King Trulshik. That drawing affirmed that H.H. Dharma King Trulshik is the nirmanakaya of Maitreya Bodhisattva, which is the reincarnated identity that H.H. Dorje Chang Buddha III recognized before that lot was drawn.

In history, H.H. Dharma King Trulshik incarnated as Thonmi Sambhota, who created the Tibetan written language. Later, he incarnated as the great translation master Bairotsana, who was one of the twenty-five major disciples of Guru Padmasambhava. H.H. Dharma King Trulshik will be the next



H.H. Dalai Lama and his master, H.H. Trulshik Rinpoche  
達賴喇嘛和他的上師楚西仁波且。



Seated in the center are H.H. Dharma King Dilgo Khyentse and H.H. Trulshik Rinpoche.  
On the left is H.E. Gyatrul Rinpoche, and on the right is H.E. Shechen Rabjam Rinpoche.  
中坐者為頂果欽哲法王和楚西仁波且，左邊為嘉楚仁波且，右邊為冉江仁波且。

Buddha of this Good Eon (Bhadra-kalpa) of one thousand Buddhas. At that time, all of his disciples who heard him expound the Buddha-dharma will attain accomplishment in the dharma.

The dharma king was born on September 10, 1924, the year of the wooden rat, which was the exact birthday of Guru Padmasambhava. He was born in Wengre Cave, which is a holy place of cultivation in southern Tibet. Many auspicious phenomena appeared at the time of his birth. The father of the dharma king, Dianjin Queda, was a practitioner of yoga. His mother, Jiangyang Wangmu, was a descendent of Zhangba Jialei, who was the first Drukpa Dharma King and founder of the magnificent Drukpa lineage.

The dharma king was extraordinary ever since childhood, especially with respect to his deep self-cultivation. When he was four years old, his master, Zhachu Rinpoche (who was a disciple H.H. Dharma King Trulshik personally taught in his previous life as Trulshik Dongak Lingpa), invited him to the Zhalongpu Monastery in the Latuo Xueka District. At that time and place, memories of his prior life spontaneously welled up in the mind of the dharma king. He recounted in detail past events of that prior lifetime. Zhachu Rinpoche had personally witnessed those past events of his former master. Zhachu Rinpoche wept as he orally corroborated each of those events without exception. Zhachu Rinpoche was truly astonished by this and firmly believed that this boy must be the incarnation of Trulshik Dongak Lingpa. After the rinpoche practiced the Selection of Karmic Affinity Dharma, he affirmed that the boy was undoubtedly the incarnation of Trulshik

Dongak Lingpa. From that point on, the rinpoche was the root teacher of the boy, guiding him and teaching him dharma that the rinpoche learned from the boy in the boy's prior life.

At the Mindrolling Monastery, the dharma king engaged in extensive learning. He received all of the monk precepts from his precept masters Cuikenqiong Rinpoche and Mindrolling Kenqian Khyentse Norbu according to the "Formal Pronouncement on Precepts" lineage passed down from Laqian Qianba Lasa. Present-day dharma kings unanimously agree that H.H. Dharma King Trulshik is one of the most important lineage-holders of this lineage. H.H. Dharma King Trulshik holds three types of precepts that are on different levels: the Pratimoksa precepts, the Bodhisattva precepts, and the precepts for tantric masters. The dharma king is one who truly wears a golden precept robe. Not only does he abide by the precepts for monks, he also completely abides by all of the Hinayana, Mahayana, and Vajrayana precepts. That is why he deserves to be called a "holder of the Vajra Three Secrets Vows." H.H. Dharma King Trulshik is the main transmitter of the monastic vows within the Nyingma lineage.

The dharma king has received teachings on the sutras and tantras, as well as other teachings. He has visited famous masters in many places to learn Buddha-dharma, including over thirty famous masters who belong to ancient and modern sects of esoteric Buddhism. The dharma king has studied all of the dharma teachings of these important lineages and has put them into practice. He still learns assiduously even after he completed a strict three-year retreat. Accepting the request of Zhachu Rinpoche, the dharma king became the khenpo of the Zhalong Dongga Qielin Monastery, where he is responsible for upholding, protecting, and spreading the dharma.

Throughout his whole life, the dharma king has wholeheartedly cultivated himself in retreat. Every day he abstains from speaking until 10:00 in the morning. Each year the dharma king goes into retreat in his own temple for as much as nine months. All of the great Tibetan rinpoches acknowledge that as a master of masters, the dharma king has the greatest abilities and power to clearly point out the way leading to realization of one's original nature. That is why extremely virtuous masters send their capable disciples to the dharma king in order to seek teachings and empowerment.

H.H. Dharma King Trulshik has vast and profound learning. His practice is solid and flawless. He is unassuming and amiable. No one in today's world can match his profound experience, training, and realization. Many practitioners of the various sects regard him as a venerable Dharma King Master with limitless wisdom and vast supernatural powers. H.H. Dharma King Trulshik has recognized the identities of the person who is the incarnation of H.H. Dharma King Dilgo Khyentse, the person who is the incarnation of H.E. Dharma King Tulku Ugyen, and persons who are incarnations of other important rinpoches. He has also transmitted dharma to and performed initiations for such people. The dharma king is a magnificent practitioner of the Great Perfection Dharma and a magnificent accomplished one in our current age. He is a model master of this century with disciples spread all over the world.

尊貴的楚西法王（雅旺確吉羅多）是當代藏密寧瑪巴最有成就的大師之一，也是藏傳佛教中切實博學、訓練與實修之僅存碩師之一，他是許多主要傳承的持有者，是一位沒有門戶之見的大法王。楚西法王與敦珠法王、頂果欽哲法王等當代最偉大的佛教法王們互為師徒，也曾傳授許多傳承法教給十六世噶瑪巴，他更是達賴喇嘛的個人上師，也是新轉世的敦珠法王、頂果欽哲法王和烏金法王的上師。

對於楚西法王是哪一位大菩薩的轉世，諸仁波且有不同見解。為此，國際佛教僧尼總會對仁波且們作出的十個不同認證身份舉行了史無前例的金瓶掣籤，從120支密封籤中抽出一支，確認楚西法王是彌勒菩薩的化身，而此身份正是三世多杰羌佛提前作出的認證。歷史上，楚西法王曾轉世為創造西藏文字的卓彌新波塔、蓮花生大師二十五大弟子之一的毗如遮那大譯師等。彌勒菩薩是賢劫千佛中下一位的佛陀，皆時所有聽聞他宣說佛法的弟子皆能得到成就。

1924木鼠年9月10日適逢蓮花生大師的誕辰日，法王出生於西藏南部一個修行聖地——翁惹洞穴，當時出現許多吉祥瑞象。法王的父親殿津確達是一位瑜伽行者，母親蔣揚旺母是偉大的竹巴傳承創教祖師一世竹巴法王章巴加雷的後裔。

法王從小就與眾不同，特別深入修行，四歲時就被他的上師札楚仁波且（楚西法王前世之楚西東嘎林巴的心傳弟子）邀請到拉脫雪喀區的札隆埔寺。此時此地，其生前記憶油然而現心頭，他細數往事，札楚仁波且親眼目睹先師事跡，泣泣講出，與之印證，無有差別，為之驚訝不已，深信這個男孩確是楚西東嘎林巴之轉世，更深入擇緣認證無誤，從而為其根本教師，給予引導，傳其前世之教法。

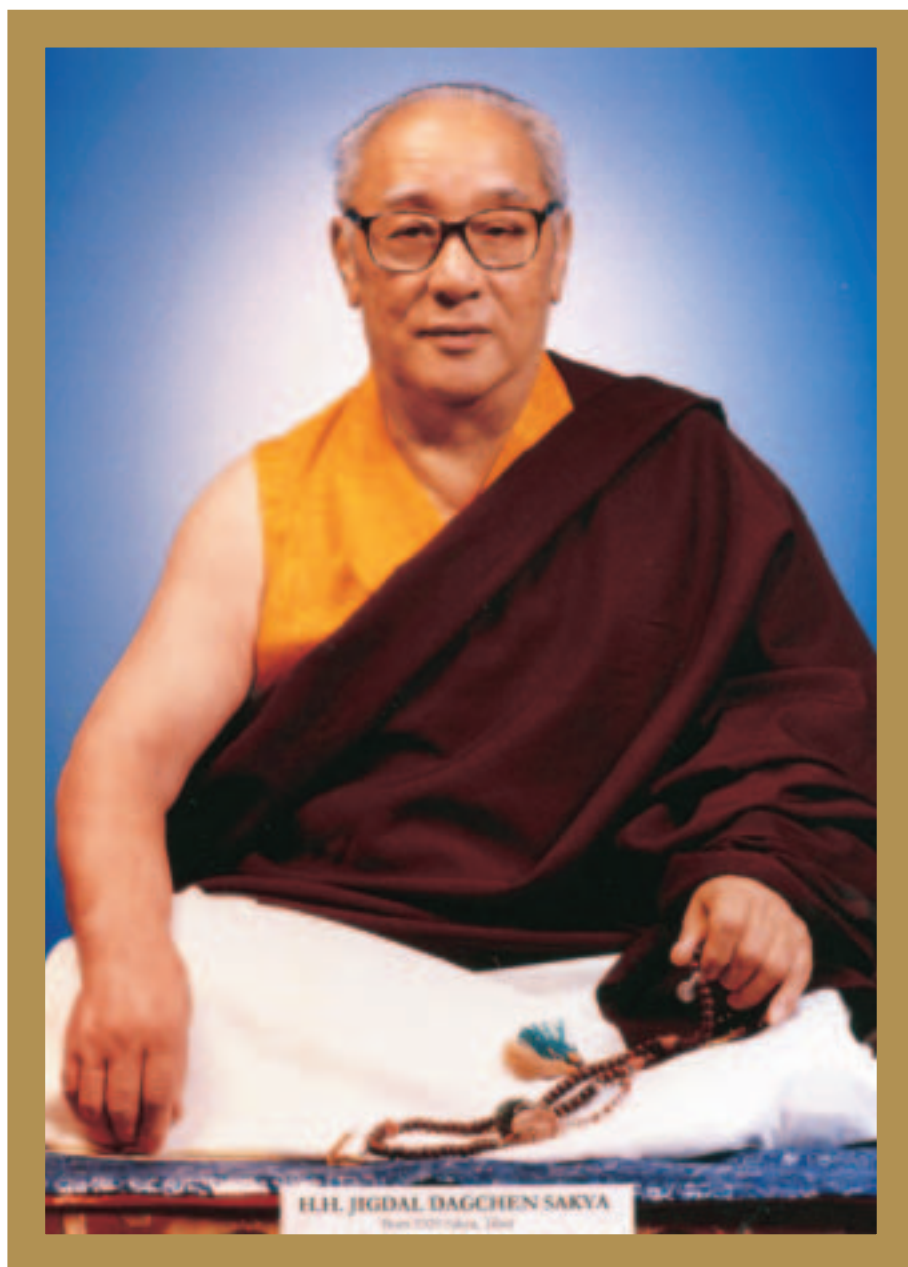
在敏珠林寺，法王博學廣聞，並從戒師崔肯穹仁波且和敏林懇欠欽哲諾布仁波且，按照拉千千巴拉薩留傳之《戒律授記》傳承，完成比丘戒，目前法王公認是此傳承主要持有者之一。楚西法王持有三種次第的戒律：個人解脫戒、菩薩戒和密教口傳論續持有者的誓戒，法王是真正穿上金縷法衣的人，不僅持守出家僧的戒律，而且是小乘、大乘、金剛乘三種戒律皆具足，所以堪稱為『金剛三密誓的持有者』。

寧瑪巴傳承中出家眾誓言的主要授予者即是楚西法王。法王接受經、續及其他教導，到處參訪名師，修學佛法，其舊、新密學派名師逾三十位。法王研習這些重要的全部法教傳承，並付諸實修，完成嚴格三年閉關後，還修學不懈。依札達仁波且之請，法王擔任了札隆東嘎切林寺的堪布，負起護持、護教與弘法的責任。

法王一生潛心閉關修行，而且每天都修禁語至早上十點。法王每年至少都會在自己的寺院閉關，一年的閉關長達九個月。作為上師中之上師，各大西藏仁波且均公認其擁有指明直接本性之最大能力及加持力，而各大德亦遣其具器前往求取傳授及加持。

楚西法王的學識淵博浩瀚、修行堅實無暇、待人平易可親，尤其是深入的歷練與證解，當今無與倫比，各教派眾多行者視之為智慧無邊、神通廣大的尊貴法王上師。至今為止，楚西法王已認證了頂果欽哲法王和烏金法王等重要仁波且的轉世，並為他們傳法灌頂。法王是這個時代偉大的『大圓滿』修行者及成就者、世紀的典範上師，他的弟子廣遍世界各地。

## BRIEF INTRODUCTION TO H.H. DHARMA KING JIGDAL DAGCHEN SAKYA 薩迦達欽法王簡介



H.H. Dharma King Jigdal Dagchen Sakya is the founder and principal guru of the Sakya Monastery of Tibetan Buddhism in Seattle, Washington, U.S.A. He is also the second highest leader of the entire Sakya order.

H.H. Dharma King Jigdal Dagchen Sakya was born into the Phuntsok branch of the Khon lineage in southwestern Tibet in 1929. His father was at that time the supreme leader of the Sakya order—H.H. Dharma King Sakya Trichen. As future leader and throne-holder of the Sakya order, H.H. Dagchen Rinpoche received a strict education from his father and other distinguished lamas beginning in his childhood. He systematically learned the teachings of the Hinayana, Mahayana, and Vajrayana. The rinpoche later received the unbroken Khon lineage transmission of the Sakya Vajrakilaya and Hevajra initiations and the complete Lamdre Tsogshe (Path and Result), which are the main teachings of the Sakya tradition. Following this, the rinpoche went into a long series of study and meditation retreats. He then conferred the Lamdre Tsogshe to monks, nuns, and laypersons within the Sakya order.

After the passing of his father, the position and authority of the supreme leader of the Sakya order should have been handed down to Dharma King Sakya Trizin of the Drolma Palace according to the tradition of the Sakya order. However, because Dharma King Sakya Trizin was at that time too young, H.H. Dagchen Rinpoche exercised the authority of supreme leader of the Sakya order for three years. Later, H.H. Dagchen Rinpoche traveled to eastern Tibet to increase his knowledge and experience of the dharma. There the rinpoche met his two root gurus—H.H. Dzongsar Khyentse Jamyang Chokyi Lodro and H.H. Dilgo Khyentse Rabsal Dawa. Those two masters helped to formulate the rinpoche's non-sectarian approach to Buddhism. After completing his studies, the rinpoche bestowed initiations and teachings throughout eastern Tibet and established 17 Sakya colleges and 10 retreat centers in that region. In 1955, he conferred the Lamdre Tsogshe to over 1,200 practitioners in eastern Tibet.

In 1959, H.H. Dharma King Dagchen moved to India with his entire family. He was later invited to participate in a research project on Tibetan civilization at the University of Washington. H.H. Dharma King Dagchen availed himself of those karmic conditions and founded the Sakya Monastery of Tibetan Buddhism in Seattle, which spreads the Buddha-dharma in the West. He has given extensive empowerments and teachings throughout the United States, Canada, Europe, and Asia. H.H. Dharma King Dagchen is universally recognized as one of the leaders of the Sakya order.

薩迦達欽法王是位於美國西雅圖的藏傳佛教薩迦寺廟的創始人和導師，也是整個薩迦派位居第二的領袖。

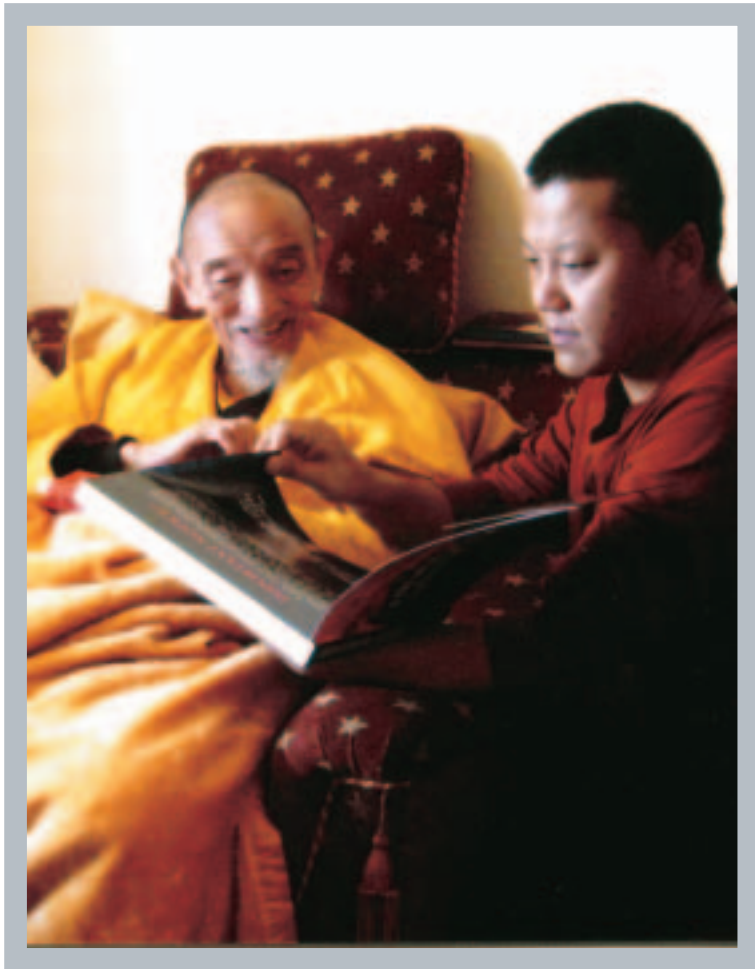
薩迦達欽法王於1929年出生在西藏西南部的昆族的彭措宮，他的父親是當時的薩迦派的總教主——薩迦天津法王。作為未來的薩迦派的領袖和薩迦法座的持有者，達欽仁波且自小就接受他的父親和其他優秀的喇嘛們的嚴格教育，系統地學習了大乘、大乘和金剛乘的理論知識。然後，仁波且又完整地接受了昆族從未間斷的普巴金剛、喜金剛和道果法的傳承灌頂，這些都是薩迦教法的精髓。此後，仁波且進行了長時期的研習和閉關，並為薩迦派的僧人和在家居士傳授道果法等。

在仁波且的父親圓寂以後，遵照薩迦派的傳統，應將薩迦總教主之法權地位交給聖母宮薩迦天津法王掌教，但鑒於當時天津法王尚年幼，故由達欽仁波且掌管三年薩迦總教主法權。後來，達欽仁波且到東藏地區繼續學習，以增加知識和閱歷。在這裡，仁波且遇到了他的兩位根本上師：宗薩欽哲·蔣陽秋吉羅卓和頂果欽哲·若賽達哇，這兩位大師引導仁波且進入無門戶之見的佛法。在學習完成之後，仁波且在東藏地區建立了17所薩迦學院和10個閉關中心，並舉行了灌頂和加持。1955年，仁波且在東藏為1200多人舉行了道果教授。

1959年，達欽法王全家到達印度，隨後，應邀到美國西雅圖的華盛頓大學進行西藏文化的研究。

基於此因緣，達欽法王在西雅圖創立了藏傳佛教薩迦廟，向西方社會傳播佛法。從此，法王不間斷地開示、傳法，其足跡遍及美國、加拿大、歐洲和亞洲。現在，達欽法王是公認的薩迦派的領袖之一。

## BRIEF INTRODUCTION TO H.E. CHOGYE TRICHEN RINPOCHE, DHARMA KING OF THE TSHARPA BRANCH OF THE SAKYA ORDER 薩迦茶巴法王秋吉崔欽仁波且簡介



Elder dharma king H.E. Chogye Trichen Rinpoche was the eldest and most senior lama within the Sakya lineage of Tibetan Buddhism. He was the incarnation of the previous Chogye Trichen and was the Tsharpa Dharma King. He not only was a great lama who perfectly observed the three types of precepts, he also was a famous tantric master, an outstanding scholar, and an eloquent poet. The elder dharma king was called “master of the masters” because most of the lineage holders in Tibetan Buddhism were his disciples. H.H. the Dalai Lama took the elder dharma king as his root master beginning in 1971. H.H. Sakya Trizin, H.H. Dharma King Dudjom of the Nyingma sect, and H.H. Shamarpa of the Kagyu sect were also his disciples. The king of Nepal, King Birendra, conferred upon the rinpoche the auspicious, honorific title “Gorkha Dakshin Babu” (Great Master of West Nepal). The king of Nepal had never previously extended such praise to any other Buddhist master.

The elder dharma king was born in the year 1920 near Gyashar Kushang. He took birth in the Che clan. That clan descended from the Abhasvara Heaven to this world. Many auspicious signs appeared at the birth of the rinpoche. At the age of twelve, the rinpoche was formally enthroned as the 26<sup>th</sup> dharma-throne holder of the Phenpo Nalendra Monastery. Between the time he succeeded to that position and the time he became thirty-nine years old, the rinpoche received the supreme and precious “Path and Result (Lamdre)” initiation and mantras as well as countless initiations, dharma transmissions, mantras, and rituals from all of the lineages of the four major sects. During that time period he also completed meditation retreats in which he meditated upon yidams who are part of the main practice of tantra. He became a master of both exoteric and esoteric dharma teachings.

Because the rinpoche went on many long-term retreats, people often said that he was a yogi who practiced secretly. When he was not in retreats, the rinpoche used most of his time engaging

in round-the-clock deep meditation, practicing tantric rituals, and practicing tantric supplications. As a result, he attained supernatural powers and great wisdom. The rinpoche was thought of as a modern-day incarnation of the greatly accomplished Indian Buddhist of former times, Mahasiddha Virupa. Every day of the rinpoche’s life was spent continuing this laudable self-cultivation. He truly deserves to be called a model for all practitioners around the world.

The rinpoche made no distinctions between regions and countries in his undertaking to propagate the dharma. He traveled around the world spreading the dharma. Out of compassion, the rinpoche conferred the honored dharma of the Buddhas, such as initiations, oral transmissions, sutra explanations, and mantras, upon all those Buddhist disciples with the karmic affinity to receive them, whether they be lay or monastic. Even dharma kings and rinpoches received such dharma from him. All of those fortunate enough to have personally met the rinpoche praised his bodhicitta and attested to the selfless spirit this elder dharma king displayed by ceaselessly transmitting Buddha-dharma.

January 20, 2007 was the day when the great karmic undertaking of the elder dharma king to spread the dharma and benefit living beings in the earthly realm would come to an end. However, it was also the day when great karmic conditions matured relating to the final moments of his life. The elder dharma king read the book *A Treasury of True Buddha-Dharma* about H.H. Dorje Chang Buddha III. He immediately applied his accumulated realization powers to investigate and was extremely moved by what he discovered. He at once ordered Shabdrung Rinpoche to write a congratulatory letter. In that letter he praised the book *A Treasury of True Buddha-Dharma* about H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu, saying that the book is the guidepost leading to true Buddha-dharma and the gateway of the dharma leading to benefiting and providing happiness to living beings. After that congratulatory letter was written, the rinpoche passed on to a Buddha-land right then and there. That was the final holy act of this elder dharma king of supreme enlightenment.

Ven. Shabdrung Rinpoche has now succeeded to the position held by H.E. Chogye Trichen Rinpoche.

老法王秋吉崔欽仁波且是藏傳佛教「薩迦」傳承中最年長、最資深的喇嘛，是前世秋吉崔欽的轉世，為茶巴法王，他是圓滿持守三種戒律的大喇嘛，也是出名的密續大師、出色的學者及雄辯的詩人。老法王被稱為『上師中的上師』，因為大部分藏傳佛教傳承的掌持者，如達賴喇嘛自一九七一年就一直依止老法王為根本上師，薩迦法王、寧瑪巴敦珠法王和噶舉派夏瑪巴等也都是他的弟子。尼泊爾的百仁扎國王為仁波且奉上『果卡達心巴布』這個吉祥的尊號（意為『西尼泊爾大導師』），此乃尼泊爾國王對佛教大師前所未有的讚歎。

老法王於1920年出生於夏魯庫香，一個從光音天降臨於世的戒氏家族。仁波且出生時，有很多吉祥的異兆發生。仁波且於12歲時便正式升座，成為那爛陀寺的第二十六任法座持有者。自他繼位直至39歲間，仁波且領受了無上寶貴「道果」的灌頂及口訣，以及其所有四大教派的無數灌頂、傳法、口訣及儀軌的傳承，更完成主要密續中的多位本尊的禪修閉關，成為顯乘與密乘教法的大師。

人們時常說仁波且是位密修的瑜伽士，因為他作過多次的長時間閉關。除閉關以外，仁波且運用他大部分的時間，日以繼夜的深入禪定以及修持密續儀軌及祈請，得神通開大智慧。仁波且被認為如同往昔印度佛教大成就者毘瓦巴的現世化現。仁波且數十年如一日，每天繼續此等令人讚嘆的修行，堪稱是全世界修行者的榜樣。

而且，仁波且對宣揚法教的承擔是無分地域、國界的，其宏法足跡遍及全球。仁波且總是慈悲的對一切有緣的佛弟子給予尊貴佛陀教法的灌頂、口傳、論釋及口訣，無論他們是在家居士或出家眾，甚至是法王或仁波且。有幸親見仁波且的人都讚嘆仁波且的菩提之心，見證了老法王不斷傳授佛法的無私精神。

2007年1月20日，老法王在娑婆世界宏法利生的大事因緣就要結束的最後一刻，一生中終結的大事因緣成熟了，老法王見到了三世多杰羌佛的《正法寶典》一書，當下便以他積累修行道力察觀，非常感動，即刻法旨在身邊的夏助仁波且執筆寫信祝賀，讚嘆多杰羌佛雲高益西諾布的《正法寶典》是正法的路標和利樂有情之門。在寫完賀信之後，這最後一件聖事終結了老法王無上的菩提道果，即席便往升佛土了。

現在，則由夏助仁波且繼任其法位。

## BRIEF INTRODUCTION TO THE LINEAGE OF THE SHAMARPA

### 夏瑪巴的傳承簡介



When speaking of the H.E. Shamarpa, one must first understand his lineage. The source of his lineage is the same as the source of all of sects and schools within Buddhism. Simply put, this lineage system within Buddhism has the same primordial ancestor as all of the other sects and schools of Buddhism. They all originate from Samantabhadra Tathagata Dorje Chang Buddha.

With respect to the overall Kagyu sect of H.H. Marpa, Dorje Chang Buddha transmitted dharma directly to H.H. Tilopa. H.H. Tilopa transmitted dharma to H.H. Naropa, and so forth down the line. The Karma Kagyu sect also started with Dorje Chang Buddha transmitting dharma directly to H.H. Tilopa. H.H. Tilopa then transmitted dharma to H.H. Naropa. H.H. Naropa transmitted dharma to H.H. Marpa. H.H. Marpa transmitted dharma to H.H. Milarepa. H.H. Milarepa transmitted dharma to H.H. Gampopa. H.H. Gampopa transmitted dharma to H.H. Dusum Khyenpa. Many branch sects then began to arise.

The Karma Kagyu sect has a wonderful history of over nine hundred years. H.H. the first Karmapa, Dusum Khyenpa, is the future Lion's Roar Buddha. After Maitreya Bodhisattva becomes a Buddha at the Dragon Flower Assembly, the next one to become a Buddha will be H.H. Dusum Khyenpa, who will be the sixth Buddha of this present Good Eon (Bhadra-Kalpa). H.H. Dusum Khyenpa established the Karma Kagyu sect. Right before H.H. Karmapa II passed away, he predicted that he would in the future have two nirmanakayas who would generation after generation incarnate and teach each other as master and disciple. One of those nirmanakayas has been the Karmapa Great Jewel Dharma King. The other Nirmanakaya has been the Shamarpa Red Jewel Hat Dharma King. Actually, Karmapa is Shamarpa. They are both one of two emanations from the same "original." The meaning of the word Karmapa is "a venerable one who wears the black jewel hat." The meaning of the word Shamarpa is "a venerable one who wears the red jewel hat." H.H. Karmapa is called the Great Jewel Dharma King. H.E. Shamarpa is called the Regent King. When H.H. Karmapa is not there, H.E. Shamarpa acts as his regent, assuming the official powers held by the Great Jewel Dharma King. Tibetans ordinarily call H.E. Shamarpa the "Red Jewel Hat Dharma King."

H.E. Drakpa Senge was born in 1283, the year in which H.H. the second Karmapa Great Jewel Dharma King passed away. H.H. the third Karmapa was born the year after that. When H.H. the third

Karmapa was sixteen years old, he recognized that H.E. Drakpa Senge was the second Nirmanakaya of the second Karmapa and that he was the first Shamarpa. H.H. the third Karmapa also transmitted to H.E. Drakpa Senge complete dharma teachings, including the Six Yogas of H.H. Naropa. From that time on, the two Nirmanakayas of H.H. Karmapa II have been each other's master and disciple throughout generations. They alternately recognized each other's identity or status throughout successive generations.

For example, H.E. the second Shamarpa recognized the identity of H.H. the fifth Great Jewel Dharma King, Deshin Shegpa, and transmitted dharma to him. H.E. the third Shamarpa, Chopal Yeshe (1406-1452), was a disciple of H.H. the fifth Great Jewel Dharma King. However, H.E. the third Shamarpa recognized the identity of H.H. the sixth Great Jewel Dharma King and was the master of H.H. the sixth Great Jewel Dharma King. After that, the process continued in such a manner. H.E. the second Shamarpa, Khacho Wangpo (1350-1405), was a disciple of H.H. the fourth Karmapa, Rolpe Dorje. H.H. the fourth Great Jewel Dharma King, Rolpe Dorje, crowned Khacho Wangpo Rinpoche with the red jewel hat (such hat in Tibetan is called shamar), which signified that Khacho Wangpo Rinpoche was the second Nirmanakaya of the Karmapa. From that time on, people called Khacho Wangpo Rinpoche "the Shamarpa." H.H. the sixteenth Karmapa recognized his nephew Mipham Chokyi Lodro (born in 1952) as H.E. the fourteenth Shamarpa. Before Chokyi Lodro left Tibet at the age of nine, he was secretly taken to the Yangchen Monastery, which was established by H.E. the fourth Shamarpa. He immediately identified each of the statues of the past Shamarpas and spoke of the achievements of each of those past Shamarpas. He left Tibet and went to India in 1964. He was formally installed as the Shamarpa at the ancient Rumtek Monastery in Sikkim.

Throughout the generations, when most of the Shamarpas were born and passed away, certain auspicious signs appeared. H.E. the second Shamarpa, Khacho Wangpo, began learning the Buddha-dharma when he was fourteen months old. At the age of three, he expounded the Buddha-dharma to others. He learned the Mahamudra and the Six Yogas of H.H. Naropa when he was seven years old. Before passing away and entering parinirvana, he clearly wrote down details concerning the home into which he would next take birth and its surrounding environment. When H.E. the third Shamarpa, Chopal Yeshe, was in his mother's womb, people could hear him chanting the Six Syllable Great Brightness Mantra. When he was born, a few rainbows in the form of jeweled parasols appeared in perfect alignment over the roof of his house, and awe-inspiring, wonderful Mongolian words appeared on the bottom of his feet. When he passed away, many rainbows appeared in the sky, and flowers cascaded from the heavens. When H.E. the fourth Shamarpa was born, two moons appeared in the sky. H.E. the fifth Shamarpa, Koncho Yenlak, was born in autumn. Nonetheless, flower buds blossomed forth at that time. The family members of the newborn child heard him chanting the Six Syllable Great Brightness Mantra. At the birth of H.E. the eighth Shamarpa, Palchen Chokyi Dondrup, a white rainbow appeared in the sky over his home.

At the birth of H.E. the current fourteenth Shamarpa, Mipham Chokyi Lodro, different kinds of rainbows filled the sky. One of them was in the shape of a jeweled temple banner that filled the sky above the courtyard of his home. The water in the nearby rivers turned to milky white. At the age of six, he was taken to the Tsupu Temple, which is the main temple of the Kagyu sect. While circumambulating the temple on the back of his servant, H.E. the fourteenth Shamarpa suddenly pointed to some monks who were entering through the western gate and said, "They are monks from my temple." It turned out that those monks came from the Yangchen Monastery.

The meritorious achievements of all of the Shamarpas throughout the generations in propagating the dharma are truly remarkable. H.E. the first Shamarpa built a retreat center in Nehnang. H.E. the second Shamarpa, who had a great many disciples, built the large temple and retreat center called Garden Mamo, enabling three hundred of his disciples to cultivate themselves in retreat. H.E. the fourth Shamarpa became the holy leader of Tibet and established the Yangchen Monastery in Yambajan. His disciples included many famous masters from the four major branches and eight minor branches of the Kagyu sect. H.E. the sixth Shamarpa established the Tudeng Ningqianlin Meditation Center and wrote the texts of the Saban Prayer and the Manjushri Prayer. He led the efforts to complete the Lijiang edition of the compilation of great Buddhist scriptures. After he went to Nepal to spread the dharma, he was revered by the kings of that country. He built four gold dharma thrones around the great stupa at Yangpu.

During the more than forty years since he was enthroned as Shamarpa in Rumtek in 1964, H.E. the current fourteenth Shamarpa has traveled many times to Europe, the United States, Taiwan, Hong Kong, and southeast Asia to propagate the dharma. His ability to spread the dharma and save living beings is exceptional. He has several hundred thousand disciples around the world.

Moreover, the International Buddhism Sangha Association held an unprecedented Drawing Lots From a Golden Vase Ceremony to affirm the true reincarnated identity of H.E. Shamarpa and others. There were ten possible identities recognized by various rinpoches. One lot was drawn from among 120 lots to affirm the true reincarnated identity of H.E. Shamarpa. That drawing affirmed that H.E. the fourteenth Shamarpa is one of the nirmanakayas of Kuan Yin Bodhisattva, which is the reincarnated identity that H.H. Dorje Chang Buddha III recognized long before that lot was drawn.

According to H.E. Shamarpa's own introduction, he is the nirmanakaya of the second Karmapa. The Shamarpas and the Karmapas have been masters and disciples of one another throughout lifetimes. In this lifetime, H.E. Shamarpa is the master of H.H. Trinley Thaye Dorje Karmapa. Thus,

whether from the perspective of knowledge or realization, there should be the honorific letters *H.H.* before the name of the fourteenth Shamarpa. At the very least, the facts show that in this lifetime he is more proficient in the Buddha-dharma than the Karmapa. That is why he became the teacher of the Karmapa. However, in accordance with hierarchical system of the Kagyu sect, we have only added the letters *H.E.* before his name.

In February of 2007, after H.E. the fourteenth Shamarpa saw the accomplishments of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu in the Five Vidyas shown in the book *A Treasury of True Buddha-Dharma*, he promptly wrote a congratulatory letter to H.H. Dorje Chang Buddha III.

說到夏瑪巴，首先必須明白他的傳承，他的傳承與所有佛教教派的來源都是一樣的，簡而言之，即是他們的系統與其他教派的始祖相同，都是普賢王如來多杰羌佛始源。噶舉派是多杰羌佛傳與帝洛巴，由帝洛巴再傳那洛巴，由此而下。噶瑪噶舉也是由多杰羌佛傳帝洛巴，帝洛巴傳那洛巴，那洛巴傳馬爾巴，馬爾巴傳密勒日巴，密勒日巴傳岡波巴，岡波巴傳杜松淺巴，開始大量分支脈派。噶瑪噶舉派有九百多年的殊勝歷史，第一世噶瑪巴杜松淺巴是未來佛獅子佛，他是繼彌勒菩薩在龍華會成佛後，下一位成佛的賢劫第六佛。杜松淺巴創立噶瑪噶舉派，當第二世噶瑪巴圓寂時預言他將有兩個化身，將一代一代轉世時互為師徒，一個化身為噶瑪巴大寶法王，另一個化身就是夏瑪巴紅寶冠法王。事實上「噶瑪巴」就是「夏瑪巴」，他們都是「本身」的兩個之一。「噶瑪巴」意為「戴著黑寶冠之尊者」；而「夏瑪巴」意為「戴著紅寶冠之尊者」。噶瑪巴稱為大寶法王，夏瑪巴稱為攝政王，噶瑪巴不在時，由夏瑪巴代理大寶法王的職權。藏人通常稱夏瑪巴為「紅寶冠法王」。

第二世噶瑪巴大寶法王圓寂那年（1283），卓巴辛給誕生，次年第三世噶瑪巴出生，他十六歲時認證卓巴辛給為第二世噶瑪巴的第二位化身，即第一世夏瑪巴，並傳他包括「那諾六法」的完整教法。此後歷代杜松淺巴的兩個化身就互為師徒，隔代交叉認證。如第二世夏瑪巴認證第五世大寶法王德新寫巴並傳其教法，第三世夏瑪巴邱波意希（1406-1452）為第五世大寶法王的弟子，他認證第六世大寶法王並為其上師。餘此類推。第二世夏瑪巴卡覺汪波（1350-1405）為第四世噶瑪巴瑞佩多杰的弟子，第四世大寶法王瑞佩多杰頒予卡覺汪波仁波且紅寶冠（藏文音「夏瑪」）一頂，以為噶瑪巴第二化身，自此人們法稱仁波且為「夏瑪巴」。十六世噶瑪巴認證他的姪兒卻吉羅助（1952）為第十四世夏瑪巴，卻吉羅助九歲離開西藏前被秘密帶回第四世夏瑪巴所建的楊潛寺，他立即指出各代夏瑪巴的塑相，並一一述說出各代的事蹟。他離藏進印於一九六四年在西藏流亡政府所在地德蘭沙拉隆德古寺正式坐床。

歷代夏瑪巴出生與圓寂時多有些瑞象出現，第二世夏瑪巴卡覺汪波，十四個月大時即開始學佛，三歲即向人們宣講佛法，七歲即學大手印、那諾六法，入滅前清楚寫下出生家庭周遭環境細節；第三世邱波意希在母腹中人們即可聽他唱誦六字大明的咒音，出生時屋頂上整齊排列著幾個寶傘形的彩虹，腳心出現蒙古文威勝字眼，圓寂時天空出現眾多彩虹，天華繽紛；第四世出生時天空出現兩個月亮；第五世昆卻尹勒出生時為秋天，然花木含苞開放，甫出世家人即聽見他唱誦六字大明。第八世帕千卻吉杜卓出生時，家中上空出現一道白色的彩虹；現住世的第十四世卻吉羅助降生時天空遍布各種彩虹，其中之一狀似寶幢，覆蓋他家宮院上空，附近河水也轉為乳白色。六歲時被帶到噶舉主寺祖普寺，當僕人背他繞廟行禮時，他突然指一些自西邊門進來的僧侶說：「他們是我寺廟的僧侶」，這些人係來自楊潛寺。

歷代夏瑪巴宏法事業功績赫赫，第一世在涅槃建一閉關中心；第二世建一座大寺廟及閉關中心噶登瑪漠關房讓三百弟子入關修行，領有廣大弟子群，第四世成統領西藏之怙主，建立羊八井的楊潛寺，弟子包括噶舉派四大八小中許多有名的上師。第六世創立「圖登寧千林禪修中心」，著有「薩班祈請文」、「文殊菩薩祈請文」，領導完成麗江版大藏經，到尼泊爾宏法，受國王們尊崇，在楊浦大塔四周建四座黃金法台。十四世在印度達蘭沙拉坐床後三十餘年間多次至歐美台灣香港東南亞宏法，法緣特盛，全世界弟子達數十萬人。

更難得的是，國際佛教僧尼總會對仁波且們作出的十個不同認證身份舉行了史無前例的金瓶掣籤，從120支密封籤中抽出一支，確認第十四世夏瑪巴是觀音菩薩的化身之一，而此身份正是三世多杰羌佛在掣籤之前早就作出的認證。

根據夏瑪巴的介紹，夏瑪巴是第二世噶瑪巴的化身，每世互為師徒，這一世又是泰耶多杰噶瑪巴的上師，因此，從證量和學識上，都應是冠以H.H.的大聖德，至少事實證明，他們在這一世是比噶瑪巴精通佛法的，所以才成為噶瑪巴的師長。但是，鑒於噶舉巴的法位制度，所以我們只冠以H.E.。

2007年2月，當十四世夏瑪巴見到三世多杰羌佛雲高益西諾布的《正法寶典》所展示的五明成就以後，當即給三世多杰羌佛寫了賀函。

## BRIEF INTRODUCTION TO H.E. GOSHIR GYALTSAB RINPOCHE

### 嘉察仁波且簡介



His Eminence Goshir Gyaltshab Rinpoche, also known as Gyaltshabpa, is an extremely important Rinpoche within the Kagyu lineage. The “Gyalt” in his name refers to H.H. the Great Jewel Dharma King Karmapa. The “sab” refers to an agent or regent. Thus, H.E. Gyaltshab Rinpoche is the only agent and one of the regents for H.H. the Karmapa Great Jewel Dharma King. The rinpoche has come back to this world voluntarily. After his identity was recognized, there was a formal ceremony held to recognize his status. H.E. Gyaltshab Rinpoche also had a ceremony conducted in which he was installed as one of the regents for H.H. the Karmapa Great Jewel Dharma King. Throughout generations, when H.H. the Karmapa was absent, H.E. Gyaltshab Rinpoche served as his agent and took charge of administrative and dharma matters. In that capacity, he protected the dharma teachings. This is the way it has been starting from past lifetimes all the way up to the current H.E. 12<sup>th</sup> Goshir Gyaltshab Rinpoche. After H.H. the 16<sup>th</sup> Karmapa passed away, because the 17<sup>th</sup> Karmapa is currently still unable to return to Rumtek Monastery, H.E. the 12<sup>th</sup> Gyaltshab Rinpoche took up residence at Rumtek and has been fully in charge of its dharma matters.

H.E. Goshir Gyaltshab Rinpoche is the incarnation of Patriarch Gampopa. In 2007 the International Buddhism Sangha Association held an unprecedented Drawing Lots From a Golden Vase Ceremony to affirm the true reincarnated identity of H.E. Gyaltshab Rinpoche and others. There were ten possible identities recognized by various rinpoches. One lot was drawn from among 120 lots to affirm the true reincarnated identity of H.E. Gyaltshab Rinpoche. That drawing affirmed that H.E. Gyaltshab Rinpoche is the incarnation of Patriarch Gampopa, which is the reincarnated identity that H.H. Dorje Chang Buddha III recognized before that lot was drawn. During the time of Guru Padmasambhava, the rinpoche incarnated as Palju Wangchuk, one of the twenty-five great disciples of Guru Padmasambhava. After Palju Wangchuk passed away, his entire body merged with space, and he entered the pure land of the dakinis.

