

# CATEGORY 30

## Saving Living Beings by Liberating Them

第三十大類 渡生成就

# Introduction

After we at World Buddhism Publishing LLC and World Dharma Voice Inc. conducted a rigorous investigation and evaluation all of the material we had gathered, we were astounded. The realization manifested in Buddhist circles caused us to conclude that “complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas” had become an empty phrase. We truly could not find one person who could in practice perfectly meet each and every standard that such phrase entails. Although it was our hope as Buddhists to find such a person and although we searched diligently, our efforts ultimately came to naught.

However, in the past few years we finally found the source. We truly think that the complete proficiency of H.H. Dorje Chang Buddha III in both exoteric and esoteric Buddhism gave birth to His Holiness’s perfect mastery of the Five Vidyas. The Five Vidyas are everything good in the universe. We were unable to find any person of holy virtue in history whose accomplishments in these areas were that complete and that high.

For many years, we as publishers have been searching data banks on Buddhism all over the world. The facts prove that H.H. Wan Ko Yeshe Norbu Holiest Tathagata is indeed a consummate master whose proficiency in exoteric and esoteric Buddhism and mastery of the Five Vidyas are unsurpassed. We have not yet been able to find data on any individual that indicates such individual has exceeded the high realization and accomplishments of H.H. Dorje Chang Buddha III.

After we published the original manuscripts of this book, we sent them to dharma kings, great rinpoches, and eminent monastics all over the world to seek their opinions on the book. Everyone who read it was moved to the point of being astonished. They could not repress their heartfelt admiration. They even entered a state of meditation, applied deep dharma powers, and reached a correct conclusion regarding the status of H.H. Dorje Chang Buddha III. Each of them expressed their sincere opinions through congratulatory written messages that highly praised His Holiness. We are very grateful to them.

However, to our great surprise, H.H. Wan Ko Yeshe Norbu Holiest Tathagata opposed publishing in this book numerous true examples of people of holy virtue formally acknowledging Him as their master as well as numerous true examples of holy occurrences relating to Him. H.H. Dorje Chang Buddha III said, “Do not announce to the world such things. These things are not related to cultivating oneself. I am an ordinary person. Many holy occurrences are simply the coincidental coming together of causes and conditions relating to the four great elements or the result of the joint karma of living beings. It is still unknown whose realization caused such holy occurrences.” The words, conduct, and state of virtue of H.H. Dorje Chang Buddha III evoke within us extreme admiration.

However, in the end, we still put in the book several true examples that H.H. Dorje Chang Buddha III wanted removed, such as the Buddhas bestowing nectar; Great Perfection rainbow light states; Great Perfection Dharma, the practice of which results in instant realization; Selection of Karmic Affinity Initiation; and the lifting of a lotus tub at the Highest Form of Bathing the Buddha Dharma Assembly.

It is most unfortunate that H.H. Dorje Chang Buddha III insisted on taking out true examples of extremely holy dharma kings and golden throne holders formally acknowledging H.H. Dorje Chang Buddha III as their Master. As an expression of the dharma, we kept in this book only some examples of venerable ones, rinpoches, and dharma teachers formally acknowledging His Holiness as their Master. We have since come to realize that not publishing such examples was appropriate. This is because the status of H.H. Dorje Chang Buddha III Holiest Tathagata is obvious. From the lineages of each of the main sects of Buddhism and from their lineage refuge trees, we see that Dorje Chang Buddha was the original ancestor of all of Buddhism, the primordial sambhogakaya Buddha. There was no sambhogakaya Buddha before Dorje Chang Buddha.

We have included in this book examples relating to some modern eminent monastics and people of great virtue who are disciples of and who cultivate themselves under Dorje Chang Buddha. Because of their level of realization and status, they are not among the foremost disciples of Dorje Chang Buddha. To say that they are among such foremost disciples would be like calling an ordinary soldier a general or regarding a venerable one as a great Bodhisattva. Could it be that all of the disciples of Dorje Chang Buddha are only on the level of those eminent monastics and people of great virtue? Those who answer this question affirmatively are truly acting in an impure manner! How could the monastic and lay disciples of Dorje Chang Buddha included in this book be mentioned in the same breath with the five Buddhas in the five directions? The five Buddhas in the five directions are no more than representatives of all the Buddhas. Even all of the Buddhas are disciples of Dorje Chang Buddha. Comparing those disciples of Dorje Chang Buddha who are eminent monastics and people of great virtue with Amitabha Buddha and other Buddhas would be like comparing a drop of water to an ocean or a mustard seed to Mount Sumeru! Could it possibly be that this is not the case? Such disciples are totally unqualified to be compared with the Buddhas. Even though such disciples are highly regarded by people and are truly great

monastics of their generation, patriarchs, or Bodhisattvas, when considering the totality of the Dorje Chang Buddha's disciples, they are actually just humble, minor disciples.

Take, for example, Shi Ji Xin, who is the dharma teacher in charge of cremations for the Baoguang Chan (Zen) Temple. That temple is one of the four major Buddhist temples in China. He wrote a written request to H.H. Dorje Chang Buddha III to become a disciple of H.H. Dorje Chang Buddha III. Although he is an ordinary monk, we have included his written request in this book because he personally witnessed numerous holy scenes demonstrating that disciples of H.H. Dorje Chang Buddha III attained liberation from the cycle of reincarnation.

We have included these people in this book simply because they have the karmic affinity to be in this book. During the time they have been disciples of H.H. Dorje Chang Buddha III, they have exhibited certain true signs, such as experiencing wisdom and good fortune, seeing their original nature, ending the cycle of birth and death, attaining control over their own living and dying, realizing wisdom through meditative concentration, turning into rainbow light and soaring away, passing on to the Western Paradise, leaving behind sariras (holy relics) after their cremation, or attaining remarkable realization. Such achievements by disciples of H.H. Dorje Chang Buddha III are too numerous to mention. However, because we did not want this book to be too thick and therefore difficult to carry around, each category only includes a limited part of the available examples. It was not possible for us to publish all of the available examples.

People live in a type of reality in which they need the testimonials of other people who live in the same generation. Such true evidence transforms their hearts. Had we not used such testimonials in *A Treasury of True Buddha-Dharma*, all of the testimonials would have come from either Buddhas or great Bodhisattvas! If such a statement is not true, then why would Buddhas, Bodhisattvas, dharma kings, and rinpoches of each of the main sects have recognized the identity of His Holiness as being H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu after they solemnly practiced the dharma, applied supernatural perception, and deeply entered the dharma realm? And why would they have recognized that His Holiness is the pre-eminent holy being in Buddhist history with the greatest proficiency in both exoteric and esoteric Buddhism and the highest, most complete mastery of the Five Vidyas?

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

## 簡 介

全球佛教出版社暨世界法音出版社在經過嚴格調查審定所有蒐集的資料以後，大為震驚，佛教界裡共同的證量表顯，其顯密俱通、妙語五明只成了口頭論調，而真正實質性的高度條款、能證到圓滿無礙的，確實沒有一人。佛教徒期盼的心願雖然在努力，但是終究是空。就在近年我們終於找到了源頭，確實認為以三世多杰羌佛雲高益西諾布頂聖如來的顯密俱通，已圓滿了登峰造極的五明，五明即是宇宙中一切美好的，在所有前輩的聖德中，找不到一個有此完整和高度的。我們多年來一直查訪世界佛教的資料庫，事實證明了雲高益西諾布頂聖如來確實是名列榜首的顯密圓通，妙語五明的巨匠，因為目前為止還沒有找到超過三世多杰羌佛這麼高度證量成就的單人資料，為此我們首先出了初本，徵求全世界的法王和大仁波且、高僧們的見署，大家看了當下產生震驚性的感動，抑制不了內心的讚嘆，乃至入定觀照、深入功夫，得到正確結論，他們各抒己見，由衷地寫來了高度評價的祝賀，我們非常感謝。但是我們萬萬沒想到，雲高益西諾布頂聖如來反對該書中載入很多聖德拜他為師以及很多聖蹟事例，三世多杰羌說：「不要對世人宣講這些，這不是修行。我很慚愧，很多聖蹟只是偶然四大因緣和合，眾人共業，到底是誰的證量還不知道呢。」三世多杰羌佛的言行德境使我們敬佩得五體投地，但是我們最後還是從三世多杰羌佛抽走的若干條中，拿出了佛降甘露、大圓滿虹光境、大圓滿當修即證、擇緣灌頂、勝義取水等幾項放在書中，最可惜的是那些大聖法王、黃金法台聖者們拜三世多杰羌佛為師的實例，三世多杰羌佛堅決給我們取出抽掉了，只留下了他這一世的部分尊者、仁波且、法師弟子作為表法，現在想來不載上去也是應該的，因為對三世多

杰羌佛雲高益西諾布頂聖如來的覺位，這是明擺著的，從各大教派的傳承及皈依境中，我們都能見到多杰羌佛是整個佛教的始祖報身古佛，在這之前沒有一個報身佛。而我們書中攝取的當今一些高僧大德拜在多杰羌佛門下修行的事例，其實這些人物的證量地位，拿來說明是多杰羌佛的上首弟子，實在是小兵作將軍，等於把尊者拿來作大菩薩，難道多杰羌佛的座下就只是這些人嗎？這實在是不淨之行舉！書中所載的出家和在家的多杰羌佛的弟子，又怎麼能和五方五佛相提並論呢？而五方五佛也無非是諸佛的代表而已，諸佛尚且是多杰羌佛的弟子，而當前的這些多杰羌佛座下的高僧與阿彌陀佛等相比，無非是大海中的一滴水，或如須彌中的芥子罷了！難道不是這樣嗎？根本就沒有資格與諸佛一提比較。這些現實中人們認為的人物，他們確是一代高僧、祖師菩薩，但是他們在多杰羌佛的座下無非是慚愧弱小的一員，如在中國四大叢林之一的寶光禪院負責茶毗的法師釋寂心，雖然他是很普通的比丘，但我們也用上去了，因為他親身經歷見到了三世多杰羌佛的弟子，了生脫死的眾多聖境。然而我們能將這些人物攝表書中，無非是他們有著這份因緣，在三世多杰羌佛門下有某些屬實的痕跡，如獲得福慧、明心見性、了生脫死、生死自由者，歷歷在目，禪定智慧、虹化飛升、往生極樂、火化舍利者，或證量顯赫者，比比皆是，但是考慮到書的篇幅過厚，不便行者攜帶，所以每一類也只取其部分，無法全部列出。因為人們生活在現實中，他們需要是同代人的寫照，以真實的證據來化浴心靈，否則現在《正法寶典》中所載的，除了佛陀們，那就是大菩薩！如果不是這樣，世界各大教派中的佛菩薩及法王、仁波且們又怎麼會那麼嚴肅修法觀照深入法界，認證出多杰羌佛三世雲高益西諾布呢？又怎麼會認證為佛史至今顯教和密乘最通達、五明最圓滿高峰的第一巨聖呢？

（此文的英文翻譯印在前面）

## Disciples of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata Can Be Divided into Twelve Levels



**Question:** Venerable Henghsing Gyatso Khu-ston brTson-'grus g.yung-drung, we know that you are the incarnation of an ancient virtuous being and that in a prior life you were one of the four most outstanding disciples of Venerable Atisha. You truly are a person of great virtue. You have suffered on

behalf of living beings by prostrating more than 1,000 kilometers. Your hands and feet are scraped all over, yet you do not mind at all. You are truly remarkable. You have prostrated a longer distance than that traversed by Dharma Master Heng Sure when he performed kneeling prostrations all the way to the Temple of Ten Thousand Buddhas over ten years ago. Moreover, you made full prostrations after each step! I know that what you say during this interview will be truthful and dependable since you are a true cultivator, a famous and venerable rinpoche. I heard that there are twelve levels of disciples under H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata. You must be in the upper tier of disciples at the first or second level.

**Answer:** Amitabha! H.H. Dorje Chang Buddha III Holiest Tathagata does not classify disciples into various levels or categories. Whether the disciple is holy or ordinary, H.H. Dorje Chang Buddha III will use great compassion and bodhicitta to save the disciple by teaching according to the particular circumstances and karmic conditions of the disciple. However, different grades of disciples have naturally formed as a result of their different levels of goodness and cultivation. You have referred to the first level too casually. I do not belong to the first level since I am quite ordinary. There are those who are higher than I am who are also not within the first level. The first level of disciples under my Buddha Master is composed of Buddhas. They have been Buddhas for years and years. Take a look at the congratulatory letters sent by the great Bodhisattva H.E. Tangtong Gyalpo and H.E. Dorje Rinzin Rinpoche. Then take a look at the lineage refuge tree. You will then know what is meant by the first level. Even disciples of H.H. Dorje Chang Buddha III on the second and third level are all holy beings on the level of a great Bodhisattva. Each and every one of them is the incarnation of a famous ancient being of great holiness. Everyone would know who they are if their names were mentioned. We who live in this contemporary era cannot pretend to be them.

**Question:** That is wonderful! Can you tell us who they are?

**Answer:** The first level is composed of the five Buddhas in the five directions as well as other Buddhas. The second level is composed of twelfth-stage Bodhisattvas and higher. The third level is composed of tenth-stage

Bodhisattvas and higher. The fourth level is composed of fifth-stage Bodhisattvas and higher. The fifth level is composed of first through the fourth-stage Bodhisattvas. The sixth level is generally composed of those on the level of venerable ones. There are Buddhas and great Bodhisattvas among the current disciples of H.H. Dorje Chang Buddha III. For example, there are disciples of great holiness and virtue who passed the test to become a Golden Throne Holder. During those tests, which were held completely in accordance with the dharma rules, those disciples manifested true realization in front of many people. Having passed the test, they received a Golden Throne Holder certificate. Other examples of disciples are H.E. Tangtong Gyalpo Bodhisattva, who is famous in Tibet, and H.E. Denma Tsemang II Longzhi Tanpe Nyima Rinpoche, both of whom were disciples of Guru Padmasambhava. Those two are probably on the fourth or fifth level. Other people who in this lifetime have become disciples of H.H. Dorje Chang Buddha III include Venerable Dachu II Hengsheng Rinpoche, who in a prior lifetime received teachings directly from the founder of the Jueyu sect, Dangba Sangjie; Venerable Xirao Jiebu, Venerable Muya Jiongzha, and Venerable Xiangge Qiongwang, all of whom in a prior lifetime were disciples of the founder of the Nyingma sect, Master Shantaraksita. Everyone knows that they are disciples of H.H. Dorje Chang Buddha III. They should be at the fifth or sixth level of disciples. There is also Venerable Dharma Teacher Long Hui of the temple called Hua Zang Si, who is a dharma teacher on the level of a venerable one. Of course, there are other disciples of H.H. Dorje Chang Buddha III whose status is even higher. However, I cannot tell you who they are because that is a secret. Actually, many people know about this without me having to say anything. I bear responsibility for what I say based on the law of cause and effect.

**Question:** As far as I know, among the disciples of H.H. Dorje Chang Buddha III are dharma kings and rinpoches. There is also a non-Tibetan Chinese Geshe. Great Dharma Teacher Qingding was also a disciple. Can they be called fourth-level disciples?

**Answer:** As I just said, the first level is composed of Buddhas. Those on the level of a Golden Throne Holder or dharma king belong to the second or third level of disciples under H.H. Dorje Chang Buddha III. Dharma Teacher Qing Ding only belongs to the sixth or seventh level. To be within the sixth level of disciples under my most venerable Buddha Master is something remarkable. One must have true realization and high morals. Such a person is surely an eminent monastic or a greatly virtuous practitioner. Take, for example, Venerable Akou Lamo Rinpoche and H.E. Gar Tongstan IV.

They were able to lift an over 4,000-pound lotus tub used to bathe the Buddha. Still, they are only on the fourth or fifth level of disciples under

H.H. Dorje Chang Buddha III. Those disciples who are relatively low have not attained the realization in which all greed for money is cut off. It is out of the question for those who do not have true realization to rise to the mid-level of disciples under H.H. Dorje Chang Buddha III. No matter how much such a person may brag of himself, without true realization he is just making false claims.

**Question:** Then, should all the lay disciples be classified as belonging to the lowest levels?

**Answer:** That is not the concept at all. Their level will be determined by the Three Branches of Yinming (Logical Reasoning). It is not a matter of empty talk. Their level is determined by examining their direct awareness and their reasoning. Lay disciples are equal to everyone else in that they must show their realization for all to see and for seven witnessing masters to see. Their different levels result from differences in knowledge and realization. Many lay disciples of H.H. Dorje Chang Buddha III have attained very high accomplishment in the dharma. Aren't there lay disciples who have passed away in the cross-legged posture while in total control over their own death? Aren't there lay disciples whose body emitted light after their death? Aren't there lay disciples who left behind sariras (holy relics) after their cremation? Cultivation emphasizes real accomplishment. Boasting about oneself is of no use.

**Question:** We heard that there are some persons of great virtue who claim that they represent H.H. Dorje Chang Buddha in transmitting dharma and accepting disciples. Do they truly have such rights?

**Answer:** Of course, there is such a right. If you want to represent H.H. Dorje Chang Buddha III in expounding the dharma, you must be on the first level of disciples. That is, only a Buddha has that right. Even Mahasattvas on the second level of disciples fall short of the right to represent H.H. Dorje Chang Buddha III in expounding dharma. That is

because they are not Buddhas. Thus, no matter who the person is, if that person is not a Buddha yet claims the right to represent H.H. Dorje Chang Buddha III, then that person is a fraud. You can see that even great Bodhisattvas do not have the right to represent H.H. Dorje Chang Buddha III.

**Question:** Rinpoche, forgive me for asking a question I should not ask, but to which level do you belong?

**Answer:** Me? At most I belong to one of the lowest levels. I am a very ordinary rinpoche.

**Question:** Being so modest, you are truly amazing. We know that you sat in meditation for twenty-two days without eating and drinking—that was not something an ordinary person can do. Moreover, you are the incarnation of one of the four most outstanding disciples of Venerable Atisha. You are a great rinpoche, a venerable one.

**Answer:** Amitabha! I am quite lacking. I am an ordinary person.

**Question:** Thank you very much for accepting this interview.

**Answer:** You are welcome, you are welcome.

Interviewee: Venerable Khu-ston brTson-'grus g. yung-drung V  
Henghsing Gyatso Rinpoche  
Interviewer: Huei-Chin Yang

*(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的弟子可列十二類

問：恒性嘉措·庫頓尊哲雍仲尊者，我們知道您是一位古德，是阿底峽尊者的四大高峰弟子之一，您是一個真大德，代眾生受苦，長頭禮拜一千多公里，手腳都磨破了，在所不惜，真不簡單，比十幾年前拜萬佛城的恆實法師還要拜的長，而且是一步一五體投地的大禮拜啊！能採訪您這位真修行人，我相信你這位著名尊者的仁波且說的話是最實在的。聽說多杰羌佛第三世雲高益西諾布頂聖如來座下有十二類弟子，您一定是列入第一、二流的上等弟子吧？

答：阿彌陀佛！三世多杰羌佛頂聖如來並沒有將弟子分成幾類，對所有的聖凡兩眾，三世多杰羌佛都是以大慈悲，施菩提之心，應機教化，隨緣而渡。但是，因為眾生的善根和修行的層次而自然形成了等級之差。你把第一流說得太簡單了。我不是第一流的弟子，很慚愧，比我高的也不是第一流的弟子。我佛陀上師座下第一類的弟子，是佛陀們，他們若干年就是佛陀了，你去看一下唐東迦波大菩薩和多杰仁增仁波且的賀信，再看傳承皈依境，你就知道什麼叫第一流了。至於三世多杰羌座下第二、三類的弟子，也都

是大菩薩級別的聖者，他們沒有一個不是著名的古德，一提到他們，大家都知道，是現代人冒充不了的。

問：太好了！今天我們有機會知道他們是什麼名字嗎？

答：第一流的是五方五佛等佛陀們，第二流的是十二地以上的菩薩，第三流的是十地以上的菩薩，第四流的是五地以上的菩薩，第五流的是登地以上的菩薩，第六流的大概是Venerable級別的尊者們。三世多杰羌佛的弟子有佛陀、大菩薩，就是現在的弟子也有，如確實有依照法義，在眾人面前展現實際證量，考上黃金法台、領到黃金法台證書的大聖德。又比如蓮花生大師的弟子、西藏著名的唐東迦波菩薩，丹瑪·翟芒尊者二世隆智·丹貝尼瑪仁波且，他們大概屬於第四或者第五流。覺域派的創始人當巴桑結的直接傳人二世達楚尊者恒生仁波且，寧瑪派創始人釋伽炯乃大師的弟子喜饒杰布尊者、木雅迦扎尊者和香格瓊哇尊者，他們這一生轉世就是三世多杰羌的弟子，這是盡人皆知的，他們應該是第五或者第六類的弟子。還有像華藏寺的隆慧法師，她就是尊者級的法師。當然，還有更高的等位並且也是三世多杰羌佛的弟子的，只是我不能告訴你。這算一個秘密吧，其實我不說，有很多人都會知道的。我說的話我會負因果責任的。

問：我知道有法王和仁波且，還有一位漢人格西，有一位清定大法師，他們算得了第四流嗎？

答：除了前面所說的第一流的佛陀們，黃金法台、法王等級的能列入三世多杰羌第二、三流的弟子，清定法師只能列入六或七流。作為我至尊的佛陀上師的弟子，能站在六流的位置上已經是不簡單了，是必須要有實證道德境界的，一定是高僧大德。像阿寇拉摩仁波且和第四世祿東贊尊者，能提起四千多磅的浴佛蓮池，他們才是三世多杰羌佛的四、五流的弟子。斷絕金錢貪念，這種證量是那些比較低的弟子做不到的。沒有真正的證量是談不上在三世多杰羌的弟子中登中流地位的，無論他自己怎麼吹噓都是冒稱的。

問：那居士弟子只能列入最後面吧？

答：完全不是這個概念，列出幾流水平是要以因明三支論確立的，不能空談，從現量、比量中審量獲得，居士也一樣平等，要拿證量

來看，大家看、七師看，只看學識證量證境的差別。三世多杰羌佛有很多的居士弟子都達到了很高的成就，不是有坐化圓寂生死自由的嗎？有的還化光、出舍利嗎？修行是要講實際成就的，虛吹沒有用。

問：我們知道，有些大德說他代表三世多杰羌佛傳法、收徒，真正有這個權嗎？

答：當然有這個權。要代表三世多杰羌佛說法，唯一只有第一流的弟子，也就是佛陀們才可以。第二流的弟子儘管是大摩訶薩，他們代表三世多杰羌佛說法都是要打折扣的，因為畢竟不是佛陀嘛。除此之外，無論什麼人講這個話，只能是騙人的。可想而知，大菩薩都無權代表。

問：仁波且，非常對不起，我們問一個不該問的問題，您是第幾流呢？

答：我嗎，最多算一個最底等級吧，是一個非常普通的仁波且。

問：您如此謙遜，真了不起。就憑我們知道您不吃不喝禪定二十一天，這就不是普通人了，更何況您是阿底峽尊者的四大高峰弟子之一，是大仁波且、尊者啊。

答：阿彌陀佛！我很差，很差，慚愧。

問：非常謝謝您今天接受我們採訪。

答：不客氣，不客氣。

被採訪人：庫頓尊哲雍仲尊者第五世  
恒性嘉措仁波且



採訪人：楊慧君



（此文的英文翻譯印在前面）

## Some Disciples of H.H. Dorje Chang Buddha III

The disciples of H.H. Dorje Chang Buddha III are very numerous. Among them there are great Mahasattvas as well as ordinary living beings. However, based on the karmic conditions of living beings, the status of some disciples, and the rules of the profound esoteric dharma, not each and every disciple can be listed in this book. We hope you will understand. Disciples introduced in this category are only a portion of those disciples of H.H. Dorje Chang Buddha III who are on the level of dharma kings, venerable ones, rinpoches, and great dharma teachers. One example is H.E. Tangtong Gyalpo. In a prior life, he was the highest dharma king in India, Bhutan, Sikkim, Mongolia, and Eastern Tibet. Another example is H.E. Gar Tongstan IV Ciren Gyatso Rinpoche. In a prior life, he was the prime minister to the Tibetan King Songtsan Gampo. He is now a dharma king. A third example is the incarnation of Venerable Muya Jiongzha, who was one of the four great disciples of Patriarch Shantaraksita. That venerable one is now the dharma king of the Mahayana Dharma Wheel Monastery in Qinghai. He is the third one to hold that position. However, there are disciples of H.H. Dorje Chang Buddha III not listed in this book whose level of realization is higher than that of those listed in this book. For instance, there is elder Dharma King Mohe, who is over 120 years old. His realization and practice is exceedingly high. Two other examples are great Bodhisattvas, one of whom is the incarnation of Sariputra and the other of whom is the incarnation of Patriarch Shantaraksita. Such disciples are dharma kings and rinpoches of great holiness with the title of H.H. who can perform the holy form of inner-tantric initiation. All of the disciples listed below follow the teachings of H.H. Dorje Chang Buddha III. They all spread the dharma in different places and in accordance with their own different karmic conditions. Although their levels of cultivation and learning

differ, they all have their own realization and can perform different initiations and dharma transmissions.

Some of those disciples have the ability to perform certain inner-tantric initiations. However, they can only perform the ordinary form of inner-tantric initiations rather than the holy form of inner-tantric initiations. Although they do not yet have the ability to perform the holy form of inner-tantric initiations, which is rare, some of them have already received a Certificate to Learn the Rituals of the Holy Form of Inner-Tantric Initiation and are in the process of learning. If one day in the future their practice succeeds, they will be tested in front of others. There will be seven monastics and ten witnesses who will be there to verify what takes place during the testing. If that disciple passes the test by successfully attaining the inner-tantric mandala state and is thereby qualified to perform the holy form of inner-tantric initiations, the seven monastics and ten witnesses present during the testing will sign a certificate to that effect. The dharma king of great holiness who conducted the test will stamp his seal onto the certificate and present the disciple with that certificate affirming that the disciple is qualified to perform the holy form of inner-tantric initiations! The disciple will then become a true master of inner-tantric initiations who can formally ascend the platform and in accordance with the dharma perform authentic inner-tantric initiations and dharma transmissions in their holy form. At that time, when the disciple performs an inner-tantric initiation and dharma transmission in their holy form, the dharma requires that the student receiving the initiation and dharma go through the door of the holy form of inner-tantra and enter the inner-tantric mandala.

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

### 三世多杰羌佛的部份弟子

三世多杰羌佛的弟子非常多，既有大摩訶薩，也有普通的眾生。但是，基於眾生的因緣、有些弟子所處的身份以及甚深密法的規定，不能一一將他們列入書中，望能諒解。本類所介紹的僅是三世多杰羌佛的弟子中屬於法王、尊者、仁波且、大法師級的弟子中的一部分，如唐東迦波曾任印度、不丹、錫金、蒙古及東藏地區的法王，又如祿東贊尊者第四世慈仁嘉措仁波且，曾是藏王松讚干布的第一王臣，現位居法王；有釋迦炯乃祖師之四大尖端弟子木雅迴扎尊者轉世，現位居青海大乘法輪寺第三任法王。但是，三世多杰羌佛的弟子中還有證量更高、能主持聖義內密灌頂、為H.H.級的大聖法王、仁波且並沒有列在本書中，如摩訶老法王今已一百二十歲，道行高深無比；又如舍利弗和釋迦炯乃祖師轉世的大菩薩。本書中排立的弟子們都秉遵三世

多杰羌佛的教導，在不同的地域、隨順不同的因緣宏法利生，其修學的層次、差距雖各有長短，但均有相應的證量，執持不同的灌頂傳法。他們其中有舉行內密灌頂的，但不是屬於聖義內密灌頂，而是普義內密灌頂，對於稀有聖勝的聖義內密灌頂，儘管目前還不具備，但他們有的已經領到修學證書，正在修持進取中，一旦修成，會在公眾面前考核，由七僧十證現場印證，經考試能建立內密壇城境、具備資格者，將由現場七僧十證簽字，執法大聖法王蓋印頒給合格聖義內密灌頂證書!!!成為真正的內密灌頂大師，即可正式合法升台為弟子舉行正宗勝義內密灌頂傳法。屆時受法弟子將通過法定必須經過的聖義內密門，進入內密壇城，受灌頂而學法。

*(此文的英文翻譯在上面)*





### Brief Introduction to Great Bodhisattva H.E. Tangtong Gyalpo Bodhisattva

H.E. Tangtong Gyalpo is a greatly accomplished person within Tibetan esoteric Buddhism who attained the rainbow body. He is a great Bodhisattva known and respected by one and all in Tibet. He is also an extremely holy person who has made huge contributions to the Tibetan people. It was this great Bodhisattva who was the father of medicine, ferryboats, bridges, and operas in Tibet. He has brought to the living beings of Tibet limitless blessings. To this day, Tibetan temples and families continue to worship H.E. Tangtong Gyalpo Bodhisattva.

The first Tangtong Gyalpo left the household life to become a monk when he was very young. He studied the sutras and treatises and became good at debating the sutras. Although he possessed the Five Vidyas, he remained modest, simple, and down-to-earth. In order to provide a model of self-cultivation, H.E. Tangtong Gyalpo followed and learned under many people of great virtue. He also engaged in solitary, quiet cultivation for a long period of time at the Eri Temple. Later, he received teachings directly from Dakini Niguma and became a person greatly accomplished in the dharma. People praised H.E. Tangtong Gyalpo with the following words: "In the vast realm of emptiness, there is a yogi who intensively studies emptiness and who is like the King of Fearlessness. His name is Tangtong Gyalpo." He has also been respectfully called Zhibai Wangxiu Tangtong Gyalpo, which means the accomplished, free and unhindered Tangtong Gyalpo!

During a certain year in history, there was a serious drought and famine in Tibet. H.E. Tangtong Gyalpo conducted a Dharma Assembly in front of the Sakyamuni Buddha statue in the Jo-khan Temple in Lhasa. At that Dharma Assembly, he wrote "A Prayer to Eliminate Famine." Many people then saw Kuan Yin Bodhisattva in the sky disseminating various grains. The famine ended not long after that. There was another time when war and chaos occurred in the Muya district of Kham in Tibet, causing people to leave their homes and wander about. H.E. Tangtong Gyalpo made a vow and wrote "A Prayer to End War and Chaos." People in that area very soon after that ended their mutual hatred and instead treated one another in a peaceful, friendly, and loving manner. There was another year when a pestilence broke out in a large area covering a religious site of the Sakya sect, causing countless deaths. The chanting of mantras and the offering of sacrifices could not end the pestilence. Thus, H.E. Tangtong Gyalpo again practiced dharma and wrote "A Prayer to End the Disaster of Illness." As a result, the pestilence disappeared forthwith.

In previous times in Tibet, it was very difficult for people to cross rivers. The river waters mercilessly took away people's lives as they attempted to cross the rivers. Thus, H.E. Tangtong Gyalpo made improvements to ferryboats and began building bridges. In that lifetime, he built fifty iron-chain bridges, sixty wooden bridges, and many temples. One of those temples was the Tange Lakong (the Tangtong Gyalpo Temple), which was the first temple in the Derge

region.

With respect to medicine, H.E. Tangtong Gyalpo established the Medicine King Temple at Jiabori in Lhasa, invented a white pill that cured all kinds of internal medical diseases, and invented a red pill that cured epidemic diseases. Thus, he became the founder of Tibetan medicine. That white pill and red pill are used in Tibetan medicine even to this very day to relieve the sufferings of living beings.

H.E. Tangtong Gyalpo Bodhisattva also wrote many Tibetan operas and established the Ache Lhamo opera troupe, the members of which acted out Tibetan historical stories through song and dance and pioneered Tibetan operas.

H.E. Tangtong Gyalpo was the supreme leader of four esoteric sects within India, Bhutan, Sikkim, Mongolia, and Eastern Tibet. He possessed teachings from many dharma lineages, the most remarkable of which were the lineage to extend one's life and the lineage to bring in wealth and change one's fortune.

Everyone in Tibet, no matter what sect he or she belonged to, believed in and practiced such lineages and scriptures. Countless disciples of H.E. Tangtong Gyalpo became accomplished in the dharma under his teachings and attained great supernatural powers, wisdom and great compassion. More than one hundred disciples of his attained the rainbow body or the transformation rainbow body. All Tibetan people know that H.E. Tangtong Gyalpo is truly a great patriarch of Tibetan esoteric Buddhism and a great Bodhisattva. Later, each time H.E. Tangtong Gyalpo incarnated into this world. He was a great patriarch who spread the dharma, liberated living beings, and pervasively benefited people.

H.E. the sixteenth Tangtong Gyalpo Bodhisattva (Thangtrul Rinpoche) took birth in Bhutan. His physical appearance resembles that of Guru Padmasambhava. Even when he sleeps, his eyes remain open. He saw H.H. Wan Ko Yeshe Norbu during a Dharma Assembly that took place in 2005 at Hua Zang Si in San Francisco, U.S.A. In a supernatural state of samadhi, he instantly saw that H.H. Dorje Chang Buddha, the highest ancient Buddha in the dharma realm, had already come to this world again. He at once formally acknowledged H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu as his master. H.H. Dorje Chang Buddha III asked him, "Did you follow and learn dharma under Guru Padmasambhava? Why have you come here?" H.E. Tangtong Gyalpo answered that he had received teachings directly from Guru Padmasambhava and from H.H. Sakya Trizin who is the nirmanakaya of Manjushri Bodhisattva. He also said that he had come to request the highest dharma in order to save living beings. H.H. Dorje Chang Buddha III immediately snapped His fingers, and a dharma bowl manifested awesome power. H.H. Dorje Chang Buddha III then accepted H.E. Tangtong Gyalpo as one of his disciples who is on the level of a great venerable one and performed an initiation for him. H.E. Tangtong Gyalpo took that dharma bowl back to his home country.

He later learned that the book *A Treasury of True Buddha-Dharma* about the H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata was about to be published. He thereupon organized many rinpoches to practice the Kuan Yin Dharma one billion times as an offering to His Holiness Dorje Chang Buddha III. He also sent his written congratulations stating that His Holiness is the master of Buddhas, the magnificence of His Holiness is supreme and that in this world no other holy being in history can compare with His Holiness.

### H.E. 唐東迦波大菩薩簡介

唐東迦波是藏密佛教虹身大成就者、西藏一位家喻戶曉、人人敬奉的大菩薩，也是實際為西藏人們作出巨大貢獻的大聖人，是西藏的醫藥之父、渡船之父、橋樑之父和戲劇之父，正是這位大菩薩，給西藏的眾生帶來了無窮的福報，直到今天，西藏的寺廟和家庭都一直供奉唐東迦波菩薩。

唐東迦波從小出家，研習經論，長於經辯，具足五明，卻謙遜樸實。為表修行之法，唐東迦波又跟隨很多大德學習，並長期於鄂日寺靜修，其後更直接得到尼古瑪空行母的教授，成為大成就者。人們讚嘆說：在遼闊的空性界，鑽研空性之瑜伽師，猶如無畏王，此乃名為唐東迦波。故他又被譽稱為智白旺秀唐東迦波，意為成就自在之唐東王！

有一年西藏乾旱，飢荒成災，唐東迦波在拉薩大昭寺釋



迦牟尼佛像前舉行法會，寫《消除飢荒祈請文》，很多人親眼看到觀音菩薩從空中撒下五穀，不久飢荒即解除。又一次，康藏木雅地區發生戰亂，人們流離失所，唐東迦波發願並撰寫《消除戰亂祈請文》，很快，那裡的人們消除了相互間的仇恨，而代之以和平和友愛。又有一年，薩迦道場出現大面積瘟疫，死者無數，經過誦咒、祭祀都未能消除，於是唐東迦波再次修法，撰寫《消除病災祈請文》，從而使瘟疫滅跡。

當時的西藏，人們過河艱難，很多人因過河而被江河無情地奪去了生命。因此，唐東迦波改進渡船，並進而開始建橋。他一生共建造鐵索橋50座，木橋60座，以及多座寺廟，其中德格地區最早的寺廟『唐格拉克』(唐東迦波廟)即是其中之一。

在醫藥方面，唐東迦波在拉薩賈波日創建藥王廟，發明了能治內科百病的白丸和治流行性瘟疫的紅丸等，成為藏醫藥之始祖。直到今天，藏藥中的白丸和紅丸仍然被用來解救眾生的痛苦。

唐東迦波菩薩還編寫藏戲劇本多部，成立『阿喜拉姆』劇團，以歌舞劇的形式演唱西藏的歷史故事，開創了藏戲之先河。

唐東迦波曾任印度、不丹、錫金、蒙古及東藏地區四大教派之總教主，有很多法脈傳承，其最為殊勝之傳承當推長壽及招財轉運的傳承，這些傳承及經文在藏區不分教派，人人都信受奉行。他一生也成就無數弟子，神通廣大，智慧大悲，僅得虹身或幻身成就的弟子就有一百餘人，藏族人民個個都知道唐東迦波實乃貨真價實的藏密大祖師、大菩薩。

其後，唐東迦波菩薩每次轉世均為大祖師，弘法渡生，利益大眾。第十六世唐東迦波菩薩轉世在不丹，其身形如同蓮花生大師一樣，連睡覺也睜開眼睛。2005年在美國舊金山華藏寺法會中看到雲高益西諾布，當下在神通三昧中親眼得見，原來是法界至高怙主多杰羌佛已經再次降世，當即拜三世多杰羌佛雲高益西諾布為師。三世多杰羌佛問他：跟蓮師學法否？今來何意？唐東迦波答道：曾受蓮花生大師及文殊菩薩化身之薩迦總教主親教，今為救渡眾生來求至高大法。三世多杰羌佛當下彈指，法砵威力大震，便當下收他為大尊者級的弟子並予灌頂，唐東迦波更將法砵承接回國。後來，他獲悉多杰羌佛三世雲高益西諾布頂聖如來的《正法寶典》即將出版，更組織仁波且修十億遍觀音法以作供養，並寫祝賀以說明其偉大是至高無上、是前無古聖可比的佛陀們的上師。



H.E. Queji Jiangyang Qingzhen  
H.E. 卻吉降養清真尊者

H.E. Queji Jiangyang Qingzhen was a disciple of H.H. Dorje Chang Buddha III who truly manifested realization. This Sakya rinpoche of great holiness had white hair and a youthful complexion. His silver beard extended below his belly, and a heavenly eye opened between his eyebrows. Through his practice he attained the state in which his whole body was semi-transparent. Thus, his three channels and five chakras could be vaguely seen. He realized a state of true longevity equal to that of heaven. The rinpoche was able to fly through the air, coming and going anywhere with total ease and control. When he received from H.H. Dorje Chang Buddha III an inner-tantric initiation in the holy form called Drawing Lots From a Golden Vase, the lot landed upon the Xian Liang Great Perfection mandala. The Buddha Master transmitted to him the Lion Vajra Dharma and the highest great dharma called the Xian Liang Great Perfection Dharma. Right then and there H.E. Queji Jiangyang Qingzhen realized the rainbow-body perfection state.

卻吉降養清真尊者是三世多杰羌佛的弟子中實顯證量的弟子，為薩迦派大聖仁波且，鶴髮童顏，銀鬚過肚，眉間天眼化現，修得全身呈半透明狀，隱見三脈五輪，實乃與天同壽之身，於空中飛行來去自如。在接受三世多杰羌佛的勝義內密灌頂金瓶掣籤時，投花於現量大圓滿壇城，佛陀上師傳以獅子金剛法、現量大圓滿至高大法，當下證得虹身圓滿境。



H.E. Venerable Gar Tongstan IV Dharma King Ciren Gyatso  
H.E. 祿東贊尊者第四世慈仁嘉措法王

H.E. Dharma King Ciren Gyatso Venerable Gar Tongstan IV is a dharma king over seventy years old. At the Highest Form of Bathing the Buddha Dharma Assembly, he and venerable Akou Lamo Rinpoche manifested their realization powers. Venerable Akou Lamo Rinpoche is one of the five great female rinpoches in Tibetan esoteric Buddhism. Together they lifted a more than four-thousand-pound lotus tub used to bathe a statue of the Buddha, pouring water from that tub into another tub used to bathe celestial beings. Before they did that, fourteen strong young men used all of their strength to lift that tub but could not move it in the slightest. Many different international media reported that event, praising those two. The first H.E. Gar Tongstan was the prime minister to the Tibetan King Songtsan Gampo, who unified Tibet and was called the father of Buddhism in Tibet. The first H.E. Gar Tongstan was also the emissary sent to Changan to bring Princess Wen Cheng to Tibet. It was his karma in this lifetime to once again make a long journey, this time through the clouds and over the ocean to bring to the western part of the United States Princess Geyi Shirong and another dharma king of great holiness so that they could propagate the dharma and benefit living beings in the West. The karmic conditions were wonderful. He derived the same merits from both events. Through true cultivation, H.E. Dharma King Ciren Gyatso Venerable Gar Tongstan IV has attained true realization but maintains constant modesty. He has realized the prajna (wisdom) of emptiness and is able to evoke the dharma protecting deities in the universe. That is why he was the vajra master who performed dharma by drawing lots at the Drawing Lots From a Golden Vase Ceremony held by the International Buddhism Sangha Association. When H.H. Dorje Chang Buddha III performed for him a holy form of inner-tantric initiation called Drawing Lots From a Golden Vase and Casting a Lot Upon a Mandala, the lot landed on the Xian Liang Great Perfection mandala. Within one hour from the time he received the Xian Liang Great Perfection Initiation, he personally saw the rainbow light state. Every day since that time he enters that wonderful and holy state. At a test of one's ability to perform a holy form of inner-tantric initiation, although he was not able to establish a sand mandala through a stone that separated him and the sand, he nonetheless has clearly demonstrated his power to telekinetically make a vajra pill move around. He has now obtained the qualification to learn the holy form of inner-tantric initiation. He is the dharma king of Hua Zang Si, the second one to hold that position.

年逾七旬的慈仁嘉措法王·祿東贊尊者第四世，在勝義浴佛法會上與藏密五大女活佛之一的阿寇拉摩仁波且兩人展現道力，將四千多磅重的浴佛蓮池抬起，倒進浴天池，而十四位年輕力壯的男士同時用盡全力抬卻紋絲不動，國際媒體多有傳頌。祿東贊尊者第一世乃是統一西藏、被稱為西藏佛教之父的藏王松贊干布的丞相，是到長安迎娶文成公主的使者。這一世因果使然，他竟然又穿雲障越海洋迎接隔衣視容公主等巨德法王赴美西宏法，利樂有情，因緣殊勝，兩進同功。尊者實修實證，虛懷若谷，證般若空性，能感召三洲護法，所以成為國際佛教僧尼總會舉行金瓶掣籤的掣籤金剛執法師。在三世多杰羌佛為他金瓶掣籤投花壇城聖義內密灌頂時，投花於現量大圓滿壇城，灌頂當下一小時內便親見虹光境界，此後每日皆入殊勝聖境。印證聖義內密灌頂時，雖未能隔石建壇，但是已能明證大動金剛力，現已獲資格修學聖義內密灌頂，目前位居華藏寺第二任法王。



H.E. Kaichu Rinpoche  
H.E. 開初仁波且

H.E. Kaichu Rinpoche, a very loyal disciple of H.H. Dorje Chang Buddha III, cultivates himself with a pure heart in accordance with the dharma. He was recognized by Dharma King Mohe as the reincarnation of a rinpoche. He attained accomplishment in the dharma faster than and his realization is higher than all of the venerable ones and rinpoches who knelt to receive a cutting-hair initiation from H.H. Dorje Chang Buddha III. He has lived with Dharma King Mohe for a long period of time and has followed that dharma king for over eight years. He always regards Buddhist matters as his first priority. He underwent many tests, both open and secret, and showed tremendous sincerity. Due to holy karmic conditions in following elder Dharma King Mohe, his merit matured. He was finally able to receive from H.H. Dorje Chang Buddha III a holy form of inner-tantric initiation called Xian Liang Great Perfection Initiation and Casting of Lots Upon a Mandala. At that initiation, he attained the rainbow-body dharma state within one hour. He thereby attained rapid realization and accomplishment that had never been heard of before.

開初仁波且是一位非常忠心於三世多杰羌佛如法清淨修持者，是摩訶法王認證的轉世仁波且，他是在這一批跪在地上受三世多杰羌佛取髮灌頂的尊者和仁波且們中成就最快、證境最高的。他長期與摩訶法王住在一起，已跟隨了法王八年多，處處以佛事為第一，接受了明行、暗行諸多考驗，誠心無比，在摩訶老法王的聖因緣下功德成熟，終於接受了三世多杰羌佛投花壇城聖義內密『現量大圓滿』灌頂，就在一小時內，成就了虹身法境，簡直是達到聞所未聞的快捷道量成就。



H.E. Denma Tsemang Great Dedengba II  
Venerable Longzhi Tanpe Nyima

H.E. 丹瑪·翟芒大德登巴第二世隆智·丹貝尼瑪尊者

Venerable Denma Tsemang was one of the twenty-five great Dedengbas under Guru Padmasambhava when Guru Padmasambhava went to Tibet to spread the dharma over one thousand years ago. He was dispatched by Sakymuni Buddha to descend into our world during the same time period Guru Padmasambhava descended into our world in order to assist Guru Padmasambhava in propagating the Buddha-dharma. According to the short biographies of Guru Padmasambhava's twenty-five greatest disciples, H.E. Denma Tsemang was skilled at transcribing texts and writing, had extraordinary wisdom, and was proficient in translating. He received many secret mantras and other dharma teachings from the great acarya, Guru Padmasambhava. He manifested wonderful realization and had very high supernatural powers, good fortune, and wisdom. He never forgot any dharma that he received, maintaining total retention of all that he learned. Most terma texts, such as the *Collection of Eight Sadhana Teachings*, were written by him. Additionally, H.E. Denma Tsemang, Bodhi Sattva, and others translated all of the sutras and treatises contained in the *Tripitaka*. In this lifetime, H.E. Longzhi Tanpe Nyima is one of the great disciples of the Holiest Tathagata. He is at the side of H.H. Dorje Chang Buddha III all year round, serving as an attendant of His Holiness. His forte in this lifetime is similar to that of his prior lifetime. He transcribes and organizes the recorded dharma discourses of H.H. Dorje Chang Buddha III. When H.H. Dorje Chang Buddha III performed for him a holy form of inner-tantric initiation called Drawing Lots From a Golden Vase and Casting a Lot, the lot landed on the mandala of Guhyapada Vajra, a great vajra being with awesome power. He then clearly demonstrated his power to telekinetically make a vajra pill move around, thereby showing the state of realization of a true reincarnated great Dedengba. However, H.E. Longzhi Tanpe Nyima simply said, "I am just a Buddhist disciple sincerely cultivating myself."

