CATEGORY 1

Recognitions and Congratulations

First Category Congratulations
Introduction

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

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

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

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

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

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

The dharma systems of all main sects of esoteric Buddhism—the Nyingma, Sakya, Kagyu, Gelug, Jonang, Kadampa, Chod, etc.—use the teachings of the Buddha as their guide to spread the dharma. For generation after generation, Buddhas and Bodhisattvas have been reincarnating in order to save living beings. After the identities of such reincarnated persons have been recognized and established with certainty, they are called tulku or rinpoches. If their status is higher,
they are called dharma kings. Dharma kings or great rinpoches who meet the standards laid down in the dharma must recognize which holy being the reincarnated person is in order to determine with certainty the identity of that reincarnated person. Anyone who claims to be the reincarnation of a certain holy and virtuous being yet does not have a certificate issued by a rinpoche of great holiness recognizing that claim is either a heretic or one whose claim is not recognized in Buddhism.

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

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

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

Well over ten holy masters wrote congratulatory letters to H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata certifying or corroborating the recognitions of identity issued by others. Moreover, all of those holy masters are present-day famous dharma kings of great holiness or are great rinpoches. Some of them are as follows: the world-renowned H.H. Dharma King Dodrupchen, who is the true incarnation of Guru Padmasambhava; the world-renowned supreme dharma king of the Nyingma sect, H.H. Dharma King Penor, who is a nirmanakaya of Vajrapani Bodhisattva; the supreme leader of the Jonang sect, H.H. Dharma King Jigme Dorje; the Mindrolling monasteries of the Nyingma sect; H.H. Dharma King Taklung Tsetrul, the Dharma King of the Dorje Drak Monastery; the famous H.H. Dharma King Trulshik, who is the personal master of H.H. the Dalai Lama, the current H.H. Dharma King Dudjom, and H.H. Dharma King Dilgo Khyentse; H.E. Chogye Trichen Rinpoche, the Dharma King of Tsharpa branch of the Sakya Order; the Red Jewel Crown Dharma King of the Karma Kagyu sect, H.E. Shamarpaa, who is a regent dharma king for the Karmapa; the Orange Jewel Crown Dharma King of the
Karma Kagyu sect, H.E. Goshir Gyalsab, who is the vajra master of and regent dharma king for the Karmapa and who is a “National Master”; H.E. Xiazhu Qiuyang Rinpoche, who is the incarnation of Patriarch Naropa, the venerable leader of 100,000 dakinis; the great Bodhisattva Tangtong Gyalpo, who is extremely famous in the history of Tibetan esoteric Buddhism, who has limitless merit, and whose accomplishment in the dhamma is remarkable; H.E. Dharma King Ngagwang Pedma Namgyal Palzangpo of the Jonang sect; H.E. Mindrolling Khchen Rinpoche; H.E. Khandro Rinpoche, who is the incarnation of Yeshe Tsogyal; H.E. Dorje Rinzin Rinpoche, a dharma king of great enlightenment who is the incarnation of Unchanging Vajra; H.E. Shechen Rabjam Rinpoche, who is the Dharma King of Shechen monasteries of the Nyingma sect; H.E. Dzogchen Dharma King VII; the eastern Tibetan Dharma King, H.E. Renqing Rongbo Barongbo; the Green Jewel Crown Karmapa, H.E. Dharma King Jiezhang; Venerable Junmai Baima Dorje Rinpoche, who is a nirmanakaya of Vajravarahi; Yundeng Jiangcuo Rinpoche, who has been in solitary retreat for many years and who is the incarnation of Patriarch Milarepa; and so on.

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

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

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

簡介

認證祝賀類主要是公布佛教界的法王、仁波且、高僧們對多杰羌佛第三世雲高益西諾布頂聖如來的確認認證書及附議

祝賀函原文，同時刊發法王、攝政王、仁波且、高僧們的簡介。三世多杰羌是經大日如來尊勝法王認證並預言的始祖古佛

轉世，佛號為三世多杰羌雲高益西諾布。2006年，出版社發表了雲高益西諾布的《正法寶典》一書的校稿初版，而當世

界第一流著名大法王及仁波且們見到此《正法寶典》的校稿初版以後，十分感動震撼，到底是什麼聖德降世，竟然出現幾千

年來佛教史上沒有出現過的證量高峰境界，法王們當下修法入定鑒定確認，由此而使之佛法大事因緣成熟了，這才圓滿具

備三聖十證行文確認認證祝賀。認證雲高益西諾布頂聖如來為五佛之師多杰羌佛轉世的幾位大聖，均是當今世界第一流著

名的古德大聖佛菩薩們:其中有世界著名的、文殊菩薩化身的薩迦派總教主薩迦天津大乘法王;有二十五大王臣之一的龍

薩娘波尊者轉世的降陽龍多加遍智法王阿秋大師;有格薩爾王轉世的仁增尼瑪雄獅法王;有當今藏密鄔堅喜饒喔修大師

蓮花生大師法王子邬堅寧巴，稱為全藏近代神通廣大的大聖者。為什麼我們要專門列出認證和祝賀頂聖如來雲高益西諾布

為多杰羌佛第三世、維摩詰第二世的轉世身份為一類呢？因為這是佛教密乘教規對仁波且菩薩們轉世確認的律制，是不可

更改的法規。在佛教史上的密乘教規法定，無論是什麼地位的聖德、菩薩或佛陀轉世再來，都必須要通過著名的聖者高僧

大德們的確認認證，才能確立其真實身份。否則無論經教多好、道量多高，也只能作為顯教的宏法者，是不具實質身份的

再來人，包括藏密之最高領袖烏金第二佛陀蓮花生大師，其在佛法上的成就達到了佛陀的境界，但首次在西藏宏法時，由

於他未持認證書，他的身份無法成立，所以被打成外道並受到迫害、放逐。為了符合藏密法規，蓮師只得回到印度，由大
聖德認證後，再返回西藏，這才確立身份在西藏開啟密宗宏法利生。