H.E. the 1<sup>st</sup> Goshir Gyaltshab Rinpoche received integral dharma teachings from H.H. the 6<sup>th</sup> Karmapa and practiced all of them to perfection. After H.H. the 6<sup>th</sup> Karmapa passed away, it was

H.E. Goshir Gyaltsab Rinpoche who found the 7<sup>th</sup> Karmapa, H.H. Chodrag Gyatso. The rinpoche also performed an enthronement ceremony for H.H. the 7<sup>th</sup> Karmapa and gave him the precepts. Guru Padmasambhava once appeared before H.H. the 7<sup>th</sup> Karmapa and said to that dharma king the following words about H.E. Goshir Gyaltsab Rinpoche: “He possesses the compassion to carry on the activities of the Buddhas. You should confer upon him a jeweled crown to indicate his position.” H.H. the Great Jewel Dharma King complied with the edict of Guru Padmasambhava. He made a jeweled crown in accordance with the secret tantra called Lama Gongba Duba Mandala Text, empowered that crown with merit accumulated from the physical actions of Amitabha Buddha, and put that crown on the head of H.E. the 2<sup>nd</sup> Goshir Gyaltsab Rinpoche, Tashi Namgyal. Seeing that H.E. Goshir Gyaltsab Rinpoche had the highest state of realization among all the eminent monks in the entire country, Emperor Jingzong of China’s Ming Dynasty conferred upon H.E. the 1<sup>st</sup> Goshir Gyaltsab Rinpoche the title of “National Master.” From that time on, H.E. Goshir Gyaltsab Rinpoche became the only person within the Karma Kagyu sect who was both a regent and National Master. The Karmapa Great Jewel Dharma Kings recognized the identity of all of the later incarnations of H.E. Goshir Gyaltsab Rinpoche, who assisted the Karmapas in handling both administrative and dharma matters.

Before H.E. 12<sup>th</sup> Goshir Gyaltsab Rinpoche was born, H.H. 16<sup>th</sup> Karmapa made the following prediction: “With respect to the dharma lineage of Goshir Gyaltsab, a holy child will be born into a blessed family amid various wonderful and auspicious signs in the year of the wooden horse. His father’s name will be Louzuo, and his mother’s name will be Zuoma. He will live in the western plateau at a place whose distance from the Tsupu Temple takes two days to traverse by way of a swift, galloping horse.” Later, on the 11<sup>th</sup> day of the 7<sup>th</sup> month of the Tibetan calendar in the year 1954, H.E. the 12<sup>th</sup> Goshir Gyaltsab Rinpoche was born amid various auspicious signs, and his identity was recognized. At the age of four, H.H. the 16<sup>th</sup> Karmapa Great Jewel Dharma King personally tonsured the rinpoche. Additionally, when the rinpoche was installed on the National Master’s Lion’s Throne at the great Tsupu Zhuojia Temple, H.H. the 16<sup>th</sup> Karmapa Great Jewel Dharma King performed a grand enthronement ceremony for the rinpoche in which he crowned the rinpoche with an orange jeweled crown. The honorable H.E. 12<sup>th</sup> Goshir Gyaltsab Rinpoche is currently giving teachings to one of the 17<sup>th</sup> Karmapa Great Jewel Dharma Kings on initiations, practice of the dharma, and other aspects. He is the only regent dharma king for H.H. the Great Jewel Dharma King who is a National Master.

H.E. Gyaltsab Rinpoche is not only a master of H.H. the seventeenth Karmapa Ugyen Trinley Dorje, he is also the incarnation of Patriarch Gampopa, who was the root master of the first Karmapa, Dusum Khyenpa. The present Karmapa H.H. Ugyen Trinley Dorje learned several dozen sutras and other Buddha-dharma from H.E. Gyaltsab Rinpoche. Thus, from any perspective, it cannot be said that the Karmapa is higher than H.E. Gyaltsab Rinpoche, who is the incarnation of Gampopa, or higher than H.E. Tai Situ Rinpoche, who is the incarnation of Master Marpa. From the perspective of worldly generational seniority, they should be regarded as equal. From the perspective of knowledge and realization, they should be regarded as having been masters and disciples of one another. Thus, we think that the honorific letters *H.H.* should appear before the name Gyaltsab. However, in accordance with hierarchical system of the Kagyu sect, we have only added the letters *H.E.* before his name.

After H.E. National Master Gyaltsab read *A Treasury of True Buddha-Dharma* about H.H. Dorje Chang Buddha III in February of 2007, he was very moved and profusely praised H.H. Dorje Chang Buddha III. He respectfully called H.H. Dorje Chang Buddha III an “incomparable Master” and promptly wrote a letter of congratulations.

嘉察仁波且，又名嘉察巴，是噶舉傳承中一位極為重要的仁波且，其名號『嘉』就是指大寶法王噶瑪巴，『察』指的就是代理或攝政，所以，嘉察仁波且是大寶法王噶瑪巴唯一的一位代理和攝政。乘願再來的仁波且被認證後，都有一個正式的坐床典禮，但嘉察仁波且則還要舉辦一個攝政的升座儀式。歷代以來，當噶瑪巴不在時，由嘉察巴代理掌管政務和法務、守護教法，從過去世到現今的第十二世都是如此。第十六世噶瑪巴圓寂以後，第十七世噶瑪巴目前還無法回到隆德寺，就由第十二世嘉察巴駐錫隆德寺主持全權法務。

嘉察仁波且為岡波巴祖師的轉世，2007年，國際佛教僧尼總會對仁波且們作出的十個不同認證身份舉行了史無前例的金瓶掣籤，從120支密封籤中抽出一支，確認嘉察仁波且是岡波巴祖師的轉世，而此身份正是三世多杰羌佛在金瓶掣籤之前早已作出的認證。在蓮花生大師時代，仁波且化現為蓮師二十五大弟子之一的喀欽巴之旺祝，圓寂後，全身融入虛空，進入空行淨土。而後第一世嘉察仁波且在第六世噶瑪巴處領受了完整的教法並圓滿了所有教法的修習。在第六世噶瑪巴圓寂後，嘉察仁波且尋獲第七世噶瑪巴秋札嘉措，為他升座，並為他授戒。蓮花生大師曾示現於第七世噶瑪巴面前對法王說：嘉察仁波且『具諸佛之慈悲事業，應授予寶冠以為權位』，大寶法王乃遵蓮師之法旨，依密續喇嘛貢巴杜巴曼達拉文而製成寶冠，以阿彌

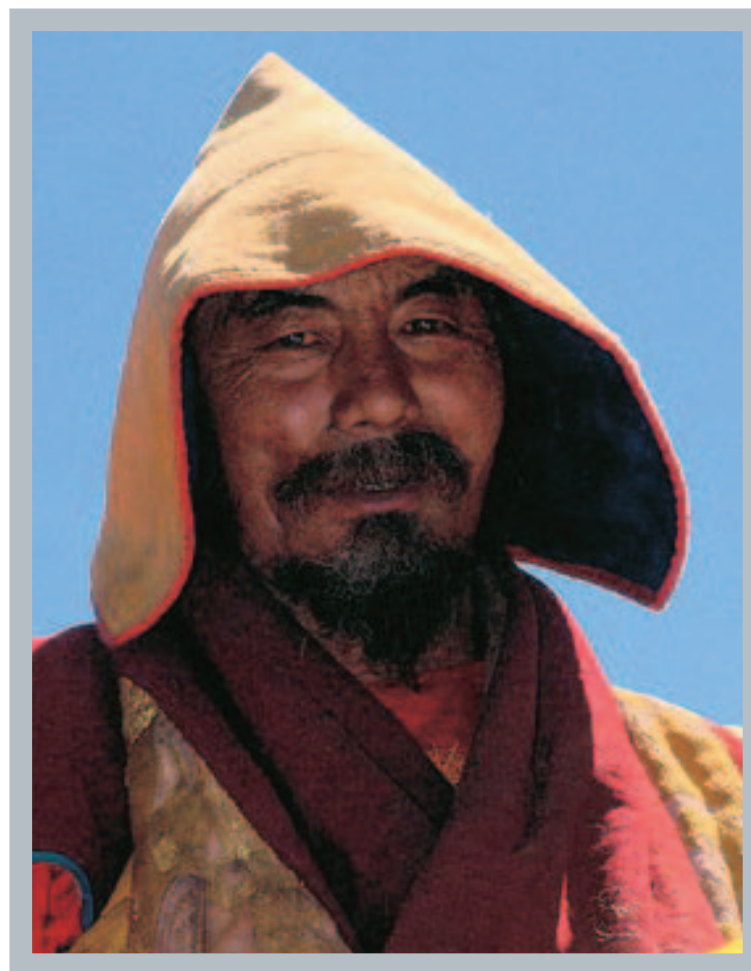
陀佛身功德加持之，冠於第二世嘉察仁波且達西朗嘉之頂。中國明朝靖宗皇帝見當時全國高僧唯嘉察仁波且證量道境最高，便御封第一世嘉察仁波且為『國師』，從此嘉察仁波且即成為噶瑪噶舉唯一的攝政國師。以後歷代嘉察仁波且均由噶瑪巴大寶法王認證，並協助噶瑪巴掌管政法二務。

在第十二世嘉察仁波且降生之前，第十六世噶瑪巴曾作出指示：『嘉察札巴嘉此措之法脈，於木馬年、在種種殊勝吉兆中，靈童誕生於幸福家庭，父名羅佐，母名佐瑪，居於距楚布寺快馬奔馳兩天路程之西部高原上。』後於1954年藏歷7月11日，第十二世嘉察仁波且在種種瑞兆中降生並被認定，四歲時，由第十六世噶瑪巴大寶法王親自為其剃髮，並在仁波且駐錫大寺楚布卓伽寺的國師之獅子寶座上，為仁波且舉行升座大典，為其戴上金紅色寶冠。現在，尊貴的第十二世嘉察仁波且正在給予第十七世噶瑪巴大寶法王灌頂、修法等方面的教授，是大寶法王的唯一攝政王、大國師。

嘉察巴不但是十七世噶瑪巴烏金聽列多杰的上師，也是第一世噶瑪巴杜松淺巴的噶舉法脈傳承上師岡波巴大師，這一世的噶瑪巴所學的幾十部經教、佛法都是跟嘉察巴學的，因此，無論從哪個角度來看，噶瑪巴都不能說高於剛波巴化身的嘉察巴和瑪爾巴化身的泰錫度。從俗輩的倫理上來看，應該是平等的，從學識的道上來看，應該是互為師徒的，因此，我們認為在嘉察巴的前面應該冠以H.H.。但鑒於噶舉巴的法位制度，所以我們只得冠以H.E.。

2007年2月，嘉察國師見到三世多杰羌佛的《正法寶典》，激動和讚嘆不已，恭稱三世多杰羌佛為『無比喇嘛』，馬上提筆寫了賀信。

## BRIEF INTRODUCTION TO HIS EMINENCE XIAZHU QIUYANG RINPOCHE, THE INCARNATION OF PATRIARCH NAROPA, THE VENERABLE LEADER OF 100,000 DAKINIS 十萬空行尊主那諾巴轉世的夏珠秋楊仁波且



The most venerable H.E. Xiazhu Qiuyang Rinpoche (also known as H.E. Xiazhu Choying Rinpoche) is a greatly accomplished one from Guoluo who is a great yoga master free of all hindrances. He is also known as Xiazhu Qiuyang Rangzhuo. The day he was born in the winter of 1945, thunder rumbled in the sky and all kinds of fresh, colorful flowers bloomed forth from the grassland surrounding his tent. Many herdsmen in that area personally saw such rare and auspicious signs. Mantra master Regong, a famous and eminent monk, identified the child as the reincarnation of his venerable master Chagailong Cichengdaji Rinpoche and the great master Naropa.

To provide a model for other living beings, H.E. Xiazhu Qiuyang Rinpoche has lived in the mountains throughout his life practicing austerities. He has personally seen the most venerable Vajrayogini and was taught by her. The rinpoche is able to soar into the sky by using his monk robes as wings. At the age of fourteen, the rinpoche became a monk and learned under Xiari Huzuo Qintu Dannima. He later learned the Buddha-dharma from more than 100 accomplished, eminent, and highly virtuous masters, such as H.H. the tenth Panchen Lama and H.H. the sixth Dharma King Gongtang Yongzeng of the Geluk sect; H.H. Dodrupchen Rinpoche and Khenpo Mengse of the Longchen Nyingtik (Great Perfection) lineage within the Nyingma sect; Kanda Chiwa Gadan of the Sakya sect; Lama Wangcai Kazhige of the Kagyu sect; and Jiana Bannan of the Jonang sect. From those masters the rinpoche learned the essence of all the teachings of the various schools of exoteric and esoteric Buddhism.

Numerous eminent and highly virtuous monks accomplished in the dharma as well as tantric masters who practiced austerities conferred upon H.E. Xiazhu Qiuyang Rinpoche all of their secret mind-dharma teachings and secret lineage empowerments. Such teachings and empowerments were conferred without reserve, like a bottle freely pouring out water.

All year round the rinpoche wanders about the mountains and wild plains. At night he sleeps in a tent inside a cave. He eats cold rice and vegetables obtained from soliciting alms and wears old clothes that he scavenged. He might drift from town to town, appearing like a madman, totally indifferent to ridicule, slander, or praise. He did not speak one word for twenty-five straight years because his mind was completely focused on the dharma. Such was his diligent and uninterrupted practice of the dharma! During that period of time, the rinpoche entered into solitary self-cultivation at many holy places in India, Qinghai-Tibet and other places in China. At one of those places in India, he engaged in solitary cultivation for seven consecutive years.

He has realized wonderful enlightenment and accomplishment through the practice of Dakini Dharma, the Great Perfection Dharma (Longchen Nyingtik), the Kalachakra Vajra Dharma (Duolunata lineage), Green Tara Dharma, and other dharmas. It is especially significant that starting from when he was still very young he received guidance and empowerment from the most venerable Vajrayogini. As a result, he obtained numerous extremely secret dakini teachings. Great beings of holy virtue within Buddhism have recognized that the rinpoche is the true incarnation of the most venerable Naropa, who was a great master known as “the venerable leader of 100,000 dakinis.” Moreover, the International Buddhism Sangha Association held an unprecedented Drawing Lots From a Golden Vase Ceremony to affirm the true reincarnated identity of H.E. Xiazhu Qiuyang Rinpoche and others. There were ten possible identities recognized by various rinpoches. One lot was drawn from among 120 lots to affirm the true reincarnated identity of H.E. Xiazhu Qiuyang Rinpoche. That drawing affirmed that H.E. Xiazhu Qiuyang Rinpoche is the incarnation of Patriarch Naropa, which is the reincarnated identity that H.H. Dorje Chang Buddha III recognized before that lot was drawn.

Numerous people of great virtue, such as H.H. the tenth Panchen Lama, H.H. Dharma King Yongzeng, and H.H. Dharma King Jigme Phuntsok, have highly praised H.E. Xiazhu Qiuyang Rinpoche many times on many different occasions. One of those numerous people was Xiaridong Rinpoche, a master who became accomplished through practicing the Yamantaka Dharma. He praised the rinpoche as being “truly a greatly accomplished one in the Dakini Dharma.” H.H. Dharma King Jigme Phuntsok highly praised the rinpoche as “an extremely rare master of great accomplishment who has practiced to perfection the Four Initiations Dharma.” Examples of such expressions of praise for the rinpoche are countless. All sects of Tibetan Buddhism recognize that the rinpoche is a master of great accomplishment in the dharma and that he is a brilliant model for all practitioners of Buddhism in this world of five defilements. Because he is humble, amiable, and has vast supernatural powers that he exercises freely and without attachment, people respectfully call him “the unhindered rinpoche.”

Although the rinpoche strictly abides by the ancient teaching that one may not lightly display supernatural powers, nevertheless, many of his miraculous feats are widely known, such as his ability to fly, multiply his body, move under water, understand thoroughly many different languages, foreknow disasters and blessings, and read people’s minds. Moreover, clothing worn by the rinpoche and articles that he used in his daily life have miraculous powers to bless. Countless Tibetans have been able to turn a disaster into a blessing, pass safely through a dangerous situation, and be completely healed from a serious illness all because they wore or ate a tiny piece of the rinpoche’s monk robe. In Tibet, especially in Anduo District, almost everyone

knows of the legendary feats performed by H.E. Xiazhu Qiuyang Rinpoche. Furthermore, such feats have been recorded in books such as *Holy Cultivation and Its Marvelous Fruits* and *Biographies of Ten Major Disciples of Dharma Kings*.

The holy patriarch Naropa is born,  
an ancient magnificent Kagyu master of Geluk practice.  
He has long ago mastered the profound dharma and is unhindered.  
The holy, virtuous ones in all directions praise him as being a sage.  
Those with the karmic affinity to encounter him become liberated.  
He is the refuge of the countless living beings.

After H.E. Xiazhu Qiuyang Rinpoche read *A Treasury of True Buddha-Dharma*, he immediately applied his supernatural powers and saw that the true identity of H.H. Wan Ko Yeshe Norbu is Dorje Chang Buddha, the primordial and highest Buddha in Buddhism. This corroborated the recognitions of other dharma kings of great holiness. Thus, H.E. Xiazhu Qiuyang Rinpoche respectfully wrote a congratulatory letter.

果洛大成就者、瑜伽自在大士至尊夏珠秋楊仁波且，又名夏珠·秋楊讓卓，降生於1945年冬季，降生當日、天空雷聲隆隆，帳房周圍的草原上開起五顏六色的各種鮮花，當地的許多牧民都目睹了這一罕見祥瑞之象。著名高僧熱貢咒師認證為其尊師蓋蓋隆·慈星達吉活佛那諾巴祖師轉世，為對眾生表法，一生住山苦修、親見至尊金剛瑜伽母並得攝受，能以僧衣為翅翱翔天際。仁波且14歲依止夏日呼佐欽圖丹尼瑪出家為僧，曾依止格魯派十世班禪、六世貢唐·雍增法王；寧瑪派堪布蒙色；薩迦派堪達赤哇嘎丹，噶舉派喇嘛旺才·卡芝格；覺囊派加納班南等高僧大德成就師、一百餘位修學佛法，盡得佛教各宗顯密法要精義。

眾多已獲成就的高僧大德及苦行密修之士，紛將心密法教及不共傳承加持、如瓶注水般、盡數授予夏珠秋楊仁波且，他常年遊行於山野荒原之中，夜宿於岩穴帳之內；吃的是乞討來的涼飯菜，穿的是撿拾而得的舊衣服；或游蕩於市井之間、形似瘋癲、任人譏諷毀譽，二十五年不講一句話，而一心專注於教法之中，勤修不輟！在此期間，仁波且曾在青藏、印度及內地的眾多勝地閉關修行，其中在印度一聖地閉關專修長達七年之久。遂於空行母法、大圓滿法（龍欽寧體）、時輪金剛法（多羅那他傳承）、綠度母法等獲得殊勝證悟。尤其自幼得蒙至尊金剛瑜伽母攝受和加護，返還到前世真身再現，被佛教界大聖德認證為“十萬空行尊主”至尊那諾巴祖師的轉世真身。更難得的是，國際佛教僧尼總會對仁波且們作出的十個不同認證身份舉行了史無前例的金瓶籤籤，從120支密封籤中抽出一支，確認夏珠秋楊仁波且是那諾巴祖師的轉世，而此身份正是三世多杰羌佛提前就作出的認證。

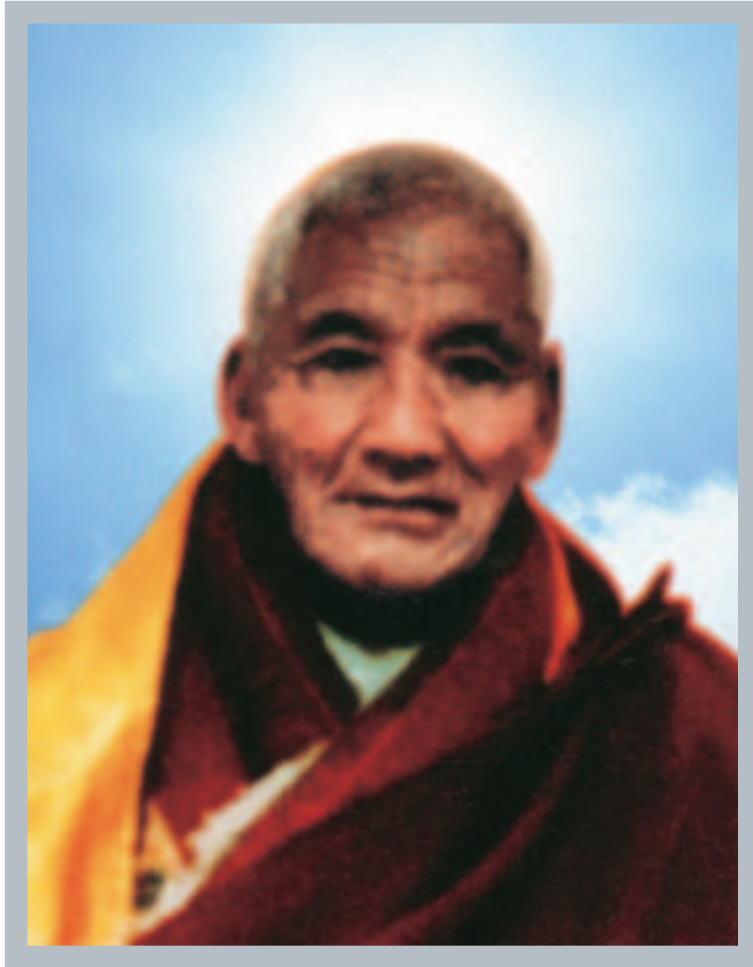
班禪大師、雍增法王、法王晉美彭措等眾多大德多次在不同場合對夏珠秋楊仁波且盛讚和稱揚。其中大威德成就師夏日東活佛稱讚仁波且是“真正的空行母法大成就者”；法王晉美彭措盛讚仁波且是“極其稀有的四灌法修習圓滿的大成就師”等等不勝枚舉。遂成為藏傳佛教各派公認的大成就師、在此五濁惡世中佛法修學者的光輝典範。又因其謙卑隨和、神通無礙、遊戲自在，被人們尊稱為“無礙活佛”。

雖然仁波且恪守古訓不輕易顯示神通，然而諸如飛行、分身、水中穿行、精通多種語言、預知禍福、洞悉人心等等神奇事蹟還是廣為流傳開來，且仁波且所著衣物等生活用品皆具有神奇的加持力，藏民有因佩帶或服食仁波且的袈裟碎片等而遇難成祥、化險為夷、重病獲癒者不勝枚舉。夏珠秋楊仁波且的傳奇事蹟在藏區尤其安多地區幾乎無人不知，且《聖行與妙果》、《法王十大弟子傳》等書中也有所記述。

聖祖降世那諾尊  
噶舉怙主格魯行  
早成甚深無礙法  
諸方聖德讚稱聖  
結緣與之成解脫  
無邊眾生皈依境

夏珠秋楊仁波且看到《正法寶典》一書，當下於神通中見到了雲高益西諾布的真身是佛教至高始祖古佛多杰羌佛，完全印證了大聖法王們的認證，由此恭敬寫下賀函。

**BRIEF INTRODUCTION TO THE GREAT TERTON**  
**H.E. RENZENG NIMA RINPOCHE**  
 大伏藏師仁增尼瑪（持明日）仁波且簡介



In Tibet, everyone knows and respects the name Renzeng Nima, which literally means “Accomplishment as bright as the sun.” Renzeng Nima is a great practitioner and dharma king who has transcended the mundane world. Twenty-five years ago he made a vow not to take a step out of the mountain valley in which he meditates. That was the first time that anyone, even an eminent monk, had vowed to isolate himself from the dust of the mundane world and remain a hermit his whole life. Can we imagine what state of realization a person would need to reach to be able to turn his back on all the advantages and allures of the world and cast himself in a secluded mountain valley for the rest of his life? This is a great practitioner who truly secludes himself from the mundane world. The dharma king does not have the slightest sign of greed toward the mundane world. He has set himself as a role model for people to emulate. He is indifferent toward worldly fame and wealth. This dharma king has provided a model for us all of how to renounce the ego and all desire for the mundane world.

Who is this great, pure, holy being? He is the Mighty Lion Dharma King of esoteric Tibetan Buddhism, one of the greatest terma masters of the Nyingma sect. He is the nirmanakaya of King Gesar, hero of Tibet’s great epic saga. Guru Padmasambhava took birth as a child of Vajravahni. That child from the Heaven of the Thirty-Three Gods was King Tuiba Gawa Gesar. When conveying congratulations to King Gesar, Guru Padmasambhava stated many times, “King Gesar is my nirmanakaya.” Thus, Mighty Lion Dharma King is the nirmanakaya of Guru Padmasambhava. Moreover, the International Buddhism Sangha Association held an unprecedented Drawing Lots From a Golden Vase Ceremony to affirm the true reincarnated identity of H.E. Dharma King Renzeng Nima and others. There were ten possible identities recognized by various rinpoches. One lot was drawn from among 120 lots to affirm the true reincarnated identity of H.E. Dharma King Renzeng Nima. That drawing affirmed that H.E. Dharma King Renzeng Nima is the nirmanakaya of King Gesar, which is the reincarnated identity that H.H. Dorje Chang Buddha III recognized before that lot was drawn.

H.E. Mighty Lion Dharma King Renzeng Nima was born in 1931 amidst an array of

miraculous phenomena. When he was born, his swaddling clothes formed the shape of a monk’s robes. Before his birth, Anie Kanbu Danqu Wose gave his mother a figure of the historical Buddha (Sakyamuni) and a string of sandalwood prayer beads, and prophesied, “Your son will be a great and honored master of these goods.” From the time he was small, the dharma king effortlessly mastered all the Buddhist sutras. As a small child, when he frolicked in the lake, those around him often witnessed a jade dragon descending into the water to play hide and seek with him. On one occasion, the local people were afflicted with inflamed intestines. The dharma king saw that they were possessed by monsters and zombies. As he strove to conquer the monsters, three dharma protecting deities manifested as his assistants and many amazing scenes transpired.

As a youth, the dharma king manifested the ability to fly. Once, when practicing a dharma in the Dakini Division, the *qi* entered his heart and he ascended into the air. He flew to the second Zari Zaduorikuo Mountain in Duokang area, the home of the great secluded yoga master Yaxu Khenpo Luozhe. When he arrived, the great master Urygen Second Buddha Guru Padmasambhava and two of his disciples came over to meet him with smiling faces. In his hands, Guru Padmasambhava carried a letter and a box and gave to the dharma king all his teachings. Guru Padmasambhava then turned into a beam of light and entered the dharma king’s body. At once, five mountains at that area turned into five Buddhas, five lakes turned into Buddha mothers, and the trees and flowers turned into imposing spots of brilliant light. The next day, the terrain reverted to its original appearance.

All his life, H.E. Mighty Lion Dharma King has studied the teachings of many virtuous masters. Among the vast array of Buddhist texts and sutras he has studied are “The Teachings of Samantabhadra,” “A Point by Point Commentary on the Dignity of the Middle Perspective,” “The Overall Meaning of Buddhist Teaching that Shake the World Like a Lion’s Roar,” “Commentary on Prajna,” “Introduction to the Rest of the Temperament,” “Three Rests,” “Three Eliminations of Sound,” “Seven Treasures of Longqin Buddhist Law,” “Addendum to Requirements of the Mind,” “Explication of the Three Goodnesses,” “Three Precepts,” “Commentary on Fixing Quantities,” “Basic Cultivation of Upholding Brilliant Foundations,” “The Essence of Using the Tongue and the Mind,” “Secrets of Success,” “Dealing With the Aftermath,” “Collected Classics on Great Universalism,” “Commentary on Collected Scriptures,” “Initiations,” “Dharma of Brightness,” “Eliminating Darkness From Ten Directions,” “Tranquil Sound of Dragon Chanting,” “Buddha’s Great Yoga Teachings Sutra,” “Hidden Treasures,” “The True Meaning of the Four Branches of Sutra,” “Seventeen Parts,” “The True Meaning of the Two Divisions,” “Collected Works of Bazhu,” “Broad Commentary on Levels of Bodhi Path,” “The Wide and Deep Secret Meaning of Commentaries on ‘Entering the Middle Way,’” “Mapeng Profound Hidden Dharma,” “Three Rites Prescribing Cultivation of the Soul,” “The Brilliant King of the Red Horse Head,” “Black Horse Iron-Surrounding Mountain,” “Wu Jian Flying God of Wealth,” “Collected Works of Ju Weipang,” and “Outstanding and Brilliant Sutras.” The dharma king serves as a model, showing all living beings that any who would practice Buddhism must deeply engage with the sutras and tantras.

When the dharma king prays and meditates deep in the mountains, the dharma-protecting vajra deities protect the dharma king as if someone were right there with him. All sorts of amazing scenes have transpired. Sometimes the dharma king transformed himself into birds to create prophecies; offerings of food turned into nectar; and five types of nectar boiled away.

Although the Mighty Lion Dharma King never leaves his mountain retreat, he has utilized supernatural powers to elucidate in over twenty dispatches such deep, mysterious and precious works as Mahayoga, Anuyoga, Atiyoga, and the bow and arrows of King Gesar.

A rinpoche praised the dharma king saying, “You are a rare and great paragon of virtue in the contemporary world of dharma!” However, the Mighty Lion Dharma King, who is the reincarnation of King Gesar, calmly replied, “I am just a Tibetan practitioner of Buddhism who assiduously cultivates myself for the coming world and deeply realizes the law of cause and effect.” The greatness, brilliance, and selflessness of this paragon of virtue evoke the esteem and respect of countless Buddhists.

Now that the reputation of H.E. Mighty Lion Dharma King Renzeng Nima has pervaded the entire world, a multitude of rinpoches and khenpos do not hesitate to undertake journeys of thousands of miles to undertake conversion as his disciples. The mountains surrounding the valley in which he has secluded himself are now covered with these rinpoches. They all orient the renovated sides of their dwellings to the solitary meditation area of H.E. Dharma King Renzeng Nima. Among them, in their “An account of Master Nianlong,” the renowned disciples Nianlong Rinpoche and Dakini Deri Lamao recount that when Master Nianlong and his wife first paid fealty to H.E. Mighty Lion Dharma King as their master, they saw him in a supernatural state as the real blue-black Maha Vajradhara (a master of great Budhisattvas). Actually, H.E. Mighty Lion Dharma King used his supernatural powers to reveal this appearance to his disciple Nianlong. His true identity is not that of Maha Vajradhara but that of King Gesar. H.E. Mighty Lion Dharma King possesses great supernatural powers. Whenever Tibetan and Chinese eminent rinpoches and monks, and even local government officials, run into difficult problems, they all beseech H.E.



Mighty Lion Dharma King for advice.

In the summer of 2006, H.E. Mighty Lion Dharma King saw the true identity of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata. He then stood up, performed rites of respect, put on his dharma king robe and crown that he had not worn for a long time, and wrote a recognition certificate. That certificate stated that he had personally seen that the ancient Buddha had descended into the world.

在西藏，有一位老人的名字是人們都知道，都敬仰的，他叫仁增尼瑪（持明日），他是一位真正脫離世俗污染的大行者、大法王。早在二十五年前，他就立下一個誓言，他將終生不離開他修行的山谷一步！這樣一生與世隔絕不染塵埃獨居山谷修行的誓言，在這個世界上還是第一次聽到，除了這位法王，還沒有聽說過有哪位高僧做到了終生脫離塵俗修行。我們可以想像一下，一個人須要到什麼樣的境界才能把自己的一生都拋在一個荒僻山谷之中而不貪戀任何的世俗優越和利益？這才是真正脫離紅塵的大修行者！在這位法王身上，已經沒有了半點貪著塵俗的氣息，他無視一切世間名利，以身示教，為生楷模，為眾生作了斷除我執放下紅塵的榜樣。如此淨潔偉大清修的聖者到底是誰？他就是威震雪域的藏密「雄獅法王」，是當今寧瑪巴最偉大的伏藏大師，是蓮花生大師投胎於金剛亥母結下的三十三天童子推巴噶瓦格薩爾王的化身，蓮師在祝福格薩爾王賀詞中多次說明『格薩爾王是我的化身』，因此雄獅法王亦即是蓮花生大師的化身。更難得的是，國際佛教僧尼總會對仁波且們作出的十個不同認證身份舉行了史無前例的金瓶掣籤，從120支密封籤中抽出一支，確認仁增尼瑪法王是格薩爾王的化身，而此身份正是三世多杰羌佛之前作出的認證。

雄獅法王仁增尼瑪於藏曆深鐵羊年（公元1931年）伴隨種種奇妙之相而誕生，出生時胞衣形如袈裟包裹其身。出生之前，曾有阿聶堪布丹曲沃色，賜給法王母親一尊無比能仁王佛像和一串檀香佛珠，並預言：「日後，你將有一貴子，承當此物之主。」法王自幼對所有經卷無難而通。年幼嬉戲時，眾人常見一玉龍降於水中，與法王上下追逐嬉耍。一次，當地眾生遭受熱炎膽症，法王見此地被眾多非人、死鬼侵害，法王在制伏主害時，三根本護法真實現身，作其助伴，出現了種種奇妙之相。法王早年曾駕神通，以空行部「氣入心升空」功力，前往隱身大瑜伽師雅敘堪布洛哲的所在地朵康第二雜日的雜多吉廓山。在那裡，烏金第二佛陀蓮花生大師師徒三人來到法王所在處，蓮師面生歡喜，手執一經函、盒子，賜予法王全部的蓮師教授，隨後蓮師化為光芒，融入法王身體內，頓時，此地五座山變為五佛，五個湖變成五佛母，草木皆成氣脈明點。第二天，山河大地依舊復原。

法王一生依止多位具德上師，修學了《普賢上師教言》、《中觀莊嚴論疏》、《總義獅子吼》、《般若疏》、《心性休息義導文》、《三休息》、《三除暗》、《隆欽七寶藏》、《心要補遺》、《三善導義》、《三戒》、《定量論》、《持明根本修》、《利舌心要》、《訣竅》、《善後法》、《大方等大集經》、《集經論》、《灌頂》、《光明經法》、《除十方黑暗》、《梵音龍吟》、《佛說瑜伽大教王經》、《珍寶伏藏》、《四支經義》、《十七部續》、《二部經義》、《巴珠全集》、《菩提道次第廣論》、《入中論疏深廣密意》、《馬鵬甚深伏藏》、《修魂三儀軌》、《紅色馬頭明王》、《黑馬鐵圍山》、《鄔堅空行財神》、《居未旁全集》、《經光明殊勝》等等甚深法要。法王身作楷模，以自身而作典範示教眾生凡修行者必深入經藏密典。

法王在深山修行時，金剛護法如人相伴，護佑法王，法王時而變幻成鳥雀之形以作授記，亦有朵馬變成甘露，五甘露沸騰等種種奇妙之境顯現。法王雖然足不出戶，卻以神通授記開啟了大量甚深伏藏，至今已達二十餘函，內容涵蓋摩訶瑜伽、阿努瑜伽、阿底瑜伽，以及格薩爾王弓箭等珍貴的伏藏品。在法王閉關的山谷四周聚集駐紮了很多這樣的活佛仁波且，他們都將住所修葺面向著仁增尼瑪法王的關房。其中，法王的弟子著名的年龍仁波且和空行母德日拉毛在《年龍上師父母傳》中記載，年龍佛父母第一次拜雄獅法王為師時，在覺受境界內親見法王即是真正的藍黑身色之摩訶金剛持，意為大菩薩上師。其實，那是雄獅法王所顯神通境界給弟子年龍看的，他真正的身份不是摩訶金剛持，而是格薩爾王。雄獅法王神通廣大無邊，藏漢各地的活佛高僧，甚至當地政府遇到大事都紛紛前往法王那裡祈請指點迷津。

2006年夏，雄獅法王見到《正法寶典》一書，祥瑞之光充盈關房，法王即刻舉眼觀照，得見三世多杰羌佛雲高益西諾布頂聖如來真身，當場下座行恭敬儀式，披衣搭具，著上久已未穿的法王袍法王冠，寫下了他親眼得見古佛巨聖降世的確認書。

## BRIEF INTRODUCTION TO H.E. NGAGWANG PEDMA NAMGYAL PALZANGPO, THE DHARMA KING OF JONANG SECT 覺囊阿旺班瑪南加法王簡介



H.E. Dharma King Ngagwang Pedma Namgyal Palzangpo of the Jonang sect, also known as Jiala Penam (H.E. Penam Rinpoche), is a man of great enlightenment. In Tibet, he is an extremely mysterious and legendary figure known to every household. Having attained supreme enlightenment long ago, he has for millions of years continually taken birth in the six realms of reincarnation in order to pervasively save living beings.

According to historical records and their translations, when Sakyamuni Buddha lived in this world, H.E. Dharma King Ngagwang Pedma Namgyal Palzangpo was a disciple called Da Te, who was a fourth stage Arhat. When the Buddha-dharma entered Tibet in the eighth century, the dharma king took birth as a close disciple of Guru Padmasambhava by the name of Gelong Namuke Niangbo. He helped Guru Padmasambhava propagate the dharma and saved countless living beings. He, Shantaraksita and others also made an outstanding contribution to the establishment of the Nyingma sect. In his next life, he reincarnated as Duqin Langwa, an eminent monk of the Nyingma sect.

As for this current life, H.E. Dharma King Ngagwang Pedma Namgyal Palzangpo was born in 1930, which is the year of the iron horse according to the Tibetan calendar. He was born in the area between the Manchu River and Machen Pomra Mountain. When born, the dharma king was in the cross-legged lotus sitting posture, did not cry, and had a smile on his face. He looked upward as he focused on the spot between his eyebrows. Everyone in that area saw that he resembled a Buddha.

When Canzu Chengjiangba Qiuqin, a person greatly accomplished in the dharma, saw the dharma king, he recognized the dharma king's status by saying, "This is a magnificent holy being!" He then offered a pure white kharda (silk scarf) and predicted that the dharma king would definitely be successor to the true dharma of the Jonang sect. Jiangyang Sala, who was a nirmanakaya of Vajrasattva, was referring to the dharma king when he said before passing away that he was very

happy to have encountered someone just like his root master Awang Pama Trizin Lama, whose status was extremely high in Tibet. Vajra Master Angong Lama once said to H.E. Dharma King Ngagwang Pedma Namgyal Palzangpo that wherever there is air, the dharma king exists.

As one who possesses the supreme esoteric dharma from a variety of dharma lineages, the dharma king does not have a mind that differentiates. His method of teaching also does not differentiate between sects. Furthermore, he even advocates that the various sects not be differentiated. He has several thousand monastic disciples who are rinpoches from all of the various sects. For example, the Kalachakra Vajra Great Initiation conducted by the dharma king at the Longshijia Temple in 2005 was attended by people from the Geluk, Nyingma, Jonang, Sakya, and Kagyu sects, which are the major sects of Tibetan Buddhism. Almost 4,000 monastics representing 36 temples attended that initiation, as did over 140,000 laypersons, making it an grand occasion.

A person by the name of Kewei Zabo was able to avoid the bullets of a firearm without being harmed in the least because he wore a vajra string given to him by the dharma king. Everyone in the area where this event occurred knows about this. Both his monastic and lay disciples all know of the dharma king's accomplishments and have the utmost faith in him. This great yogi who long ago realized supreme enlightenment often leaves his footprints and handprints on rocks and, when necessary, flies into the air in the cross-legged sitting posture. In the autumn of 2007, H.H. Dorje Chang Buddha III recognized H.E. Dharma King Ngagwang Pedma Namgyal Palzangpo as the incarnation of Duqin Langwa.

The spacious Longshijia Temple is known for the real dharma practice of its monastics. Numerous eminent monks of great virtue have over the past few hundred years become accomplished in the dharma through self-cultivation in that temple. The dharma practice of the Jonang sect is very strict. This sect is world-renowned for its authentic practice of the Kalachakra Vajra esoteric dharma. All monastics in Longshijia Temple must go into retreat for a time period of three years plus three months plus three days, after which they are allowed to enter the hall and recite passages from the sutras. Each monk has real dharma power. Many disciples of the dharma king have already realized the fruit of Arhatship or one of the stages of a Bodhisattva. Among such disciples, the accomplishments of Ngagwang Pedma Nuobu Rinpoche are the most remarkable. Each time after one completes a retreat, he has to undergo a strict test given to him by H.E. Dharma King Ngagwang Pedma Namgyal Palzangpo. For example, one is tested on one's ability to control one's flow of energy and one's breathing. One must be able to stop breathing for at least thirty minutes to pass the test. A very small number of disciples who have become accomplished in their cultivation, such as Ngagwang Pedma Nuobu Rinpoche and Quyang Rinpoche, must undergo the Vajra Fist and the Earthquake Wheel Yoga flying tests. This requires their body and their nature to merge as one. Their body must soar into the air. When descending, they must land on an egg without breaking it. Only then will their performance be considered satisfactory. Only then will they be qualified to go out and accept disciples and transmit this type of esoteric dharma.