丹瑪·翟芒尊者是一千年前蓮花生大師到西藏宏法時的二十五大德登巴之一，是受釋迦佛陀派遣同期降世輔佐蓮花生大師宏揚佛法的大達登巴。根據蓮師二十五大弟子略傳的記載，丹瑪·翟芒尊者，繕寫文字，超群絕倫，精通譯事。於蓮師大阿闍黎處獲得諸多密咒教法，顯現殊勝證悟故，神通福慧甚高，獲諸法不忘，總持陀羅尼。《八教善逝總集》等大多伏藏文亦由尊者書寫。另丹瑪·翟芒與菩提薩埵等翻譯了經律論三藏的所有經論。隆智·丹貝尼瑪這一世為頂聖如來的大弟子之一，終年四季隨侍於三世多杰羌佛身邊，專長與前一世類似，記錄、整理三世多杰羌佛的法音。已能明證大動金剛力，在三世多杰羌佛為其金瓶掣籤投花聖義內密灌頂時，花投於大威神王密跡金剛壇城，當下明證大動金剛力，體顯了大德登巴的真身境界，但尊者卻說：我是一個老實修行的佛弟子而已。



Venerable Dharma Teacher Pu Guan  
普觀大和尚

Venerable Dharma Teacher Pu Guan was a disciple of H.H. Dorje Chang Buddha III who His Holiness personally taught. He was a famous and eminent monk in China and was the 13th Patriarch of Mt. Emei. In the 1980's, the dharma teacher began renovating an ancient Buddhist temple in order to spread the true dharma of the Buddha. Dharma Teacher Pu Guan and Dharma Teacher Guo Zhang were invited to the Kaihua Temple on Mt. Wuzhong in Dayi County, which was the first stop in the spread of Buddhism southward. Under extremely difficult circumstances, they met many supporters, renovated the temple, and trained many monks. In 1998, the dharma teacher's meritorious actions were complete. He passed away in the meditation posture having attained control over his life and death. Eight years after his passing, he still sits in a stupa in that meditation posture without having rotted at all.

普觀大和尚，三世多杰羌佛雲高益西諾布頂聖如來的親傳弟子，中國著名高僧，為峨嵋山第十三代祖師。

自二十世紀八十年代起，為弘揚如來正法，重振祖庭，普觀法師與果章法師一起被禮請到佛教南傳第一站霧中山開化寺，在艱難困苦的情況下，廣結善緣，整修廟宇，培育僧材。

1998年，法師功行圓滿，生死自由而圓寂坐化，至今八年，肉身不壞盤坐塔中。



Venerable Dharma Teacher Yong Ding  
永定法師

Dharma Teacher Yong Ding was a disciple of H.H. Dorje Chang Buddha III who His Holiness personally taught. His meritorious actions were outstanding, and his realization was extraordinary. He conducted himself as the ancient virtuous monks did. Dharma Teacher Yong Ding was a man of true cultivation and true realization. His good deeds and holy feats were countless, and his dharma powers were amazing. He was a widely praised individual who could communicate with the heavenly realm and the hell realm. In his youth before he became a monk, his native town experienced a great drought not seen in one hundred years. Buddhist dharma masters and Daoist adepts tried for several months to solve the drought but could not. Not a drop of water could be found in that town. Dharma Teacher Yong Ding wrote his name on a piece of paper and invoked rain to fall. The sun was blazing in the sky. About five minutes later, there was pouring rain. When the Dayi County government was building the Master Wan Ko Yee Museum in 1994, the dharma teacher consulted with the Emperor of Heaven about the weather for the upcoming three-month period. Each day, his weather forecasts were written for all to see in the mess hall at the work site. Those forecasts were not off by one bit for that entire three-month period. One time the dharma teacher lifted his hand and thereby split a tree trunk a kilometer away from him. The tree was so wide that only two people together could embrace it.

永定法師，三世多杰羌佛雲高益西諾布頂聖如來的親傳弟子，功行卓著，證量超凡，一派古德遺風。永定法師實修實證，其善行聖跡，不勝枚舉，功夫更是了得，可以上通天庭，下達地府，被人們廣為傳頌。如早年法師尚未出家時，其家鄉遭逢百年不遇大旱，佛教法師和道教煉士折騰數月無能為力，檐無滴水，永定法師簽名再請，烈日炎炎之下，五分鐘左右即下滂沱大雨。1994年大邑縣政府在修建《義雲高大師館》時，法師曾提前三個月和上帝協商天氣，工地將其每日之預報均寫在食堂，與眾觀鑒。果然，三個月內的陰晴雨雪，分秒不差。法師更曾在一公里之外，隨手一舉將兩人合抱的大樹樹幹劈開。



Venerable Dharma Teacher Yi Zhao  
意昭老和尚

Venerable Dharma Teacher Yi Zhao is the successor to H.E. Dharma Master Xu Yun. He is truly a person of holy virtue within present-day Zen Buddhism. Having realized the supreme fruit of bodhi, the venerable one long ago extirpated all roots leading to his further reincarnation. In order to save living beings in the earthly realm from suffering, the elder monk emulated Ksitigarbha Bodhisattva by making the following vow: "As long as there is any living being in the earthly realm, I vow not to become a Buddha." He has been praised as being the nirmanakaya of Ksitigarbha Bodhisattva. The venerable one received a Nectar Empowerment Initiation from H.H. Dorje Chang Buddha III and was praised by H.H. Dorje Chang Buddha III as being a rare, outstanding, and enlightened monk who abides by the precepts. Above is a photograph of Venerable Dharma Teacher Yi Zhao. While he received nectar dharma empowerment from H.H. Dorje Chang Buddha III, he viewed over a million wasps that did not dare harm anyone there.

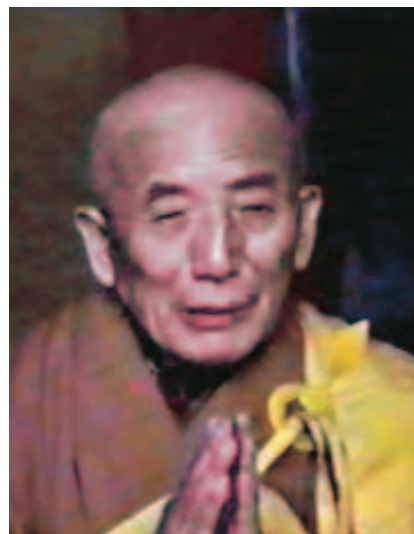
意昭老和尚承接虛雲法師之衣鉢，為當今禪門之真正聖德。老和尚早已斬斷生死之根本，證無上之菩提道果。為解救六道眾生之痛苦，老和尚以地藏王菩薩為榜樣，發願『娑婆眾生不盡，誓不成佛』，亦被讚為地藏王菩薩化身。老和尚得三世多杰羌佛甘露加持灌頂，被三世多杰羌佛讚為稀有難得的戒行開悟高僧。上面照片為意昭大和尚接受三世多杰羌佛甘露受法加持並見百萬黃蜂不敢傷人。



Venerable Elder Monk Wu Ming  
悟明長老

Venerable elder monk Wu Ming is a spiritual leader of exoteric Buddhism. He currently is the honorary chairman of the World Buddhist Sangha Council. Venerable Wu Ming has been a monk for 83 years. Throughout his entire life, he has strictly observed the precepts and cultivated himself in a practical and thorough manner. His fundamental practice is the Kuan Yin Dharma, which he has penetrated deeply. He has edified countless people and is praised as "the incarnation of Kuan Yin Bodhisattva in Taiwan." At a Buddhas Bestow Nectar Empowerment Initiation conducted by H.H. Dorje Chang Buddha III, venerable Wu Ming manifested his two-face and two-arm nirmanakaya form. This revealed that he is a holy monk who is the incarnation of a Bodhisattva. Above is a photograph of venerable Wu Ming. After he knelt in front of H.H. Dorje Chang Buddha III, His Holiness performed a nectar dharma empowerment for him.

悟明長老是顯宗精神領袖，現任世界佛教僧伽會名譽主席。悟明長老出家已八十三個春秋，一生嚴守戒律，踏實修行，以觀音法門為根本，一門深入，化人無數，被讚譽為『觀世音菩薩在台灣之應化』。在三世多杰羌佛為其佛降甘露加持灌頂時，顯露化身，二面兩臂，露出他原本是菩薩應世的聖僧。上面照片為悟明長老跪拜三世多杰羌佛後，佛陀為他作甘露加持受法。



Venerable Dharma Teacher Tong Hui  
通慧大和尚

Venerable Dharma Teacher Tong Hui is the abbot of the Long Ju Temple made famous by Jiangxi Mazu. He is a close disciple of H.H. Dorje Chang Buddha III from whom he has been learning dharma. He is also called Elder Monk Tong Hui. Long ago, he transcended the ordinary and entered the state of holiness. His status is that of a holy monk. There are many examples of his awesome virtue. People often see dharma protecting deities wherever he is. There is a large withered ginkgo tree at his temple that had been dead for over thirty years. After venerable Dharma Teacher Tong Hui sprinkled bodhi holy water on it, the ginkgo tree came back to life. In 1992, venerable Dharma Teacher Tong Hui went to Burma to respectfully receive and take back with him an image of the Buddha. The night before the dharma teacher arrived, many people in Burma suddenly dreamed that he was a golden Arhat and would soon come to Burma. The next day when he arrived in Burma, hoards of people made offerings to him. In Hinayana Buddhism, Arhats are praised in the same way that Bodhisattvas who attained the marvelous fruit of enlightenment are praised. It is clear that venerable Dharma Teacher Tong Hui is an amazing and great sage.

通慧大和尚為江西馬祖道場龍居寺的方丈，三世多杰羌佛雲高益西諾布頂聖如來的親承弟子之一，亦名通慧老和尚，跟三世多杰羌佛學法，早已超凡入聖，具聖僧資格，威德事蹟甚多，所在之處有人常見龍天護法護佑，其寺廟乾枯三十餘年的大銀杏樹，通慧大和尚灑上菩提聖水，銀杏樹枯木重生，依然復活，1992年通慧大和尚到緬甸去迎請佛像，到達的前一晚，緬甸全國上下人等突然夜夢通慧大和尚即是金身羅漢即將駕臨緬甸，翌日全國上下人山人海地來供養大和尚，在小乘中，他們稱羅漢猶如稱妙覺菩薩，可見通慧大和尚是如此了不起的大聖者。



Venerable Dharma Teacher Guo Zhang  
果章法師

Venerable Dharma Teacher Guo Zhang is a famous and eminent monk in China. In his youth, the dharma teacher left the household life and became a monk on Mt. Emei, which is one of the four famous mountains in China connected with Buddhism. In his middle age, he went to Kangding and formally acknowledged H.H. Dorje Chang Buddha III as his root vajra Master. He later held the position of abbot of the Jiulaodong Monastery on Mt. Emei. The dharma teacher strictly abides by the precepts of Buddhism, and his realization is profound. He is able to subdue beasts that live in the mountains. He is also able to hear the words of beings in the heavenly realm. Although the dharma teacher is ninety-four years old, he still does not avoid hard work. He undertakes the task of propagating the dharma and benefiting living beings. He is currently the abbot of the Jiewang Monastery on Mt. Wuzhong. When the dharma teacher spoke of H.H. Dorje Chang Buddha III in 2004, he cried tears of compassion. On behalf of all living beings, he sincerely beseeched His Holiness as follows: "Great Dharma King, I, your disciple, miss you. Living beings need you." The dharma teacher sent the video in which he spoke those words to H.H. Dorje Chang Buddha III, who was then on the other side of the Pacific Ocean. During the filming of that video, the dharma teacher was moved by compassion and practiced a holy dharma in order to repay the kindness of his H.H. Dorje Chang Buddha III. Suddenly, his body emitted red light.

果章法師，中國著名高僧。法師幼年即在中國四大佛教名山之一的峨嵋山出家，中年時赴康定拜頂聖如來三世多杰羌佛雲高益西諾布為根本金剛上師，後任峨嵋山九老洞住持。法師戒行嚴謹，證量高深，能調伏山中走獸，能聽到天人講話。法師現已94高齡，仍不捨塵勞，以弘法利生為務，現任霧中山接王寺方丈。

2004年，法師提到三世多杰羌佛還悲淚長流，代表眾生懇求頂聖如來說：『佛陀法王，弟子想念您老人家，眾生需要您老人家』，並錄影送達遠在太平洋彼岸的三世多杰羌佛。錄影時，法師在悲念感召之下，觀修聖法，以為報恩，突然身現紅光。



**Venerable Dharma Teacher Qing Ding**  
清定法師

Venerable Dharma Teacher Qing Ding was the successor to the dharma lineage of H.E. Dharma Master Neng Hai of the Geluk sect. He had over one million disciples and was a famous monk in China. He was a greatly virtuous Han-Chinese dharma teacher of the Geluk sect. He became accomplished through practicing the Yamantaka Vajra dharma. The venerable dharma teacher was one of the disciples of H.H. Dorje Chang Buddha III who received an inner-tantric initiation. Above is a photograph of H.H. Dorje Chang Buddha III performing an initiation for Venerable Dharma Teacher Qing Ding the day His Holiness accepted him as a disciple.

清定法師黃教能海法師之法承繼承人，門下弟子上百萬之眾，為中國著名高僧，格魯巴漢人巨德，修大威德金剛成就，是三世多杰羌佛的內密灌頂弟子。上面照片為三世多杰羌佛收清定法師為徒，當天為他灌頂。



**Venerable Master Long Hui**  
隆慧大師

Venerable Master Long Hui is the head of Hua Zang Si and the chairperson of the International Buddhism Sangha Association. She is the second incarnation of Lajian, who was a woman of great holiness and virtue. Venerable Master Long Hui has received holy-form inner-tantric initiations from H.H. Dorje Chang Buddha III and possesses deep inner-realization powers. She has manifested her Buddha-dharma inner-skills, such as when she subdued demons through practicing the True Dharma Palm. She is able to smash material objects that are far away from her, an ability that is on the same level as telekinetically awakening a vajra pill by making it tremble. Moreover, Venerable Master Long Hui has applied her realization powers to telekinetically awaken a vajra pill. She has deeply studied the teachings of the sutras and ceaselessly cultivates herself humbly. Her vows are of enormous magnitude, for she has vowed to fulfill the four great vows. She constantly carries out the six perfections (six paramitas) in the course of saving living beings and never shows off her accomplishments. She saves living beings with whom she has karmic affinity. As the abbess in charge of Hua Zang Si, she benefits living beings and propagates the dharma, such as the dharma of the esoteric, exoteric, Pure Land, and Zen schools.

隆慧大師乃華藏寺寺主，國際佛教僧尼總會主席，為大聖女德拉堅轉世二世，受三世多杰羌佛聖義內密灌頂，內證工夫甚深，曾展現伏魔正法掌等佛法內功，遠距離擊碎實物，與甦醒顫動金剛力有同功之境，並且運用道力展示了甦醒金剛力，深習經教。法師常以慚愧自修，發心廣大，以四弘誓願為己務，施六度萬行度有情，從不顯揚外露，施渡有緣眾生，弘揚密法、顯宗、淨土及禪修法門。現主持華藏寺宏法利生。



**Venerable Hsi Jao Ken Teng**  
**Karma Palden Lodoe Rinpoche,**  
**the incarnation of Venerable Hsi Jao Seng Ge**  
喜饒僧格尊者轉世的  
喜饒根登·噶瑪巴登洛德仁波且

The seventeenth Karmapa of the Karma Kagyu sect, Trinley Thaye Dorje, recognized that Venerable Hsi Jao Ken Teng Karma Palden Lodoe Rinpoche is the incarnation of Xuedu Yongde, who was the chief secretary for the sixteenth Karmapa. Moreover, the ninth Mindrolling Khenchen Rinpoche affirmed that Xuedu Yongde was the reincarnation of Venerable Hsi Jao Seng Ge, who founded the Macang branch of the Kagyu sect. That is one of the most important branches within the Kagyu sect. In that last lifetime, he received all of the major and minor initiations of the sixteenth Karmapa. In his old age, he went into retreat to cultivate himself. In this lifetime, he practiced the Great Compassion Kuan Yin Dharma for a large assembly of people. He successfully invoked Buddhas, Bodhisattvas, and dharma protecting deities to descend and empower the attendees of that assembly. The illnesses of many people disappeared right then and there. When H.H. Dorje Chang Buddha III performed a holy form of inner-tantric initiation for the rinpoche, His Holiness tossed a peacock feather that flew directly into the vertex of the rinpoche's head, opening up that crown. The rinpoche is chairman of the Tibetan Buddhism Association of America. After receiving a dharma king robe from the Jiangrang Monastery, he became the first dharma king of the Kagyu Macang Monastery in San Francisco. He mainly propagates the dharma of the Macang branch of the Kagyu sect. He himself secretly practices profound Buddha-dharma transmitted to him by H.H. Dorje Chang Buddha III. Although he was not able to establish a sand mandala through a stone that separated him and the sand, he is able to thoroughly awaken a vajra pill by telekinetically making it tremble. This proves that he is the incarnation of a venerable one.

噶瑪噶舉派十七世噶瑪巴泰耶多杰認證喜饒根登·噶瑪巴登洛德仁波且為十六世噶瑪巴時的總管喇嘛雪都永德的轉世。而第九世敏林堪欽仁波且又認證雪都永德是噶舉重要支派之一的瑪蒼派創始人喜饒僧格尊者的轉世。上一世他全盤領受十六世噶瑪巴的大小灌頂，晚年閉關修行。這一世曾聚眾修大悲心觀音法，呈請諸佛菩薩護法眾，蒞壇城加持與會信眾，當場除病者甚多。三世多杰羌佛施聖義內密灌頂投孔雀尾，直飛頭頂將其開頂。現為美國密宗總會主席，受江讓寺賜予尊者王袍，成為舊金山噶舉瑪蒼寺第一任法王，主持宏傳噶舉瑪蒼系法，而自己則密修三世多杰羌佛所傳甚深佛法。雖未能隔石建壇，但已能徹底甦醒顫動金剛力，證明了他是尊者轉世。



**Venerable Yundun Duojibai V Gadu Rinpoche**  
運頓多吉白尊者第五世嘎堵仁波且

The first venerable Yundun Duojibai Gadu was a famous monk within the Nyingma sect of Tibetan Buddhism. He was born in the year 1284 in Genmo, southern Tibet. He received an imperial decree from an emperor of the Yuan Dynasty summoning him to the capital. There, he received an order to go to a land of drought and invoke rain. His powers were extraordinary. The first venerable Yundun Duojibai was not only a highly virtuous practitioner of the Great Perfection secret mantra division of the Nyingma lineage, he was also a lineage holder of the Karma Kagyu lineage. He was the most important disciple among the numerous disciples of the third Karmapa, receiving Buddha-dharma directly from that Karmapa. Additionally, he transmitted esoteric dharma of the Kagyu and Nyingma sects to the fourth Karmapa Great Jewel Dharma King. He taught the Buddha-dharma in the Baluo district of Bhutan and other districts. In the year 1365, the first venerable Yundun Duojibai passed away. In this lifetime, he is the fifth venerable Yundun Duojibai. Having a supremely wonderful karmic destiny in this lifetime, he received profound initiations from H.H. Dorje Chang Buddha III. He cultivates himself diligently. The venerable one has become deeply accomplished in the practice of second-level Great Perfection Dharma and attained the nirmanakaya state six years ago. He has attained the state whereby he is able to telekinetically awaken a vajra pill by making it tremble.

運頓多吉白·嘎堵尊者，其第一世是藏傳佛教寧瑪派著名僧人，西元1284年誕生在南藏根莫，曾受元朝皇帝之詔進京，奉命去旱地求雨，功力非凡。運頓多吉白尊者除了是寧瑪派大圓滿秘訣部傳承的大德之外，也是噶瑪噶舉的傳承持有者，他是第三世噶瑪巴眾多弟子中最重要的一位，接承其佛法，並將噶舉和寧瑪派之密法傳授給第四世大寶法王。他曾在不丹的巴羅等地區教授佛法，於西元1365年圓寂。這一世運頓多吉白尊者為第五世，得遇無上殊勝因緣，曾受三世多杰羌佛甚深灌頂，修行精進，修二次大圓滿甚有成就，於六年前即得化身境，已醒金剛力境界。



**Venerable Dachu II Hengsheng Rinpoche**  
達楚尊者二世恆生仁波且

Venerable Dachu II Hengsheng Rinpoche was recognized by H.E. Dzogchen Ganor Rinpoche as being the reincarnation of a venerable one who was the direct successor to Dangba Sangje of the Jueyu sect and who was a greatly accomplished practitioner of the rainbow body. Venerable Dachu Hengsheng II is the first person to hold the position of mandala dharani teacher at Hua Zang Si in San Francisco. He is also the president of the International Vajra Bodhi Association. The venerable one has been deeply engaged in Buddhism since childhood. He became a disciple of eminent monastics of the highest order in the world. He clearly understands the dharma of emptiness and has excellent innate faculties. The venerable one was the first person in Taiwan to take refuge in H.H. Dorje Chang Buddha III. His karmic destiny is remarkable, for he has seen a considerable number of holy occurrences while at the side of the Buddha Master. His requests to H.H. Dorje Chang Buddha III for expositions of dharma provided the karmic conditions that resulted in holy and auspicious phenomena descending from the sky, a dragon fish standing erect on the surface of water, and a nine-ring-tailed fox becoming invisible. The venerable one is humble and cautious. He has successfully practiced dharma relating to both good fortune and wisdom and possesses mandala realization. He is very much respected by many people and has realized the power to thoroughly awaken a vajra pill telekinetically. H.H. Dorje Chang Buddha III once levitated and, while suspended in the air, performed a cutting-hair initiation for venerable Dachu Hengsheng II. At that time, the stone retreat room in the mandala area turned into the image of Dorje Chang Buddha. During a holy form of inner-tantric initiation performed for the venerable one, the lot landed on the Great Perfection Longchen Nying-thik mandala. In the mandala of that initiation, he saw the earth spinning and tuoga light moving back and forth in the sky. He right then and there experienced his original nature.

達楚尊者二世恆生仁波且由佐欽噶諾仁波且認證為覺域派當巴桑結直系傳人、虹光身大成就尊者轉世，現在是舊金山華藏寺首任壇城陀羅尼教授，國際金剛菩提總會會長，仁波且幼小深入佛門，曾拜世界第一流高僧為師，悟空性法理，根器甚佳，是三世多杰羌佛在台灣的第一位皈依弟子，因緣至上，在佛陀上師身邊見聖境頗多，如天降聖瑞，龍魚立水，狸尾隱身，皆由他請示緣起，尊者謙虛謹慎，福慧圓修，壇城證量，甚受世人敬重，徹底甦醒金剛力。三世多杰羌佛升空離地、懸浮在空中為他作灌頂取髮時，壇場石頭關房變成了多杰羌佛。聖義內密灌頂時，投花在大圓滿龍欽寧體壇城，在壇城見到大地旋轉，虛空妥噶穿梭，當下證到心性光明。



**Venerable Khu-ston brTson-'grus g.yung-drung V  
Henghsing Gyatso Rinpoche**  
庫頓尊哲雍仲尊者第五世  
恆性嘉措仁波且

In a prior life, venerable Khu-ston brTson-'grus g.yung-drung was one of the four most outstanding disciples of Atisha of the Kadampa sect. Because he wholeheartedly sought dharma personally taught by the Buddha, venerable Atisha taught him "lofty towers are all built from the ground." In this lifetime, the venerable one has suffered on behalf of living beings by making a full prostration after each step for more than 1,100 kilometers, thereby becoming a great cultivator who has prostrated a longer distance than anyone else in the history of Taiwan. His devoutness moved Kuan Yin Bodhisattva to personally appear during the course of his journey and communicate to him a holy and profound truth. The venerable one also practiced vajra meditation during which time he did not eat or drink for twenty-two days. His realization is remarkable. At a dharma assembly in which vajra power realization was tested, the venerable one was unable to make a vajra pill rise into the air and pass through a stone and was unable to establish an inner-tantric mandala through a stone. Nevertheless, on the sixty-third attempt, he finally showed his awesome powers when he telekinetically awakened a vajra pill by making it spin rapidly. He thereby demonstrated that he is the true incarnation of a venerable one. He was recognized by H.H. Dorje Chang Buddha III as the foremost disciple in the area of practicing austerities.

庫頓尊哲雍仲尊者為噶當派阿底峽尊者的四大弟子之一，由於一心想求佛陀親教之法，故爾阿底峽尊者教導其『萬丈高樓須從平地起』。尊者這一世以一步一拜叩長頭一千一百公里，代眾生受苦，成為台灣歷史上叩長頭最長的大修行者，其虔誠感召觀世音菩薩在其叩長頭禮拜途中，親臨顯聖告之聖意玄機。尊者並曾以金剛禪，以禪為食二十天滴水不沾，證量顯赫，在金剛力考驗證量法會上雖無法將金剛丸升空穿牆入壁透視無阻，未能隔石建壇，但經63輪自修金剛力證量顯境，在最後一輪終於體顯威力，讓金剛丸高速旋轉，展現了尊者真身。被三世多杰羌佛認證為苦行第一弟子。



**Venerable Xirao Jiebu II Tudeng Gengsang Renzhuo Rinpoche**  
喜饒杰布尊者第二世土登·更桑仁卓仁波且

In their prior lives, Venerable Xirao Jiebu, Venerable Muya Jiongzha, and Venerable Xiangge Qiongwa were three of the four greatest disciples of Patriarch Shantaraksita, the great patriarch who founded the Nyingma sect of Tibetan esoteric Buddhism. In that lifetime, venerable Xirao Jiebu was also a close attendant of Guru Padmasambhava. He was the foremost disciple of Patriarch Shantaraksita in the practice of meditation. Venerable Xirao Jiebu II was the first disciple that the Holiest Tathagata accepted in this lifetime. At the age of five, H.H. Dorje Chang Buddha III wrote verses in the plum blossom script style of Chinese calligraphy in which His Holiness cryptically alluded to the identity of venerable Xirao Jiebu II. Later, when the karmic conditions matured, the reincarnated identity of venerable Xirao Jiebu was recognized by two ripoche. One of them is H.E. Xiazhu Qiuyang, who is the incarnation of Naropa, a great venerable one. The other rinpoche is H.E. Dorje Rinzin. H.E. Xiazhu Qiuyang give him the dharma name Tudeng Gengsang Renzhuo. Xirao Jiebu II was also conferred the hat of a "great pandita" by the Dajiling Monastery of the Geluk sect. In 2006, he manifested his realization at Hua Zang Si in the United States when he successfully uncovered hidden dharma objects. This confirmed his status as a venerable one. Although he was not able to establish a sand mandala through a stone that separated him and the sand, he is able to telekinetically awaken a vajra pill by making it tremble.

喜饒杰布尊者與木雅迺扎尊者、香格瓊哇尊者同為藏密寧瑪巴創始人、大祖師素布切·釋伽炯乃大師之四大尖端弟子中之三位，並隨侍於蓮花生大士，喜饒杰布尊者為釋伽炯乃祖師之弟子中禪修第一。喜饒杰布尊者二世為頂聖如來這一世收的第一位入門弟子，三世多杰羌佛五歲時即寫一幅梅花篆字隱喻其身份。後來，因緣成熟，喜饒杰布尊者的轉世身份由那諾巴大尊者轉世的夏珠秋揚和多杰仁增兩位仁波且所認證，夏珠秋揚仁波且為之取法號為土登·更桑仁卓，並被格魯巴大吉嶺寺授以「大班智達」法帽。二零零六年，在美國華藏寺現量伏藏取藏成功。雖未能隔石建壇，但已甦醒顫動金剛力。



Venerable Daxila Rinpoche  
大西拉仁波且

Venerable Daxila Rinpoche is a Dharma King of the Kagyu Xueba sect and the head of the Xiba Monastery. His cultivation and morality are pure and high, and his realization is remarkable. He has no attachment to the concept of self and to the dharma. His compassion is limitless. He is one of the close disciples of H.H. Dorje Chang Buddha III.

大西拉仁波且是噶舉雪巴派的法王，西巴寺的寺主，修行道德清高，證量顯赫，斷我法二執，慈悲無量，是三世多杰羌佛雲高益西諾布頂聖如來的親承弟子之一。



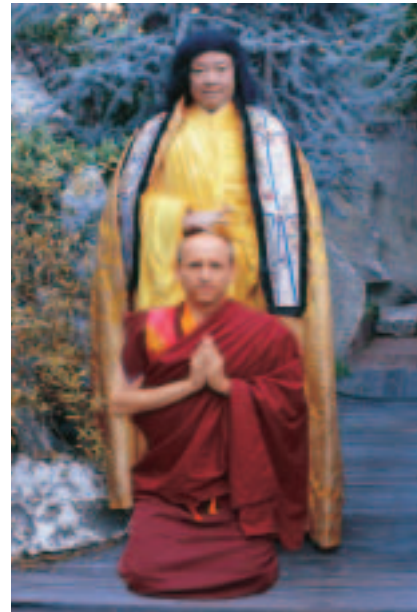
Venerable Muya Jiongzha III  
Dharma King Wujin Danzeng Queji Nima  
木雅迺扎尊者第三世  
鄔金丹增·卻吉尼瑪法王

The first Muya Jiongzha was also a disciple of Patriarch Shantaraksita, the founder of the Nyingma sect. Among the four great disciples of Patriarch Shantaraksita, Muya Jiongzha was best at expounding the dharma of the illusory and changing nature of things. Because he had such deep good fortune and wisdom planted in the past, in this lifetime he was able to encounter supreme karmic conditions. After receiving teachings directly from H.H. Dorje Chang Buddha III, he resolutely decided to enter the order of monks. His reincarnated identity was recognized by Xiazhu Qiuyang Rinpoche, a great venerable one who is the incarnation of Patriarch Naropa. Moreover, H.E. Xiazhu Qiuyang Rinpoche tonsured Venerable Muya Jiongzha, who thereby became an ordained great lama at the Holy Mountain Auspicious Mahayana Dharma Wheel Monastery. He is highly regarded by H.E. Xiazhu Qiuyang Rinpoche. The greatly venerable Xiazhu Qiuyang Rinpoche instructed Venerable Muya Jiongzha to return to the West and benefit living beings there by spreading the dharma. He also instructed Venerable Muya Jiongzha to closely follow H.H. Dorje Chang Buddha III so that one day he may learn the Xian Liang Great Perfection Dharma, return to Qinghai and Tibet, and propagate the supreme Buddha-dharma there. H.E. Dharma King Qiuyang ordered Venerable Muya Jiongzha to his monastery, where the venerable one's state of virtue and realization was tested and verified in front of many rinpoches. Venerable Muya Jiongzha telekinetically awakened a vajra pill by making it tremble and thereby earned the dharma king crown. He was appointed by H.E. Dharma King Qiuyang as the dharma king of the Mahayana Dharma Wheel Monastery, which belongs to the Geluk sect. He is the third person to hold that position.

Venerable Xirao Jiebu, Venerable Muya Jiongzha, and Venerable Xiangge Qiongwa were three of the four most outstanding disciples under Patriarch Shantaraksita. Each one has his own strong points, and their status is equal. When tested in this lifetime, they were all able to telekinetically awaken a vajra pill, thereby demonstrating their status as venerable ones. Each one of them also has his own weaknesses. Only Xirao Zhaba, who was also one of the four most outstanding disciples under Patriarch Shantaraksita, clearly demonstrated his ability to move around a vajra pill. This showed that Xirao Zhaba is the true incarnation of a Dedengba.

木雅迺扎尊者第一世亦是寧瑪巴創始人釋迦炯乃祖師的弟子，並且是釋迦炯乃祖師之四大高峰弟子中唯一演說幻化第一的弟子。正由於具有如此深厚的福慧資糧，這一世得遇無上因緣，親受三世多杰羌佛教化後，毅然斷髮出家。其尊者身份由那諾巴祖師轉世的夏珠秋楊仁波且認證，並由秋楊大尊者為其剃度，成為聖山吉祥大乘法輪寺的出家大喇嘛。秋楊大尊者令其在西方宏法利生，一定要緊跟古佛三世多杰羌佛學到現量大圓滿後，才再回西藏弘傳至高無上之佛法。近日為是秋楊法王命之入寺，與眾多仁波且印其證德證量，木雅迺扎尊者甦醒顫動金剛力奪得王冠，被秋楊法王任命為格魯派大乘聖山法輪寺第三任法王。

喜饒杰布、木雅迺扎、香格瓊哇三位尊者是釋迦炯乃祖師的尖端弟子，各居特長，地位平等，在這一世的考核中，都達到了甦醒金剛力，展出了尊者的身份，顯露了不同的習氣。唯獨釋迦炯乃祖師四大尖端弟子中的喜饒扎巴達到了明證金剛力，說明是德登巴的轉世真身。



Respected Bodi Wentu Rinpoche  
波迪溫圖仁波且

Respected Bodi Wentu Rinpoche is a Caucasian westerner and the first person to hold the position of translation teacher at Hua Zang Si. The rinpoche has read many sutra teachings. He strictly abides by the principles of cause and effect and strictly observes the precepts. He is a straightforward and honest person who devotes himself to cultivation and study and who does not shirk hard work. The rinpoche's main work involves translating material on the dharma. He has translated sutras and recorded discourses of H.H. Dorje Chang Buddha III. He has deep merit from helping westerners learn the dharma. When the rinpoche received the Karmic Selection Great Initiation from H.H. Dorje Chang Buddha III, great dharma powers manifested in the mandala. The rinpoche was astounded and repeatedly praised the supremacy and wonder of the Buddha-dharma. His body and mind underwent a sudden change, and he right then and there resolutely vowed to realize the supreme bodhi and benefit living beings. The rinpoche is able to telekinetically awaken a vajra pill.

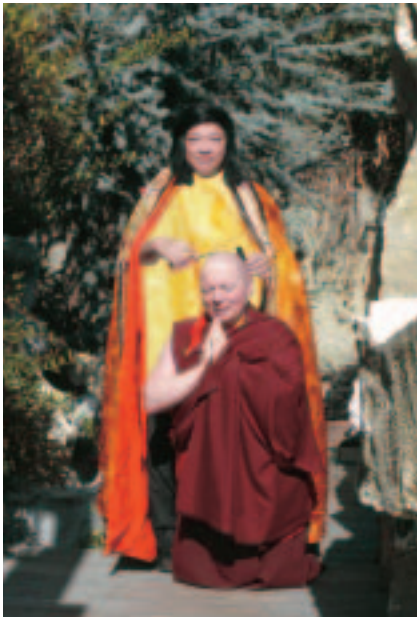
波迪溫圖仁波且為西方白人，為舊金山華藏寺首任譯解教授。仁波且經教法義所見甚多，嚴持因果戒律，直心道場，潛心修學，不辭辛勞，主理翻譯法務，曾翻譯三世多杰羌佛之法音及經書等，為助其西方眾生學法有甚深功德。曾受三世多杰羌佛的擇緣大灌頂，壇城威力展現，仁波且大為驚駭，連呼無上佛法，奇妙甚哉，頓時身心陡變，發下堅固之心，當證無上菩提利益眾生。在金剛力上已甦醒。



Venerable Xiangge Qiongwa IV  
Duozha Xinxiong Rinpoche  
香格瓊哇尊者第四世多扎信雄仁波且

In a prior lifetime, venerable Xiangge Qiongwa was a disciple and close attendant of Guru Padmasambhava. He was also one of the four most outstanding disciples of Patriarch Shantaraksita, the founder of the Nyingma sect. He was the foremost disciple in the area of expounding sutras. In that lifetime, venerable Muya Jiongzha and venerable Xijao Jiebu were his fellow disciples, as they are in this lifetime as well. In this lifetime, venerable Xiangge Qiongwa was a monk for many years. He is conversant in the sutras and is especially good at explaining the meaning of the dharma. He was formerly the head of a Buddhist studies institute. He is now dean of the Los Angeles Buddhist Academy. The venerable one has disciples throughout China, Hong Kong, Taiwan, and the United States. When the karmic conditions matured, H.E. Gar Tongstan IV used a vajra pill to determine that Kuei Chih Shih is the reincarnation of Xiangge Qiongwa. H.E. Gar Tongstan IV reported this to Dharma King Mohe for confirmation. Dharma King Mohe formally recognized that reincarnated identity. Venerable Xiangge Qiongwa IV is able to telekinetically awaken a vajra pill, proving that he is the true incarnation of a venerable one. The venerable one used bodhi holy water to subdue non-human demons. Moreover, he sprinkled that holy water to avoid ferocious beasts and save a group of fish.

香格瓊哇尊者過去世是蓮花生大師隨行伺候護法弟子，亦為寧瑪巴創始人釋迦炯乃祖師的四大尖端弟子之一，講習經教第一。過去世與木雅迺扎尊者、喜饒杰布尊者為同門師兄弟，這一世亦為師兄弟。尊者多年來一直都現比丘相，通曉經教，善解行持法義，曾做過台灣某佛學院院長，現為美國洛杉磯佛學院院長，弟子遍及中港台美，因緣成熟，被祿東贊尊者四世轉金剛丸測出釋魁智為香格瓊哇轉世，並上報摩訶法王確認，由摩訶法王正式認證其身份。尊者在金剛力上的甦醒證明是尊者真身，曾以菩提聖水降伏非人，灑聖水避兇惡猛獸救群魚。



Respected Zhaxi Zhuoma Rinpoche  
扎西卓瑪仁波且

Among Caucasian female rinpoches, Respected Zhaxi Zhuoma Rinpoche is one of outstanding cultivation. She has realized the power to telekinetically awaken a vajra pill. In order to seek the highest dharma, in her early years she learned under Japanese, Korean, and American Buddhist masters. Still, she did not obtain the true Buddha-dharma. She went through all kinds of hardships in her search for the supreme Buddha-dharma master. Finally, she was accepted by H.H. Dorje Chang Buddha III as a disciple, deeply penetrated the Buddha-dharma, and fulfilled her wish. The rinpoche is very conversant in English material on the various dharma lineages and their history. The rinpoche has had a wide range of experiences throughout her life, such as personally seeing Buddha Vajradhara Wan Ko Yeshe Norbu Holiest Tathagata amid the clouds, hearing a vajra pill speak the dharma, seeing a vajra pill transform into rainbow light and fly away, and having a photograph of her deceased uncle shake on the palm of her hand when the consciousness of that deceased uncle was raised to a higher realm of existence.

扎西卓瑪仁波且為白人女活佛中修持傑出者，金剛力已獲證量，早年為了追求至高佛法，曾跟隨日本、韓國和美國的佛教法師們學習，但沒有得到真正的佛法。為找到至高無上的佛法上師，經過千辛萬苦，終得三世多杰羌佛收其為徒，深入法門，滿了心願。仁波且善言英文傳承法脈，一生見多識廣：如親見雲中金剛總持雲高益西諾布頂聖如來、聞金剛丸說法、見金剛丸化虹飛走、得到超渡的叔叔於掌中顫抖等。



Respected Karma Dege Gongla Rinpoche  
噶瑪德格貢拉仁波且

Respected Gongla Rinpoche received from H.H. Dorje Chang Buddha III a Holy Bodhi Water Initiation and a Varja Wheel Initiation. As a result of the latter initiation, he has a mark on his chest imprinted by a vajra wheel. The rinpoche conscientiously handles many Buddhist matters. He endures insult and adversity with patience, bears heavy responsibilities, and is broad-minded. He has remarkable merit from having benefited living beings. During his practice, a “dharma wheel flower” manifested when he made a water offering. He has received the protection of the dharma protecting deities. Based upon the merit he has accumulated, he attained the power to telekinetically awaken a vajra pill, which demonstrated his status as a great rinpoche.

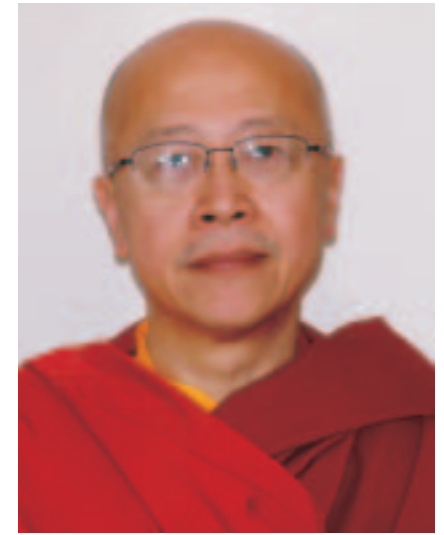
貢拉仁波且曾受三世多杰羌佛菩提聖水灌頂、金剛輪灌頂，授記於胸。為佛行事業兢兢業業，忍辱負重胸懷廣大，利生事業功德顯著。於修持中供杯水顯法輪花，得護法護持力。並以自身功德獲甦醒金剛力，展示了大仁波且的身份。



Respected Longzhou Rinpoche  
龍舟仁波且

Respected Longzhou Rinpoche was recognized by Dharma King Mohe. He is a very hardworking person with a plain lifestyle. The rinpoche abides by the principles of cause and effect and acts according to the teachings of Buddhism. He is a humble, introspective, and conscientious person who has deeply studied the sutras. His powers are outstanding. He has demonstrated his realization powers by telekinetically awakening a vajra pill. For many years, the rinpoche has been the president of the Master Wan Ko Yee International Cultural Institute. He has earned great merit from benefiting and providing happiness to living beings. He is a great rinpoche who is the incarnation of Dorje Geshe, a person of great virtue who was famous for his supernatural powers.

龍舟仁波且由摩訶法王認證，勤勞艱苦樸素，明守因果，依教奉行，慚愧自省，兢兢業業，深研經教，功力顯著，已施展自身道力，體顯了金剛力證量，他多年來為義雲高大師國際文化基金會會長，利樂有情功德甚大，乃是以神通力著稱的大德多杰格西轉世之大仁波且。



Respected Luosang Gyatso Rinpoche  
洛桑嘉措仁波且

When H.H. Dorje Chang Buddha III practiced dharma for Respected Luosang Gyatso Rinpoche fifteen years ago, the rinpoche did not see any resulting empowerment state. H.H. Dorje Chang Buddha III then told the rinpoche that He would cause the rinpoche to see a holy empowerment state within three minutes. After uttering those words, His Holiness snapped His fingers. A holy state immediately appeared before Respected Luosang Gyatso Rinpoche just as His Holiness predicted, and the rinpoche received instant empowerment. He was greatly moved by the supreme dharma of H.H. Dorje Chang Buddha III and gave rise to great bodhicitta. The rinpoche's main practice is the Four-Arm Kuan Yin Dharma. His proficiency in both Chinese and English makes him a good translator of material on the dharma. His compassion can be seen in his involvement with medical breakthroughs that save the lives of people. He served as president of the Master Wan Ko Yee International Cultural Institute for six years and has brought a considerable number of people to the true Buddha-dharma. Respected Luosang Gyatso Rinpoche has earned great merit from all that he has done.

洛桑嘉措仁波且，15年前接受三世多杰羌佛的修法時，他沒有得到加持境界出現，三世多杰羌佛便告訴他：我會讓你在三分鐘之內得見加持聖境。說完一彈指，洛桑嘉措仁波且果然當下聖境現前，頓得加持，三世多杰羌佛至高無上之佛法讓他感動不已，發下大菩提之心。仁波且主修四臂觀音法，精通漢英文理，善於翻譯法務，慈於醫學救人之行持，並曾任雲高大師基金會會長六年，渡生頗多，功德宏深。





Respected Luosang Danzeng Nuori Rinpoche  
洛桑·丹增諾日仁波且

Respected Luosang Danzeng Nuori Rinpoche was recognized by the famous H.E. Dharma King Xiazhu Qiuyang as the incarnation of a famous person of great virtue within the Geluk sect. H.H. Dorje Chang Buddha III personally recognized H.E. Dharma King Xiazhu Qiuyang as the incarnation of Patriarch Naropa, the venerable leader of 100,000 dakinis. Respected Danzeng Nuori Rinpoche has been a disciple of H.E. Dharma King Xiazhu Qiuyang for many lifetimes. It is thus clear that his innate faculties are deep and keen. After traveling throughout Tibet and India, the rinpoche was finally able to encounter and become a disciple of H.H. Dorje Chang Buddha III. He then put his vows in writing. When he received an initiation from H.H. Dorje Chang Buddha III, the fire of his own karma was transferred onto his hand, where a hole for such karma to flow out was opened. His fingers still have the marks of that fire as a sign of the dharma.

洛桑·丹增諾日仁波且是夏珠秋楊法王認證的，係格魯派著名大德轉世。而三世多杰羌佛曾親自認證夏珠秋楊法王是十萬空行尊主那洛巴祖師的轉世，丹增諾日多生累世都在夏珠秋楊法王座下為徒，可見根器深厚。仁波且曾遍訪西藏及印度，終於拜在三世多杰羌佛的門下，寫下發願文書。在接受三世多杰羌佛的灌頂時，丹增諾日仁波且將其自身業火置於掌中，障業之口打開，至今指上留下痕跡法記。



Respected Losang Zhenzhu Geshe  
洛桑珍珠格西

Respected Losang Zhenzhu Geshe is over eighty years old. He is the only Han-Chinese alive who has the title of larampa geshe, which is the highest academic degree in Tibetan Buddhism (from the book *Seeking Dharma in the Land of Snow* written by Jianfei Zhang and Nianqun Yang). The geshe became a Buddhist at the age of nine. In his youth he received a strict and proper Buddhist education. He followed and learned under Dharma Master Taixu and Dharma Master Fazun. Later, the geshe went to Tibet, where he sought, learned, and practiced dharma for over ten years. He has translated several Tibetan sutras and treatises on exoteric and esoteric Buddhism. Losang Zhenzhu Geshe stated, "In Tibet I received more than six hundred tantric initiations. They do not match one initiation from Dharma King Yangwo Yeshe Norbu... Over the past seventy years, I have formally visited many eminent monks, people of great virtue, great dharma kings, and great rinpoches. There is definitely no person in the world today who has the supreme realization of Dharma King Yangwo Yeshe Norbu. This is my most sincere testimonial. How could I dare speak irresponsibly and deceive living beings?" The upper photograph is Luosang Zhenzhu Geshe formally acknowledging H.H. Dorje Chang Buddha III as his master in Chengdu, Sichuan. The lower photograph is H.H. Dorje Chang Buddha III performing an initiation for disciple Luosang Zhenzhu Geshe in the United States.