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

在行文附議祝賀多杰羌佛第三世雲高益西諾布頂聖如來的十證中，不僅遠遠超過十證，而且是當今著名大聖法王和大仁波且們：有蓮花生真身轉世、舉世聞名的多智欽法王；有金剛手菩薩的轉世、享譽世界的當今寧瑪巴第一總法王的貝諾法王；有覺囊總教主吉美多吉法王；有寧瑪敏珠林寺系；有多傑扎寺掌教法王達龍哲珠法王；有達賴喇嘛和登珠法王、頂果欽哲法王的個人上師、著名的楚西法王；有薩迦巴法王秋吉崔欽；有噶瑪噶舉派紅寶冠法王夏瑪巴攝政王；有噶瑪噶舉派橙寶冠法王、噶瑪巴之金剛上師、攝政國師嘉察巴；有康巴法王、噶瑪巴之金剛上師、攝政國師嘉察巴；有十萬空行尊主那洛巴祖師轉世的夏珠秋揚仁波且；有藏密佛史最著名、功德無量、成就顯赫的唐東傑波大菩薩；有覺囊派阿旺班瑪南加法王；有敏林堪欽仁波且；有移喜措嘉佛母轉世的康卓公主仁波且；有『大覺之王』不變金剛多杰仁增；有寧瑪雪謙寺系的法王雪謙仁波且；有第七世佐欽法王；有東藏法王仁青銅波巴銅波；有噶瑪巴杰仲綠寶冠法王；有寧瑪巴之金剛上師、攝政國師嘉察巴；有十萬空行尊主那洛巴祖師轉世的夏珠秋揚仁波且；有藏密佛史最著名、功德無量、成就顯赫的唐東傑波大菩薩；有覺囊派阿旺班瑪南加法王；有敏林堪欽仁波且；有移喜措嘉佛母轉世的康卓公主仁波且；有『大覺之王』不變金剛多杰仁增；有寧瑪雪謙寺系的法王雪謙仁波且；有第七世佐欽法王；有東藏法王仁青銅波巴銅波；有噶瑪巴杰仲綠寶冠法王；有金剛亥母化身的俊麥白瑪多吉仁波且；有長年閉關密拉日巴祖師轉世的雲登降措仁波且等等，不但圓滿合法，而且超過了三聖十證。這也是在人類佛教史上達到最高和最多大聖法王們認證和附議恭賀的第一聖！無論是任何法王或大仁波且，在歷史上就沒有一個達到過這麼多的文憑證書。因為認證和祝賀的聖德太多，故在這一大類刊出的部分認證、祝賀原文不是完全按照這些聖德們的等位高低而排列的。

由這些聖德們的認證和祝賀，大家就會了解，三世多杰羌佛雲高益西諾布的地位身份，不僅是合法達到三聖確認的，十證恭稱定佛號為三世多杰羌佛，而且其證量，公認是至高無上的；其成就展顯，也是公鑑為佛史第一的。
The Sakya order is one of the oldest orders or sects within Tibetan Buddhism. It is also recognized by all of the other Tibetan Buddhist orders as being the order with the most powerful and numerous dharma methods that lead to true realization. The Sakya order has an extremely high status within Tibetan Buddhism. A tradition of the Sakya order is not to lightly transmit dharma or confer titles.

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

Later, Khon Konchok Gyalpo, who already was proficient in exoteric and esoteric Buddhist teachings, followed and learned under Guru Padmasambhava. He then established the Sakya Monastery.

Thereafter, in an unbroken succession of generations that continues to the present day, all of the descendants of the Khon clan incarnated as nirmanakayas of great Bodhisattvas. The five Sakya patriarchs and many famous masters came from this outstanding lineage. The teachings of the Sakya order can now be found throughout all of Tibet and even all over the world. Moreover, many Patriarchs from the Nyingma sect and many masters from the Kadampa sect and the Kagyu sect have deepened their practice even further through the teachings of the Sakya order. Additionally, the Jonang sect, the Shalu sect and the Buton sect originated from the lineage of the Sakya order. During the Ming Dynasty, the Sakya Dharma King was given the title of Great Vehicle Dharma King (meaning king of the dharma).

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

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

H.H. Sakya Trizin had extraordinary wisdom that no one could match from the time he was a child. When he was five years old, he received Lamdre Mind Essence teachings and completed the Long Life Buddha retreat. At the age of seven at the Sakya Monastery, he passed a broad and
detailed oral examination on the Hevajra Root Tantra. Furthermore, wisdom stored since beginning-less time in the form of all of the other major dharma teachings of the Sakya lineage started to arise intensively in His Holiness’s mind. He completed the Hevajra retreat at the age of eight. When he was fourteen years old, he formally ascended to the throne of “Sakya Trizin” and went to India. When he was sixteen years old, he read scriptures and treatises on Madhyamaka (the Middle Way), Hetu-Vidya (Buddhist logic), Prajna (Wisdom) and other subjects at the place of the great Sakya master Khenpo Rinchen. His Holiness conferred his first Hevajra initiation at Kalimpong when he was seventeen years old.

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

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

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

In Tibetan, the term “Dodrupchen” means a greatly accomplished one from the Do Valley. The term derives from the first Dodrupchen Rinpoche, who was born in the upper Do Valley in the Gyalrong District of eastern Tibet. When the first Dodrupchen Rinpoche visited Master Jigme Lingpa, that master recognized Dodrupchen as being the incarnation of the sacred prince Murub Tsepo that was predicted in the “Guide to Longchen Nying-thik Predictions” and as being the sole possessor and successor to the Longchen Nying-thik teachings. Thus, Master Jigme Lingpa
bestowed upon Dodrupchen the complete “Direct Transmission from Buddha” and “Terma (Hidden Treasures)” lineages and authorized him to be the fundamental dharma possessor of Longchen Nying-thik.

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

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

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

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

Moreover, in 2007 the International Buddhism Sangha Association held an unprecedented Drawing Lots From a Golden Vase Ceremony to affirm the true reincarnated identity of H.H. Dorje Chang Buddha III. Drawing Lots From a Golden Vase Ceremony to affirm the true reincarnated identity of H.H. Dorje Chang Buddha III was held in December of 2006, H.H. Dorje Chang Buddha III was recognized before that lot was drawn. He then said, “These are mine.” H.H. the fifth Dzogchen Dharma King personally recognized that this child was H.H. the fourth Dodrupchen Rinpoche.

Wan Ko Yeshe Norbu and promptly wrote a congratulatory letter to H.H. Dorje Chang Buddha III. H.H. Dodrupchen Dharma King marveled at the accomplishments of H.H. Dorje Chang Buddha III and immediately wrote a congratulatory letter to H.H. Dorje Chang Buddha III.
The Palyul network of monasteries is the largest of the six main subsects within the Nyingma sect. There are more than four hundred of its branch monasteries spread throughout Tibet and its dharma centers spread around the world. Not only is H.H. Dharma King Penor the lineage holder of the Palyul dharma lineage, he has been the supreme dharma king of the Nyingma sect.