覺囊派阿旺班瑪南加法王——即“加拉班南”，是一位藏地家喻戶曉、極具神祕的大覺者，早已證得無上菩提，千百年來不斷的幻化於六道來廣度眾生。

按史料記載和翻譯，釋迦牟尼佛在世時，阿旺班瑪南加法王當時是一位名為“達特”的四果阿羅漢。西元八世紀佛法傳入西藏時，投生為蓮花生大士的心子，名叫“格隆那穆克釀波”。師徒一生弘法成就，救度眾生無數，並與釋迦炯乃等為紅教寧瑪派的建立，做出卓越貢獻。並於後一生轉世為寧瑪派的高僧——督琴郎哇。

阿旺班瑪南加法王這一世生於1930年，即藏歷鐵馬年，轉世於馬祖河與馬喬波拉山之間。法王以蓮花坐姿降生於世，沒有哭聲，面帶微笑，目向上方，凝視眉間。當地所有的人都能看到，這是一尊佛相。

大成就者“參祖成姜巴秋欽”見到法王時就認證說：這是偉大的聖者！並獻上潔白的哈達，預言道：將來他一定是覺囊派的正法傳人。金剛薩埵化現的“蔣揚薩拉”在圓寂前曾經說過，他很高興的又遇到了像他根本上師——在西藏地位極高的“阿旺帕瑪天津喇嘛”一樣的人。金剛上師安貢喇嘛曾當面說阿旺班瑪南加法王，有空氣的地方，就有法王的存在。

身為各類無上密乘法脈的持有者，法王沒有分別心，他的教法也是不分派別的，同時還是主張無教派分別的倡導者。他有幾千出家眾的仁波且弟子，都是來自各個教派的。比如2005年在龍什加寺的時輪金剛大灌頂，就有來自格魯、寧瑪、覺囊、薩迦、噶舉等各大教派，36個寺院近4000的僧眾，在家弟子14萬人之多，場面盛大。

有一個叫課威咱波的人因為穿戴了法王給的金剛結，竟能避過火槍子彈，而毛髮不傷，這件事在當地也是家喻戶曉，不管出家弟子還是在家眾，都知道法王的成就，對其信心百倍。這位早已經證得無上菩提、實證開悟的大瑜珈士，常將足跡、

手印，印於岩石之上，或必要時跌坐騰空而起。2007年秋，三世多杰羌佛正式認證阿旺班瑪南加法王是督琴郎哇的轉世。

幾百年來，在廣闊的龍什加寺天然的實修道場，已有很多位大德高僧在這裡修行成就。覺囊派的修法是非常嚴格的，並以實修時輪金剛密法著稱於世。凡是出家眾必須要閉關三年三個月零三天，才可以入殿念經，每一位僧人都是具有真實法力的。在法王的弟子當中，已經很多人證得阿羅漢果位及登地菩薩，其中大首座阿旺班瑪諾布活佛成就尤為突出，每次閉關結束都要經過班瑪南加法王嚴格的考試。比如考試控制住自己的氣脈營運、抑制住呼吸，最低要30分鐘不喘氣為及格；還有像班瑪諾布活佛、曲央活佛等極少數修行成就的人要經過金剛拳、地震輪瑜伽飛行的考試，也就是身性合一，整個身體騰空飛起來，然後再落下，落到雞蛋上，雞蛋不碎為圓滿，才有資格出來收弟子，傳承這方面的密法。

當阿旺班瑪南加法王看到三世多杰羌佛雲高益西諾布頂聖如來的《正法寶典》，深感佛陀的慈悲和眾生福報的來臨，馬上寫了賀函。

## BRIEF INTRODUCTION TO H.E. MINDROLLING KHENCHEN RINPOCHE 敏林堪欽仁波且簡介



The lineage into which H.E. Mindrolling Khenchen Rinpoche reincarnated began with the great translation master Lochen Dharmashri, who was the younger brother of the founder of the Mindrolling Monastery, Rigzin Terdak Lingpa. For generation after generation, the rinpoche has been assisting H.H. Dharma King Mindrolling Trichen in propagating the dharma and benefiting living beings. Thus, within the Mindrolling school, H.E. Mindrolling Khenchen's great responsibility to transmit dharma and his high status are second only to those of H.H. Dharma King Mindrolling Trichen, who is the dharma king of the Mindrolling Monastery.

H.E. the ninth Mindrolling Khenchen Rinpoche was born in 1970 into the Baerdengni clan in Tibet. The blood lineage of that clan can be traced back to a celestial being from the Heaven of

Light within the Heaven of the Thirty-Three Gods. H.H. the Dalai Lama, H.H. the 16th Great Jewel Dharma King, and Latuo Rinpoche have all recognized the rinpoche as being the incarnation of the eighth Khenchen Rinpoche. Since childhood he received teachings from H.H. Dharma King Mindrolling Trichen, H.H. Dharma King Dilgo Khyentse, H.H. Dharma King Penor, H.H. Taklung Tsetrul Rinpoche, H.H. Trulshik Rinpoche, and others. Upon the invitation of H.H. the Dalai Lama, in 1985 H.E. Mindrolling Khenchen Rinpoche received together with H.H. the Dalai Lama teachings from H.H. Dharma King Dilgo Khyentse. They received the entire Secret Mind Dharma, which is unique to the Nyingma sect. The careful training and education provided by these dharma kings and rinpoches led H.E. Khenchen Rinpoche to become a person of extremely outstanding learning and cultivation. He is generous, sincere, modest, and unaffected. Although he bears the heavy responsibilities associated with the Khenchen lineage system of the Mindrolling school, he is totally devoid of any self-pride possessed by ordinary people. He has the inner-cultivation and bearing of a great Bodhisattva.

H.E. Khenchen Rinpoche has been the president of Ngagyur Nyingma College since 1992. He gives the monastic precepts to several hundred monastics every year on the birthday of Sakyamuni Buddha. He also has kept up his long-term practice of going into retreat three to four months every year. At the request of many Nyingma monasteries, H.E. Khenchen Rinpoche has been the vice-president of the yearly Nyingmapa Molem Chenmo Ceremony for World Peace since 1994. His position within the Nyingma sect is very high.

敏林堪欽仁波且的轉世傳承，始自敏珠林寺的創始人德德林巴之弟、大譯師達瑪師利，其世世代代輔佐敏林赤欽法王宏法利生，因此，在敏珠林寺系，敏林堪欽仁波且傳法之重責大任與崇高地位，僅次於敏珠林寺傳承法王——敏林赤欽法王。

第九世敏林堪欽仁波且於1970年出生於西藏之光明天神血脈『巴爾登紐族』，由達賴喇嘛、十六世大寶法王、拉託仁波且認證為第八世堪欽仁波且的轉世。自幼即得到敏林赤欽法王、頂果欽哲法王、貝諾法王、達龍哲珠仁波且、楚西仁波且等諸多教授，1985年應達賴喇嘛邀請，與其一起從頂果欽哲法王處接受寧瑪派的不共密心全集。在這些法王、仁波且們的悉心培養教育下，堪欽仁波且學行修持極為優秀，行事寬厚樸實，作風謙虛無華，雖然肩擔敏珠林寺堪欽傳承制度重責大任，卻無絲毫自得之凡夫我慢，其內在修學涵養富涵大士之風。

從1992年起，堪欽仁波且擔任敏珠林佛學院的導師，每年都在釋迦牟尼佛聖誕傳授出家戒予數百眾，並且每年依舊閉關三至四個月。應眾多寧瑪派寺廟的要求，堪欽仁波且從1994年開始擔任每年一度的寧瑪派世界和平祈禱大法會的副會長，深得崇高地位。

## BRIEF INTRODUCTON TO H.E. KHANDRO RINPOCHE 康卓公主仁波且簡介



Her Eminence Khandro Rinpoche is the eldest daughter of H.H. Dharma King Mindrolling Trichen Rinpoche of the Nyingma Sect of Buddhism. She was recognized at the age of two by His Holiness the 16<sup>th</sup> Karmapa and H.H. Dilgo Khyentse Rinpoche as the reincarnation of the Dakini of the Tsurphu Monastery, Ugyen Tsomo. The Dakini is the incarnation of the consort of Guru Padmasambhava, holy mother Yeshe Tsogyal. It is even more significant that H.H. Dorje Chang Buddha III has personally recognized H.E. Khandro Rinpoche as the reincarnation of the holy mother, Yeshe Tsogyal.

The holy mother Yeshe Tsogyal is an patriarch of many important terma lineages. For example, it is recorded in the first chapter of the second volume of “Terma Treasury” written by H.H. Guru Kongtrul Yonten Gyatso, the reincarnation of Manjushri Bodhisattva, that the holy mother Yeshe Tsogyal’s terma lineage includes “Tathagatha Initiation Vajra Tantra Collection—Pure Treasure Vase,” “King of Freedom the Holy Path of Liberation and Freedom—Fundamental Initiation for Spirits and Gods Relating to the Cycle of Birth and Death,” “Filthiness and Impureness Initiation,” “Sharp Knife of Fire Initiation,” “Tantric Commentary on Empowering Lambs,” “Tathagatha Tantra Collection Karma Rituals,” and “The Rituals of Divine Path of Liberation Initiation.”

The holy mother Yeshe Tsogyal received the dharma teachings that were transmitted to Jingfen Guan Shi Yin by Infinite Light Buddha and then to Guru Padmasambhava. They were transmitted to the Tibetan King Trisong Detsan, Great Tertön Nima Weise, Nie Xio, Candan Zhutuo, Zha We, Zhaba Jiancan, Cichen Jungnai, Xirao Jiebu, Nanke Jiancan, Gadan Jiacao, Mijuli Zhuoba, Jenqing Pingcuo, Zamba-Awanba, Gewang-Xioliu, Luozhu Jiancan, Xianpan Duojie, Chenglai Longzho, and Great Tertön Deqin Jome Dorje.

The holy mother Yeshe Tsogyal manifested herself as a celestial eagle during the time she propagated Buddha-dharma and benefited living beings. She revealed immeasurable supernatural powers such as leaving footprints on rocks, taming demons and devils, flying in the air and penetrating the ground, etc. She was reincarnated as Her Eminence Khandro Rinpoche.

Starting at a very young age, H.E. Khandro Rinpoche received dharma teachings from her three root masters, who were His Holiness the 16<sup>th</sup> Karmapa, H.H. Dilgo Khyentse Rinpoche and her father H.H. Dharma King Mindrolling Trichen. She is a great female master in Tibetan Buddhism who holds both the Nyingma and Kagyu lineages. The rinpoche is fluent in Tibetan, Indian dialects and has had extensive education in English. She has been traveling to Europe, the United States and Southeast Asia since 1987 to transmit dharma and perform initiations. Each year she maintains a schedule teaching self-cultivation in retreats and transmitting Buddha-dharma to her disciples in North America and the Shambhala Center in Europe. Such effort is very critical to the promotion and propagation of the Vajrayana in the western world.

In May of 2007 when H.E. Khandro Rinpoche read the *A Treasury of True Buddha Dharma* about H.H. Dorje Chang Buddha III, she was very happy and grateful. She immediately wrote a letter of congratulations.

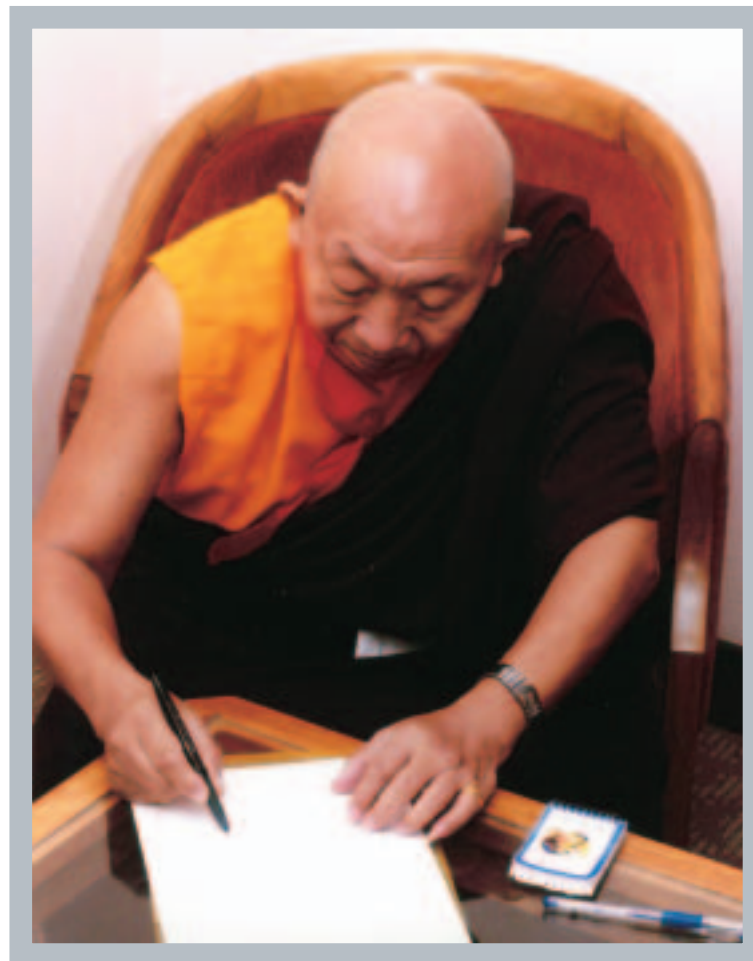
康卓公主仁波且是寧瑪派法王敏林赤欽仁波且的長女，兩歲時即由十六世大寶法王和頂果欽哲仁波且共同認證為蓮花生大師之佛母移喜措嘉所化現之楚布寺烏金措嫫空行母的轉世。而更難得的是，三世多杰羌佛曾親自認證康卓公主仁波且是益喜措嘉佛母的轉世。

移喜措嘉佛母是藏密多個重要伏藏傳承的祖師，如由文殊菩薩轉世的貢珠·雲丹嘉措大師的《伏藏寶庫》中第二函第一卷記載，在《如來灌頂金剛密集·清淨寶瓶》、《解脫聖道自在之王·生死輪迴鬼神根本灌頂》、《污垢不淨之灌頂》、《火之利刀灌頂》、《加持羊羔續論》、《如來密集羯磨儀軌》、《解脫聖道灌頂儀軌》等的伏藏傳承中，移喜措嘉佛母承接由無量光佛傳給靜忿觀世音、再傳蓮花生大師的法教，並傳給藏王赤松德贊，再傳大伏藏師娘·尼瑪威色——聶秀——參丹珠陀——扎威——扎巴堅參——慈誠炯乃——喜饒杰布——南喀堅參——噶丹嘉措——彌居理卓巴——仁青平措尊者——藏巴·阿旺巴——噶旺·秀林——洛珠堅參——仙攀多杰——成來龍周——伏藏大師德欽久美多杰——等等。而在弘法利生的過程中，移喜措嘉佛母曾化顯神鷹在石上留爪、降伏魔妖、空中飛行、地中穿沒等無量神通。今生轉世為康卓公主仁波且。

康卓公主仁波且自幼即接受三位根本上師的法教：十六世大寶法王、頂果欽哲仁波且及其父親敏林赤欽法王。仁波且是藏傳佛教中，同時擁有寧瑪和噶舉兩個傳承的偉大女性大師。仁波且精通藏文、印度方言，也具備深厚的英文學養，從1987年開始在歐洲及美國、東南亞巡迴傳法、灌頂，每年定期在北美及歐洲香巴拉佛學中心指導弟子閉關修行，傳授佛法，在西方世界金剛乘的傳播弘揚中佔有重要地位。

2007年5月，當康卓公主仁波且見到三世多杰羌佛的《正法寶典》，非常高興，感激之餘，當即寫了賀函。

## BRIEF INTRODUCTION TO H.E. DZOGCHEN GANOR RINPOCHE 噶諾仁波且簡介



H.E. Dzogchen Ganor Rinpoche was born in 1942 on the eighth day of the ninth month of the Tibetan calendar near the town of Palpung in the Derge District of Dhokam in Eastern Tibet. His mother Rinchen Choedon was a descendent of the Drikung Kagyu sect. His father was a descendent of the great Surche lineage, which is one of the three great early sects of esoteric Buddhism. Shortly after the rinpoche was born, he was recognized as the 14<sup>th</sup> reincarnation of the great tertön Ratag Pelsang (or Karma Lekshe Drayang). The first Ratag Pelsang received special blessings from Guru Padmasambhava, Panchen Bima Mita Pandita, and other great virtuous ones.

The rinpoche received formal education on the five major treatises as he grew up. In addition, he received teachings from many great masters and attained mastery of the healing vidya. He offered treatments to people to save their lives. The rinpoche has been living in the area near the northeast border of India after he arrived there in 1960. He once lived in Jang Chup Choeling Monastery, where he received initiations, transmissions of dharma, and explanations of scriptures from numerous masters of different Buddhist sects. He mastered all these fields and implemented them in his daily life to manifest incredible powers.

The rinpoche has attained supernatural powers and is especially proficient in the practice of Khatag Trekchod and Lhundrup. He is able to gain control over his mind and see past, present, and future lives. He has manifested his level of realization by leaving his footprints on rocks, making knots of swords and needles in order to treat patients or tame devils, and causing nectar to run down from tormas. The rinpoche has revealed many termas (hidden treasures), including a very important text called the Drag Nyag Gongter. This text explains the essential dharma of Phurba Vajra. The rinpoche is able to communicate directly with non-humans such as nagas, devas, demi-gods and local spirits. He is a great rinpoche with powers to subdue demonic forces and is able to communicate with divine spirits and non-humans. The rinpoche has also mastered the study of astrology. As soon as he saw H.H. Dorje Chang Buddha III while in his meditative state of supernatural powers, he wrote a letter to the United International World Buddhism Headquarters and stated, "the main content of [*A Treasury of True Buddha-Dharma*] is the 84,000

dharma methods...[it] contains the limitless state of knowledge resulting from the two dharmas of realization and enlightenment.”

噶諾仁波且於1942年藏歷九月初八出生在東藏多康的德格地區靠近八蚌鎮的地方，他的母親憎秋東是直貢嘎舉派的後裔，而父親則是西藏三大舊密續教派之一的大舍雪派的後裔。仁波且在出生後不久即被認證為大伏藏師讓塔佩（又稱噶瑪雷雪札楊）的第十四世轉世，第一世讓塔佩曾受到蓮花生大師、班禪畢瑪彌他班智達等大德的特別祝福。

仁波且在成長過程中，正規地學習了五部大論，尤其是從許多大德那裡學習並掌握了醫方明，治病救人。自1960年仁波且到達印度後，便一直居住在靠近印度東北邊境之地。他曾駐錫於蔣處秋林寺，在這裡他從眾多的大德處接受了不同佛教派別的傳法灌頂和經文的闡釋，他嫻熟這些領域並且將其應用在日常生活中展現不可思議的力量。仁波且具足神通，尤其擅長於 KHA TAG TREK CHEN 和 LHUN DRUO MEN THOG，他掌控自心並達到直觀三世的能力。他曾經在岩石上留下足印、用劍針打結為人治病或伏魔以及在法會中讓食子流下甘露等來展現其證量，仁波且曾開啟多部伏藏，其中包括一部非常重要、名為 Drag Nyag Gongter 的伏藏，這部伏藏解釋了普巴金剛的法要。仁波且可隨時直接與神龍、德娃、方神、地神等人非人等來往，他是一位通達聖神、非人等的大仁波且，具備降伏魔障的能力。仁波且也熟悉天文。當他從神通境界見到三世多杰羌佛後，當即給聯合國國際世界佛教總部寫到：『《正法寶典》系以八萬四千法門為主的內容……涵蓋了證悟二法概括的無量所知境』。

## BRIEF INTRODUCTION TO GREAT TERTON H.E. URGYEN XIRAO 伏藏大師鄔堅喜饒尊者簡介



H.E. Ugyen Xirao of the Nyingma school of Tibetan esoteric Buddhism is a great tertön. He is the true reincarnation of the body, speech, and mind of Ugyen Lingpa, who was one of the

eight great masters of finding hidden dharma treasures about whom Guru Padmasambhava made formal pronouncements. H.E. Ugyen Xirao is a great holy and virtuous being who is respected by rinpoches and dharma kings worldwide. His state of realization and virtue are remarkably profound, and he possesses great supernatural powers. However, he remains aloof from the world. He comes without casting a shadow and goes without leaving a trace. His whereabouts are uncertain and mysterious. Sometimes he lives in seclusion in a deep valley. Sometimes he appears on grassland. He can occasionally be seen leaving a high pagoda. In an instant, he can then be seen in a thatched hut. Even great rinpoches and dharma kings find it very difficult to find him.

In the minds of rinpoches and dharma kings, the status of H.E. Ugyen Xirao is incomparably high. Even some first-rate world-renowned dharma kings have relied upon H.E. Ugyen Xirao's formal pronouncements in handling Buddhist matters. When they encountered adverse circumstances, even H.H. the Wish Fulfilling Jewel Dharma King Jigme Phuntsok, who was H.H. the Dalai Lama's master, sought assistance from H.E. Ugyen Xirao. H.H. Dharma King Jigme Phuntsok said, "H.E. Ugyen Xirao Rinpoche is indeed extraordinary. He is one who truly possesses supernatural powers!"

Great rinpoches and dharma kings around the world gave many predictions concerning when H.H. Dharma King Jigme Phuntsok would pass away. H.E. Ugyen Xirao predicted a date different from the dates that others predicted. H.H. Dharma King Jigme Phuntsok nevertheless said that he would not pass away at the time predicted by H.E. Ugyen Xirao, and he continued to make arrangements for a dharma assembly that he was going to conduct. Upon hearing this, H.E. Ugyen Xirao smiled and said, "If he does not pass away at my predicted time, then when will he?" As expected, H.H. Dharma King Jigme Phuntsok passed away at the exact time H.E. Ugyen Xirao predicted. Because the predictions of the other rinpoches and dharma kings were all wrong, they realized that their state of realization cannot compare with that of H.E. Ugyen Xirao.

Moreover, the International Buddhism Sangha Association held an unprecedented Drawing Lots From a Golden Vase Ceremony to affirm the true reincarnated identity of H.E. Ugyen Xirao and others. There were ten possible identities recognized by various rinpoches. One lot was drawn from among 120 lots to affirm the true reincarnated identity of H.E. Ugyen Xirao. That drawing affirmed that H.E. Ugyen Xirao is the reincarnation of the great tertön Ugyen Lingpa, which is the reincarnated identity that H.H. Dorje Chang Buddha III recognized before that lot was drawn.

In 2006, Ugyen Xirao Rinpoche saw the book *A Treasury of True Buddha-Dharma*. He opened it and saw all of those accomplishments in thirty different main categories. He saw that the holiest one described in the book has incomparably high and incredible inner-realization. He saw that the dharma that person expounded in his discourse "What Is Cultivation?" is penetrating and complete. He knew that through the ages no other holy and virtuous being had such accomplishments in thirty different main categories. He also knew that such person is fully proficient in exoteric and esoteric Buddhism and has thorough and wondrous mastery of the Five Vidyas! H.E. Ugyen Xirao was astounded, knowing that such spectacular realization is certainly no trifling matter. He wondered, "If that holy person is not the highest holy being, how could he have such unimpeded wisdom and manifest such realization? When comparing all of the great masters through the ages, not one of them excelled that holy person, and not one of them attained the state of actual realization attained by that holy person. What type of holy being has come to this world after all?" H.E. Ugyen Xirao then immediately sat down in the cross-legged posture on his meditation seat and entered a state of deep concentration in order to fathom the answers to such questions. He suddenly saw that the original, true identity of H.H. Wan Ko Yeshe Norbu Holiest Tathagata is Dorje Chang Buddha III. He at once placed his palms together in respect and profusely praised H.H. Dorje Chang Buddha III. Filled with the joy of the dharma, he lifted his pen and wrote a certificate of affirmation.

鄔堅喜饒尊者，是藏密寧瑪巴的大伏藏師，是蓮花生大師授記的八大伏藏師之一鄔堅林巴身口意真身再來，是世界上最仁波且法王們所敬仰的大聖德鄔堅喜饒法王子，證境證德高深無比，具足廣大神通，但卻超然世外，來無影去無蹤，行蹤神秘不定，時而幽居深谷，時而現身草原，偶由高閣樓出，轉眼茅舍篷安，就是大仁波且法王們要找到他也是很困難的。尊者在仁波且法王們的心目中有著無比崇高的地位，一些享譽世界第一流法王都曾依尊者的授記處理法務，就連達賴喇嘛的上師如意寶晉美彭措法王，在自身遭遇違緣魔之際，也向鄔堅喜饒尊者請求援助。晉美彭措法王說：「鄔堅喜饒仁波且尊者確實非同凡響，是真正的具足大神通者！」在預言晉美彭措法王圓寂的因緣中，全世界的大仁波且法王做了很多預言，鄔堅喜饒尊者則預言出與眾不同的年月日，但晉美彭措法王卻說他不會依照鄔堅喜饒尊者預言的時間圓寂，並安排了所要修持的法會法務。鄔堅喜饒尊者得知後淡淡一笑說：「不圓寂更待何時？」果不其然，晉美彭措法王圓寂的時間正是尊者預言的時間，由於其他仁波且法王全都預言錯誤，方知不及鄔堅喜饒尊者之道量。

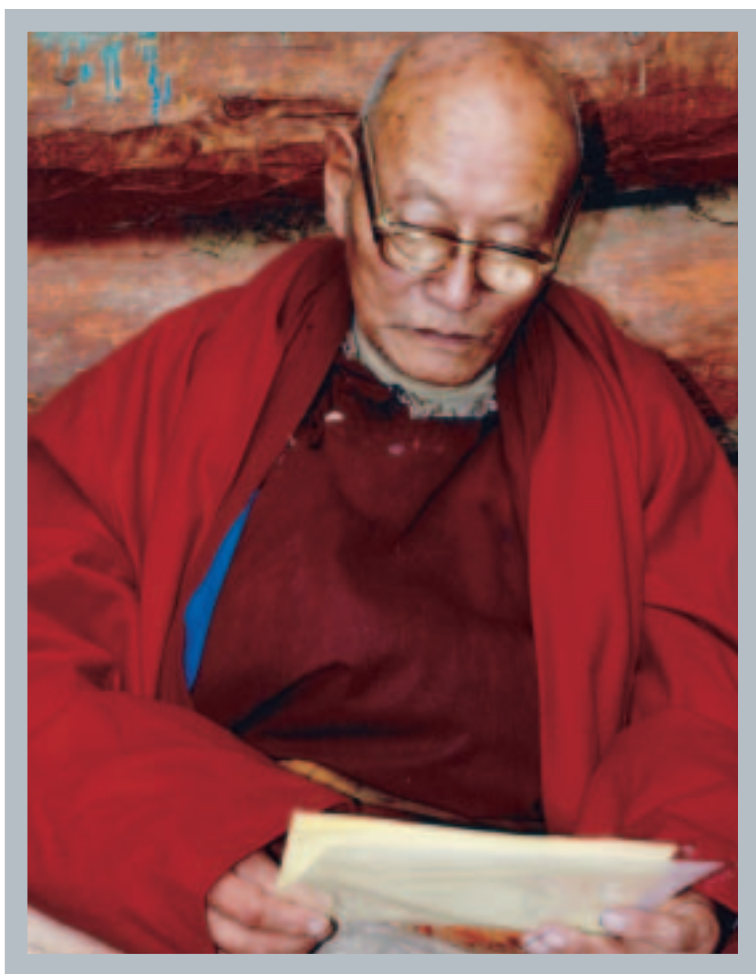
更難得的是，國際佛教僧尼總會對仁波且們作出的十個不同認證身份舉行了史

無前例的金瓶掣籤，從120支密封籤中抽出一支，確認鄔堅喜饒尊者是伏藏師鄔堅林巴的轉世，而此身份正是三世多杰羌佛之前作出的認證。

2006年，鄔堅喜饒仁波且得見《正法寶典》一書，開章展觀三十類成就，見其內明證量高深無比不可思議，開示的「什麼叫修行？」法義透徹圓滿，歷代沒有哪一位聖德作出了如此三十類而顯密俱通，徹底妙語五明！尊者大為震驚，這樣顯赫的證量絕非兒戲，若不是至高無上的聖者，怎麼可能有如此無礙的智慧和證量境界呢？將歷代祖師歷歷排比算來，確實沒有誰能出其前後，更沒有哪一個人達到了這樣的實證境界，到底是什麼樣的聖者來到了這個世界？尊者立刻登上禪床，跏趺而坐，深入定境觀測，豁然得見雲高益西諾布頂聖如來本源真身乃古佛多杰羌佛第三世，當下恭敬禮拜，讚莫能窮，法喜充盈，提筆寫下了確認文書。

## BRIEF INTRODUCTION TO H.E. DORJE RINZIN RINPOCHE

### 多杰仁增仁波且簡介



All highly virtuous practitioners of Tibetan esoteric Buddhism know that H.E. Dorje Rinzin Rinpoche is the incarnation of a great terton (a master of finding hidden dharma treasures)—Rigzin Terdak Lingpa Unchanging Vajra, who possesses the Great Perfection Complete Essence Dharma, which is a secret treasure transmitted through the ear. Many famous great and holy rinpoches in Tibetan esoteric Buddhism have received initiations from him. Moreover, the International Buddhism Sangha Association held an unprecedented Drawing Lots From a Golden Vase Ceremony to affirm the true reincarnated identity of H.E. Dorje Rinzin Rinpoche and others. There were ten possible identities recognized by various rinpoches. One lot was drawn from among 120 lots to affirm the true reincarnated identity of H.E. Dorje Rinzin Rinpoche. That drawing affirmed that H.E. Dorje Rinzin Rinpoche is the incarnation of Rigzin Terdak Lingpa, which is the reincarnated identity that H.H. Dorje Chang Buddha III recognized a year before that lot was drawn.

H.E. Dorje Rinzin Rinpoche possesses great esoteric dharma, earnestly practices according to Buddha's teaching, and benefits countless living beings. He inspires awe throughout the snowy land of Tibet and has become a model for greatly virtuous and holy practitioners to emulate. In order to set an example for other living beings to follow, the rinpoche has been in solitary retreat for thirty years in a wooden retreat room at the Gemang Vajra Dharma Forest Temple. However, since the karmic conditions were ripe to uncover the true dharma treasure "Buddha's name stone," the rinpoche came out of retreat and went to the land of the Han Chinese. During this time, one of the seventh Dzogchen Dharma Kings, H.E. Tenzin Longdock Nyima of the Dzogchen Monastery, led a group of holy and virtuous rinpoches to the mandala of venerable Xirao Jiebu. There, he beseeched H.E. Dorje Rinzin Rinpoche with the following words: "You, great holy one, will be leaving this earthly realm. In the name of all living beings, we beseech you to confer upon us the profound Great Perfection Complete Essence Initiation." The rinpoche consented and selected April 1, 2007 as the day he would perform the initiation for H.E. Tenzin Longdock Nyima and the six other rinpoches. On that auspicious day, upon invitation, H.E. Dorje Rinzin Rinpoche entered the mandala of H.E. Dharma King Pema Kalsang in Chengdu and sat on the dharma king throne. There, H.E. Dorje Rinzin Rinpoche secretly transmitted the Great Perfection Complete Essence Dharma to H.E. Tenzin Longdock Nyima and accompanying rinpoches.

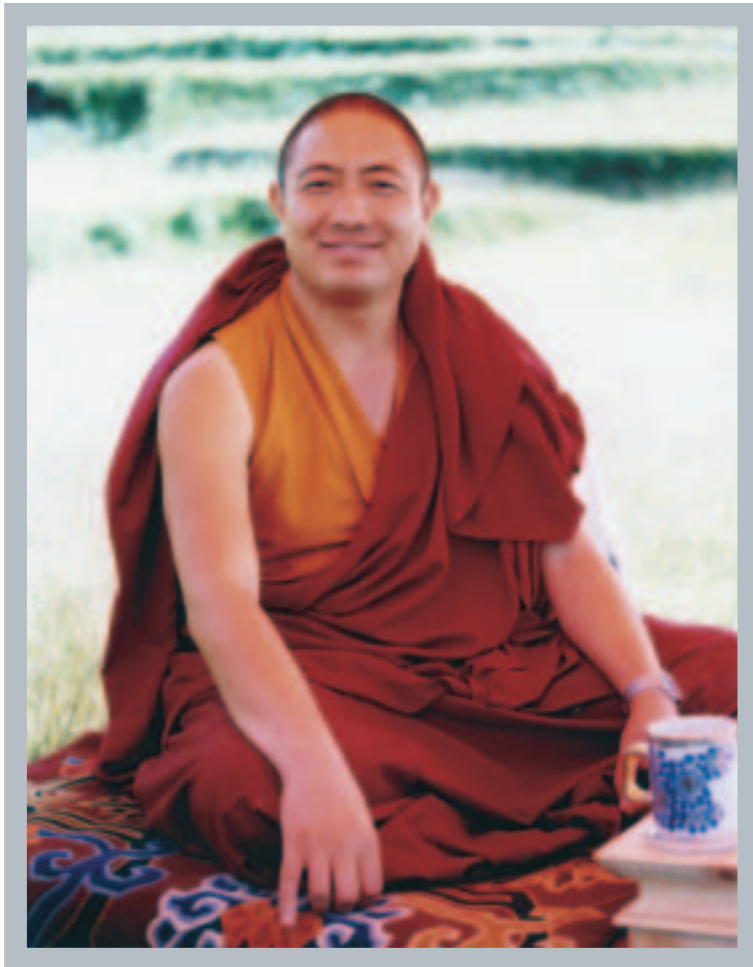
After H.E. Dorje Rinzin Rinpoche read *A Treasury of True Buddha-Dharma* about H.H. Holiest Tathagata Wan Ko Yeshe Norbu Buddha Vajradhara, he wrote the following words of congratulations: "... the accomplishments contained in *A Treasury of True Buddha-Dharma...* have never been seen before in history... H.H. Dorje Chang Buddha Wan Ko Yeshe Norbu, the Master of the Five Buddhas... [and] highest leader of Buddhism in the dharmadhatu, has manifested here on earth a state of great brightness that entails complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas."

藏密中大德們眾所週知，大聖者多杰仁增仁波且即是大掘藏師德德林巴不變金剛之化身，持有無漏大圓滿精髓之耳傳密寶，很多著名藏密大聖仁波且都在他座下接受灌頂。更難得的是，國際佛教僧尼總會對仁波且們作出的十個不同認證身份舉行了史無前例的金瓶掣籤，從120支密封籤中抽出一支，確認多杰仁增仁波且是德德林巴的轉世，而此身份正是三世多杰羌佛在舉行金瓶掣籤之前一年就作出的認證。

多杰仁增仁波且掌持密乘大法，身體力行，利益眾生，威震雪域，成為大德聖者們學習的楷模，自己為了做眾生的典範，於格芒金剛法林寺木壁關房中閉關三十年，而為掘藏「佛名石」印證古佛降世之因緣成熟出關入漢，佐欽寺第七世佐欽法王丹增龍多尼瑪率聖德仁波且等，至喜饒杰布尊者壇城，向多杰仁增仁波且祈請叩曰：「聖者法王將離開娑婆世界，我等以眾生的名義向您祈求無漏甚深大圓滿灌頂。」仁增聖者仁波且允諾並擇緣為二零零七年四月一日為佐欽法王丹增龍多尼瑪等仁波且們七人灌頂，吉祥時日受請入白馬格桑法王在成都之壇城法王座之上，密傳佐欽法王丹增龍多尼瑪和仁波且們的無漏大圓滿。

多杰仁增仁波且在閱讀頂聖如來雲高益西諾布金剛總持的《正法寶典》以後祝賀說：『《正法寶典》……是歷史上沒有過的成就，這是五佛的上師多杰羌佛雲高益西諾布，這位法界大教主在地球上顯了顯密圓通、妙語五明的大達光明境界。』

## BRIEF INTRODUCTION TO H.E. DHARMA KING RABJAM 冉江法王簡介



**H**.E. Dharma King Rabjam is the dharma king of the Shechen Monasteries, which is one of the six main groups of monasteries of the Nyingma sect.

The present Dharma King Rabjam is the seventh Dharma King Rabjam. His birth on an auspicious day in 1966 in Qiangdiga, India caused the appearance of auspicious signs. H.H. the sixteenth Great Jewel Dharma King recognized him as the incarnation of H.E. the sixth Dharma King Rabjam and performed an enthronement ceremony for him. In the year of 2007, as requested by the International Buddhism Sangha Association, H.H. Dorje Chang Buddha III recognized H.E. the seventh Dharma King Rabjam as the incarnation of Shechen Rabjam Rinpoche.

When H.E. Rabjam Rinpoche was fifteen years old, he was tonsured by H.E. Dharma King Trulshik of the Nyingma sect and entered the monastic life. At the age of twenty, the rinpoche received the upasampada (complete set of precepts given to a monk who enters the order) from H.E. Dharma King Trulshik. He later learned from many extremely holy masters, especially from his root master, H.H. Dharma King Dilgo Khyentse, and from H.H. the fourteenth Dalai Lama, H.H. Sakya Trizin, H.H. the sixteenth Great Jewel Dharma King, H.E. Dharma King Chogye Trichen, H.H. Dharma King Penor of the Nyingma sect, and H.E. Kalu Rinpoche of the Shangpa Kagyu. He finally became a vajra master and famous dharma king of the unbroken Nyingma lineage.

Currently, besides building monasteries, H.E. Dharma King Rabjam is propagating the dharma and benefiting living beings around the world. He also is responsible for supervising and training Khyentse Yangsi Rinpoche, who is the incarnation of H.H. Dharma King Dilgo Khyentse.

冉江法王為寧瑪巴六大寺系之一的雪謙寺系的法王。

現今的冉江法王為第七世的冉江法王，於1966年吉日帶著祥異之兆降生於印度的羌地噶，第十六世大寶法王認證了他為第六世冉江法王的轉世並為其舉行坐床典禮。2007年，應國際佛教僧尼總會的請求，三世多杰羌佛親自認證第七世的冉江法王是雪謙冉江仁波且的轉世。

仁波且十五歲的時候，由寧瑪派教法的頂師楚西法王剃度出家，二十歲時在楚西法王處受近圓戒，特別於根本上師頂果欽哲法王、第十四世達賴喇嘛、薩迦天津法王、第十六世大寶法王、薩迦秋吉崔欽法王、寧瑪巴貝諾法王、香巴噶舉卡魯仁波且等多位大聖者處學習，終於成為寧瑪巴這一從未間斷的傳承的持明者、著名法王。

目前，冉江法王不僅建立寺院，在世界各地弘法利生，而且還負責監督及培養欽哲揚希仁波且——頂果欽哲法王的轉世。

## BRIEF INTRODUCTION TO VEN. ANGWANG KHYENTSE RINPOCHE 昂旺欽哲仁波且簡介



**V**en. Angwang Khyentse Rinpoche is the abbot of Gensa Temple of the Sakya sect. The Gensa Temple is located in the Changdu district of Tibet. The eighty-two-year-old Ven. Angwang Khyentse Rinpoche is the major successor to the dharma lineage passed onto him by H.H. Khyentse Chokyi Lodro, who was the most virtuous practitioner in all of Tibet. The Buddha predicted that Ven. Angwang Khyentse Rinpoche would live until the age of eighty-five. The rinpoche, who is in solitary retreat on a long-term basis, is deeply respected by all of the temples of the Sakya sect. He possesses great supernatural powers and is proficient in the major and minor Five Vidyas. His practice of Tummo is especially revered throughout the snowy plateaus of Tibet. At lower than twenty degrees below zero Celsius (lower than four degrees below zero Fahrenheit), the rinpoche is still able to expose his chest and emanate heat from his belly that can thoroughly cook an egg within a few minutes.

昂旺欽哲仁波且是薩迦派根薩寺寺主，根薩寺坐落於西藏昌都地區，昂旺欽哲仁波且已82歲，系全藏第一大德二世蔣陽欽哲的心子傳承繼承人，佛陀有授記仁波且當住世85年。仁波且長期閉關而深受薩迦各寺的敬重，具足大神通，精於大小五明，特別其『拙火定』的修為譽滿雪域高原，在攝氏零下二十多度的氣溫下，仁波且依然敞衣露胸。肚子能在幾分鐘內將雞蛋煮熟。

## BRIEF INTRODUCTION TO H.E. DZOGCHEN DHARMA KING

### 佐欽法王簡介



H.E. Dzogchen Dharma King is the head of the Dzogchen Monastery. The world-renowned Dzogchen Monastery is one of the six main monasteries of the Nyingma sect. The Dzogchen Monastery is the only temple in all of Tibet that is devoted solely to the practice of the Great Perfection. From the 17<sup>th</sup> century to the middle of the 20<sup>th</sup> century, the Dzogchen Monastery was the center of the Nyingma sect for transmitting the Pratimoksa Precepts and the Bodhisattva Precepts. All of the current Pratimoksa Precept lineages of the Nyingma sect originated from the greatly accomplished Bodhisattva of the Dzogchen Monastery, Xianpan Taye, and was subsequently handed down from close disciple to close disciple generation after generation. Today the Dzogchen Monastery has almost 300 branch monasteries that are spread throughout five continents.

The Dzogchen Monastery is a remarkable and holy site from which the Buddha-dharma has spread. It has produced more than 60,000 people who have attained the rainbow body and great liberation in that very lifetime.

The first Dzogchen Dharma King, Pema Rigdkzin, established the Dzogchen Monastery and was one of the nirmanakayas of Buddha Ratnasikhin. He devoted his life to the dharma and attained supreme accomplishment through practice of the Great Perfection Dharma.

There are two seventh Dzogchen Dharma Kings. H.E. Jigme Losel Wangpo (on the left), who lives in India, was born in 1964 and was recognized by H.H. Dharma King Dodrupchen Rinpoche in 1972. H.H. Dodrupchen Rinpoche is the supreme holder of the Great Perfection Longchen Nying-thik. H.E. Tenzin Longdock Nyima (on the right), who lives in China, was born in 1974 and was recognized by Dokden Lama. The Chinese government conferred a Certificate of Rinpoche upon H.E. Tenzin Longdock Nyima in 2003.

佐欽法王是佐欽寺的寺主、總法臺。

佐欽寺是寧瑪派六大母寺之一，是享譽世界的著名寺廟。佐欽寺是惟一一座專修大圓滿法的清淨道場，從十七世紀到二十世紀中期，佐欽寺又是寧瑪派的別解脫戒和菩薩戒的授受中心，當今所有寧瑪派的別解脫戒的傳承都是源自於佐欽寺的大成就者佛子先盤塔耶，再由其心子代代相傳。如今佐欽寺已有近三百座分支寺廟，分佈於世界五大洲。

佐欽寺這個殊勝的佛法弘揚聖地，先後出現的即身成佛的虹化者就有六萬多人，佐欽寺由第一世佐欽法王白瑪仁增創建。第一世佐欽法王是由寶髻佛化身之一，佐欽法王以身效法，修行大圓滿法獲得無上成就。

第七世佐欽法王有兩位，一位是駐錫印度的吉美洛桑旺波（圖左），出生於1964年，由寧瑪龍欽寧體總教主多智欽法王於1972年認證。另一位是駐錫中國佐欽寺的且增·龍多尼瑪（圖右），出生於1974年，由阿江多丹尊者認證，中國政府於2003年為其頒發活佛證書。



## BRIEF INTRODUCTION TO H.E. RENQING RONGBO BARONGBO RINPOCHE, AN EASTERN TIBETAN DHARMA KING OF THE NYINGMA SECT 寧瑪東藏法王仁青絨波巴絨波簡介



H.E. Renqing Rongbo Barongbo Rinpoche of Decheqin Monastery is a Nyingma dharma king in eastern Tibet. In a prior lifetime, he was the venerable Ananda, who heard more of the Buddha's discourses on the dharma than any other disciple of the Buddha. In the generation after the Buddha, Ananda was entrusted to transmit the teachings on the dharma given by the Buddha.

Based on karmic conditions, throughout the generations he reincarnated as Huifangbian Luocho, Bairotsana, Renzhen Made Ranna, Qujia Linba, Renzhen Qingji Linba, Baima Dorje, Xiangqiu Jiangcun, and Xiajia Jiangcun. In each of those lifetimes, he manifested as the true reincarnation of venerable Ananda.