年過八旬的洛桑珍珠格西，是唯一在世獲得藏傳佛教最高學位拉然巴格西的漢人(摘自張健飛、楊念群筆述之《雪域求法記》)。九歲皈依佛門，少年時便接受了嚴格正規的佛學教育，從太虛大師、法尊法師學習，後入西藏修學求法十數年，翻譯有數部西藏文顯密經論，他曾說：「余在西藏接受過密法灌頂六百多個，不如仰譚益西諾布大法王的一次灌頂，……我七十年來拜見過若干高僧大德、大法王、大活佛，目前世界上除仰譚益西諾布大法王有此至高道量外，絕無第二人，如此鑒證於懷，豈敢戲言誑惑眾生？」上面照片為洛桑珍珠格西在四川成都拜三世多杰羌佛為師，下面照片為三世多杰羌佛在美國為弟子洛桑珍珠格西灌頂。



Lama Puti Duxi  
菩提度西喇嘛



Lama Hongxi Fazang  
宏西法藏喇嘛

Hongxi Fazang and Puti Duxi are Caucasian westerners who are lamas. When they were being tonsured, their hair overcame the force of razor such that the razor was unable to cut their hair. Several applications of the razor did not result in one hair being cut. A pair of wild peacocks flew down from the clouds that day and performed a graceful dance, twirling and singing in the mandala of H.H. Dorje Chang Buddha III. That was their way of congratulating the tonsuring and ordination of those two lamas. One can see from this how amazing the underlying karmic conditions were.

宏西法藏與菩提度西為西方白人善士之流喇嘛，在剃度時竟髮克鋼刀，剃而不斷，來回拔刀絲毫不動。是日從雲中降下野生孔雀一對，翩翩起舞，旋轉歌音於三世多杰羌佛壇城，祝賀其剃度為僧，可見因緣玄機之殊勝。



**Dharma Teacher Ruo Hui**  
若慧法師

Dharma Teacher Ruo Hui is the first person to hold the position of vice-abbess of Hua Zang Si in San Francisco. She previously was the dean of the Buddhist Studies Institute for nuns at the Mountain of One Thousand Buddhas. She traveled from Asia thousands of miles across the ocean to become a disciple of H.H. Dorje Chang Buddha III. She received from His Holiness the Dharma Tent Great Initiation. She also received from His Holiness a holy form of inner-tantric initiation to eliminate karma that would lead to a rebirth in hell and was the only dharma teacher at that initiation on that day who manifested a completely successful state. Dharma Teacher Ruo Hui has broad wisdom and deep knowledge of the sutras. She strictly abides by the precepts, endures insult and adversity with patience, and strictly upholds moral principles. The dharma teacher often thinks of her own faults and does not see the faults of others. She was finally able to learn the secret mantra of the highest Zen and Pure Land dharma. She has realization based on the true dharma. The fundamental principle of her life is compassion. Throughout the entire year, she constantly thinks of providing happiness to and saving living beings.

若慧法師是舊金山華藏寺首任副住持，曾任千佛山女眾佛學院院長，不遠萬里，遠渡重洋，東駕西土，拜三世多杰羌佛門下，受法帳大灌頂、地獄取業消障聖義內密灌頂，是同壇唯一展顯圓滿境界的法師，智慧廣益，深入經藏，戒行嚴謹，忍辱自修，嚴於道德，常思己過，勿見他非，勤行法義，終見真實禪修淨土至高法門之密訣，已身已入正法之證量，慈悲為本，四時常思樂度有情為務。



**Dharma Teacher Miao Kong**  
妙空法師

Dharma Teacher Miao Kong is the first person to hold the position of teacher of dharma rituals and precepts at Hua Zang Si in San Francisco. She has deep roots of goodness, strictly abides by the precepts, and strictly carries out dharma rituals. Her understanding and views are pure and upright. She left the household life to become a Buddhist nun twice. She very much regretted having become a disciple under the wrong master at first. With tears trickling down her cheeks, she removed her Buddhist robes and returned to the secular life. However, she continued to strictly abide by the precepts and prayed day and night that she would encounter a holy monastic to be her master. The universe finally responded to her prayers, for she indeed encountered an eminent monastic. When that monastic tonsured her, the awesome power of the Buddhas manifested before her. She finally encountered the right karmic conditions. She continued to lead the pure life of a Buddhist nun, devoutly cultivated herself, and deeply penetrated the dharma. When H.H. Dorje Chang Buddha III performed an initiation for her to eliminate her karmic hindrances, she spit out luminous green water, which increased her realization and merit. Her practice improved by leaps and bounds in the span of that one day. She had an immediate awakening to the dharma, and in a short period of time attained the realization of a dharma teacher.

妙空法師是舊金山華藏寺首任禮法教授，善根深厚，嚴持戒體，禮法嚴明，知見純正，歷兩度出家之事跡，由於誤投其師，法師悔恨緣起錯謬，潸然淚下，脫下僧袍，但嚴持戒體，日夜祈禱，望遇聖僧，終得三洲感應，高僧降臨，為其剃度時，佛之威力展現眼前，終成純正因緣，清淨僧體，如是虔修，深入法門，於三世多杰羌佛灌頂除障法，當下口中吐出碧綠色道量增益功德之水，達到了一日千里之行持快捷，頓悟法門，短暫期間，即證法師之量。



**Dharma Teacher Yuan Yin**  
圓音法師

Dharma Teacher Yuan Yin has been planting seeds of goodness for a long time. She first began reciting the Diamond Sutra and opened up her understanding of the truth. She then gave up the worldly life by becoming a Buddhist nun. She cultivates herself diligently, studies hard, and pervasively benefits living beings. When her karmic conditions matured, she traveled across an ocean to become a disciple of H.H. Dorje Chang Buddha III. The dharma teacher strictly observes the precepts. She has received the four yogas, developed her wisdom, and reaped fruits from her practice of dharma. She is currently the abbess of Lien Fang Temple on Mt. Dagang in Kaohsiung, Taiwan as well as the abbess of Daoyuan Temple in Tainan, Taiwan. The dharma master traveled thousands of miles to Paraguay to propagate the true dharma. There she established the Zheng Yi Temple, which is that country's first Buddhist temple, as well as Eastern Buddhism and Culture Study and Practice Center.

圓音法師，宿植善根，初誦金剛經，心即開悟，遂捨俗出家，勤行苦學，普利有情，因緣成熟，遠渡重洋，拜三世多杰羌佛門下，嚴持戒律，受四瑜伽，智慧開敷，修法有成。現任台灣高雄大岡山蓮峰寺及台南道源精舍住持，不遠萬里南下巴拉國南美巴拉圭開山建立金國首座佛寺正義寺，創辦東方佛教文化研修中心，弘揚正法。



**Wujin Chile Lama**  
鄔金赤烈喇嘛

Wujin Chile Lama entered the order of monks in 1995 at the Nanhua Monastery at Shaoguan in Guangzhou, China. He founded the Xiuyuan Zen Temple. On many occasions he rose into the air and slept on the beam of his residence. Thus, he has been called "the strange monk on a beam" and "a living Jigong." He formally acknowledged H.H. Dorje Chang Buddha III as his master in 1996. After the Buddha Master edified him and sternly reprimanded him for his strange and lowly behavior, he finally returned to practicing the true dharma and engaging in real, sincere cultivation. He received holy bodhi water, which manifested awesome power. The lama has deep realization and lives a very austere life. He is humble, compassionate, and benefits living beings.

鄔金赤烈喇嘛1995年在廣州韶關南華寺出家，創建有修元禪院，曾多次升空臥睡房樑之上，故有樑上怪僧活濟公之稱，1996年拜三世多杰羌佛為師，佛陀恩師嚴呵其怪劣之行，予以教化，終得回歸正法，如實忠厚修持，得菩提聖水，威力展現，深入道量，平日睡釘床、坐釘椅、刀凳，謙虛慈悲，利樂有情。

## MOST SINCERE REQUEST TO BECOME A DISCIPLE

I prostrate to the supreme Great Dharma King Yangwo Yeshe Norbu Wan Ko<sup>1</sup>

I am monk Shi Ji Xin. I left the household life to become a monk and cultivate myself in 1987. I am responsible for cremations at the large and famous Zen temple called Baoguang Temple in China. I handle all of the matters relating to cremation. Over many years at the Baoguang Temple, I have cremated the bodies of prominent monks and other virtuous people from the Baoguang Temple and various other temples as well as the bodies of the four types of Buddhist disciples. I have also performed cremation rituals for them. Frankly speaking, of the many people I have cremated, only very few of them were accomplished in the dharma. Even many who were universally recognized as eminent monastics were not greatly accomplished in the dharma. However, there is something extraordinary in all of this. Each disciple of His Holiness Great Dharma King Yangwo was accomplished in the dharma. There has not been one exception. During the process of cremating those disciples, wonderful states and all kinds of holy phenomena appeared. Moreover, after their cremation, those disciples left behind firm sariras (relics) and sarira flowers. Some disciples passed away in the cross-legged meditation posture having attained liberation from the cycle of birth and death, and some disciples attained control over their own living and dying.

After so many years of such personal experiences, I deeply understand that only His Holiness Great Dharma King Yangwo truly possesses the authentic and supreme Buddha-dharma. Only Your Holiness can enable me to attain great accomplishment in the dharma and enable living beings to attain liberation. Therefore, with utmost sincerity, I prostrate to the most venerable Great Dharma King Yangwo Yeshe Norbu Wan Ko. I beseech His Holiness Great Dharma King to accept me as your disciple. I surely will diligently cultivate myself, propagate the dharma, and benefit living beings.

Disciple: Shi Ji Xin Three kneels and nine bows  
May 9, 2006

### 至誠拜師文

頂禮至高無上仰謬益西諾布雲高大法王（即三世多杰羌佛雲高益西諾布頂聖如來一本書編者注，以下同）：

我是比丘釋寂心，我從一九八七年出家修行，在中國大禪院寶光寺負責茶毗法務，往升火化所有事情都是我在處理。這麼多年來，各地寺廟、寶光寺的高僧大德、四眾弟子死後凡來寶光寺，均由我為他火化施法。說實話，在我茶毗的這麼若干人中，成就的非常少，包括很多公認為高僧的都沒有大成就。但是這裡面也有一個奇怪的現象，那就是，只要是仰謬大法王您的弟子，個個都成就，沒有一個不成就，不僅茶毗的過程境界殊勝，現各種聖像，而且還能揀到堅固子和舍利花，有坐化的，有生死自由的。

通過這麼多年來的親身經歷，我深深知道，仰謬大法王才真正擁有真正至高無上的佛法，只有您老人家才能讓我得大成就，讓眾生解脫。所以，我在此至誠頂禮至尊仰謬益西諾布雲高大法王，請求大法王收我為您老人家的弟子。弟子一定精進修行，弘法利生。

弟子：釋寂心 三跪九拜  
二〇〇六年五月初九日



Dharma Teacher Guang Hsin  
廣心法師

Dharma Teacher Guang Hsin was tonsured by H.E. Dharma King Chogye Trichen in Nepal on October 17, 1993. Many years ago he founded the Buddhist organization called Taiwan Buddhist Fellow-Cultivators Association. He later established several temples. He is the founder of the True Dharma Buddhist Institute in Taiwan, the head of organization that publishes the *Dharma Wheel Forever Turns* magazine, and the founder of the Taiwan Buddhist Ten-Thousand People Recite Buddha's Name Association. The dharma teacher has benefited living beings by spreading the dharma all over the world. In a vow that he wrote to his Great Dharma King Buddha Master, he declared where he stood as stated below. Seeing that the dharma teacher had expressed a resolute vow, H.H. Dorje Chang Buddha III allowed him to attend a nectar dharma assembly.

廣心法師於1993年10月17日在尼泊爾由秋吉崔欽法王剃度，多年前創立了佛教團體「台北佛教同修會」，而後陸續建立了數個道場，為台灣正法佛學院創辦人、法輪常轉雜誌社社長、台灣佛教萬人念佛會創辦人等，並在世界各地弘法利生。他在寫給佛陀大法王恩師的發願文中作了下面的表態。三世多杰羌佛見他已表發願決心，因此他參加了甘露法會。



Dharma Teacher Ji Xin  
寂心法師



In a letter given to H.H. Great Dharma King<sup>2</sup>, Dharma Teacher Guang Hsin stated his position with the following words: "Before my respected Dharma King Master, I sincerely vow that if one day my learning results in enlightenment, I will certainly save living beings pervasively and spread the truth to repay the kindness of my Dharma King Master. I also vow that I will not use the Buddha-dharma to swindle living beings out of their property. I vow that I will not seek worldly fame, gain, or status. I vow that I will not covet offerings from living beings or betray the training and education given to me by my respected Master. I vow that I will definitely not use the Buddha-dharma to harm living beings. The heavens above and the earth below can bear witness to these vows. If I, Disciple Guang Hsin, violate these vows, I am willing to bear the suffering of Vajra Hell. . ."

廣心法師在寫給大法王（即三世多杰羌佛雲高益西諾布頂聖如來一本書編者注，以下同）的信中表態說到：「法王恩師座前，誠摯發願，弟子一旦學有所成，一定普開大道渡眾生，揚輝真理報深恩，同時誓不以佛法騙取眾生財物，誓不追求世間之名利、地位，誓不貪求眾生之供養，更不背叛恩師之栽培，也絕不利用佛法傷害眾生。以上誓願，天地可鑑，弟子廣心如有違背，願遭受金剛地獄之苦。……」



<sup>1</sup> Here and below the word *Great Dharma King* refers to H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata.

<sup>2</sup> Here and below the word *Great Dharma King* refers to H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata.

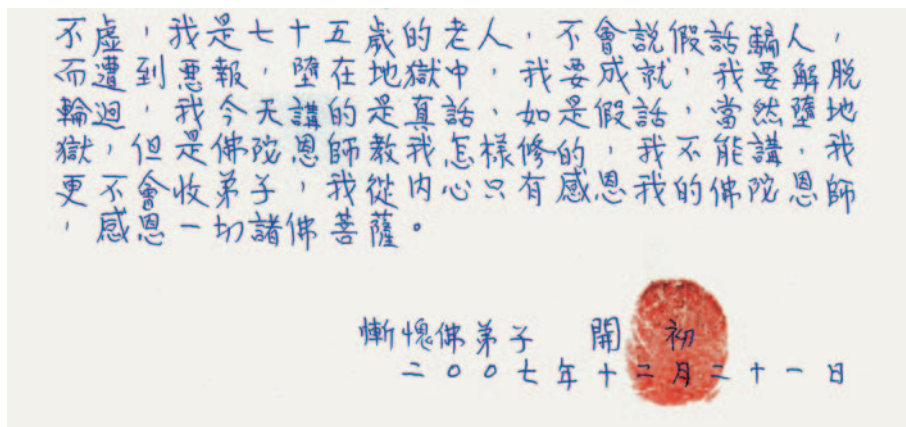
# I Became Accomplished by Receiving the Xian Liang Great Perfection Dharma



些就思在到之無時，法需均無切會十碩眼法黃就，有一大叩天殊成願高羌滿場整告之說。我當虹受佛呢子的真  
 有成陀：看希高即始傳與，眼一記怎開城，師說世界收射，一再後如大如大團當必說佛魔有內到而的過弟到真  
 是大佛說更甚至，開，法境眼界切，要壇眼恩，世光勝放一即法界幸善恩世量人，思即即，小可邊了所漸說上  
 還時蒙我，你願一法身法，差也花閉陀界光綠不外法當受境慶發陀三現的就佛，中個就無除有，所無  
 裡即突對為提傳所，之身法，戒根且投是佛世藍現美朝無，子，然佛師為重成羌界滿宙一下樂，沒法面高  
 我期時二切求天如灌無到閉，犯善波籤定着光現上，殊勝激愧多欣，而拜魔有界多杰世圓宇此當大了還就上至  
 此高無午的他，為最會無勝不記担大金時境就說一，殊為殊欣慚法躍聖生禮什業世世佛量至掌時住，到听成我是  
 如己盼中你利了持城宙就，不記担大金時境就說一，殊為殊欣慚法躍聖生禮什業世世佛量至掌時住，到听成我是  
 管歲期日了私熟修增字你中，但但藏內法，界現一，殊為殊欣慚法躍聖生禮什業世世佛量至掌時住，到听成我是  
 僅年於某到無成法為是，時，西的》界世度光其子悲或令，：「開無到法時而上恩受萬而這種法當虛的  
 修弟，我二因》劃：之畫法學疑？義滿境光現，緣，身出來愧弟慈面更一法一說：「見滿之此界佛子，到有能所恩  
 之愧切思，無的滿罷說時後身領多呢勝圓身紅黃說緣，自的飛時師人無心無澤老跪當現若滿今世法心後外益，眾以明  
 秘於為子觀忠，大。開個此殊認不成是量勝說，就界藍己飛時師人無心無澤老跪當現若滿今世法心後外益，眾以明  
 輪，由甚弟中心初量了師一從殊要子時可現殊，就界藍己飛時師人無心無澤老跪當現若滿今世法心後外益，眾以明  
 五心通八你！《成陀時修見，山個閣授見變，光現紅時朵家謝自勝就精山佛？受修知現的下身法陀！必境  
 脈担的師這了矣上大佛當多可分記一年傳均而光現紅時朵家謝自勝就精山佛？受修知現的下身法陀！必境

## 我獲得現量大圓滿而成就

訶六年杰陀訶下修時陀行規境就空勝光入三  
 摩六多佛摩旁我課佛言教光世界圓殊進觀  
 法九拜經在床功日之入世到樣進點  
 金九成都期法滿眼恩師平佛得的看中樣入修  
 黃一。成師，長法圓閉陀弟離修，續境同道風  
 義初。赴為又法滿閉陀弟離修，續境同道風  
 勝開率如師，訶大，佛要可進修，續境同道風  
 被張師頂聖在摩體，報並不精修，續境同道風  
 一法珠師頂聖在摩體，報並不精修，續境同道風  
 取關諾隨佛晚龍欽，云，此後眼鍵，續境同道風  
 號，承西追且傳城境原因云，此後眼鍵，續境同道風  
 且緣益就，佛壇不示師邪境，白的是金剛於功觀心  
 子波有高後多，佛壇不示師邪境，白的是金剛於功觀心  
 弟仁日雲嗣年杰微妙，開恩知勤看，到整個情弟入  
 佛為三三，八多，眼邊邪不首智晚無思其  
 認証為日雲嗣年杰微妙，開恩知勤看，到整個情弟入  
 王二佛第傳身三月一在要听，出大，境夜佛而  
 法十羌恩法面。數到師止可界漸光無境應



I am an ordinary Buddhist disciple whose dharma name is Yizhen. I was recognized as a rinpoche by Dharma King Mohe, who is a Golden Throne Holder in the holy sense. He gave me the dharma name Kaichu. On December 13, 1996, I went to Chengdu on a trip led by Sister Chu Kuan and formally acknowledged H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu as my master. There, my Buddha Master transmitted dharma to me. Since then I have been following my Buddha Master. I have also been at the side of Dharma King Mohe for over eight years, even sleeping beside and below the bed of Dharma King Mohe.

After practicing for several months the Longchen Nying-thik Great Perfection Dharma transmitted to me by H.H. Dorje Chang Buddha III, wonderful mandala states appeared. When I closed my eyes to do my daily meditation, I saw an eye. Not understanding the cause behind it, I reported this matter to my Buddha Master. The Buddha Master spoke into my ear, giving me an exquisite discourse on the dharma. His Holiness told me that my everyday words and actions must comply with the teachings of the Buddha and must not deviate from the rules laid down by the Buddha. His Holiness also told me that I must not listen to heretical views expressed by others. After diligent practice, I was able to enter a world of light known as the Tuoga immovable state.

As I closed my eyes and practiced during daytime, this world of light gradually appeared. The first thing I saw was a vajra chain. As my practice continued, I saw the Perfect Emptiness Light and the Great Perfection State Wisdom Light. My entire body merged with those states of light. It was incomparably wonderful. When I did my daily practice at night without any lamplight, I still entered this world of light. My Buddha Master wanted me to practice “seeing the truth through the middle way” so that I would give rise to a mind that does not abide in anything. I would then be able to enter the secret practices involving the internal mandala of Heart Wind Bright Point Dharma and visualization of the three channels and five chakras.

Nonetheless, I was still somewhat worried. I, an ordinary disciple, was already quite old and very earnestly hoped for instant great accomplishment. Right when my hopes seemed unattainable, the Buddha Master saw what was in my mind. At noon on a certain day, the Buddha Master told me, “In observing you these eight years, I have seen all of what you have done. I have also seen that you are wholeheartedly loyal, that you are selfless and benefit others, and that the only thing you seek is bodhi. How rare! Kaichu, your karmic conditions have matured. Today I will transmit to you the supreme Xian Liang Great Perfection Dharma. If you practice it according to how I

teach you, your wish will be fulfilled, for you will attain instant great accomplishment.”

After saying that, the Buddha Master marked the area that would serve as the mandala and proceeded with the initiation. At the very beginning, the Buddha Master gave me the following teaching: “This is the greatest and supreme dharma in the entire universe. Within one hour from the time it is transmitted, you will realize the rainbow body state. Without having to engage in further practice, you will from this point on be able to see the wonderful rainbow body dharma state during the day and night whether you close your eyes or open them. Such a state is inexhaustibly beautiful and is one with the dharmadhatu. Listen attentively as you receive this teaching. But you must remember never to violate any precept. Remember this!”

I dared not harbor any doubts. Still, I was worried that my roots of goodness were not strong enough. I wondered how I could become accomplished within one hour. Even Tibetan rinpoches of great holiness must engage in solitary cultivation for a few decades before becoming accomplished. Nonetheless, when I was transmitted the Xian Liang Great Perfection Dharma during the Highest Form of Inner-Tantric Drawing Lots From a Golden Vase and Casting a Flower Upon a Mandala Initiation, it was indeed the case that I could see the wonderful rainbow body state whether my eyes were open or closed. Moreover, that state changed as the Buddha Master continued to utter that dharma. When the Buddha Master spoke of the manifestation of a world of red light, a world of red light manifested. When the Buddha Master spoke of the manifestation of a world of yellow light, a world of yellow light manifested. When the Buddha Master spoke of the manifestation of a world of blue light, a world of blue light manifested. When the Buddha Master spoke of the manifestation of a world of Taras, a world of green light instantly manifested. The red, yellow, blue, and green worlds of light were wondrous and incredibly beautiful. There were times when my body emitted light, which was mainly red in color. That light radiated outwardly, flying out of the room one cluster after another. I cannot reveal to everyone each and every detail of that marvelous state. At that time, I, an ordinary disciple, was extremely joyous and moved. I immediately prostrated to my Buddha Master repeatedly to show my gratitude for having bestowed upon me such great compassion.

Since I received that dharma, I have practiced it many times by myself both outdoors and indoors. The states that appeared were as wonderful and tremendously beautiful as they were before. I was even more joyful than before due to the speed of such accomplishment. My mind and those states merged, and I instantly realized the state of holiness. I joyfully made a great bodhicitta vow. I vowed to diligently practice this supreme and great dharma and benefit living beings so that I may repay a tiny bit of the enormous kindness bestowed upon me by my Buddha Master.

After I prostrated last night to my respected Master, H.H. Dorje Chang Buddha III, His Holiness said, “Kaichu, what is meant by Xian Liang Great Perfection?” While kneeling, I answered, “No matter how heavy one’s negative karma may be, at the time that one receives such an initiation, one will right then and there see the world of light and become accomplished. One will not need to engage in further practice. This is what is meant by Xian Liang Great Perfection Dharma.” My respected Master, H.H. Dorje Chang Buddha III, then said, “I tell all practitioners that if one does not see the Buddha-land world during the initiation, then it is not the Xian Liang

Great Perfection of the Buddhas. Anyone who denies this by saying that such an initiation is a Xian Liang Great Perfection Initiation is speaking the words of a demon.”

In this present world of ours, and even in the entire universe, only my most honored Master, H.H. Dorje Chang Buddha III, possesses this great dharma whereby one becomes accomplished within one hour. Only H.H. Dorje Chang Buddha III can cause a disciple to see the rainbow body state at the very time the disciple is receiving that dharma. Through merging my mind with that state and through not abiding in anything, I attained boundless happiness. After receiving that dharma, not only did I see the rainbow body state, I realized it. How could anyone else besides my Buddha Master possess such dharma? I have not even heard of anyone else possessing such dharma!

In order to benefit living beings so that they may all learn this instant accomplishment dharma, I, a disciple with a heart of humility, must make a vow of truth to prove that what I have stated is not false.

The states that I saw that are described above prove that the dharma transmitted by my Buddha Master is supreme and real. I am an elderly seventy-five-year-old man. I would not speak falsely and deceive people, for in so doing I would experience the karmic retribution of descending into hell. I want to be accomplished in the dharma. I want to be liberated from the cycle of reincarnation. What I said here is true. If it is false, I will of course descend into hell. Nevertheless, I cannot reveal how to practice that dharma as it was taught to me by my Buddha Master. I also will not accept disciples. From the bottom of my heart, I am grateful to my Buddha Master and all of the Buddhas and Bodhisattvas.

Kaichu, an ordinary Buddhist disciple  
December 21, 2007

*(This is a complete translation of the previous handwritten Chinese text originally written and signed by H.E. Kaichu Rinpoche.)*

## I Finally Received the Highest Buddha-Dharma—The Xian Liang Great Perfection Dharma Initiation



我終於受到最高佛法現量大圓滿法的灌頂

我是慈仁嘉措仁波且，雖然身為綠東贊第四世，但是在我的恩師三世多杰羌佛的弟子中卻是慚愧的一員，要說我神通道量高深那是誇張的；要說我連一點觀照力都沒有，也是不實在的。在2004年的勝義浴佛法會和2007年的金瓶掣籤法會讓我執法都是佛菩薩和護法聖眾給我的恩賜。

我算是很幸運的人，第一世在藏王松贊干布時由我入漢地接文成公主進西藏，這一世又接隔衣視容公主等巨德法王來西方利生。我認為多生累劫以來這一世是最吉祥殊勝的法緣。我在三世多杰羌佛座下學到的佛法那實在是真實偉大了不得的，如果不是這樣我怎麼會與阿寇拉摩仁波且抬動四千兩百六十磅的浴佛池呢？那是十四個大男人絲毫也抬不動的啊！可以說全世界也找不到兩位大力士能抬得起，因為他們沒有真正的佛法，這浴佛池就在舊金山華藏寺，誰都可去試一下看看。而且我的年歲在西藏的仁波且中算是一個長壽者，儘管如此，今世

在世間的因緣到結束的時候了，我想留下來也是不可能的。就在這時三世多杰羌佛恩師為我舉行勝義內密灌頂，傳了我現量大圓滿的法，當灌頂傳法時我清清楚楚見到了虹光境觀，而且世界上找不到這麼鮮亮明快的色調。從那日起，我隨時都能進入光界深入聖境，我住世的年歲增長了，留下來也是一件非常好的事。能為眾生行菩提道，這正是我應該做的事，我只能說：「感恩我的恩師三世多杰羌佛！」

以上所說完全屬實，但願一切利益有情，所有功德迴向法界眾生；如所寫為虛構或有妄語，願承担一切惡報。

佛弟子

慈仁嘉措

2008年1月1日

I am Ciren Gyatso Rinpoche. Although I am Gar Tongstan IV, I am just an ordinary disciple among all of the disciples of my respected Master, H.H. Dorje Chang Buddha III. To say that I have high supernatural powers and realization would be an exaggeration. To say that I have no supernatural vision whatsoever would also be untrue. Because of the kindness bestowed upon me by the Buddhas, Bodhisattvas, and holy dharma protecting deities, I was allowed to perform certain dharma at a Highest Form of Bathing the Buddha Dharma Assembly in 2004 and a Drawing Lots from a Golden Vase Dharma Assembly in 2007.

I am a very fortunate person. In my previous life as the first Gar Tongstan during the time of the Tibetan King Songtsan Gampo, I entered the land of the Han-Chinese to accompany Princess Wencheng back to Tibet. In this lifetime, I accompanied Princess Geyi Shirong and another dharma king of great virtue to the west so that they may benefit living beings

there.

Of all my many lives spanning over eons of time, I think that this life is the most wonderful with respect to encountering the dharma. I have learned Buddha-dharma under H.H. Dorje Chang Buddha III. That Buddha-dharma is truly magnificent. If it were not magnificent, how could Venerable Akou Lamo Rinpoche and I have lifted a 4,260-pound water-filled tub used to bathe a statue of the Buddha? Fourteen strong men tried to lift that tub but could not move it in the slightest. It can be said that it is impossible to find any two men of remarkable strength in the entire world who could lift that tub. That is because such two men do not possess the true Buddha-dharma. That tub used to bathe a statue of the Buddha is now at Hua Zang Si in San Francisco. Anyone can go there and try to lift it.

Among Tibetan rinpoches, I think that I can be considered as one who has lived a long life. Nonetheless, when the karmic conditions enabling me to stay in this world end, it will be impossible for me to stay even if I wanted to do so. At this late stage of my life, my respected Master, H.H. Dorje Chang Buddha III, performed for me a highest form of inner-tantric initiation and transmitted to me the Xian Liang Great Perfection Dharma. During that initiation and dharma transmission, I clearly saw the rainbow light state. No light in the world can be found with such a bright, clear hue. From that day on, I have been able to deeply enter that world of light, that holy state, at any time. The years that I can live in this world have finally increased. Staying in this world longer is also a very good thing since I can use the Buddha-dharma that I practice and my cultivation to benefit living beings. That is exactly what I should do. All I can say is I am grateful to my respected Master, H.H. Dorje Chang Buddha III!

What I have stated above is totally true. May it benefit all living beings. I dedicate all of the merit of this statement to living beings in the dharmadhatu. If what I have stated contains any falsehood, I am willing to bear all bad karmic retribution.

Buddhist disciple,  
Ciren Gyatso

*(This is a complete translation of the previous handwritten Chinese text originally written and signed by H.E. Ciren Gyatso Rinpoche.)*

## H.E. Dharma King Queji Jiangyang Qingzhen Arrives Flying through the Air

I have visited many great rinpoches and great dharma teachers and have received many dharma initiations throughout my life. However, it seems that people described in the book *The True Traces of Tibetan Tantra* are no longer in existence in the contemporary Buddhist world. Since the early years of my life, I have learned exoteric Buddhism and Tibetan esoteric Buddhism and have practiced the Four Divisions of Yoga. I have also often visited eminent monks, greatly virtuous laypersons, great rinpoches, and great dharma teachers of exoteric and esoteric Buddhism in all areas of the

world. As a result, karmic conditions came together that enabled me to encounter my master from Sichuan, a great international master and leader of the dharma realm who transmitted profound Buddha-dharma teachings to me.

When I first met the Buddha Master, H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu, at the Beijing International Hotel, H.H. Buddha Master was very polite and easy to approach, having the deportment of an amiable person of great virtue. At that time, I did not know the true identity

or status of the Buddha Master. I only knew that His Holiness was a great master with noble morality and profound knowledge.

One day, I met with some highly virtuous laypersons and great rinpoches at the Pici Vajra Castle. Because of the imminent arrival of H.E. Queji Jiangyang Qingzhen, a Dharma King and rinpoche of the Sayka sect who is more than one hundred years old, everyone had already prepared white silk hadas and offerings to respectfully welcome his arrival. After midnight at around 12:30, a rainbow light mass suddenly appeared circling around in the sky, which was soon accompanied by wonderful music. Before long, that rainbow light mass grew larger and larger. It gradually descended, floating down and landing on the top of the seven-floor building that contained our Buddhist altar. Immediately thereafter, a person descended from the top of the building. H.E. Great Dharma King Jiangyang Qingzhen had arrived!

All of the eminent monks, greatly virtuous laypersons, rinpoches, and dharma teachers who were present knelt down on the ground to greet him. Some of them choked with sobs and beseeched the Dharma King of the Sayka sect to be compassionate and take them as his disciples. H.E. Dharma King Jiangyang Qingzhen ascended to the dharma seat. I could see the Dharma King's white hair, ruddy complexion, and long silver beard that grew over his belly. His translucent body, through which the three channels and five chakras were faintly visible, especially made him look as if he was as old as the heavens were high.

We prostrated and made offerings to him with our three karmas expressing utmost admiration. I was so moved that I didn't know what to do. Stories of hundred-year-old men who soar up and fly through the air are frequently recorded in the Tibetan scriptures, but I never before had the opportunity to personally witness this. That day I was able to see such an event with my own eyes. That was truly our good fortune accumulated from beginning-less time. How could one not be moved to tears over such an event?

There was a rinpoche who stated with suspicion, "The rainbow light that appeared in the sky was a hot-air balloon of light that fell to the top of the seven-floor building. The elder Dharma King did not descend from the sky. At the very instant when the hot-air balloon dropped to the top of the seven-floor building, he jumped from the top of the seventh-floor building to the concrete ground where we were." He saw the elder Dharma King jump down with his arms wide open and legs slightly bent. When landing on the ground, the elder Dharma King barely made a sound, like an eagle descending in front of us.

Actually, we all saw this because we were on the concrete ground of the courtyard seven floors below. I saw that the elder Dharma King did indeed circle in the sky and descend to the top of the seven-floor building. Then everyone's eyesight was blocked by the roof. However, within two seconds, the elder Dharma King descended from the top of this seven-floor building

to the concrete ground, jumping down seven floors. It happened right in front of us. Even if he did not descend from the sky, he is a more than hundred-year-old man who jumped to the ground from the top of a seven-floor building. That is something an ordinary person cannot do.

The next day, the Dharma King of the Sayka sect transmitted dharma and performed initiations for us, empowering us with great compassion. A one-foot long vajra that we held with our hands demonstrated endless, awesome power. No one could control the vajra. The mandala states that appeared were extremely wonderful.

Just as the initiation dharma assembly ended, the sudden sound of ringing bells could be heard, and an attendant announced, "His Holiness the Great Master has arrived!" At that moment, we saw H.E. Dharma King Jiangyang Qingzhen jump off his dharma seat and lower himself to the ground to prostrate. We did not know what this special occasion of the maturing of karmic conditions was, but we all turned around and followed the elder Dharma King's example by prostrating, thinking it might be the arrival of Guru Padmasambhava. This was the only reason we could think of as to why the Dharma King would prostrate himself so quickly. After prostrating, when we raised our heads and looked up, what we saw was not Guru Padmasambhava but H.H. Master Wan Ko Yee. Seeing the confusion and hesitation in our minds, H.E. Dharma King Jiangyang Qingzhen said, "Do not harbor suspicions. H.H. Master Yee is the most magnificent Buddha Vajradhara Great Dharma King. He is His Holiness Wan Ko Yeshe Norbu Holiest Tathagata."

Later, H.E. Dharma King Jiangyang Qingzhen said to me, "If you truly want to receive the highest Buddha-dharma, you must request your Buddha Master, H.H. Wan Ko Yeshe Norbu, to confer an initiation upon you. That would be the most holy dharma." Although I longed for such a day, my situation seemed totally hopeless as day after day passed. Suddenly, the Buddha Master informed me one day that His Holiness wanted to tonsure me and perform an initiation for me. That initiation performed for me by the Buddha Master was especially wonderful. To prepare for that initiation, the Buddha Master tonsured me on a mountain slope outside the retreat building. A photograph taken of the Buddha Master tonsuring me unexpectedly showed an image of Dorje Chang Buddha with a clearly visible and colorful bun of hair on the top of that Buddha's head. However, when we looked at the photograph from a closer range, that Buddha image appeared just like the real retreat building. No matter how we viewed it, it was no longer a photograph of a Buddha image. Everyone there marveled at such a holy occurrence. Such wonderful karmic conditions portended that I would learn profound and great dharma.

Actually, I had already learned from other holy and virtuous people the Mind Within Mind, the Brightness Mahamudra, the Ganges River Mahamudra, the Great Perfection, and Vajra Division dharma. However, what I experienced on that day was an astounding and great dharma.



The Buddha Master first performed for me a Selection of Karmic Affinity Initiation. In front of me, the Buddha Master wrote down with a brush the same seed character on ten separate pieces of paper. I put each of those seed characters under the sun to dry. After they were dry, I went to a place where nobody else was and secretly wrote down on each of the ten pieces of paper a different number that only I myself knew. I then rolled into a ball each of those ten pieces of paper on which a seed character was written. I placed each of the paper balls into a dharma container. I took that container out of the secret room and into the open-air mandala, placing it in the middle of the dharma platform. The Buddha Master, who had all along been practicing the dharma in the open-air mandala, then began ringing a bell and using a vajra. The power of the ten great vajra beings very soon thereafter arrived at the mandala.

The Buddha Master said, “Today I should transmit to you the Essence of Great Perfection Longchen Nying-thik of this world.” I asked, “Can I learn the Omniscience Xian Liang Great Perfection?” The Buddha Master replied, “Let the Buddhas and vajra beings decide!”

I took a ball of paper out of the dharma container with my hand and very carefully unrolled it. I saw that the secret number on it indeed corresponded to the Essence of Great Perfection Longchen Nying-thik. That was the only piece of paper out of the ten pieces of paper containing seed syllables whose secret number corresponded to that dharma. I rolled that piece of paper back into a ball as I had done before and placed it inside the dharma container. After the dharma container was shaken and all the balls of paper in it were mix up, the Buddha Master said, “It will still be the Longchen Nying-thik Great Perfection.” The Buddha Master then took a ball of paper out of the dharma container and placed in on my hand. I unrolled it and saw that, as predicted, it was the same piece of paper I took out a moment ago that corresponded to my receiving the Longchen Nying-thik Great Perfection Dharma initiation.

Since that paper indicated I should receive such an initiation, the Buddha Master began to perform that initiation. It seemed as if someone was standing inside of my ear as the transmission of that dharma began. As that dharma was being transmitted to me, I began to practice it. The Great Perfection state suddenly appeared before me. The “true-suchness” of the entire dharma realm appeared as a reality in which there was no distinction between emptiness and form. The sambhogakaya (reward body) vajra state also manifested, and the mandala began to circle around. I finally understood what holy dharma transmitted by a Buddha is. The Buddha Master then said, “Longchen Nying-thik is the highest dharma in this world.

However, in the future you will still have the opportunity to learn the Omniscience Xian Liang Great Perfection!”

As I look back on my path of learning the dharma under my Buddha Master, H.H. Wan Ko Yeshe Norbu Holiest Tathagata, I realize that I finally learned the dharma only after going through many tests. My Buddha Master is a greatly compassionate and holy Buddha Dharma King who is totally unselfish, who has virtue that has reached a holy state, and who gives the holy heart of bodhi to living beings in the three spheres. If in this lifetime you do not learn under the Buddha Great Dharma King Master, you will not understand what is meant by “perfect mastery of the Five Vidyas.” If you do not follow the Buddha Great Dharma King Master, you will not be able to witness personally what “bodhi” is or be clear about “the path of the Bodhisattva.” His Holiness has full proficiency in all worldly dharmas and non-worldly dharmas and is able to apply each one of them without hindrance. His Holiness is able to implement these mundane and supra-mundane dharmas to constantly benefit living beings and uphold their devotion toward Buddhism.

I remember being at Phutthamonthon (Buddhamonton) in Thailand. Because karmic conditions had matured, I, as a rinpoche, beseeched the Buddha Dharma King Master to give us a discourse on the relationship between the Buddha and living beings for the purpose of benefiting living beings. Just as the Buddha Master began the discourse, dogs, birds, and countless fish appeared. Even more surprising was the black dragons that transformed itself into fish and stood alone on the water’s surface bowing to the Buddha Master. This truly has never occurred in human history. We can see from this just how magnificent the Buddha Dharma King Master is! Newspapers and magazines reported this holy event.

The Buddha Dharma King Master is the supreme being in the dharma realm. His Holiness’s unselfish and pure state is incomparable. For example, His Holiness would transmit to us various Buddha-dharma skills and teachings yet would instruct us not to reveal his name. Most of the disciples of His Holiness are great rinpoches and great dharma teachers. His Holiness’s disciples also include great Bodhisattvas. His Holiness has been the master of the Buddhas since beginning-less time. How could written words adequately describe His Holiness’s unsurpassed magnificence?

An honest account by Hengsheng

*(This is a complete translation of the Chinese text that follows originally written and signed by Venerable Hengsheng Rinpoche.)*

## 卻 吉 降 養 清 眞 法 王 騰 空 而 來

我一生參訪過很多大仁波且、大法師，接受過若干灌頂，但能如《藏密真蹤》一書中所談到的，當今佛教界似乎已絕其人跡。因從小學

習顯教及藏密，修持「四部瑜伽」，加之常與世界各地顯密高僧、大德、大活佛、大法師過從交往使然，因緣和合，方能得遇我在四川的

上師，國際巨匠、法界泰斗，傳授甚深法義。

當初與三世多杰羌佛雲高益西諾布佛陀上師有緣在北京國際飯店相會時，佛陀上師十分客氣，平易近人，一派親和大德之風，當時我還不了解佛陀上師的身份，只知道他是一個道德高尚、學識淵博的大師。

一天，我在毗次金剛堡與一些大德、大仁波且們相聚，因為薩迦法王卻吉降養清真百歲老仁波且將要到來，所以大家都準備好哈達和供養，恭候薩迦降養法王光臨。大約半夜12點半左右，突然天空出現一團虹光，盤旋圍繞，隨著雅奏音昌之聲，不一會兒那團虹光愈來愈大，冉冉降下，飄然之間落在我們壇場的七樓頂上，緊接著從頂樓降下一人，降養清真大法王駕到了！當時在場的高僧、大德、仁波且、法師全部倒地跪接，有的泣不成聲，祈求薩迦法王悲憫攝受，收為弟子。降養清真法王高登法位，只見法王鶴髮童顏，銀鬚過肚，尤其是身體呈半透明狀，隱見三脈五輪，實乃與天同壽之身。我們頂禮上供，三業五體投地，感動得不知所以然，尤其是百歲老人騰空而飛，這在西藏的經書中經常記載，但是從來沒有機緣親眼目睹，今天能夠親眼得見，真是無始的福報，怎能不感激涕零？有位仁波且懷疑說：「天空出現的虹光是熱氣球燈掉到我們七樓上，老法王不是從天而降的，他是在熱氣球降在我們七樓頂的瞬間，從七樓頂跳到我們水泥地上的。」他看到老法王跳下來時，兩手張開，腳微微彎曲，落地的聲音非常小，就像一隻鵬降在我們面前，其實當時大家都看到，因為我們就在七樓下面天井中的水泥地上。我看到老法王確實繞到七樓頂上，大家被屋頂擋住視線，但不到二秒鐘老法王從七樓頂，落到七樓下的水泥地上，當時就在我們面前，我認為就算不是從天而降，一位百歲老人能從七樓跳到地面上，已經不是凡人所能為。第二天，薩迦法王為我們灌頂傳法，慈悲攝受，一尺長的金剛杵，在我們手中威力無窮，無人能左右得了它，壇城境界無比殊勝。

就在這個灌頂法會完畢的時候，突然一陣鈴聲響後，侍者報道：「大師駕到！」此時即見降養清真法王從法位上跳將下來，倒地便拜，我們也不知是何種因緣，大家轉身跟著頂禮，以為蓮花生大師駕到，法王才會如是急忙頂禮。拜完後，當我們抬起頭看時，見到的不是蓮師，而是義雲高大師，我們心裡正在猶疑的時候，降養清真法王說：「你們不要猜疑，義大師才是我們最偉大的金剛總持大法王，他就是雲高益西諾布頂聖如來。」

降養清真法王說：「你要真正得到最高的佛法，還得要請你的佛陀上師雲高益西諾布為你灌頂，那才是頂聖之法。」於是我心願就一直盼望有這一天，但一天天過去，可以說沒有任何希望，突然有一天，佛陀上師要為我取髮灌頂。這一次佛陀上師給我灌頂特別殊勝。當佛陀上師為準備給我灌頂而在關房外山坡地給我取髮時，照出來的相片上竟然有一尊多杰羌佛的佛像，佛像還有明顯的帶色的頂髻。但是，當我們走近看，此佛像則又是實實在在的關房，怎麼看也不是佛

像。此一聖境令所有在場人員大為驚嘆，此殊勝緣起也預示著我將會學到甚深的大法，其實，對於心中心、光明大手印、恆河大手印、大圓滿及金剛部的法，我已經在其他聖德處學了的，但是這一次才是驚天動地的一個大法，佛陀上師老人家為我舉行了首先擇緣的灌頂，當場書下十顆同樣的種子字，我將其拿到陽光中曬乾，我在無人之處做上了極密的、唯我所知的記號，然後將十顆種子字打成紙團，放入法桶中，從密室帶出露天壇城，放在法台中央，此時，一直在露天壇城修法的佛陀上師搖鈴打杵，很快十大金剛的境界悉地力都來到了壇城，佛陀上師說：「今天應該傳給你這個世界上龍欽寧體的大圓滿精髓。」我說：「我能學遍智現量大圓滿嗎？」佛陀上師老人家說：「都讓諸佛、金剛們定吧！」我用手從法桶中拿起一顆紙團，小心翼翼地將其打開，一查密記果然是十張種子字中唯一的一張龍欽寧體精髓大圓滿，我將紙丸照常捏成團，放進法桶，經搖動混合後，佛陀上師老人家說：「還是龍欽寧體大圓滿。」然後親自從法桶中取出一粒，放在我手中，我將其打開，果然還是我剛才那一張龍欽寧體大圓滿法當受灌。說灌就灌，只聽到我的耳中似乎有個人站在我耳朵裡面，開始傳授了，此時，一邊傳我一邊修，突然大圓滿的境界現前了，整個法界真如呈現了空有不二，而報身的金剛境同時展現壇城開始盤旋，我終於明白，什麼才是佛陀傳的聖法，佛陀上師老人家說：「龍欽寧體是這個世界上最高的法，但是今後你還是有機會得到遍智現量大圓滿的！」

此後，我在回憶學法的過程中，跟隨雲高益西諾布頂聖如來佛陀上師，經過許多考驗，最後學了法。我的佛陀上師是一位大公無私、德入聖境，以菩提聖心施予三界眾生的大仁慈聖者佛陀法王。此生不親近佛陀法王上師你不能明白什麼是「五明妙諦」，不跟隨佛陀法王上師就不能親見什麼是「菩提」，明了「菩薩道」。他老人家圓滿世間萬法與世外法而能法法任運無礙，又能持世出世法處處利益天下蒼生慧命。記得在泰國佛教城，由於因緣成熟，我作為仁波且，為利眾生，祈禱佛陀法王上師開示佛與眾生的關係。就在佛陀上師剛開示時，來了狗、鳥、魚無數，更竟然烏龍化為魚作禮拜獨立在水面上，這實在是人間從來沒有出現過的事，可見佛陀法王上師是何等的偉大！當時報章都有記載這一聖況。

佛陀法王上師是法界的泰斗，他無私純淨之境界無與倫比，包括給我們傳授一切佛法功夫和法義後，也不讓我們透露他的名姓。他門下的弟子，大多是大活佛、大法師，還有大菩薩。從無始他就是佛陀們的上師，其至高偉大，豈是文章可寫得出來的？

恆生 誠言記實

恆生 誠言紀實

（此文的英文翻譯印在前面）

## NINETY-EIGHT POUND STALACTITE STONE WENT THROUGH A HUMAN BODY; FOUR-HUNDRED-THIRTY POUND GIGANTIC MANI STONE DUO QIE XU FLIES INTO THE AIR

Unveiling the mystical realization state of esoteric Buddha-dharma—a true account of a grand assembly of esoteric Buddha-dharma

(This is the text of an article published in the Kinmen Express on January 22, 2002)

[Special Report by Chao-Nan] People think of Tibetan Buddhism in general as a far-away culture full of mystery. Especially when patriarchs from various sects manifested mystical phenomena and supernatural powers, people become curious about esoteric Buddha dharma.