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

His Holiness was born in December of 1932 (the year of the water-monkey according to the Tibetan calendar) in a place called Powo (in ancient times called Bomi) in the western part of the Kham district in eastern Tibet. His father was called Sonam Gyurme and his mother was called Dzemkyi. No flowers can be seen in that village of Powo during the cold and dry winter. However, fragrant flowers amazingly blossomed forth there when the rinpoche was born.

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

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

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

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

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

BRIEF INTRODUCTION TO
H.H. DHARMA KING PENOR OF THE NINGMA SECT

宁玛派贝诺法王简介

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

1993年在印度菩提迦耶举行的全寧瑪巴祈願法會上，貝諾法王被一致推舉為近代寧瑪巴第三任總教主。
Perfection, he returned to his dharma-nature true-suchness that has existed since beginning-less time. Dharma King Dilgo Khyentse, the second dharma king of the modern Nyingma sect, openly said, “Dharma King Penor is already a holy being who has surpassed samaya.” Numerous dharma kings have said that Dharma King Penor is an incarnated Buddha.

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

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

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

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

At the Nyingma Monlam Chenmo Ceremony for World Peace that took place in 1993 at the vajra throne area where the Buddha attained enlightenment in Bodhgaya, India, the Nyingma dharma kings and eminent monastics who came from China and other places all over the world unanimously selected H.H. Dharma King Penor as the supreme dharma king of the Nyingma. Thus, His Holiness became the successor to the deceased Nyingma dharma kings of prior generations who possessed the Nyingma teachings. He is a person who in reality matches the title of supreme Nyingma dharma king! In order to teach the dharma and benefit living beings, the dharma king has given the dharma to over 2,500 monks and nuns. Day after day, by early to late, the dharma king无私地利益着在世者、临终者与往生者。

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

很少地位如同贝诺法王的仁波且会经历过贝诺法王曾经经历过的艰苦。仁波且以其大悲大愿以及源源不竭的毅力，不为横在眼前的一切困境、障碍所扰，年复一年，不仅重建了白玉寺庙和去世中建立的白玉佛学院，于印度创办卓林寺和雅久寧玛佛学院，更于中亚、新加坡、馬來西亞、菲律宾、美国、加拿大等佛学中心，近年足迹亦履及西藏，德国、法国等欧洲国土。今日，在印度的南卓林寺已成为世界上规模最大宏伟的藏传佛寺之一。已有超过三千僧众。堪称中国之外于全球最大的寧玛寺院。仁波且不辞辛劳地奔波于印度、喜马雅山地区，东南亚和欧美土地上，为的就是将佛法传佈至世界各地，让所有众生都同受法益。

法王的慈悲也惠及当地的居民，他修桥铺路，设立西医和藏医都有的综合性医院。无论在西藏或印度，仁波且都在季雨不来时以祈降及时雨闻名。当地的印度居

d村村民，因此给法王上了个昵称──「雨喇嘛」。

法王是身具足清净戒体的比丘，至今已为超过两千五百位以上的僧众授予出家戒。日复一日，由早到晚，法王无私地利益着在世者，临终者与往生者。

1993年，在印度佛陀成道道场——菩提迦耶的佛国座所举行的全甯玛巴願界世界和平的「甯玛巴傳召祈願大會」上，來自中國等世界各地的甯玛巴法王高僧們，一致推舉贝诺法王為甯玛巴現在教法王報化之後的繼位甯玛巴總法王，這樣的總法王位乃至名歸也！因為仁波且為了教法與眾生的利益，展現了文殊菩薩的智慧、觀音菩薩的慈悲與金剛手菩薩的勇勢！

2007年8月，當贝诺法王见到三世多杰羌佛雲高益西諾布的《正法寶典》，認為這本書對眾生有著無窮的利益，感動之下，便給仁波且們寫了贺信。
H.H. Dharma King Omniscience Jamyang Lungdok Gyaltsen Achuk Lama is a great Buddha in the Nyingma sect of Tibetan Buddhism. He is the incarnation of Venerable Longsal Nyingpo, one of the twenty-five great disciples of Guru Padmasambhava. Because people had different views on the reincarnated identity of H.H. Dharma King Omniscience, on a holy day in 2007 at Hua Zang Si in San Francisco, the International Buddhism Sangha Association beseeched H.H. Dorje Chang Buddha III Holiest Tathagata to recognize the true identity of H.H. Dharma King Jamyang Lungdok Gyaltsen. In the end, that association did receive such recognition from H.H. Dorje Chang Buddha III. H.H. Dharma King Jamyang Lungdok Gyaltsen was recognized by H.H. Dorje Chang Buddha III as the true incarnation of Venerable Longsal Nyingpo. The International Buddhism Sangha Association then held the holy form of Drawing Lots From a Golden Vase Dharma Assembly. One lot was drawn from among 120 sealed lots. After a curtain was removed and after that lot was unsealed and opened in front of all those present, it was discovered that H.H. Dharma King Jamyang Lungdok Gyaltsen is indeed the true incarnation of Venerable Longsal Nyingpo. Not only was the true identity of H.H. Jamyang Lungdok Gyaltsen personally recognized by the Holiest Tathagata, the Drawing Lots From a Golden Vase Ceremony confirmed that he is a great holy being who is the true reincarnation of Venerable Longsal Nyingpo. Yerpa Rinpoche, who has demonstrated his supernatural powers over many lifetimes, personally discovered evidence throughout the six realms that Dharma King Omniscience never for a moment ceased striving to bring living beings to salvation and enlightenment.

Dharma King Omniscience was born in 1927 amidst rare and auspicious signs. The dharma protecting deities transformed into various physical forms to protect him when he was a child.
Bodhisattvas. Sariras naturally pour forth from his body.

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

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

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

Within Tibetan Buddhism, the Jonang sect has been known around the world for the true practice of its followers. There currently are two dharma kings who are in charge of the dharma teachings of the Jonang sect. One of them is the head of the Zangwa Monastery, H.H. Dharma King Jigme Dorje. The other is H.H. Dharma King Ngagwang Pedma Namgyal...
Palzangpo of the Longshijia Monastery. There is also a young future sect leader, Jianyang Lezhu Rinpoche, who is vice-head of the Zangwa Monastery.

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

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

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

After the restraints on religion were slightly eased, the supreme leader of the Jonang sect, H.H. Dharma King Yundan Sangbu of the Zangwa Monastery in Rangtang, twice dispatched people to the cave at the Zilang Monastery in Aba County (that was the cave in which Maji Lazun practiced the Six Yogas. He reached perfect merit in every completion stages of the Kalachakra Vajra dharma he practiced.