In accordance with the Vajrapani Sutra and the predictions contained in the scriptures of Guru Padmasambhava, the tenth reincarnation of H.E. Renqing Rongbo Barongbo Rinpoche was born in 1969. The rinpoche possessed at birth the realization powers and abilities of venerable Ananda. He was innately endowed with extraordinary wisdom and limitless compassion. Occasionally, he freely manifests a bit of his supernatural powers. There are innumerable feats of his, such as miraculous healing of diseases, instant subduing of demons, displaying unobstructed spiritual powers, knowing the minds and languages of all living beings, and making predictions based on meditative insight. When he conducts initiations, practices dharma, and makes offerings, unusual and auspicious signs appear, such as a fragrant scent that can be smelled even from far away. When he prays for rain during a drought, it promptly rains. Many people know about all of these feats.

The rinpoche accepted the invitation of Kathok Monastery to participate in a great dharma assembly attended by over 10,000 monastics. That temple, which is known as the world's second vajra throne, has to date produced over 100,000 practitioners who have attained the rainbow body. At that great dharma assembly, the rinpoche sat on the elevated third dharma king throne. Numerous famous dharma kings sat below him. The status of ordinary holy rinpoches cannot compare to the status of the rinpoche. That is because H.E. Renqing Rongbo Barongbo Rinpoche is the foremost Nyingma dharma king in eastern Tibet and is the reincarnation of venerable Ananda, a great and holy dharma king!

After H.E. Renqing Rongbo Barongbo Rinpoche applied his dharma powers to appraise the book *A Treasury of True Buddha-Dharma*, he saw the truth that H.H. Wan Ko Yeshe Norbu is the

highest ancient Buddha, the Buddha Vajradhara who has come to this world again. Being greatly moved and full of respect, he wrote his congratulations.

德慶寺寧瑪派東藏法王仁青絨波巴絨波仁波且，是釋迦牟尼佛座下十六尊者當中『多聞第一』的阿難尊者，為釋迦牟尼佛之第二代付法藏師。

嗣後，隨眾生因緣，仁波且又分別轉世為慧方便羅刹、貝若扎那、仁真瑪德然那、曲佳林巴、仁真清吉林巴、白瑪多吉、向球降村、夏嘉降村，每一世均是阿難尊者的真身化顯。

正如《金剛手經》和蓮花生大師的經書中所授記的一樣，第十世的仁青絨波巴絨波仁波且於1969年降生。仁波且天生具有阿難尊者的道力本能，自備超凡的智慧和無限的慈悲心，偶爾略顯自在無礙的神通化現，其如治病之神奇、降魔之立效、無礙之神力、了知一切眾生之心性與語言，以及禪觀之預言，不可勝記，其在灌頂、修法、會供時，奇異吉兆如香味遠處可聞、為乾旱之地祈雨之立驗等，皆為眾人所知。仁波且應邀參加至今已成就了十萬虹光身、被譽為天下第二金剛座的噶陀寺的萬僧大法會時，高居大法會第三法王寶座，眾多有名的法王坐在他之下，仁波且的地位非普通聖者仁波且能比的，因為他是大聖法王阿難尊者轉世的仁青絨波巴絨波東藏寧瑪巴第一法王！他施展法力，鑒定《正法寶典》後，親見雲高益西諾布至高無上的古佛真容金剛總持再來，恭敬感動無比，寫下祝賀。

## BRIEF INTRODUCTION TO H.E. GREEN JEWEL CROWN KARMAPA DHARMA KING JIEZHONG 綠寶冠噶瑪巴杰仲法王簡介



H.E. the current 6<sup>th</sup> Karmapa Green Jewel Crown Dharma King Jiezhong was born in 1967 in a region called Laduo in Changdu, Tibet. When he was born, a rainbow in the sky surrounded his house, and beautiful, wondrous, heavenly music could be heard. The 16<sup>th</sup> Karmapa, H.H. Great Jewel Dharma King Rangjiong Rigpe Dorje, specially sent a recognition certificate from India to recognize that H.E. Dharma King Jiezhong was in his prior lifetime the Green Jewel Crown Dharma King Jiezhong Rinpoche.

Regarding the Karma Kagyu dharma kings, generally speaking, the disciple and master alternate their respective positions lifetime after lifetime, resulting in one person teaching or “returning” dharma to the other person who taught that dharma in the prior lifetime. For example,

H.H. the 7<sup>th</sup> Karmapa Black Jewel Crown Dharma King Chodrag Gyatso was the master of the H.E. 1<sup>st</sup> Green Jewel Crown Dharma King Gama Chenglie. Additionally, after H.H. the 7<sup>th</sup> Black Jewel Crown Dharma King reincarnated as H.H. the 8<sup>th</sup> Karmapa Mikyo Dorje Black Jewel Crown Dharma King, H.E. the 1<sup>st</sup> Green Jewel Crown Dharma King Gama Chenglie became the master of H.H. the 8<sup>th</sup> Black Jewel Crown Dharma King. H.E. Gama Chenglie is the Karmapa Green Jewel Crown Dharma King Jiezhong. H.E. the 2<sup>nd</sup> Jiezhong Rinpoche Huajiong was summoned to the capital of China, Beijing, by Emperor Qianlong, who conferred upon him the title of Hutuketu Dharma King. H.H. the 14<sup>th</sup> Karmapa Great Jewel Dharma King recognized that the transformation body of his cause or undertaking is H.E. the Green Jewel Crown Dharma King and therefore specially bestowed upon him the green jewel crown. The Ugyen Second Buddha Guru Padmasambhava prophesied the following: Whoever encounters Jiezhong Rinpoche can receive great benefits.

現今第六世的噶瑪巴綠寶冠杰仲法王，於一九六七年生在西藏昌都拉多地區，出生當時房屋上空被彩虹圍繞，傳出美妙動聽的天樂妙音。第十六世噶瑪巴壤熱畢多杰大寶法王從印度專程送來認證證書，認證他為前世綠寶冠法王杰仲仁波且之轉世。

噶瑪噶舉派之法王基本上都是互為師徒而傳交上一世的法歸原主，如第七世噶瑪巴黑寶冠法王確扎嘉措就是第一世綠寶冠法王噶瑪成列的上師，而第七世黑寶冠法王轉世為第八世噶瑪巴米覺多杰黑寶冠法王時，第一世的綠寶冠法王噶瑪成列卻成了第八世黑寶冠大寶法王的上師，噶瑪成列即是噶瑪巴綠寶冠杰仲法王。第二世杰仲仁波且華炯為大皇帝乾隆召之國都北京，封為呼圖克圖法王。第十四世噶瑪巴大寶法王認證綠寶冠法王為自己的事業化身，特賜予綠寶冠。烏金第二佛陀蓮花生大師金剛語授記：凡與杰仲仁波且結緣者，均可獲得廣大利益。

## BRIEF INTRODUCTION TO VENERABLE JUNMAI BAIMA DORJE RINPOCHE 俊麥白瑪多吉仁波且簡介



Ven. Junmai Baima Dorje Rinpoche is a nirmanakaya of Vajravarahi. Ven. first Junmai Baima Dorje Rinpoche was the famous tertön Renzhen Daoxiang Dorje Rinpoche. Ven. the second Junmai Baima Dorje Rinpoche was Jiaweng Songjie Zhaxi Rinpoche. He turned his body into a rainbow and passed away in a state of liberation. He left behind his fingernails and the hair on his head. Ven. third Junmai Baima Dorje Rinpoche was Jimei Yongdeng Gyatso Rinpoche. He, too,

was a very famous and great teacher and tertön. During his life, he easily unearthed many hidden treasures, which mainly included a gold statue of Green Tara, *The Precious Book Handed Down From Tibet on the Heart Mantra of the Buddhas, Bodhisattvas, and Dakini Dharma Protectors*, and an eight Buddhas stupa. These precious things are now being kept at the Dege Larong Temple. The rinpoche exhibited innumerable supernatural feats. The rinpoche left behind many imprints of his hands and feet inside the Larong Temple and on cliffs, thereby manifesting his supreme wisdom, boundless dharma powers, and the wonderful nature of the Buddha-dharma. He could make the sun stop revolving and ride a boulder as one rides a horse.

Ven. fourth Junmai Baima Dorje Rinpoche (the current one) descended into this world in the year of the dog according to the Tibetan calendar. When the rinpoche was born, a prajna bird (dharma protecting bird) spit from its mouth a green pine stone (one of the seven treasures) onto the balcony of the rinpoche's home. A Buddhist image of Green Tara with clear facial features appeared on that green pine stone. (It is now kept in the rinpoche's treasure chest of holy objects.) Various other auspicious signs manifested at the birth of the rinpoche, such as a rainbow in the sky, the beautiful sound of dharma drums resounding in space, and the wonderful sound of whistling and conch shells being blown.

In an oral teaching, the dakini Zere Kazhuo recognized Ven. Junmai Baima Dorje Rinpoche as an incarnation of Vajravarahi. When the rinpoche was five years old, the national master of Bhutan, H.H. Dilgo Khyentse Rinpoche, recognized the rinpoche as the reincarnation of Ven. Junmai Yongdeng Gyatso Rinpoche and personally signed and issued a recognition certificate. H.H. Dharma King Penor and H.E. Dharma King Rabjam also personally wrote recognition certificates.

At the age of about three, the young rinpoche transformed a thick Tibetan knife into a knot. After passing through many hands, that knife is now at Hua Zang Si in San Francisco, U.S.A., where a special place has been established to show it for public worship and veneration. The rinpoche currently resides at the Shechen Monastery. He has received initiations from the esoteric lineage of H.H. Panchen Lama X and other persons of great holiness and virtue. The rinpoche benefits all living beings by applying the wisdom and realization of a great Bodhisattva.

俊麥白瑪多吉仁波且是金剛亥母的化身，第一世俊麥白瑪多吉仁波且是著名掘藏大師仁真道香多杰仁波且，第二世全名嘉翁松杰扎西仁波且，虹化而圓寂，留下了指甲與頭髮。第三世全名俊麥雍登嘉措仁波且，是一位非常著名的大善知識、掘藏大師。一生中輕而易舉開掘了許多伏藏，主要有綠度母金身像、〈藏傳諸佛菩薩空行護法心咒寶典〉、八佛塔等等，現珍藏於德格喇榮寺內。仁波且施展無數神通，可以讓太陽停止運轉，把石頭作為馬騎行。

俊麥白瑪多吉仁波且的第四世(即現世)降生藏曆水狗年，當仁波且降生的時候，一隻般若鳥(護法鳥)嘴裡吐出一顆綠松石(七寶之一)在他家的陽台，綠松石上顯現一尊五官清晰的綠度母佛像(現保存在仁波且的聖物寶櫃中)，同時天空顯現彩虹，虛空響起美妙的法鼓、嗚吶和海螺妙音，種種瑞相。空行母澤熱喀卓認證開示說俊麥白瑪多吉仁波且是金剛亥母化身，五歲時，不丹國師頂果欽哲仁波且認定為俊麥雍登嘉措仁波且的轉世，親自簽頒認定書。白瑪羅布法王、冉江法王也親寫認證書。

大約三歲時，小小仁波且將一把厚背小藏刀用二指盤成卷，經多方轉折，現由美國舊金山華藏寺聖蹟寶座供奉，以供善士敬仰。仁波且現居協慶寺，曾受班禪大師等大聖德們的秘密傳承灌頂。仁波且以其大菩薩的智慧道量普利一切眾生。

## BRIEF INTRODUCTION TO VEN. ABBOT KALSANG GYALTSSEN

### 卡桑·嘉參堪布簡介

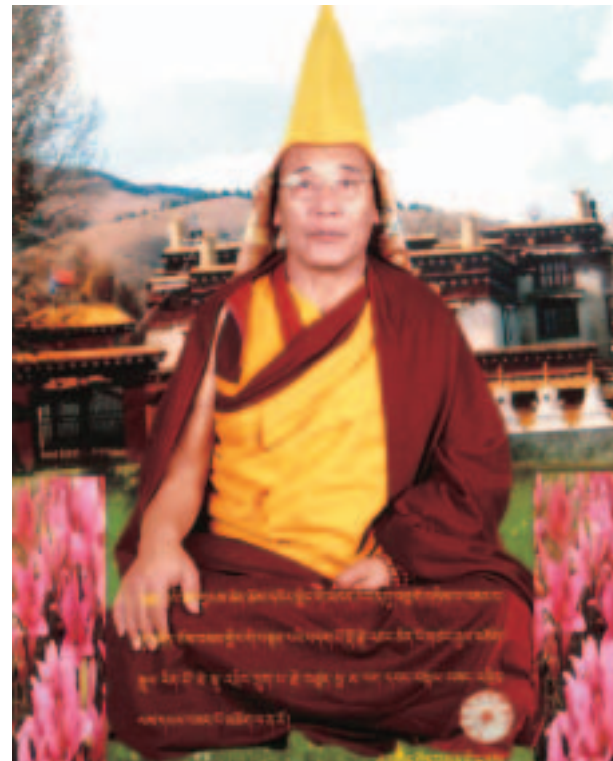


Ven. Abbot Kalsang Gyaltzen studied Buddhist philosophy at the Great Dialectic School in the Drepung Loseling Monastery for about twenty years. After completing his work there, he stayed a year in the Gyu De Monastery, where he learned tantric Buddhism. During that time he guided the younger monks. In 1999, H.H. the 14<sup>th</sup> Dalai Lama appointed him as the abbot of the Tashi Samten Ling Monastery.

卡桑·嘉參堪布在 Drepung loseling 寺的大邏輯學院學習佛教哲學超過20年，然後在 Gyu De 寺學習一年的密法，同時指導年輕的比丘修學。1999年，第十四世達賴喇嘛指定他擔任桑登林寺的住持。

## BRIEF INTRODUCTION TO VEN. ZANGXIA RINPOCHE

### 藏夏仁波且簡介



The first Zangxia Rinpoche was Chile Longda, who transmitted dharma and gave precepts at the Drepung Monastery in Lhasa. He was also the chief khenpo at the Guomang Zhacong Institute in the Drepung Monastery, one of the three initial monasteries of the Geluk sect.

The second Zangxia Rinpoche was Danima, who received precepts and learned dharma at the Drepung Monastery in Lhasa. He also was the dharma king at the Litang Monastery and the Wotuo Monastery.

The third Zangxia Rinpoche was Chile Dongqu, who was born in the Wotuo district of the Guoluo Prefecture in the province of Qinghai, China. He also received precepts and learned dharma at the Drepung Monastery in Lhasa and was the dharma king at the Litang Monastery.

The fourth Zangxia Rinpoche was Awang Luosang Chile Qupei, who was born in the Cuosang Jiawa district of Litang County, Ganzi Prefecture, Sichuan Province, China. He received precepts and learned dharma at the Drepung Monastery in Lhasa and was the dharma king the Litang Monastery.

The fifth Zangxia Rinpoche was Chile Luoqu. He spent his entire life in quiet, solitary self-cultivation in snow mountain forests and attained wonderful accomplishment.

The sixth Zangxia Rinpoche is Awang Gesang Chile. He was born in the Cuosang Jiawa district of Litang County, Ganzi Prefecture, Sichuan Province, China. The name of his father is Gesang Jiebu, and the name of his mother is Danzheng Qucuo. Since childhood, he liked to hear and deeply reflect on the Buddha-dharma. He has realized extraordinary supernatural powers through his practice.

第一世藏夏仁波且為赤烈隆達，在拉薩哲蚌寺傳法授戒，並在格魯派三大母寺之一的哲蚌寺果芒扎倉（聞思學院）擔任總堪布。

第二世藏夏仁波且為達尼瑪，在拉薩哲蚌寺受戒聞法，並擔任理塘寺和沃托寺的大法台。

第三世藏夏仁波且為赤烈東曲，出生於青海果洛州沃托地方，在拉薩哲蚌寺受戒聞法，並在理塘寺擔任大法台。

第四世藏夏仁波且為阿旺羅桑赤烈曲培，出生於四川甘孜州理塘縣措桑嘉哇地區，在拉薩哲蚌寺受戒聞法，並在理塘寺擔任大法台。

第五世藏夏仁波且為赤烈羅曲，畢生在雪山林間閉關靜修，獲殊勝成就。

第六世藏夏仁波且為阿旺格桑赤烈，出生於四川甘孜州理塘縣措桑嘉哇地區，父名格桑杰布，母親名為且正曲措。自幼喜愛聞思佛法，並通過修證獲得非凡神通。

## BRIEF INTRODUCTION TO VEN. YUNDENG JIANGCUO RINPOCHE

### 雲登降措仁波且簡介



The abbot of the Tagong Lingji Monastery is Ven. Yundeng Jiangcuo Rinpoche, the incarnation of Patriarch Milarepa. Everyone knows very well that Patriarch Milarepa was a famous patriarch of the Kagyu sect and a great practitioner of yoga.

Ven. Yundeng Jiangcuo Rinpoche is now eighty-five years old. The venerable Bari Jiasi, a master of great accomplishment, revealed the following in his formal pronouncement that was buried and later unearthed: "In the 'eight auspicious merits' solemn hall of jewels, the nirmanakaya of the virtuous Milarepa, a monk who realized profound esoteric dharma, will descend to our place of faith and bring great joy." As predicted by numerous eminent monastics and people of great virtue and as predicted in unearthed books that were hidden, Ven. Yundeng Jiangcuo Rinpoche is the incarnation of the great master of yoga, the venerable Milarepa.

In order to provide living beings with a model of self-cultivation, the rinpoche cultivated himself in solitary retreat at the Tagong Lingji Monastery for all together thirty-four years. He spent twenty-seven of those years in continuous, unbroken solitary retreat, exhibiting the ascetic spirit that Patriarch Milarepa had. The realization of the rinpoche is high and he possesses supernatural powers. He often easily manifests in different forms or shapes in order to bless living beings so that they may avoid sufferings and disasters, in order to increase the good fortune of living beings and open up their wisdom, and in order to subdue demons and drive away evil spirits.

聞名西藏雪域的塔公靈吉寺的住持，就是人們所熟知的噶舉派著名的祖師、大瑜伽行者密勒日巴祖師所轉世的雲登降措仁波且。

雲登降措仁波且今年已八十五歲，正如大成就者巴日嘉斯尊者在伏藏授記中講：『八祥功德莊嚴之寶殿中，證悟深密法義之比丘，具德密勒日巴之化身，降於吾等信處甚歡喜。』仁波且是眾多高僧大德和伏藏典籍中授記預言的大瑜伽師密勒日巴尊者的轉世。

為給眾生表修行之法，仁波且以身作則，前後在塔公靈吉寺閉關修行34年，其中不間斷閉關27年，重現密勒日巴祖師的苦修精神。仁波且證量高深，具足神通，在加持眾生解除苦厄、增福開慧以及降魔除妖等方面，常顯現無礙變化。

## BRIEF INTRODUCTION TO RESPECTED BAMDA TUBTEN GELEG GYATSO RINPOCHE

### 班達土登格勒嘉措仁波且簡介



The 1st Bamda Tubten Geleg Gyatso Rinpoche was Manmu Dawa Tubten Geleg Rinpoche, who was the most renowned Buddhist master of the Jonang tradition in recent history. He was born in Gaduo Village of Rangtang County in 1844. At age 18, he started his education under Bazhu Rinpoche of the Dzogchen Monastery and Gongzhu Yundang Gyatso Rinpoche of the Palpung Monastery. Later he learned from Zangwa Rinpoche and Awan Qunpei Gyatso Rinpoche. He practiced the various Tantra dharmas of the Jonang sect and had entered a retreat for many years. He attained a very high level of accomplishment and learned from a wide variety of teachings, including Nyingma, Kagyu, Gelug and Jonang teachings. His knowledge was vast and his level of realization was high. That rinpoche was considered by the Gelug sect as the incarnation of Guru Tsongkhapa and by the Jonang sect as the incarnation of the Venerable Duoluo Nanta. He spent the last few years of his life writing and expounding Buddhist scriptures. He continually produced thirty pages of writing every day without missing a day. Up until now, his 199 books have been the main teaching material used by all monasteries of the Jonang tradition.

The current Bamda Tubten Geleg Gyatso Rinpoche became a monastic when he was a child. His knowledge is vast. He became a khenpo at a very young age and is very well respected.

班達土登格勒嘉措仁波且的第一世曼木達哇·土登格勒嘉措仁波且是覺囊派近代最著名的佛教大師，於1844年降生於壤塘縣尕多鄉，十八歲開始求學於佐欽寺巴珠仁波且、八蚌寺工珠·雲丹嘉措仁波且等大師，後拜藏哇仁波且阿旺群佩嘉措為師，修學覺囊多種密法，閉關多年，獲得極高成就。他廣泛學習寧瑪、噶舉、格魯、覺囊各派教說，知識極為淵博，修證高深，被格魯派認為是宗喀巴大師的轉世，而覺囊派則認為是多羅那他尊者的轉世。他晚年專事著述講經，每日寫作30頁，從不間斷，直至今日，其199本著作仍是覺囊派所有寺廟學習的主要教材。這一世的班達土登格勒嘉措仁波且自幼出家，學識豐富，年輕即任堪布，深受世人敬重。

## BRIEF INTRODUCTION TO RESPECTED SIXTH BAIMA RONGZHU RINPOCHE

### 第六世白瑪榮珠仁波且簡介



The respected sixth Baima Rongzhu Rinpoche, who is the abbot of the Badeng Lazhong Temple and now seventy-six years old, was the master of the first Dege headman. He is a great holy being who was issued a rinpoche certificate by the central government of China. The rinpoche has realized a state in which day and night are equal and there is no difference between past, present, and future. He is in solitary retreat on a long-term basis and does not lie down either during the day or night. The rinpoche, who possesses supernatural powers, is known and respected by everyone in the area along the Jinsha River. All of the temples of the Nyingma sect praise him as model of great virtue. The rinpoche's master was Zhiqing Galang, a greatly accomplished one who attained the rainbow body through the practice of the Great Perfection. Zhiqing Galang ate only seven grains of highland barley a day. At the time of his accomplishment in the dharma, Zhiqing Galang transformed into the rainbow body and left in front of many people. Many rinpoches in the Kham region have received dharma transmissions and initiations from the respected sixth Baima Rongzhu Rinpoche. An especially large number of Indian practitioners of yoga have relied upon and received dharma transmissions and initiations from the rinpoche, who is deeply admired in India.

第六世白瑪榮珠仁波且是巴登拉忠寺住持，已76歲，系德格第一代土司的上師，是全國由中央政府頒發仁波且證件的大聖者。仁波且已證晝夜平等三時無差的境界，長期閉關晝夜恒持不臥，具足神通，金沙江沿流人人敬奉，個個皆曉，被寧瑪派各寺譽為大德楷模。仁波且的上師是大圓滿虹身大成就者值青噶朗，每日只食七顆青稞度日，成就時當眾虹化而去。康巴地區的活佛、仁波且多在第六世白瑪榮珠膝下接法和受灌頂。特別是印度的瑜珈行者在其膝下依止接受傳播法義和灌頂的很多，在印度深受恭敬。

## BRIEF INTRODUCTION TO RESPECTED EBA RINPOCHE

### 俄巴仁波且簡介



Respected Eba Rinpoche is from the Sakya lineage. The 1<sup>st</sup> Eba Rinpoche, Bare Laqin, showed high intelligence and great compassion when he was a child. He was well known for his thorough understanding of all the Five Vidyas and his benevolent kindness. He tamed non-Buddhist practitioners with his eloquence, debating skills and writings skills. Laqin Rinpoche not only propagated the Buddha's teachings but also attained absolute accomplishment. He entered a dharma realm of dazzling light while various auspicious feats, such as the raining of flowers, were manifested. The 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> Eba Rinpoches were all eminent adepts who were well known in the Deng Ke area.

The current 5<sup>th</sup> Eba Rinpoche received teachings from various holy adepts of great virtue. He carries on the extraordinary lineage of the 5<sup>th</sup> Sakya Patriarch. He also carries on the beseeching blessings and good fortune lineage of the greatly accomplished H.E. Tangtong Gyalpo Bodhisattva. He is a rinpoche with true talents and genuine knowledge. He has never made public when and where he left behind his hand and foot prints caused by his supernatural powers. Instead, his true self-cultivation, true realization, compassion and wisdom have made him the well-respected 5<sup>th</sup> lineage holder of the his lineage.

俄巴仁波且直屬薩迦法統。第一世俄巴仁波且壩熱喇欽自幼即具聰慧和慈悲胸懷，對所有大小五明知識融匯貫通，以心地善良而著稱於世，他以善說、善辯、善著而降伏外道。喇欽仁波且不僅宏揚佛陀教法，自己更獲得圓滿成就，在花雨和各種瑞相中融入虹光法界。此後，第二、三、四世的俄巴仁波且也都是聞名於鄧柯地區的大聖者。

第五世俄巴仁波且受教於諸多大德聖者，得到薩迦五祖的殊勝傳承法統和大成就者唐東迦波菩薩的祈福招財傳承，他是一位具有真才實學的仁波且，他從不宣揚自己在何時何地留下了神通手足印記，而以實修實證、悲智並具成為第五世法台，深獲人們的敬重。

## BRIEF INTRODUCTION TO RESPECTED KHENPO CHUCHENG QUPEI

### 楚稱曲培堪布簡介



Respected Khenpo Chucheng Qupei is from Dege County in the Ganzi Autonomous District of Sichuan Province. He became a monk at the Dege Gengqing Monastery at the age of eleven. In the shramanera (novice monk) class at the Dege Gengqing Monastery, he learned how to read and write Tibetan. He also learned scriptures, rules, and rituals primarily of the Sakya order. At the age of fifteen, he entered the Dzongsar Khamje Five Vidyas Buddhist Institute, which is extremely influential in Tibet. When he was seventeen years old, he received the precepts for monks from Lama Angwang Qupei Rongbo, a great master of the Sakya order in the Kham District. At nineteen, he completed his four years of study at the Khamje Five Vidyas Buddhist Institute, bid farewell to his master, Great Khenpo Baima Dangqiu, and left his homeland for India. There he met the holy virtuous one he dreamed of meeting—H.H. Dharma King Sakya Trizin, who is a true nirmanakaya of Manjushri Bodhisattva.

In his twelve years at the Sakya Advanced Buddhist Institute, Respected Khenpo Chucheng Qupei successfully learned all of the esoteric and exoteric dharma teachings from two famous khenpos—Khenpo Mima and Khenpo Jiaco. Additionally, he studied and grasped profound Buddha-dharma theory and practice by following many eminent and virtuous masters of all of the main sects of Tibetan Buddhism. Of those masters, he primarily followed the venerable lotus flower holder, H.H. Dharma King Sakya Trizin; H.E. the Sakya Ngorpa Khenpo, Vajra Master Longdeng; the Sakya Tsharpa Dharma King, H.E. Chogye Trichen Rinpoche; and H.H. Dharma King Mindrolling Trichen of the Nyingma sect. Respected Khenpo Chucheng Qupei also taught at the Sakya Advanced Buddhist Institute for five years.

At a dharma assembly that took place in the year 2000 attended by over 10,000 monastics, H.H. Dharma King Sakya Trizin personally conferred upon Respected Khenpo Chucheng Qupei a graduation certificate from the Sakya Advanced Buddhist Institute and a hat that signified his academic degree and great erudition. In 2003, H.H. Dharma King Sakya Trizin formally conferred upon him position of khenpo along with the accompanying certificate and instructed him to return to Tibet to spread the true dharma of the Sakya lineage.

Following the mandate given to him by H.H. Dharma King Sakya Trizin, Respected Khenpo Chucheng Qupei established a society to learn a treatise called the *Liang Li Treasure*. H.H. Dharma King Sakya Trizin was very satisfied with the khenpo for such efforts.

堪布楚稱曲培為四川甘孜自治州德格縣人，十一歲出家於德格更慶寺，在更慶寺的小沙彌班學習藏語文讀寫及薩迦派為主的經教儀軌。十五歲進入在整個西藏都極具影響力的宗薩康協五明佛學院。十七歲時在康區薩迦派怙主上師格·喇嘛昂旺

曲培絨波座前接受比丘戒。十九歲在康協五明佛學院完成了四個年頭的學習，拜別了恩師大堪布白瑪當秋等，離開故土去印度拜見了夢寐中的文殊真身怙主薩迦天津法王。在薩迦高級佛學院的十二年裡，堪布不僅從依著名的堪布米瑪和堪布嘉措圓滿學習了一切顯密教法，還先後從依持蓮花尊者薩迦法王、薩迦俄巴堪布隆燈金剛持、薩迦察巴法王秋吉崔欽仁波且以及寧瑪派敏林赤欽法王等上師為主的藏傳佛教各大教派的許多高僧大德學習和領悟了高深的佛法理論和實踐，並且在薩迦高級佛學院任教五年。

在2000年的一場上萬僧眾參加的法會上，薩迦法王親手將高級佛學院的畢業證書及象徵學位的通人冠賜給了堪布楚稱曲培。2003年，薩迦法王正式授予其堪布名位及證書，囑命其返回藏地宏乘薩迦正法脈流。

楚稱曲培堪布遵從薩迦天津法王旨意，成立了《量理寶藏》論學會，薩迦天津總教主對此非常滿意。

## BRIEF INTRODUCTION TO RESPECTED WANGZHI TUDENG JIGMEI RINPOCHE

### 汪智土登晉美仁波且簡介



Respected Wangzhi Tudeng Jigmei Rinpoche is the abbot of Tsangtsang Temple. The Tsangtsang Temple of the Nyingma sect is located in the Aba Tibetan Autonomous Prefecture. That temple is a place where numerous persons of great virtue and accomplishment attained the rainbow body. Because it carries on a special dharma lineage of the Buddha, both the Kathok Monastery and the Shechen Monastery have designated the Cangcang Temple as their branch temple.

汪智土登晉美仁波且為倉倉寺住持。寧瑪派倉倉寺，座落於阿壩藏族自治州，系眾多大德成就者的虹化處。因該寺具有佛陀殊勝的傳承功課，被噶陀寺和協慶寺共定為分寺。

## BRIEF INTRODUCTION TO RESPECTED BISHOP SEICHO ASAHI

### 旭清澄主教簡介



Respected Bishop Seicho Asahi was born in Hiroshima, Japan. He studied Shingon Buddhism at the Koyasan University in Japan, came to California as a Buddhist minister in 1981, and worked at Koyasan Temple for 10 years. He has been active with all segments of the community in teaching Buddhist philosophy and has engaged in interfaith activity, prison Sangha work, the Buddhist Peace Fellowship, etc. He has been the head minister of the Northern California Koyasan Temple in Sacramento for the last 16 years.

旭清澄主教生於日本廣島，他在日本的高野山大學學習真言宗後，於1981年赴美國弘法，擔任高野山位於加州首府沙加緬度的寺院住持。在傳播佛法的同時，還積極參與社區的活動，以促進人們的道德提升。於2007年被推舉為真言宗北美洲主教。

Other rinpoches of great virtue and temples also wrote congratulatory letters, such as Gele Sangbu Rinpoche, Luozhu Jiangcuo Rinpoche, Great Lama Renzhen Rinpoche, Duozhu Rinpoche, Gongbo Rinpoche, Great Khenpo Gongcheng, Pengcuo Rinpoche, etc. Because of the limited space of this book, we request your understanding in our inability to publish all of them. Although brief introductions were not included for the following seven rinpoches and great khenpo, and many congratulatory letters from temples and individuals were not published, their merit for having praised H.H. Dorje Chang Buddha III will produce wonderful karmic conditions leading to Buddhahood. The International Buddhism Sangha Association thanks each and every one of them and prays that the dharma protecting deities in the ten directions will bless and protect them so that they may live in the world a long time, forever turn the wheel of the dharma, and pervasively benefit living beings.

另外，還有格勒桑布仁波且、洛珠降措仁波且、喇嘛仁珍仁波且、多珠仁波且、貢波活佛、龔成大堪布、彭措活佛等大德仁波且及寺廟均寫來了祝賀函，限於本書篇幅，僅列出其部分祝賀函件及翻譯，其餘不能全部列出，敬請諒解。

雖然部分函件及大德們的簡介未刊登，但大德們對三世多杰羌佛的讚嘆功德，將會於無相布施中獲得殊勝成佛之因緣，國際佛教僧尼總會也對此一一致謝，並祈禱十方護法護佑他們長久住世，永轉法輪，普利眾生。

## GELE SANBU RINPOCHE

### 格勒桑布仁波且



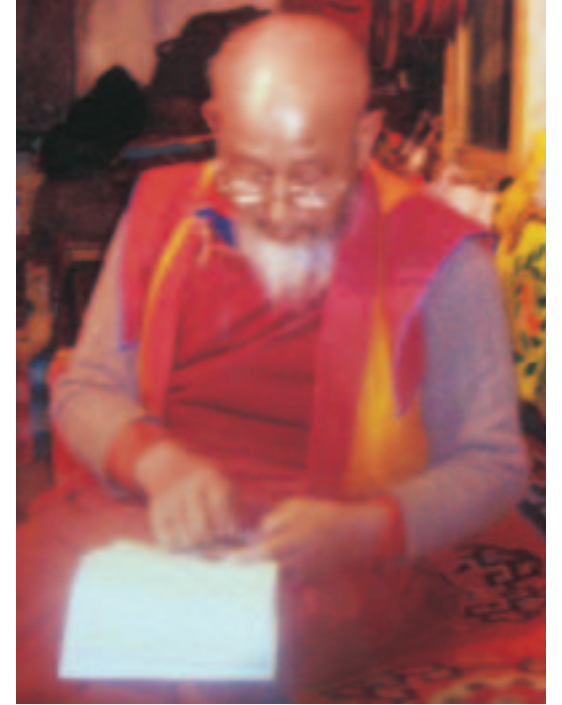
**LUOZHU JIANGCUO RINPOCHE**  
洛珠降措仁波且



**LAMA RENZHEN RINPOCHE**  
喇嘛仁珍仁波且



**DUOZHU RINPOCHE**  
多珠仁波且



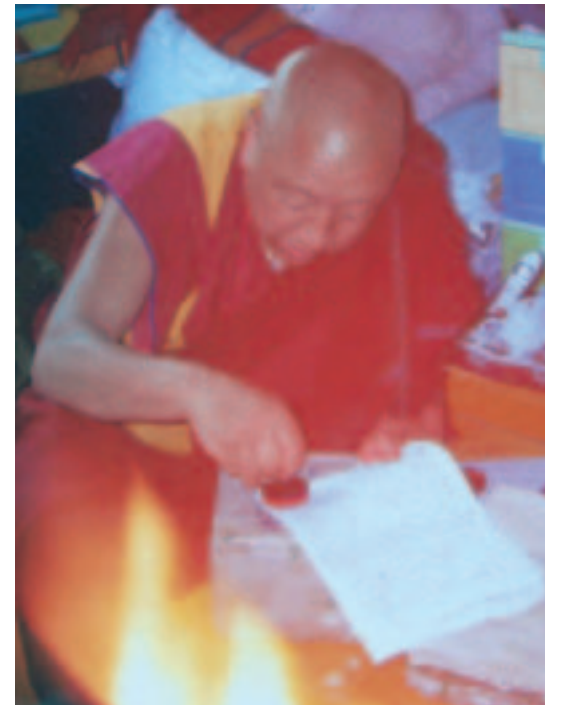
**GONGBO RINPOCHE**  
貢波活佛



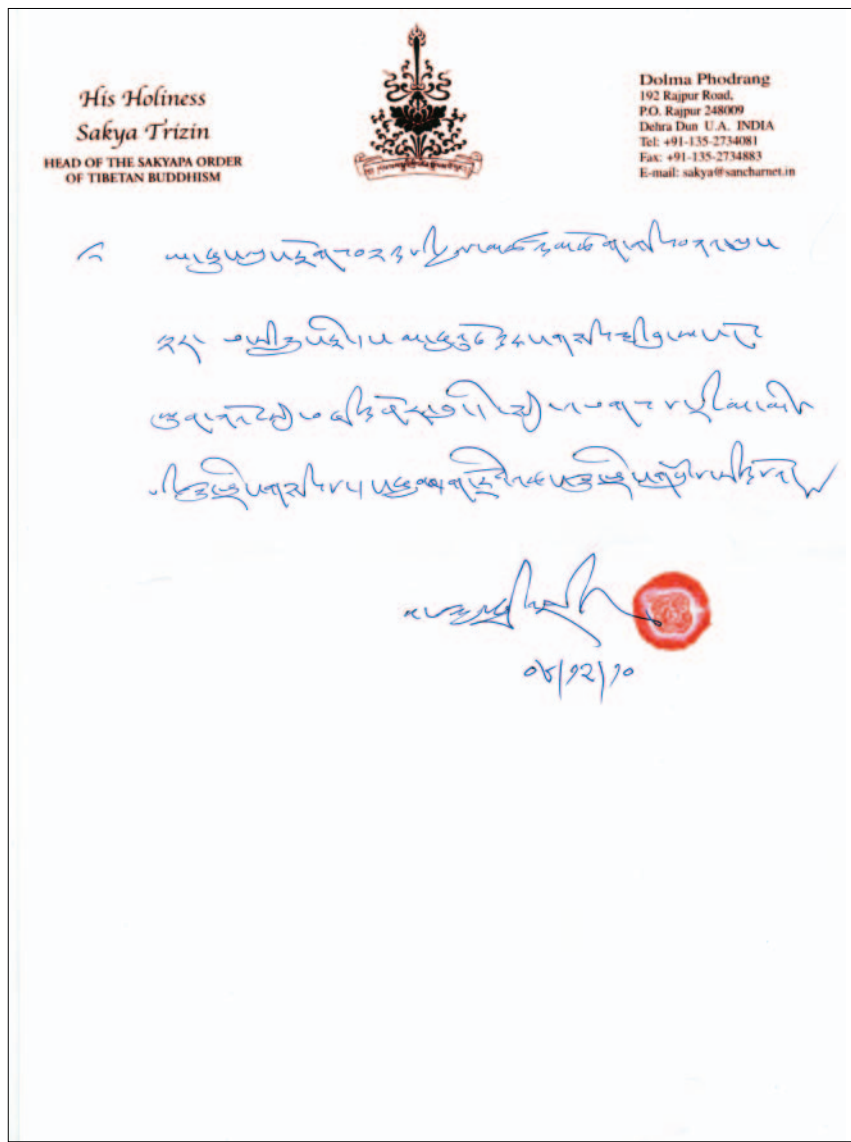
**GREAT KHENPO GONGCHENG**  
龔成堪布



**PENGCUO RINPOCHE**  
彭措活佛







### Recognition

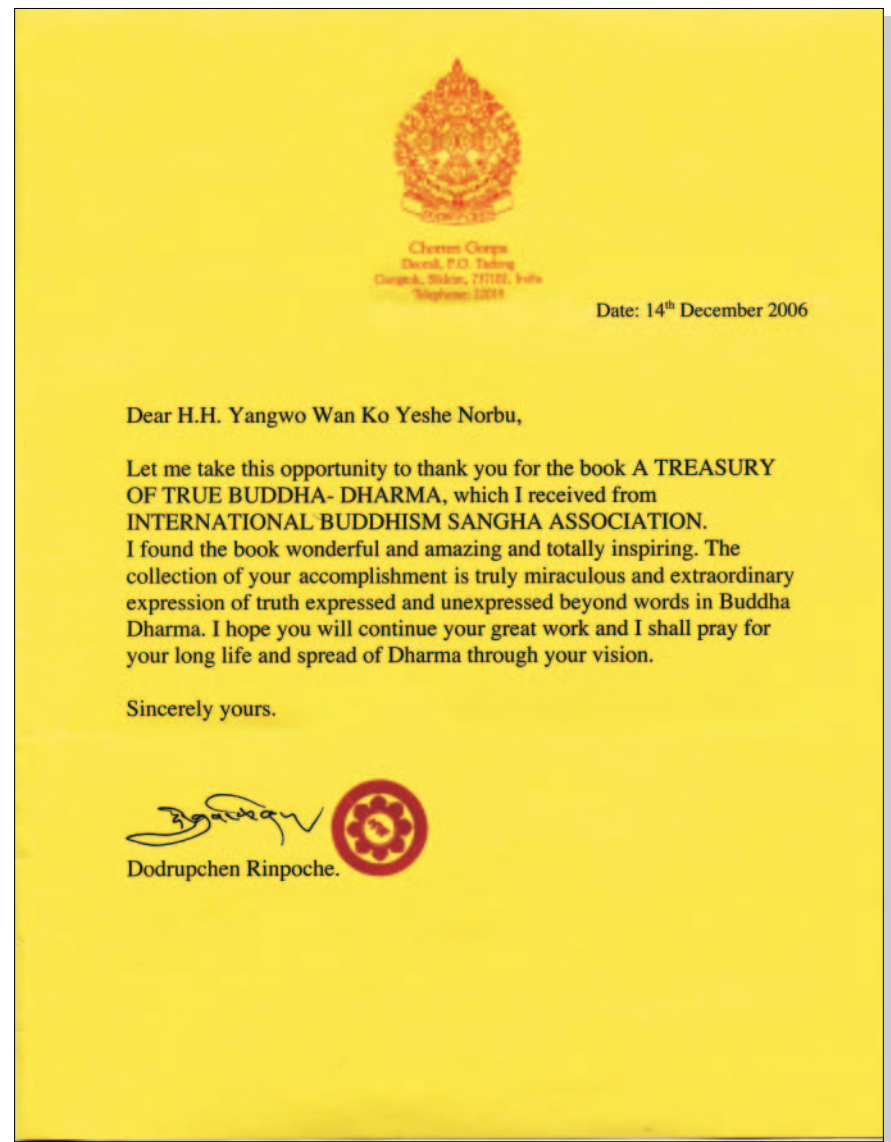
In accordance with the recognition of Jamyang Lungdok Gyaltzen Achuk, I hereby recognize that H.H. Yangwo Wan Ko Yeshe Norbu, the son of father Zhonghai Yee and mother Kunfang Xu, is venerable Vimalakirti II, Buddha Vajradhara Dorje Chang Buddha III.