Based on the descriptions of some lamas, there are various examinations for Buddhist practitioners in Tibet. One's proficiency of Buddhism is examined by means of different scales of dialectical debates. The one who passes thousands of debates and is in first place is called Lhampa geshe. The ones in second place and third place are called geshe. Only after completion of tens of thousands of dialectical debates can geshe enter schools of Esoteric Buddhism to learn esoteric dharma.

These lamas said that esoteric dharma emphasizes states of realization. In Esoteric Buddhism schools, mani stones are usually used to evaluate practitioners' levels of realization. There are two types of mani stones. The first one is stones that are inscribed with mantras by ordinary people and are placed in mani stone mounds. This type of mani stones does not contain dharma power. The other type is stones that are inscribed by great patriarchs from lineages of Tibetan Buddhism after practicing dharma. The stones are inscribed with images of Buddhas or Seed Syllables of mantras. They are placed in mani stone mounds to be used as empowerment that eliminates disasters and obstacles. The most important function of this type of mani stones with powers is to test and measure the levels of self-cultivation.

According to some myths, only the practitioners with states of realization from self-cultivation are able to practice dharma to cause the mani stones to move at a distance. Mani stones move in different ways. Some move slowly while others walk or fly. Ordinary people cannot make them move at all no matter how much force they use or how many of them recite mantras at the same time. This type of story has added aspects of mystery and significance to Tibetan esoteric dharma.

Recently, the reporter had the honor to attend a grand assembly in the United States where various states of realization were revealed. The attendees include great lamas and ordinary lamas from Tibet, and great dharma masters and ordinary dharma masters of Exoteric Buddhism. The mantras they recited include the Great Compassion Mantra, the Green Tara Heart Mantra and the mantra of Vajrakila (Dorje Phurbha). Some dharma masters were not able to cause the mani stone to move even after a prolonged period of practicing dharma. Several dharma masters of Exoteric Buddhism recited mantras in unison and across space caused a 150g mani stone on a glass table to move. A great dharma master and a female lama were able to make the mani stone in a distance move as soon as they chanted mantras combined with mudras.

While the attendees marveled at such sights, a great female lama from Tibet arrived. Before the testing she requested the person videotaping not capture her face. She said that she was a self-cultivator and wanted to attain liberation and realization. She did not intend to manifest Buddha-dharma to show off her powers. Soon after, something stunning happened.

As soon as she recited mantras, a ninety-eight pound stalactite stone surprisingly rose from the ground and circulated in the air following her hand gestures. This mani stone with supernatural powers stopped and trembled after rising into the air. What was more astonishing was when the female lama sat on the wood floor, the mani stone in a split second moved from the back of her to the front. The witnesses felt that the ninety-eight pound mani stone had moved within a blink of eyes. It moved at such fast speed as if it had passed through the body of the lama. Then, this mani stone with supernatural powers circled the great female lama twice following her finger gestures. It moved up and down and trembled at the same time while moving in circles. When the mani stone moved to her back the second time, her index finger in the mudra she made over her head pointed down and the stone immediately descended. Following the direction of her fingers, it stopped for a second and dropped on the wood floor with a thump. Apparently, it was a very heavy stone. It would be hard for one to imagine it if one did not witness such a miracle.

The most famous gigantic stalactite mani stone Duo Qie Xu from Tibet was also included in the assembly. It weighs four hundred and thirty pounds approximately equivalent to two hundred kilograms. It was shipped to the United States from Tibet. It revealed great supernatural powers at the assembly.

The gigantic mani stone Duo Qie Xue is not an ordinary stone. It is a mani stone with an identity such as the famous Cuiyu Cabbage (A famous jade carving from Qing dynasty displayed at the National Palace Museum in Taipei). Most of the Tibetan Buddhist practitioners know about Duo Qie Xu. During the tests with Duo Qie Xue, more incredible phenomena occurred.

When the great Tibetan female lama was about to test her powers on Duo Qie Xu, she again requested that her face not be captured on cameras for the same reasons. The video recordings of her practicing dharma on Duo Qie Xu were made to be keepsakes for the participants at the scene only. They cannot be used as any forms of promotion. Her deed of following strictly the precepts deeply moved the people at the scene.

Then, incredible things happened. The four-hundred-thirty pound Duo Qie Xu followed the hand gestures of the great Tibetan female lama, tremblingly rose from the lawn and flew into the air. The crowd was in awe and suddenly felt the lawn moving like ocean waves. In addition, roof tops and trees were moving at the same time. The mani stone flying in the air returned and suddenly fell from three feet above the ground. It made a big dent on the lawn. Such occurrence that can only be found in fictions actually happened in real life. The lamas and dharma masters at the scene said that this holy feat depicted the magnificence and authenticity of Buddha-dharma, with which everything can be accomplished including transforming mountains and oceans.

At the Exposing Buddha Statues to the Sun Dharma Assembly held in Chiang Kai-shek Memorial Hall in Taipei on January 13, 2002, there was a mound of stones inscribed with mantras from the Lapuleng Temple in Gansu. It was a Mani Stone Mound consisting of mani stones.

# 98 磅鐘乳石穿身過 430 磅埤切墟王石騰空飛

## ——密法修證的神秘面紗揭秘——一場密法盛會記實

「記者趙男／特別報導」藏傳佛教一般讓人感覺是遙遠的文化，充滿各種神秘的面紗，尤其是各教派祖師有著許多神奇的事蹟與神通示現，更讓人對密法充滿好奇。

根據喇嘛們的描述，在西藏，對修學佛法的行者有各種考試的制度，對佛學的考驗有各種大小不同的經辯能通過數千場經辯的第一名稱為那仁巴格西，第二名及第三名稱為格西，通過萬場經辯的格西，這才進入密宗院修學密法。

喇嘛們說，密法重視證境，在密宗院通常是用瑪尼石來考驗行者的實證功夫。瑪尼石有兩種：一種是普通人刻咒文在石頭上丟在瑪尼堆中，這種瑪尼石沒有法力；另一種是藏傳佛教的大師們將法在石頭上刻上佛像或咒語種子字放在瑪尼堆中，作為加持免災免難之用，但這類真瑪尼石最重要的作用是用來測試道境。傳說中，修行上有證境功夫的行者修法才能令瑪尼石騰空動起來，瑪尼石動的方式，有的會慢慢移動，有的會走，有的會飛，否則即便你用再大的力氣，再多人持咒也無法使它動上一動。這種神奇的傳說，為西藏密法增添神秘偉大的面紗。記者近日有幸在美國參加一場瑪尼石測量道境大會，參加測量會的有來自西藏的大活佛、普通活佛、以及顯教的大法師、普通法師，他們持的咒有大悲咒、綠度母心咒、普巴金剛等。有的法師修了半天法，瑪尼石不為所動，有的集合數位顯教法師一起持咒，終於隔空將透明玻璃上三兩重的瑪尼石推動，也有顯教的大法師和女活佛一結手印立刻就把把小瑪尼石隔空推動。

正在眾人讚嘆之際，一位來自西藏的女大活佛來到現場，測試瑪尼石前，她說她是個修行人，求的是了脫與成就，不能拿佛法來作為個人炫耀功夫的工具，她要求現場正在錄影的攝像機不准拍她的臉，接著驚人的事就發生了：一顆重達九八磅的鐘乳瑪尼石，竟然就在她的咒音下，隨著她的手勢離開地面，凌空而起在空中旋轉，這個具量瑪尼石升空之際不停顫動，接著更令在場的法師活佛震撼的是，當女大活佛坐在木地板上，原在她身後的九八磅重的具量瑪尼石竟然在眾目睽睽不及眨眼速度內，突然出現在她的身前，速度之快用「穿身而過」來形容可能更為貼切，然後這個具量瑪尼石，又隨著女大活佛的手指揮揮繞著她的身體轉兩圈，石頭還一邊轉一邊升騰一邊顫動，當瑪尼石第二次轉到她身後時，只見她將雙手結在頭頂的手印其中的食指往下一指，這石頭倏忽就降下，稍稍停了一下，隨著手指示意，擊的一聲落在木地板上，聽見這石還很重，這種奇蹟要不親眼看到，實在是難以想像的出來。

在這場瑪尼石測試會上，西藏最著名的鐘乳瑪尼王石埤切墟也出場了。重達四三〇磅約合二〇〇公斤重的瑪尼王石埤切墟這次遠渡重洋由西藏運到美國在測試會上

瑪尼王石埤切墟不是普通的石頭，它是有名有姓的瑪尼石，就像有名的翠玉白菜一樣，一說起埤切墟來大多數西藏的行者都知道。埤切墟的測試會發生更不可思議的情形。

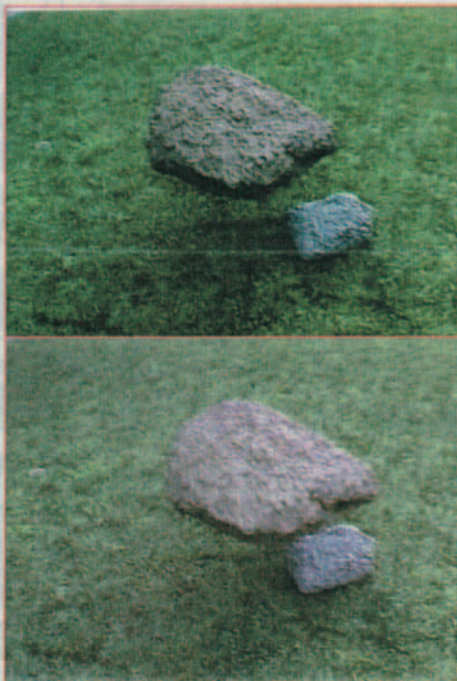
當這位西藏的女大活佛要測試埤切墟時，以同樣理由同意不讓臉讓人拍攝她修法測試埤切墟的境頭，留給現場參加者作紀念，而且不准人拿去作宣傳，這種持戒行誼，令在場的人為之動容。

然後，不可思議的事發生了，隨著西藏女大活佛的手勢，重四三〇磅的埤切墟從草地上顫動著離開地面飛起來，眾人在驚嘆聲中突然發覺腳底下的草皮好似波浪一樣波動著，不但如此，屋頂、樹木也在搖晃，接著瑪尼王石埤切墟飛向空中飛回來，在三呎高的空中突然掉下來把草地砸了一個大洞。這種只有小說上才有的情節，竟然在現實中出現，在場的法師法師說，這種聖蹟象徵佛法的偉大與真實不虛，就是移山倒海沒有什麼做不到的。

一月十三日台北中正紀念堂舉行囉大佛法會時，會場有一堆來自甘肅拉不楞寺刻著咒文的石頭，就是瑪尼石形成的瑪尼堆。



女大活佛坐地指揮九八磅重的鐘乳石離地騰空飛，圖片中地板上有石頭的影子。



四三〇磅重的瑪尼王石埤切墟飛在草地上三呎，草地上還有埤切墟的影子，另一顆石頭是九八磅的鐘乳瑪尼王石。

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## THE CORRECT DHARMA OF TRUE BUDDHISM HAS APPEARED IN THE UNITED STATES

SEVEN TYPES OF HOLY STATES APPEARED BEFORE ONE'S EYES;  
BASED UPON BUDDHA DHARMA REALIZATION, WATER WAS POURED;  
THIS IS THE TRUE BATHING OF THE BUDDHA

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(Los Angeles) May 26, 2004 of the Gregorian calendar and April 8th of the lunar calendar was the birthday of Sakyamuni Buddha. The sun over that place in the United States was unusually radiant and beautiful. On a lawn of a religious site surrounded by large blue curtain screens that formed a dignified-looking mandala (Buddhist altar area), great rinpoches, great dharma teachers, and great laypersons from all over the world assembled. An unprecedentedly wonderful "Highest Form of Bathing the Buddha-dharma Assembly" was taking place. This was certainly not an ordinary, worldly bathing of the Buddha accompanied by chanting that one is used to seeing in temples. On such occasions, the participants merely show their respectful hearts. In contrast, the bathing that took place that day was a true bathing of the Buddha grand assembly. At such a Highest Form of Bathing the Buddha-dharma Assembly, the conductor must have the state of realization of a Buddha or Bodhisattva to invoke the manifestation of holy supernatural sights. At the May 26th assembly, the Buddha personally arrived, the dharma protecting Bodhisattvas exhibited holy sights, and celestial dragons and other dharma protecting deities laughed in the sky. It was a grand dharma realm assembly in which various holy scenes unimaginable to worldly people appeared. Buddha Vajradhara Great Dharma King Yeshe Norbu<sup>1</sup> who is the supreme leader of both exoteric and esoteric Buddhism, conducted that assembly and practiced the dharma during that assembly.

The Dharma Assembly was divided into an internal mandala and external mandala. The internal mandala was the central area where the Buddha was bathed. The external mandala was the dharma realm of accomplishment. Eminent monastics and persons of great virtue attended the Dharma Assembly. Those who were part of the internal mandala included Akou Lamo Great Rinpoche, Zhaxi Zhuoma Rinpoche, Dharma Teacher Long Hui, Dharma Teacher Jue Hui, Dage Gongla Rinpoche, Bodi Wentu Rinpoche, Dharma Teacher Kui Zhi, Dharma Teacher Ruo Hui, layman Ciren Gyatso, Dharma Teacher Miao Kong, Dharma Teacher Baolian, and others. Those who were part of the external mandala included Fuzang Wanghu Great Rinpoche, Yan Long Great Rinpoche, Awang Nuobu Great Rinpoche, Kang Qin Great Rinpoche, Xijao Zhibenge Rinpoche, Yixi Kanbu, Dharma Teacher Cikong, Dharma Teacher Fahai, Dharma Teacher Cixin, Dharma Teacher Haoling, and others.

The dharma stipulates that the purpose of a Highest Form of Bathing the Buddha-dharma Assembly is pouring dharma water that has been used to bathe the Buddha. The ability to pour such dharma water is based upon one's true level of realization. Pouring such water bathes the celestial beings in the various heavenly

realms. It shows that the Buddha blessed the celestial beings in the various heavenly realms, the dharma protecting deities, and the seven types of disciples. Thus, there must be a successful "pouring of water based upon one's true realization." Otherwise, it is not a Highest Form of Bathing the Buddha-dharma Assembly.

Additionally, at that Dharma Assembly all seven holy states were manifested. The seven types of holy states are: (1) Wind Celebrates the Mandala, (2) Flowers Rain from a Tree, (3) A Dharma Object Manifests Holiness, (4) A Cloud Provides an Umbrella-Like Covering, (5) Celestial Dragons Laugh Joyfully, (6) A Rinpoche is Given a Sign, and (7) The Color of Dharma Water Is Received.

The successful "pouring of water based upon one's true realization" is the most important part of such a Dharma Assembly. It is the key aspect of a Highest Form of Bathing the Buddha-dharma Assembly. It is why the name of such a Dharma Assembly contains the words "Highest Form." Three to five thousand pounds of dharma water are used to bathe the Buddha. After the Buddha is bathed, this water is used to bathe the celestial beings in the various heavenly realms. When bathing the celestial beings, the dharma water must be poured down from the lotus tub used to bathe the Buddha into the tub used to bathe the celestial beings. During the pouring process, one cannot touch the dharma water with any part of one's body, nor can one use any type of container to be filled with water. That is because the human body and containers are soiled by unclean dust and dirt. People are only allowed to tilt the entire lotus tub used to bathe the Buddha so that water is poured downward.

With such a heavy amount of dharma water in the lotus tub used to bathe the Buddha, how could anyone tilt that tub to pour the water down into the tub used to bathe the celestial beings? One must rely upon one's Buddha-dharma state of realization. But no more than ten people can attempt to lift the lotus tub used to bathe the Buddha. Otherwise, it would not be regarded as the Highest Form of Bathing the Buddha-dharma Assembly. If the dharma water is not successfully poured into the tub used to bathe the celestial beings, then no matter what types of supernatural holy sights may appear at the Dharma Assembly, it cannot be called a "Highest Form of Bathing the Buddha-dharma Assembly."

### FLOWERS RAIN FROM A TREE

The atmosphere that day at the mandala to bathe the Buddha was holy and solemn. Great Dharma King Yeshe Norbu wore his Dharma King robe. He had an extremely dignified-looking appearance. A golden bronze statue of Dharma Prince Siddhartha stood in the mandala. In the middle of the mandala was a lotus tub used to bathe the Buddha that was 3 feet high, square, and weighed 700

<sup>1</sup> Here and below the words *Buddha Vajradhara*, *Great Dharma King*, or *Dharma King* refers to H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata.



See photo caption (1)

pounds itself without water. Over the middle of that tub was a beautiful lotus flower about the size of a car wheel. Below and adjoining that lotus tub used to bathe the Buddha was a rectangular, one-foot high tub used to bathe the celestial beings. Ninety buckets of

fragrant water were also placed in the mandala to be used to bathe the Buddha. The offering water in those buckets was light brown due to the sandalwood, eaglewood, saffron, and other scents that were boiled and added to the water.

At the beginning of the Dharma Assembly, the Great Dharma King practiced Dharma according to Buddhist scriptures. As soon as the Great Dharma King began practicing Dharma, a tree full of jacarandas (a pale purple flower) immediately began raining flowers. The jacarandas drifted in the golden sunlight and fell all over the mandala and into the ninety buckets of water. Auspicious clouds rolled through the sky. It seemed that the mandala was no longer part of this world. Rather, it seemed like a holy Buddha-land. Flowers rained for more than three hours continuously, starting from the beginning of the Dharma Assembly. Those flowers floated down upon everyone. However, not one petal touched the Great Dharma King. When the Dharma Assembly ended, the flowers instantly stopped raining.

#### A DHARMA OBJECT MANIFESTS HOLINESS

In order to express the unity of exoteric and esoteric Buddha Dharma, the Great Dharma King did not select a highest-level practitioner of great virtue or a highest-level Great Rinpoche to announce and conduct the rituals and ceremonies of that Dharma Assembly. Rather, the Dharma King selected Great Dharma Teacher Long Hui to announce the rituals and ceremonies. Great Dharma Teacher Long Hui is Han Chinese and is Chairperson of the International Buddhism Sangha Association. The Dharma King also selected Great Dharma Teacher Jue

Hui, Great Dharma Teacher Kui Zhi, Great Dharma Teacher Ruo Hui, and Dharma Teacher Miao Kong to conduct the rituals and ceremonies.

When Great Dharma Teacher Long Hui announced that all Buddhist disciples in attendance should pour fragrant water into the tub used to bathe the Buddha, all of the Rinpoches, Dharma Teachers, and laypersons in attendance quickly poured the ninety buckets of light brown fragrant water into the tub used to bathe the Buddha, filling it up completely. Everyone then returned to their seats and respectfully requested that the Great Dharma King consecrate the fragrant water in the lotus tub. The Great Dharma King was then seen holding a white Vajra Wheel. The Great Dharma King approached the lotus tub used to bathe the Buddha and placed that Dharma object (i.e. the Vajra Wheel) into the water. That Dharma object is half as thick as a coin and as large as the palm of the hand. The Buddha Dharma stipulates that only a Buddha Vajradhara Dharma King may possess such a Vajra Wheel. After the Buddha Vajradhara Dharma King's empowerment, the Dharma protecting Bodhisattvas in the sky descended upon that Dharma object. That Dharma object can move around in the Dharma water used to bathe the Buddha. It can rise up in the water and sink down into the water. After it does this, the practice of the Highest Form of Bathing the Buddha Dharma Assembly may begin.

Everyone surrounded the lotus tub to see that Dharma object. One or two minutes later, everyone indeed saw the Vajra Wheel moving in the water. No one touched the lotus tub. While in the water, that Dharma object moved forward and backward, to the left and the right, all on its own. One moment, it sank downward; the next moment it floated to the surface of the water. When the Vajra Wheel was approaching the bottom of the water, many saw red light emanate from the bottom of the Vajra Wheel. That red light was the true fire of samadhi. Many people saw eight Dharma protecting Bodhisattvas standing on that Dharma object. There were also those who saw Mahakala and Sri-maha-devi supernaturally change their forms on that Vajra Wheel. Everyone present was full of Dharma joy.

#### WIND CELEBRATES THE MANDALA

After a Dharma object manifested holiness, everyone began to respectfully recite the invocation text. Suddenly, a strong wind began blowing from the west. Trees began to sway and things began to shake in the once peaceful mandala. Jacarandas flew through the air. Everyone was amazed. Indescribable and auspicious Dharma joy filled the entire assembly. The world-honored Buddha had arrived in the sky above the mandala to manifest the Dharma! Everyone chanted a mantra in unison to respectfully welcome the arrival of the Buddha. That strong wind from the west blew for a period of time and then abruptly stopped. The quietude of the mandala was restored.

An auspicious atmosphere filled the mandala. Amid the sound of everyone chanting a mantra, the holy ritual of bathing the Buddha formally began. Great Dharma Teacher Kui Zhi respectfully lifted the statue of Dharma Prince Siddhartha off the altar and put it on the lotus flower in the middle of the lotus tub. Everyone then respectfully requested that the Great Dharma King bathe the Buddha. After the Great Dharma King bathed the Buddha and practiced Dharma, each of the attendees bathed the Buddha three times. Great Dharma Teachers



See photo caption (2)

Jue Hui and Ruo Hui wiped dry the statue of the Buddha with a white silk scarf, put a robe on the statue of the Buddha, and placed it back on the altar.

### POURING OF WATER BASED UPON ONE'S BUDDHA DHARMA REALIZATION

After the Buddha is bathed, according to the rules and rituals of the Buddha Dharma, it is time to pour fragrant water from the lotus tub used to bathe the Buddha into the lower tub used to bathe the celestial beings. At that time, the Great Dharma King must practice Dharma to bathe the celestial beings. According to fixed Dharma, the bathing of celestial beings must take place in order for it to be a real Highest Form of Bathing the Buddha Dharma Assembly. Otherwise, the words “Highest Form” should not be used. This is the key factor in determining whether the Dharma Assembly will be completely successful.

Dharma Teacher Long Hui announced the ritual and requested that everyone attempt to lift the lotus tub used to bathe the Buddha so that its fragrant water would pour into the tub used to bathe the celestial beings. All of the attendees stepped forward one after another and attempted to lift it in groups of ten.



See photo caption (3)

However, no matter how hard they tried, they could not lift that lotus tub. Later, in violation of the rules, fourteen strong men together attempted to lift that tub. They assumed various postures and used all of their strength to tilt that lotus tub while shouting out a mantra.

In the end, their faces turned red, they became exhausted, and they gave up in frustration. They were not able to move that lotus tub one bit. With awkward smiles on their faces, they went back to their seats.

That lotus tub used to bathe the Buddha weighs more than seven hundred pounds. When 90 buckets of fragrant water used to bathe the Buddha were added to this weight, the total weight was 4,260 pounds. Only a large crane could lift that tub. Even world-class musclemen would have no chance of lifting it.

Everyone looked at the lotus tub and felt the situation was hopeless. Great Dharma Teacher Long Hui did not know whether to cry or laugh. She could not announce that the ritual was successfully completed. Under these circumstances, the Dharma Teacher thought of a disciple of the Great Dharma King by the name of Akou Lamo Rinpoche. That Rinpoche is from Tibet and can cause a mani stone to fly through the air. Great Dharma Teacher Long Hui asked Akou Lamo Rinpoche to test her strength and attempt to lift the lotus tub. Akou Lamo Rinpoche said, “I want to select someone to assist me.” She then invited an elder layman who lives in the United States, Ciren Gyatso, to step forward and assist her. Elder layman Ciren Gyatso has realized the state of prajna emptiness. He constantly abides in the Dharmakaya state. His state of realization is extraordinary. He is the person of great accomplishment spoken of in the tapes contained in the silver box.

Akou Lamo and Ciren Gyatso each held one side of the lotus tub. Upon Akou Lamo's uttering the mantra “Ong Ah Hong,” they lifted their shoulders. With a roaring sound of cascading water, the lotus tub tilted upward. Holy water used to bathe the



See photo caption (4)

Buddha was poured into the tub used to bathe the celestial beings. Upon another uttering of the mantra “Ong Ah Hong,” the two of them again lifted the lotus tub. Like a silver pillar, Dharma water poured into the tub used to bathe the celestial beings.

All of the attendees were astonished! They sat there dumbfounded. Fourteen men using all their strength in concert could not move that more than four thousand-pound lotus tub. However, to everyone's surprise, a young woman and an elder man seventy years old exhibited their states of realization and lifted that lotus tub for all to see! What a wonderful expression of the true Buddha-dharma, of the power of Vajra! Neither of them has any innate spiritual powers. Under Great Dharma King Yeshe Norbu, they have practiced and learned the true dharma and have reached a high level of Buddha-dharma realization. That is why they were able to successfully complete the key ritual of the Dharma Assembly—pouring water based upon one's Buddha-dharma realization. All of the attendees were surprised and praised the two of them highly. Everyone was moved and joyful. That Highest Form of Bathing the Buddha-dharma Assembly was successful precisely because of this holy event.

### CELESTIAL DRAGONS LAUGH JOYFULLY

After pure water used to bathe the celestial beings was successfully poured, the Great Dharma King began practicing the dharma to bathe the celestial beings. As soon as all of the attendees chanted in unison one time the verses relating to bathing the celestial beings, suddenly, a strong wind began swirling. The curtain screens began to bulge and rumble. The tankas hanging on the curtain screens flew upward in a ninety-degree angle from the ground. The poles holding up those curtain screens creaked in the wind as if they were about to break. Even the sandbags used to anchor the curtain screens were turned over and moved by the wind. Two-thirds of the people there heard very loud, low and deep dragon's roars explode in the air accompanied by the clap of rolling thunder. One-third of the people there only heard the sound of the wind but did not hear the sound of thunder. This all the more proves the magnificence of the Buddha-dharma, since different karmic states manifested at the same time.

At that time, the hot sun was high in the sky. It seemed as if the joyful roars of the celestial dragons shook the sun so that it shined even more brilliantly! The dharma protecting deities came to the mandala where the Buddha was bathed and received a dharma bathing bestowed by the Buddha! At this time, people remembered that a few days before the Dharma Assembly when the curtain screens and dharma altar were being erected, the Great Dharma King personally

arrived. He repeatedly instructed everyone to fasten well the foundational support for the dharma altar and curtain screens so that the altar and screens would not be blown over by the wind. A layperson whose last name is Hsu said to the Dharma King, “The weather station forecasted that there will be no rain or wind for the next seven or eight days.” The Great Dharma King then told everyone, “At the Dharma Assembly, of course it will not rain. However, when I practice the dharma, a strong wind will blow. There will be strong gusts of wind, especially when all of the dharma protecting deities arrive and manifest their powerful spirits. Therefore, the foundational support must be fastened firmly.” It is very fortunate that the Great Dharma King made such a prediction. On the day of the Dharma Assembly, the dharma protecting deities joyfully laughed in the sky. Although there were strong gusts of wind, the dharma altar and curtain screens did not fall.

### A RINPOCHE IS GIVEN A SIGN

After the Dharma King practiced dharma to bathe the celestial beings and the dharma protecting deities, he instructed everyone to look inside the water to see whether the Vajra Wheel was moving. People were amazed to see that even though those two people with holy virtue and high states of realization lifted the lotus tub and thereby poured dharma water from a tub weighing more than 4,000 pounds downward into the tub used to bathe the celestial beings, the Vajra Wheel surprisingly did not move in the slightest. The Vajra Wheel remained in its original position. Many people saw eight dharma protecting Bodhisattvas standing on that dharma object blowing air upward.

At this time, a Rinpoche who weighs 280 pounds beseeched the Vajra Wheel to manifest its powers and eliminate his remaining karmic hindrances. The Great Dharma King agreed to this request and put the Vajra Wheel on that Rinpoche’s chest. At first, that Rinpoche felt that the temperature of the Vajra Wheel was cool. The Great Dharma King then began intoning a mantra. With his fingers pointing to the sky, the Great Dharma King lightly snapped his fingers. That Rinpoche suddenly let out a miserable scream. He was in such pain his face turned pale. Like the power the Incantation of the Golden Hoop had over the Monkey King in *Journey To The West*, the Great Dharma King’s mantra caused the solemn face of the Rinpoche to become distorted from pain he could not endure. It seemed that



*Out of the mark on the body of that overweight Rinpoche, a mandala object has already grown. A ring of light as bright as the light of a flashlight*

*emanates from his skin around that mark. H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu said, “Next, it will further extend outward, will be translucent and lustrous, and will be like the skin of a baby.”*

胖子仁波且身上的印記現已長成立體壇城法器圖，而且從肌膚內泛出圓形光環，如手電筒一樣的亮光，三世多杰羌佛雲高益西諾布說：下一步將長得更高，顏色透明光澤，如嬰兒肌膚。

Rinpoche could not endure the pain. As a result of the Great Dharma King practicing a certain dharma, the Vajra Wheel emitted the true fire of samadhi. Its temperature quickly rose to an extremely high degree. Of course, that Rinpoche could not endure such heat.

The Great Dharma King then snapped his fingers again, and the true fire of samadhi instantly disappeared. The Vajra Wheel suddenly became cold. That Rinpoche immediately returned to his normal condition. He was not injured in the least. However, there remained an imprint of the Vajra Wheel on his chest. The Great Dharma King predicted that after one week a three-dimensional dharma object in relief would grow out of the imprint on that Rinpoche’s chest. That Rinpoche was full of dharma joy and thanked the Great Dharma King for eliminating his karmic hindrances. That Rinpoche then vowed to do his utmost to benefit living beings.

### A CLOUD PROVIDES AN UMBRELA-LIKE COVERING

From the beginning of the Dharma Assembly all the way to its end, a beautiful cloud continuously floated in the sky above the mandala. The shadow of that cloud continuously covered the bronze statue of Dharma Prince Siddhartha. The Dharma Assembly lasted more than three hours. The sun moved westward. That cloud moved together with the sun. It was like an umbrella that served to block the sunlight from the statue of Dharma Prince Siddhartha. However, the sun continued to shine upon the area of the dharma altar only two or three inches from the statue of Dharma Prince Siddhartha.



*See photo caption (5)*

### THE COLOR OF DHARMA WATER IS RECEIVED

The Dharma Assembly ended solemnly. With buckets, Everyone took some dharma water from the tub used to bathe the Buddha and the tub used to bathe the celestial beings. Suddenly, someone said in a surprised manner, “The dharma water is changing!” Everyone rushed over to see. They discovered that the ninety buckets of light-brown fragrant dharma water taken from the tub instantly became clear water. The Buddha and the celestial beings received the merit of that fragrant water. The merit of the Dharma Assembly was wonderful and complete. All of the attendees prostrated and uttered words of praise.

Great Dharma King Yeshe Norbu conducted this Highest Form of Bathing the Buddha-dharma Assembly, a respected event in the history of Buddhism. The Great Dharma King practiced the dharma during this assembly. All seven holy states were manifested. Water was poured based upon the states of realization of those who poured it. Those two people thereby exhibited their extraordinary powers. The Buddhas and Bodhisattvas and the heavenly dharma protecting deities personally arrived at the mandala and received bathing water bestowed by the Buddha. Various holy states of the Buddha-dharma appeared one after the



other. Only this type of magnificent Bathing the Buddha-dharma Assembly is a true Bathing the Buddha-dharma Assembly as stipulated in the dharma. This grand event in Buddhism took place as a result of the good fortune of living beings.

After the Dharma Assembly, one of the two persons with high states of realization who lifted that lotus tub, Akou Lamo Great Rinpoche, requested that the holy lotus tub used to bathe the Buddha be transported to Tibet so that it could serve as an offering in furtherance of Tibetan Buddhism. Great layperson Ciren Gyatso requested that it be kept in the United States as an offering. In order to be fair, the Great Dharma King had everyone vote on the matter. Akou Lamo Great Rinpoche lost the vote by a ratio of three to two. The United International World Buddhism Association Headquarters will keep that lotus tub used to bathe the Buddha. It will be kept in the United States as an offering.

Dharma Teacher Long Hui then announced that all of the attendees should dedicate the merit of that day's dharma practice to a holy person who had recently passed away, laywoman Wang Cheng E-Fen. This holy person was not a follower of another sect. Dharma Teacher Long Hui said that she was, rather, a relative of our most esteemed Master, the Buddha Vajradhara Great Dharma King. This holy person followed the Great Dharma King and practiced Guan Yin Bodhisattva Dharma. On May 23<sup>rd</sup>, she passed away in Xindu, Sichuan, China.

On May 29<sup>th</sup>, a reporter received a fax from Xindu. After this holy, elder laywoman passed away, unprecedented holy states appeared. Everyone saw the

appearance of auspicious, multi-colored clouds. Amitabha Buddha, Guan Yin Bodhisattva, and other Buddhas and Bodhisattvas appeared in the sky. A multi-colored Buddha light appeared in the sky and surrounded the earth. The head of that elderly laywoman radiated a Buddha light. She left behind more than 60 extremely wonderful, firm relics. These relics were both round and rhombic. The discovery of such holy phenomena was unprecedented in the history of Baoguang Chan Temple, one of the four great temples in China where that laywoman was cremated.

Furthermore, in the afternoon of February 15<sup>th</sup> of the lunar calendar in the year 1991, Wang Ling-Ze, who was the husband of Wang Cheng E-Fen, stepped outside his house in the Laodong Village of Xindu County. Standing in front of his house, he urged people to be kind and good. He described to people holy sights in the Western Paradise of Ultimate Bliss and told everyone of the true Buddha-dharma. After giving his dharma talk, he showed his control over his own birth and death. Right then and there, he sat down in the cross-legged posture and passed away. He sat there serenely for seven days. His face was like that of a living person. He was also cremated at Baoguang Temple. Many holy phenomena appeared during his cremation. After he was cremated, he left behind thirteen firm relics. These two highly virtuous people were very close relatives of the Great dharma King. They learned under the Great Dharma King, received true dharma from the Great Dharma King, and ended the cycle of birth and death.

#### PHOTOGRAPHS:

- (1) *The seven kinds of disciples pour ninety buckets of fragrant water into the lotus tub used to bathe the Buddha.*
- (2) *During the Highest Form of Bathing the Buddha-dharma Assembly, some people saw the Vajra Wheel float up, sink down, and move around in the water. Some also saw the appearance of eight dharma protecting deities. Additionally, some people saw two dharma protecting deities—Mahakala and Sri-maha-devi—supernaturally change their forms. On the right side of the left picture, the head of a dharma protecting deity is very small. The deity is wearing a helmet, and its right hand is holding a skull used to subdue demons. Its left hand is holding a bell. In that left picture, the small head of the dharma protecting deity on the left suddenly became a large head (see right picture). In the left picture, the whole body of the dharma protecting deity on the right is tightly covered with armor. The sleeves of its red robe are small. In the right picture, the small sleeves of the dharma protecting deity on the right suddenly spread open. Its red sleeves and robe became large. It used its hand to lift the robe on its left leg, thereby exposing its leg. In an instant, the two dharma protecting*

*Bodhisattvas appeared. In an instant, they disappeared from the Vajra Wheel without a trace. In both pictures, the Vajra Wheel turned into the shape of a lotus leaf floating on the water. From the size of the Vajra Wheel's shadow, one can know the height of its position in the water. The water was outdoors and reflected countless green lotus flower leaves in the sky.*

- (3) *Fourteen people using all their strength could not lift the lotus tub used to bathe the Buddha that was filled with fragrant water.*
- (4) *Akou Namo Rinpoche and Ciren Gyatso Rinpoche exhibit their true Buddha-dharma states of realization by lifting 4,260 pounds of holy water used to bathe the Buddha and pouring such water into the tub below used to bathe the celestial beings. What ordinary person in this world could lift such a tub? Only those who learned the true Buddha-dharma can lift it.*
- (5) *Buddhist disciples bathe the Buddha. A colorful and auspicious cloud continuously shaded the statue of the Dharma Prince like an umbrella. For more than three straight hours, it did not let the sun shine on the body of the Buddha.*

## 真正佛教的正法在美國展現

### 七支聖境眼前現，證量取水真浴佛

(本文轉載自2004年6月2日  
《國際日報》第12版。)

西元二零零四年五月二十六日，農曆四月初八，釋迦牟尼佛誕生日。美國的陽光異常明媚，在一所道場的草坪上，一個龐大的藍色帷帳圍成的莊嚴壇城中，來自世界各地的大活佛大法師大居士齊聚一堂，一場殊勝空前的「勝義浴佛法會」正在舉行。這可不是人們在寺廟裏見慣了的普通唱誦世俗浴佛，盡一份恭敬心而已，這是真正正宗的浴佛盛會，是必須以佛菩薩證量感召而聖境顯現的「勝義浴佛法

會」，那是佛陀親臨、護法菩薩顯聖、天龍八部喜笑天空，有各種世人無法想見的聖境出現的法界盛會。主持法會修法者，正是顯宗、密乘金剛總持益西諾布大法王。

法會分內外二壇城，內壇城為中央浴佛城，外壇城為法界悉地。參加法會者高僧大德雲集，內壇城有阿寇娜摩大仁波且、扎西卓瑪仁波且、隆慧法師、覺慧法師、達格貢拉仁波且、波迪溫圖仁波且、魁

智法師、若慧法師、慈仁嘉措大居士、妙空法師、寶蓮法師等。外壇城有伏藏汪怙大仁波且、嚴隆大仁波且、阿王諾布大仁波且、康欽大仁波且、喜饒直奔噶仁波且、益西堪布、慈空法師、法海法師、慈心法師、浩凌法師等。

法義規定，勝義浴佛法會的宗旨必須以浴過佛的法水，以證量取之浴天，以說明佛陀加持諸天、天龍八部、七眾弟子，所以必須圓滿「證量取水」，否則不為勝義浴佛法會。本次法會並且圓滿了「七支聖境」，七支聖境顯現即：一、風慶壇城，二、樹空花雨，三、法器顯聖，四、雲作傘蓋，五、天龍喜笑，六、活佛授記，七、法水收色。「證量取水」成功是法會至關重要的內容，是勝義浴佛法會之關鍵「勝義」所在。就是說浴佛所用的三至五千磅重的法水，浴佛完畢後必須用來浴天，即沐浴仙界諸天，浴天時，須將法水從浴佛蓮池轉取至下方的浴天池內，取水不可人體觸水或用世間容器盛取，因為人體及世間容器染有不淨塵垢，只能整體抬起傾倒，而這麼沉重的法水將如何倒入浴天池，就要靠與會者的佛法證量了，而最多不能十人參抬，否則視為非勝義浴佛。若不能成功將法水倒進浴天池浴天，無論法會出現何種神通聖迹，都不能稱之為「勝義浴佛法會」。

### 樹空花雨

在這一天的浴佛壇城內，氣氛神聖莊嚴，益西諾布大法王身著法王袍，法相莊嚴無比。一尊悉達多法王子金身銅像矗立壇城，壇城中央有自體重達七百磅、高三英尺的正方形浴佛蓮池，池上有大如車輪的美麗蓮花，浴佛池下方是一英尺高的長方形浴天池。壇城內還放置著九十桶準備浴佛用的香湯，這香湯是用檀香木、沉香、藏紅花等熬製而成的淺咖啡色供水。法會開始，大法王依佛藏修法，剛一起法，草坪上一棵開滿紫櫻花的樹，立刻灑下紛紛花雨，紫櫻花在金色陽光中飛舞，灑遍壇城和幾十桶香湯，天邊祥雲翻滾，法壇似已不在人間，恍若佛國聖地。花雨從法會開始不停飄灑三個多小時，花瓣飄落到眾人身上，而大法王卻未染半片。當法會結束，花雨即刻停止。

### 法器顯聖

大法王為表顯宗、密乘佛法一體之義，故未派第一流的大德、大仁波且們宣儀和執式，而派漢人法師國際佛教僧尼總會主席隆慧大法師宣儀，覺慧大法師、魁智大法師、若慧大法師、妙空法師執式。隆慧大法師宣儀眾人向浴佛池灌香湯，眾活佛、法師、居士快速將九十桶淺咖啡色香湯灌滿浴佛蓮池，眾人回座恭請大法王開光浴池香湯。但見大法王手持一白色金剛輪，走向浴佛蓮池，將法器放入池中，此法器如錢幣一半的厚度，大如掌心。佛法法義規定，此金剛輪由金剛總持法王擁有，經總持法王加持後護法菩薩駕臨法器之上，法器會在浴佛法水中行走，上升下降，此後即可修勝義浴佛法會。在場眾人圍在池邊觀看法器，一兩分鐘後，大家果然看到金剛輪在水中行走，沒有人碰觸蓮池，而法器卻在水中前後左右自由行走移動，一會兒下沉

水中一會兒又浮上水面，還見到金剛輪在快接近水底時，由金剛輪下發出一道三昧真火紅光。有多人看到八位護法菩薩站在法器上，也有人看到麻哈嘎拉和吉祥天母在金剛輪上神變。眾人法喜油然。

### 風慶壇城

法器顯聖之後，眾人齊聲恭誦祈請文。突然，一陣大風自西方吹來，原本風靜樹止的壇場搖晃震蕩，紫櫻花在風中翻飛，眾人無比驚奇，一種無法言喻的祥瑞法喜充滿整個壇城，世尊佛陀已聖臨壇城虛空表法！眾人齊聲持咒恭迎佛陀駕臨。強大西風吹拂約三十秒又戛然而停，風靜樹止如前。吉祥之氣佈滿壇城，在眾人的持咒聲中，神聖浴佛正式開始。魁智大法師迎請悉達多法王子像入蓮池。眾人恭請大法王浴佛，大法王浴佛修法完畢，眾人依序浴佛三次，由覺慧、若慧大法師以哈達擦拭佛像為佛像穿袍、登座。

### 證量取水

浴佛之後，按儀規要將浴佛香湯轉至浴天池由大法王修法沐浴諸天，這是勝義浴佛法會必須的勝義法定，否則不為勝義，更關係到法會是否圓滿成功。隆慧法師宣儀，請眾人將浴佛蓮池抬起倒香湯入浴天池中。與會眾人紛紛上前，十人為一抬架，卻無論如何抬不起蓮池。後違規用十四位身強力壯的男眾齊力而上，用盡全身力氣，一邊大聲持咒，一邊拉出各種架勢拼命舉抬，直至個個臉漲得通紅，青筋暴跳，蓮池依然紋絲不動，十四個人只好帶著尷尬的笑容退下。要知道，自重七百多磅的蓮池再加進九十桶香湯，已重達四千二百六十磅，除非是大型起重機，普通人就算是世界大力士也別想抬動。眾人望池興歎，無可奈何，隆慧大法師，啼笑皆非，無儀可宣，見此情形，法師想到大法王的弟子，來自西藏，能使瑪尼巨石騰空飛行的阿寇娜摩仁波且，便請她出力。阿寇娜摩仁波且說：「我要選一個人協助。」隨即邀請居美老居士慈仁嘉措一同登臺，慈仁嘉措老居士已證般若空性，長處法身境中，證量非凡，他即是銀盒帶中之大成就者。阿寇娜摩和慈仁嘉措各執蓮池一邊，阿寇娜摩持咒一句「噶——啊——吽！」兩人雙臂啟動，蓮池竟轟然而起，浴佛聖水被傾入浴天池中，又是一句「噶——啊——吽！」蓮池再次被二人抬起，法水如銀柱傾入浴天池，眾人大驚駭然，目瞪口呆！十四位男士一起用盡全力都挪動不了的四千多磅的蓮池，竟然在一個年輕女子和一位古稀老者手中施展證量撼然而起，何等威神大力金剛，真實佛法的體現！善者須知，他二人沒有天生神力，只因他們跟隨益西諾布大法王修學正法達到高度的佛法證量，才能於此法會完成勝義取水的關鍵儀式。勝義浴佛法會也由此聖蹟而達到圓滿境界。