Yeshe Norbu is through the limitless omniscience displayed in A Treasury of True Buddha-Dharma. He also formally predicted to H.H. Jigme Dorje Rinpoche, who is vice-head of the Zangwa Monastery.
一九九八年，雲丹桑布法王根據祖傳之規，親自將歷代先師依次傳遞之金剛杵與《引導文──見者具義》等寶物交付給吉美多吉仁波且，正式將覺囊派時輪金剛卓氏傳承第四十七代法座與第十一代大藏寺金剛上師之位一併授予吉美多吉仁波且。

雲丹桑布法王圓寂後，吉美多吉法王成為覺囊派教主。

當吉美多吉法王於《正法寶典》遍智無量中見到多杰羌佛第三世雲高益西諾布時，說：這才是佛教史上幾千年來真正的顯密圓通、五明完滿的佛陀高峰。

BRIEF INTRODUCTION TO KUMBUM MONASTERY
塔爾寺简介

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

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

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

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

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

塔爾寺設有顯宗、密宗、時輪、醫明四大學院，培養了無數的大德。

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

中坐者為寧瑪派總教主敏林赤欽法王，左邊為格魯派法王達賴喇嘛，右邊為第九世敏林堪欽仁波且，後面為敏林赤欽法王的總管闊千仁波且。
The group of Mindrolling monasteries is one of the six main groups of monasteries within the Nyingma sect. The first Mindrolling Monastery was founded by the great terton H.H. Rigzin Terdak Lingpa. The Mindrolling Monastery was the first monastery where Direct Transmission and Mind Transmission were combined, where old translations of sutras and treatises were collected, where uncovered dharma treasures from the south of Tibet were collected, and where historians of the Nyingma sect gathered. It is therefore the monastery that most completely embodies the totality of the Nyingma sect. It is responsible for reviewing and making final decisions on the dharma books and the history of the Nyingma sect. Someone once asked H.H. Dharma King Dudjom, “Who represents the Nyingma sect?” H.H. Dharma King Dudjom answered, “The Mindrolling and the Nyingma mean the same thing.” One can see from that answer the status the Mindrolling monasteries have within the Nyingma sect.

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

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

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

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

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

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

敏珠林赤欽法王不僅是敏珠林寺系的教法持有者，也是所有寧瑪派的法王。歷代的敏珠林赤欽都非常博學，幾乎各個寺廟的仁波且都會來敏珠林寺學習。這一世次敏珠林赤欽為第十一世，因以修睡夢瑜伽而聞名，故亦被尊稱為『睡覺法王』。在其座下尚有尊貴的堪千仁波且、闊千仁波且、康卓仁波且和其他的著名仁波且。
The terma dharma of the Nyingma sect is divided into the Changter (Byangter) (Northern Treasure) lineage and the Suodie (Southern Treasure) lineage. Within the six main monasteries of the Nyingma sect, the Mindrolling and Palyul monasteries are mainly of the Southern Treasure lineage, while the Dorje Drak (Vajra Rock) Monastery is of the Northern Treasure lineage. H.H. Taklung Tsetrul Rinpoche is the Dharma King of the Dorje Drak Monastery. H.H. Dharma King Taklung Tsetrul, H.H. Dharma King Dodrupchen, H.H. Dharma King Penor, and H.H. Trulshik Rinpoche have been universally recognized as dharma kings who hold the complete teachings of the Nyingma monastic tradition.

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

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

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

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

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

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

In history, H.H. Dharma King Trulshik incarnated as Thonmi Sambhota, who created the Tibetan
written language. Later, he incarnated as the great translation master Bairotsana, who was one of the
twenty-five major disciples of Guru Padmasambhava. H.H. Dharma King Trulshik will be the next
Dongak Lingpa. From that point on, the rinpoche was the root teacher of the boy, guiding him and
teaching him dharma that the rinpoche learned from the boy in his boy’s prior life.

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

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

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

H.H. Dharma King Trulshik has vast and profound learning. His practice is solid and flawless.
He is unassuming and amiable. No one in today’s world can match his profound experience,
training, and realization. Many practitioners of the various sects regard him as a venerable
Dharma King Master with limitless wisdom and vast supernatural powers. H.H. Dharma King
Trulshik has recognized the identities of the person who is the incarnation of H.H. Dharma King
Dilgo Khyentse, the person who is the incarnation of H.E. Dharma King Tulk Ugyen, and
persons who are incarnations of other important rinpoche. He has also transmitted dharma to and
performed initiations for such people. The dharma king is a magnificent practitioner of the Great
Perfection Dharma and a magnificent accomplished one in our current age. He is a model master
of this century with disciples spread all over the world.
H.H. Dharma King Jigdal Dagchen Sakya is the founder and principal guru of the Sakya Monastery of Tibetan Buddhism in Seattle, Washington, U.S.A. He is also the second highest leader of the entire Sakya order.

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

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

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

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

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

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

In 1959, H.H. Dharma King Dagchen moved to India with his entire family. He was later invited to participate in a research project on Tibetan civilization at the University of Washington. H.H. Dharma King Dagchen availed himself of those karmic conditions and founded the Sakya Monastery of Tibetan Buddhism in Seattle, which spreads the Buddha-dharma in the West. He has given extensive empowerments and teachings throughout the United States, Canada, Europe, and Asia. H.H. Dharma King Dagchen is universally recognized as one of the leaders of the Sakya order.
Elder dharma king H.E. Chogye Trichen Rinpoche was the eldest and most senior lama within the Sakya lineage of Tibetan Buddhism. He was the incarnation of the previous Chogye Trichen and was the Tsharpa Dharma King. He not only was a great lama who perfectly observed the three types of precepts, he also was a famous tantric master, an outstanding scholar, and an eloquent poet. The elder dharma king was called “master of the masters” because most of the lineage holders in Tibetan Buddhism were his disciples. H.H. the Dalai Lama took the elder dharma king as his root master beginning in 1971. H.H. Dharma King Dudjom of the Nyingma sect, and H.H. Shamarpa of the Kagyu sect were also his disciples. The king of Nepal, King Birendra, conferred upon the rinpoche the honored dharma of the Buddhas, such as initiations, oral transmissions, sutra explanations, and mantras, upon all those Buddhist disciples with the karmic affinity to receive them, whether they be lay or monastic. Even dharma kings and rinpoches received such dharma from him. All of those fortunate enough to have personally met the rinpoche praised his bodhicitta and attested to the selfless spirit this elder dharma king displayed by ceaselessly transmitting Buddha-dharma.