Supreme Dharma King of the Sakya Order  
Sakya Trizin  
December 10, 2006

### 認 證

依照阿秋·隆多丹貝加參的認證，父親為義仲海、母親為許坤芳的兒子，即仰諤雲高益西諾布，今確認為維摩詰尊者二世再來，即金剛總持多杰羌佛三世。

薩迦總法王 薩迦天津  
2006年12月10日

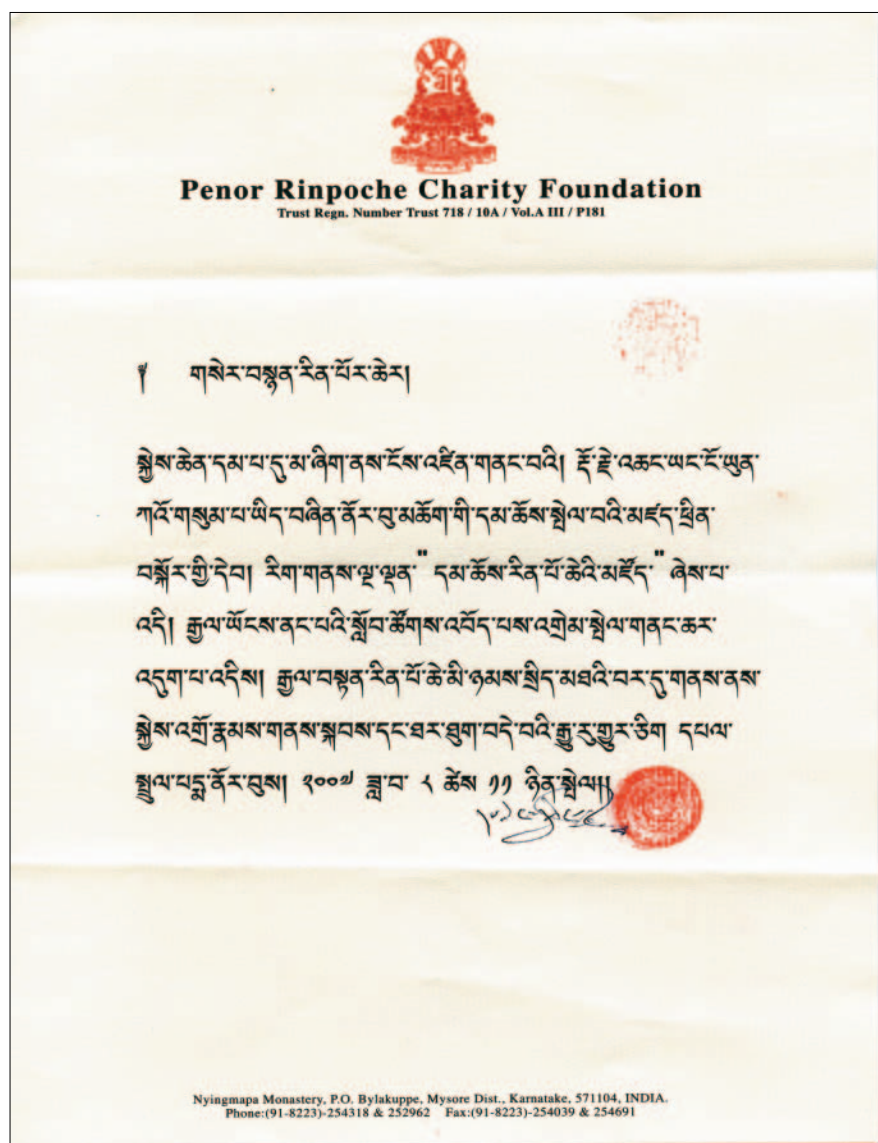


頂聖仰諤雲高益西諾布：

讓我藉此機會謝謝您的《正法寶典》——我是從國際佛教僧尼總會收到這本書的。這本書令人驚嘆和不可思議，並且鼓舞人心。您的成就是真正的奇蹟，超常地表現出了用語言能夠表達出來和語言所不能表達出來的佛法真諦。我希望您繼續您偉大的事業，並且我將為您的長壽和通過您的先覺來弘揚佛法而祈禱！

您的真誠的

多智欽仁波且  
2006年12月14日



Honorable Rinpoches:

H.H. Dorje Chang Buddha III Yangwo Wan Ko Yeshe Norbu, who has been recognized by numerous greatly virtuous and eminent monastics, propagates the Buddha-dharma. His Holiness's book *A Treasury of True Buddha-Dharma* manifests full proficiency in the Five Vidyas. That book is being published and distributed in response to the requests of Buddhists all over the country. The publication and distribution of that book will cause the Buddha-dharma to abide in this world eternally and will provide the karmic conditions for living beings to obtain immediate happiness, leave the sufferings and hardships of samsara forever, and attain the ultimate state of Buddhahood.

Palyul Rinpoche Pema Norbu

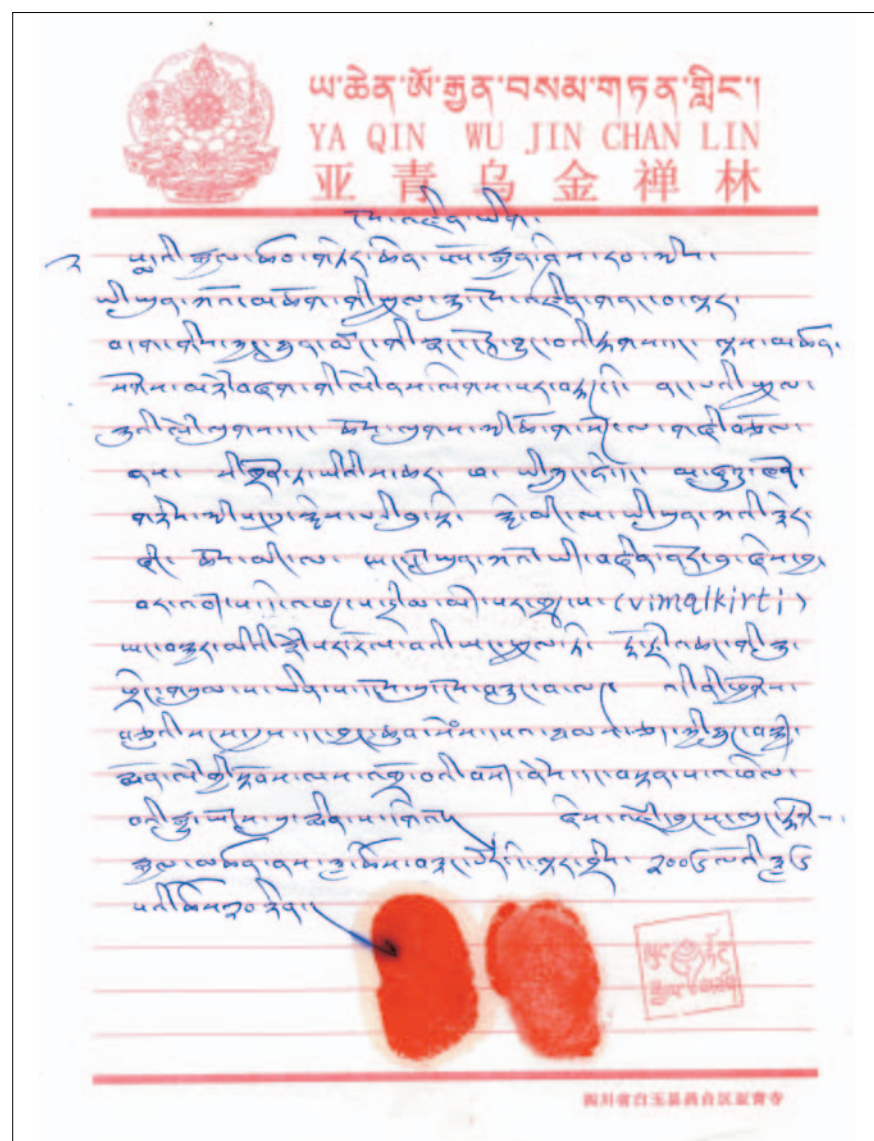
August 11, 2007

尊貴的閣下仁波且們：

經眾多大德高僧認證的第三世多杰羌佛仰譯雲高益西諾布弘揚佛行事業，而顯五明具足典籍《正法寶典》，本書是應全國佛教徒的要求而出版發行的。本書的出版發行對佛法常駐世間，直到永遠；並成為有情眾生獲得當下之樂和永離世間苦難，獲得終極成佛的因緣。

白玉仁波且貝瑪諾布

2007年8月11日



Certificate of Recognition

Based upon the recognition of Ugyen Xirao, the dharma prince of Guru Padmasambhava, and following the system and religious rituals of Tibetan Buddhism for determining the reincarnation of rinpoches, I entered samadhi to observe the truth. I now solemnly recognize that H.H. Master Wan Ko

Yee, who is the son of father Zhonghai Yee and mother Kunfang Xu from Dayi County in Sichuan Province, is the incarnation of Vimalakirti (that is, Vimalakirti has again come to this world), is Dorje Chang Buddha III and has the dharma name of H.H. Yangwo Wan Ko Yeshe Norbu. This is the maturing of the karmic conditions of living beings relating to good fortune and wisdom. We are grateful for this blessing bestowed by the Buddhas.

I hereby recognize

Dharma King Jamyang Lungdok Gyaltzen

June 20, 2006

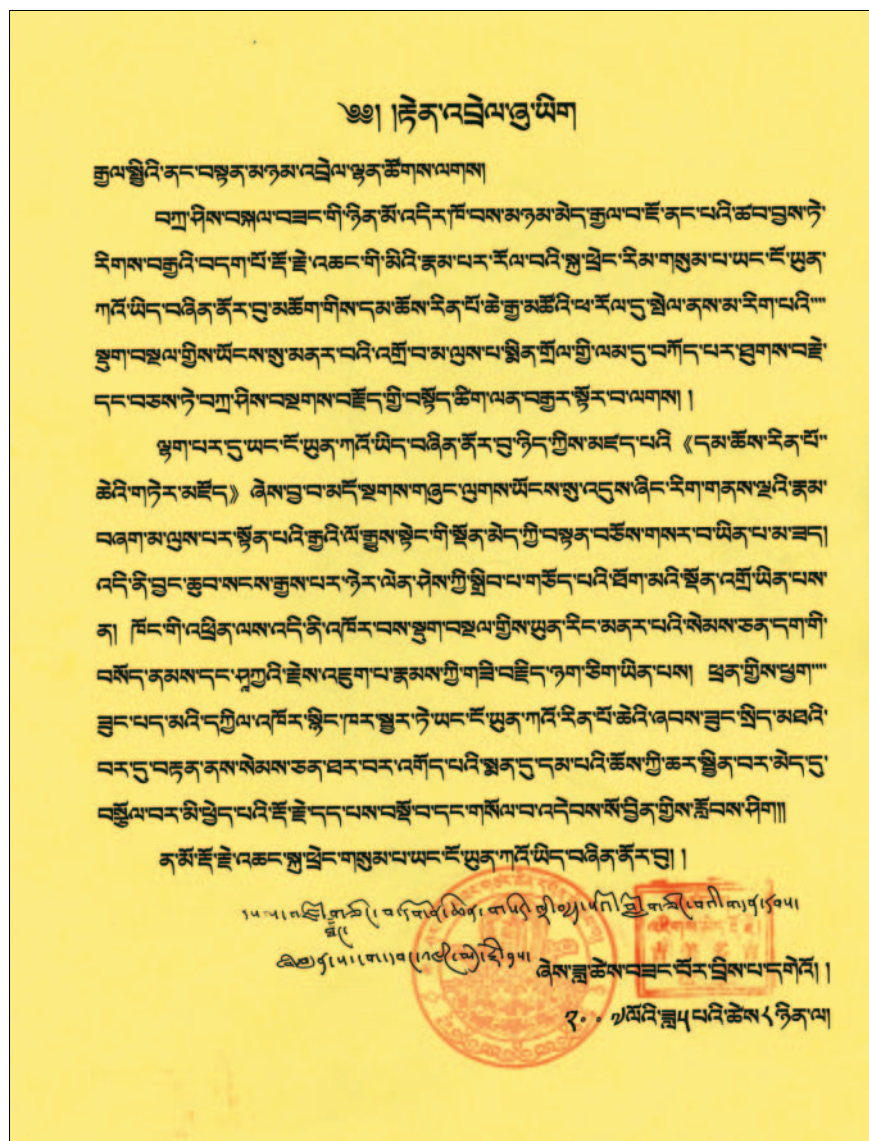
### 認證書

依照蓮花生大師法王子烏金喜饒的認證，經本人入定擇決，並依藏傳佛教活佛轉世制度和宗教儀軌，今莊嚴認證四川大邑縣的父親為義仲海和母親為許坤芳的兒子義雲高大師為維摩詰(Vimalakirti)再來，即多杰羌佛第三世，法號仰諤雲高益西諾布。這是眾生的福慧因緣成熟，感恩諸佛加持。

予以認定

降養龍多加參 法王

2006年6月20日



### CONGRATULATIONS

United International World Buddhism Association Headquarters:  
On behalf of the Jonang sect, I hereby respectfully congratulate H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu for directly propagating in this world the teachings of Buddhism. Such teachings have benefited countless living beings in their practice of the dharma and have caused countless living beings to obtain deep blessings and wisdom. The book *A Treasury of True Buddha-Dharma* especially shows this Buddha's complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas. Such superlative accomplishments are truly unprecedented in the past few thousand years, outshining the accomplishments of all others, both ancient and modern. His Holiness is a shining paragon among Buddhas. May this inexhaustibly mighty light and power of compassion continue so that His Holiness forever teaches the dharma and forever remains in the world.

I place my palms together and respectfully praise His Holiness.

I respectfully prostrate to H.H. Dorje Chang Buddha III, Wan Ko Yeshe Norbu!

Supreme Dharma King of the Jonang Sect  
Jigme Dorje

May 8, 2007

### 賀 詞

聯合國國際世界佛教總部：

我今代表覺囊派在此恭祝多杰羌佛三世雲高益西諾布在此世界直接弘揚佛教教法，無量眾生廣受法益，深得福慧。尤其所見佛陀所顯《正法寶典》，顯密圓融，五明滿達，其成就之高峰實乃幾千年來首次耀古騰今，為我佛光燦之楷模。願此威光慈力，永轉法輪，長住於世。

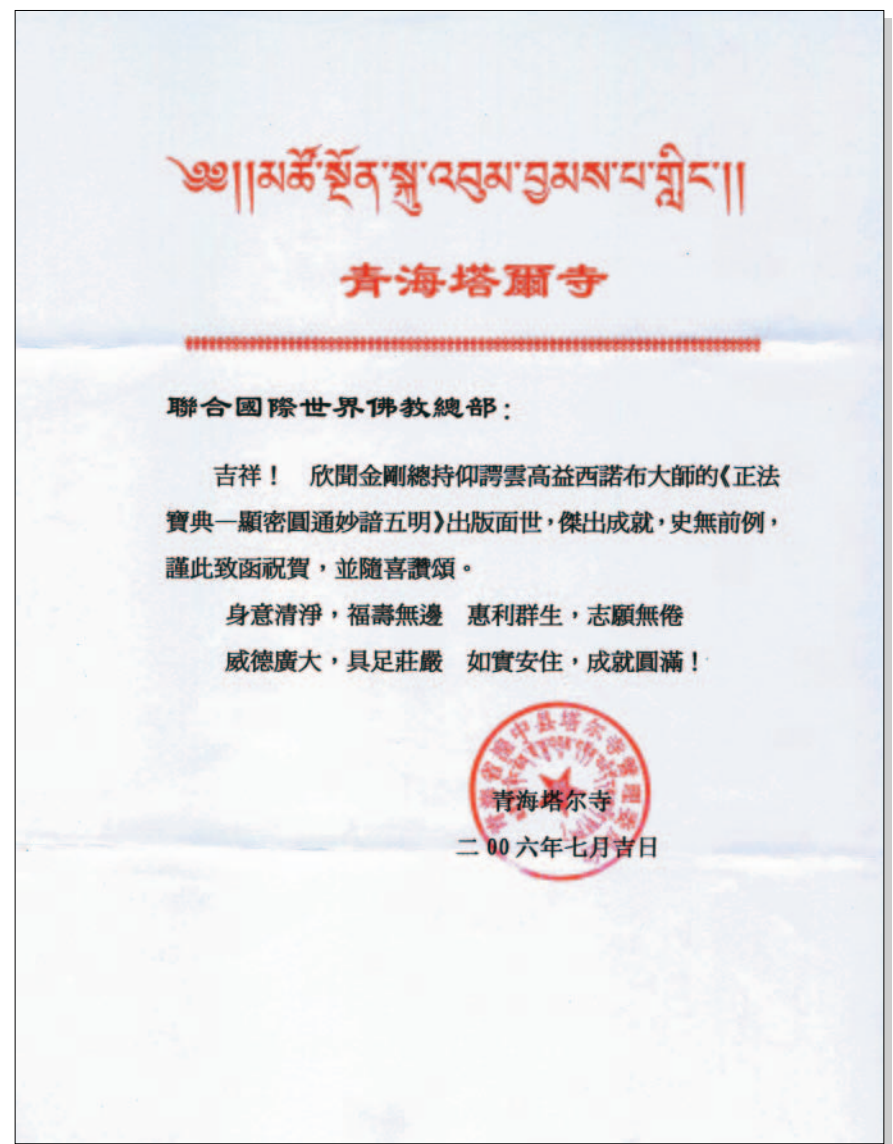
合掌敬頌

南無三世多杰羌佛雲高益西諾布！

覺囊總法王

吉美多吉

2007年5月8日



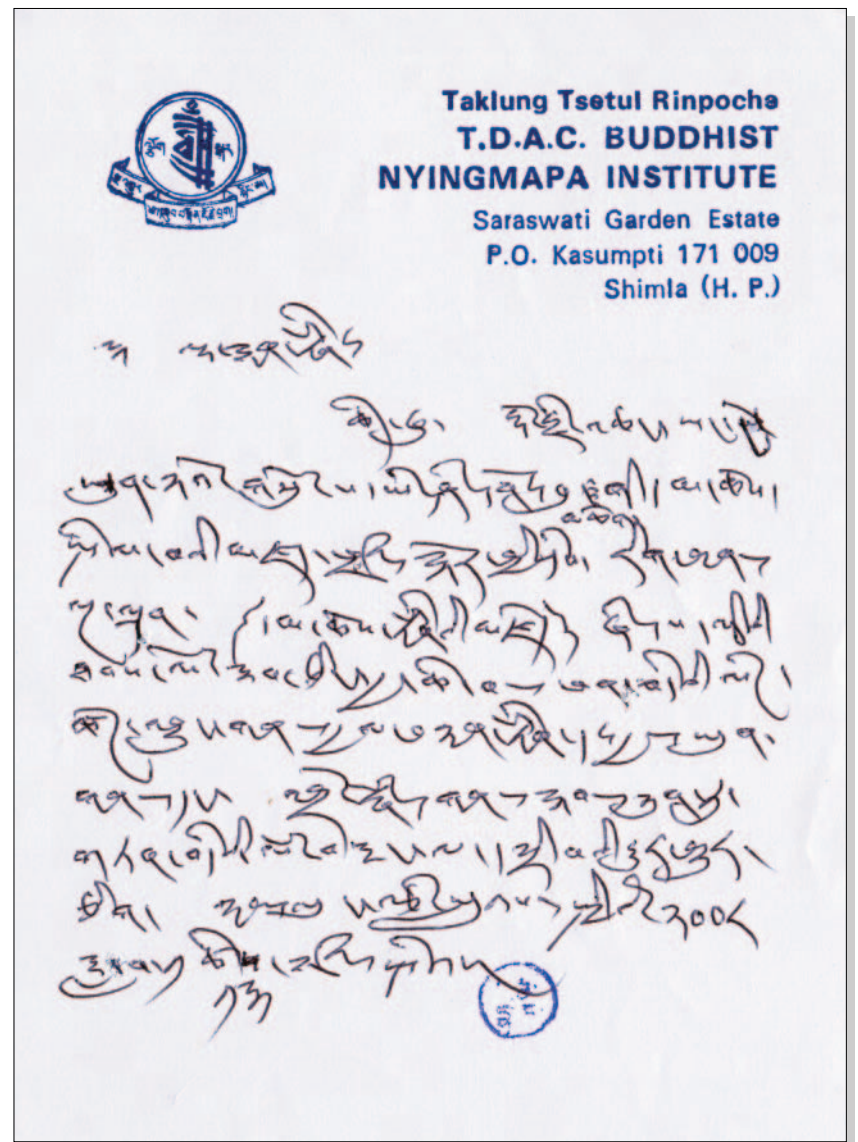
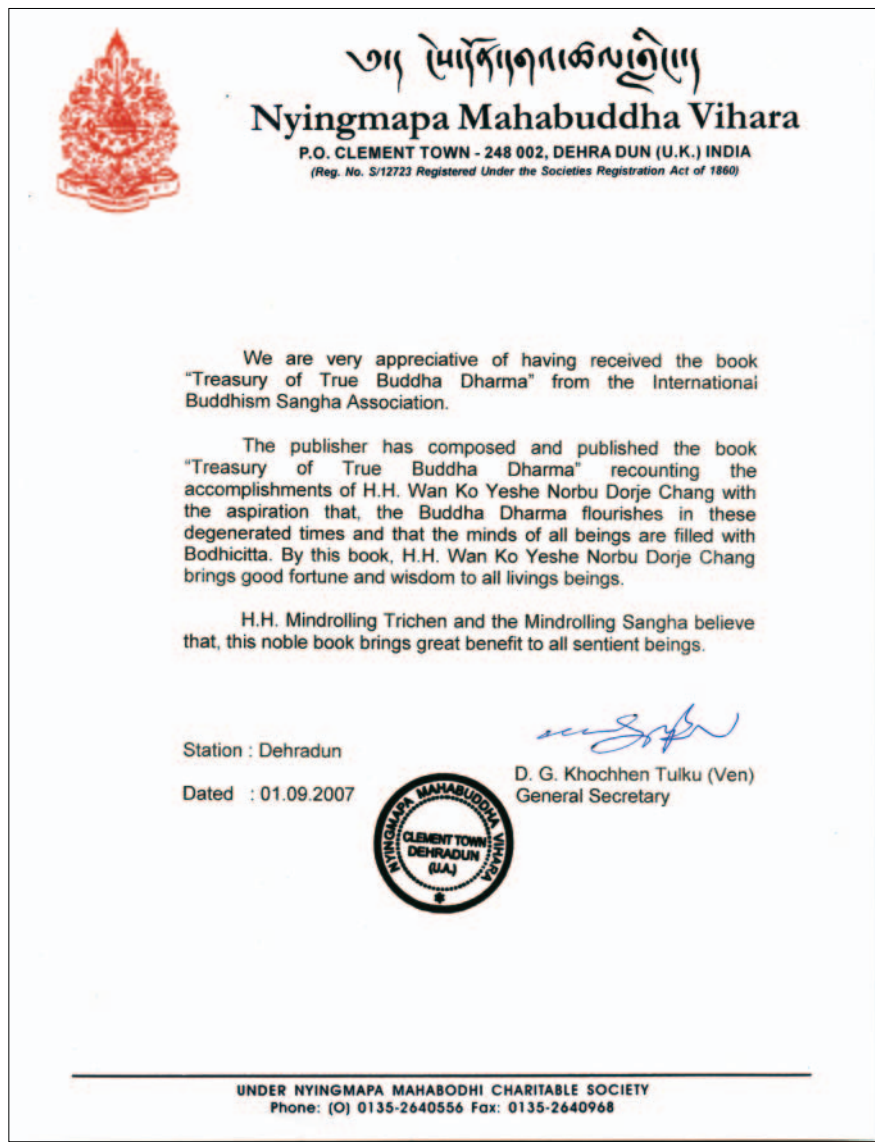
United International World Buddhism Association Headquarters:

Under auspicious circumstances, we were happy to learn of the publication of *A Treasury of True Buddha-Dharma—Complete Proficiency in Exoteric and Esoteric Buddhism and Perfect Mastery of the Five Vidyas* about the Buddha Vajradhara, H.H. Master Yangwo Wan Ko Yeshe Norbu. His Holiness's outstanding accomplishments are unprecedented. We respectfully send this letter of congratulations and joyfully offer our praise.

His actions and mind are pure, and His good fortune and wisdom are limitless. He benefits myriad living beings, and His willpower never tires. His powerful virtue is widespread, and His appearance is completely dignified. He truly abides in peace and His accomplishments are perfect!

Qinghai Kumbum Monastery

An auspicious day in July of 2006



我們非常感謝從「國際佛教僧尼總會」收到的《正法寶典》一書。

出版社集結及出版了多杰羌雲高益西諾布陛下的成就集《正法寶典》為的是末法時期佛法能弘揚開來並且眾生滿溢菩提心。透過此書，多杰羌雲高益西諾布陛下帶給所有眾生福慧。

敏林赤欽法王及敏珠林的僧眾相信這本高貴的書能帶給眾生莫大利益。

地點：德拉頓

總秘書 郭且祖古

時間：2007-09-01

### CONGRATULATORY LETTER

His Holiness Dorje Chang Buddha III Wan Ko Yeshe Norbu possesses the true dharma of the Buddhas and has manifested complete mastery of the Five Vidyas in the book *A Treasury of True Buddha-Dharma*. This book will be the source that brings profound and pervasive benefits and happiness, will cause the dharma of the Buddhas to flourish and forever exist in this world, and will eternally lead all living beings toward bliss, happiness in the three higher realms, and complete liberation from samsara.

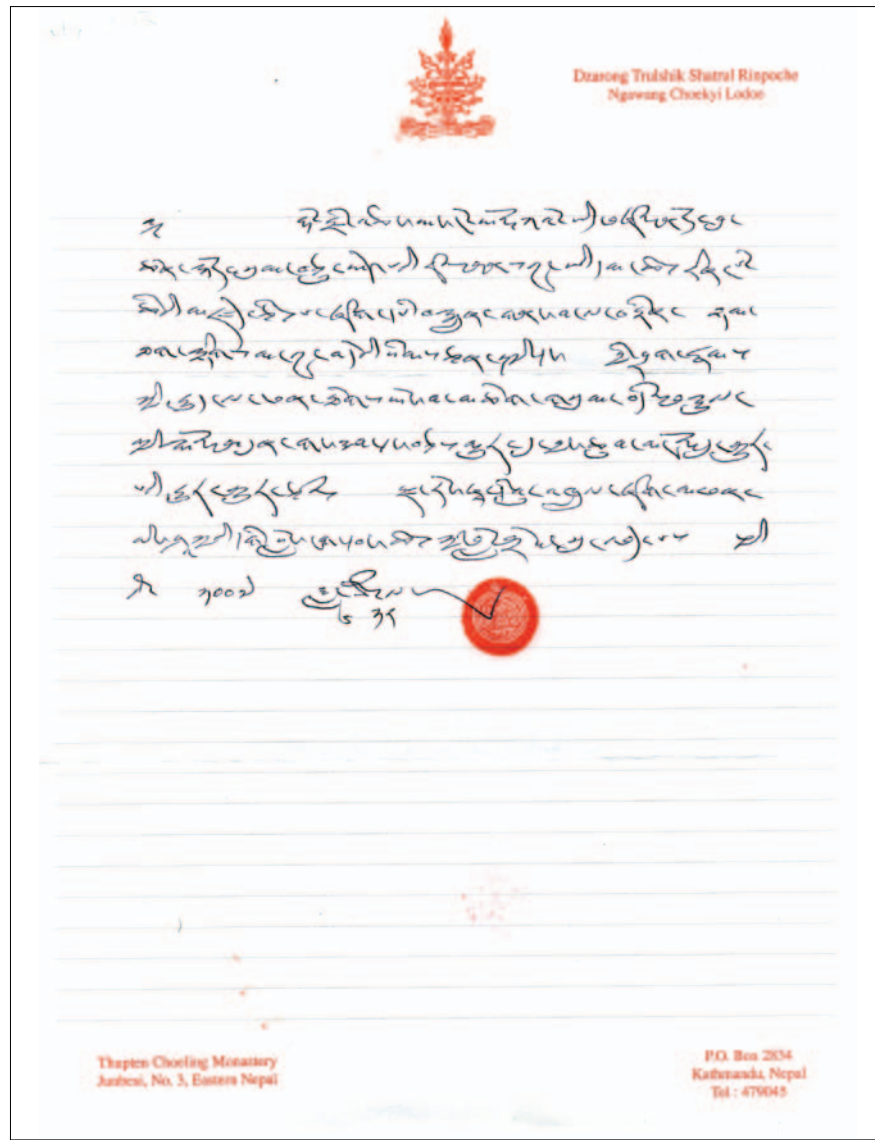
Taklung Tsetrul of the Dorje Drak Monastery  
January 13, 2008

### 賀 函

尊貴的多杰羌佛三世仰諤雲高益西諾布，具備佛陀正法，並顯五明具足之的《正法寶典》，此因將成為甚深廣大一切利樂之源，佛

陀法教興盛常住於世間，永久指引一切有情眾生於安樂善道徹底解脫。

多傑札寺達龍哲珠  
2008年1月13日



## RESPECTFUL CONGRATULATIONS

His Holiness Buddha Vajradhara (Dorje Chang Buddha) Yangwo Wan Ko Yeshe Norbu:

I recently learned that the book about you, *A Treasury of True Buddha-Dharma*, was published a long time ago. The content of that book includes the traditional Tibetan five major vidyas and five minor vidyas. In terms of modern branches of learning, the book involves more than thirty different branches of learning.

Thus, I entered samadhi and visualized the Three Jewels—the

Buddha, the dharma, and the sangha. I pervasively spread bodhicitta and wished that all living beings would realize the supreme, absolute truth and Buddhahood. May the propagation of *A Treasury of True Buddha-Dharma* be the karmic condition whereby living beings in the three spheres leave the sufferings of reincarnation and obtain the fruit of wonderful happiness. It will become the cause whereby each sentient being who has descended into the abyss of the six realms of reincarnation leaves suffering and attains happiness.

I hereby specially convey my respectful congratulations!

Buddhist monk Ngawang Chokyi Lodro,  
having the undeserved name of Khenpo  
Zhalong Trulshik Shatrul

Written on the auspicious day of June 28, 2007

## 恭 賀

尊貴的金剛總持（多杰羌佛）仰諤雲高益西諾布：

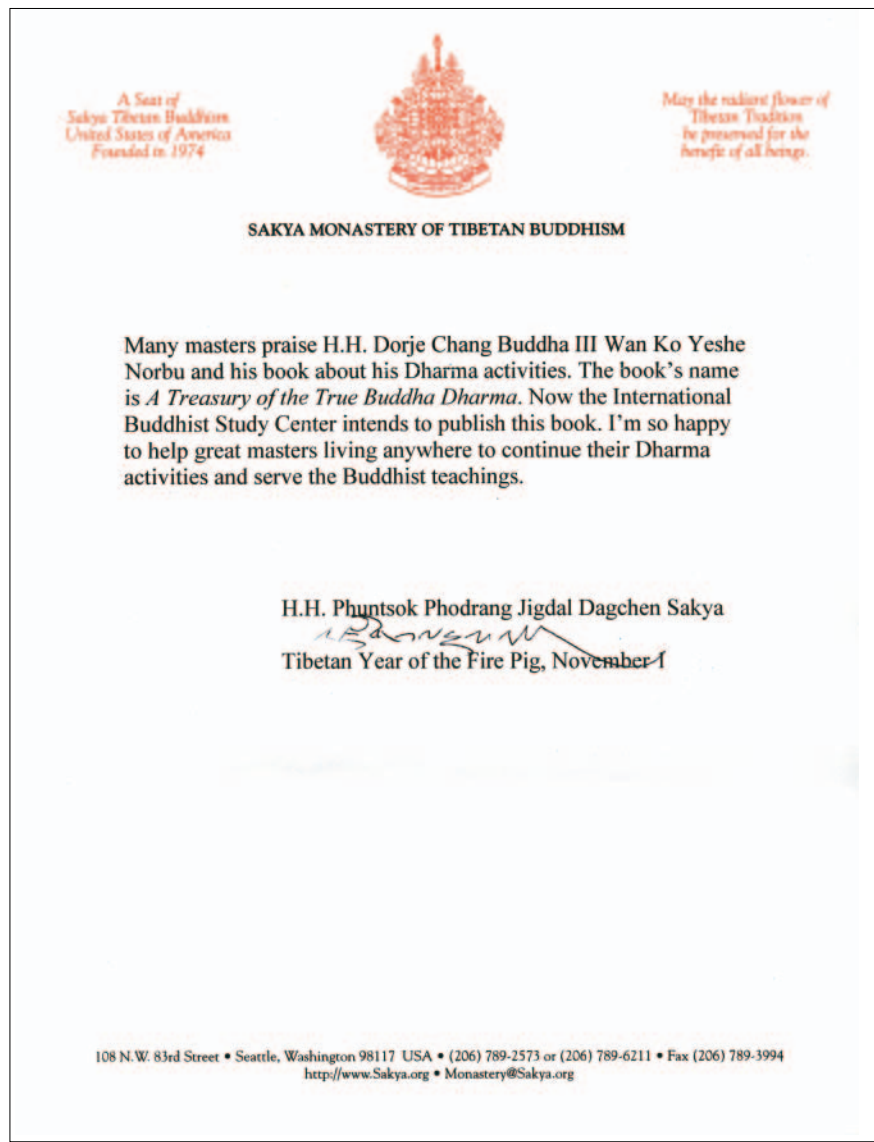
近日，本人得悉您的《正法寶典》一書早已宏世，本書的內容涵蓋藏族傳統的大小五明，以現代意義的學科分類來講，涉獵三十多門不同學科。

故此，本人入定三昧，觀想佛法僧『三寶』，廣發菩提之心，成就無上真諦佛果之念，祈願《正法寶典》的宏世，將成為三界有情眾生脫離輪迴苦海，獲得勝樂之果的因緣，並將成為墮落六道深淵的每一位有情離苦得樂之因。

特此恭賀！

持有扎隆·夏帝赤秀堪布之虛名的  
釋迦比丘·阿旺曲吉羅珠

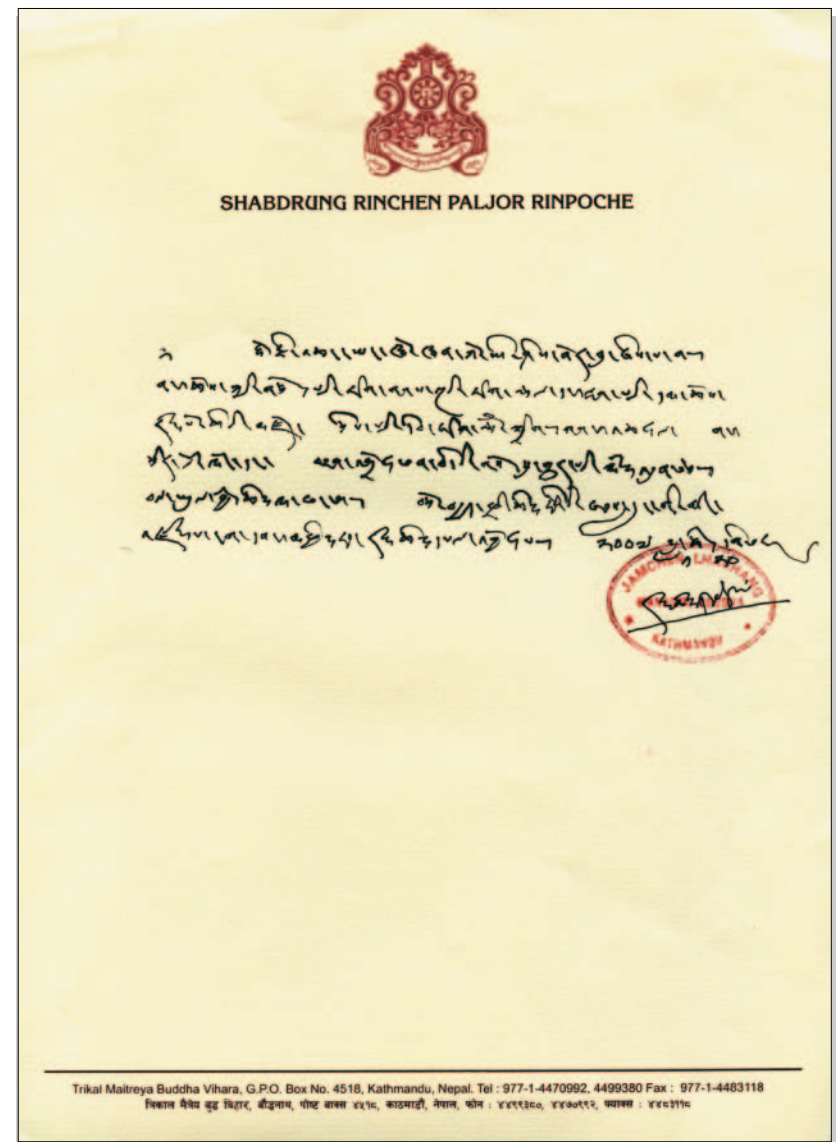
於2007年6月28日吉祥之日撰寫



許多大師讚頌多杰羌佛三世雲高益西諾布和他的佛行事業的書——《正法寶典》，現在國際佛教研究中心準備出版這本書。我非常高興協助世界各地的大師們繼續他們的佛行事業，服務於佛法的教授。

彭措官H.H.薩迦達欽

藏歷火豬年十一月一日



H.H. Buddha Vajradhara (Dorje Chang) Yangwo Wan Ko Yeshe Norbu:

*A Treasury of True Buddha-Dharma* blesses living beings, and the perfection in the Five Vidyas that it shows is based on Buddha-dharma realization. That book is the guidepost leading to true Buddha-dharma and the gateway of the dharma leading to benefiting and providing happiness to sentient beings.

H.E. Dharma King Chogyé Trichen and  
Ven. Shabdrung Rinpoche

January 20, 2007

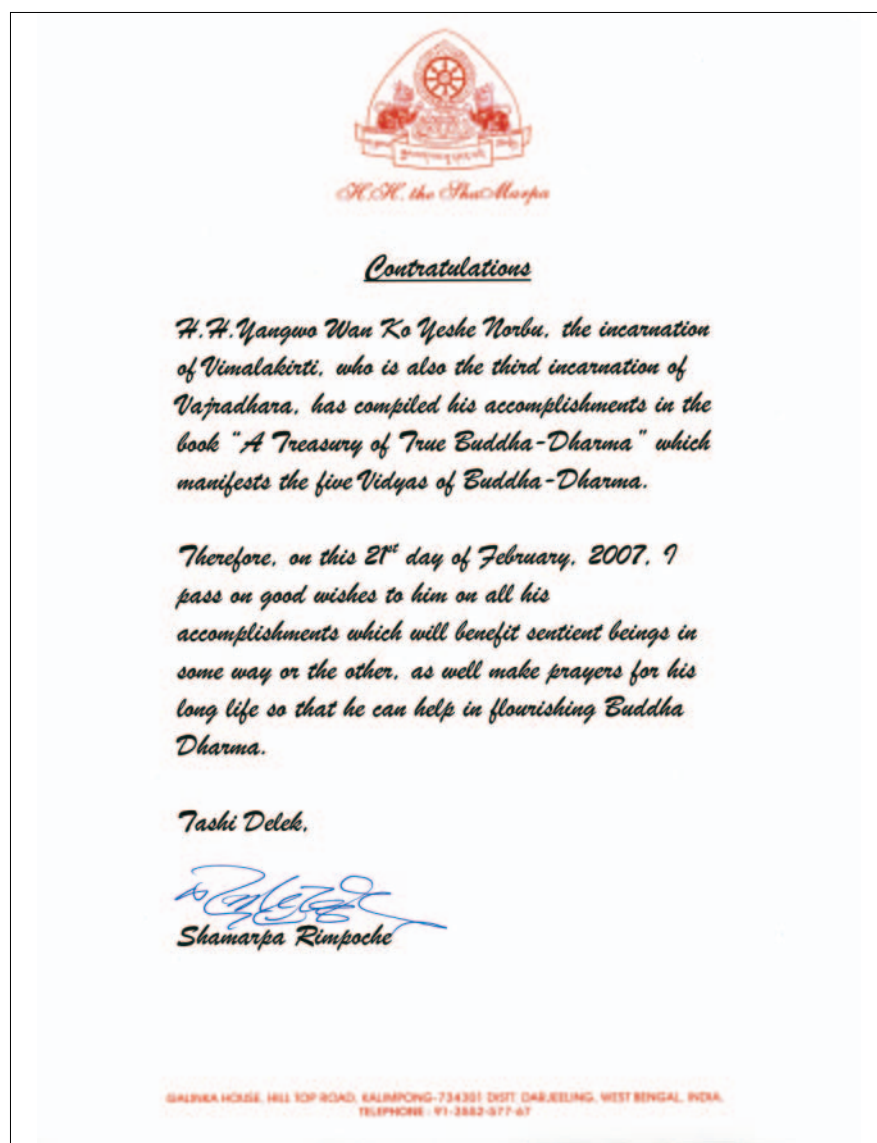
金剛總持（多杰羌）仰諤雲高益西諾布：

以佛法證量圓滿五明的《正法寶典》加持眾生。該書是正法的路標，和利樂有情之法門。

秋吉崔欽法王

夏勛仁波且

2007年1月20日



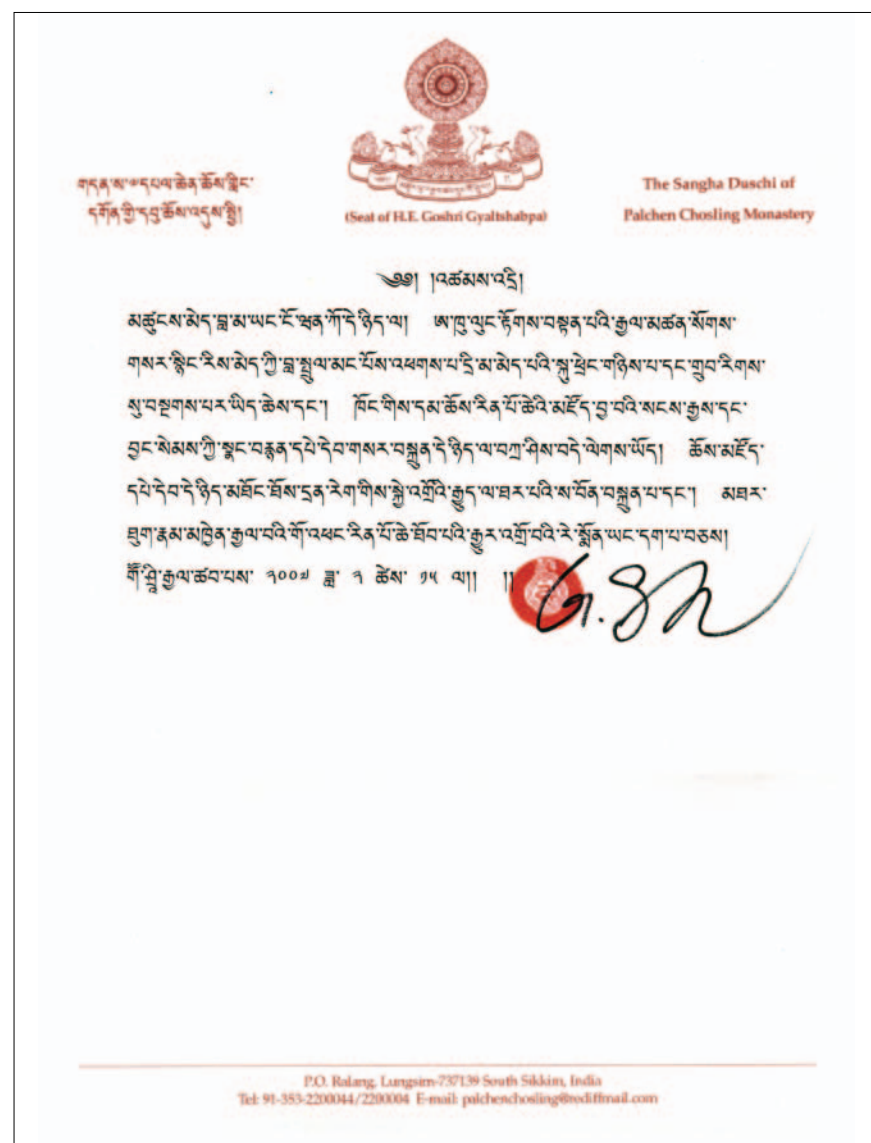
祝 賀

尊貴的仰諤雲高益西諾布——維摩聖尊的轉世，即持金剛的第三世，在其《正法寶典》一書中展示了佛法的五明成就。

因此，在此2007年2月21日，我謹對他表達我的良好的祝願，他的所有成就都是利益眾生的，並祈禱他長壽以利弘揚佛法。

扎西德勒！

夏瑪巴仁波且



Congratulations

Incomparable Master H.H. Yangwo Wan Ko:

First, I firmly believe that H.H. Jamyang Lungdok Gyaltzen Achuk, as well as other eminent monks and persons of great virtue within the various sects of snowy Tibet, have recognized Your Holiness as Vimalalakirti II and have recognized Your Holiness as head of the lineage of the venerable reincarnated accomplished ones. Second, I wholeheartedly congratulate Your Holiness on the successful publication of *A Treasury of True Buddha-Dharma*.