### 天龍喜笑

請得浴天淨水後，大法王開始修法浴天，眾人剛唱誦一遍浴天偈，忽然，一陣大風呼旋而至，將帷帳掀起呼啦猛響，唐卡翻飛，撐

起帷帳的支架發出嘎吱嘎吱將要斷裂的聲音，連固定帷帳用的沙袋也被吹得啪啪翻起移位，風中，有三分之二的人聽到一陣低沉而巨大的龍吟伴隨滾動的雷鳴炸響在空中，有三分之一的人祇聽到風聲，沒聽到雷聲，更是證明佛法的偉大，同時呈現了不同的因緣。此時烈日當空，好像被天龍的喜吟震顫得更加光芒閃爍！天龍八部駕至浴佛壇城領受佛賜法浴！此時眾人想起，就在法會前幾天搭設帷帳法台時，大法王親臨現場，再三叮囑大家要把法台和帷帳的基座固定得非常好，不能被風吹倒。一位徐姓居士對法王說：「氣象台預報了，這七八天都不會有雨有風。」大法王告訴大家：「法會上自然不會有雨，但修法時會刮起大風，特別是天龍八部到達，威神示現，會有很強的風，因此金剛基座一定要打牢。」幸得大法王提早預言，今日法會天龍喜笑天空，雖強風威勁，法台帷帳卻無恙。

### 活佛授記

大法王修法浴天、浴天龍八部之後，指示眾人觀看水裏的金剛輪是否有走動，令人驚訝的是蓮池經兩位聖德證量者傾倒法水入浴天池，四千多磅重的法水傾瀉竟然沒有將金剛輪移動半分，法器依然停留在原來的地方，在場有多人看見八位護法菩薩站在法器上對上方吹氣。此時，一位重達兩百八十磅的胖子活佛請求法器施展功力，為他加持消除殘餘業障。法王認可，將法器放在胖子仁波且胸前，開始時活佛覺得法器清涼，但見大法王持咒，手指向空中輕輕一彈，活佛霎時發出一聲慘叫，臉色慘白，猶如孫悟空戴緊箍咒一般，莊嚴五形變態，似不能支撐。那是金剛輪經大法王修法發出三昧真火，溫度遽高，活佛自然無法忍受。這時又見大法王一彈指，三昧真火即刻消失，法器立刻冷卻，活佛瞬間恢復常態，沒有受到任何傷害，只在他的胸前留下了法器的痕跡，大法王授記這位胖子活佛胸前的印跡將於一個禮拜後長出一個浮雕立體法器。胖子活佛十分法喜，感激大法王為他加持消除業障，當場發願誓以最大能力利益眾生。

### 雲作傘蓋

從法會開始直至結束，有一朵美麗的雲，一直漂浮在壇場上空，雲朵的陰影始終遮罩著悉達多法王子銅鑄像。法會歷時三個多小時，太陽西移，這朵雲也隨著太陽一起移動，像一把傘蓋，為悉達多法王

子像遮擋陽光。而僅離法王子像兩三英尺的法台上卻一直陽光照射。

### 法水收色

法會莊嚴結束，眾人從浴佛池、浴天池取出法水，忽聽一聲驚訝的「咦？法水怎麼在變！」大家猛然看見，原來的九十桶淺咖啡色香湯，瞬間間變成了清水。佛陀與諸天已將香湯水之功德收走，法會功德殊勝圓滿，與會大眾禮拜讚歎不止。

由益西諾布大法王修法主持的這一場佛史尊為勝義的浴佛法會，七支聖境圓滿，證量取水超凡之功夫，佛菩薩及諸天護法親臨壇城接受佛賜浴水，各種佛法聖境目不暇接，這樣偉大的浴佛法會，才是法義所定真正正宗的浴佛法會，是眾生福報因緣所致的佛法盛事。法會結束時，抬動蓮池的兩位證量者，阿寇娜摩大仁波且請求將浴佛蓮池此一聖物請回西藏，為藏密佛教事業供奉，慈仁嘉措大居士則請求留在美國供奉，大法王讓大家投票以示公平，結果三比二，阿寇娜摩大仁波且敗掉，此浴佛蓮池將由世界聯合國際佛教總部收藏，留在美國供奉。

此時，隆慧法師宣佈與會眾人將今日修法之功德迴向一位剛剛圓寂的大聖者王程娥芬居士。這位聖者不是任何其他教派的弟子，而是我們至尊恩師總持大法王的親人，依止大法王修學觀音法，五月二十三日在中國四川新都圓寂。

記者於二十九日收到來自新都的傳真，這位圓寂的聖者老居士圓寂後聖境空前，大眾悉皆得見五彩祥雲展現，阿彌陀佛、觀世音菩薩等呈現虛空，五彩佛光圍繞盤旋大地，老居士頭顯佛光，拾得六十餘枚上妙舍利堅固子，除了圓形還有菱形，成為中國四大叢林寶光禪院史無前例的聖蹟；不僅如此，王程娥芬的丈夫王靈澤大居士一九九一年農曆二月十五日下午在新都縣勞動村街面勸人為善，講述西方極樂聖境，說法完畢，於街面生死自由，就地盤腿圓寂坐化，如如七日不動，臉如生人，也是在寶光寺舉行茶毗，出現若干聖境，茶毗後檢出堅固子十三枚，此二位長德均是大法王至親，依止大法王得其正法而了生脫死。

（本書編者注：文中所述益西諾布大法王或大法王即是三世多杰羌佛雲高益西諾布頂聖如來。）

### 下頁報紙圖片解說：

1. 七眾弟子正向蓮池灌九十桶浴佛香湯。（左上圖）
2. 勝義浴佛法會上，有人看到金剛輪在水中上下浮沉移走時，出現八個護法另有人看到麻哈嘎拉和吉祥天母兩位護法在神變，拍照下來的圖（左下二圖），（見上圖）左邊護法頭甚小，身穿盔殼，右手拿骷髏伏魔仗，左手拿鈴，（見下圖）左邊護法小頭突然搖身變為大頭。（見上圖）右邊護法全身盔殼嚴緊其身，紅袍袖小，（見下圖）右邊護法紅袍小袖剎那間脫開，紅袖袍變大，用手提起左腿袍褲，大小腿全露，瞬間出現又剎那間兩護法從金剛輪上突然消失無影無蹤。（見二圖）金剛輪變為荷葉狀在水中浮沉，見金剛輪的陰影的大小即知牠在水中的位置高低

- 不同，水上為露天天空，水中同時映有無數天空中的綠色蓮花葉。
3. 十四人用盡全力也無法抬起注滿香湯的浴佛蓮池。（中上圖）
4. 阿寇娜摩仁波且與慈仁嘉措仁波且顯示真正的佛法證量，將四千二百六十磅浴佛聖水正提起倒入浴天池中。若不是學到真佛法世界上那一個凡夫能抬得起？（右下圖）
5. 佛弟子正在舉行浴佛，空中一朵五彩祥雲如傘蓋一直遮著法王子像，三個多小時不離開，不讓陽光照到佛的身上。（右上圖）

During the "Highest Form of Bathing the Buddha Dharma Assembly" conducted by H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata, the seven holy states appeared, which astounded and impressed people around the world.

Below is the full newspaper article on this from the Chinese newspaper International Daily News dated June 2, 2004.

三世多杰羌佛雲高益西諾布頂聖如來主持修法「勝義浴佛法會」，七支聖境驚攝世人，以下是《國際日報》二零零四年六月二日的報導全文。

# 真正佛教的正法在美國展現

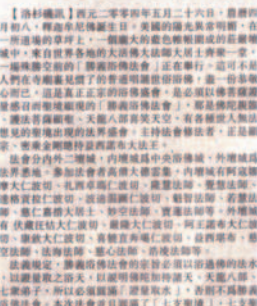
## 七支聖境眼前現 證量取水真浴佛

【洛杉磯訊】西元二零零四年五月二十六日，農曆四月初八，釋尊牟尼降誕日。美國佛光聖地牙哥，在佛地聖地牙哥，一場驚人的浴佛法會，在佛地聖地牙哥，一場驚人的浴佛法會，在佛地聖地牙哥，一場驚人的浴佛法會...

在佛地聖地牙哥，一場驚人的浴佛法會，在佛地聖地牙哥，一場驚人的浴佛法會，在佛地聖地牙哥，一場驚人的浴佛法會...

浴佛法會，在佛地聖地牙哥，一場驚人的浴佛法會，在佛地聖地牙哥，一場驚人的浴佛法會...

浴佛法會，在佛地聖地牙哥，一場驚人的浴佛法會，在佛地聖地牙哥，一場驚人的浴佛法會...



七支聖境中出現浴佛十種殊勝境界



浴佛法會，在佛地聖地牙哥，一場驚人的浴佛法會...



浴佛法會，在佛地聖地牙哥，一場驚人的浴佛法會...



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# DAZZLING LIGHT WAS ALL AROUND; BUDDHA LIGHT SHINED PROFUSELY ABOVE; THE HOLY NAME OF GUAN YIN BODHISATTVA REVERBERATED THROUGH THE THREE SPHERES; THE BUDDHAS APPEARED IN THEIR COMPLETE FORMS

LAYWOMAN WANG CHENG E-FEN AND HER HUSBAND, LAYMAN WANG LING-ZE, LEARNED  
THE TRUE BUDDHA DHARMA AND REALIZED GREAT ACCOMPLISHMENT

(This is the text of an article published in  
the Asian Journal on Jul. 21, 2004.)

## HER BREATHING STOPPED, YET SHE CONTINUED TO LIVE AND WAS ABLE TO SPEAK

Laywoman Wang Cheng E-Fen was a native of Xindu County in Sichuan, China. She was eighty-one years old this year. This elder laywoman followed the Buddha Vajradhara Great Dharma King Yeshe Norbu<sup>1</sup>. She practiced the Guan Yin Dharma taught to her by the Great Dharma King. She was a very close relative of the Great Dharma King.

This year, she suddenly felt discomfort in her lower back area. The doctors at the Number 47 Hospital diagnosed her as having bone cancer. In March of this year, this elder laywoman showed signs of impending death. On April 13<sup>th</sup>, her children took her to the Chengdu General Hospital. Examinations revealed that she had no symptoms of bone cancer. All of her indices were normal. Her electrocardiogram and electroencephalogram indicated she had no disease and was healthy.

X-rays of her chest area were taken on April 18<sup>th</sup>. The area of the x-ray where her two lungs should have been visible was not developed at all. There was just a blank space in that area. The doctors were very surprised at this, since this situation had never occurred before. After further examination, they determined that her two lungs had completely stopped functioning. She had no respiratory function. She could not inhale or exhale.

Everyone was extremely mystified. Isn't someone dead when his or her breathing stops? But even though laywoman Wang Cheng E-Fen was not breathing, she was still alive. Moreover, she was able to speak in a normal manner! Someone put a small feather under this elder laywoman's nostrils, right in front of her mouth. People watched that feather for more than ten minutes and, just as expected, it did not move in the slightest. That elder laywoman had no respiration at all. Nonetheless, she continued to live and speak in a normal manner. The doctors thought that this was a bizarre symptom. As far as medical circles and even as far as the entire world is concerned, this was an unheard-of situation. With her two lungs not functioning at all for more than one month, this elder laywoman was able to speak and move about. Of course, no one knew that this was the result of the realization she achieved from practice of the Buddha Dharma.

## THE GREAT DHARMA KING SET THE DATE AND INVITED GUAN YIN BODHISATTVA TO COME AND TAKE THE ELDER LAYWOMAN TO HER NEXT EXISTENCE

After Wang Cheng E-Fen had stayed in the Chengdu General Hospital for two or

three days, she manifested certain signs that indicated a highly virtuous person was about to go to the Western Paradise. She told everyone that Guan Yin Bodhisattva had already told her that she (Guan Yin Bodhisattva) was going to take her to the Western Paradise of Ultimate Bliss. That elder laywoman arranged matters that related to her passing away. She took off the necklace she wore on her chest depicting a Buddha image. She took off all of the jewelry on her hands. She divided these things among her children. She put on clothes worn by one who has already passed away. She then quietly waited for Guan Yin Bodhisattva to arrive. She put her palms together in respect and continuously chanted "Homage to Guan Yin Bodhisattva." She told all of the people who were there to chant scriptures or mantras to kneel down and chant the holy name "Guan Yin Bodhisattva." She said that Guan Yin Bodhisattva had already arrived.

All of the patients in that hospital room suddenly smelled a fragrant scent. Heavenly music began playing in the air. The Bodhisattva had arrived. However, it was not time for that elder laywoman to pass away. That elder laywoman told everyone that Guan Yin Bodhisattva told her that a relative of hers who is far away in the United States, Great Dharma King Yeshe Norbu, had intervened and requested Guan Yin Bodhisattva not to take her away at this time.

A few days later, Guan Yin Bodhisattva arrived for a second time. That elder laywoman did not disturb any of the people who were at her side. She alone continued to chant her mantra and hold her palms together in respect. Those people who were at her side heard her say, "The Western Paradise is so beautiful! There are so many flowers!" Because the Great Dharma King asked Guan Yin Bodhisattva not to take the elder laywoman away, just as before, Guan Yin Bodhisattva did not take her away.

When I interviewed her, although she did not want to say very much, out of a sense of responsibility, that elder laywoman insisted on personally recording the following: "I saw Guan Yin Bodhisattva wearing black clothes. The Western Paradise is so beautiful! There are towers, pagodas, and many flowers!"

## A STATUE OF THE BUDDHA EMITS LIGHT, THEREBY SHOWING THE TRUE DHARMA

On May 22, 2004 of the western calendar at 11:00 at night, Los Angeles, U.S.A. time, (May 23<sup>rd</sup>, 2:00 in the afternoon, China time) the Great Dharma King summoned Dharma Teacher Long Hui, a noble monastic. Dharma Teacher Long Hui is the chairperson of the International Buddhism Sangha Association. The Great Dharma King told her that a very close relative of his, laywoman Wang Cheng E-Fen, would pass away in Sichuan, China the next day, U.S.A. time, but the

<sup>1</sup> Here and below the words *Buddha Vajradhara*, *Great Dharma King*, and *Dharma King* refers to H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata.

same day in China. The Great Dharma King said that Guan Yin Bodhisattva would receive her and take her to the Western Paradise of Ultimate Bliss. The Great Dharma King told his disciple, Dharma Teacher Long Hui, to announce the passing of laywoman Wang Cheng E-Fen in front of the various disciples attending the Bathing the Buddha Dharma Assembly that would take place the next day. He also instructed Dharma Teacher Long Hui to have the attendees dedicate the merit of that Dharma Assembly to that elder laywoman. The Great Dharma King added, “Listen carefully. She has not yet passed away at this time. The merit of that Bathing the Buddha Dharma Assembly that all of you will conduct tomorrow will be quite extraordinary. I cannot again ask Guan Yin Bodhisattva to have her stay in this world any longer. After I finish practicing the Dharma tonight, tomorrow Guan Yin Bodhisattva will come and receive her and take her away.”

As predicted, the next day (May 23<sup>rd</sup>) at 7:00 in the morning, Los Angeles time (May 23<sup>rd</sup>, around 10:00 at night, China time), before Dharma Teacher Long Hui arrived at the Dharma Assembly, a telephone call was received from Sichuan. The person on the phone said that Guan Yin Bodhisattva received and took away laywoman Wang Cheng E-Fen twenty minutes ago.

That day at the Dharma Assembly, the bathing the Buddha ceremony had just finished, and everyone was dedicating merit to the elder laywoman Wang Cheng E-Fen. Everyone then saw that the bronze statue of Dharma Prince Sakyamuni, who was wearing a red robe, suddenly began emitting dazzling golden rays of light. This light did not diminish even after a long time. Only after two and a half hours did it slowly disappear. Such a sight was very much connected with the fact that the Great Dharma King taught the elder laywoman the correct Dharma of the Buddha, and she thereby attained great accomplishment. Otherwise, why is it that in all of the other Bathing the Buddha Dharma Assemblies in history no one saw the statue of the Buddha emitting light?

#### NEWS OF EVENTS SURROUNDING THE PASSING OF LAYWOMAN WANG CHENG E-FEN SPREAD ACROSS THE PACIFIC OCEAN

On May 23<sup>rd</sup> after 9:30 at night, China time, Guan Yin Bodhisattva had just received and taken away Wang Cheng E-Fen. The mantra-chanting device bought from a street-store and placed in her room was emitting its regular chanting sound. Suddenly, the chanting sound coming from that device turned into the sound of Great Dharma King Yeshe Norbu—who was on the other side of the Pacific Ocean—chanting “Homage to Guan Yin Bodhisattva”! The sound of the Great Dharma King chanting the name of Guan Yin Bodhisattva was much louder and clearer than the original sound coming from that machine. Everyone who heard this was moved and astonished. Shi Xin Zhen was so moved she recorded the sound of the Great Dharma King’s voice.

On May 24<sup>th</sup> after 10:00 at night, China time, the body of Wang Cheng E-Fen was taken to a simple but dignified room in the Baoguang Temple, one of the four great temples in China. At the time, her face looked healthy and rosy.

#### BUDDHAS AND BODHISATTVAS APPEARED IN THE SKY; BUDDHA LIGHTS AND RAINBOWS DESCENDED UPON THE EARTH

On May 25<sup>th</sup> after 4:00 in the afternoon, China time, in a room that had just been constructed in Baoguang Temple, disciples of the Great Dharma King were calmly chanting the holy mantra, “Homage to Guan Yin Bodhisattva.” Before long, everyone heard that the original sound coming from the mantra-chanting device suddenly stopped. The sound coming from that machine changed into that of

Great Dharma King Yeshe Norbu leading many people in the chanting of “Homage to Guan Yin Bodhisattva.” Before long, that sound turned into the chanting of “Homage to Amitabha Buddha.” The sound then again became the chanting of “Homage to Guan Yin Bodhisattva.” Everyone was very moved and chanted along with the Great Dharam King. Shi Xin Zhen and Shi Xin En recorded all of this on the spot.

About five minutes later, a Buddha Light flashed upon the Buddha altar and the body of laywoman Wang Cheng E-Fen. Right after that, a Buddha Light appeared in the sky. Everyone rushed outside. They prostrated and shouted with joy. Everyone saw those wonderful sights no matter whether he or she was a disciple of the Great Dharma King or whether he or she was learning and practicing Buddhism.

A colorful Buddha Light slowly extended through the sky. The scene was just as the Amitabha Sutra described. Out of the Buddha Light came countless Buddhas as well as Bodhisattvas who were sitting there as far as the eye could see. The radiance spread into infinite space. The surrounding clouds turned into various colors. The land, sky, and trees were covered with a golden-yellow, bluish light. The sun and the E-Mei moon appeared together. The sun and moon shining together was a solemn and auspicious event. The sun continuously flashed and shook.

From the sun emerged countless Buddhas and Bodhisattvas. Very soon after that, silver wheels as well as innumerable Dharma eyes that shined with boundless radiance emerged from the sun. Male lions wearing colorful ornaments and flood dragons also emerged from the sun! Guan Yin Bodhsattva, who was in the Buddha Light, was wearing a long dress, looking wondrous and dignified. The head of Sakyamuni Buddha, the world-honored one, then appeared, looking larger than even the sun. Golden-yellow light enveloped the faces and bodies of people on ground. The colorful Buddha Light immediately projected its light upon the chest of anyone who requested empowerment. People knelt down continuously to worship.

The Dharma names of those who personally saw the holy sight of this Buddha Light are as follows: Shi Zhi Lan, Shi Zhi Qing, Shi Xin Zhen, Shi Xin En, Shi Xin Feng, Shi Zhi Lian, Shi Dao Rong, Shi Yi Zong, Shi Zhi Guang, Shi Chao Jing, Shi Nian Ci, Shi Nian De, Shi Nian Zhen, Shi Zhi Ying, Shi Zhi De, Shi Xin Ying, Shi Dao Wei, Shi Zhi Xiu, etc., totaling almost thirty people. The holy scene of the Buddha Light lasted about one hour. Everyone was moved, joyous, and extremely excited.

#### DURING THE CREMATION CEREMONY, NECTAR DESCENDED; BODHISATTVAS ON LOTUS PEDESTALS EMERGED FROM THE FURNACE

In China, the weather of May 28<sup>th</sup> was hotter than it had been for the past few days. The elder laywoman had already passed away several days before. The casket containing her body was placed in a simple room in Baoguang Temple. Her body was not frozen. There was no air conditioning or electric fan in that room. People who were alive emitted body odor due to heavy perspiration. However, the body of that elder laywoman emitted a heavy fragrance. Everyone there smelled this scent. Two monks from the Baoguang Temple made a special trip to examine this phenomenon. With great amazement, they said, “The weather is so hot. Even though her body has been placed here for so many days, there haven’t been any problems with it. There are no signs of water on the ground. There is even a fragrant scent. She truly cultivated herself well.”

In that room, many people saw the statue of Amitabha Buddha on the altar

emit strong golden rings of light three times, each time lasting about ten minutes. A photograph of the elder laywoman and the top of her head gleamed with dazzling golden light at the same time. The Buddha Light outside of that room was gorgeous, just as before. In that room, disciples of the Great Dharma King recited the name of a Buddha with undivided attention. A monk in the Baoguang Temple then said in an urgent tone of voice, “You have still not gone outside to see the Buddha Light? There are so many Bodhisattvas in the sky!”

On May 29<sup>th</sup>, China time, the cremation ceremony for elder laywoman Wang Cheng E-Fen formally took place. Dharma Teacher Ji Xin, the master of cremation at Baoguang Temple, was in charge of that ceremony. When the solemn mantra chanting ended, flames began to rise. Before her wooden casket was fully on fire, various holy Buddha Dharma states appeared! A colorful and flashing Buddha Light surrounded and circled the earth. Shouts of joy could be heard one after another from people who saw this holy scene. Cell phones, cameras, and camcorders were lifted high. They did not need to be focused, and nobody needed to find a view. Everything was taken in, since holy scenes were everywhere.

From the raging furnace fire, suddenly flood dragon soared. It spewed fire from its mouth and roared powerfully. Amitabha Buddha, Guan Yin Bodhisattva, Four-Arm Guan Yin, and Manjushri Bodhisattva holding the sword of wisdom all suddenly appeared. Seed syllables, vajras, Dharma protecting deities, male lions, phoenixes, lotus flowers, rainbows, and various other kinds of amazing scenes continually emerged as the furnace flames rose. The mantra-chanting device again emitted the sound of the Great Dharma King chanting the name of a Buddha. Suddenly, nectar descended from the sky. It was fragrant and sweet. The nectar only fell on the cremation furnace. No nectar fell upon any place surrounding the furnace.

The appearance of all of these holy scenes caused people to be brimming with joy. Since the cremation furnace of Baoguang Temple was built until today, such joyous circumstances had had never before occurred. The Dharma names of those people who were at the cremation and personally saw holy sights are as follows: Shi Xin En, Shi Xin Feng, Shi Xin Yu, Shi Zhi Wen, Shi Xin Miao, Shi Dao Zhen, Shi Dao Chun, Shi Dao Zhi, Shi Xin Xiao, Shi Zhi Lian, Shi Xin Yuan, Shi Guang Xiu, Shi Dao Guang, Shi Guang Wen, Qude Damu, Shi Zhi De, Shi Yi Zeng, Shi Zhi Da, Shi Zhi Xiu, Shi Zhen Xiong, Shi Zhen De, Shi Dao Shan, Shi De Hai, Shi Guang Yun, Shi Zhi Qing, Shi Guang Ling, Shi Zhi Zhang, Shi Zhi Ming, Shi Zhi Hai, Shi Guang Feng, Shi De Ming, Shi De Chao, Shi Zhi Bo, etc. There were also many other unknown people. Everyone there expressed their admiration in loud voices and knelt down right then and there.

#### SHE ATTAINED ILLUSTRIOUS ACCOMPLISHMENT; HER LEVEL OF REALIZATION RESULTED IN SHARIRAS AND SHARIRA FLOWERS OF THE HIGHEST QUALITY

What is even more amazing is that from the bone ashes of elder laywoman Wang Cheng E-Fen more than sixty shariras (relics) of different colors, as well as yellow and white sharira flowers of the highest quality, were found! The shape of some on the shariras was rhombic. This caused a sensation in all of Baoguang Temple and in Buddhist circles throughout China. These are holy things that are extremely rare in history. They are true Buddhist treasures. They manifest the holy state described as follows: “The Western Paradise has row of gems and nets of gems. This is very mysterious. All of the lotus flowers there blossom perfectly.”

Wu You-Jia from Taiwan said, “Those shariras (relics) are truly wondrous

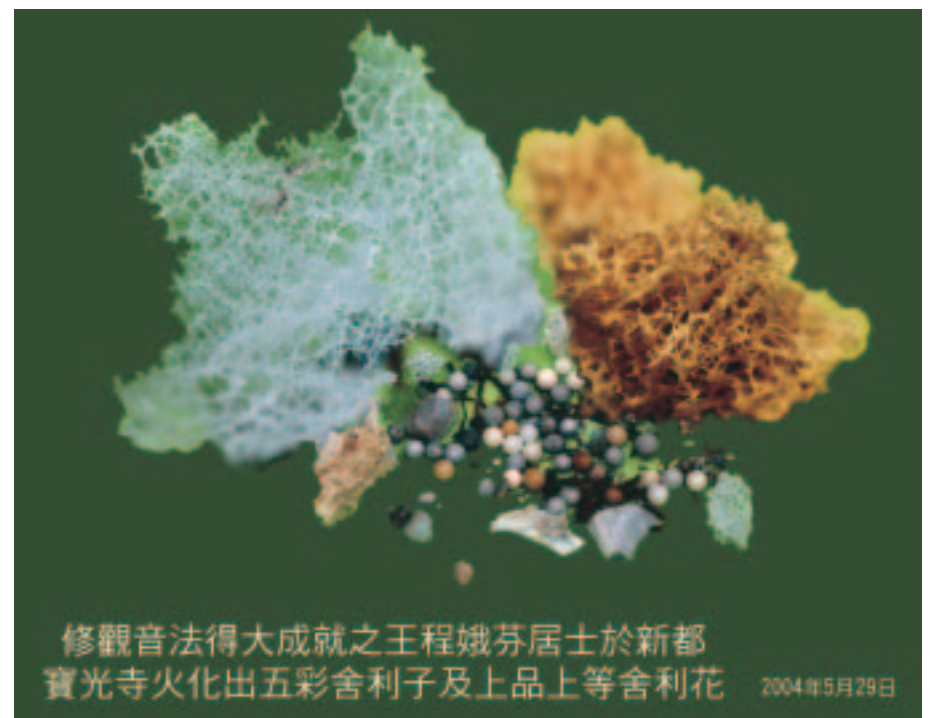
treasures. During the process of searching for shariras, I saw a lump of bone ashes the size of a human palm. People had searched through it a few times. Surprisingly, I found two shariras within it. I then looked through it carefully once more. I was sure there were no more shariras in it. At that time, I saw another disciple find three shariras in that lump of bone ashes that I searched through. Another disciple from Taiwan, Li Hui-Zhu, had a serious ailment related to her hands. Because her tactile sense was not good, she only used three fingers to search for shariras in the bone ashes. She said that although she did not find even one sharira, the next morning she discovered that all of the symptoms relating to the three fingers she used to search for shariras had disappeared.”

An endless stream of visitors came to pay their respects to the shariras. Many people from various circles in society came. Baoguang Temple specially photographed the elder laywoman’s shariras. The temple openly and respectfully handed out that photograph to everybody.

#### HUSBAND AND WIFE BOTH REALIZED HOLY ACCOMPLISHMENTS; THE ELDER WANG ATTAINED CONTROL OVER HIS OWN BIRTH AND DEATH

As La Mu said in her article entitled “Analysis of the Highest Form of Bathing the Buddha Dharma Assembly,” if the only disciple of the Great Dharma King who became accomplished in the Dharma were Wang Cheng E-Fen, perhaps it would be coincidental. But something mysterious happened. Layman Wang Ling-Ze, the husband of laywoman E-Fen, also practiced the Dharma according to the teachings of the Great Dharma King. Throughout his entire life, he did not discuss the Buddha Dharma. One afternoon in 1991 on February 15<sup>th</sup> of the lunar calendar, he suddenly took a bench and placed it on the roadside in the Laodong Village of Xindu. He then openly began urging people to be kind and good. He explained the wonders of the Pure Land. He praised the Great Dharma King, saying that his Dharma is the authentic Buddha Dharma of Sakyamuni Buddha.

Someone asked Wang Ling-Ze, “I like Guan Yin Dharma, but I don’t know which Guan Yin Dharma is the best.” The elder layman Wang answered, “No



Please see photo caption (1)

matter if your teacher is a Great Dharma Teacher or a Great Rinpoche, you must be very careful. You absolutely must not learn false Buddha Dharma. For example, Guan Yin Bodhisattva's 'pure vase realization' is great. Let's look toward ourselves. How is your master? If he doesn't have the ability and state of realization to 'obtain water,' transmit Dharma, and conduct initiations, if he does not practice the precepts well, then he just understands the common Dharma written in books. Rather than learn from such a person, you would accumulate more merit if you intoned 'Homage to Guan Yin Bodhisattva.' True Guan Yin Dharma involves 'obtaining water' either in a gentle way or a forceful way. Obtaining water in a forceful way involves one or two persons lifting a lotus tub weighing over 5,500 pounds and pouring out the water from it. This is the true Buddha Dharma. Obtaining water in a gentle way involves the following. You secretly prepare a bowl outside the presence of the master. You fill it with water and take it out. The master immediately practices the Dharma in front of you. Water instantly flows through the bowl toward you. It is like the holy water in the pure vase of Guan Yin Bodhisattva. No containers in this world can hold the holy water in that pure vase. That holy water will penetrate through and flow out of any such worldly container. When used in initiations and Dharma transmissions, holy water that has flowed through a bowl can wash away your karmic hindrances accumulated over many past lifetimes. This is true Guan Yin Dharma. I have learned this true Buddha Dharma transmitted to me by Great Dharma King Yeshe Norbu. Water penetrated through the bowl. Therefore, I am about to go to the Western Paradise of Ultimate Bliss."

When the elder layman Wang finished expounding the Dharma, he pushed the bench to one side and sat down in the cross-legged posture in front of his house near the road. He instantly passed away. He illustrates the magnificence of the Buddha Dharma transmitted by the Great Dharma King, which leads to control over one's own birth and death. According to the rules of Buddhism, after the elder layman passed away, his body could not be touched for seven days. Therefore, he sat solemnly in the cross-legged posture at that very spot near the public street for seven days and seven nights. His back remained completely upright. After his cremation at the Baoguang Temple in Xindu, thirteen firm shariras (relics) were left behind.

I went to the Baoguang Temple in Xindu and paid twelve yuan to buy a photograph openly sold by the temple showing the sharira and sharira flowers left behind by laywoman Wang Cheng E-Fen after her cremation. I learned from a documentary video as well as from other sources that many disciples of the Great Dharma King include world-class outstanding monastics, first-class elder monastics in Taiwan, first-class elder monastics and Great Rinpoches in mainland China and Hong Kong, and first-class eminent monastics and Great Rinpoches in

the United States. Furthermore, many disciples of the Great Dharma King include husband and wife couples who obtained control over their own births and deaths. Some of his disciples passed away while they sat in the cross-legged posture, chanted the name of Amitabha Buddha, and held their hands in a special mudra. The bodies of some disciples emitted dazzling light after they passed away. The corpses of some disciples do not rot after their passing, thereby becoming a "body sharira."

However, the most amazing thing of all is that the Great Dharma King often tells his disciples beforehand when a certain person will pass away, thus enabling his Dharma Teacher disciples to make their way to that person quickly so that they can help him or her by reciting passages or mantras for the deceased. When those Dharma Teachers are informed of this, the person is still alive. When they arrive at the person's location, he or she has already passed away. What is the significance of this? This shows that such magnificent Buddha Dharma truly exists.

A layperson with the surname Mai, who often worships the Buddha at the Baoguang Temple, was very moved and told a reporter, "During these past several years, I have been very anxious. I have acknowledged many great Dharma Teachers and great Rinpoches as my teachers, but I have still not learned the true Buddha Dharma. I fear the arrival of the critical moment of death. Of course, I chant the name of Amitabha Buddha every day. But I am clearer than anyone else is about the level of my practice. I am clearer than anyone else is about whether I am an ordinary person. I have not learned the true Buddha Dharma. I am not the only one. Everyone else around me is in the same situation. At the time of my death, I will surely enter the cycle of reincarnation. This is very frightening. I have prayed to the Buddhas and Bodhisattvas that I may learn the true Buddha Dharma. For the past few days, I have seen holy states relating to the great accomplishment of Cheng E-Fen. I know that the Buddhas and Bodhisattvas have blessed me by causing me to find the true Buddha Dharma! A few of us fellow disciples have discussed this matter. We will use every means to find the master who taught laywoman Cheng E-Fen how to become accomplished. I know that he is truly an extremely holy being. We heard that laywoman Cheng E-Fen's husband also passed away in the cross-legged sitting posture in complete control of his death and future rebirth. That was also the result of the Dharma King's transmission of Buddha Dharma. If we did not seek out that Dharma King, who else would we seek out? Of course we must try to find him. Only that Dharma King can solve the matter of life and death that we face. We must sincerely search for him!"

#### CAPTIONS FROM PHOTOGRAPHS ON PREVIOUS AND FOLLOWING PAGE:

- (1) Laywoman Wang Cheng E-Fen, who is the mother of virtuous professor Wang Yu-Hua, became accomplished by practicing the Guan Yin Dharma. After her cremation at the Baoguang Temple in Xindu County, Sichuan, China, she left behind more than 60 shariras (relics) of various colors as well as sharira flowers of the highest quality. Such relics can truly be called rare Buddhist treasures in the history of Buddhism. They manifest the holy state described as follows: "The Western Paradise has row of gems and nets of gems. This is very mysterious. All of the lotus flowers there blossom perfectly."
- (2) Guan Yin Bodhisattva has already escorted laywoman Wang Cheng E-Fen to the Western Paradise of Ultimate Bliss.
- (3) Various temples together conducted a Bathing the Buddha Dharma Assembly in which all of the attendees dedicated the merit of that assembly to laywoman

Wang Cheng E-Fen. After that dedication, a statue of the Buddha emitted light for more than two hours (right). Such shining light is closely related to the fact that the Great dharma King transmitted dharma to laywoman Wang Cheng E-Fen, and she thereby attained great accomplishment. On the left is a picture of a statue of the Buddha before it emitted light. That statue is made of bronze but is gilded with non-lustrous gold. It is now an object of worship at the Hua Zang Temple.

- (4) Great layman Wang Ling-Ze passed away on February 15, 1991 while sitting in the cross-legged posture. This is a photograph taken of him five days after he passed away. When he was still sitting in front of his house in the cross-legged posture with his back erect.
- (5) Great layman Wang Ling-Ze left behind 13 firm relics after his cremation.





# 毫光遍地 佛光紛飛 聖號三界徹震 諸佛現全身

王程娥芬居士及丈夫王靈澤居士學到真正的佛法得大成就

(本文轉載自2004年6月17日  
《台灣時報》A23版。)

## 無呼吸功能 還活著講話

王程娥芬居士，中國四川新都縣人氏，今年八十一歲，老居士依止金剛總持益西諾布大法王（即三世多杰羌佛雲高益西諾布頂聖如來——本書編者注，下同）修學觀音法，是大法王的至親。去年突然腰部不適，經四七醫院醫生診斷，認為是骨癌，今年三月，老居士顯四大分解之相，四月十三日被子女送入成都總醫院，經檢查，無骨癌症狀，一切指標正常，心電圖、腦電圖都診斷無病，身體健康。但四月十八日的X光胸片上卻看見雙肺全無顯影，一片空白，醫生十分驚訝，從未見過這種情況。進一步檢查，確定雙肺完全停止工作，沒有呼吸功能了，不能吸氣也不能出氣了。所有人都奇怪極了，沒了呼吸不就是死人嗎？可王程娥芬居士沒有呼吸還照常是活人，而且還能正常說話！有人將一片小羽毛放在老居士鼻孔和嘴巴前，果然眼睜睜看見十幾分鐘過去，羽毛紋絲未動，老居士徹底沒有了呼吸，但卻還正常地活著講著話。醫生們認為這是奇異症狀，這是醫學界乃至整個人類世界的一件奇聞。老居士就這樣在雙肺完全停止工作的情況下，一個多月內能說話能活動。大家當然不瞭解，這就是老居士修持佛法的證量。

## 大法王定日請觀音菩薩接引往升

王程娥芬老居士住進成都總醫院兩三天，便呈現大德西歸之境。她告訴大家觀世音菩薩已經通知她要接她去西方極樂世界了。她做好後事安排，把胸前掛的佛像，手上戴的飾品全摘下來分給兒女，換上了壽衣，靜待觀世音菩薩到來。她不停地合掌念誦「南無觀世音菩薩」，還叫助念的人都跪下念誦觀世音菩薩聖號，說菩薩已經到了。果然，全病房的人突然聞到異香撲鼻，空中有天樂響起，菩薩駕臨，但老居士卻沒有走成。老居士對大家說，觀音菩薩告訴她，是她遠在美國的親人益西諾布大法王阻攔，請菩薩不要接走。幾日後觀世音菩薩第二次來接，老居士沒有驚動身邊的人，獨自不停地念誦、合掌，旁邊的人聽到她說：「極樂世界好美哦！好多花啊！」這次依然是因為大法王請觀世音菩薩不要接走老居士。記者採訪時，老居士雖然不願多講話，但還是很負責任地一定要親自錄音：「我看見了觀世音菩薩穿的青衣，極樂世界好美啊！還有樓臺亭閣，好多花啊！」

## 佛像放光顯正法

西元二零零四年五月二十二日，美國洛杉磯時間晚上十一點（中國時間五月二十三日下午兩點），國際佛教僧尼總會主席、高僧隆慧法師被她的大法王上師叫到面前，告訴她，法王的至親王程娥芬居士，將於美國第二天，中國的今天，在中國四川省圓寂，由觀世音菩薩接引往升西方極樂世界。大法王讓弟子隆慧法師在第二天將要舉行的浴佛法會上，公開對七眾弟子宣佈王程娥芬居士圓寂，並將修法功德回向給老居士。大法王又補充說：「你聽清楚，她現在還沒圓寂。明天你們舉行浴佛法會，功德較為殊勝，我不能再請觀世音菩薩留下她了，等我晚上修

完法，明天觀世音菩薩就會來接她走。」果然第二日（五月二十三日），洛杉磯時間早上七點，中國時間二十三日晚上十點左右，在隆慧法師到法會現場之前，接到來自四川的電話，說王程娥芬居士已於二十分鐘前，被觀世音菩薩接走。

在當天的法會上，浴佛儀式剛剛完成，眾人將功德回向王程娥芬老居士，忽然所有人看到穿紅色法袍的釋迦牟尼法王子銅鑄像忽然放射極為耀眼的金色光芒，久久不散，歷時兩個半小時才慢慢消失。這與大法王傳老居士如來正法得大成就息息相關，否則歷史上怎麼從未有哪次浴佛會見到佛像放光？

## 王程娥芬居士圓寂 法音飛越太平洋

中國時間五月二十三日晚上九點半過，王程娥芬老居士剛被觀世音菩薩接走，房中那個以前從街上買來的念佛器裏發出的普通念唱聲，突然變成了遠在太平洋彼岸的益西諾布大法王在念誦「南無觀世音菩薩」！大法王念佛聲比念佛器裏原來的聲音要大聲、清晰得多！在場的人感動又震驚，釋心珍激動地錄下了大法王的法音。中國時間五月二十四日晚上十點多，王程娥芬老居士紅光滿面的法體被迎奉到中國四大叢林之一寶光寺中簡易而莊嚴的佛堂。

## 諸佛菩薩空中現 佛光彩虹降地來

中國時間五月二十五日下午四點多，在臨時搭建的寶光寺佛堂，大法王眾弟子靜心念誦「南無觀世音菩薩」聖號，不多久，所有人都聽到念佛器裏突然沒有了原來的聲音，而變成益西諾布大法王領著許多人在念誦「南無觀世音菩薩」，未久又轉念「南無阿彌陀佛」，後又再誦「南無觀世音菩薩」，眾人激動地隨著大法王一聲聲念誦，釋心珍、釋心恩兩人現場錄了音。約五分鐘後，一道佛光閃耀，投射在佛台和王程娥芬居士的法體上。隨即，空中出現了佛光。所有人都奔出屋外頂禮歡呼，無論是否大法王弟子，無論是否學佛修行的人，都各自看到了奇妙景象。天空中五彩佛光甸甸擴散，一如彌陀經所述，佛光中化佛無數，化菩薩廣坐無邊，光彩擴張至無際之空；四周的雲朵呈斑斕七彩，地上、空中、樹上佈滿金黃、藍色的光團；太陽與峨眉月同在一處，日月同輝莊嚴吉祥；太陽不停閃爍跳躍，從中化出了無數佛菩薩，很快又化出銀輪和數不清的毫光萬丈的法眼，或化出身著彩飾的雄獅，還有蛟龍！佛光中觀世音菩薩身著長裙殊勝莊嚴，轉而又出現釋迦世尊的頭像比太陽還大；人們的臉上、身上被金色黃光籠罩，凡求加持的人，五彩佛光立即投射到胸前加持，人們不停地跪拜禮贊。當時親見佛光聖境的人法號是：釋智蘭、釋智清、釋心珍、釋心恩、釋心鳳、釋智蓮、釋道榮、釋一宗、釋智廣、釋朝靜、釋念慈、釋念德、釋念真、釋智英、釋智德、釋心應、釋道威、釋智秀等近三十人，佛光聖境歷時足有一小時左右，人人激動歡喜，興奮異常。

## 茶毗法事降甘露 爐中蓮台菩薩顯

中國時間五月二十八日，這一天的氣溫是幾天來最高的。老居士已圓寂多日，法體龕放在寶光寺的簡易佛堂，沒有冰凍，沒有空調，電風扇都沒有，活著的人都滿身汗臭，老居士的法體卻散發出濃郁撲鼻的異香，在場所有人都聞到。兩位寶光寺的僧人特來檢查，驚異地說：「這麼熱的天氣，放這麼多天都沒事，地上沒有水跡，還異香撲鼻，確實修得好。」佛堂裏許多人看到佛臺上阿彌陀佛像發出三次強烈的金色光環，每次十分鐘左右，而老居士的照片和法體頭上同時閃爍耀眼的金光。外面的佛光依然絢麗，大法王的弟子都在佛堂專心念佛，寶光寺比丘著急地說：「你們還不出來看佛光啊，天上那麼多菩薩！」

中國時間五月二十九日，王程娥芬老居士的茶毗法事正式舉行，由寶光寺火化大師寂心法師主理。隆重的轉咒法事一結束，火焰開始沖騰，木龕還沒有完全著火，各種佛法聖境出現！五彩佛光圍繞大地盤旋閃耀，看見聖境界的歡呼聲此起彼伏，手機、相機、錄影機舉得高高的，不對焦距，不用取景，全數盡收，到處都是聖境。只見熊熊爐火忽然化作龍神蛟騰，口吐烈火威猛咆哮，阿彌陀佛、觀世音菩薩、四臂觀音、文殊菩薩手持慧劍頓然現身，「種子字」、金剛、護法、雄獅、鳳凰、蓮花、彩虹……各種奇境隨著爐火的升騰不斷湧現，念佛器裏又發出大法王的念佛聲，忽然甘露從天而降，香甜甘醇，甘露只降在火化爐的位置，周圍任何地方都沒有。聖境的湧現讓人群歡樂沸騰，這是寶光寺火化爐始建至今從未出現過的喜悅場景。在茶毗現場親眼見到聖境的人法號是釋心恩、釋心鳳、釋心玉、釋智文、釋心妙、釋道真、釋道純、釋道之、釋心曉、釋智蓮、釋心源、釋廣修、釋道廣、釋廣聞、曲德達姆、釋智德、釋一增、釋智達、釋智修、釋真雄、釋真德、釋道山、釋德海、釋廣雲、釋智清、釋廣靈、釋智章、釋智明、釋智海、釋廣豐、釋德明、釋德超、釋智博等，還有許多不相識的人，都在那裏高聲讚嘆，就地禮拜。

### 成就顯赫 證量舍利上品上等舍利花

更驚人的是，從王程娥芬老居士的骨灰中，共揀出了六十多枚五彩舍利，黃色白色上等上品舍利花！其中還有菱形舍利，轟動了整個寶光禪院和中國佛教界，這是歷史上極為罕見的聖跡，是真正的佛寶，真正達到「極樂羅網微妙境，三花等處盡開敷」的聖境。來自台灣的吳祐嘉說，這舍利真是神貝，在尋找舍利的過程中，有一坨巴掌大的骨灰，已經有人找過幾遍了，我竟然在裡面找出了兩顆，我又再細緻地找了一遍，確定沒有了，就在這時，我見到另外一個同學眼睜睜地在我找過的那坨骨灰裡面又找出了三顆。另一位台灣的同学李惠珠得嚴重的富貴手病症，由於觸感不好，祇用三個指頭在骨灰中尋找舍利，她說雖然她一顆也沒找到，但隔天早上發現她那三指尋找舍利的指頭，富貴手症狀全消失了。排隊瞻仰舍利的人絡繹不絕，社會各界人士紛至沓來，寶光寺還特地將老居士的舍利子拍成照片公開請給大眾。

### 夫妻雙雙證聖果 王老生死自作主

正如拉母在「親見勝義浴佛法會的判析」一文中所說：成就一個王程娥芬也許偶然，而神奇的是娥芬居士的先生王靈澤居士也依大法王修法，一生不談佛法，突於一九九一年農曆二月十五日下午，抬個凳子在新都勞動村街面公開勸人為善，講說淨土功德，讚嘆大法王的法是釋迦體系的真正佛法。有人問，我喜歡觀音法，但不知什麼樣才是最好的？王老居士說：不管他是大法師還是大活佛，你們要特別注意小心，千萬

不要學到假佛法。比如觀音菩薩的淨瓶證量很大，我們回過來看一看，你的上師如何呢？如果他沒有本領證量取水傳法灌頂，戒行又不好，那就是書本上的通俗法，莫如念南無觀世音菩薩功德大。真觀音法不文取水就要武取水，武取水以兩個人或一個人要把四、五千斤的浴佛池水提起倒出來，這是真佛法。文取水是你暗地裡準備一衣鉢，上師不能看見，你當下盛滿水拿出來，上師在你面前當下修法，水馬上會透出衣鉢向你的面前流過來，就如觀音菩薩的淨瓶聖水，一切凡間的容器都無法盛裝淨瓶中的聖水，它會穿出來的，有了穿鉢的聖水灌頂學法，才能洗掉你多生的業障，才是真觀音法。我學的就是益西諾布大法王傳的這個真佛法，水穿出來了，所以我現在要到極樂世界了。王老居士說法完畢，將凳子推在一旁，就在街面房邊坐地盤腿，當下就圓寂了，他說明了大法王所傳佛法生死自由的偉大。老居士圓寂後，依照佛教的規定，圓寂後七日不能動其身，所以就地在公眾街面莊嚴盤坐七天七夜，端正如鐘，也是在新都寶光寺火化出十三枚堅固舍利子。筆者在新都寶光寺還以人民幣二十圓的價格，買到一張寶光寺公開售出的王程娥芬居士圓寂後火化出的舍利和舍利花照片。筆者還瞭解到，並看到實況錄影，大法王的弟子很多都是世界第一流的高僧，台灣第一流的高僧老和尚、大陸與香港第一流的高僧老和尚、大活佛、美國第一流的高僧、大活佛都拜大法王為師，而有很多弟子都是夫妻雙雙生死自由，有的念佛盤坐結上特別手印而往生，有的圓寂後肉身大放毫光，有的肉身不壞，成為肉身舍利。而最為厲害的是，大法王通常是提前告訴他的弟子們某人將於甚麼時候圓寂，讓法師們提前去助念往生，法師們得到通知時對方是活人，而到場後對方已坐化。這是甚麼概念？只能說明這是偉大佛法的真實所在。

一位常在寶光寺拜佛的麥姓居士激動地告訴記者：「這些年，我一直在著急啊，拜了很多大法師、大活佛，還是沒有學到真佛法，就怕生死關頭到來。念佛當然是天天念，但自己是咋回事自己最清楚，自己是不是凡夫自己最曉得，沒學到真佛法的啊。不止我一個，周圍大家都是這樣的，到時候肯定要去輪迴，很可怕的，我都跟佛菩薩求啊，求學到真正的佛法。這幾天看到程娥芬老人家大成就的聖境，我就曉得是佛菩薩加持我了，讓我找到了！我們幾個師兄商量了，要想盡一切辦法找到那位教程娥芬居士大成就的師父，我曉得他才是真正的大聖者，我們還聽說程娥芬居士的先生也是生死自由坐化的，也是他老人家傳的佛法，我們不找他找哪個呢？當然要找。他老人家才能解決我們的生死問題，我們一定要真心誠意地去找！」

### 圖片解說：

圖片1：善德王玉花教授之母，王程娥芬居士，修觀音法得大成就，於中國四川新都縣寶光寺火化出六十餘枚多彩舍利子和上品上等舍利花，堪稱佛教史上稀世佛寶，真正達到「極樂羅網微妙境，三花等處盡開敷」的聖境。（寶光寺寂心法師火化拍照）

圖片2：王程娥芬居士已被觀世音菩薩接引往升西方極樂世界。

圖片3：寺廟聯合浴佛法會上眾人將功德迴向王程娥芬居士後，佛像放光長達兩個多小時（右），與王程娥芬居士得大法王傳法得大成就息息相關，左邊為未放光前的佛像。佛像為銅鑄實心鑲金，現供奉在華藏寺。

圖片4：王靈澤大居士於一九九一年二月十五日坐化圓寂，這是圓寂後第五天照常盤腿端坐街面時所拍下來照片。

圖片5：王靈澤大居士圓寂後茶毗所得的十三枚堅固舍利子。

E-Fen Wang Cheng and Ling-Ze Wang were both disciples of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata. They attained great accomplishment in the dharma by practicing the dharma H.H. Great Dharma King taught them.