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

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

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

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

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

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

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

現在, 則由夏勌仁波且繼任其法位。
H.H. Marpa transmitted dharma to H.H. Milarepa. H.H. Milarepa transmitted dharma to H.H. Gampopa. H.H. Tilopa then transmitted dharma to H.H. Naropa. H.H. Naropa transmitted dharma to H.H. Marpa. Karma Kagyu sect also started with Dorje Chang Buddha transmitting dharma directly to H.H. Tilopa. Great Jewel Dharma King. H.E. Shamarpa is called the Regent King. When H.H. Karmapa is not the word Shamarpa is “a venerable one who wears the red jewel hat.” H.H. Karmapa is called the meaning of the word Karmapa is “a venerable one who wears the black jewel hat.” The meaning of actually, Karmapa is Shamarpa. They are both one of two emanations from the same “original.” The Khyenpa, who will be the sixth Buddha of this present Good Eon (Bhadra-Kalpa). H.H. Dusum Buddha at the Dragon Flower Assembly, the next one to become a Buddha will be H.H. Dusum Khyenpa, is the future Lion’s Roar Buddha. After Maitreya Bodhisattva becomes a Buddha at the Dragon Flower Assembly, the next one to become a Buddha will be H.H. Dusum Khyenpa, who will be the sixth Buddha of this present Good Eon (Bhadra-Kalpa). H.H. Dusum Khyenpa established the Karma Kagyu sect. Right before H.H. Karmapa II passed away, he predicted that he would in the future have two nirmanakayas who would generation after generation incarnate and teach each other as master and disciple. One of those nirmanakayas has been the Karmapa Great Jewel Dharma King. The other Nirmanakaya has been the Shamarpa Red Jewel Hat Dharma King. Actually, Karmapa is Shamarpa. They are both one of two emanations from the same “original.” The meaning of the word Karmapa is “a venerable one who wears the black jewel hat.” The meaning of the word Shamarpa is “a venerable one who wears the red jewel hat.” H.H. Karmapa is called the Great Jewel Dharma King. H.E. Shamarpa is called the Regent King. When H.H. Karmapa is not there, H.E. Shamarpa acts as his regent, assuming the official powers held by the Great Jewel Dharma King. Tibetans ordinarily call H.E. Shamarpa the “Red Jewel Hat Dharma King.” H.E. Drakpa Senge was born in 1283, the year in which H.H. the second Karmapa Great Jewel Dharma King passed away. H.H. the third Karmapa was born the year after that. When H.H. the third
whether from the perspective of knowledge or realization, there should be the honorific letters H.H. before the name of the fourteenth Shamarp. At the very least, the facts show that in this lifetime he is more proficient in the Buddha-dharma than the Karmapa. That is why he became the teacher of the Karmapa. However, in accordance with hierarchical system of the Kagyu sect, we have only added the letters H.E. before his name.

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

BRIEF INTRODUCTION TO H.E. GOSHIR GYALTSAB RINPOCHE
嘉察仁波且簡介

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

H.E. Goshir Gyaltsab Rinpoche is the incarnation of Patriarch Gampopa. In 2007 the International Buddhism Sangha Association held an unprecedented Drawing Lots From a Golden Vase Ceremony to affirm the true reincarnated identity of H.E. Goshir Gyaltsab Rinpoche and others. There were ten possible identities recognized by various rinpoches. One lot was drawn from among 120 lots to affirm the true reincarnated identity of H.E. Gyaltsab Rinpoche. That drawing affirmed that H.E. Gyaltsab Rinpoche is the incarnation of Patriarch Gampopa, which is the reincarnated identity that H.H. Dorje Chang Buddha III recognized before that lot was drawn. During the time of Guru Padmasambhava, the rinpoche was born to a yogini, who was a woman. She was a practitioner of the yogic path and had achieved a high state of enlightenment.

The 1st Goshir Gyaltsab Rinpoche received integral dharma teachings from H.H. the 6th Karmapa and practiced all of them to perfection. After H.H. the 6th Karmapa passed away, it was...
H.E. Goshir Gyaltsab Rinpoche who found the 7th Karmapa, H.H. Chodrag Gyatso. The rinpoche also performed an enthronement ceremony for H.H. the 7th Karmapa and gave him the precepts. Guru Padmasambhava once appeared before H.H. the 7th Karmapa and said to that dhara king the following words about H.E. Goshir Gyaltsab Rinpoche: "He possesses the compassion to carry on the activities of the Buddhas. You should confer upon him a jeweled crown to indicate his position." H.H. the Great Jewel Dharma King complied with the edict of Guru Padmasambhava. He made a jeweled crown in accordance with the secret tantra called Lama Gongba Duba Mandala Text, empowered that crown with merit accumulated from the physical actions of Amitabha Buddha, and put that crown on the head of H.E. the 2nd Goshir Gyaltsab Rinpoche, Tashi Namgyal. Seeing that H.E. Goshir Gyaltsab Rinpoche had the highest state of realization among all the eminent monks in the entire country, Emperor Jingzong of China’s Ming Dynasty conferred upon H.E. the 1st Goshir Gyaltsab Rinpoche the title of "National Master." From that time on, H.E. Goshir Gyaltsab Rinpoche became the only person within the Karma Kagyu sect among all the Karmapas in handling both administrative and dharma matters.

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

H.E. Gyaltabs Rinpoche is not only a master of H.H. the seventeenth Karmapa Urgyen Trinley Dorje, he is also the incarnation of Patriarch Gampopa, the root master of the Karma Kagyu sect. In the year 1954, H.E. Gyaltabs Rinpoche was born amid various auspicious signs, and his identity was recognized. At the age of four, H.H. the 16th Karmapa Great Jewel Dharma King personally tonsured the rinpoche. Additionally, when the rinpoche was installed on the National Master’s Lion’s Throne at the great Tsupu Zhuojia Temple, H.H. the 16th Karmapa Great Jewel Dharma King performed a grand enthronement ceremony for the rinpoche in which he crowned the rinpoche with an orange jeweled crown. The honorable H.E. 12th Goshir Gyaltsab Rinpoche is currently giving teachings to one of the 17th Karmapa Great Jewel Dharma Kings on initiations, practice of the dharma, and other aspects. He is the only regent dharma king for H.H. the Great Jewel Dharma King who is a National Master.