Finally, I sincerely wish that seeds leading to Buddhahood and liberation will be planted in the original nature of the multitudinous living beings who have the karmic affinity to read *A Treasury of True Buddha-Dharma* and that such living beings will attain the supreme fruits of perfect enlightenment, omniscience, and Buddhahood!

National Master Gyaltsab

February 15, 2007







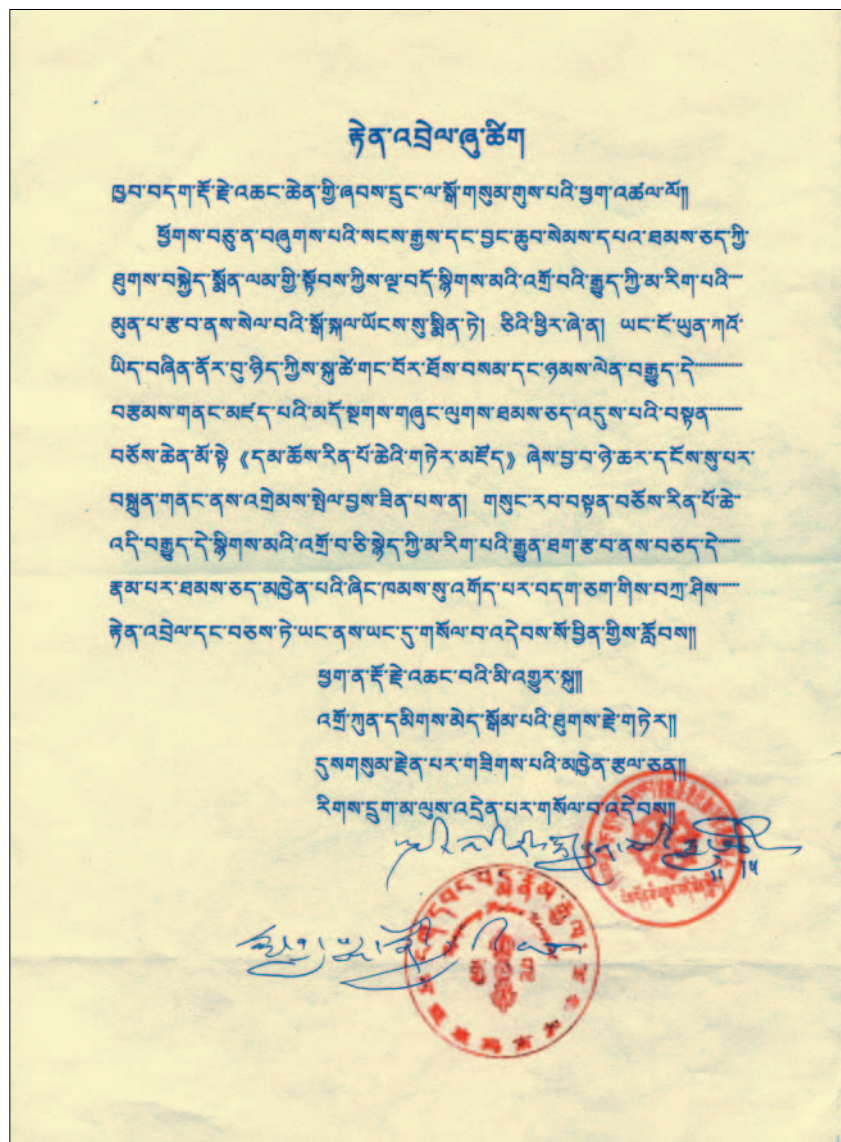
### 認 證 書

根據烏金第二佛陀蓮花生大師掘藏法，於三昧定中受賢劫千佛加持，得見父親為義仲海、母親為許坤芳的兒子義雲高大師為多杰羌佛真身降世。多杰羌佛降這個世界兩次：第一次降世即是多杰羌佛二世維摩詰聖尊，第二次降世即是多杰羌佛三世雲高益西諾布。

祈願一切眾生得到法界大教主三世多杰羌的法緣沐浴，早證菩提。

仁增尼瑪

2005年8月15日



### Respectful Congratulations

I prostrate to and circumambulate Buddha Vajradhara three times!  
The karmic conditions of countless living beings have matured. The

compassion of this Buddha has transformed into teachings on exoteric and esoteric Buddhism. The teachings contained in *A Treasury of True Buddha-Dharma* shine forth with the brilliant rays of His Holiness's great compassion and wisdom. With pure body, speech, and mind, I convey the following invocation: May the dharma protectors in the ten directions protect and bless. May all go well with living beings. May they soon hear the true dharma. To attain liberation from the cycle of birth and death, may living beings avail themselves of the karmic conditions under which H.H. Dojre Chang Buddha Wan Ko Yeshe Norbu now lives in the world.

Together we praise!

The body and lifespan of the Buddha Vajradhara of the dharma realm never comes to an end.

His Holiness manifests Mahayana states and has the most wondrous powers of great compassion.

His Holiness perfectly possesses exoteric and esoteric dharma.

Thus, His Holiness is the flawless protector of sentient beings.

His Holiness boundlessly liberates living beings.

His Holiness's will to draw living beings to liberation is eternal, unchanging, and firm.

I hereby specially offer my respectful praise!

Dharma King Ngagwang Pedma Namgyal Palzangpo

Nov. 15, 2006

### 敬 賀

繞叩金剛總持禮三匝！

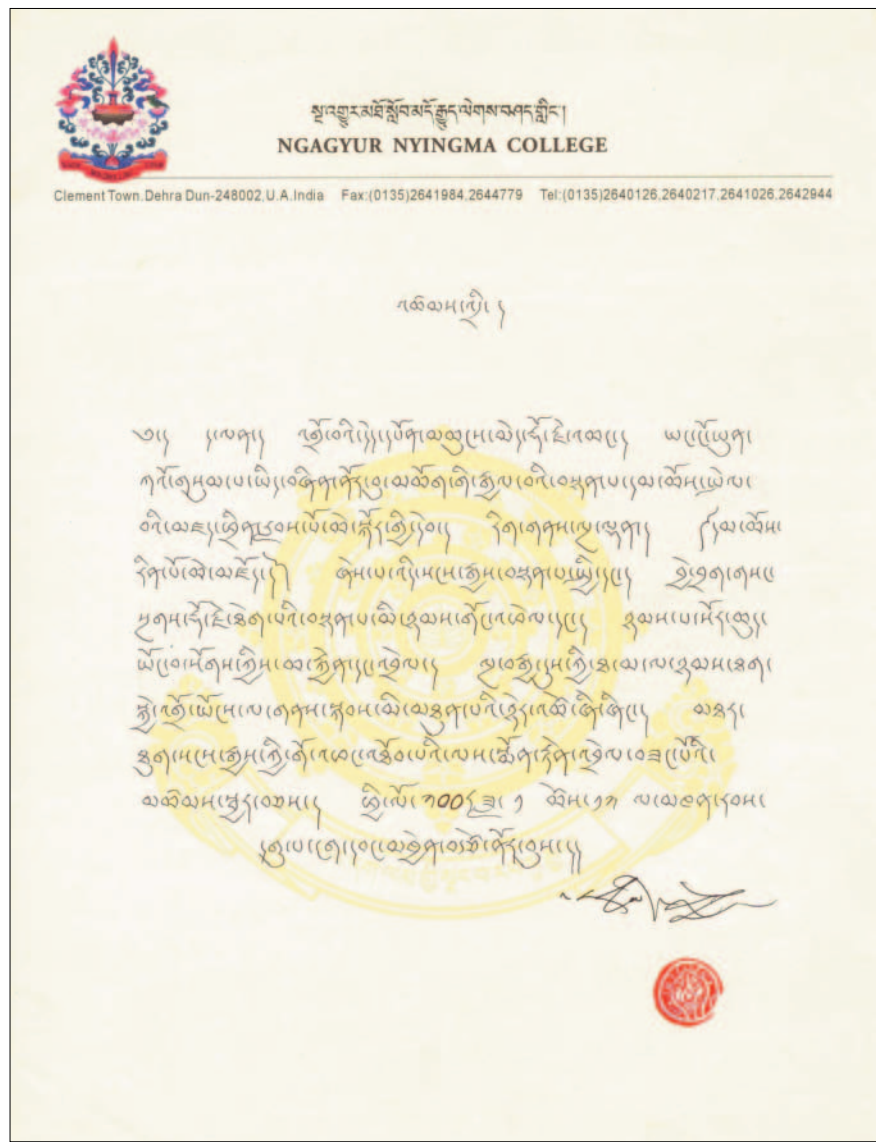
無邊眾生因緣成熟了，佛陀的悲憫化成顯教、密教的教法，在《正法寶典》中放出大悲智慧的光芒，我致以身口意淨潔的祈請，願十方護法護佑，眾生萬事順意，早聞正法，隨多杰羌佛雲高益西諾布住世的因緣而得到了生脫死。

合頌！

法界持金剛，身壽不變故，  
化顯上乘境，最勝大悲力，  
顯密二資法，圓成護有情，  
無邊解脫眾，攝化恒堅固。  
特此敬賀！

阿旺班瑪南加法王

2006年11月15日



### CONGRATULATORY LETTER

His Holiness Buddha Vajradhara III Yangwo Wan Ko Yeshe Norbu has magnificently spread the Buddha-dharma. *A Treasury of True Buddha-Dharma* manifests perfect mastery of the Five Vidyas. It will cause the Buddha-dharma and especially the Vajrayana dharma to flourish. It will restore dharma that had faded and will cause the growth of dharma that has not yet faded. In these last five hundred years of the Dharma-Ending Age, it will allay all of the disasters of living beings who are in the midst of suffering. It will even cause living beings to realize the ultimate fruit of Buddhahood. May all living beings have such wonderful karmic conditions!

Khenchen IX Awang Khyentse Norbu  
January 12, 2008

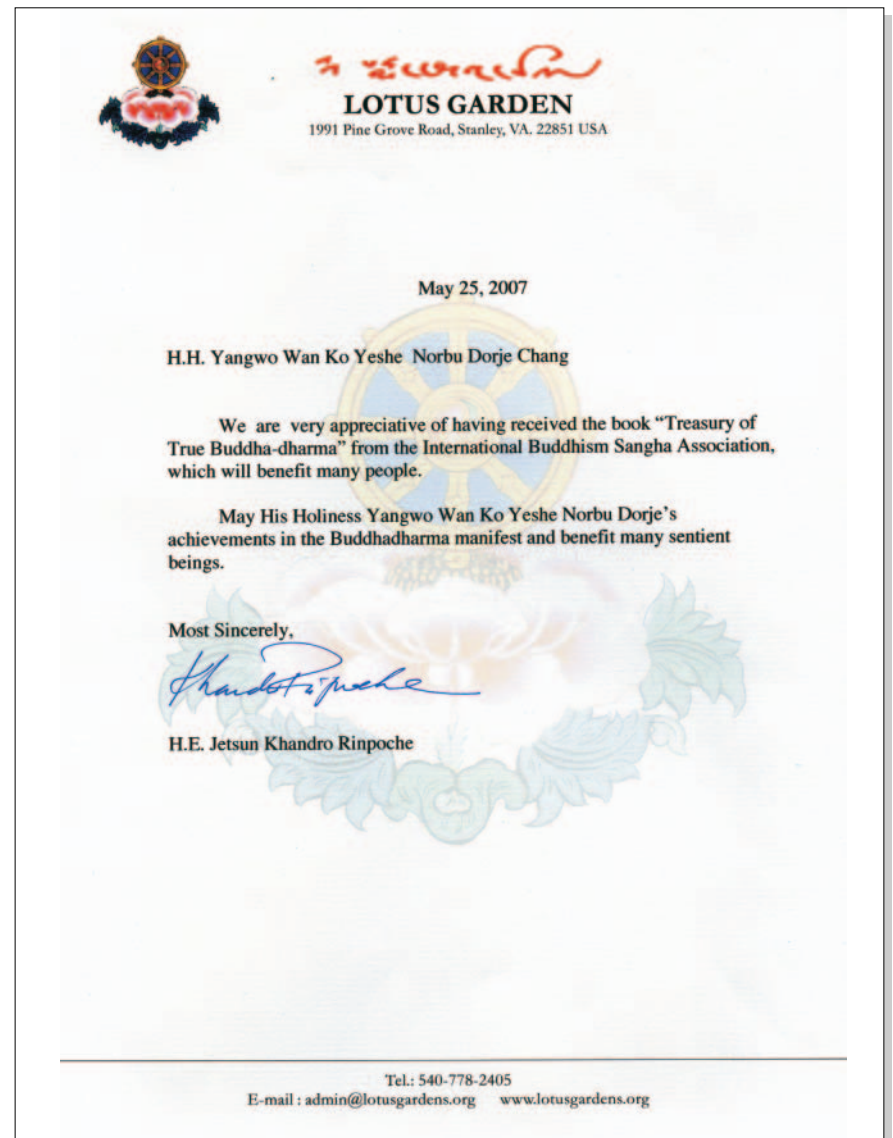
### 祝 賀

尊貴的金剛總持三世仰諤雲高益西諾布，偉大事業弘揚佛法。展現妙諦五明的《正法寶典》將順緣於佛法及特別金剛密乘法興盛，已衰

者令恢復，未衰者令增長，於佛法最後五百年末法時，平息苦難之中眾生一切逆緣災害，乃至現前究竟佛果，祝禱具足殊勝善緣！

第九世堪欽昂旺欽則諾布

2008年1月12日



尊聖的仰諤雲高益西諾布多杰羌佛：

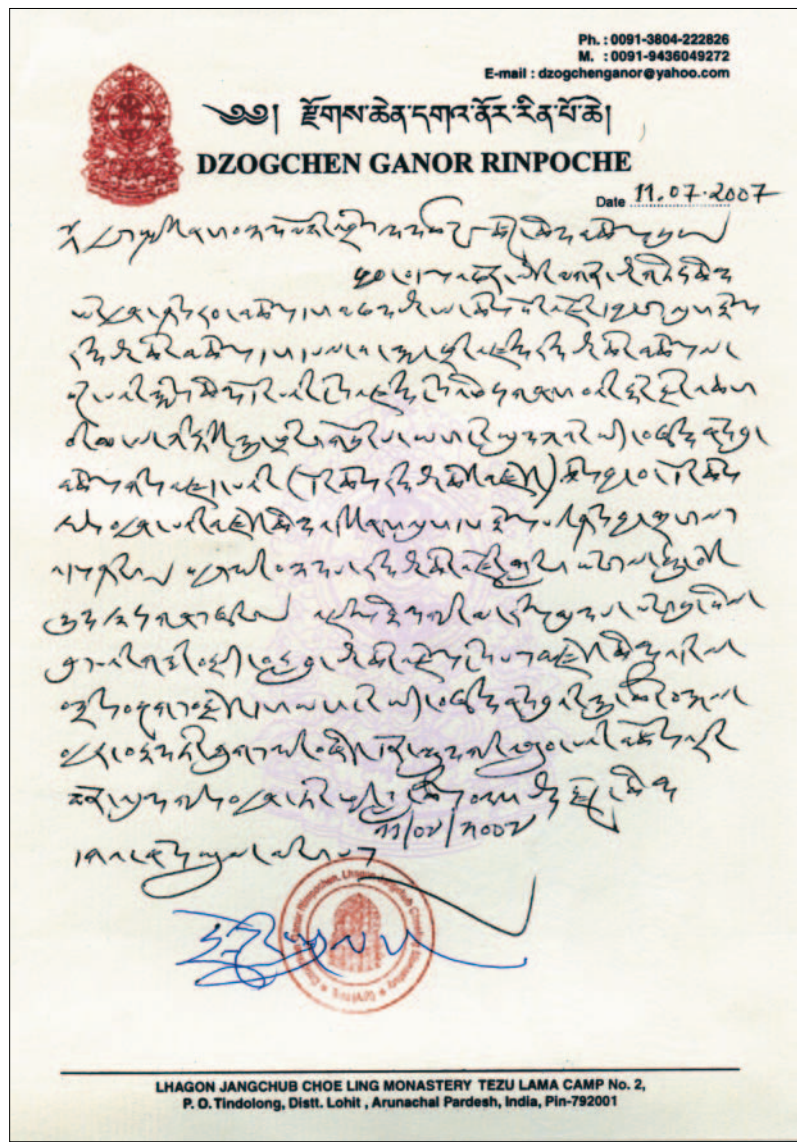
我們非常感激從國際佛教僧尼總會得到這本將利益許多人的《正法寶典》。

祝願尊聖的仰諤雲高如意寶法王金剛佛法上的成就展顯和利益更多的眾生。

最誠摯的

康卓仁波且

2007年5月25日



## CONGRATULATIONS

United International World Buddhism Association Headquarters:

The great tertön Urgyen Xirao, Achuk Jamyang Lungdok Rinpoche, Sakya Trizin Rinpoche, and many other eminent monastics and persons of great virtue have recognized Buddha Vajradhara III Yangwo Wan Ko Yeshe Norbu, the supreme Buddha. The book *A Treasury of True Buddha-Dharma* about the personal accomplishments of H.H. Yangwo Wan Ko Yeshe Norbu, the main content of which is the 84,000 dharma methods, has majestically brightened the treasury of Buddha-dharma. The content of that book contains the limitless state of knowledge resulting from the two dharmas of realization and enlightenment. Thus, I offer my congratulations because *A Treasury of True Buddha-Dharma* is the wish-fulfilling true dharma that the Buddha expounded. This true dharma will flow through Jambudvīpa for countless eons, like the great and ever-rolling Ganges River, and will wash away the source of ignorance that is in the minds of sentient beings in the

three spheres.

Finally, may H.H. Yangwo Wan Ko Yeshe Norbu forever live in the world, pervasively spread the dharma, and continue to benefit and bring happiness to living beings. May His Holiness quickly realize His great aspiration that all living beings become Buddhas!

I hereby specially convey my respectful congratulations!

Dzogchen Ganor Rinpoche

Written on the auspicious day of

Nov. 7, 2007

## 賀詞

聯合國國際世界佛教總部：

遍主寶藏輪·大伏藏師鄔堅喜饒和阿秋堪布·降養龍多仁波且、薩迦天津仁波且等眾高僧大德認證的第三世金剛總持·布瑪辣格德·仰諤雲高益西諾布親著的《正法寶典》系以八萬四千法門為主的內容莊嚴地明了佛法之寶庫，本書內容涵蓋了證悟二法概括的無量所知境。故此，本人祝賀《正法寶典》具足佛陀開示之如意正法猶如滾滾恆河大江無量之劫涌流南瞻布洲，並圓滿成就洗滌三界有情心續的無明之源。

最後，祈願仰諤雲高益西諾布常駐世間，廣轉法輪，利樂眾生，速成菩提宏願！

特此恭賀！

佐欽·噶諾仁波且

寫於二〇〇七年十一月七日吉祥之日



Ancient Buddha H.H. Wan Ko Yeshe Norbu:

I have lived in a solitary retreat room for twenty-nine years. It is said that many Buddhas and Bodhisattvas have incarnated in our world. They pervasively benefit living beings and their merit is boundless. However, most of them can only speak empty words when it comes to manifesting the Five Vidyas. No other Buddha or Bodhisattva has attained the accomplishments contained in *A Treasury of True Buddha-Dharma*. Such accomplishments have never been seen before in history. Holy beings of great virtue have confirmed that such accomplishments are those of H.H. Dorje Chang Buddha Wan Ko Yeshe Norbu, the Master of the Five Buddhas. This highest leader of Buddhism in the dharmadhatu has manifested here on earth a state of great brightness that entails complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas. Thus, I congratulate all living beings for having the karmic affinity to encounter the ancient Buddha. May they attain enlightenment first and benefit others.

Dorje Rinzin Rinpoche

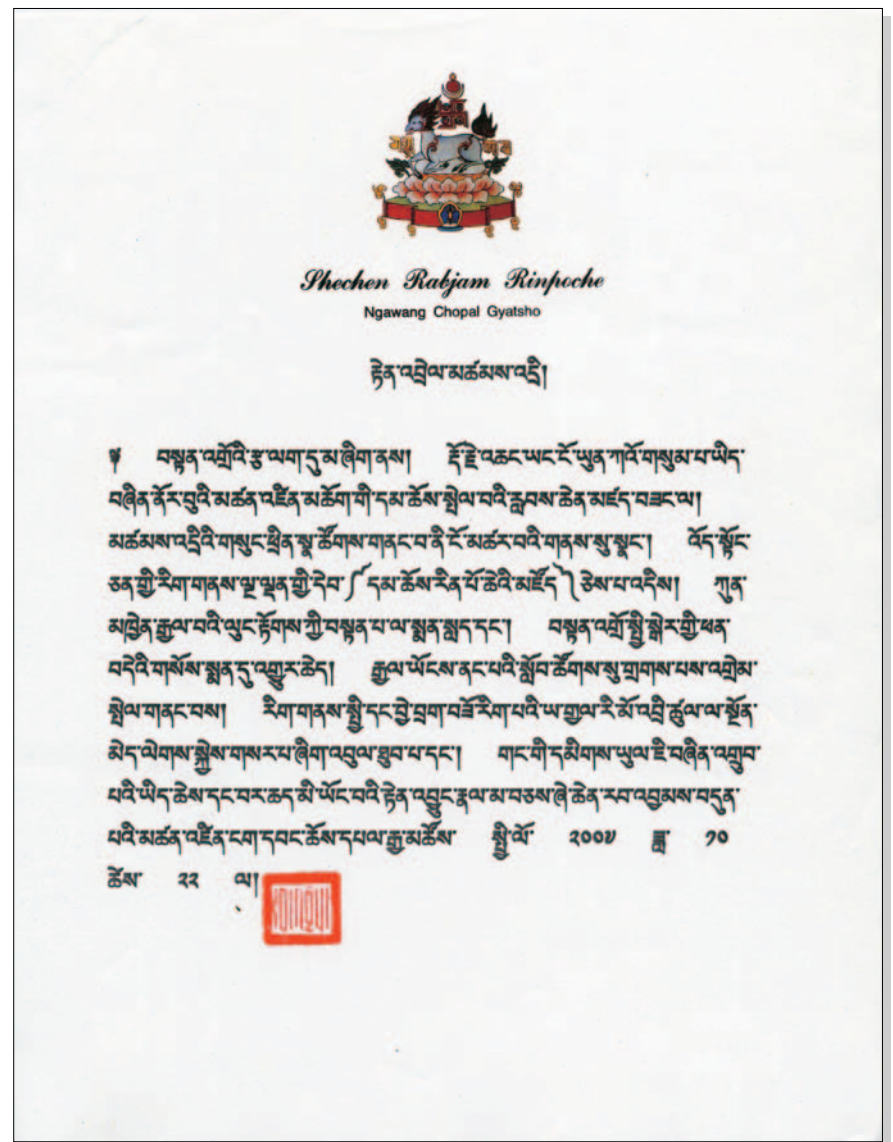
respectfully offers congratulations on this auspicious day

怙主雲高益西諾布：

我在關房中住了29年了，據說很多佛菩薩轉世來了，他們普利眾生，功德無量，但是五明的展顯空洞言辭的較多，《正法寶典》上的成就我看沒有哪一位做到過，這是歷史上沒有過的成就，大德們證明了這是五佛的上師多杰羌佛雲高益西諾布，因此這位法界大教主在地球上展顯了顯密圓通、妙諦五明的大光明境。為此，我祝賀一切眾生正逢古佛因緣，度己利他。

多杰仁增仁波且

於吉祥之日 敬賀



## CONGRATULATORY LETTER

To all living beings within Buddhism, who are our relatives and friends: H.H. Dorje Chang Buddha III Yangwo Wan Ko Yeshe Norbu, the Wish-Fulfilling Jewel Holy One, has taken action that spreads and makes grander the true Buddha-dharma. How wonderful! Thus, I specially send this congratulatory letter. The book *A Treasury of True Buddha-Dharma*, which shows mastery of the Five Vidyas, is like countless brilliant lights in a rare holy world, illuminating our world, benefiting living beings, and providing happiness to living beings. The good reputation of this book will spread among those who learn Buddhism around the world. His Holiness has achieved a level of mastery of all Five Vidyas, including painting and calligraphy, never attained by any of the ancients. Even persons of great virtue have never seen the accomplishments contained in this precious book. May all who have the karmic affinity to read it become accomplished in the dharma, attain the great and unhindered mind, and realize the truth.

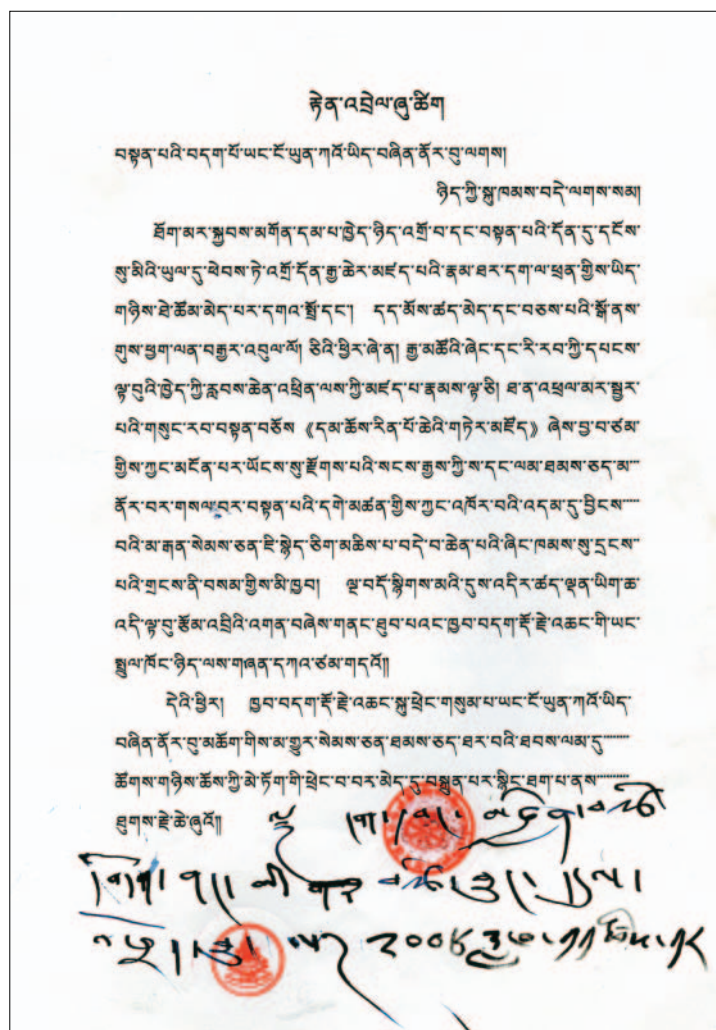
Shechen VII Rijiamba Angwangquebei Gyatso

October 22, 2007

賀 函

佛教眾生諸親友，第三世多杰羌佛仰諤雲高如意寶聖者，為正法增長宏大而行，善哉！特致函祝賀，五明具備典籍——《正法寶典》，如稀有聖地千光耀明，利樂眾生，國內外學眾，名聲散播增長，五明總支工巧明中畫寫法，前無古人，為大德善知識得到，都是從來沒有見過的珍品，凡有緣者，獲得成就，意大無礙，緣生真實。

雪謙第七熱堅巴昂旺卻貝嘉措  
2007年10月22日



CONGRATULATIONS

Greatest leader of Buddhism, H.H. Wan Ko Yeshe Norbu:

With extreme happiness, I sincerely convey my utmost respect and praise for the descent of the ancient Buddha into this world! This is the good fortune of all living beings. The one book *A Treasury of True Buddha-Dharma* is enough to provide living beings with endless benefits. The ways to liberation are all in this book! Only the wisdom of the ancient Buddha, Dorje Chang Buddha, could produce such a textbook that enables people to

understand and directly realize the Buddha-dharma!

I thank H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu for giving living beings such a source of good fortune and wisdom!

Angwang Khyentse Rinpoche

November 18, 2006

祝 賀

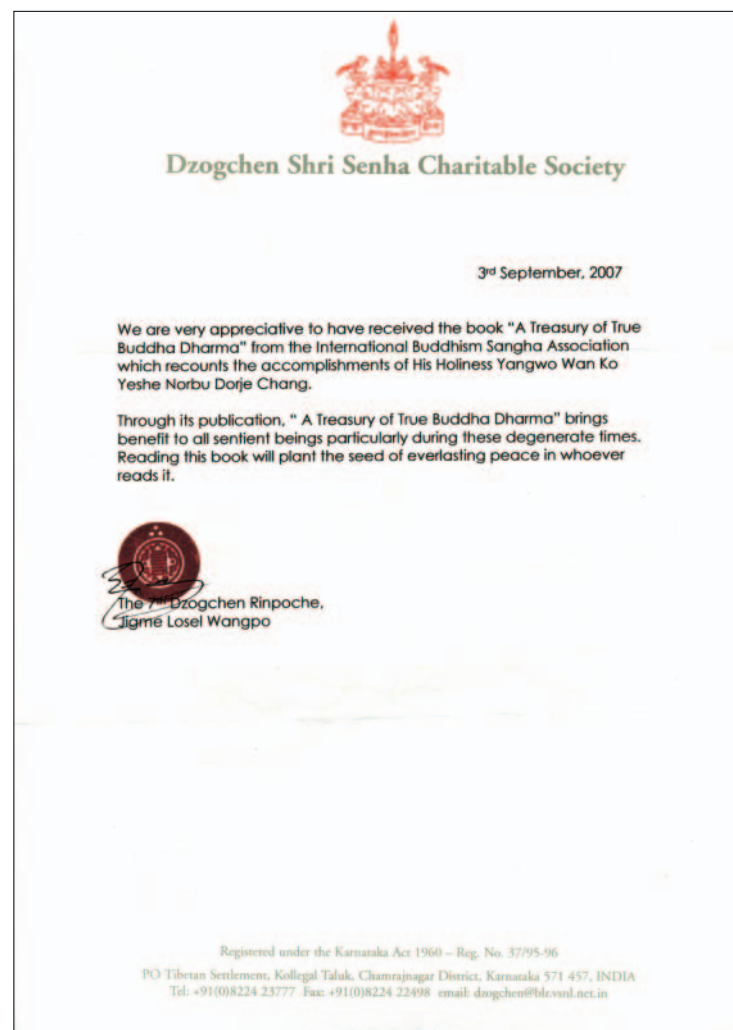
大教主雲高益西諾布：

我非常高興並真誠地致以最崇高的敬意，讚嘆怙主降臨此世界！這是所有眾生的福報，就《正法寶典》一書已夠眾生受用無窮了，得到解脫盡在其中！也只有怙主多杰羌佛 རྩེ་ལོ་ལོ་ལོ་ 的智慧才能完成這樣一本讓人們體證佛法的教科書！

感謝多杰羌佛第三世雲高益西諾布帶給眾生的福慧資糧！

昂旺欽哲仁波且

2006年11月18日





我們非常感謝「國際佛教僧尼總會」所贈予的多杰羌仰譯雲高益西諾布陛下的成就集《正法寶典》一書。

《正法寶典》的出版特別能在此末法時期利益所有有情眾生。無論是誰閱讀此書都會種下永恆和平的種子。

第七世佐欽仁波且

吉美洛桑汪波

2007-09-03

ingenious way to express the beauty and grandeur of nature. The book also opens up and develops the spiritual wisdom of people. Thus, I specially offer my congratulations on the propagation of *A Treasury of True Buddha-Dharma*.

May all be perfectly auspicious!

Dzogchen Great Perfection Monastery,  
a great monastery of the old Nyingma tradition

The 7<sup>th</sup> Dzogchen Dharma King of Great Accomplishment,  
Tenzin Lungdok Nyima

The 27<sup>th</sup> day of the third month of the lunar calendar in the year  
of the Fire Pig according to the Tibetan calendar

### 賀詞

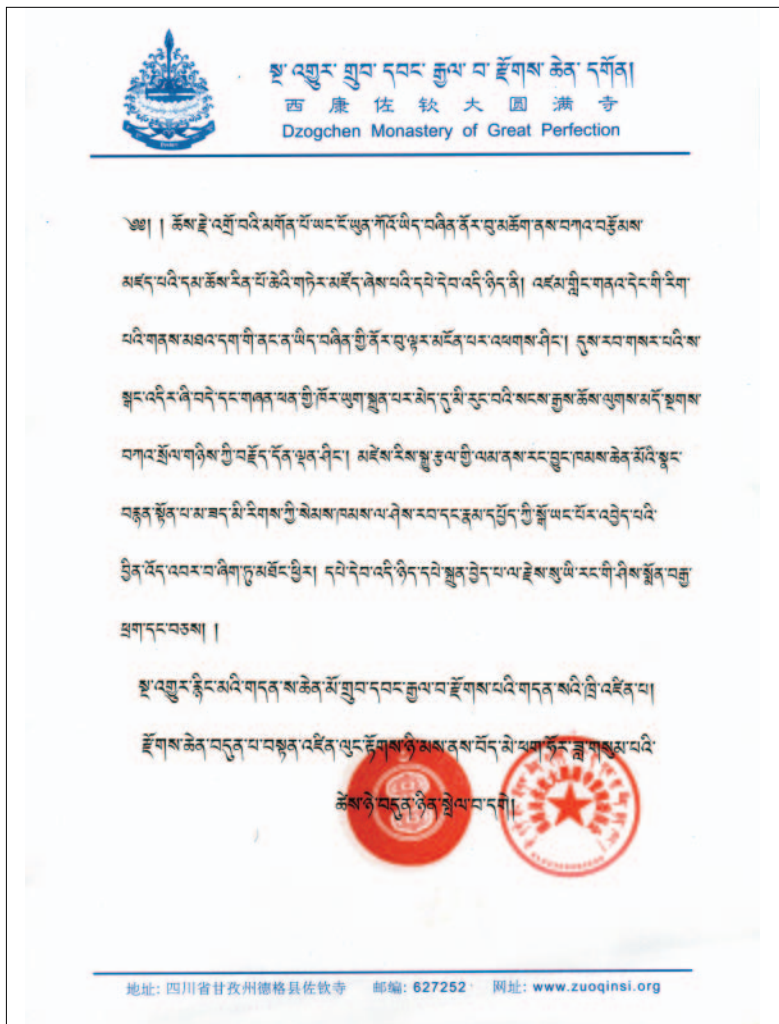
三界有情古佛仰譯雲高益西諾布法王的《正法寶典》猶如如意至寶般莊嚴古今中外所有文化典籍，同時它具有：新時代、為創建和平與利他的和諧世界不可或缺的佛法顯密二乘的見、修、行三方面的殊勝內容。在書中巧妙應用繪圖藝術表現大自然的壯美景觀，並開發和增長人類心靈的智慧之門。故此，本人特此祝賀《正法寶典》一書的宏世。

祈願！

吉祥善哉！

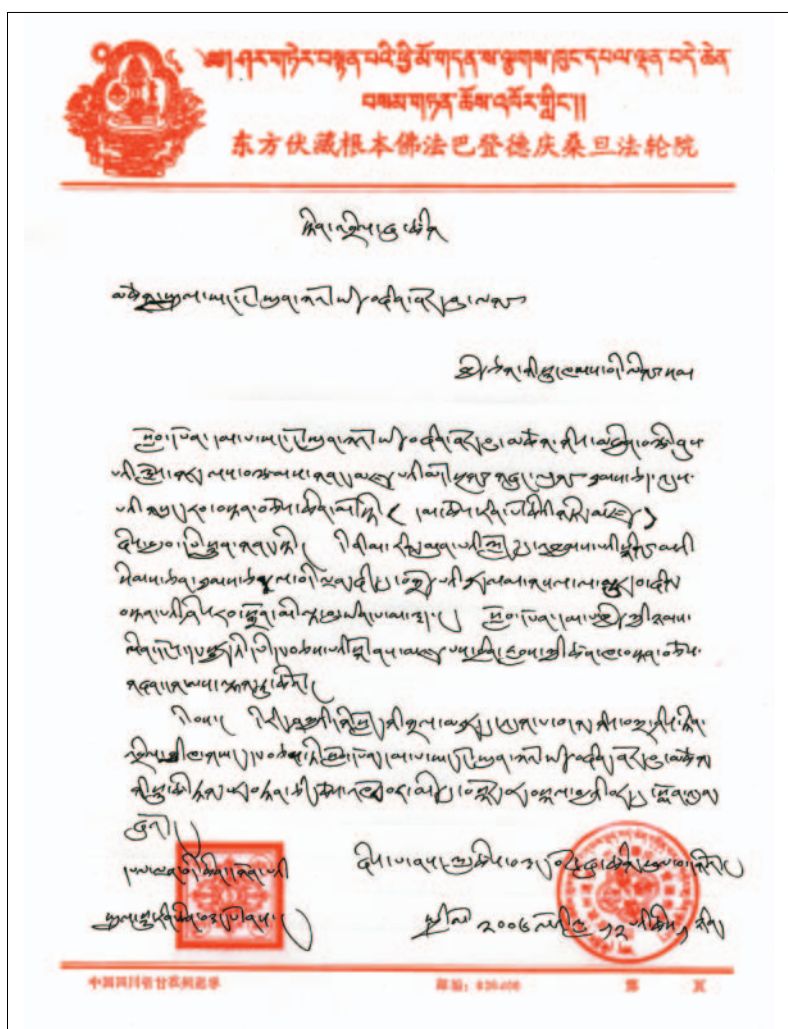
舊譯寧瑪派大寺佐欽大圓滿寺  
第七世達成就自在佐欽法王·旦增龍多尼瑪

藏歷火豬年農曆3月27日



### CONGRATULATIONS

The book *A Treasury of True Buddha-Dharma* about the ancient Buddha of sentient beings in the three spheres of existence, H.H. Dharma King Yangwo Wan Ko Yeshe Norbu, is like the most precious Wish-Fulfilling Jewel in that it outshines all ancient or modern, Chinese or non-Chinese books. Additionally, the book includes wonderful content on the three aspects of correct views, self-cultivation, and realization relating to both exoteric and esoteric Buddha-dharma. In this modern age, such wonderful content is indispensable for building a harmonious world of peace in which people benefit one another. In the book, paintings and art are used in an



RESPECTFUL PRAISE

I congratulate H.H. Master Wan Ko for exhibiting the magnificent power of great compassion and bodhi. The Master is the magnificent sambhogakaya Buddha who has descended to the human world again, who teaches the authentic Buddha-dharma, and who liberates living beings. I, an ordinary monk, thus offer my reverence and respectful praise. This is the first time since the teachings of Buddhism have been propagated that such accomplishments have been seen. His Holiness's accomplishments are unprecedented in this world and reflect the pinnacle of wisdom. May H.H. Dorje Chang Buddha boundlessly save living beings, and may *A Treasury of True Buddha-Dharma* exist forever!

I respectfully prostrate to H.H. Wan Ko Yeshe Norbu!

I hereby offer my special congratulations!

Renqing Rongbo Barongbo Rinpoche

December 1, 2006

禮 讚

恭祝雲高大師大悲菩提威力的展示，大師作為偉大報身佛陀再降人間，法浴眾生，我今以慚愧比丘之身就此禮敬，歌頌敬讚，佛教宏法以來，今開眼初見，世界無雙，智慧高峰，多杰羌佛，渡生無量，《正法寶典》，萬古長存！

南無雲高益西諾布！

特此恭祝！

仁青絨波巴絨波仁波且

2006年12月1日



I prostrate to the Buddha Vajradhara, H.H. Yangwo Wan Ko Yeshe Norbu:

*A Treasury of True Buddha-Dharma* about the Buddha Vajradhara is a concrete expression of the highest Buddha-dharma wisdom and abilities. Out of compassion, H.H. Great Dharma King has given discourses on the dharma that have allowed living beings to understand all ultimate truths of the universe. His Holiness teaches wonderful and suitable dharma methods

whereby one can become a holy being of great accomplishment in the dharma in this very lifetime. *A Treasury of True Buddha-Dharma* contains the traditional Tibetan sciences of the Five Vidyas based mainly upon the Five Great Treatises of exoteric Buddhism and the perfect dharma of the Four Division of Yoga of esoteric Buddhism. This book allows all sentient beings living in this Dharma-Ending Age to personally realize the highest and ultimate fruit of great wisdom attained through Buddhism.

We who practice Buddhism will use H.H. Great Dharma King's teachings on the dharma as our standard, will devoutly and respectfully practice such teachings, and will reach the goals stated in such teachings in order to save sentient beings in the sea of suffering.