Below is the complete article from the Taiwan Times dated June 17, 2004.

三世多杰羌佛雲高益西諾布頂聖如來的弟子王程娥芬及王靈澤居士，依師修法得大成就，以下是《台灣時報》二零零四年六月十七日的報導全文。

2004年6月17日 星期三 宗教新聞 台灣時報 A23

# 毫光遍地 佛光紛飛 聖號三界徹震 諸佛現全身

## 王程娥芬居士及丈夫王靈澤居士學到真正的佛法得大成就

【本報記者王程娥芬、王靈澤居士報導】王程娥芬居士與丈夫王靈澤居士，依師修持佛法，得大成就，聖號三界徹震，諸佛現全身。王程娥芬居士與丈夫王靈澤居士，依師修持佛法，得大成就，聖號三界徹震，諸佛現全身。王程娥芬居士與丈夫王靈澤居士，依師修持佛法，得大成就，聖號三界徹震，諸佛現全身。

### 修觀音法得大成就之王程娥芬居士於新都寶光寺火化出五彩舍利子及上品上等舍利花

2004年6月17日

王程娥芬居士與丈夫王靈澤居士，依師修持佛法，得大成就，聖號三界徹震，諸佛現全身。

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Various temples together conducted a Borqing Buddha Dharma Assembly in which all of the Buddhist Dharma King's disciples gathered together to receive the Great Dharma King's teachings. The Great Dharma King's disciples gathered together to receive the Great Dharma King's teachings. The Great Dharma King's disciples gathered together to receive the Great Dharma King's teachings.

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王程娥芬居士的丈夫王靈澤居士於一九九二年二月十五日坐化圓寂，這是圓寂後第五天照常盤腿端坐街面時所拍下的照片。

## 王程娥芬學佛得大成就

【本報記者王程娥芬、王靈澤居士報導】王程娥芬居士，中國四川新都縣人氏，今年八十一歲，老居士依止金剛總持益西諾布大法王修學佛法，是大法王的至親。去年突然腰部不適，經四七醫院醫生診斷，認為是骨癌，今年三月，老居士顯四大分解之相，四月十三日被子女送入成都總醫院，經檢查，無骨癌症狀，一切指標正常，心臟圖、腦電圖都診斷無病，身體健康。但四月十八日的X光胸片上卻看見雙肺全無顯影，一片空白，醫生十分驚訝，從未見過這種情況。進一步檢查，確定雙肺完全停止工作，沒有呼吸功能了，不能吸氣也不能出氣了。所有人都奇怪極了，沒了呼吸不就是死人嗎？王程娥芬居士沒有呼吸還照常是活人，而且還能正常說話！有人將一片小羽毛放在老居士鼻孔和嘴前，果然眼睛睜開幾分鐘過去，羽毛紋絲未動，老居士徹底沒有了呼吸，但卻正常地活著講著話。醫生們認為這是奇異症狀，這是醫學界乃至整個人類世界的一件奇聞。老居士就這樣在雙肺完全停止工作的情况下，一個多月內能說話能活動。大家當然不瞭解，這就是老居士修持佛法的證量。

王程娥芬居士住進成都總醫院兩三天，便呈現大德西歸之境。她告訴大家觀世音菩薩已經通知她要接她去西方極樂世界了。她做好後事安排，把胸前掛的佛像，手上戴的飾品全摘下來分給兒女，換上了壽衣，靜待觀世音菩薩到來。她不停地合掌念誦「南無觀世音菩薩」，還叫助念的人都跪下念誦觀世音菩薩聖號，說菩薩已經到了。

果然，全病房的人突然聞到異香撲鼻，空中有天樂響起，菩薩降臨，但老居士卻沒有走成。老居士對大家說，觀音菩薩告訴她，是她遠在美國的親人益西諾布大法王阻攔，請菩薩不要接走。

IT WAS ALL AROUND; BUDDHA LIGHT SHINED AROUND OF GUAN YIN BODHISATVA REVERBERATED HERE; THE BUDDHAS APPEARED IN THEIR C...

WANG CHENG E-FEN AND HER HUSBAND, LAYMAN WANG LING-ZE, TRUE BUDDHA DHARMA AND REALIZED GREAT ACC...

LOS ANGELES

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「少林功夫」向八十個國家申請註冊遺囑

## SPENDING TWENTY-TWO DAYS WITHOUT ANY FOOD AND WATER, A RINPOCHE LEARNS THE TRUE VAJRA MEDITATION OF THE BUDDHA

(This is the text of an article published in the  
Asian Journal on May 7, 2005.)

### A True Account of Henghsing Gyatso Rinpoche Learning a Dharma, Spending Time in Retreat, and Coming Out of Meditation

Henghsing Gyatso Rinpoche is a disciple of Great Dharma King Yangwo Yisinubu<sup>1</sup>. His last incarnation was in Tibet. In this lifetime, he was born in Taiwan and is now sixty years old. The Great Dharma King conferred an initiation upon him and transmitted dharma to him. He thereby learned the highest dharma essence of Sakyamuni Buddha—the practice of vajra meditation. He went into retreat during which he meditated for 27 days, the latter 22 days of which he did not touch any water or food. All of the food and liquid sent in to him was returned untouched.

On April 10, 2005, Henghsing Gyatso Rinpoche came out of retreat. His face was placid. He had become thin, but his spirit was glowing. The first thing he did after he left the meditation cushion was prostrate before an image of his Vajra Master, Great Dharma King Yangwo Yisinubu, in order to express his appreciation. He had finally learned the highest Buddha-dharma. He had finally attained true skills relating to the magnificent meditation Buddha-dharma that leads to enlightening one's mind and seeing one's original nature. He was happy for all living beings in that there truly exists such a wonderful and precious meditation dharma method that leads to enlightening one's mind and seeing one's original nature!

At the height of summer last year, Henghsing Gyatso Rinpoche, out of great compassion, decided to endure hardship for the sake of other living beings. He vowed to prostrate around the island of Taiwan, which is a more than 1,100 kilometer journey (i.e. more than 684 miles). More than half a year later, he had completed half the journey. Along the way, his great compassion and piety moved Guan Yin Bodhisattva to appear in the sky, empower him, and expound the dharma to him. This event caused a sensation throughout the island of Taiwan and beyond. Many people within Buddhism expressed their great admiration over such an event.

### Great Dharma King Yangwo Yisinubu Teaches the True Meditation Practice

The great compassion and sincerity of the rinpoche moved the Buddhas and Bodhisattvas to empower him. This year in late February, when he had prostrated as far as Kaohsiung, he suddenly received a notice from the Buddhas and Bodhisattvas telling him to open immediately the secret, small bag made of

brocade that Great Dharma King Yangwo Yisinubu gave him and told him to wear on his chest. Inside the brocade bag was a piece of paper telling him the mantra he would intone during his meditation retreat. That brocade bag is no ordinary thing.

In the summer of last year, Henghsing Gyatso Rinpoche vowed to prostrate around the island of Taiwan so as to suffer on behalf of other living beings. This vow moved Great Dharma King Yangwo Yisinubu to transmit dharma to him and confer an initiation upon him. He and two other famous Dharma Masters were initiated together. They received the highest esoteric dharma. It is the essential dharma that leads to enlightening one's mind and seeing one's original nature. Sakyamuni Buddha practiced that dharma under the bodhi tree when he became enlightened. This dharma is called the Vajra Samadhi Buddha Great Enlightenment Meditation. Later, Guru Padmasambhava taught this dharma in Tibet. In the Supreme Secret-Tantric Division of Tibetan esoteric Buddhism, this dharma is called "Great Perfection Whispered Profound Essence Vajra Meditation." It is also called "Three-Disciple Initiation."

Besides the rinpoche, two other eminent monastics were transmitted the dharma that day. During the time the Great Dharma King performed the initiation and transmitted dharma, suddenly, all three of them saw that the altar area, the building they were in, and everything else completely disappeared. They could only perceive the voice of the Great Dharma King, which was loud and clear. Various kinds of startling special phenomena appeared. It was extremely wonderful. After transmitting the dharma, the Great Dharma King blessed that small brocade bag and gave it to Henghsing Gyatso Rinpoche. However, the Great Dharma King told him that he must wait until the Buddhas and Bodhisattvas instruct him to open it.

Henghsing Gyatso Rinpoche continued his prostrations around the island of Taiwan. When he reached Kaohsiung, he received notice from the Buddhas and Bodhisattvas to open the brocade bag. The paper in the bag told him that he should enter into retreat to practice the dharma since the karmic conditions had matured.

### The First Retreat Was Not Carried Out in Accordance With the Dharma; Demons Entered the Retreat Room and Almost Killed the Rinpoche

On February 27, 2005, Henghsing Gyatso Rinpoche returned to his retreat room in Jiayi. There he began his first retreat. He entered into meditation and stopped eating for four days. However, the people whose responsibility was to guard the

<sup>1</sup> Here and below the words *Great Dharma King Yangwo Yisinubu*, *Great Dharma King*, or *Dharma King Master* refers to H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata.

retreat room during the retreat did not follow the dharma rules. They did not seal the windows and doors with a certain type of paper according to the dharma rules. They saw real demons make their way into the room to interfere with Rinpoche's dharma practice. The situation was very dangerous. At this critical time, the people who were guarding the retreat room received a phone call from the Dharma Matters Department of the Great Dharma King. The person who called said, "A problem has arisen in the retreat room. Demons have entered the room. Quickly call your master out of meditation by hitting the metal bowl." (The metal bowl is a Buddhist instrument.) Following the instructions they were given, the guards used the metal bowl to call out the rinpoche, who, in his meditation, was in the midst of battling with those demons.

On March 15, 2005 at noon in Jiayi, Henghsing Gyatso rinpoche entered into retreat for a second time. This time, learning their lesson from the first retreat, the guards arranged the retreat room according to the dharma rules. The dharma stipulates that ten people must guard the outside of a retreat room in which someone practices this vajra meditation. The disciples of Henghsing Gyatso Rinpoche selected ten people to be guards. Their names are Shi Zong Guan, Shi Fa-Yun, Wang Jin-Rong, Chi Hai-Ao, Ao Jing-Chong, Hsueh Hsiu-Fen, Tsai Chun-Tao, He Yan-Yan, Tsai Yu-Nu, and Lu Ke-Yun. With the addition of the cook, Liu Ming-Hui, there were all together eleven people. The ten guards cleared the retreat room, even removing the Buddhist altar. Downstairs from the retreat room is the area where the guards stayed. The entire retreat room was cleared of everything except dharma instruments and one rush cushion used for meditation.

#### During the Second Retreat, the Ten Guards Did Not Leave Their Posts

All of the doors and windows of the retreat room must be nailed shut with iron nails. Furthermore, the Buddha-dharma stipulates that each guard must sign a yellow paper that has dharma power and use it to seal the seams of those doors and windows. This is to prevent demons from intruding into the retreat room and causing havoc. It also prevents anyone from opening those doors and windows. There were fifteen places to be sealed in the retreat room. Ten yellow pieces of paper, each containing the signature of one guard, was pasted over each of those fifteen places. Thus, all together 150 yellow pieces of paper were pasted over the various seams.

Even the only door of the retreat room through which meals were sent was also sealed with one yellow paper containing the signatures of all ten guards. When they sent meals into the retreat room, the ten guards chanted a mantra and practiced dharma together. They had to together tear off the yellow paper sealing the door in order to open the door. After they delivered a meal, they together locked the door and sealed the door with paper again.

Those ten guards kept watch outside the door of the retreat room and did not leave their posts at any time. Even if some of them needed to use the restroom, there were at least seven of them guarding the door all day and night. It can be said that not even a bird, mosquito, or fly could enter. Only through these measures did they prevent the dangerous situation that occurred during the first

retreat when the demons entered the retreat room and engaged in battle with the Rinpoche.

At the beginning, the rinpoche ate on a normal basis. After three days, on March 18<sup>th</sup>, the amount of food he consumed dropped dramatically. On March 19<sup>th</sup>, the rinpoche rang a bell and beat a drum morning, noon, and evening. He drank only one cup of rice tea that whole day. Starting from March 20<sup>th</sup>, Henghsing Gyatso Rinpoche did not consume any food or water. The food and water sent in were not touched. No sound could be heard coming from inside the retreat room. On March 23<sup>rd</sup>, the Dharma Matters Department of Great Dharma King Yangwo Yisinubu, which is located in the United States, made a phone call to Taiwan to show their concern about how the rinpoche's practice was going. On March 25<sup>th</sup>, the rinpoche had stopped eating for five days. There was no sound at all coming from inside the retreat room. Even the sound of the toilet flushing, which happened three day earlier, could not be heard anymore. Hence, some of the guards started to worry, fearing that something had happened.

Then, that evening at 7:00, from the retreat room came the sounds of the striking of a metal bowl, the ringing of a bell, and the beating of a drum. The guards became excited. They immediately felt relieved. Then, the retreat room returned to total silence.

A few days later, the food that was delivered into the retreat room every day was taken out without having been touched. Upon seeing this situation, those guards became very worried over the rinpoche's situation in the retreat room.

On April 1<sup>st</sup> at 11:50 a.m., the sounds of the ringing of a bell and the beating of a drum again emanated from the room. The rhythm was clear and vigorous. Those disciples who were guarding the room became ecstatic. Although the Rinpoche had stopped eating for twelve days, he was still able to ring a bell and beat a drum. The meditation practice of this great rinpoche is indeed extraordinary!

On April 8<sup>th</sup> at noon, the rinpoche had entered meditation and fasted for twenty days. The clear and vigorous sounds of a bell ringing and a drum being struck again arose from inside the retreat room. The disciples outside were very moved. They continually praised the magnificence of the Buddha-dharma. Their master was truly amazing. He had attained the goal of his retreat and was able to abide in vajra mediation for twenty days.

On April 9<sup>th</sup>, the rinpoche had entered into meditation and practiced the dharma for twenty-one days. He was not consuming any food or water. At 9:00 that day, a loud beating of a drum suddenly was heard. The disciples then knew that their master had attained the goal of his retreat and was about to come out of retreat. Before he went into retreat, Henghsing Gyatso Rinpoche announced to his disciples that when they hear the loud beating of a drum it means that he has attained the goal of his retreat and realized dharma skills. His disciples understood that their master had entered into a holy state. Thus, they notified the news media. They did not sleep day or night, keeping strict watch over the retreat room so that no mistakes would be made at that critical moment.

### **During His Meditation, He Heard the Teachings of the Buddha; He Realized That the Dharma of His Master Was Most Revered**

On April 10<sup>th</sup> at 11:00, while chanting the name of Amitabha Buddha, the ten guards together with other disciples from all over the island of Taiwan respectfully invited Henghsing Gyatso Rinpoche to come out of his retreat. When the yellow paper that sealed the entrance to the retreat room was torn off and the door opened, members of the news media, carrying cameras and tripods, followed the disciples into the room. Those reporters and the guards saw Henghsing Gyatso Rinpoche sitting cross-legged on a rush cushion. His eyes were almost completely closed. His face was placid. Clearly, he was still in a state of concentration.

After everyone crowded into the almost one hundred and thirty square foot room, the guards beat the metal bowl three times next to his ear. Henghsing Gyatso Rinpoche then slowly opened his eyes. He saw that the room was filled with people and there were cameras all around. He appeared slightly surprised. He immediately put his palms together and said, “First of all, I am very grateful to my most magnificent and most honored Buddha Master, Vajradhara Great Dharma King Yangwo Yisinubu.” He then stood up and prostrated before a small gawu (kau) box hanging over his rush cushion that had in it an image of Great Dharma King Yangwo Yisinubu. The rinpoche’s body was limber, and he had obviously lost weight. Still, he was in high spirits and radiated vitality.

In a sonorous voice, he spoke to his disciples. His first sentence was, “I finally obtained the highest Buddha-dharma.” We asked him to explain this. He said that during this period of meditation he saw many supernatural phenomena. He did not elaborate upon this other than to describe the most wonderful experience of all.

He said, “I finally saw the most magnificent world-honored one, Sakyamuni Buddha. I beseeched the Buddha to kindly bestow upon me the highest Buddha-dharma initiation. The Buddha stretched out his arm, touched the top of my head, and said, “If you had not learned the highest Buddha-dharma, how could you have seen me?” Beseeching the Buddha’s instruction again, I asked, “In this world, where can one still find the highest Buddha-dharma?” The Buddha gave me the following teaching: “During the past few thousand years, many great Masters and great Bodhisattvas have appeared in human history. Which one of them attained perfect mastery over the Five Sciences and was able to create Yun Sculpture, a great wisdom form of art that has no equal in the human world? Which great Master was able to create Yun Sculpture frames, which are the most beautiful in the human world? Those who are smart will immediately know upon thinking about it who possesses truly the most magnificent Buddha-dharma!” The rinpoche then said to everyone, “I will not say anything more.”

### **He Did Not Consume Any Food or Water for Twenty-Two Days; He Lost About Six Pounds**

At this time, I carefully inspected the entire retreat room. All of the other reporters also carefully inspected the room. It was truly empty. There was no food there at all. All of the yellow pieces of paper bearing the signatures of the ten

guards that sealed each of the doors and windows of the room were not touched in the slightest. Other than the door through which meals were sent in, there was no other door or window through which anything could be brought in. We thoroughly questioned those ten guards, who kept watch both day and night and who did not leave the room outside the entrance to the retreat room. We found out that the food that was sent in each day was returned untouched. This proves that the rinpoche did not eat. After twenty-two days of not consuming any food or water, the rinpoche clearly lost weight. I learned that the rinpoche lost about six pounds.

In today’s world, whether one practices exoteric dharma, esoteric dharma, or the dharma of the various sects within Hinayana Buddhism, the dharma one learns is basically superficial, empty, and without substance. Such dharma lacks very much real usefulness, not to mention the ability to lead the practitioner to enlightening his mind, seeing his original nature, and entering vajra samadhi (deep concentration). The meditational attainment of the Buddha whereby he was able to “use meditation as food” has long since vanished from this world. This has caused many people to think that the Buddha-dharma is just empty formalities or legends.

The most eminent monk of the Chan (Zen) School in modern times, elder monk Xu Yun, practiced vajra meditation in Yunnan Province. He meditated for twenty-one days without eating or drinking. He thereby earned the great admiration of a local warlord by the name of Tang Ji-Yao, who built for the elder monk a temple on Mount Jizu. It would be an amazing attainment for one who has true meditation skills to meditate for ten days without eating or drinking. Throughout all these years, I have hardly heard of anyone else besides elder monk Xu Yun who was able to abstain from food and liquid for twenty-one days. Through Henghsing Gyatso Rinpoche, we have finally seen again vajra meditation skills based on the authentic and magnificent Buddha-dharma. This proves that the genuine Buddha-dharma relating to meditation has again appeared in this world!

After he came out of retreat, Henghsing Gyatso Rinpoche stated that he would fulfill his vow and complete his journey around the island of Taiwan. During that journey, he prostrates after every step in order to endure hardship on behalf of other living beings.

Venerable Khu-ston brTson-'grus g.yung-drung V, Henghsing Gyatso Rinpoche is a disciple of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata. For twenty-two days, Henghsing Gyatso Rinpoche practiced a great dharma called **Tathagata Vajra Meditation** that H.H. Dorje Chang Buddha III transmitted to him. During that twenty-two day period, he sat in solitary meditation and did not eat or drink anything. For details on this, please see the newspaper reports that were published at that time.

三世多杰羌佛雲高益西諾布頂聖如來的弟子庫頓尊哲雍仲尊者第五世恆性嘉措仁波且修三世多杰羌佛所傳的『如來金剛禪』大法，閉關22天米水未沾。詳見當時報紙的報導。



### 仁波切祈福 率徒沿路跪拜

【記者白鶴雁/台中報導】金剛上師恆性嘉措仁波切，應國內天災、人禍不斷，世界各地恐怖主義侵襲，造成人心惶惶，不忍眾生受饑寒、輪迴之苦，從今年8月8日起，發起環島禮拜，一步一拜，行儀式長遠大禮拜，昨天與弟子及信徒百餘人，在台中市街頭沿路跪拜，為全民祈福。

恆性嘉措仁波切昨天與上百名弟子與信徒，在台中市中正路與自由路口齊聚，信徒紛紛獻上「哈達」，由恆性嘉措仁波切加持祝福，並致贈弟子及信徒「甘露」祝身體健康。

恆性嘉措仁波切說，他舉辦「環島拜佛度母，悲憫眾生落苦」儀式大禮拜活動，是不忍心眾生受饑寒、輪迴之苦，沿路一步一拜，為的是代眾生受苦，代眾生祈禱，期盼眾生共沐法雨，盡享十方善信大德一起書寫如此的宏願。

信徒蔡玉文說，恆性嘉措仁波切八月間在台中市舉辦法會，有一名業障男子喪失記憶力已十餘年，由其妻帶去參加法會，期間其妻聽到觀世音菩薩向她說有願要完成？其妻不敢相信，但隔不久，又聽到觀世音菩薩問她有何心願？她發願其夫能恢復記憶，沒想到後來丈夫的記憶竟逐漸恢復，證明恆性嘉措仁波切佛法無邊，連觀世音菩薩都到法會幫助人。



金剛上師恆性嘉措仁波切有繼國內天災人禍不斷，率領信徒在台中市街頭跪拜，為全民祈福消災。



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### 22天滴水食物未沾 喇嘛出關

恆性嘉措仁波切下座 身形消瘦但精神煥然 令人嘖嘖稱奇

（嘉義訊）現年六十歲，出生於台灣的西藏轉世再來人恆性嘉措仁波切，22天滴水食物未沾，昨日出關，面容沉靜，身形消瘦，但精神煥然，他下座第一件事便是大禮感恩金剛上師仰壽益西諾布大法王，他終於得到了最高的佛法，偉大的明心見性禪定之佛法真功夫，更為眾生慶幸竟有如此妙實明心見性之禪修法門！

恆性嘉措仁波切閉關入定27天，22天滴水食物未沾，所送餐飲均原數退回。3月23日，遠在美國的仰壽益西諾布大法王法務處打電話到台灣關心恆性嘉措仁波切的修持狀況。

前天，仁波且禪修中人定修法已經21天，水米未沾，到這一天的9點，突然聽到擻穀大作，弟子們知道師傳大道已成，將要出關。昨天11點，當貼上黃表文書的第一道關房被打開，恆性嘉措仁波且正盤坐在蒲團上，眼睛微閉，面色沉靜，顯然他還在定中，當眾人擠滿不到四坪大的關房後，護法在他的耳邊敲三聲引磬，只見恆性嘉措仁波且眼

睛慢慢睜開，看到屋內擠滿人，而且都是攝影機，表情略現詫異。

恆性嘉措隨即出關到佛堂為弟子們修圓滿加持，期間結手印搖鈴打鼓，說話聲音洪亮，完全沒有倦容，弟子遞上的茶水與毛巾一點也沒用上，又繼續到關房搖鈴打鼓修法一個多小時，緊接著又接見弟子，完全沒有倦容，一般人很難想像二十二天不吃不喝的人竟出了關房還精神如此好。



## H.H. Dorje Chang Buddha III Tonsured Me

The happiest event in my life was when H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata personally tonsured me. I sometimes even laugh at night while dreaming about this. I went from the secular life to the monastic life under such extremely auspicious karmic circumstances. It is by no means easy for anyone to be personally tonsured by the true Buddha Vajradhara!

I was fortunate to become a disciple of H.H. Dorje Chang Buddha III several years ago. All that I knew about His Holiness at that time was that He was an approachable and amiable dharma king. It was only this year when I inadvertently discovered the truth that His Holiness is so much more than that. As certain karmic conditions matured, my desire to enter the order of monks grew increasingly strong. Thus, Hongxi Fazang, another fellow disciple, who requested entrance into the monastic order and I both formally beseeched H.H. Dorje Chang Buddha III to tonsure us. Unexpectedly, H.H. Dorje Chang Buddha III granted our request and agreed to tonsure us.

Many rinpoches and dharma teachers performed Buddhist rites that day we were tonsured. While H.H. Dorje Chang Buddha III was practicing dharma at about 6:00 in the morning that day in order to select our dharma names, two peacocks were seen descending from the sky. After landing on the ground, they danced lithely as an offering to H.H. Dorje Chang Buddha III. Only after more than thirty straight minutes did the two peacocks slowly end their graceful dance. They then flew onto the vehicle H.H. Dorje Chang Buddha III was going to ride in that day and again danced as an offering to His Holiness. At this time, the dogs that are dharma protectors began to bark loudly. People then suddenly realized that they should be filming this entire scene to keep as a record. Unfortunately, the two peacocks had already flown onto the roof by the time a video camera was brought over.

H.H. Dorje Chang Buddha III used a new, extremely sharp, and very powerful electric razor to tonsure us. The first application of that razor on my head went very smoothly. However, the second application proved useless in cutting my

hair. Not one hair of mine was cut no matter how that electric razor was applied. At this time, I heard H.H. Dorje Chang Buddha III recite a vajra mantra. With the next application of that razor, my hair fell off with no problem at all. After the tonsure, we beseeched two people of great virtue to empower us with vajra pills. When one of them placed her hand upon the top of my head to empower me, I suddenly came to a realization of many new things. It was an indescribable feeling that was truly marvelous!

Of course, these occurrences that we view as amazing are very ordinary and common as far as H.H. Dorje Chang Buddha III is concerned. That is because one can see such occurrences all the time when one is at the side of His Holiness. For example, a photograph of the Holiest Tathagata performing a tonsure initiation for Venerable Hengsheng Rinpoche from Taiwan showed the retreat building appearing just like an image of Dorje Chang Buddha. Even the bun of hair on the top of Dorje Chang Buddha's head was extremely clear in that photograph. Wondrous phenomena also occurred when H.H. Dorje Chang Buddha III performed a tonsure initiation for Respected Zhaxi Zhuoma Rinpoche, Respected Bodi Wentu Rinpoche, and others. H.H. Dorje Chang Buddha III also performed a tonsure initiation for Venerable Hsi Jao Ken Teng, conferring upon him the title of rinpoche. One of the two 17<sup>th</sup> Karmapa Great Jewel Dharma Kings, H.H. Trinley Thaye Dorje Karmapa, affirmed the status of Venerable Hsi Jao Ken Teng. The other 17<sup>th</sup> Karmapa Great Jewel Dharma King, H.H. Ugyen Trinley Dorje Karmapa, wrote a congratulatory message to Venerable Hsi Jao Ken Teng and had a photograph taken together with him.

Lama Puti Duxi

July 4, 2007

(The Chinese translation of this text follows.)

### 三世多杰羌佛為我剃度

說到多杰羌佛三世雲高益西諾布頂聖如來親自為我剃度，這實在是我一生中最為高興的事情，有時候甚至在晚上做夢的時候都要笑出聲來。因為這是我由世俗到出家當和尚的大吉因緣，能受到真正金剛總持的親手剃度，落髮為僧，談何容易啊！

幾年前，我有幸成為三世多杰羌佛的弟子，那時我只知道他是一位平易近人的法王，一直到今年，我才在無意中見到真相。隨著因緣的成熟，我想出家的願望越來越強烈，於是，我和另外一位要求出家的師兄宏西法藏便正式請求三世多杰羌佛為我們剃度，沒想到三世多杰羌佛同意了我們的請求，答應為我們剃度。

剃度的當天，有很多仁波且和法師執持法義。清晨六點鐘的時候，三世多杰羌佛正在修法為我們取法名，這時只見兩隻孔雀從天空而降，然後翩翩起舞，向三世多杰羌佛獻供。曼妙的舞蹈一直持續了三十多分鐘，兩隻孔雀才慢慢踱步收場，而且還飛到當天三世多杰羌佛準備乘坐的汽車上獻供起舞，這時，護法犬大聲吼了起來，人們才突然想起應該錄影以作記錄，可惜，等拿到攝影機的時候，兩隻孔雀已經飛到房頂上。

在三世多杰羌佛為我們剃髮的時候，選用的是新買的、非常鋒利、功率很強的電動剃刀，第一刀下去非常順利，但是第二刀再剪下

去的時候，就剪不下頭髮了，任憑電動剃刀怎麼剪，就是沒有一根頭髮被剪下來，在這個時候，只聽三世多杰羌佛一持金剛神咒，頭髮又『刷、刷』地掉下來了。在剃度結束之後，我們請求在場的兩位大德加持我們金剛丸，就在大德仁者將手移到我的頭頂上作加持時，我突然證悟很多，這種感覺我無法用語言來形容，實在是太神奇了！

當然，這些被我們視為神奇的事情，對三世多杰羌佛來說都是很平常的，因為在他老人家的身邊是隨時隨地都有的。比如，頂聖如來為台灣的恒生仁波且取髮灌頂，關房竟然變成了多杰羌佛的佛像，連頂髻都清清楚楚。三世多杰羌佛為扎西卓瑪仁波且、波迪溫圖仁波且等人作了取髮灌頂，也都出現相應的神奇現象。三世多杰羌佛還為喜饒根登取髮灌頂，並封他做仁波且，原來他果然是仁波且，隨後，兩位十七世噶瑪巴大寶法王，泰耶多杰噶瑪巴為喜饒根登作了認證，烏金聽列多杰噶瑪巴寫給祝賀，並在一起合影，而且敏林堪欽仁波且還查出了喜饒根登的大德身份，作了進一步認證。

喇嘛：菩提度西

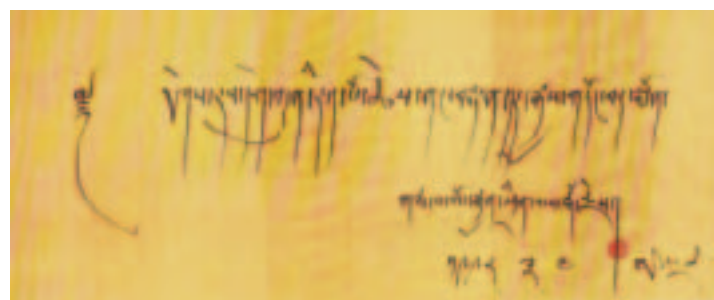
2007年7月4日

(此文由前面的英文翻譯而來)



H.H. 17th Gyalwa Karmapa Trinley Thaye Dorje

泰耶多杰噶瑪巴



“HSI-JAO KEN-TENG RINPOCHE PROPAGATES THE CORRECT DHARMA”  
THE 17TH KARMAPA GREAT JEWEL DHARMA KING UGYEN TRINLEY DORJE  
正法宏開 喜饒根登仁波且

十七世噶瑪巴大寶法王烏金欽烈多傑

*Congratulatory Message Written by Karmapa Great Jewel Dharma King to Karma Palden Lodoe Rinpoche*  
噶瑪巴大寶法王為噶瑪巴登洛德仁波且提詞祝賀

*A photograph of H.H. the 17<sup>th</sup> Karmapa Great Jewel Dharma King Ugyen Trinley Dorje and Karma Palden Lodoe Rinpoche.*  
十七世大寶法王噶瑪巴和噶瑪巴登洛德仁波且

## GRATITUDE

First, from my three karmas of body, speech, and mind, I express my gratitude to my respected Master, Dorje Chang Buddha III, for having performed an initiation for me and for having transmitted dharma to me. In so doing, His Holiness enabled me to receive incomparably wonderful empowerment from the Buddhas.

I am Luosang Danzeng Nuori Rinpoche. Because of the coming together and influence of karmic causes and conditions, the power of vows, and the power of karma, all of which have existed since beginning-less time, I have again come to this world. At the time of Dalai Lama VII, I was the Ganden Tripa (supreme leader of the Geluk sect). Xiazhu Qiuyang Rinpoche, who is the incarnation of Naropa, has affirmed my identity in this lifetime as being a rinpoche who is the reincarnation of a Ganden Tripa. As leader of the Geluk sect, I am responsible for making this sect founded by Master Tsgongkhapa flourish. Therefore, I must seek higher Buddha-dharma in order to protect the teachings and benefit living beings.

For a long period of time, I have been observing and gaining understanding of dharma kings, rinpoches, eminent monastics, and people of great virtue from all over the world. Finally, I found the Holiest Tathagata who possesses the highest Buddha-dharma—Dorje Chang Buddha III. However, Dorje Chang Buddha III told me, “In a previous life you were a Ganden Tripa, the supreme leader of the Geluk sect. Thus, I must test you before I can accept you as a disciple.” Dorje Chang Buddha III set up six different tests to be passed. His Holiness told me that if I passed two of them, He would accept me as a disciple. Otherwise, I would not have the karmic destiny to be His Holiness’s disciple. Although I am the reincarnation of a Ganden Tripa, I naturally was not at all sure of the outcome of being tested by a Buddha. I could not help but be somewhat worried that Dorje Chang Buddha III would not accept me as a disciple.

I formally entered the testing area, where venerable ones, rinpoches, and dharma teachers were present to observe the tests. It was an open-air mandala. The first test involved answering questions on the spot about the sutra teachings. I answered all twelve questions correctly. Because some of

my explanations were not complete, a very small number of points were deducted from my score. The second test required that I practice dharma to beseech the Buddhas to bestow nectar. I knew that I did not have such realization, since that is a matter to be performed by a Buddha. Naturally, I received no points for this. The third test was the selection of karmic affinity from a golden vase. Needless to say, this is also something I do not have the realization to perform and again received no points. The fourth test involved determining six great karmic conditions. Although I was behind a partition, my powers of concentration enabled me to see clearly the true situation on the other side of the partition. This probably was the result of some small merit of mine earned from being a Ganden Tripa. My determinations of what was behind the partition were of course correct all six times. The fifth test involved eliminating the negative karma of other living beings. Although I practiced visualization and entered concentration, I was ultimately unable to pass this test, which took place before many venerable ones and rinpoches.

The sixth test was “taking karma and eliminating karmic hindrances.” The Buddha Master took a vajra in His hand. As His Holiness gave a discourse on the dharma to me, He told me the rituals of that dharma practice. His Holiness told me how to lift that vajra from the ground and correctly place it on the part of the dharma dais where the seed syllables “ong, ah, hong, and she” were located. The Buddha Master said that many rinpoches could not lift that vajra from the ground onto the dharma dais. I thought, “How could this be difficult? That small vajra weighs one pound at the most. His Holiness took it in His hands without the slightest effort. Could it be that the vajra will change? I will easily lift it for sure.”

The Buddha Master placed the vajra on the ground and instructed me to lift it from the ground onto the dharma dais. While chanting a mantra, I finally decided to extend my arm and effortlessly lift it onto the dharma dais. I never thought that this vajra would turn out to be far more formidable than a fierce dragon or ferocious tiger. I did not have any way to lift it. It felt as if it weighed thousands of pounds and was fiery hot.

The Buddha Master then said to me in a serious tone of voice, “This is

your one last chance. If for a second time you are unable to take the vajra and place it on the part of the dharma dais where the seed syllables are located, then you will not be able to immediately realize wisdom and supernatural powers.” However, my powers of concentration and my will had already been thoroughly destroyed. In the end, I was still unable to lift that vajra successfully.

Nonetheless, out of great compassion, the Buddha Master empowered me with boundless wisdom and merit. Originally, I would have had to go through three years and three months of retreat before I could take a seventh test. However, the Buddha Master right then and there allowed me to take the seventh test, which is a second-level test. Truthfully speaking, even this second-level test made me very worried. To my surprise, I passed it. Of course, words cannot describe the awesome empowerment that I received. It was incomparably wonderful. Under the empowerment of the Buddha-dharma, my whole body was like the fire of samadhi, and I perspired profusely. I am extremely happy, for I finally became a root disciple of Dorje Chang Buddha III!

I vow that the dharma teachings of this Buddha will be that upon which I fundamentally rely. The dharma teachings of Dorje Chang Buddha

III are the dharma teachings of all Buddhas in the ten directions within the three spheres. All Buddhas attain Buddhahood through such dharma teachings. If people separate themselves from the dharma teachings of Dorje Chang Buddha III, then there will be no Buddha-dharma in this world at all. Dorje Chang Buddha is the sambhogakaya Buddha, the Master of all Buddhas, and the one who has attained the highest, unsurpassable level of enlightenment. I vow to realize soon supreme bodhi for the sake of all living beings. I beseech Dorje Chang Buddha III to transmit to me great dharma that will enable me to become a Buddha in this very lifetime so that I can bear the obligations of a Tathagata and benefit living beings.

From now until I attain bodhi, I will enlighten myself and others. This is the vow I will carry out!

Root disciple of a Buddha: Luosang Danzeng Nuori

September 3, 2007

*(This is a complete translation of the Chinese text that follows originally written and signed by Luosang Danzeng Nuori.)*

## 感恩

首先，我發自三業感恩我的恩師三世多杰羌佛為弟子灌頂傳法，讓我得到無比殊勝的佛力加持。

我是洛桑丹增諾日仁波且，由於無始的因緣，願力與業力的和合牽制，我又再次來到這個世界上。在第七世達賴喇嘛時，我曾任甘丹赤巴（格魯巴總教主），這一世是被那洛巴轉世的夏珠秋楊仁波且認證的甘丹赤巴轉世仁波且。我身為格魯巴教主，有責任讓宗喀巴大師創始的黃教興旺，因此我必須要尋求到更高的佛法來護教利生。

我經過長時間的觀照和了解，看了全世界的法王、仁波且、高僧大德們，我終於找到了擁有最高佛法的頂聖如來老人家——三世多杰羌佛。可是，三世多杰羌佛對我說：你曾擔任過格魯派總教主甘丹赤巴，因此我必須要對你考試，才能收你做弟子。三世多杰羌佛對我設定了六關考試，告訴我：如果過得了兩個關就收我做弟子，否則與他老人家是無緣的。我雖然是甘丹赤巴再來人，面對佛陀的考試，自然是毫無把握的，難免有些擔心三世多杰羌佛不收我做他的弟子。

在尊者、仁波且和法師們的監考下，我正式進入了考場，這是一個露天壇城。第一關即是經教的現場問答，十二道題我全答正確了，由於未解說完整，扣了很少的分。第二關是要我自己修法求佛降下甘露，我知道我不具備這個道量，因為這是佛陀的事，自然我得了零分。第三關是金瓶擇緣，不用說，這也不是我能有的證量，也得了零分。第四關是判六大緣起，雖然我被隔在壁外，大概由於是作甘丹赤巴的一些小小功德之緣吧，定力的觀照讓我清楚看到真相，這自然就六次判準。第五關是為眾生消除黑業，我修觀入定，可是最後在眾尊者、仁波且們的面前，我沒有考過關。

第六關是取業除障，是由佛陀恩師拿一金剛杵在他的手中，一邊開示，一邊告訴我修法的儀軌，如何將這個杵從地上拿起來準確地放到有『唵啊吽、捨』種子字的法座上。佛陀恩師說：很多仁波且都是

沒有辦法把它從地上拿到法台上的。我心裡想：這有什麼難？那麼輕、最多一磅重的一個小杵，您老人家都拿在手中若無其事，難道它還會變化嗎？我一定會輕輕把它拿起。當佛陀恩師將金剛杵放到地上、命我將它從地上拿到法台上時，我終於持著咒，決定隨手拿它到法台上。沒有想到這金剛杵遠勝於一頭猛龍烈虎，我毫無辦法將它拿起，可以說超於萬斤，烈焰無敵。佛陀恩師此時嚴肅地說：你這是最後一次機會了，如果你第二次再不能將金剛杵取上法台的種子座上，就沒有辦法當下證得智慧神通。可是，我的定力、意志被徹底摧毀了，最後還是拿不成功。但是，佛陀恩師非常慈悲，將無邊的智慧功德力加持給我，本來我要在三年三個月的閉關後再來作第七關的考試，但佛陀恩師當場就讓我進行第七關，也就是第二等的考試。說心裡話，就是二等考試我也很擔心，但沒有想到我考合格了，當然，那加持的威力根本就不是語言能形容的，殊勝無比啊，在佛法的加持力下，我全身猶如三昧火光，大汗如雨。但是，我多麼高興啊，我終於成為三世多杰羌佛的根本弟子了！

我發願以佛陀的教法為我的根本依止，三世多杰羌佛的教法就是十方三世一切諸佛的教法，即是成就諸佛的教法，離了三世多杰羌佛的教法，世界上就根本沒有佛法。多杰羌佛是報身佛，是諸佛之師，是至高無上覺位的頂峰。我將發願為一切眾生速證無上菩提，祈請三世多杰羌佛傳我即身成佛大法，以便我擔挑如來荷擔，利益眾生無誤。

從今以後直至菩提，自覺覺他，為我願行！

佛陀的根本弟子：洛桑丹增諾日

2007年9月3日

（此文的英文翻譯印在前面）

**A HEAVENLY WINDOW OPENED TO THE WESTERN BUDDHA LAND;  
EVERYONE SAW HOLY SIGHTS OF THE WESTERN PARADISE OF ULTIMATE BLISS**

**SEVERAL DAYS LATER, YET ANOTHER DISCIPLE OF GREAT DHARMA KING YANGWO YISINUBU  
ATTAINED LIBERATION FROM THE CYCLE OF REINCARNATION**

**LAYWOMAN QUAN-FANG LU ATTAINED ENLIGHTENMENT; AMITABHA BUDDHA ESCORTED HER AWAY TO  
THE WESTERN PARADISE; SHE LEFT BEHIND 49 SARIRA FIRM RELICS**

(This is the text of an article published  
in the Asian Journal on Oct. 6, 2004.)

Several days ago, Madame Tang, who was a disciple of Great Dharma King Yangwo Yisinubu<sup>1</sup>, attained great liberation from the cycle of reincarnation and left behind 263 sarira firm relics. On September 9<sup>th</sup>, Amitabha Buddha escorted to the Western Paradise of Ultimate Bliss yet another outstanding disciple of the Great Dharma King—laywoman Quan-Fang Lu! Amitabha Buddha praised the unsurpassed and true Buddha Dharma of Great Dharma King Yangwo Yisinubu. For 29 hours, Amitabha Buddha opened up a heavenly window of a Buddha land, thereby allowing many people to see the sights of that Buddha land. An image of Great Dharma King Yangwo Yisinubu miraculously emitted bright light for three hours, thereby empowering those with the karmic affinity to be empowered!