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

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

H.H. Goshir Gyaltsab Rinpoche was born amid amid various auspicious signs amid various auspicious signs, and his identity was recognized. At the age of four, H.H. the 16th Karmapa Great Jewel Dharma King personally tonsured the rinpoche. Additionally, when the rinpoche was installed on the National Master’s Lion’s Throne at the great Tsupu Zhuojia Temple, H.H. the 16th Karmapa Great Jewel Dharma King performed a grand enthronement ceremony for the rinpoche in which he crowned the rinpoche with an orange jeweled crown. The honorable H.E. 12th Goshir Gyaltsab Rinpoche is currently giving teachings to one of the 17th Karmapa Great Jewel Dharma Kings on initiations, practice of the dharma, and other aspects. He is the only regent dharma king for H.H. the Great Jewel Dharma King who is a National Master.

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

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

BRIEF INTRODUCTION TO HIS EMINENCE XIAXHU QIUANG RINPOCHE, THE INCARNATION OF PATRIARCH NAROPA, THE VENERABLE LEADER OF 100,000 DAKINIS

十萬空行尊主那諾巴轉世的夏珠秋楊仁波且
The most venerable H.E. Xiazhu Qiuyang Rinpoche (also known as H.E. Xiazhu Choying Rinpoche) is a greatly accomplished one from Guoluo who is a great yoga master free of all hindrances. He is also known as Xiazhu Qiuyang Rangzhuo. The day he was born he was held in the winter of 1945, thunder rumbled in the sky and all kinds of fresh, colorful flowers bloomed forth from the grassland surrounding his tent. Many herdsmen in that area personally saw such rare and auspicious signs. Mantra master Regong, a famous and eminent monk, identified the child as the reincarnation of his venerable master Chagailing Cichengdaji Rinpoche and the great master Naropa.

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

Numerous eminent and highly virtuous monks accomplished in the dharma as well as tantric masters who practiced austerities conferred upon H.E. Xiazhu Qiuyang Rinpoche all of their secret mind-dharma teachings and secret lineage empowerments. Such teachings and empowerments were conferred without reserve, like a bottle freely pouring out water. All year round the rinpoche wanders about the mountains and wild plains. At night he sleeps in a tent inside a cave. He eats cold rice and vegetables obtained from soliciting alms and wears old clothes that he scavenged. He might drift from town to town, appearing like a madman, totally indifferent to ridicule, slander, or praise. He did not speak one word for twenty-five straight years because his mind was completely focused on the dharma. Such was his diligent and uninterrupted practice of the dharma! During that period of time, the rinpoche entered into solitary self-cultivation at many holy places in India, Qinghai-Tibet and other places in China. At one of those places in India, he engaged in solitary cultivation for seven consecutive years.

He has realized wonderful enlightenment and accomplishment through the practice of Dakini Dharma, the Great Perfect Perfection Dharma (Longchen Nyingtik), the Kalachakra Vajra Dharma (Duoluonata lineage), Green Tara Dharma, and other dharmas. It is especially significant that starting from when he was still very young he received guidance and empowerment from the most venerable Vajrayogini. As a result, he obtained numerous extremely secret dakini teachings. Great beings of holy virtue within Buddhism have recognized that the rinpoche is the true incarnation of the most venerable Naropa, who was a great master known as “the venerable leader of 100,000 beings of holy virtue within Buddhism.”

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

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

The holy patriarch Naropa is born, an ancient magnificent Kagyu master of Geluk practice. He has long ago mastered the profound dharma and is unhindered. The holy, virtuous ones in all directions praise him as being a sage. Those with the karmic affinity to encounter him become liberated. He is the refuge of the countless living beings.
BRIEF INTRODUCTION TO THE GREAT TERTON
H.E. RENZENG NIMA RINPOCHE
大伏藏師仁增尼瑪（持明日）仁波且簡介

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

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

H.E. Mighty Lion Dharma King Rengzeng Nima was born in 1931 amidst an array of miraculous phenomena. When he was born, his swaddling clothes formed the shape of a monk’s robes. Before his birth, Anei Kanbu Danqu Wose gave his mother a figure of the historical Buddha (Sakyamuni) and a string of sandalwood prayer beads, and prophesied, “Your son will be a great and honored master of these goods.” From the time he was small, the dharma king effortlessly mastered all the Buddhist sutras. As a small child, when he frolicked in the lake, those around him often witnessed a jade dragon descending into the water to play hide and seek with him. On one occasion, the local people were afflicted with inflamed intestines. The dharma king saw that they were possessed by monsters and zombies. As he strove to conquer the monsters, three dharma protecting deities manifested as his assistants and many amazing scenes transpired.

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


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

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

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

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

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

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

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

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

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

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

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

The spacious Longshijia Temple is known for the real dharma practice of its monastics. Numerous eminent monks of great virtue have over the past few hundred years become accomplished in the dharma through self-cultivation in that temple. The dharma practice of the Jonang sect is very strict. This sect is world-renowned for its authentic practice of the Kalachakra Vajra esoteric dharma. All monastics in Longshijia Temple must go into retreat for a time period of three years plus three months plus three days, after which they are allowed to enter the hall and recite passages from the sutras. Each monk has real dharma power. Many disciples of the dharma king have already realized the fruit of Arhatship or one of the stages of a Bodhisattva. Among such disciples, the accomplishments of Ngagwang Pedma Nuobu Rinpoche and Quyang Rinpoche, the Longshijia Temple in 2005 was attended by people from the Geluk, Nyingma, Jonang, Sakya, and Kagyu sects, which are the major sects of Tibetan Buddhism. Almost 4,000 monastics representing 36 temples attended that initiation, as did over 140,000 laypersons, making it an grand occasion.

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

The ninth Mindrolling Khchen Rinpoche was born in 1970 into the Baerdengniu clan in Tibet. The blood lineage of that clan can be traced back to a celestial being from the Heaven of...
Light within the Heaven of the Thirty-Three Gods. H.H. the Dalai Lama, H.H. the 16th Great Jewel Dharma King, and Latuo Rinpoche have all recognized the rinpoche as being the incarnation of the eighth Khenchen Rinpoche. Since childhood he received teachings from H.H. Dharma King Mindrolling Trichen, H.H. Dharma King Dilgo Khyentse, H.H. Dharma King Penor, H.H. Taklung Tsetrul Rinpoche, H.H. Trulshik Rinpoche, and others. Upon the invitation of H.H. the Dalai Lama, in 1985 H.E. Mindrolling Khenchen Rinpoche received together with H.H. the Dalai Lama teachings from H.H. Dharma King Dilgo Khyentse. They received the entire Secret Mind Dharma, which is unique to the Nyingma sect. The careful training and education provided by these dharma kings and rinpoches led H.E. Khenchen Rinpoche to become a person of extremely outstanding learning and cultivation. He is generous, sincere, modest, and unaffected. Although he bears the heavy responsibilities associated with the Khenchen lineage system of the Mindrolling school, he is totally devoid of any self-pride possessed by ordinary people. He has the inner-cultivation and bearing of a great Bodhisattva.