We pray that the Buddhas, Bodhisattvas, and venerable Dharma Protecting Deities in the Three Spheres will protect and bless H.H. Great Dharma King so that His Holiness may forever abide in peace and health, forever teach the dharma, and forever benefit and bring happiness to the countless living beings!

Jiezhong Danbei Jiancan

June 15, 2006

頂禮金剛總持仰諤雲高益西諾布：

金剛總持的《正法寶典》，乃是佛法最高智能的具體顯現。

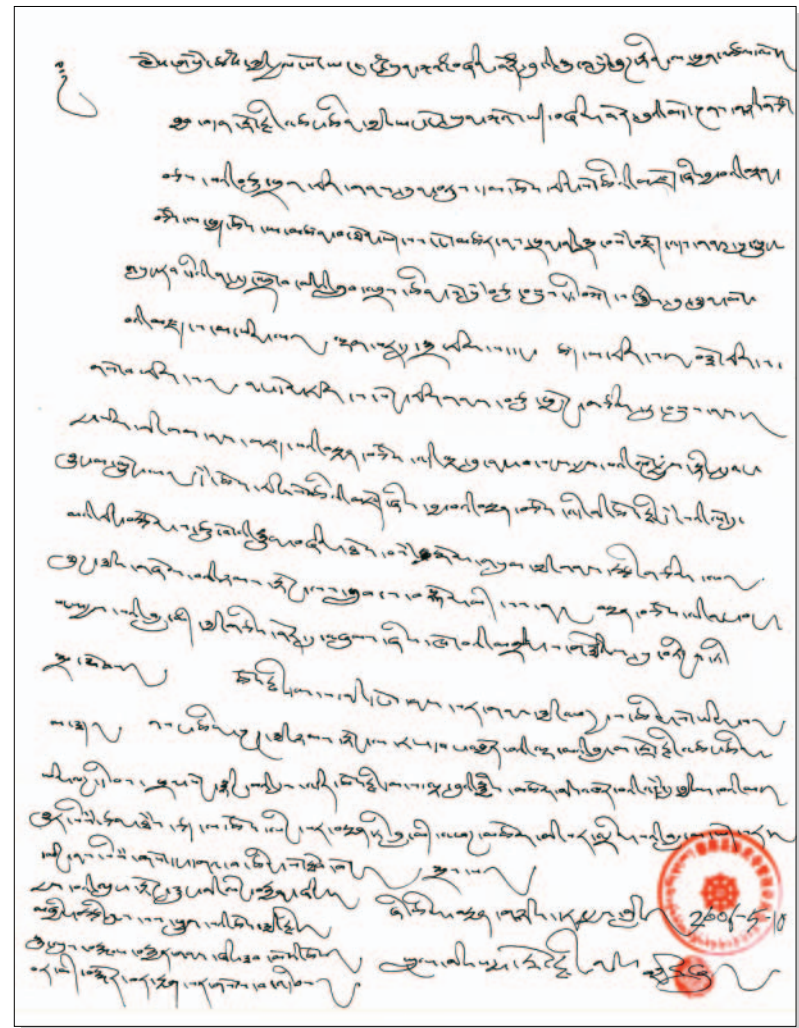
大法王以慈悲為懷，所開示的法音，讓眾生明了宇宙萬物的終極真理；所傳授的則是即生成佛的殊勝方便法門。故此，在《正法寶典》中所涵蓋的是顯宗五部大論和密乘四續為主的藏族傳統五明學科，讓末法時代的一切有情眾生親身體驗佛教的最終極智能成果。

我等修佛之徒將以大法王的開示教導為宗旨，引渡苦海中的有情而虔心敬修！

祈願三界佛菩薩和護法尊神護佑大法王永駐安康，長轉法輪，利樂芸芸眾生！

杰仲·丹貝堅參

2006年6月15日



I respectfully honor the Three Bodies and Four Wisdoms of the Dharma King of the Three Spheres, H.H. Yangwo Wan Ko Yeshe Norbu:

We were fortunate to be able to read the book about the Buddha Vajradhara Dharma King, *A Treasury of True Buddha-Dharma—A Collection of H.H. Yangwo Wan Ko Yeshe Norbu's Accomplishments Manifesting Complete Proficiency in Exoteric and Esoteric Buddhism and Perfect Mastery of the Five Vidyas*. We cannot describe how deeply astonished and moved we were. Those thirty main categories of accomplishments present a splendid sight that includes the cikitsvidya (healing vidya), silpakarmasthanavidya (craftsmanship vidya), sabdavidya (sound vidya), adhyatmavidya (inner realization vidya), and hetuvidya (causality or Buddhist logic vidya) in their holy sense. Such accomplishments have never been seen before in the history of Buddhism. *A Treasury of True Buddha-Dharma* is the highest Buddha-dharma treasure and manifests H.H. Great Dharma King's supreme realization and virtue. H.H. Great Dharma King is the first holy being who used true realization to display fully in the dharma realm the teachings of the Buddha! H.H. Great Dharma King is the true Buddha Vajradhara, the teacher of both humans and celestial beings! In this Dharma-Ending Age, we are deeply happy that living beings in the earthly realm have the guidance of H.H. Great Dharma King.

May H.H. Great Dharma King forever live in the world and forever teach the dharma!

Junmai Baima Dorje

May 10, 2006

禮敬三界法王仰諤雲高益西諾布三身四智：

有幸聞習金剛總持法王的《正法寶典——仰諤雲高益西諾布顯密圓通妙諦五明集》，我們身為震驚、感動得無法表達。三十個大類的成就，蔚為大觀，攬括了聖義的醫方明、工巧明、聲明、內明和因明，這在佛史上是從來沒有過的。這本《正法寶典》就是佛法之無上珍寶，是大法王的至高無上的證境證德所顯，大法王是將佛陀的開示以實際證量完整地展現在法界的第一聖！大法王是真正的金剛總持人天導師！在此末法時期，我們深為娑婆眾生有大法王的指導而高興。

祈願大法王永久住世轉法輪！

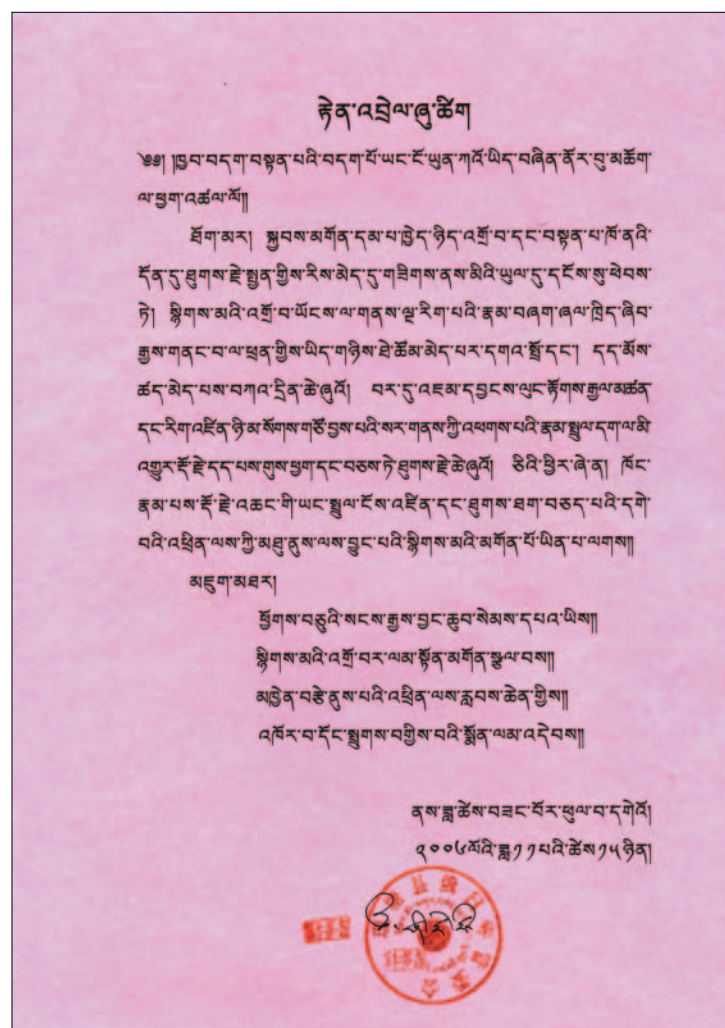
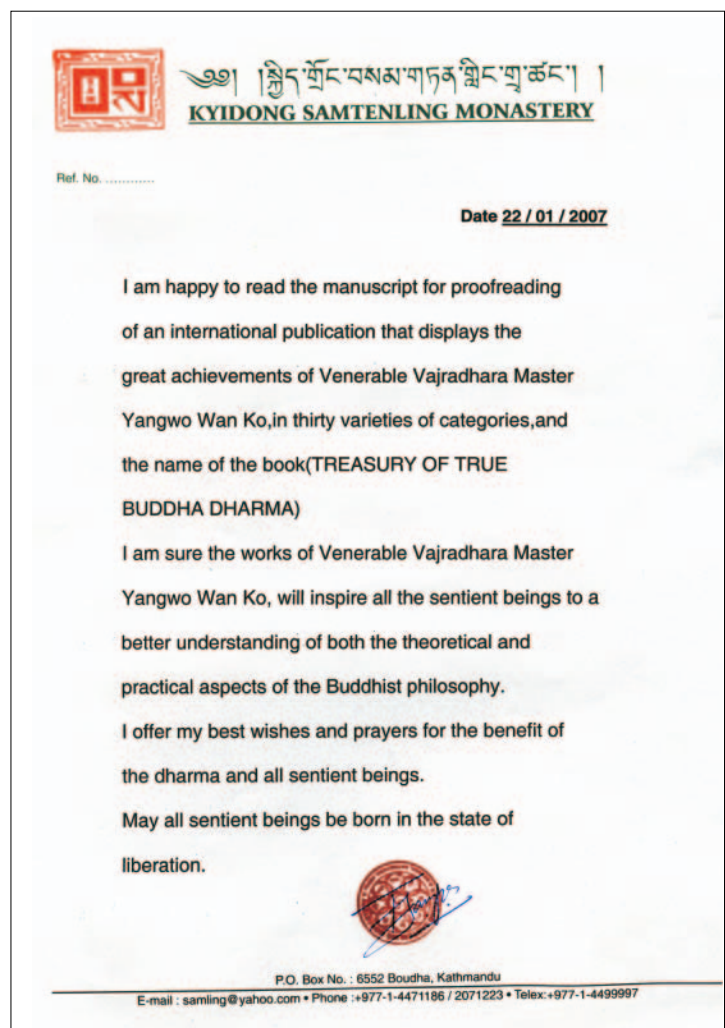
俊麥白瑪多吉

2006年5月10日

閱讀到展示了尊貴的持金剛仰諤雲高大師的三十大類成就的這本國際性出版物的校稿版是令人喜悅的事情，這本書的名字是《正法寶典》。我堅信持金剛仰諤雲高大師的作品將激勵所有眾生從理論和修行兩方面更好地理解佛教哲學。為此，為了佛法和所有眾生的利益，我呈上最良好的祝願和祈禱，願一切有情均得到解脫！

卡桑·嘉參

2007年1月22日



## GRATEFULNESS

I prostrate to the ancient Buddha, the greatest leader of Buddhism, H.H. Dorje Chang Buddha Wan Ko Yeshe Norbu!

First, I would like to thank the greatest leader of Buddhism for your compassion in that you have again descended to the human realm and have manifested the highest wisdom of Buddhism through the Five Vidyas!

Second, I would like to sincerely thank H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen, H.H. Mighty Lion Dharma King

Renzeng Nima, and the other ancient Buddhas and Bodhisattvas. Those few holy people led us to find Dorje Chang Buddha, our supreme ancient Buddha, and thereby enabled all living beings to have the ultimate refuge in this Dharma Enging Age!

I worship the Buddha of the three times in the ten directions.  
The boundless living beings now have good fortune,  
for they are able to encounter Buddha Vajradhara, the greatest leader of Buddhism,  
who has come to this world to save sentient beings.

Zangxia Rinpoche  
November 15, 2006

### 感 謝

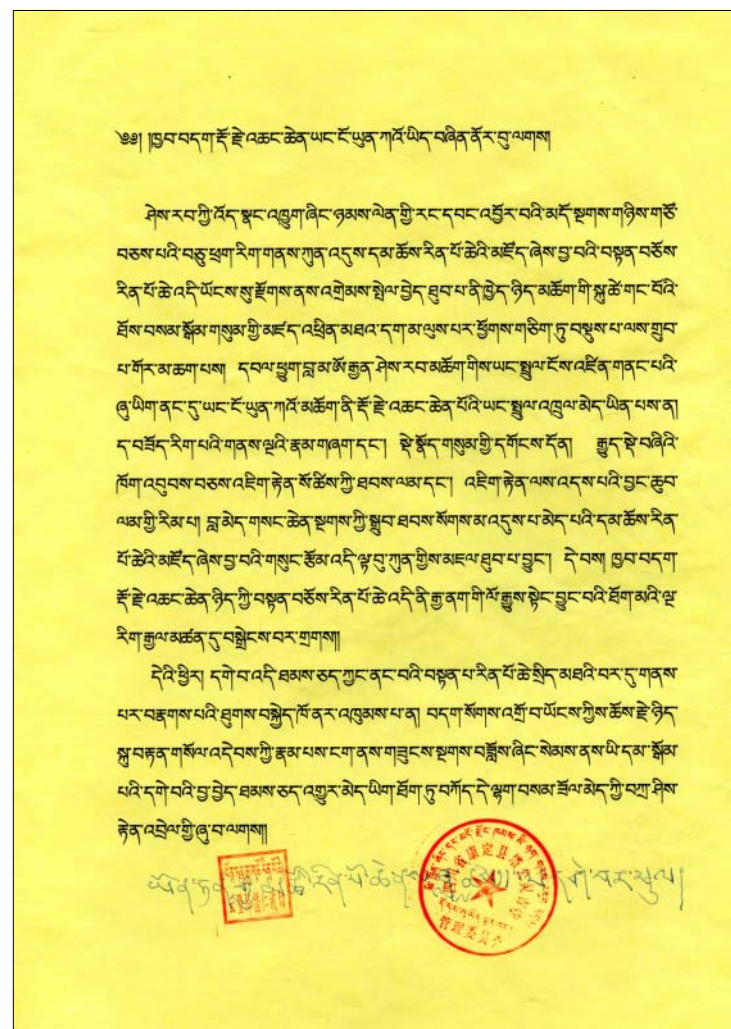
南無怙主、大教主多杰羌佛雲高益西諾布！

首先，我要感謝大教主您的慈悲，再次降臨人世間，告訴佛教的最高智慧五明表相！

其次，我要衷心感謝遍智法王降養龍多加參和雄獅法王仁增尼瑪他們幾位古佛菩薩，是他們帶領我們找到了我們至高無上的怙主多杰羌佛，讓所有眾生在此末法時代有了最終的依靠！

禮敬十方三世佛，  
無邊眾生今有幸，  
得遇總持大教主，  
來此世界渡有情。

藏夏仁波且  
2006年11月15日



I prostrate to the Buddha Vajradhara!

Living beings have good fortune in that *A Treasury of True Buddha-Dharma* is being published! This book manifests great Buddha-dharma based wisdom and contains accomplishments that no other person in history has achieved. Only H.H. Wan Ko Yeshe Norbu has attained such accomplishments. As the venerable Ugyen Xirao Woxiu and others stated in their recognition certificates, H.H. Wan Ko Yeshe Norbu is the complete incarnation of the Buddha Vajradhara. I deeply understand that precisely because His Holiness is Buddha Vajradhara, living beings can now enjoy the blessings of *A Treasury of True Buddha-Dharma*, and Buddhist history now has this brilliant display of “complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas” for all to see.

I hereby specially offer my congratulations!

Yundeng Jianguo Rinpoche  
July 11th

南無金剛總持！

眾生有福，得《正法寶典》的出版！這一佛法大智慧的出現，前輩是沒有任何人做到了的，只有雲高益西諾布才做到了。正如鄔金喜饒喔修尊者等在確認書中說：這是金剛總持轉世，我深知正因為是金剛總持，因此今天眾生才能享受到《正法寶典》的加持，佛教史上也只有這樣輝煌的『顯密圓通、妙諦五明』擺在大家面前。

特此祝賀！

雲登降措仁波且

七月十一日

Buddhas and Bodhisattvas have found the true and complete incarnation of Dorje Chang Buddha, H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu—the greatest leader of Buddhism in the dharmadhatu. Our joy is boundless. At this auspicious time, I convey my most sincere respects and beseech the magnificent and holy Dorje Chang Buddha III to bless all sentient beings in the six realms of reincarnation so that they may realize enlightenment soon, hear of and read *A Treasury of True Buddha-Dharma*, develop wisdom, become liberated holy beings, soon realize unhindered omniscience, and attain the perfect, supreme, and complete enlightenment of a Buddha.

In body, speech, and mind, I pray that the dharma wheel of His Holiness forever turns!

Banda Tubten Geleg Gyatso Rinpoche

On an auspicious day

祈請加持

南無法界大教主！

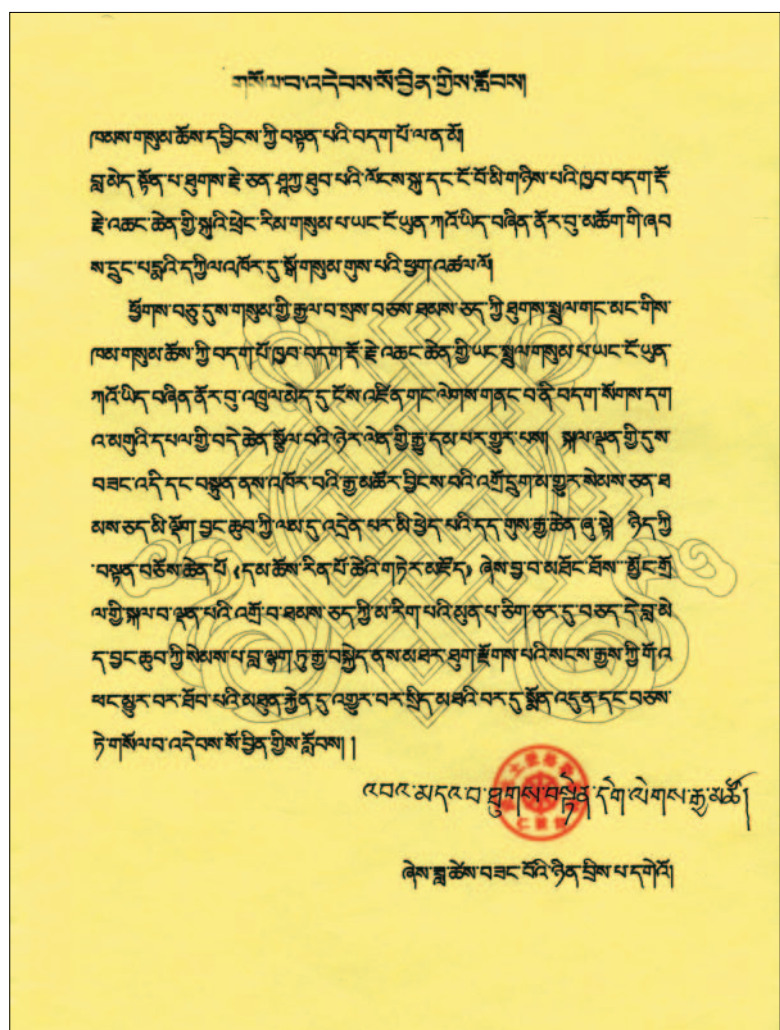
頂禮至高始祖佛陀報身多杰羌佛三世雲高益西諾布！

佛菩薩們找到了多杰羌佛真身三世雲高益西諾布——法界大教主，我等歡喜無盡。逢此吉勝佳期，予以最真誠的禮節，祈請偉大聖勝的三世多杰羌佛加持六道有情早證菩提，得聞《正法寶典》，開敷智慧，解脫成聖，速證遍智無礙、圓滿無上正等正覺。

三業祈請法輪永轉！

班達土登格勒嘉措仁波且

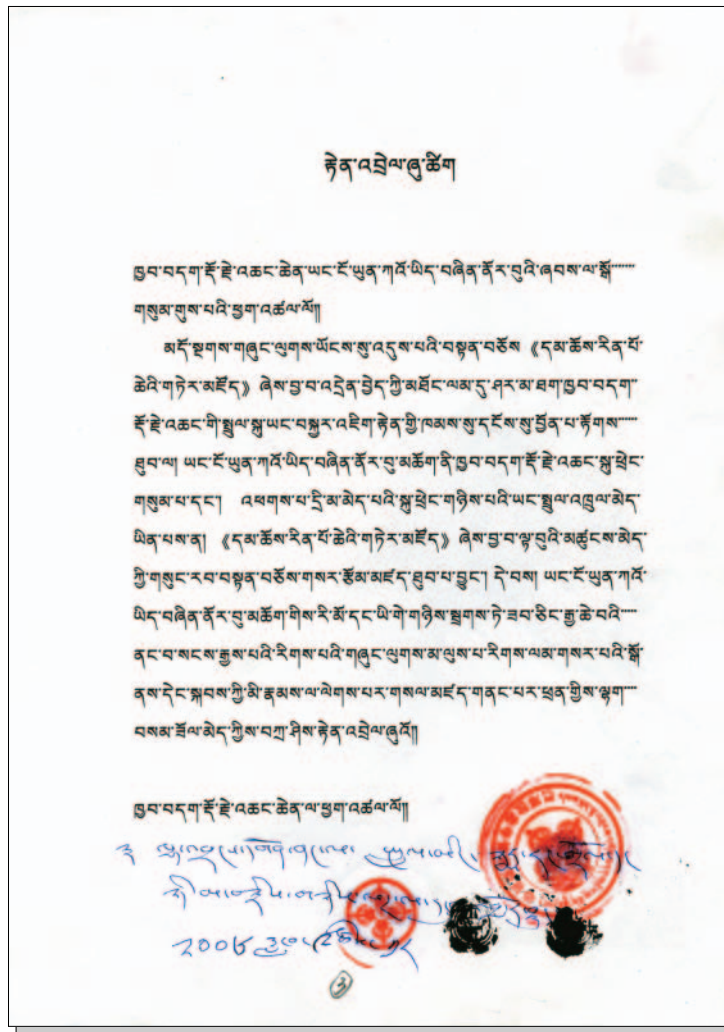
於吉祥之日



BLESSING INVOCATION

I prostrate to the greatest leader of Buddhism in the dharmadhatu!

I prostrate to the supreme and primordial sambhogakaya Buddha, H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu!



### CONGRATULATIONS

I prostrate to H.H. Wan Ko Yeshe Norbu!

Having read *A Treasury of True Buddha-Dharma*, I learned that the ancient Buddha, Dorje Chang Budhha, has descended to the human world again. This truly is our greatest blessing! H.H. Wan Ko Yeshe Norbu, you truly are H.H. Dorje Chang Buddha III and holy and venerable Vimalakirti II. That is why people have the good fortune to enjoy the book *A Treasury of True Buddha-Dharma*! Otherwise, why is it that a precious book filled with great wisdom and accomplishments such as this book cannot be found in the past few thousand years of history? Thus, I specially congratulate H.H. Wan Ko Yeshe Norbu for unfolding before people's eyes the supreme Buddha-dharma!

I prostrate to the most honorable Buddha Vajradhara!

The sixth Baima Rongzhu Rinpoche

September 18, 2006

祝 賀

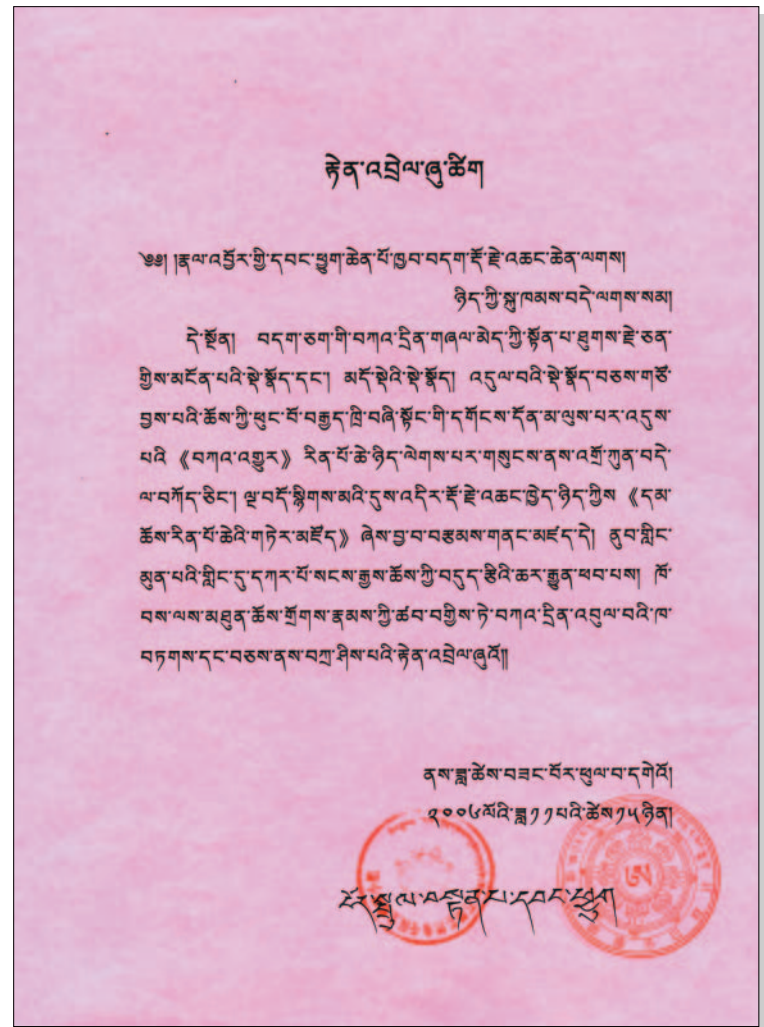
頂禮雲高益西諾布：

看到《正法寶典》，得悉多杰羌佛怙主再次降臨人世間，真是我們莫大的幸福！雲高益西諾布您是真正的多杰羌佛第三世、維摩怙主第二世，所以，人們才有福報享受《正法寶典》！如果不是這樣，這幾千年來為什麼找不到一本如此偉績遍滿大智的寶典呢？為此，我特別祝賀雲高益西諾布，讓至高無上的佛法展現在人們的面前！

南無至尊金剛總持！

第六世白瑪榮珠

2006年9月18日



### CONGRATULATIONS

With my entire body, speech, and mind, I prostrate to Dorje Chang Buddha!

The supreme Dorje Chang Buddha has brought to us *A Treasury of True Buddha-Dharma*! In our world, Sakyamuni Buddha brought to us the *Kanjur*. Today, *A Treasury of Buddha-Dharma* about Dorje Chang Buddha enables us to learn of the supreme and greatest wisdom of a Buddha. This is our good fortune resulting from karmic conditions that have accumulated

over beginning-less time! On behalf of the rinpoches, I convey my utmost gratitude!

I prostrate to the most honorable H.H. Yangwo Wan Ko Yeshe Norbu!

Eba Rinpoche Danba Wangxu

November 15, 2006

### 祝 賀

瑜伽相應多杰羌佛！

至高無上的多杰羌佛給我們帶來《正法寶典》！在這世界上，釋迦牟尼佛為我們帶來了《甘珠爾》，今天，多杰羌佛的《正法寶典》讓我們學到了佛陀的無上大法智慧，這是我們無始以來的因緣福報！我代表仁波且們十分感謝！

南無至尊仰諤雲高益西諾布！

俄巴活佛丹巴旺許

2006年11月15日

### Words of Praise and Respectful Congratulations

His Holiness's unsurpassed brightness encompasses the dharmadhatu. With immovable three karmas, His Holiness is internally and externally strong.

The most sacred one and sole Ruler of the Vajra Beings, His Holiness is the supreme holder of the 84,000 Buddha-dharmas, the one who is in charge of all dharma methods of Buddhism.

His Holiness was the first sambhogakaya Buddha in the dharmadhatu. All Buddhas attained Buddhahood by learning the dharma taught by His Holiness.

Mahasattvas and great holy beings together receive His Holiness's teachings and lineage under His Holiness's lotus pedestal.

In this lifetime His Holiness has come to this world and manifested the highest mastery of the Five Vidyas and the most complete proficiency in exoteric and esoteric Buddhism.

Buddha Wan Ko Yeshe Norbu has always been the Tathagata with the highest enlightenment.

I, a monk, prostrate before His Holiness and beseech this Buddha to forever abide in the world and teach the dharma.

Khenpo Chucheng Qupei

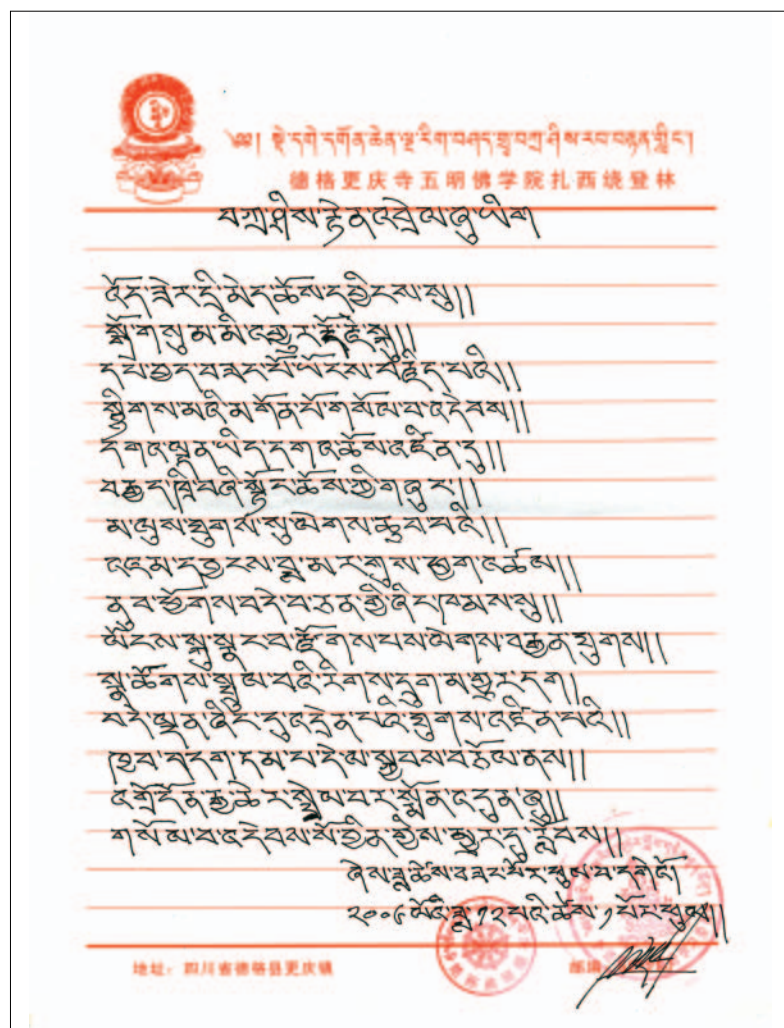
December 1, 2006

### 禮 贊 敬 賀 文

無上光明攝法界  
三業不動內外堅  
最聖獨有持金剛  
八萬四千法總主  
統攝釋教諸法門  
初開法界報身境  
由是正法傳諸佛  
摩訶薩同大聖尊  
共於座下接傳承  
今生降世展五明  
顯密圓通最頂聖  
雲高益西諾布佛  
本是如來最上覺  
比丘此行大禮拜  
請佛長住轉法輪

堪布楚稱曲培

2006年12月1日





恭 賀

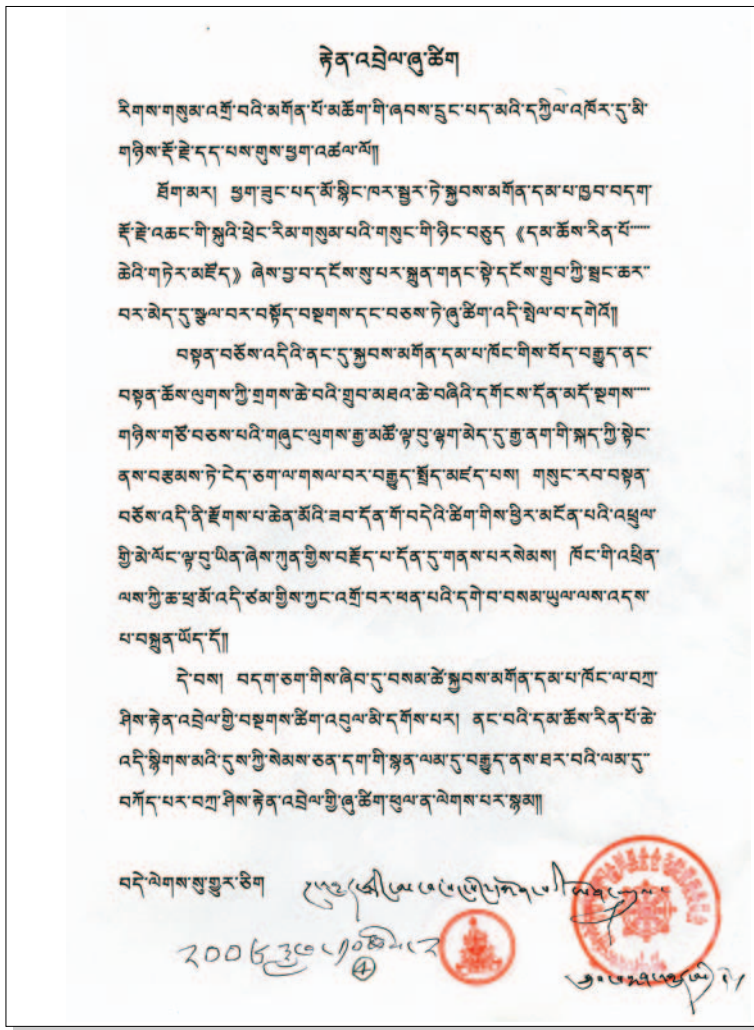
禮敬至尊怙主：

首先，合十讚頌至尊怙主多杰羌佛三世雲高益西諾布的《正法寶典》的出版，怙主加持給我們的福慧！這本寶書是世界上第一次出現的大圓滿寶鏡，至尊怙主把西藏四大教派及顯教佛法完滿無缺地帶到我們這個世界上來，眾生是多麼幸福啊！怙主其實是不用祝賀的，因此我們祝賀眾生得聞正法而解脫！

噶阿吽！

汪智土登晉美仁波且

2006年10月2日



CONGRATULATIONS

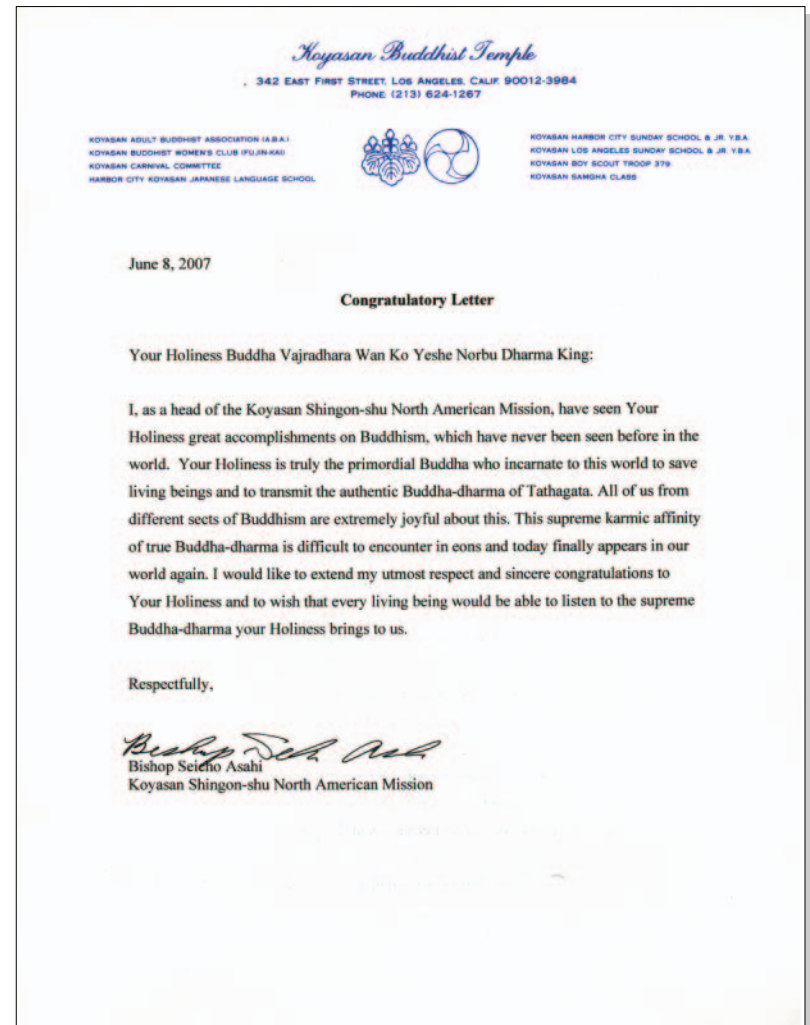
I express my respect to the most honorable ancient Buddha:

First, I put my palms together and praise the most honorable ancient Buddha, H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu for the publication of *A Treasury of True Buddha-Dharma* and for the good fortune and wisdom with which the ancient Buddha has blessed us! This treasured book is a precious mirror of the Great Perfection that has appeared in this world for the first time. The most honorable ancient Buddha has perfectly and flawlessly brought to this world the Buddha-dharma of Tibet's four main sects as well as the exoteric Buddha-dharma. How fortunate living beings are for this! Actually, the ancient Buddha does not need to be congratulated. Thus, may living beings hear the true dharma and attain liberation!

Ong, Ah, Hong!

Wangzhi Tudeng Jigmei Rinpoche

October 2, 2006



賀 信

尊聖的金剛總持雲高益西諾布法王：

我是高野山真言宗北美洲主教，我看到您在佛教上的巨大成就在世界上以前還沒有見到過。您是真正的始祖佛降到這個世界上來傳授如來正法，救渡眾生。我們雖然來自不同的佛教派別，但都為此極其

高興，這個至高無上的佛法因緣是百千萬劫難遭遇的，但是今天在我們這個世界上終於出現了。我謹向您致以最尊敬和誠心的祝賀，並祝願每一個眾生都能聽聞您帶給我們的至高無上的佛法。

恭敬的

旭清澄 主教  
高野山真言宗北美洲總部  
2007年6月8日

the rainbow body and full realization of the Three Bodies and Four Wisdoms of the Buddhas; attaining the ageless longevity of heaven; and displaying perfect mastery of the Five Vidyas, thereby manifesting the great dharma of supreme enlightenment. However, in the history of Buddhism to the present day, no other book in this world of ours has expressed mastery of the Five Vidyas to such a complete and high degree. H.H. Great Dharma King's *A Treasury of True Buddha-Dharma* is the first book embodying such mastery to the highest degree! This is not only the first publication of a book on accomplishments manifesting complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas, it is also the first time in our world that a holy and virtuous being within Buddhism has manifested such accomplishments in the thirty main categories that are contained in this book. H.H. Great Dharma King thoroughly understands the true causes and effects concerning all things in the universe. His Holiness is the first great holy being in the history of Buddhism to truly manifest in the human realm complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas!

We sincerely thank H.H. Great Dharma King for His Holiness's blessings!

Gele Sangbu Rinpoche

至诚顶礼至高无上的仰谔云高益西诺布：嗡啊吽四拜！

《显密圆通妙谱五明集》得以面世，这是人类世界众生的一个大事因缘的成熟。

法人周知，佛法的最高成就就是以显密圆通、上承法统、下化众生、大圆圣智、虹化圆满三身四智、与天同寿、展显五明圆满而表无上正等大法，但是，自佛史至今，在我们这个世界上，还没有一本有如此全面、如此高度的体现五明的著作，大法王的《正法宝典》是最高的一次！不仅这本显密圆通妙谱五明集的问世是第一次，就是这里面展现的大法王的三十大类的成就在我们这个世界也都是第一次。大法王了彻宇宙万物的因果实相，是真正佛史上在人间展显显密圆通、妙谱五明的第一巨圣！

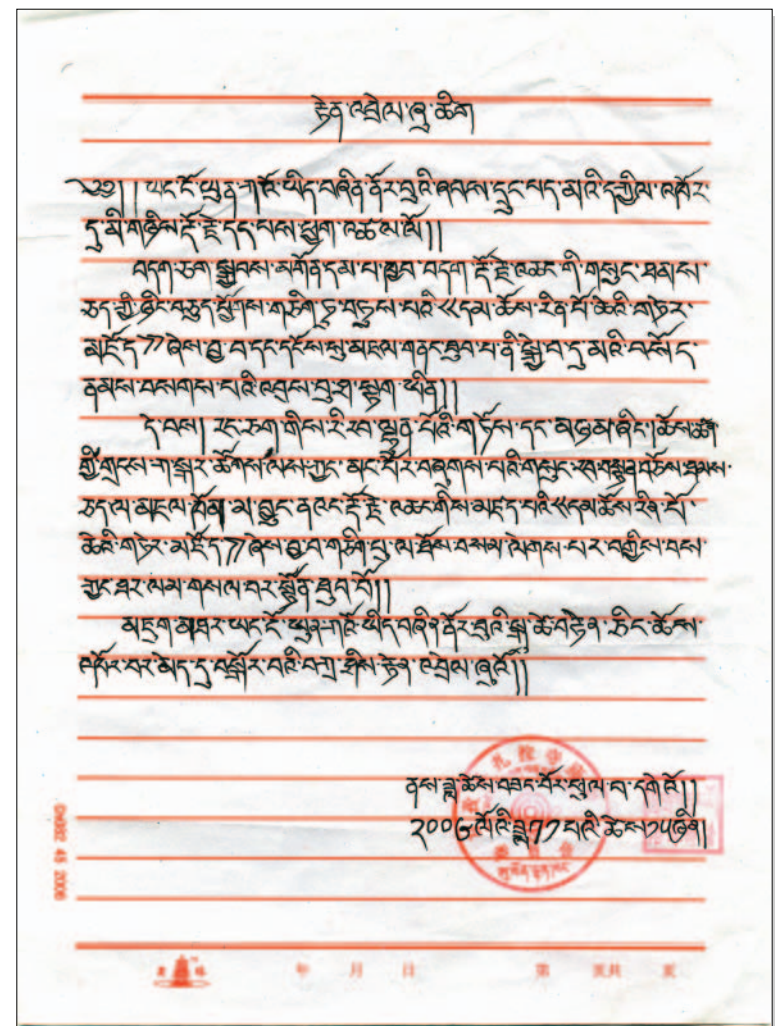
我们衷心感谢大法王的加持！

དུ་མཉམ་མཉམ་མཉམ་མཉམ་མཉམ་  
ཨ་མ་མཉམ་མཉམ་མཉམ་མཉམ་མཉམ་



With utmost sincerity, we prostrate to the supreme Yangwo Wan Ko Yeshe Norbu: Ong Ah Hong four prostrations!