Elder laywoman Quan-Fang Lu was from Chengdu, Sichuan. She and her husband, layman Guang-Ming Wang, had been Buddhists since the 1950's. When they took refuge in Buddhism, they received an initiation and Dharma transmission from the Great Dharma King. In the 1950's, they were working in Tibet. Because of their underlying karmic conditions, they received the guidance of an outstanding Rinpoche of Tibetan esoteric Buddhism. That Rinpoche told them that Great Dharma King Yangwo Yisinubu possessed the best and highest Buddha Dharma. After going through many hardships, they brought their son to the Great Dharma King. The Great Dharma King was not even seven years old at the time. The three of them formally acknowledged the Great Dharma King as their Master. Laywoman Quan-Fang Lu and her husband Guang-Ming Wang then resolutely decided to have their son stay by the side of the Great Dharma King in order to receive his training and Dharma teachings.

They have been very pious and respectful toward the Great Dharma King, and they have diligently practiced the Dharma that the Great Dharma King transmitted to them. Over the past two years, certain people have spread rumors and made false accusations against the Great Dharma King. Laywoman Quan-Fang Lu and her husband Guang-Ming Wang were filled with righteous indignation at this. They vigorously berated the contemptible conduct of those rascals who spread rumors, fabricated lies, and deceived people.

Based upon layman Guang-Ming Wang's own pious heart and upon the Great Dharma King's realization, which is like that of a Buddha, in November of last year, layman Guang-Ming Wang passed on to the Western Paradise of Ultimate Bliss. At his cremation, layman Guang-Ming Wang left behind 11 sarira firm relics.

In the middle of August, 2004, laywoman Quan-Fang Lu told her son Min

Wang that she would soon pass away. Min Wang telephoned the Great Dharma King a few times, beseeching the Great Dharma King to cause his loving mother to stay alive longer. When Min Wang's mother found out about these calls, she admonished her son, "Those who learn Buddhism and cultivate themselves must understand that the law of cause and effect never fails. My karmic connection with this world is about to end. My karmic connection with the Dharma is now complete. The Dharma King Master will help me go to the Western Paradise of Ultimate Bliss."

As expected, at around noon on September 9<sup>th</sup>, the crown of elder laywoman Lu's head suddenly opened. The crown of her head became as soft as cotton. At that time, a colorful auspicious light filled the room. Amitabha Buddha came to escort her away. Beautifully set off by a huge white Buddha light, the pure gold bowl of Amitabha Buddha slowly descended. The red lotus flowers in the bowl were bright-colored. Two photographs were hurriedly taken of this extremely rare and holy sight. Heavenly music could be heard. Imitating the Buddha, elder laywoman Lu assumed the "auspicious recumbent posture." Amid the Buddha light, she passed on to the Western Paradise of Ultimate Bliss.

The next day, her body was placed in the Buddha worshipping hall of Bao Guang Temple in Xindu, which is one of the four great Chan (Zen) temples in China. Right after her body was placed there, an image of the Great Dharma King suddenly emitted bright light. A colorful Buddha light went round and round the Great Dharma King's image. A fragrant scent wafted through the air.

News of such phenomena began to spread. More and more people came to chant mantras and sutras for the benefit of laywoman Lu, respectfully see her off to the next realm, and observe the ceremony. Day and night, the chanting of Amitabha Buddha's name did not stop. On the evening of September 10<sup>th</sup>, eminent Tibetan Rinpoches and Lamas who were all disciples of the Great Dharma King arrived at the temple after having traveled a great distance. They came to perform Buddhist rites. On the evening of September 11<sup>th</sup>, the machine used to chant the name of Amitabha Buddha suddenly emitted the shocking sound of the Great Dharma King chanting the name of Amitabha Buddha. The Great Dharma King was in the United States. The monastics and laypersons in attendance were all extremely moved.

At around noon on September 12<sup>th</sup>, a holy sight appeared for the first time in history! A painting of Amitabha Buddha hangs in the Buddha worshipping hall of the temple. In front of Amitabha Buddha's chest, a heavenly window to the

<sup>1</sup> Here and below the words *Great Dharma King Yangwo Yisinubu*, *Great Dharma King*, or *Dharma King Master* refers to H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata.

Western Paradise of Ultimate Bliss suddenly opened. This heavenly window directly displayed the sights of the Western Paradise of Ultimate Bliss!

People were seething with excitement. They were so pleasantly surprised they could hardly control themselves. Through that heavenly window to a Buddha land that appeared in front of the painting of Amitabha Buddha, all of those who had the requisite karmic affinity saw Amitabha Buddha. They even saw the protuberance on top of Amitabha's Buddha's head. They saw Kuan Yin Bodhisattva wearing white clothes and holding willow tree branches. They also saw Mahasthamaprapta Bodhisattva. In that heavenly window, elder laywoman Lu was reciting the name of Amitabha Buddha. Her lips were constantly moving, her eyes blinked, and her head swayed. She looked the same as when she recited Amitabha Buddha's name when she was alive. The former abbot of Zhao Jue Temple, Dharma Teacher Qing Ding, also appeared. He was sitting on a chair, smiling, and nodding his head.

The image of Great Dharma King Yangwo Yisinubu appeared in that heavenly window. He was wearing a red Dharma robe and a Dharma crown. When he appeared, people excitedly shouted words such as, "Master, I see you!" "Great Dharma King Master, by following you we do not fear even death!" "Great Dharma King, my whole family wants to take refuge in you! We want to learn the true Buddha Dharma from you!"

People were awestruck by these holy scenes. They could not control their emotions. The sounds of people marveling, shouting, and kowtowing could be heard.

At 8:00 or 9:00 that evening, more and more people arrived at the cremation site. People rushed over from all directions to see the holy sights of the Western Paradise of Ultimate Bliss displayed through that heavenly window and to receive empowerment from Amitabha Buddha. Many people rushed home and brought back their parents and children. All of the elder and young people saw the holy scenes of that Buddha land. They did not even care about eating their dinner. They sat there in rows and devoutly chanted the holy name of Amitabha Buddha deep into the night. The holy sights of the Western Paradise of Ultimate Bliss displayed by that heavenly window continually changed and lasted all the way up to 5:00 in the afternoon the next day. This display of sights lasted all together 29 hours, which is a miracle in the history of Buddhism.

On the morning of September 13<sup>th</sup>, a colorful Buddha light filled the sky. After 1:00 in the afternoon, the picture of the Great Dharma King suddenly began emitting bright white light that continually flashed. For three hours, this light empowered those with the karmic affinity to be empowered. While immersed in the Buddha Dharma empowerment bestowed by the Great Dharma King, people shouted with joy and prostrated. It was an extremely moving scene!

At 5:00 in the afternoon, those disciples who had been reciting the name of Amitabha Buddha formed long lines as part of the ceremony placing the body of elder laywoman Lu into the cremation furnace. Whatever place her body passed through, there was a fragrant scent in the air. Before the monastics and lamas began chanting mantras and performing Buddhist rites, the part of the wooden cremation-casket over elder laywoman Lu's chest was covered with Buddha light. From the cracks in that wooden cremation-casket, red, white, and yellow light emanated!

As soon as the cremation furnace was lit, a round Dharma object that formed from a translucent silver light appeared on the crown of elder laywoman

Lu's head. There was a square hole in the middle of that Dharma object. That Dharma object was exactly the same as the round light that appeared over the crown of Henghsing Gyatso Rinpoche's head when he respectfully received a picture of the Great Dharma King. He received that picture right before he began his journey around the island of Taiwan. Before receiving that picture, Henghsing Gyatso Rinpoche, who is a disciple of the Great Dharma King, had made a vow to journey 1,100 kilometers around the island of Taiwan on foot by prostrating fully once after each step. He made this vow in order to atone for the sins of others.

During the cremation of laywoman Lu, holy sights continually appeared. Lotus flowers emerged. Images of the Dharma King, the Three Holy Ones of the Western Paradise (Amitabha Buddha, Kuan Yin Bodhisattva, and Mahasthamaprapta Bodhisattva), and Maitreya Bodhisattva all appeared. Vajra Dharma protecting deities and dragon-spirit Dharma protecting deities stood in a circle on both sides of her. Fire phoenix flew to and fro inside the cremation furnace. Beautiful scenes of pagodas and towers from the Western Paradise of Ultimate Bliss repeatedly appeared. People before the cremation furnace were filled with Dharma joy and began prostrating. They were so moved they began to cry. The sound of joyous laughter filled the temple.

After the cremation was completed, people collected 49 sarira firm relics from the bone ashes of laywoman Quan-Fang Lu.

At this point, I cannot restrain myself from asking the question "Why?" Why is it that one after another of the disciples of Great Dharma King Yangwo Yisinubu have attained great accomplishment (liberation), extricated themselves from the sufferings connected with the cycle of birth and death, and exhibited holy sights never before seen? The only answer to this question is the following: It is because the moral character of the Great Dharma King is incomparably noble and pure. It is because he is a man of great holiness and virtue who possesses the true and magnificent Buddha Dharma that the Buddha possessed when he was alive! That is why the Great Dharma King was able to cause the manifestation of all seven holy states that must appear at a true Ultimate Bathing of the Buddha Dharma Assembly. That is why within five months from the time the Great Dharma King transmitted the true Buddha Dharma to twelve-year-old Jinba Rinpoche—who had no experience in art whatsoever at the time of the transmission—Jinba Rinpoche became a world-class artist.

The Great Dharma King has no equal in this world. The true Buddha Dharma that leads to liberation from the sufferings of the cycle of birth and death has manifested before us time and time again. How can we still remain ignorant and not wake up? How can we still not know where to search for and find liberation?

#### PHOTOGRAPHS:

*(Lotus)*

*A photograph was taken on the spot. Everyone saw Amitabha Buddha tossing lotus flowers from his bowl made of pure gold. These flowers descended upon different places at the top of a tree. Amitabha Buddha then escorted laywoman Quan-Fang Lu to the Western Paradise of Ultimate Bliss. Behind and above the lotus flowers, there is a white round light that is more than one hundred times larger than the lotus flowers.*

*(Sariras)*

*After the cremation of laywoman Quan-Fang Lu, people collected 49 sarira firm relics from her bone ashes.*

Laywoman Quan-Fang Lu was a disciple of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata. Following the teachings of H.H. Dorje Chang Buddha III, she became enlightened and attained complete liberation from the cycle of birth and death. Below are newspaper reports on this.

三世多杰羌佛雲高益西諾布頂聖如來的弟子盧全芳居士，依師證道，獲大解脫，以下是當時報紙的報導。



## THE TRUE PURE LAND GREAT DHARMA METHOD IN WHICH AMITABHA BUDDHA'S NAME IS RECITED

(This is a translation of an article published  
in the World Journal on Jun. 5, 2002.)

On June 1<sup>st</sup>, Buddhist disciple Hou Yu-Shan serenely passed away in his home in Los Angeles. At the time of his passing, his hands were in the “passing away mudra.” He was seventy-three-years-old. His wife, Hou Li Qing-Qiu, personally saw Sakyamuni Buddha, Amitabha Buddha, and Guan Yin Bodhisattva arrive in the sky to take her husband away to the Western Paradise of Ultimate Bliss. Just before Hou Yu-Shan passed away, he urged his wife to follow his Master<sup>1</sup> for the rest of her life so that she could continue to learn Buddhism and cultivate herself.

Hou Yu-Shan's wife, Hou Li Qing-Qiu, is a licensed practitioner of Chinese medicine in California. On the day Hou Yu-Shan passed away, Hou Li Qing-Qiu explained Hou Yu-Shan's practice of Buddhism and his passing away to more than twenty monastics who came to her house to perform Buddhist rites. She gave the following account in front of the room where the body of Hou Yu-Shan lay:

Hou Yu-Shan learned Buddhism for many years. Four years ago, he discovered that he had lung cancer. He underwent long-term treatment, which was extremely painful. One and a half years ago, Hou Yu-Shan and his wife went to Master Yi Yungao International Cultural Institute [Note: Master Yi Yungao is the Mandarin pronunciation of Master Wan Ko Yee] to listen to tapes of Master Wan Ko Yee's discourses on the Buddha Dharma. They were amazed at what they heard. They did not think that there was such profound Buddha Dharma in this world.

After Hou Yu-Shan heard this authentic Dharma, he had tremendous and sincere reverence for Master Yee. He then began to participate in the Institute's group cultivation sessions. He never missed one session in which tape-recorded discourses of Master Yee were played. He also decided to do volunteer work for the Institute on a full-day basis. Other members of the Institute very much admired him. They urged him not to work so hard at the Institute and encouraged him go home and rest to recuperate from his illness. However, he told them, “That is not acceptable. I am furthering the cause of Buddhism. You do not understand. My only wish is that I may see Master Wan Ko Yee someday soon.”

In February of this year, Hou Yu-Shan and Hou Li Qing-Qiu were able to meet Master Wan Ko Yee through the introduction of Losang Gyasto Rinpoche of Master Yi Yungao International Cultural Institute. At that meeting, Mr. and Mrs. Hou formally acknowledged Master Wan Ko Yee as their Master. Mr. and Mrs. Hou were quite surprised to discover that Master Yee was totally different from what they imagined. They thought that Master Yee would be aloof and unapproachable. However, after meeting Master Yee, they realized that he is amiable and easily approachable.

They sincerely beseeched the Master to perform an initiation for them and transmit Dharma to them. They also made an offering of money to the Master.

Without even looking at their offering, Master Yee told them, “I cannot set a precedent by accepting your offering.” The Master sternly refused their offering. Still, without the least bit of hesitation, Master Yee performed an initiation for them and transmitted Dharma to them. After receiving this Dharma, Hou Yu-Shan diligently practiced it. He soon entered into deep states. The pain from his cancer suddenly disappeared completely.

In May of this year, on the holiday celebrating the birth and enlightenment of the Buddha, Hou Yu-Shan and Hou Li Qing-Qiu met Master Wan Ko Yee again. Master Yee asked Hou Yu-Shan if he had any requests. Hou Yu-Shan had a fatal disease, but he did not make any requests to alleviate the pain from this fatal disease. He respectfully and sincerely beseeched his Vajra Master, Master Yee, as follows: “I do not have any requests but the following. I only want to know how I can safely be reborn in the Western Paradise of Ultimate Bliss. This is my only wish.”

Master Yee replied, “Since that is the case, you must change your Dharma practice. You must change to the Dharma method of reciting the name of Amitabha Buddha. This is a Pure Land sect Dharma method. You recite ‘Namo Amitabha Buddha.’ However, what is most crucial is the secret ‘passing away mudra’ that I will teach you. By practicing this method, very soon you will be able to see Amitabha states. Then, the Buddhas and Bodhisattvas will soon lead you to the Western Paradise of Ultimate Bliss.” With great compassion, the Master told Hou Yu-Shan to sit beside him. The Master then secretly taught him that mudra. After Hou Yu-Shan received this supreme and great Dharma method involving reciting the name of Amitabha Buddha, he was extremely moved and indescribably happy.

Ever since that holiday celebrating the birth and enlightenment of the Buddha—the day that Hou Shan-Yu received great Dharma related to Amitabha Buddha—his wife, Dr. Hou Li Qing-Qiu, noticed that the crown of her husband's head and his back were constantly emitting a golden and red light. This dazzling light was a tremendously auspicious sign. Hou Yu-Shan did not appear like a cancer patient at all! Since that time, all of the pain he was experiencing from his cancer totally disappeared without a trace. His edema also disappeared. The morphine injections from the hospital to reduce pain were no longer of any use.

One day, Hou Yu-Shan asked his daughter, Lily, who is a hospital anesthesiologist, “How does my facial complexion look?”

His daughter answered, “Dad, you really have very good color in your face. Your sprit is high. You don't look like a sick person.”

On the morning of May 25<sup>th</sup>, Hou Yu-Shan told his wife, “When I was practicing the Dharma last night, I entered into a state of samadhi concentration. I went to the

<sup>1</sup> Here and below the words *Master*, *Master Wan Ko Yee*, or *Master Yee* refers to H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata.

Western Paradise of Ultimate Bliss. The Western Paradise of Ultimate Bliss is truly beautiful! The red color that exists there is indescribably beautiful. The yellow color that exists there is also too beautiful to describe. The same is true for the colors green and purple. I simply cannot express to you just how beautiful those colors are.”

Hou Li Qing-Qiu asked, “Can you give an example to show just how beautiful those colors are?”

After giving it some thought, Hou Yu-Shan replied, “The colors in the Western Paradise of Ultimate Bliss cannot be compared with the colors in this world. As for scenery, do you remember when we strolled around the West Lake when we were young? The early morning glow would pierce the mist that rose from the lake, producing a wondrous array of colors. The Western Paradise of Ultimate Bliss is much more beautiful than that scene. Moreover, a Buddha told me that seven days from now that Buddha would come to take me to that paradise. That Buddha instructed me to tell everyone that the best Buddha Dharma in the world is with our Master and that they should diligently study and practice the Buddha Dharma.”

On May 31<sup>st</sup>, Hou Yu-Shan appropriately arranged certain family matters. He told his daughter the following words to remember after his passing: “Do not blame your mother for anything she may do during the remainder of her life—except for one thing. If your mother gives up the Buddha Dharma, if she stops following the Vajra Master (Master Wan Ko Yee), then you must criticize her and remind her so that she will continue to follow Master Wan Ko Yee and seriously cultivate herself. She must not turn away from the Buddha Dharma and Master Wan Ko Yee.” Hou Yu-Shan then earnestly told his wife, Hou Li Qing-Qiu, “For the rest of your life, it doesn’t really matter if you make mistakes or not. However, there is one thing about which you must not make a mistake. That is, you must follow the Vajra Master and diligently cultivate yourself. Only if you follow him will you be able to attain liberation. Only his Buddha Dharma is the true Buddha Dharma.”

After giving his wife these instructions, Hou Yu-Shan told her that he would pass away that night. He also told her, “There is something you must keep in mind tonight. I am afraid that I will fall into drowsiness or muddle-headedness or enter some demonic state the moment I pass away. You must not go to sleep. You must remind me to visualize the Vajra Master over my head, visualize Amitabha Buddha over my head, and wholeheartedly recite the mantra.”

That night in her house near the beach, Hou Li Qing-Qiu already knew that her husband, Hou Yu-Shan, was about to pass away and be reborn in a Buddha Land. She therefore used four different alarm clocks to keep herself up. Each alarm clock went off at a different time every hour.

As expected, in the early morning of June 1<sup>st</sup> at 6:15 a.m., Hou Yu-Shan’s pulse and respiration started to slow down. Hou Li Qing-Qiu began to shake Hou Yu-Shan’s bed. Both of them together continuously recited, “Namo Vajra Master! Namo Amitabha Buddha!” Hou Yu-Shan put his hands in the secret mudra that Master Wan Ko Yee taught him. At this time, Hou Li Qing-Qiu suddenly heard the sound of heavenly music. The body of Hou Yu-Shan began to emit an increasingly strong golden light. Hou Li Qing-Qiu saw Sakyamuni Buddha, Amitabha Buddha, Guan Yin

Bodhisattva, and other Buddhas and Bodhisattvas appear in the sky over the beach. The light emitted by those Buddhas and Bodhisattvas merged with the light emitted by Hou Yu-Shan. That body of light then grew increasingly strong. This scene lasted for about five minutes, after which the Buddhas and Bodhisattvas disappeared, and the heavenly music also disappeared. Hou Li Qing-Qiu then remembered to feel the pulse of Hou Yu-Shan. Hou Yu-Shan’s pulse and heartbeat had already stopped.

The President of Master Yi Yungao International Cultural Institute, Zhang Tian-You, was the first to rush to the Hou residence after the passing of Hou Yu-Shan. He saw Hou Yu-Shan reclining on the bed as if he were sleeping. His facial expression did not exhibit the least bit of pain. His two hands were in the secret “passing away mudra.” He looked very serene.

The Chairperson of the International Buddhism Sangha Association, who is also the abbess of Hua Zang Temple, Master Long Hui, was extremely moved by all of these events. She profusely praised the magnificence of Master Yee. She said, “I have often seen cancer patients experience great pain at the time of their passing, especially those suffering from lung cancer. Such pain is difficult to describe. After all they have been through, it is hard to even recognize them. They are surely unable to put their hands in a specific mudra and recite the name of a Buddha. However, the Pure Land Dharma method Master Yee transmitted involving the intoning of Amitabha Buddha’s name caused someone who was a lung cancer patient to be surrounded by a wonderful and auspicious golden light, to be free from all pain, and to be led away by the Buddhas and Bodhisattvas to the Western Paradise of Ultimate Bliss—all within one month’s time. This is the magnificent and correct Dharma of the Tathagata. Words cannot adequately express the greatness of that Dharma!”

Before Hou Yu-Shan passed away, he prepared a present and US\$5,000 in cash. He told his wife, “The Master has never accepted offerings. During my life, the Master did not accept my offerings. Tonight I will pass away. Take these offerings to the Master tomorrow and sincerely request that he accept them.”

On June 1<sup>st</sup>, Hou Li Qing-Qiu followed the instructions of her husband and took the offerings to Master Wan Ko Yee. She knelt on the floor as tears streamed down her face. In a very emotionally manner, she sincerely requested that Master Yee accept the offerings. Raising her voice, she exclaimed, “My supreme Buddha Vajra Master!”

The Master replied, “Do not call me that. I am not a Buddha Master. I am just a very ordinary practitioner, like everyone else.” Hou Li Qing-Qiu explained that her offerings were made at the request of Hou Yu-Shan. The Master then said, “It seems that there is no other way. It would not be right to refuse his offerings.” The Master had no other choice but to accept the offerings. He then arranged for layman Hou’s offerings to be placed in a certain temple. No individual was permitted to use any of the offerings for his or her own personal use. The Master also promptly took US\$6,000 out of his own living expenses and had that money sent to the Hou residence to supplement all of the funeral expenses. Additionally, the Master instructed monastics from two large temples to go to the Hou residence to perform certain Buddhist rites.



Professor Yu-Shan Hou was a disciple of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata. He practiced a dharma called **Great Dharma of Pure Land and Reciting Amitabha Buddha's Name** that H.H. Dorje Chang Buddha III transmitted to him. At the time of his death, the Buddhas and Bodhisattvas personally escorted him to the Pure Land. For details on this, please see the newspaper reports that were published at that time.

三世多杰羌佛雲高益西諾布頂聖如來的弟子侯欲善教授修三世多杰羌佛所傳的『淨土念佛法』，佛菩薩親自接引其往生淨土。詳見當時的報紙報導。

和封院無... 真正的淨土大法念佛法門

# 台灣日報

TAIWAN DAILY 社長 顧文門

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## 人物誌

休閒的·輕鬆的·健康的·就在台灣日報

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# 虔誠向佛 侯欲善獲佛菩薩接引往生

### 侯李慶秋親見釋迦牟尼佛等接引其先生 她先生臨終前誨告她今生須跟隨義雲高大師修行

佛教弟子侯欲善六月一日於洛杉磯家中結往生手印安詳圓寂，享年七十三歲，其妻侯李慶秋親眼見到釋迦牟尼佛、阿彌陀佛、觀世音菩薩來到天宮接引她的先生往生極樂。侯欲善臨終前誨告妻子今生必須跟隨他的上師學佛修行。

侯欲善的妻子，加州執業中醫師侯李慶秋，在侯欲善圓寂日，於宅中靈堂前向前往該宅做法事的二十多位出家法師講述了侯欲善的學佛及圓寂經過：

侯欲善學佛多年，於四年前發現患肺癆，長期治療痛苦不堪。一年前，侯欲善夫妻到義雲高國際文化基金會聽聞義雲高大師的佛法開示法音帶，當時十分震驚，想不到這個世界上有如此微妙之佛法。侯欲善聽聞正法後，對義雲大師無限敬仰，一片赤誠，從此參加基金會共修，聽聞義雲大師開示法音從不缺席，而且發心到基金會做全天義工，基金會同事對他十分感佩，勸他不要在基金會勞累，回家好好養病，但他却說：“不行，我在做佛事，你們不能理解的。我只求能早日見到雲高大師。”

#### 金剛上師授彌陀大法

自從佛節那天得傳彌陀大法以後，身為醫生的侯李慶秋就看見她先生頭頂和背部隨時散發出黃色和紅色組成的金色光環，瑞氣耀耀，吉祥無比，那裏像一個癌症病人！從這次開始，身上的所有癌症病癥沒有半絲半毫的痕跡，痛症消失，浮腫消失，醫院開的嗎啡止痛針等全都用不上了。有一天，他問在醫院做麻醉師的女兒 Lily：“爸爸的臉色怎樣？”女兒回答說：“爸爸，你的氣色真的很好，精神很好，看不出來你是病人。”5月25日早晨，侯欲善告訴妻子說：“昨天晚上，我修法的時候進入了三昧耶境，我去了極樂世界。極樂世界真是美妙，那裏的紅色美得無法形容，黃色也美得無法形容，綠色、紫色等等我都沒有辦法告訴你它們有多美。”侯李慶秋說：“那你能舉例告訴我到底有多美嗎？”侯欲善想了想說：“極樂世界是世間無法比擬的，至於景色，你記不記得我們年輕的時候在西湖遊玩，西湖的清晨，朝霞穿過湖面的氳氳之氣透出來那種五彩斑斕的景色？極樂世界比那種景色美多了。而且佛陀還跟我說七天之後將會來接我走，並且讓我告訴世人，世上最好的佛法就在我們上師那裏。”

5月31號，侯欲善將家中事務一一安排妥當，為女兒留下遺言說：“你母親這一輩子做什麼事你們都不要指責她，但有一件事情你們是可以指責的，那就是如果你母親脫離了佛法，沒有跟隨金剛上師（義雲高大師）

，生了退轉的時候，你們一定要批評提醒她，讓她跟著我們的雲高上師認真修行，決不能退轉。”然後又對妻子侯李慶秋語重心長地說：“你這一輩子，其他的事做對做錯都無所謂，但有一件事不能錯，就是要跟隨金剛上師好好修行，你只有跟隨他老人家才能成就，他老人家的佛法才是真正的佛法。”交待完後事，侯欲善告訴妻子他今晚就要走了，並告訴她：“今晚你要注意，在我圓寂那一刻，我怕落入昏沈，進入魔境，你不要睡覺，要提醒我觀想金剛上師在我的頭頂和觀想彌陀佛在我的頭頂，一心持咒。”當天晚上，在海邊的家宅中，侯李慶秋已預知丈夫侯欲善將往生佛國，因此用了四個鬧鐘分別不同的時間每一個小時響一次。果然，六月一日清晨六點十五分，侯欲善脈搏減緩，呼吸也緩緩下來，侯李慶秋將侯欲善的病床搖起，兩人一起不停念誦：“南無金剛上師！南無阿彌陀佛！”侯欲善接起雲高大師

師傳授給他的秘密手印。

這時，侯李慶秋突然聽到天樂響起，侯欲善身體發出越來越強盛的金光，她看到釋迦牟尼佛、阿彌陀佛、觀世音菩薩等諸佛菩薩出現在海邊天空，佛菩薩的光芒與侯欲善的光芒融匯在一起，愈來愈強盛，時間的五分鐘後，佛菩薩消失，天樂也消失了，這時她才想起趕快換侯欲善的脈搏，侯欲善的脈搏、心跳都已經停止了。

#### 金光圍繞 癌症病痛消失

美國義雲高大師國際文化基金會會長張天佑，在侯欲善圓寂後，第一個趕到侯居士家，他看到侯欲善斜躺在床上好像睡著了一樣，毫無痛苦的表情，雙手接著往生秘密手印，臉色安祥。國際佛教僧尼總會主席、華藏寺住持隆慧導師對此事感慨不已，不停讚頌義雲大師的偉大。她說她常看到癌症病人臨終時的痛苦，尤其是肺癆，真是難以言狀，連人都不認得了，哪裏還能接手印念佛。而義雲大師所傳授的淨土念佛法門，能讓一位肺癆患者在不到一個月的時間內如此殊勝吉祥地金光圍繞，病痛消失，而由諸佛菩薩親自接引往生極樂世界，如此偉大的如來正法，豈是語言能夠表述之！

侯欲善圓寂前晚，親手包禮包和五千元美金，對妻子說：“上師從來不收供養，我生前上師不收我的供養，今晚我就要圓寂了，明天你就把這些供養品送到上師那裏，懇請上師收下。”六月一日，侯李慶秋聽從丈夫遺言將這包供養品送到義雲高大師那裏，她跪在地上長流眼淚激動無比地懇求義雲大師收下供養，並高聲大喊：“我至高無上的佛陀金剛上師啊！”大師對她說：“你不要這樣稱呼，我不是什麼佛陀上師，我只是一個非常平凡，跟大家一樣的行者。”侯李慶秋說明這是侯欲善的遺囑供養，大師說：“看來是沒有辦法了，不收是不行了。”只得將供養收下，安排將侯居士的這些道品陳供在寺廟個人不得享用，而且馬上從自己的伙食生活中調出六千美金送到侯居士家中作安葬道體助費，並通知了兩座大寺的法師們前往助修功德。（蘇靜蓉洛杉磯報導）

侯欲善妻子侯李慶秋在家靈堂內前往助念做法會的法師居士，講述侯欲善拜師及圓寂前的殊勝事蹟。

## My Father's Body Emitted Bright Lights After He Passed on to the Western Paradise of Ultimate Bliss

My mother passed on to the Western Paradise of Ultimate Bliss, which astounded my father. He also decided to learn Buddhism and go to the Western Paradise of Ultimate Bliss to meet my mother. Several times he had requested that Buddha Master, Wan Ko Yeshe Norbu, transmit to him the Buddha-dharma. However, his requests were not granted because his karmic conditions were not mature.

In September 1993, my father suddenly became ill with late-stage stomach cancer. Seeing my father in such pain, my sole thought was that only the holy water of my Buddha Master could save my father's life. I still had half of the bottle that H.H. Buddha Master had given me. H.H. Buddha Master had practiced that dharma especially for me in order to eliminate or avoid disasters and hardships. When I drank the holy water, an unusual fragrance struck my nose, and my whole body was immersed in comfort. This could not be described in words. I didn't drink it at ordinary times because I wanted to save it for a time when it was really needed.

That day, I saw that my father was suffering unbearable pain. In a moment of desperation, I disobeyed the dharma principles of H.H. Buddha Master and secretly let my father have some holy water. After my father drank the water, his whole body felt extremely cool and refreshed, and his pain suddenly disappeared. From then on, as long as he felt uncomfortable, he would immediately drink the holy water of H.H. Buddha Master. As soon as he drank it, he became well. He didn't have any pain until he passed away in a state of liberation.

On the 18<sup>th</sup> day of the twelfth month of the lunar year, H.H. Buddha Master summoned me. After I paid my homage to H.H. Buddha Master, His Holiness said, "You should go back home immediately to transmit dharma to your father." I said in a surprised tone of voice, "How am I qualified to transmit dharma?" H.H. Buddha Master said, "As long as I say that you are capable, you will be fine. You should go to transmit dharma on behalf of me! Even if it's you that does the transmission, the dharma is still my dharma!" H.H. Buddha Master then went up to the dharma platform and transmitted to me the rituals, mudras, dharma image, and dharma instruments of the Great Perfection Essence Esoteric Dharma transmitted both telepathically or orally. Also, His Holiness asked fellow-disciple Hui Han Da to guard the Buddhist altar (mandala).

That night, I respectfully accepted the dharma edict and went back home to transmit dharma to my father. Hearing that I would transmit dharma on behalf of H.H. Buddha Master, my father was full of dharma happiness. He placed the table, burnt incense, and prostrated himself in worship. According to the rituals taught by the Buddha Master, I began to clear the altar. I had just started chanting a mantra when the miserable sound "meow" was suddenly heard. A big spotted cat with green eyes jumped out from under the cabinet. It turned out that a dharma protecting Bodhisattva had come to the altar, and the cat was frightened. During the process of my

dharma transmission, there appeared at the altar different kinds of holy scenes that were very magnificent.

My father diligently practiced dharma at once. When I was leaving, I told my brother-in-law and others not to touch my father while he was passing on to the Buddhist Pure Land. If he were moved, he would feel great pain, as if a blunt knife was cutting his flesh. They all remembered. During the following two consecutive days, my father didn't leave his bed except to take his meals. He kept chanting the name of Amitabha Buddha and practicing the dharma. In the evening of the 20<sup>th</sup> day of the twelfth month of the lunar year, fellow-disciple Hui Han Da phoned me and said that my father passed on to the Western Paradise of Ultimate Bliss and that the scene of his passing was excellent. The dharma of H.H. Buddha Master, Holiest Tathagata, is really incredible! From transmission of dharma to passing on to the Western Paradise while emitting rainbow light took only two days!

Only two days earlier, my father began chanting the name of Amitabha Buddha and practicing dharma while sleeping. At 9:00 p.m. on the 20<sup>th</sup> day of the twelfth month of the lunar year, he suddenly turned over and sat up straight, still chanting the name of Amitabha Buddha. He looked upward, and folding his hands before his chest in respect. He then prepared to put his hands in a mudra. However, my brother-in-law, a butcher who didn't understand the principles of the dharma, forcibly pushed my father down on the bed in order not to move him until after he passed on to the Western Paradise, as instructed. My father got up again, but my brother-in-law pushed him down again. This was repeated three times. Finally, my father lay on one side. His right hand was behind his head, holding his right ear. His right leg stretched out, his left leg was slightly bent, and he was smiling. He then calmly and peacefully passed away in a state of liberation.

Unexpectedly, my sister's family saw my father's body suddenly emit a shining light. The whole room became completely bright. At that time, they thought that somebody was using a torch. After looking around, nobody was found at all. The white light emanated from my father's body lasted for more than one minute. At 3 o'clock in the afternoon on the next day, a red light abruptly emitted from the room where my father's body was placed. The entire room was completely red. Outsiders thought that the room had caught on fire, but there was no smoke. When they entered, they found that the room was immersed in red light. Dozens of people saw that.

At about 7:00 p.m. that day (it had just begun to get dark), my father's body emitted white light again. The light formed a very wide white ribbon, several rings of which encircled his body. It was a sign of Great Perfection Supreme Wisdom. In the end, my father was able to achieve the great accomplishment of the rainbow light. Dozens of people who were at the scene were all shocked! They continually exclaimed, "This is really incredible! This is magnificent!" However, it was a great pity that my brother-in-law pushed down my father onto the bed. If my father had been

able to sit up straight with the right dharma posture and mudras, his body would have transformed into rainbow light, and there would have been only nails and hair left.

Because I was busy with other Buddhist matters, I the soonest could rush back home was after 11:00 p.m. on the next day after my father had passed away in a state of liberation. At that time, it was snowing heavily, like goose feathers. The windshield wipers of my car didn't work. As the snow piled up, I couldn't see the road. Therefore, I had to get out of the car to push away the snow piled on my windshield. I chanted mantras and prayed for empowerment from H.H. Buddha Master.

After I stepped into the car, a miracle happened. Whenever the heavy goose-feather-like snow came within a foot of my windshield, it suddenly disappeared without a trace. My front glass was as clean as a mirror, whereas the glass on the side of fellow-disciple Sheng Fan was covered with dense white snow. Seeing such a scene, I felt very grateful from the bottom of my heart to my Buddha Master, the Buddhas, and the Bodhisattvas for empowering me, a disciple, to return home safely!

After my father practiced the profound Great Perfection Essence

Dharma for two days, he passed on to the Western Paradise with his body emitting rainbow light. Many wonderful scenes appeared at the time of his passing, which helped to convert many relatives and friends, especially my brother-in-law, a former butcher. Since he had personally viewed such great Buddha-dharma himself, he was deeply moved and pledged that he would never kill any living being again. Moreover, he brought a large group of people to convert to Buddhism.

We would rather abandon everything than give up Dorje Chang Buddha III. If we miss this opportunity, we would not be able to find such a true Buddha Vajradhara Dharma King for a hundred thousand eons! So where does the true dharma come from? I must practice Buddhism very well to correct all of my wrongdoings and bad behavior and become a Buddhist disciple who truly benefits all living beings!

Buddhist disciple  
Chi Lie Er

*(This is a complete translation of the Chinese text that follows originally written and signed by Chi Lie Er.)*

## 我的父親往升極樂身體大放光明

我母親往升極樂世界，對我父親的心靈震撼很大，他也決心學佛，到極樂世界與我媽相會，幾次求三世多杰羌佛雲高益西諾布佛陀上師傳法，皆因緣未熟，沒有求到。

93年9月，父親突然病倒，是胃癌晚期，看到父親那麼痛苦，唯一想到的是佛陀上師的法水可以救命，我還有半瓶法水，是佛陀上師專門為我消災免難而修的，我服用時，異香撲鼻，全身浸沁的感覺，無法用語言形容。平時根本捨不得服用，今天看見父親痛苦不堪，情急之下，我違背佛陀上師法旨，將佛陀上師專門為我修法加持消災免難的法水，悄悄讓我父親服用一點，誰知我父親服下即全身清涼無比，頓然病痛消除，從此只要不舒服，他馬上就要吃佛陀上師的法水，只要一吃，馬上就好，直到圓寂都沒有痛過！

臘月十八日，佛陀上師召見我，拜見佛陀上師後，佛陀上師說：「你趕快回去給你爸爸傳法。」我非常吃驚地說：「我怎麼有資格傳法？」佛陀上師說：「我說行就行，你去代我傳法嘛！你去傳，還是我的佛法！」佛陀上師當即登上法台，心傳口授大圓滿精髓秘密法的儀軌、手印、法像、法器，並叫慧漢達師兄去護壇，當晚我恭領法旨，回家為父傳法，聽說我代師傳法，父親充滿法喜，擺案焚香頂禮，我按佛陀上師傳授的儀軌，開始清壇，剛一啟動咒語，突然「哇！」的一聲慘叫，一隻綠眼睛的大花貓，從櫃子下一躍而出，原來是護法菩薩降臨壇場，嚇到了大花貓，我在傳法過程中，壇場出現種種聖境，十分殊勝。我父親馬上就精進修法。臨走時我交代我妹夫，告訴他父親往升時不要動他，如果動了他，猶如鈍刀割肉，他會很痛

苦的，他們都記住了。一連兩天，除了吃飯，父親一直不下床地唸佛修法。臘月二十日晚上，慧漢達師兄打電話告訴我，爸爸往升了，現象非常好，頂聖如來佛陀上師的佛法太不可思議了！從傳法到化虹往升，只有兩天時間！

臘月二十日晚上九點鐘，我爸像前兩天一樣，睡著唸佛修法，突然他翻身坐起，口中唸佛，眼睛朝上看著，雙手合十，準備結手印，誰知我那殺豬匠妹夫不懂法義，為了往升後不動爸爸，硬把他壓倒在床上，他再次爬起來，妹夫再把他按倒，反覆三次，最後，我爸爸側臥，以右手枕著頭托住右耳，右腳伸、左腳微曲，面帶微笑，安然圓寂，突然，我妹妹全家人看見爸爸的身體「喇」地放出雪亮的白光，整個屋子透亮，當時還以為有人照電筒，一查看，根本無人，白光是從爸爸的遺體上放出來的，持續一分多鐘，第二天下午三點鐘，停放父親遺體的房間裡，突然放出紅光，遍屋通紅，外面的人以為失火了，但又不見有煙，進去一看，屋子裡全是紅光罩著，幾十個人都看見。

當晚七點左右(天剛黑)，我父親的遺體上又放出白光，形成一條很寬的白帶，圍繞著他的遺體繞了好幾圈，大圓勝慧，大圓滿的道果，終於虹化大成就了，當時在場的幾十個人都驚呆了！直呼太不可思議了！太偉大了！但是太可惜的是妹夫不應該把父親壓倒在床上，如父親坐著合法身印、手印，他老人家就會肉身化虹，只留下指甲和頭髮了。

由於我忙於其他佛事，直到父親圓寂後的第二天晚上11點鐘過，

才開始往家裡趕，當時天下著鵝毛大雪，我的汽車雨刷壞了，大雪堆得來看不見路，我只好下車推開擋風玻璃上的積雪，一邊唸咒，一邊祈求大法王上師加持，再一上車，奇蹟發生了，快要落到前窗擋風玻璃前一尺遠的時候，鵝毛大雪突然消失地無影無蹤，我眼前的玻璃清澈如明鏡，而聖凡師兄坐的那邊的玻璃，都被白雪堆得嚴嚴實實，如此情境內心萬分感恩佛陀上師、諸佛菩薩加持弟子平安回家！

爸爸學甚深大圓精髓法修法兩天即虹化往升，示現很多殊勝境界，感化了很多親朋好友，特別是我妹夫，原來是殺豬的屠夫，自從親眼得見這麼偉大的佛法，感動萬分，發誓從此不再殺生，並帶著一

大批人去皈依佛法了。

我們寧捨一切，決不捨棄三世多杰羌佛，如若錯過機會，百千萬劫再也找不到真正的金剛總持法王了！真實佛法又從何而來呢？我一定要修好行，把我不正確的一切壞行，全部改好，成為真正利益眾生的佛弟子！

佛弟子 赤烈爾

(此文的英文翻譯印在前面)

## My Mother, “Grandma Tang,” Achieved Liberation

My mother, Xie Tang Lehui, who was called Grandma Tang by relatives and friends, was a native of Xinfan Town, Xindu County, in Sichuan Province. Her Buddhist name was Shi Xinhui. She took refuge in H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata to practice a special Pure Land Transcendence Dharma (a dharma within the category of Great Perfection). Mother was very proud of the fact that our whole family took refuge in H.H. Dorje Chang Buddha III to cultivate ourselves. She often said to people, “My children and grandchildren are all fortunate enough to learn the correct dharma from H.H. Dorje Chang Buddha III. This is simply the very best thing that makes me happiest and proudest.”

Mother was greatly respectful toward H.H. Dorje Chang Buddha III, and H.H. Dorje Chang Buddha III was even more compassionate and caring to her. Once, my mother was suffering from a shoulder-elbow inflammation. She could not raise her arm, and the pain was hard to bear. H.H. Dorje Chang Buddha III consoled her by saying, “Don’t worry. Let me give you a needle treatment.” It was wintertime then. Through several layers of thick winter clothing, H.H. Dorje Chang Buddha III treated her with one Vajra Holy Needle (also called the Horse-Head Vajra or Galloping-Horse Wonderful Needle). Her symptoms were completely healed in just about two weeks after that! Even after quite a few years, she still felt wonder and amazement when talking about that experience.

One day in June of 2004, mother told everyone in the family, “Last night, I saw a very tall and very big dharma-protecting deity whose face is as big as the size of a door. He told me that I would go to the Western Paradise of Ultimate Bliss during the second half of this year.”

On August 15<sup>th</sup>, mother seemed to be near a state of passing away. Family members reported this to H.H. Dorje Chang Buddha III. Under the blessing of the dharma power of H.H. Dorje Chang Buddha III, mother became calm and peaceful on that very night. Not only was she in a calm state, an auspicious atmosphere filled her home, inside and out, including the whole yard. Around noon the next day, several Buddhist disciples who came to assist her in chanting a mantra saw a long hada (auspicious scarf)

formed by thread-like clouds crossing the sky. That night, the dark cloud-covered sky opened up a bit right over mother’s home so that stars could be seen. Mother felt very comfortable. The crown of her head was opened at that time!

Mother followed the teachings of H.H. Dorje Chang Buddha III and worked hard in practicing the dharma. She substituted Zen (meditation) for food and only needed to drink a little glucose solution every day. She spent all her time practicing the dharma. After more than twenty days of practice, her mind was clear and she could talk at ease. A special fragrant smell even came from her mouth. Neighbors who saw her were all very surprised.

On August 31<sup>st</sup>, around 11 o’clock at night, my elder sister Yurong was combing my mother’s hair. Suddenly, mother turned her body toward the right and took an auspicious recumbent position. My sister saw a smile on mother’s face, and a warm current filled the top of my mother’s head. My sister felt that very warm air flowing upward. Mother kept her smile, and the room was bright and auspicious. Mother stopped moving. I immediately reported this to H.H. Dorje Chang Buddha III. H.H. Dorje Chang Buddha III said, “She has accomplished her cultivation to perfection. She achieved enlightenment. She is going to the Western Paradise of Ultimate Bliss.” At that time, mother’s face and skin color all turned into a light-red color. This is the magnificent indication of being led to the Western Paradise by Amitabha Buddha! All relatives present and those who were assisting in chanting were very excited and moved.

In the afternoon of September 6<sup>th</sup>, mother’s body was cremated at the Bao Guang Temple in Xindu, Sichuan, accompanied by the chanting of mantras. Before the cremation started, a blessing of dharma rain and nectar descended from the sky. As soon as the mantra chanting began, holy scenes appeared from the cremation furnace! An explosion of applause came from the crowd, who were chanting the names of Buddhas and seeing her off. The sound of chanting the names of Buddhas was accompanied by surprised exclamations, crying due to excitement, happy and broad smiles, and the making of vows. From the raging flames in the furnace, red and blue light

rays were emitted from time to time. Also, fire phoenixes and golden-wing birds flew out from the light rays. Golden-dragon dharma-protecting deities and vajra dharma-protecting deities stood solemnly. There were auspicious tigers whose bodies shined and golden lions with blue lotus flowers coming out from their mouths and eyes. H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu appeared as a Buddha dharma king, a monk, and a great master. These images were seen one by one. Amitabha Buddha, Avalokiteshvara Bodhisattva, Maitreya Bodhisattva, and Master Tsongkhapa compassionately appeared from lotus flowers. Scenes from the Western Paradise of Ultimate Bliss, with buildings and pavilions, as well as the majestic Mt. Sumeru, also emerged. Double-layered lotus pedestals appeared underneath mother's feet and over her hands, supporting her sitting inside the furnace. Her body emitted blue lights that merged with the shining lights from the Buddhas and Bodhisattvas.