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

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

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

The holy mother Yeshe Tsogyal received the dharma teachings that were transmitted to Jingfen Guan Shi Yin by Infinite Light Buddha and then to Guru Padmasambhava. They were transmitted to the Tibetan King Trisong Detsan, Great Terton Nima Weise, Nie Xiao, Candan Zhutuo, Zha We, Zhaba Jiancan, Cichen Jungnai, Xiaorong Jie, Nanke Jiancan, Gadan Jiacuo, Miyuli Zhuoba, Jenping Pingeo, Zamba-Awanba, Gewang-Xioli, Luojujianan, Xianpan Dojier, Chenglai Longzho, and Great Terton Deqin Jome Dorje.

The holy mother Yeshe Tsogyal manifested herself as a celestial eagle during the time she propagated Buddha-dharma and benefited living beings. She revealed immeasurable supernatural powers such as leaving footprints on rocks, taming demons and devils, flying in the air and penetrating the ground, etc. She was reincarnated as Her Eminence Khandro Rinpoche.
Starting at a very young age, H.E. Khandro Rinpoche received dharma teachings from her three root masters, who were His Holiness the 16th Karmapa, H.H. Dilgo Khyentse Rinpoche and her father H.H. Dharma King Mindrolling Trichen. She is a great female master in Tibetan Buddhism who holds both the Nyingma and Kagyu lineages. The rinpoche is fluent in Tibetan, Indian dialects and has had extensive education in English. She has been traveling to Europe, the United States and Southeast Asia since 1987 to transmit dharma and perform initiations. Each year she maintains a schedule teaching self-cultivation in retreats and transmitting Buddha-dharma to her disciples in North America and the Shambhala Center in Europe. Such effort is very critical to the promotion and propagation of the Vajrayana in the western world.

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

---

**BRIEF INTRODUCTION TO H.E. DZOGCHEN GANOR RINPOCHE**

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

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

The rinpoche has attained supernatural powers and is especially proficient in the practice of Khatag Trekchod and Lhundrup. He is able to gain control over his mind and see past, present, and future lives. He has manifested his level of realization by leaving his footprints on rocks, making knots of swords and needles in order to treat patients or tame devils, and causing nectar to run down from tormas. The rinpoche has revealed many termas (hidden treasures), including a very important text called the Drag Nyag Gongter. This text explains the essential dharma of Phurba Vajra. The rinpoche is able to communicate directly with non-humans such as nagas, devas, demi-gods and local spirits. He is a great rinpoche with powers to subdue demonic forces and is able to communicate with divine spirits and non-humans. The rinpoche has also mastered the study of astrology. As soon as he saw H.H. Dorje Chang Buddha III while in his meditative state of supernatural powers, he wrote a letter to the United International World Buddhism Headquarters and stated, “the main content of [A Treasury of True Buddha-Dharma] is the 84,000
H.E. Urgyen Xirao of the Nyingma school of Tibetan esoteric Buddhism is a great terton. He is the true reincarnation of the body, speech, and mind of Urgyen Lingpa, who was one of the eight great masters of finding hidden dharma treasures about whom Guru Padmasambhava made formal pronouncements. H.E. Urgyen Xirao is a great holy and virtuous being who is respected by rinpoches and dharma kings worldwide. His state of realization and virtue are remarkably profound, and he possesses great supernatural powers. However, he remains aloof from the world. He comes without casting a shadow and goes without leaving a trace. His whereabouts are uncertain and mysterious. Sometimes he lives in seclusion in a deep valley. Sometimes he appears on grassland. He can occasionally be seen leaving a high pagoda. In an instant, he can then be seen in a thatched hut. Even great rinpoches and dharma kings find it very difficult to find him.

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

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

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

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

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

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

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

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

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

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

冉江法王简介

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

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

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

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

冉江法王為寧瑪巴六大寺系之一的雪謙寺系的法王。

冉江法王為第七世的冉江法王，於1966年吉日降生出家，二十五世時在楚西法王處受近圓戒，特別於根本上師頂果欽哲法王、第十四世達賴喇嘛、薩迦天津法王、第十六世大寶法王、薩迦秋吉崔欽法王、寧瑪巴貝諾法王、香巴噶舉卡魯仁波且等多位大聖者處學習，終於成為冉江法王這一從未間斷的傳承的持明者、著名法王。

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

V E N. ANGWANG KHYENTSE RINPOCHE

昂旺欽哲仁波且簡介

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

昂旺欽哲仁波且是薩迦派根薩寺寺主，根薩寺坐落於西藏昌都地區，昂旺欽哲仁波且已82歲，系全藏第一大德第二世蔣陽欽哲的心子傳承繼承人，佛陀有授記昂旺欽哲仁波且當住世85年。昂旺欽哲仁波且於1936年出生於西藏昌都，成長於薩迦拉薩寺的豐富，具足大神通，精於大小五明，特別其『拙火定』的修為譽滿雪域高原，在攝氏零下二十多度的氣溫下，仁波且依然敞衣露胸，肚子能在幾分鐘內將雞蛋煮熟。
H.E. Dzogchen Dharma King is the head of the Dzogchen Monastery. The world-renowned Dzogchen Monastery is one of the six main monasteries of the Nyingma sect. The Dzogchen Monastery is the only temple in all of Tibet that is devoted solely to the practice of the Great Perfection. From the 17th century to the middle of the 20th century, the Dzogchen Monastery was the center of the Nyingma sect for transmitting the Pratimoksa Precepts and the Bodhisattva Precepts. All of the current Pratimoksa Precept lineages of the Nyingma sect originated from the greatly accomplished Bodhisattva of the Dzogchen Monastery, Xianpan Taye, and was subsequently handed down from close disciple to close disciple generation after generation. Today the Dzogchen Monastery has almost 300 branch monasteries that are spread throughout five continents.