Publication of the book subtitled *A Collection of H.H. Yangwo Wan Ko Yisnubu's Accomplishments Manifesting Complete Proficiency in Exoteric and Esoteric Buddhism and Perfect Mastery of the Five Vidyas* is the result of the maturing of great karmic conditions relating to living beings in this world. All Buddhists understand that the highest accomplishments in the Buddha-dharma are attaining complete proficiency in exoteric and esoteric Buddhism; receiving the dharma from Buddhas and saving living beings based on such teachings; attaining great, perfect, and holy wisdom; attaining



## CONGRATULATIONS

I prostrate to H.H. Yangwo Wan Ko Yeshe Norbu!

I was fortunate to have respectfully read *A Treasury of True Buddha-Dharma* about the greatest leader of Buddhism, H.H. Yangwo Wan Ko Yeshe Norbu. The power of that book astonishes all Three Spheres. From the power of that book, we see that a true Buddha has again descended into this world! This is not a book. Rather, it is a crystallization of the power of omniscience. It will produce countless Buddhas and Bodhisattvas. As long as we learn and practice its contents, it will lead us onto the path to Buddhahood!

I respectfully wish that H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu, the greatest leader of Buddhism, live in the human realm forever and benefit all living beings in the dharmadhatu!

Luozhu Jiangcuo Rinpoche

November 15, 2006

### 祝 賀

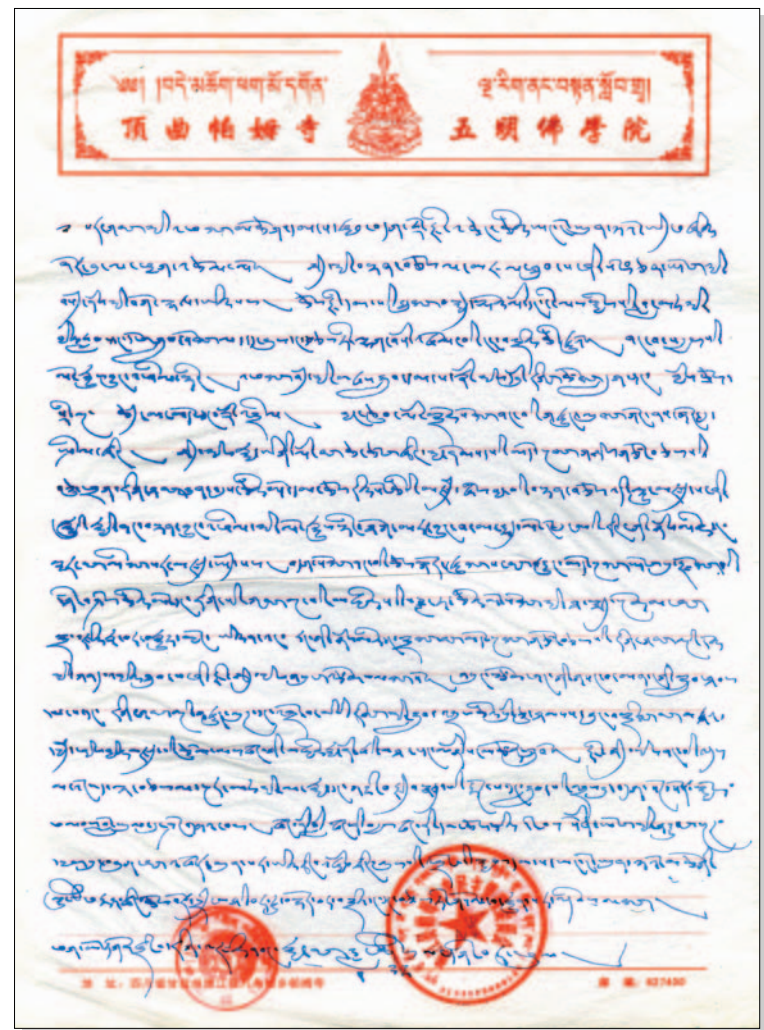
頂禮仰諤雲高益西諾布！

有幸恭聞大教主仰諤雲高益西諾布的《正法寶典》，讓我們隨著震驚三界的力量思遊在法界中，又一次見到真正的佛陀降世了！這不是一本書，而是遍智力量的結晶，將會孕育出無數的佛菩薩，只要我們照著學習，它就會帶領我們走上成佛之路！

恭祝多杰羌佛第三世雲高益西諾布大教主長駐人間，遊利法界！

洛珠降措仁波且

2006年11月15日



I prostrate to the most honorable H.H. Yangwo Wan Ko Yeshe Norbu, the Vajra Dharma King of greatest holiness:

We have respectfully read *A Treasury of True Buddha-Dharma* about the H.H. Buddha Vajradhara Great Dharma King and were truly astounded!

We understand the concept of “complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas.” In the history of Buddhism, countless great masters and people of great virtue have for the sake of living beings manifested partial accomplishment in the Buddha-dharma. However, in this earthly realm, H.H. Great Dharma King is the first being of holy virtue who has manifested wisdom and abilities based on Buddha-dharma to such a complete and high degree and who has transformed the concepts stated in the Buddhist sutras into a reality that we can personally see, hear, and experience! The cultivation dharma expounded by H.H. Great Dharma King is a supreme dharma treasure. The accomplishments of H.H. Great Dharma King in those thirty main categories express the ultimate meaning of the Five Vidyas as taught by the Buddha! Such accomplishments astound both humans and holy beings! H.H. Great Dharma King represents the Buddha-dharma!

My admiration and gratitude cannot be fully expressed. All that I can

do is recite Homage to H.H. Buddha Vajradhara Yangwo Wan Ko Yeshe Norbu!

Lama Renzhen Rinpoche  
August 23, 2006

頂禮至尊仰諤雲高益西諾布金剛大聖法王：

恭讀金剛總持大法王的《正法寶典》實在是令我們震驚！

我們都知道『顯密圓通，妙諦五明』這個概念，佛史上無數祖師、大德都為眾生展現了佛法的部分成就，但是，第一次在娑婆世界如此完整、高度地把佛法的智能表現出來，把佛經上的概念變成了事實，讓我們親眼得見、親耳得聞、親身感受，大法王是第一聖德！大法王開示的修行法，是無上法寶，而大法王在三十個大類的成就，是真正的佛陀所說的五明真諦！這是驚人的，也是驚聖的！大法王就代表著佛法！

說不完的頂禮致謝，只有念南無金剛總持仰諤雲高益西諾布！

喇嘛仁珍仁波且  
2006年8月23日

I prostrate to H.H. Yangwo Wan Ko Yeshe Norbu and His Holiness's perfect mandala of Three Bodies and Four Wisdoms:

The light of the sun illuminates subjects and objects

The sweet springs of snowy mountains nourish everything in all directions

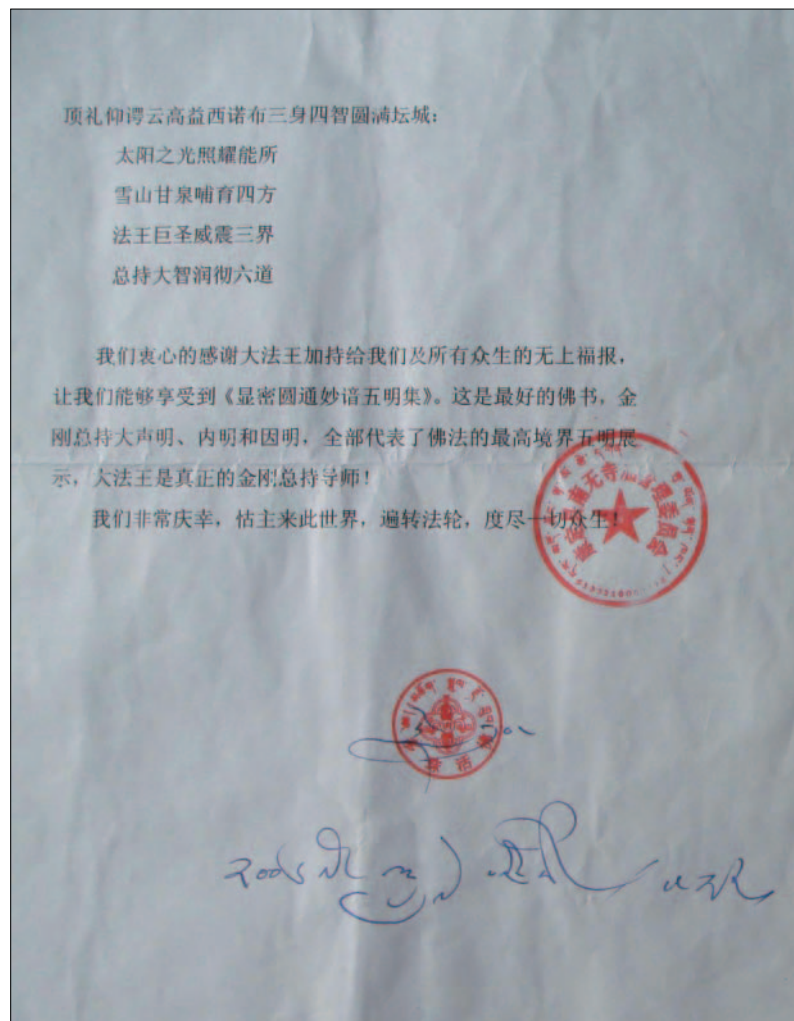
The dharma king of tremendous holiness inspires awe throughout the Three Spheres

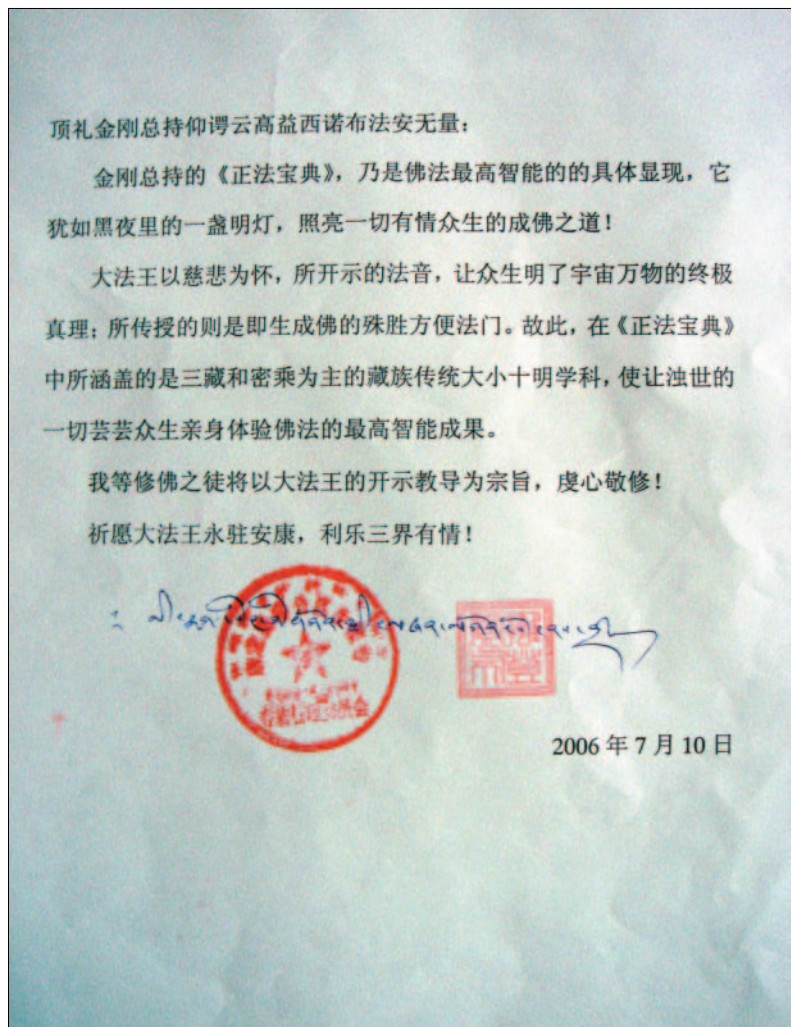
The great wisdom of Buddha Vajradhara benefits living beings throughout the six realms

We sincerely thank the Great Dharma King for blessing us and all living beings with the highest blessing by enabling us to enjoy the book about His Holiness's complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas. This is the best Buddhist book. Buddha Vajradhara's great mastery of the sound vidya, the inner realization vidya, and the causality (logic) vidya represents the highest level of Buddha-dharma with respect to manifesting the Five Vidyas. The Great Dharma King is the true Buddha Vajradhara Master!

We are extremely joyful that the ancient Buddha has come to this world, that He turns His dharma wheel everywhere, and that He liberates all living beings!

Duozhu Rinpoche  
July 5, 2006





I prostrate to Buddha Vajradhara Yangwo Wan Ko Yeshe Norbu and wish His Holiness limitless peace in the dharma:

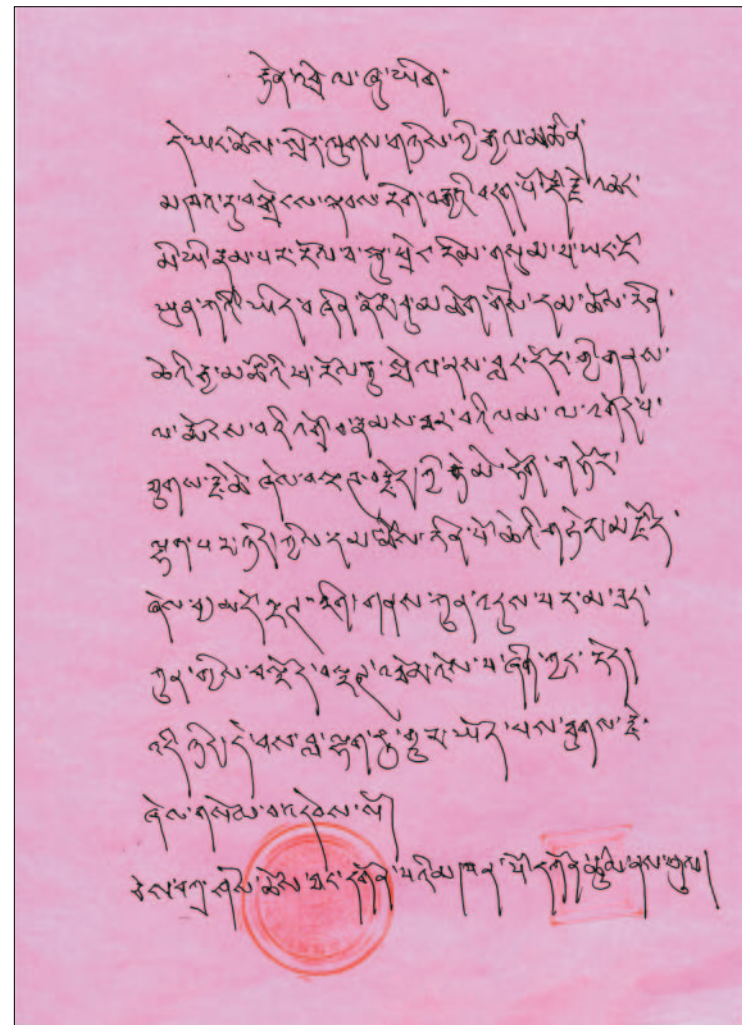
*A Treasury of True Buddha-Dharma* about Buddha Vajradhara is a concrete manifestation of the highest Buddha-dharma wisdom and abilities. It is like a bright lamp in a dark night that illuminates the path to Buddhahood for all living beings!

The Great Dharma King is most compassionate. His Holiness's recorded discourses on the dharma enable living beings to understand the ultimate truths of everything in the universe. His Holiness transmits wonderful and suitable dharma methods by which one can become a Buddha in this very lifetime. Thus, *A Treasury of True Buddha-Dharma* contains the traditional Tibetan major and minor branches of learning known as the ten vidyas, which are based mainly upon the *Triputaka* and Tantrayana. This book enables all of the multitudinous living beings in this defiled world to experience first-hand the fruits of the highest Buddha-dharma wisdom and abilities.

We who practice Buddhism will use the teachings in the discourses of the Great Dharma King as our standard and will devoutly and respectfully practice them!

May the Great Dharma King forever live in peace and health, and may His Holiness continue to benefit and provide happiness to sentient beings in the Three Spheres!

Gongbo Rinpoche  
July 10, 2006



## CONGRATULATORY LETTER

At a time when the Buddha-dharma and worldly dharma flourish, the ancient Buddha incorporated the good fortune and wisdom of all Buddhas. Buddha Vajradhara transformed into H.H. Dorje Chang Buddha III Yangwo Wan Ko Yeshe Norbu, who came to this world of sentient beings in order to propagate Buddha-dharma, benefit and provide happiness to sentient beings, spread the true dharma, and eliminate the ignorance that shrouds the good roots of sentient beings. The monumental work *A Treasury of True Buddha-Dharma* about His Holiness, an ancient Buddha, has completely incorporated both exoteric and esoteric Buddhism. It is as if living beings have received the rain of nectar through the propagation of *A Treasury of True Buddha-Dharma*.

Thus, on behalf of all living beings, I wish that His Holiness, an

ancient Buddha, forever live in this earthly realm and turn the wheel of the dharma everywhere!

I hereby specially offer my congratulations!

Great Khenpo Gongcheng of the Zhaxi Qutang Monastery  
June 1, 2007

賀 信

正值佛俗二業莊嚴宇宙之時，諸佛種性於怙主——金剛總持幻化為第三世多杰羌佛仰諤雲高益西諾布，為弘揚佛法利樂眾生釋放正法至有情世界，消除籠罩眾生善根的無明。尤其，怙主的曠世巨著《正法寶典》總攝顯密二乘，《正法寶典》的宏世，眾生如獲甘露花雨。

故此，在下代表有情眾生祈願怙主永住娑婆、遍轉法輪！

特此祝賀！

扎西曲塘寺：龔成堪布  
2007年6月1日

Most honorable H.H. Yangwo Wan Ko Yeshe Norbu Buddha Vajradhara Dharma King:

First, on behalf of all of the monks in our temple, I convey my warmest congratulations to H.H. Great Dharma King for the publication of *A Treasury of True Buddha-Dharma— A Collection of H.H. Yangwo Wan Ko Yisinubu's Accomplishments Manifesting Complete Proficiency in Exoteric and Esoteric Buddhism and Perfect Mastery of the Five Vidyas*!

Since the time the world-honored Sakyamuni taught the dharma, there have been countless great Bodhisattvas and great masters who, having received the Buddha's teachings, came to this earthly world of birth, aging, sickness, and death in order to expound and propagate the sutras and save living beings. However, a great wish of the Buddha was that accomplishments in the Five Vidyas be shown to living beings in order to lead living beings onto the path of Buddhist self-cultivation. In this regard, H.H. Great Dharma King is the greatest holy being in this earthly realm!

H.H. Great Dharma King possesses perfect compassion and wisdom. His Holiness does not shirk toil or hardship in the pursuit of teaching and edifying living beings. We should take H.H. Great Dharma King as our eternal model, forever propagate the dharma, and pervasively save sentient beings.

Pengcuo Rinpoche  
July 5, 2006

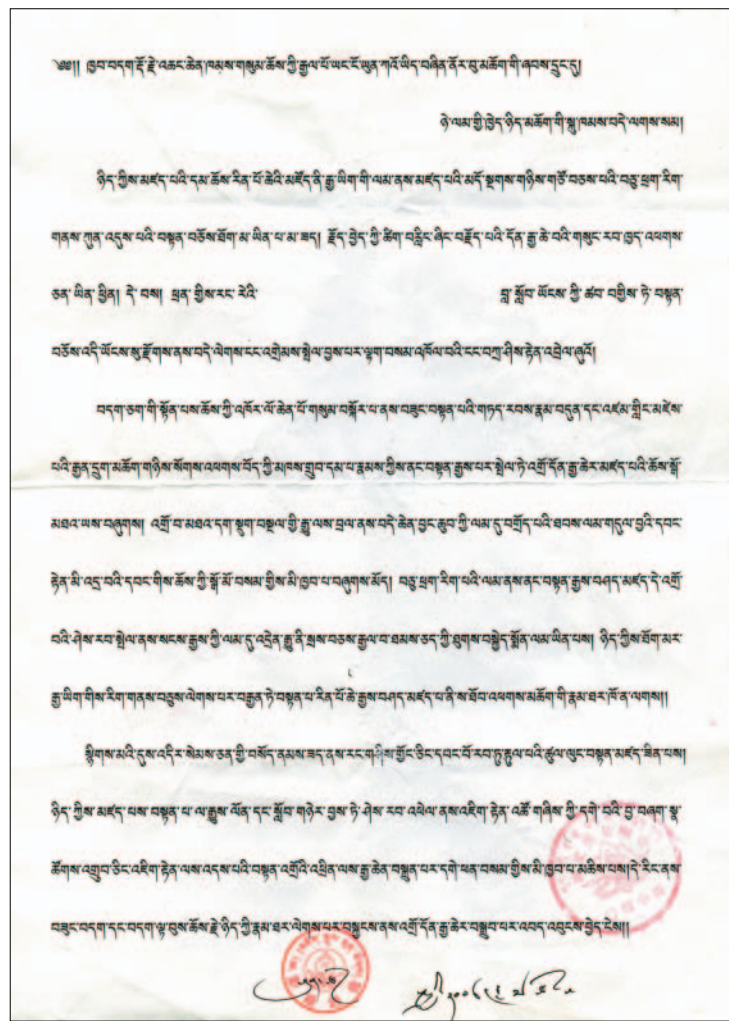
至尊法王仰諤雲高益西諾布金剛總持：法駕大安！

首先，我代表我們寺廟的全體僧眾向大法王致以最熱烈的祝賀，祝賀《顯密圓通妙諦五明集》的面世！

自釋迦牟尼世尊演說法義以來，無數大菩薩祖師秉承佛陀教導來此五濁惡世闡揚經典，救渡眾生。但是，以五明的成就宣示於眾生，將他們導入學佛修行的軌道，是佛陀的宏願，大法王是娑婆第一最傑出者！

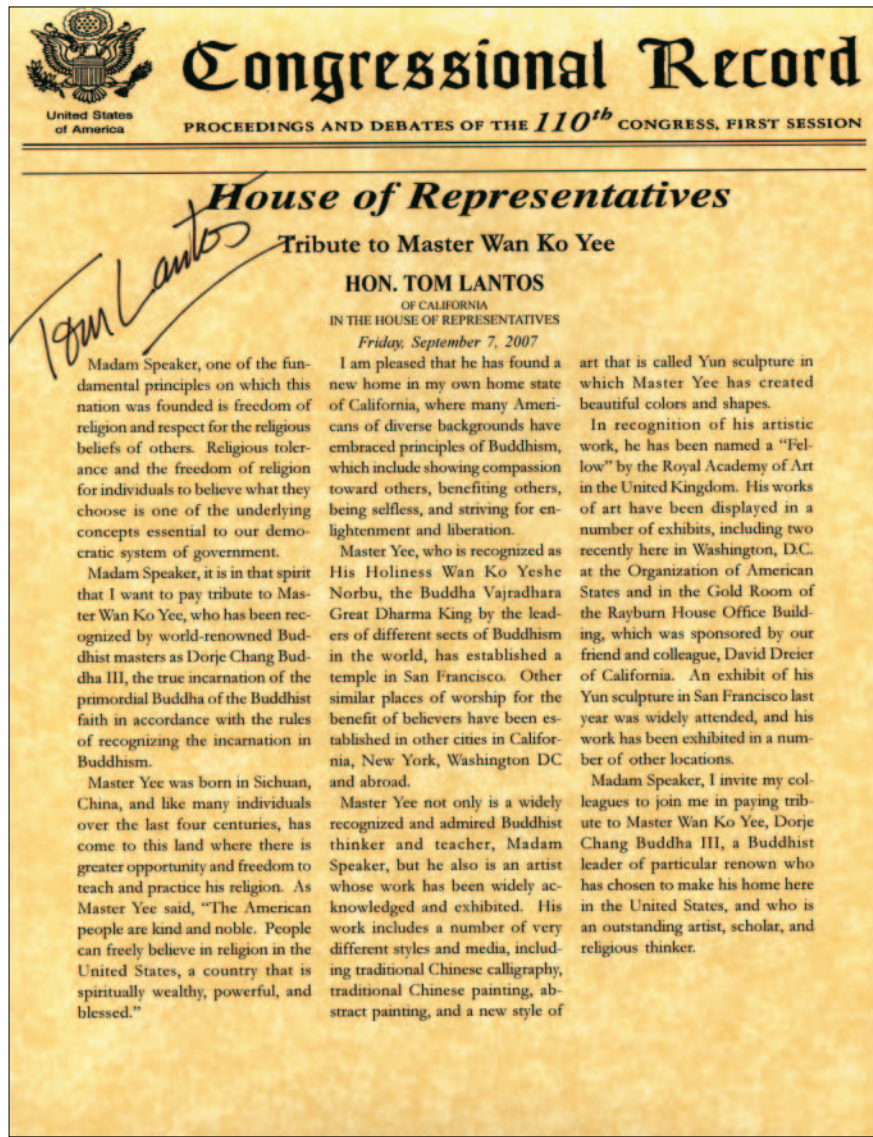
大法王悲智圓融，教化眾生，不辭勞苦。我們當以大法王為我們永遠的楷模，宏法無盡，廣度有情。

彭措活佛  
2006年7月5日



After the news that dharma kings and rinpoches of great holiness from all of the main sects of Buddhism around the world recognized and corroborated that H.H. Wan Ko Yeshe Norbu is H.H. Dorje Chang Buddha III, the 110<sup>th</sup> Congress of the United States had a “Tribute to Master Wan Ko Yee” in the congressional record to specially convey its respects to H.H. Master Wan Ko Yee.

雲高益西諾布被全世界各大佛教教派的大聖法王、仁波且們認證、附議為三世多杰羌佛的消息傳出以後，美國第110屆國會特作『向義雲高大師致敬』的國會記錄。



## 美利堅合眾國國會記錄

第110屆國會第一會期的記錄和辯論

### 國會

#### 向義雲高大師致敬

加利福尼亞州國會議員湯姆·藍託斯

2007年9月7日，星期五

議長女士：

這個國家立國的一個根本原則就是宗教自由和尊重他人的宗教信仰，宗教寬容和個人選擇自己的信仰這種宗教自由也是我們民主政府體系的本質上的概念之一。

議長女士，基於這種精神，我要向義雲高大師致敬，他已經被世界知名的佛教大師們根據佛教的轉世認證規則認證為多杰羌佛三世，佛教的始祖佛陀的真身降世。

義大師生於中國四川，他像過去四百年中的許多人一樣，來到這個充滿機會和可以自由地教授和實踐他的宗教的土地。正如義大師說的：『美國人民是善良和高貴的，在美國人們可以自由地信仰宗教，這是一個精神上富有的、強大的和被祝福的國家。』

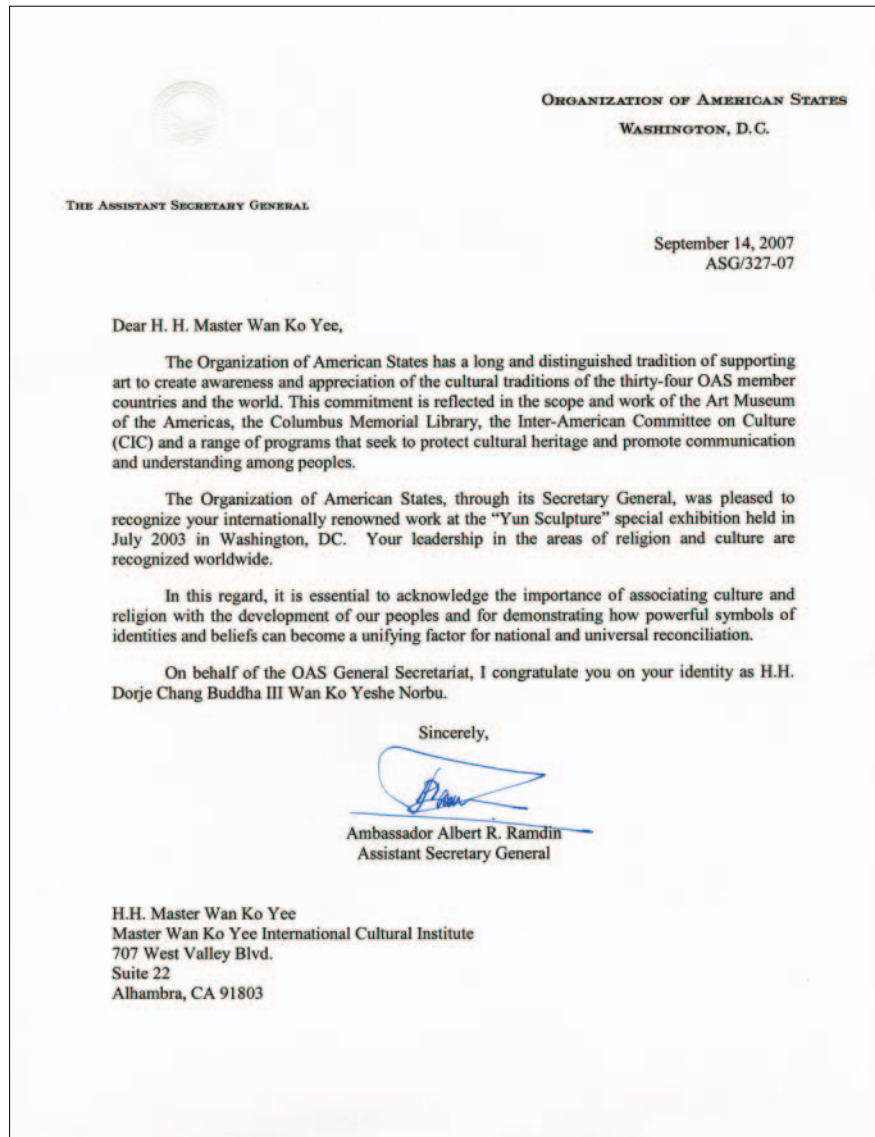
我非常高興他在我的家鄉——加州建立了他的新家，在加州，許多具有不同背景的美國人已經接納了佛教的原則，那就是慈悲他人，利益他人，斷除自私，努力開悟和成就。

義大師已經被世界上佛教不同派別的領袖們認證為雲高益西諾布金剛總持大法王，他在舊金山建立了廟宇，在加州的其它城市、紐約、華盛頓DC和其它國家也建立了類似的這種為信眾帶來利益的修行場所。

議長女士，義大師不僅是一個被廣泛承認和讚嘆的佛教思想家和導師，他也是一個藝術家，其作品被廣泛承認和展覽。他的創作包括一些完全不同的風格和介質，如傳統的中國書法、傳統的中國畫、抽象畫和一種由義大師創造的美的色彩和形體、被稱為『韻雕』的新的風格的藝術，他被英國皇家藝術學院授予『Fellow』以示對其藝術創作的認可。他的作品展出過很多次，最近兩次在華盛頓DC的展出，一次是美洲國家組織主辦，另一次是在國會瑞本辦公大樓的金廳展出，這是由我們的朋友和同事、來自加州的大衛·佳爾議員發起的。他的韻雕去年曾在舊金山展出一次，參觀的人們非常多。他的作品還在其它地方展出過。

議長女士，我邀請我的同事們和我一起向三世多杰羌佛義雲高大師——這位選擇定居美國的特別知名的佛教領袖，同時也是一位傑出的藝術家、學者和宗教的思想家致敬！

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.  
美洲國家組織恭賀義雲高大師被認證為第三世多杰羌佛。



美洲國家組織  
華盛頓，DC  
歸檔文號：ASG/327-07

尊聖的義雲高大師：

美洲國家組織有一個長期和傑出的傳統，就是支持藝術，以認識和欣賞其34個成員國和世界的文化傳統。這種傳統反映在美洲藝術博物館、哥倫布紀念圖書館、美洲國家文化委員會的規模和作品上，以及保護文化遺產和提升不同的人們之間的交流和理解上。

美洲國家組織通過其秘書長，非常高興地公認您的國際聲譽的韻雕作品於2003年7月在華盛頓DC所作的特別展出。您在宗教和文化領域的領導地位是世界範圍公認的。

鑒於此，必須要承認，伴隨我們人類的成長，將文化和宗教聯合起來是重要的，也證明身份的象徵和信仰是國家和宇宙和諧的一個統一因素。

因此，我代表美洲國家組織秘書長，祝賀您的多杰羌佛第三世雲高益西諾布的身份！

真誠的

美洲國家組織 秘書長助理

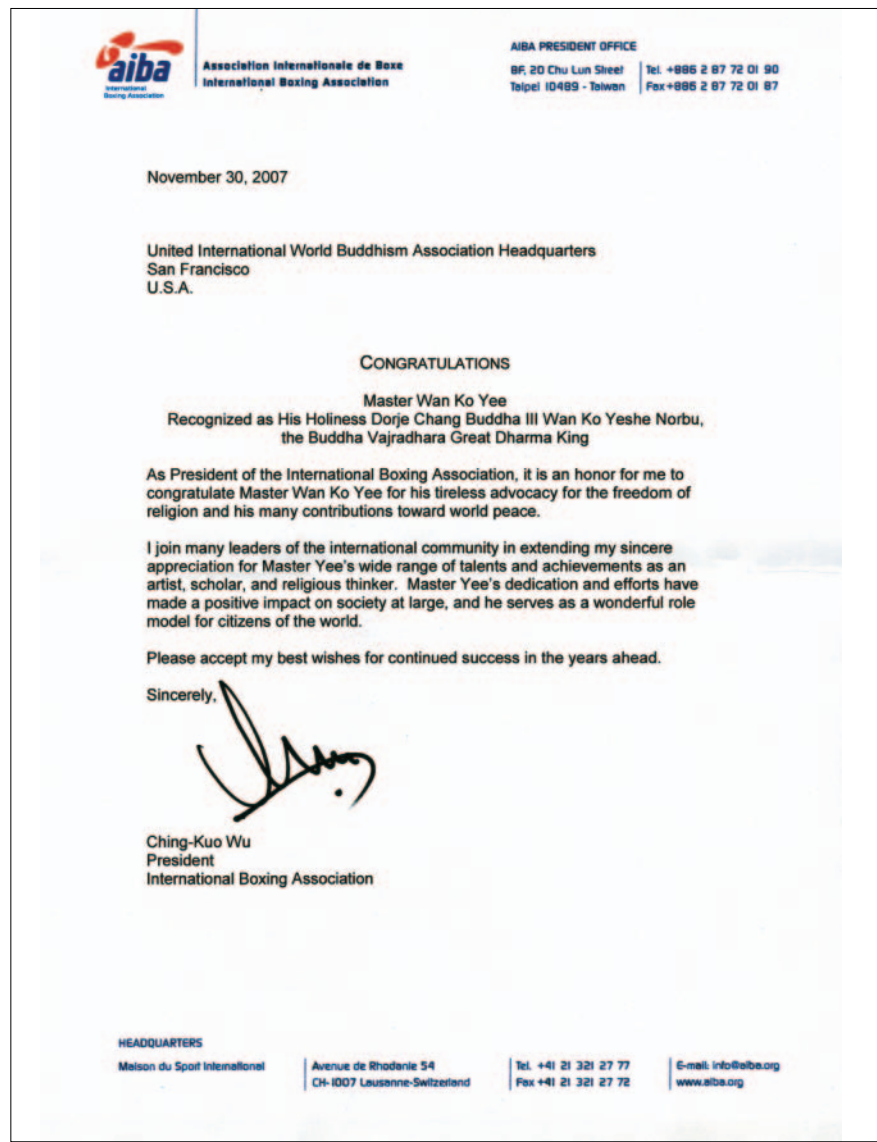
阿爾波特·蘭丁 大使

2007年9月14日

The International Boxing Association respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III  
Wan Ko Yeshe Norbu, the Buddha Vajradhara Great Dharma King.

國際拳擊協會恭賀義雲高大師被認證為多杰羌佛第三世雲高益西諾布金剛總持大法王。





## 祝賀

### 義雲高大師被認證為 多杰羌佛三世雲高益西諾布，金剛總持大法王

聯合國國際世界佛教總部：

身為國際拳擊協會的主席，在此祝賀義雲高大師不知疲倦地倡導宗教自由和對世界和平的諸多貢獻，這對我來說都是一種榮譽。

我和國際社會的領袖們一起，誠摯地感激義大師作為藝術家、學者和宗教思想家的多方位的才華和成就。義大師的奉獻和努力給國際社會帶來了積極的影響，是一個模範的世界公民。

請接受我最好的祝願，在未來的歲月裡繼續成功！

真誠的

國際拳擊協會主席

吳經國

2007年11月30日

## VIEWS OF H.H. DORJE CHANG BUDDHA III WAN KO YESHE NORBU HOLIEST TATHAGATA ON BEING RECOGNIZED AS AN ANCIENT BUDDHA

Before my identity was recognized by others, it is only natural that I did not make my position known. However, I have now been recognized as the third Dorje Chang in accordance with the dharma rules. I will now discuss my views on whether or not I am the third Dorje Chang.

If I said that I am Dorje Chang III, I would undoubtedly be expressing an unbridled form of “attachment to self” or egocentrism and would thereby be acting like an ordinary person. How could that be even slightly in accordance with the enlightened conduct of a Buddha? On the other hand, it would be even more serious if I said that I am not the incarnation of Dorje Chang. That would be the conduct of a demon rather than the conduct of an ordinary person. That would be slandering the Buddhas, the dharma, and the sangha. It would mean denying the

existence of the Buddhas and Bodhisattvas and the Buddha-dharma. It would undoubtedly be saying that those holy dharma kings, rinpoches, and eminent monks who issued recognition certificates and written congratulations are in fact not holy and therefore issued documents that contain false words and deceive living beings. If one denies the recognition certificates and written congratulations of those dharma kings and rinpoches, who are incarnations of Buddhas and Bodhisattvas, wouldn't that be slandering the Buddhas and Bodhisattvas by claiming that they speak falsely? Wouldn't that be slandering those eminent monks by claiming that they speak recklessly and act irresponsibly toward living beings? That would be completely tantamount to labeling those dharma kings, rinpoches, and eminent monks as ordinary people or deceivers,

which would mean that eminent monks and people of holy virtue do not exist. As such, how could there still be Buddhism and Buddha-dharma in this world?

However, living beings should understand that for the past few thousand years Buddhism and Buddha-dharma have been true, the Buddhas and Bodhisattvas have benefited living beings, and the Buddhas and Bodhisattvas have bestowed upon living beings good fortune and wisdom. Countless beings have attained liberation from the cycle of birth and death and have even attained the rainbow body. Those eminent monks who recognized my identity and offered written congratulations to me are present-day dharma kings of great holiness and rinpoches of the highest order who have been universally recognized as such. They are also leaders within dharma lineages of great accomplishment. Buddhas and Bodhisattvas never reach false conclusions. This is undeniable. Thus, the documents they wrote are in accord with the rules of the Buddha-dharma. They are Buddhas and Bodhisattvas. They are models for living beings to emulate in their self-cultivation.

I would like to state clearly the following. This matter involves the

true words of those Buddhas and Bodhisattvas and the karmic conditions of good fortune that living beings have. Actually, before they recognized my identity, I thought of myself as an ordinary person. Nonetheless, I am Dorje Chang III. After they recognized my identity, I am still Dorje Chang III and still think of myself as an ordinary person. Nothing has increased and nothing has diminished. I am still I. When practitioners realize the truth of and practice the contents of my discourse “What Is Cultivation?” they will be able to truly receive the liberating empowerment of Dorje Chang III. They will also be able to receive the liberating empowerment of Dorje Chang I. Throughout history, Sakyamuni Buddha, Amitabha Buddha, and other Buddhas have incarnated into this world. They have provided living beings with a model of self-cultivation by being humble, patient, and greatly compassionate. Since even the Buddhas are like this, I, an ordinary person, should of course be even more like this.

*(This text was translated from the Chinese text that follows.)*

## 頂聖如來多杰羌佛第三世雲高益西諾布 對被認證為古佛的看法

在我沒有被認證之前，不表任何態都是正常的，但是，現在我已被法定認證為多杰羌第三世，是或不是，我談談我的看法。我如果說我就是多杰羌降世的第三世，這句話的定義其表現無疑就是狂妄我執的凡夫行舉，這哪裡有絲毫佛陀覺行呢？相反的，我說我不是多杰羌降世，這就更加嚴重了，這不僅僅是凡夫、而且是魔軍的行爲了，是在謗佛、謗法、謗僧，其含義是否認了佛菩薩和佛法的存在，這無疑的是說：作認證、祝賀的聖者法王、仁波且、高僧們不是聖者，因此才會行文說假話欺騙衆生。如果對於佛菩薩轉世的法王、仁波且們寫的認證、祝賀我都否認了，這不正是在誹謗佛菩薩說的是假話、誹謗高僧們在信口開河、對衆生不負責任？這完全是將法王、仁波且、高僧們定成了凡夫、騙子，意思是說沒有高僧聖德們的存在，如此，這世界上那裡還有佛教、佛法呢？可是，衆生應知，幾千年來，佛教、佛法是真實不虛的，佛菩薩利益衆生、施與衆生福慧，了生脫死、化

虹成就者數不勝數。對我作認證、祝賀的高僧們是當今世界公認的第一流大聖法王仁波且們，也是大成就法脈傳承中的領袖們，佛菩薩的定論講話是沒有妄語的，這是無可否認的，因此他們寫的文證是依於佛法教規的，他們是佛菩薩，他們是衆生修行的楷模。我要清楚地說：這牽涉到佛菩薩們的如語實語和衆生的福報因緣。其實，在我被認證之前，我是一個慚愧者，但就是多杰羌第三世。我被認證之後，我依然是多杰羌第三世，同樣是一個慚愧者，沒有增，沒有減，我還是我。行者若能證悟、行於實踐我開示的《什麼叫修行》，那才能真正得到多杰羌第三世的加持解脫力，同時就得到第一世多杰羌的加持解脫力。歷史上，釋迦牟尼佛、阿彌陀佛他們都曾化身來這個世界，都是以慚愧、忍辱、大悲的形象來為衆生作修行的楷模。諸佛尚且如此，慚愧者的我，當然更應該如此。

*(此文的英文翻譯印在前面)*