As the holy scenes from the Western Paradise of Ultimate Bliss constantly emerged, cheers resounded in front of the furnace like rolls of thunder. People chanted loudly the holy name of H.H. Dorje Chang Buddha III in excitement. They were shouting in tears: "Namoholiest Tathagata Buddha Master! Namoholiest Tathagata Buddha Master! Please be sure to take my mother with you!" "Namoholiest Tathagata Buddha Master! I will definitely follow you to cultivate myself earnestly. Namoholiest Tathagata Buddha Master! Please be sure to come to take me!" "Buddha-dharma is so magnificent! I will definitely become greatly accomplished!" "Dorje Chang Buddha III, the Buddha-dharma you teach is too great! Those taught by you all became accomplished, right in front of our eyes! You are too magnificent!"

The cremation dharma assembly for seeing my mother off became a dharma assembly of making vows. Many people were in tears, making vows to follow H.H. Dorje Chang Buddha III to cultivate and practice as a Buddhist. They dedicated their merit to family members.

On that day, 263 grains of sharira were found in mother's charred bones and ashes.

My mother auspiciously transcended to the Western Paradise of Ultimate Bliss and was completely liberated from the cycle of birth and death. This true and holy experience occurred in front of our own eyes. I am extremely grateful to H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata. His Holiness's applying the magnificent supreme Buddha-dharma liberated my mother, my mother-in-law Zhao Xianyun, and my father-in-law, elder Xiangshou. His Holiness also saved the lives of my wife and my son. Of course, His Holiness also liberated and saved countless prominent monks, great virtuous ones, and cultivators, whom I may know or do not know. His Holiness lets all Buddhist disciples who cultivate in good faith and devotion see the fact that true and genuine Buddha-dharma does exist in our world. Our hearts are filled with joy of the dharma and with hope!

Buddhist Disciple,  
Hui Han Da

*(This is a complete translation of the Chinese text that follows originally written and signed by Hui Han Da.)*

## 我母親「唐婆婆」得解脫

我母親唐謝樂慧，親友稱唐婆婆，四川新都新繁鎮人，法名釋心慧，依止三世多杰羌佛雲高益西諾布頂聖如來學大圓滿之特殊淨土往升法。母親對我們全家老小都依止三世多杰羌佛修行感到非常驕傲，常對人說：「我的兒孫都能跟著三世多杰羌佛學到正法，這是我這一輩子最高興、最驕傲的事情。」母親對三世多杰羌佛無比恭敬，三世多杰羌佛對我母親更是慈悲關懷。一次母親患肩肘炎，手舉不起來，疼痛難忍，三世多杰羌佛安慰道：「沒關係，我給你扎一針就好了。」時值隆冬，三世多杰羌佛隔著幾層厚厚實實的冬裝，給她扎了一針金剛聖針，又名馬頭金剛針、跑馬神針，功後十幾天就痊癒！多年後她講起此事，神秘與驚奇依舊。

2004年6月的一天，母親對家人說：「昨晚我看見一個好高、好大的護法神啊！臉都有門那麼大，祂告訴我今年下半年我要往升極樂世界了。」8月15日，母親顯彌留境，家人即刻報告三世多杰羌佛，在三世多杰羌佛的法力關照下，當晚母親就變得十分安詳平和，不僅母親安詳，居所屋內、屋外，整個園子都一片吉祥。第二天中午，前來助念的幾位佛弟子，看到天上飄著一條雲紗組成的哈達橫貫長空。晚

上，一向陰雲密布的成都盆地天空，單單就在母親居住的院落上空，突然洞開一片清澈晴朗的夜空，繁星點點，母親只覺得全身舒服無比，她開頂了！

母親依照三世多杰羌佛所傳之法努力用功修法。她每天僅喝一點葡萄糖水，以禪為食，所有的時間都用來修法，如此用功二十多天，頭腦清醒說話自如，口中放出異香，周圍鄰里驚詫不已。

8月31日晚11點左右，我姐姐玉蓉給母親梳頭，梳著梳著，母親忽轉身右側，呈吉祥臥式，姐姐看到母親突然展顏微笑，一股熱流遍滿頭頂，姐姐手感到非常熱的氣上沖，母親笑容定持，屋內一片明朗吉祥，母親一動不動了。我立刻報告了三世多杰羌佛，三世多杰羌佛說：「她已經圓滿道果，成就了，到西方極樂世界。」此時我母親的臉色、膚色都轉成微紅色，正是阿彌陀佛接引往升的殊勝跡象！在場親友及助念者激動不已！

9月6日下午，母親法體在四川新都寶光寺轉咒茶毗。轉咒火化前就有法雨甘露加持。轉咒一開始，火化爐中聖境頓然呈現！念佛恭送的人群立刻響起一片沖天的掌聲，聲聲佛號中伴隨著驚呼聲、喜極而

泣聲、歡笑聲、發願聲，熊熊爐火中，紅色、藍色的光芒不斷閃耀，光芒中飛出火鳳凰、金翅鳥，金龍護法、金剛護法儼然成立，吉祥虎周身放光，金獅口吐青蓮、眼放青蓮，三世多杰羌佛雲高益西諾布的佛法法王相、頭陀相、大師相一一呈現，阿彌陀佛、觀世音菩薩、彌勒菩薩、宗喀巴大師慈悲顯現於朵朵蓮花中，極樂世界的樓臺亭閣還有巍巍須彌山也同時出現！母親的腳下和手上出現雙層蓮台，托著她盤坐其中，滿臉笑容，全身放射藍光冉冉融匯於佛菩薩的光芒中！佛國聖境不斷呈現，火化爐前歡呼震天，人們激動地高聲持誦三世多杰羌佛的聖號，淚流滿面大聲呼喊：「南無頂聖如來佛陀上師！南無阿彌陀佛！您們一定要把我的母親接走啊！」「南無佛陀上師啊！我一定跟您好好修行，南無阿彌陀佛您一定要來接我啊！」「佛法太偉大了！我一定要大成就！」「三世多杰羌佛的佛法太偉大了！您教一個成就一個，教兩個成就一雙，我們眼睜睜看到個個成就，您太偉大了！」恭送母親到極樂世界的茶毗法會，頓時變成了發願法會，許多人哭著發

願跟隨三世多杰羌佛修行學佛並為家人回向功德。

當天，在母親的骨質和骨灰中，共揀出了二百六十三顆的舍利堅固子。

我母親無比吉祥地往升極樂世界，徹底遠離了生死輪迴，這是發生在我們眼前的真實聖跡，我無限感恩三世多杰羌佛雲高益西諾布頂聖如來！他老人家以無上偉大的真正佛法，解脫了我的母親，還有我的岳母趙賢雲和岳父祥壽翁，救了我太太、我兒子的性命，當然還解脫解救了許許多多我認識和不認識的高僧大德、修行人，他老人家讓我們所有虔誠修行的佛弟子，看到了真實的佛法就在人間，我們心中充滿了法喜，充滿了希望！

佛弟子 慧漢達

慧漢達

(此文的英文翻譯印在前面)



## HIS VAJRA BODY BURNED FOR SIX HOURS HE LEFT BEHIND 141 SARIRAS (RELICS)

### Dharma King Dorje Losang Rode the Dharma to a Buddha Land

(This is the text of an article published in the Asian Journal on Oct. 27, 2004.)

Elder Dharma King Dorje Losang was a disciple of Great Dharma King Yangwo Yisinubu<sup>1</sup>. He was in the habit of displaying his supernatural powers and thereby manifested the Buddha Dharma. Examples of this are written in the book *True Stories About a Holy Monk*. He learned and practiced Buddhism under Great Dharma King Master Yangwo Yisinubu for many years. Day and night, he did not sleep and did not rest. He did not even have a bed. He only had a mat made of rush stems that he took with him when traveling.

Dharma King Losang received deep teachings originating from the lineage of the Great Dharma King Master. He was so appreciative of the Great Dharma King Master that he wept profusely. He made a great vow to act according to the teachings of the Great Dharma King Master and save living beings. However, Dharma King Losang, who had an extraordinary karmic destiny, displayed his supernatural powers in many places, not caring about the consequences.

When the relevant causes and conditions ripened, his karmic obstructions appeared. In April of 2001, the Shenzhen Public Security Bureau put him in prison. He lost the karmic affinity to practice and learn under the Master. In July of 2003, his case was tried in a court of law. He was not convicted of the charges. Then, the Luo Wan Temple in Sichuan received him. He did not have anything to do all day long, so he traveled on foot through the countryside. He often stared at the sky as he practiced the Dharma in silence.

Unfortunately, his karmic destiny to teach living beings the Dharma has ended. He could no longer expound the Dharma to living beings.

As early as August of 2003, Jiang Gong Kang Qin Rinpoche clearly wrote in his chronicles certain things that Dharma King Losang explicitly told him. For example, Dharma King Losang told Jiang Gong Kang Qin Rinpoche that he (Dharma King Losang) would leave this world next year in the eighth month of the Chinese lunar calendar. Dharma King Losang urged Jiang Gong Kang Qin Rinpoche to practice the Dharma in a hidden place. He said that in the future, Jiang Gong Kang Qin Rinpoche would have opportunities to save living beings from the cycle of reincarnation. He said that at such future time, Jiang Gong Kang Qin Rinpoche should transmit to good people the great Dharma of the supreme Dharma King Master. Dharma King Losang told Jiang Gong Kang Qin Rinpoche not to forget that Great Dharma King Master Yangwo Yisinubu is the highest Dharma King in this world and that he possesses the true Dharma of the Buddha!

Jiang Gong Kang Qin Rinpoche chronicled all of these things. On the sixth month of the Chinese lunar calendar in the year 2004, before Dharma King Losang

passed away, these chronicles were read to certain monastics and laypersons in the United States. On the seventh month of the Chinese lunar calendar in the year 2004, these chronicles were openly read at a certain institute. Dharma King Dorje Losang finally passed away on the second day of the eighth month of the Chinese lunar calendar in the year 2004, between the hours of 5:00 and 7:00 a.m.

In the later period of Dharma King Losang's life, layman Zhi-Ying Wang looked after him and tended to him while he was in solitary meditation. In a very straightforward manner, layman Zhi-Ying told Dorje Losang, "Dharma King, do not leave this world in the summer. In such hot weather, I could not put things in order." Dharma King Losang candidly and sincerely replied with the following promise: "Do not worry. I will not pass away when the weather is hot. I will wait until the eighth month of the lunar calendar, when the fall weather is cool, to pass away."

Throughout his entire life, Dharma King Losang led a simple life. He had a correct view of the Dharma. He was not attached to things of the world. Before he passed away, he simply said to everyone, "I am leaving. It would be well if you recited Amitabha Buddha's name more." On the second day of the eighth month of the Chinese lunar calendar in the year 2004, he made good on his promise and passed away. Monks from the Bao Guang Temple rushed over to the place where he lived and took his body to the Bao Guang Temple.

In the afternoon of the day Dharma King Losang was cremated, a variety of wonderful phenomena appeared. They were very extraordinary. Monks, nuns, laymen, and laywomen surrounded Dharma King Losang's body and chanted the name of Amitabha Buddha. Each of them had their own particular feelings toward the wonderful phenomena that appeared.

Some of the attendees murmured certain misgivings that they had, such as, "When Dharma King Dorje Losang was alive, he was so amazing. However, he now does not look at all like one who is greatly accomplished. He passed away in a state of illness. This could not possibly be a person who is greatly accomplished." Some people accused him of not saving living beings due to fear of difficulty and hardship. They therefore accused him of violating one of the fourteen fundamental precepts of esoteric Buddhism. Some people said that he broke the precept that prohibits exhibiting supernatural powers. They said that this is a major precept in Buddhism. However, there were also those who said that his state of realization was extraordinary and that his supernatural feats exhibited his great enlightenment.

Finally, layman Fachi could not restrain himself any longer. He stood up and said in front of everyone remorsefully, "Dharma King Dorje Losang was not an

<sup>1</sup> Here and below the words *Great Dharma King Yangwo Yisinubu* or *Great Dharma King Master* refers to H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata.

ordinary person. He manifested a sign of impermanence (i.e. his illness) in order to teach us. Yet, we have not treated this with a mind of limitless respect. On the contrary, we gave rise to a mind that differentiates and discriminates.” He suggested that everyone take this opportunity to reflect seriously upon impermanence and give rise to a mind of limitless respect toward Dharma King Dorje Losang. He suggested that is the mind-set people should have when seeing the elder Dharma King off to the next realm. He said that an accomplished (liberated) one definitely has a wonderful and auspicious way of manifesting the BuddhaDharma.

At this time, many people expressed their repentance in front of others. Life is like a dream. Death comes quickly. Whether someone is poor and lowly or noble and exalted, in the end, he or she will leave behind a smelly corpse. With hearts of great respect, the attendees then began chanting the name of Amitabha Buddha and contemplating impermanence. They prayed for the welfare of living beings. They prayed that the country and its citizens be at peace, that weather conditions be favorable, and that the world be at peace.

To their great surprise, at this time, the bright Buddha light of Mahavairocana Buddha quickly emerged and empowered everyone. People started using their cameras and camcorders. Layperson Gui Gong shot three pictures in a row of the sun emitting dazzling light. In the middle of the sun was a round emerald-green design. That emerald-green color was the same color as that of the gemstone on the “Master hat” worn by Great Dharma King Master Yangwo. Everyone was indescribably happy to see this wonderful manifestation of the Dharma.

At 4:20 in the afternoon, the cremation fire was lit. Everyone gathered around the body of Dharma King Losang, which became engulfed in soaring flames. Some people chanted “Homage to Amtiabha Buddha.” Some people recited the Heart Sutra. Some chanted the Guru Padmasambhava Heart Mantra. There were those who intoned the Kuan Yin Bodhisattva Heart Mantra. Still others chanted the Mahakala Mantra.

The huge fire looked like fire dragons circling in the furnace. The wooden container in the furnace holding Dharma King Losang’s body turned into a fireball. However, at this time, a dignified image of elder Dharma King Losang’s head suddenly appeared. Everyone became excited and spontaneously began chanting loudly in unison the Six Syllable Great Brightness Mantra.

During the cremation process, the person in charge of the cremation, Monk Ji Xin Shi, added all together four barrels of firewood into the furnace. He said, “I have never used so much firewood for a cremation.” After the fire raged for a while, people thought that the elder Dharma King’s body had already turned to ashes. However, at this time, the elder Dharma King’s head and body suddenly became visible. His head and body were not burned in the slightest. His clothes, however, were burned to ashes. Still, his head and body could not catch on fire.

At this time, I could not help but think of the great Master Milarepa. There were records that stated Master Milarepa could not be burned by any fire of this world. During Dharma King Losang’s cremation, such a phenomenon unexpectedly appeared before our eyes. The elder Dharma King truly deserves to be called “Vajra Dorje Losang Dharma King.” Everyone in attendance then understood the wonderful

and profound meaning of “a Vajra body cannot be burned by fire of this world.”

In the midst of the fire, Dharma King Losang sat in the cross-legged lotus posture and manifested the Mahakala state. Everyone loudly chanted mantras. They supplicated that the body catch on fire so that they could collect sariras. They then heard a sudden popping sound. The body of the Dharma King finally caught on fire. After the cremation ceremony ended, the set of monk’s clothes worn by Dharma King Losang during his life was put into the cremation furnace. Light immediately flashed repeatedly inside the furnace. Then, the furnace emitted a great burst of light. Additionally, it intermittently emitted fragrant scents. Everyone was jubilant.

Under normal circumstances, the entire cremation process only takes more than one hour. However, the body of Dharma King Losang burned for more than six hours. This is truly a rare event in this world. One can imagine just what kind of Vajra body he had. However, he displayed his supernatural powers too much, and thereby acted imprudently. He then encountered the ripening of his karma. He had no alternative but to predict to Jiang Gong Kang Qin Rinpoche that he (Dharma King Losang) would pass away in the near future.

After the cremation, 141 sariras (relics) were collected from his remains. The six hour cremation of his indestructible Vajra body, which was a manifestation of the Dharma, and the collection of sariras/firm relics thoroughly prove that Dharma King Losang indeed learned the true Dharma of the Buddha from Great Dharma King Yangwo. Unfortunately, he should not have left this human realm. Rather, he should have stayed in this world to propagate the Dharma and save living beings.

At this point in writing this article, something came to mind. During the cremation process, some people said that Dorje Losang was not a Dharma King. But we must ask the following questions: If Dorje Losang had been an ordinary person, why was he able to predict the time of his death? Why was he able to attain the indestructible Vajra body, such that his body burned for six hours, which is a record-breaking time? Why were 141 sariras collected from his remains after he was cremated? How could an ordinary person leave behind such holy objects? For the past few decades in Taiwan (as opposed to mainland China), only elder monk Guang Qin left behind sariras after his cremation. Furthermore, it only took more than one hour to cremate completely elder monk Guang Qin. These facts prove that Dharma King Losang was not like those people of the world whose practice of the Buddha Dharma is merely uttering empty theories. The holy phenomena described above occur only as a result of the true Buddha Dharma.

Thus, we should again stop and think. We often say, “The Buddha Dharma is difficult to seek. The true Dharma is difficult to encounter.” However, Great Dharma King Yangwo Yisinubu does indeed teach the true Dharma of the Buddha. As a result, we see that one after another of his disciples have attained great accomplishment (liberation). Shouldn’t we think about how we will face our own liberation from the cycle of reincarnation?



Dharma King Dorje Losang, who was a disciple of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata, rode the dharma to a Buddha-land at the time of his passing. For details on this, please see the newspaper reports that were published at that time.

三世多杰羌佛雲高益西諾布頂聖如來的弟子多杰洛桑法王法駕佛土，詳見當時報紙的報導。

(20)

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## 金剛體然燒六小時 出舍利一百四十一 ——多傑洛桑法王法駕佛土

多傑洛桑老法王是仰謁益西諾布大法王座下弟子，貫顯神通，表露佛法，有《聖僧鐵記》一書記載。他多年跟隨仰謁大法王上師佛修行，晝夜不眠不休，連床鋪都沒有，只有一個蒲團隨身。洛桑深得大法王上師傳承，感恩涕泣，發宏願要依師度眾生。但是，這位有著非凡因緣的洛桑卻多處顯露神通，不顯影響，由於因緣所至，障業現前自成阻隔，於二〇〇一年四月被深圳公安局關押，無緣隨師修學，二〇〇三年七月法庭開庭審理，無有定罪，當時接到四川羅漢寺，整日無事，信步遊走鄉間，時常兩眼凝視虛空，觀修行持，沒有言語。可惜的是，他與眾生法緣已盡，無法再為生說法。早在二〇〇三年八月，蔣貢康欽仁波且就在他的記實中載明，洛桑曾明確告訴：他將明年八月離開人間，要蔣貢康欽仁波且藏起來修法，今後有機會度眾生，要至高無上的法王上師之大法傳給善士。不要忘了，仰謁大法王上師是在這個世界上掌有佛陀正法的最高法！蔣貢康欽仁波且把全部過程作了記錄，此記錄在洛桑未圓寂前之二〇〇四年陰曆六月即在美國僧尼、居士中宣讀，又於二〇〇四年陰曆七月在基金會眾宣讀。多傑洛桑法王最終於陰曆八月初二卯時圓寂，離開人世間。

洛桑住世後期，有王智英居士一直為他照料護關，智英居士非常直爽地告訴他：『法王您千萬別在夏天離開，這麼熱的天氣，我收拾不了。』洛桑也很坦誠地承諾：『你放心，我不會在熱天圓寂，我要等八月秋涼了再走。』洛桑一輩子生活簡單，法務正見，不執著世法，走之前只對大家說：『我走了，多念點佛就好了。』陰曆八月初二，他便兌現承諾圓寂了。寶光寺的比丘趕到他的住處，接他到寶光寺。

火化洛桑的那天下午，所顯相境各式各樣，十分異別。圍著念佛的僧俗四眾各對境都有著各自特別的感受，有人心裡嘀咕：這個法王生前那麼厲害，但現在完全不像大成就的樣子，現病態圓寂，這根本就不算不上大成就者。有人則指他怕難、怕苦不度眾生，犯密宗十四根本戒。有人說他破戒顯神

通，是佛教的大戒，也有人說他證量非凡，實乃大道之顯。終於，法持居士按捺不住站出來當眾懺悔：多傑洛桑法王並非普通人，他所顯的無常相是為教化我們，我們並沒有生起無限的恭敬心來面對，反起分別見。他提議大家都應借此好好觀無常，生起無限的恭敬心為老法王送行，一個成就者一定有佛菩薩殊勝吉祥的願法。此時，很多人也當眾作了懺悔，人生如夢，無常迅速，無論貧賤與高貴最終都同樣留下一具臭皮囊。大家生起無限的恭敬心念佛觀無常，並發願為眾生祈福，祈禱國泰民安，祈禱風調雨順，祈禱世界和平。萬萬沒有想到，此時大日如來的毫光佛境很快展現加持眾人，照相機、攝像機紛紛開啓，貴公居士一連拍下三張大放毫光的太陽，太陽中心都有一個圓形的翠綠色圖案，與仰謁大法王上師大師袍帽沿上那塊綠翠完全相似，看到這個顯境表法大家高興得沒法形容。

下午四點二十分點火了，大家圍著火焰什騰騰的洛桑，有的念誦『南無阿彌陀佛』，有的念誦『心經』，有的念誦蓮花生大師心咒，有的念誦觀世音菩薩心咒，有的持麻哈嘎拉咒，大火像火龍一樣在爐中盤旋，火龍箱體燃成一個火球，但此時突然出現了洛桑法王威嚴的頭像，大眾一下子興奮起來，不約而同一齊大聲轉念六字大明咒。負責火化的比丘寂心師先後爐子裡添加了四推車柴，他說：從來沒有燒過這樣多柴。一陣熊熊烈火之後，估計他已化為灰燼，但這時突然顯露出老法王的頭和身體，一點也沒有著火燃燒，衣服早已燒光，但是頭和身體照常無法著火。這時不由得筆者想起密勒日巴祖師在凡火中不能燃燒的記載，今天竟然展現在我眼前，實在不愧是金剛多傑洛桑法王，眾人這才明白了金剛之體不著凡火的妙義。洛桑法王盤坐火中顯大黑天境，眾人大聲持咒，請求著火焚體以取舍利，方聽到『啪』一聲，法王之子身終於著火了。轉咒茶毗結束之後，洛桑生前的一套僧衣被送進火爐，爐內頓時連連閃光，隨著大放光明，並且發出陣陣撲鼻的異香，大眾一片觀呼。

通常情況下火化的全過程只需要一個多小時，



圖上：『聖僧鐵記』書中主角一多傑洛桑老法王生前法相。圖下：多傑洛桑老法王茶毗火化後拾得的一四一粒舍利子。UP

可是洛桑法王一共燃燒了六個多小時，實在世所罕見。可想而知他本該是何等的金剛之身，怎奈他過多張揚神通之慎覺，遇到因果成熟，不得已提前告知蔣貢康欽仁波且要離開了。火化後拾得舍利子一四一粒。其金剛不壞火化六小時之表法及拾得舍利堅固子法物，徹底證明洛桑確實學到了仰謁大法王的如來正法，可惜的是，他不應該離開人間，而應住世宏法度生。

寫道這裡，想到在火化過程中有人該多傑洛桑不是法王，我們不禁要問：如果多傑洛桑是一普通凡夫，為什麼他能提前預告圓寂時間？為什麼他能金剛不壞，竟然燒六個小時，破歷史紀錄？為什麼火化後還給拾得一四一粒舍利子？凡夫怎麼有此聖物呢？而在我們台灣，幾十年來，只有一個廣欽老和尚火化後有舍利子，而且才火化一個多小時就燒盡了，所以，這足以證明他不是世俗空頭理論的佛法，只有真正的佛法才有這樣聖跡的展現。由此，我們不由再想一想，平時，我們大家都在說『佛法難求，正法難遇』，而現在，仰謁大法王的如來正法展現了他座下的弟子一個個都得到大成就，難道不應該想一想我們的了生說死該如何面對嗎？（劉一之紀實）U

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## 多杰洛桑法王法駕佛土

金剛體然燒六小時 出現一百四十一枚舍利

與眾

多杰洛桑法王法駕佛土，是佛教界的一件大事。法王生前，曾向弟子宣說：『我將於明年八月離開人間。』法王圓寂後，在火化過程中，顯現出種種不可思議的聖跡，並拾得舍利一百四十一枚。這些聖跡和舍利，充分證明了法王的大成就。法王的圓寂，是佛教界的一件大事，也是眾生修行的楷模。法王的聖跡，是佛法的展現，也是佛力的證明。法王的舍利，是佛法的寶藏，也是眾生的依歸。法王的圓寂，是佛教界的一件大事，也是眾生修行的楷模。法王的聖跡，是佛法的展現，也是佛力的證明。法王的舍利，是佛法的寶藏，也是眾生的依歸。

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## Relatives of a Western Disciple of H.H. Dorje Chang Buddha III Go to Western Paradise of Ultimate Bliss

My name is Zhaxi Zhuoma, and I am a disciple of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata. When my uncle died, I asked H.H. Dorje Chang Buddha III, “What should I do?” As a result of my sincere request, H.H. Dorje Chang Buddha III performed a very wonderful and amazing ceremony that enabled me to see my uncle, Robert (Bob) Welker, actually go to the Western Paradise of Ultimate Bliss (Sukhavati). This is a very high ritual of the Supreme Yoga Vajra Division, which cannot be discussed in detail with those who have not received initiation. However, I am able to report that I actually witnessed with my own eyes the miraculous scene where my uncle was transported to the sixth level of this buddhaland that is beyond the worldly realms of suffering and sorrow. There are nine levels all together in the Western Paradise of Ultimate Bliss. This is the highest tier of the middle level, known as the 中品上生 (*Zhong Pin Shang Sheng*) in Chinese.

The picture of my uncle quivered in my hands as the ceremony began. It seemed that he could hardly wait. Or was this in response to the extraordinary dharma powers of H.H. Dorje Chang Buddha? It was a glorious and marvelous sight! There are no words that can express the joy I experienced when this event took place. H.H. Dorje Chang Buddha III explained that this was because I was able to obtain a “glimpse” of the bliss that occurs in the Western Paradise. I know of no other dharma king or master who can do this! It was incredible! Earlier, H.H. Dorje Chang Buddha III allowed me to see the sufferings of Hell. Now I was able to experience the bliss of the Western Paradise.

The *Petitioning the Western Paradise of Ultimate Bliss Dharma* is a very high and special dharma that is rarely practiced in this world. Many people want to go to the Western Paradise, but can't. They would like to receive this dharma or have it performed for their loved ones, but can't. I have been with H.H. Dorje Chang Buddha III for six years and have seen him perform very many forms of inner tantric initiations and received some, but this is the first time that I saw him perform this particular dharma. It was only through the maturing of certain causes and conditions that this ritual was successfully performed.

My uncle, who was ninety when he died, had been a good Christian man but knew nothing of Buddhism. His only contact with Buddhism had been through knowing me, although he had also met my younger vajra sister, Venerable Akou Lamo Rinpoche, in 2003 when we briefly visited him in Ohio. Venerable Akou Lamo Rinpoche is a great rinpoche from Tibet and also a close disciple of H.H. Dorje Chang Buddha III. I am sure we were the only Buddhists he had ever even heard of, let alone met.

My uncle had lived a good life and was very kind and generous, being willing to go to great lengths to help those who needed help. His immediate family, who are all also good Christians, were quite certain that he would go to the Christian heaven, but who would have thought that he would have the good fortune to escape the realm of reincarnation altogether? He had, after all, also been an avid hunter and fisherman and had killed many living beings in his life. With such negative karma, how could he be reborn in heaven? Needless to say, it would be even more impossible for him to go to the Western Paradise. But H.H. Dorje Chang Buddha III's Buddha-dharma is so magnificent! I could actually witness my uncle going to this superb

buddha-land and enjoying the incomparable happiness one finds there. H.H. Dorje Chang Buddha III told me, “You are a rinpoche. That is why you can see this.”

I was horrified when the minister giving the eulogy at my uncle's funeral praised Uncle Bob for teaching his grandchildren how to fish. I wanted to cry out, “How can you praise someone for teaching children how to kill?” but I held my tongue and remained silent. In this rural community in southeastern Ohio and this culture, hunting and fishing are very important, both for food and for pleasure. They do not understand the principles of either reincarnation or karma. It is only through the incredible merit, dharma skills, and great compassion of H.H. Dorje Chang Buddha III that this could happen.

Just eleven days after Robert Welker left this world, his wife also left. She was also ninety. H.H. Dorje Chang Buddha III was also able to raise her consciousness so that she could join her husband in the Western Paradise. I saw the buddhas and bodhisattvas come to the sacred mandala to receive my aunt and witnessed their acceptance of her into the Western Paradise. This was a different ceremony held at a different mandala. At first it looked as though my aunt might not be able to make it. H.H. Dorje Chang Buddha III went back and practiced the dharma a second time. This time he was able to send her to this paradise of eternal joy and happiness. She, too, had been a good Christian, but knew nothing about Buddhism. She did not have the good fortune to meet Venerable Akou Lamo Rinpoche. However, she was still able to go to the Western Paradise. It was so amazing. This was because of the incredible compassion and Buddha-dharma powers of Wan Ko Yeshe Norbu Holiest Tathagata. The Buddha-dharma is magnificent!

In 2004, H.H. Dorje Chang Buddha III performed another ceremony to raise the consciousness of my non-Buddhist parents, Carl and Elsie Welker, to a higher realm as well. At that time, I saw the Dharma Protecting Deities come to perform this rite. I am very, very grateful to my most respectful Buddha Master, Dorje Chang Buddha III, for his kindness and compassion in blessing my dear relatives.

These miraculous Buddha-dharma events, performed for those who had not practiced or known anything about Buddhism, were all due to the amazing merit and compassion of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu. He was willing and able to share his boundless merit with these non-Buddhist to enable them to enjoy the blessings of Amitabha Buddha's Western Paradise. This was a great teaching for me on compassion and true equanimity.

H.H. Dorje Chang Buddha III reminded us that we must realize that reincarnation is not something that just exists for Buddhists or easterners. It existed before the coming of the Buddha or before Jesus and continues to exist even after they have left this realm. It is a fact based on the principles of cause and effect. It does not exist because people believe in it or talk about it—it just exists. Nor does reincarnation cease to exist just because people do not accept it or believe in it. Only the Buddha was able to see how the cycle of reincarnation worked and was able to realize the method for escaping the suffering that is inherent in continual rebirth in the six realms of existence.

Some concept of “heaven” or a “happy hunting ground” or “paradise” is


held by most religions. Buddhism recognizes these realms as well, but does not hold the various heavens or abodes of the gods (devas or angels) and other celestial beings to be the goal of spiritual practice. They could be viewed as a “rest stop” or a nice vacation site, as one can surely go to these wonderful places if one lives a good life, avoids evil, and accumulates sufficient “merit.” However, even in heaven, when one’s merit is used up (and it is very hard to accumulate more merit while in those realms—the pleasures are just too great), one must still be reborn and repay one’s karmic debts. There is even no guarantee that living a good life is enough to enable you to have a good next life, for your karma from past lives may catch up with you on your next round. Only by becoming a holy or enlightened being (or saint) can one escape the cycle of reincarnation and the suffering of existence. The early Christians also believed in reincarnation, as do many Christians today, but it is not accepted as Christian dogma.

There are two dharmas whereby one can go to the Western Paradise. One dharma involves repeatedly reciting Amitabha Buddha’s name. The other is *Petitioning the Western Paradise of Ultimate Bliss Dharma*, which is a very high and special dharma that very few people who have lived in this world could perform. Shakyamuni Buddha and the Ugyen Second Buddha,

Great Dharma King Padmasambhava, could do it, as could great holy dharma kings after them. H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu, however, is more accomplished than any of these dharma kings. No wonder H.E. Tangtong Gyalpo great Bodhisatva, who once was the leader of the four main sects of esoteric Buddhism, personally wrote a congratulatory letter highly praising H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu’s proficiency in both esoteric and exoteric Buddhism and his wonderful mastery of the five vidyas. That letter also praised His Holiness as being the first person in history to accomplish this.

To my knowledge, His Holiness is the only living Buddha vajra master who can perform such a ceremony involving great dharma and have the buddhas and bodhisattvas come to the sacred altar to help the deceased reach this high level of achievement. We are very fortunate to have such a holy one with us here in America.

Humble Buddhist disciple, Zhaxi Zhuoma



(The Chinese translation of this text follows.)

## 三世多杰羌佛的仁波且弟子西方人之親屬去到極樂世界

我的名字叫扎西卓瑪，我是三世多杰羌佛雲高益西諾布頂聖如來的弟子。在我叔叔去世的時候，我求問三世多杰羌佛：「我能做點什麼？」作為對我摯誠求問的答覆，三世多杰羌佛修了一個非常不可思議而驚人的法，使我能看到我的叔叔 Robert (Bob) Welker 去了西方極樂世界（梵文Sukhavati）。但是因為這個儀式屬於無上瑜伽金剛部法，不允許我對未得到適當傳法灌頂的人詳細描述。儘管如此，我還是可以敘述我實際親眼目睹的神奇場面，我的叔叔被送到完全脫離俗世悲苦的佛國第六品。西方極樂世界共分九品，我叔叔往升到中級的最高層，通常叫中品上生。

在儀式開始的時候，我叔叔的照片在我手中輕微地顫動。好像他幾乎等不及了，或者這是對三世多杰羌佛驚人佛法力量的回應？那是一個光榮而非凡的奇觀！沒有文字能表達在這件事發生的時候我所分享和體會的喜悅。三世多杰羌佛解釋說這是因為我能得見“一眼”在西方世界的極樂。據我所知還沒有其他大法王或大師能做得到！它不可思議！在此之前頂聖如來已經讓我見到了一次地獄的痛苦感受。現在我能通過親身經歷認識到西方極樂世界。

「祈求西方極樂世界法」是一個非常高而特殊、又在這個世界很少修的法。許多人想要去西方極樂世界，但是不能。他們想要得到這個法或者請人為他們珍愛的人修法，但是辦不到。我已經跟隨三世多杰羌佛六年，見到三世多杰羌佛修過很多各種形式的內密灌頂，我自己也接受過一些三世多杰羌佛的灌頂，但這是第一次我見到三世多杰羌佛修這種特殊的法。只有通過某種因緣的成熟，這個法今天才修成功。

我叔叔去世時90歲，他一直是一個很好的基督徒，但是對佛教一

無所知。他僅僅通過熟悉我而對佛教有所接觸，儘管他也在2003年我們去俄亥俄州短暫拜訪他的時候見過阿寇拉摩仁波且，她是從西藏來在三世多杰羌佛身邊的仁波且。我確信我們是他唯一所聽說過的佛教徒，更別提見過的了。

叔叔一輩子生活良好並且非常仁愛而慷慨，樂意不遺餘力地幫助那些需要幫助的人。他的直系親屬也是虔誠的基督徒，相當確信他死後會去基督教的天堂，但誰料到他會有福報全然逃脫輪迴世界？畢竟他也一直是個勁頭十足的獵手和漁夫，一生裏殺死了許多眾生。具有如此的惡業，那怎能再生於天堂？不必說，去西方極樂世界對於他來講就更不可能了。但是三世多杰羌佛的佛法是如此偉大！我竟然能夠親眼目睹我叔叔去往這片無上的佛土並享受任何人在那裏都會感受到的無比幸福。三世多杰羌佛說：「妳是仁波且，所以才看得到。」

在牧師讚揚我叔叔 Bob 教育他的子孫如何捕魚的時候，我嚇壞了。我想大聲說：“你怎麼可以讚揚某人教育孩子怎樣去殺戮？”但我一言不發保持沈默。在這個俄亥俄州東南部的鄉村社區和文化裏，打獵和捕魚對於食物和消遣兩樣都很重要。他們既不懂輪迴也不懂業力的規則。唯一憑藉三世多杰羌佛的這不可思議的功德和法力以及大悲，這才會發生。

僅僅在羅伯特·威爾克（Robert Welker）離開這個世界後的十一天後，他的太太也離去了。她也是九十歲。三世多杰羌佛也能將她的心識提升以便她能與她丈夫一起在西方極樂世界。我看到佛菩薩來到莊嚴的曼陀羅壇場來歡迎我孀孀並且目睹了他們對她進入西方極樂世界的接納。開始時好像我孀孀也許做不到，三世多杰羌佛回去並再次修法，這次他將她送到了這個永恒快樂和幸福的樂園。她也一直是個

好基督徒，但對佛法一無所知。她也沒有福報見到阿寇拉摩仁波且。她還是能去西方極樂世界。那是多麼讓人吃驚啊。這是由於雲高益西諾布頂聖如來不可思議的悲心和佛法力量。佛法偉大！

在2004年三世多杰羌佛曾進行過另一個儀式把我的非佛教徒的父母 Carl 和 Elsie Welker 的心識也提升到一個更高的國度。當時我可以看到護法神來執行這個宗教儀式。我非常非常感激我的至尊佛陀上師三世多杰羌佛加持我至親的仁慈與悲心。

所有這些為不曾學佛或對佛教一無所知的人所作的神奇的佛事，都是由於三世多杰羌佛雲高益西諾布驚人的功德與悲心。他甘願與這些非佛教徒分享他的無量功德，從而使他們能夠享有阿彌陀佛西方極樂世界的加持。這對我是一個關於悲心與真正平等的偉大教誨。

三世多杰羌佛提醒我們說：我們必須認識到輪迴不是僅僅因為佛教徒或者東方人而存在的。它在佛陀到來之前或耶穌以前就存在了，在他們離開之後也照樣繼續存在。它是個基於因果律的事實。它不因為人們信仰它或談論它而存在——它就是存在，也不因為人們不接受或不相信它而停止存在。只有佛陀能夠看到輪迴迴圈如何運轉、能了徹出離痛苦的方法，而這痛苦是六道輪迴本身所固有的。大多數宗教相信一些“天堂”或者是一種“幸福獵場”或者“樂園”的概念。佛教也承認這些道，但不把各種天國（天神或天使）或上帝的居所及其他天人作為靈修的目標。只把它們看作是“休息站”或者“休假的好

地方”，而任何人只要他過良好的生活、防止惡行並積累足夠的“功德”，就一定可以去這些好地方。然而即使在天國，當一個人的功德用盡的時候（而且在這些道的時候很難積累更多的功德——感官上的享受太巨大了），他則必須再受生並償還業報債。而且就算你現在過著良好的生活也不能保證你就一定會擁有良好的下一世，因為你過去世的業力會在你下一次輪轉時纏繞著你。只有成聖或成覺者（或曰聖人），人才能擺脫輪迴的迴圈及生存的痛苦。很久以前的基督教徒也相信輪迴，就像今天的許多基督教徒一樣，但是不被基督教教義所接受。

往升西方極樂世界法有兩種法，一是一般人唸佛號的法，二是「祈求西方極樂世界法」，這是一種非常高的特殊法門，這個世界只有極少數聖者能修得了這個法。釋迦牟尼佛和烏金第二佛陀——蓮花生大法王能做得好，他們之後的一些聖者大法王也做得好。三世多杰羌佛雲高益西諾布做的更好。難怪曾任密宗四大教派的總教主唐東迦波大法王菩薩親寫賀函高度讚嘆三世多杰羌佛雲高益西諾布顯密俱通、妙諳五明，是佛史上的第一人。就我所知他是唯一在世的能行此法請佛菩薩來到莊嚴壇場、幫助死者達到這種高水準成就的佛陀大法王金剛上師。我們非常幸運能在美國遇到這樣一位至高聖者。

慚愧佛弟子：扎西卓瑪

（此文由前面的英文翻譯而來）

## HE WOULD RATHER GIVE UP LIFE THAN HIS BELIEFS AND MANIFESTED IN THE FORM OF A GOLDEN ARHAT AS A SIGN OF ENLIGHTENMENT

(This is a translation of an article published in the Pacific Daily News on Oct. 12, 2005.)

On September 29<sup>th</sup>, 2005, in Bao Guang Temple, a famous historic landmark temple located at Xindu, Sichuan, a cremation ceremony was held for eminent layman Du-Cuan Wang. Layman Du-Cuan Wang was one of H.H. Great Dharma King's<sup>1</sup> disciples. After the cremation, there were 225 sariras left. Layman Du-Cuan Wang and his wife were both university professors. After they retired from the university, they took refuge with H.H. Great Dharma King Master Yangwo Wan Ko Yisinubu and started practicing Buddhism. They dedicated themselves to Buddhism. When H.H. Great Dharma King decided to leave Chengdu, they voluntarily requested to watch over H.H. Great Dharma King's altar.

During that period, some people tried to convince them to move back to their own place. Some even threatened them to convince them to leave, but they never changed their mind. Professor Wang once said, "I don't care about any slander against the Master, because I only believe in the truth. I have followed the Master for only a few years and consider my Master as the highest saint, who is kind, straightforward, bright, and merciful. The Master always puts the benefit of others as the top priority, keeps the bitterness and suffering for himself, and lets all living beings enjoy happiness. The Master's discourses are so brilliant and

flawless, and through them we learn profound knowledge in simple words. All the Master's teachings show us how to cultivate ourselves. Not one thing is true, concerning what other people have slanderously reported. I am a professor and a Buddhist. I don't tell lies, and I don't say anything against my conscience. I am loyal and honest to my Master. I will never betray my Master." Therefore, in the past few years, it didn't matter whether people slandered or threatened them. The couple stayed at that altar until it was torn down as part of the city's development plan.

A few months ago, Professor Wang looked ill. Even though he was sick, he still diligently practiced the dharma that Master Wan Ko Yee had taught him. On September 24<sup>th</sup>, Professor Wang told others, "I can't wait for the Master any longer. I have to go now." In the afternoon of September 26<sup>th</sup>, without showing any pain, he passed away peacefully while lying on his right side facing a statue of the Buddha. At that moment, the crown of his head became hot. Suddenly, it opened in a rhombus shape that has diagonals about three centimeters long and two centimeters wide. In the morning of September 27<sup>th</sup>, dharma teacher Xin Ji of the Bao Guang Temple, who was in charge of the cremation ceremony, touched

<sup>1</sup> Here and below the words Great Dharma King, Great Dharma King Master Yangwo Wan Ko Yisinubu, Master or Master Wan Ko Yee refers to H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata.

the joints of his body which were still very soft, and said, "He is accomplished. There certainly will be sarira left after the cremation."

The ceremony started at 4 pm on the 29<sup>th</sup>. Right before it started, nectars descended from the sky. This lasted for a while, even until after the cremation fire was lit. During the ceremony, there were many holy supernatural signs. Some saw a smiling golden Buddha. Some saw a golden arhat wearing monk's robes on Professor Wang's stomach. Some saw the sun and the moon shining together. Some people who were not Buddhists even saw rows of mantras. The people

standing there suddenly heard H.H. Master Wan Ko Yee chanting the Six Syllable Mantra from far far away. This sound mixed with the chanting of Amitabha Buddha's name. After the cremation, they picked up 225 sariras.

What do these good signs tell us? They clearly demonstrate that a Buddhist whose three karmas correspondence with the teachings of his master and the Buddha will achieve enlightenment! On the other hand, what will happen to those who deceive their master who once taught them?

Professor Du-Chuan Wang was a disciple of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata. By following the teachings of H.H. Dorje Chang Buddha III and devoutly practicing the dharma, he attained great accomplishment in the dharma. Below are newspaper reports on this.  
三世多杰羌佛雲高益西諾布頂聖如來的弟子王篤川教授依師虔誠修學獲大成就，以下是當時報紙的報導。

12 旅遊休閒·消費生活

中華民國94年10月12日 星期三

## 寧捨生命不變心 解脫成就現金身

位於四川新都的中國著名古剎寶光寺於九月二十九日為雲高大法王上師的弟子王篤川居士舉行毗荼大典，火化後拾得225顆堅固子。王篤川居士夫婦都是大學教授，他們在退休以後，得以拜雲高

雨，無論謠言誹謗，無論恐怖威嚇，他們始終沒有離開壇場一步，直到因為城市建設，房子被推土機推平了，他們才含淚告別了這個地方。

幾個月前，王教授呈現病相。即使在病中，王教授更加精進修習雲高大師傳給他的佛法。九月二十四日，王教授說：『上師，我等不到您老人家回來了，我要走了。』九月二十六日下午，王教授毫無半點痛苦，右側臥面對佛陀相，安詳離世，當時，頭頂髮旋部位發熱，剎那間開了頂，呈梭形，長約三厘米，寬約兩厘米。二十七日上午，寶光寺火化住持寂心法師為教授王大居士裝龕時，王教授



**225顆堅固舍利子**

大師為師學習佛法，虔誠精進。在雲高大師離開成都以後，王教授夫婦主動要求留守壇場。

在這期間，有一些好心人勸他們回家，也有一些人來恐嚇利誘，他們絲毫不為所動。王教授說：隨便某些人怎麼誣蔑誹謗，我只相信事實。雖然我跟隨大師只有幾年的時間，但是，我所見到的大師是一個善良正直、光明磊落、慈悲大眾的至高聖德。大師從來都是把大眾的利益放在第一位，寧願自己受苦受累，也要讓眾生安寧幸福。大師的開示更是精闢無瑕，將高深的道理寓於淺顯的說教當中，所教導我們的全部都是如何實修德行，哪裡有一點他們所污蔑的那樣？我是一個教授、佛教徒，不打妄語，我更不能違背我的良心。我只會忠誠我的上師，而絕不會做一個欺師滅祖的禽獸！因此，幾年來，無論颶風下

的手關節仍是柔軟的，經寂心法師考證後，他說：已經成就了，一定會燒出堅固子。

二十九日下午四點半開始轉咒，這之前一會兒，天空即洒下甘露，一直到點火後好一陣子。在整個毗荼期間，出現許多聖境，有人看到金色的佛像在微笑，有人看到王教授的腹部現出一尊金身羅漢，還披著僧人的衣服，有的看到佛光，有的則看到日月同輝，還有不學佛的人也看到文字排列的咒語……當時在場的人還突然聽到從遠方傳來的雲高大師唱六字大明咒的聲音，與念佛聲融為一體。毗荼典禮結束後，共拾得225顆堅固子。

此一大喜訊告訴我們一個什麼道理呢？它徹底說明了一位三業相應的佛弟子最終解脫成就了！而相反的，那些欺師滅祖的人又是什麼下場呢？

董事長兼社長 嚴言

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