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

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

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

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

第七世佐欽法王有兩位，一位是駐錫印度的吉美洛桑旺波（圖左），出生於1964年，由寧瑪龍欽寧體總教主多智欽法王於1972年認證。另一位是駐錫中國佐欽寺的旦增.龍多尼瑪（圖右），出生於1974年，由阿江多丹尊者認證，中國政府於2003年為其頒發活佛證書。
H.E. Renqing Rongbo Barongbo Rinpoche of Decheqin Monastery is a Nyingma dharma king in eastern Tibet. In a prior lifetime, he was the venerable Ananda, who heard more of the Buddha’s discourses on the dharma than any other disciple of the Buddha. In the generation after the Buddha, Ananda was entrusted to transmit the teachings on the dharma given by the Buddha. Based on karmic conditions, throughout the generations he reincarnated as Huifangbian Luocha, Bairotsana, Renzhen Made Ranna, Qujia Linba, Baima Dorje, Xiangqiu Jiangcun, and Xiajia Jiangcun. In each of those lifetimes, he manifested as the true reincarnation of venerable Ananda.

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

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

After H.E. Renqing Rongbo Barongbo Rinpoche applied his dharma powers to appraise the book A Treasury of True Buddha-Dharma, he saw the truth that H.H. Wan Ko Yeshe Norbu is the highest ancient Buddha, the Buddha Vajradhara who has come to this world again. Being greatly moved and full of respect, he wrote his congratulations.

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

Regarding the Karma Kagyu dharma kings, generally speaking, the disciple and master alternate their respective positions lifetime after lifetime, resulting in one person teaching or “returning” dharma to the other person who taught that dharma in the prior lifetime. For example,
H.H. the 7th Karmapa Black Jewel Crown Dharma King Chodrag Gyatso was the master of the H.E. 1st Green Jewel Crown Dharma King Gama Chenglie. Additionally, after H.H. the 7th Black Jewel Crown Dharma King reincarnated as H.H. the 8th Karmapa Mikyo Dorje Black Jewel Crown Dharma King, H.E. the 2nd Green Jewel Crown Dharma King Gama Chenglie became the master of H.H. the 8th Black Jewel Crown Dharma King. H.E. Gama Chenglie is the Karmapa Green Jewel Crown Dharma King Jiezhong. H.H. the 4th Karmapa Great Jewel Crown Dharma King recognized that the transformation body of his cause or undertaking is H.E. the Green Jewel Crown Dharma King and therefore specially bestowed upon him the green jewel crown. The Ugyen Second Buddha Guru Padmasambhava prophesied the following: Whoever encounters Jiezhong Rinpoche can receive great benefits.

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

俊麥白瑪多吉仁波且的第四世(即現世)降生藏曆水狗年,當仁波且降生的時候,一隻般若鳥(護法鳥)嘴裡吐出一顆綠松石(七寶之一)在他家的陽台,綠松石上顯現一尊五官清晰的綠度母佛像(現保存在仁波且的聖物寶櫃中),同時天空顯現彩虹,虛空響起美妙的法鼓、唢吶和海螺妙音,種種瑞相。空行母澤熱喀卓認證開示說俊麥白瑪多吉仁波且是金剛亥母化身,五歲時,不丹國國師頂果欽哲仁波且認定為俊麥雍登嘉措仁波且的轉世,親自簽頒認定書。白瑪羅布法王、冉江法王也親寫認證書。大約三歲時,小小仁波且將一把厚背小藏刀用二指盤成卷,經多方轉折,現由美國舊金山華藏寺設聖蹟寶座供奉,以供善士敬仰。仁波且現居協慶寺,曾受班禪大師等大聖德們的秘密傳承灌頂。仁波且以其大菩薩的智慧道量普利一切眾生。
Ven. Abbot Kalsang Gyaltsen studied Buddhist philosophy at the Great Dialectic School in the Drepung Loseling Monastery for about twenty years. After completing his work there, he stayed a year in the Gyu De Monastery, where he learned tantric Buddhism. During that time he guided the younger monks. In 1999, H.H. the 14th Dalai Lama appointed him as the abbot of the Tashi Samten Ling Monastery.

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

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

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

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

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

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

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

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

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

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

第五世藏夏仁波且為赤烈羅曲，出生於雪山林間閉關靜修，獲殊勝成就。

第六世藏夏仁波且為阿旺格桑赤烈，出生於四川甘孜州理塘縣措桑嘉哇地區，父名格桑杰布，母親名為旦正曲措。自幼喜愛聞思佛法，並通過修證獲得非凡神通。
The abbot of the Tagong Lingji Monastery is Ven. Yundeng Jiangcuo Ripoche, the incarnation of Patriarch Milarepa. Everyone knows very well that Patriarch Milarepa was a famous patriarch of the Kagyu sect and a great practitioner of yoga.

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

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

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

The current Bamda Tubten Geleg Gyaltsen Rinpoche became a monastic when he was a child. His knowledge is vast. He became a khenpo at a very young age and is very well respected.
BRIEF INTRODUCTION TO RESPECTED SIXTH BAIMA RONGZHU RINPOCHE

第六世白玛荣珠仁波且简介

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

BRIEF INTRODUCTION TO RESPECTED EBA RINPOCHE

俄巴仁波且简介

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

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

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

第五世俄巴仁波且授教於諸多大德聖者，得到薩迦五祖的殊勝傳承法統和大成就者唐東迦波菩薩的祈福招財傳承，他是一位具有真才實學的仁波且，他從不宣揚自己在何時何地留下了神通手足印記，而以實修實證、悲智並具成為第五世法台，深獲人們的敬重。
Respected Khenpo Chucheng Qupei is from Dege County in the Ganzi Autonomous District of Sichuan Province. He became a monk at the Dege Gengqing Monastery at the age of eleven. In the shramanera (novice monk) class at the Dege Gengqing Monastery, he learned how to read and write Tibetan. He also learned scriptures, rules, and rituals primarily of the Sakya order. At the age of fifteen, he entered the Dzongsar Khamje Five Vidyas Buddhist Institute, which is extremely influential in Tibet. When he was seventeen years old, he received the precepts for monks from Lama Angwang Qupei Rongbo, a great master of the Sakya order in the Kham District. At nineteen, he completed his four years of study at the Khamje Five Vidyas Buddhist Institute, bid farewell to his master, Great Khenpo Baima Dangqiu, and left his homeland for India. There he met the holy virtuous one he dreamed of meeting: H.H. Dharma King Sakya Trizin, who is a true nirmanakaya of Manjushri Bodhisattva.

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

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

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

BRIEF INTRODUCTION TO RESPECTED KHENPO CHUCHENG QUPEI

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

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

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

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

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

雖然部分函件及大德們的簡介未刊登，但大德們對三世多杰羌佛的讚嘆功德，將會於無相布施中獲得殊勝成佛之因緣，國際佛教僧尼總會也對此一一致謝，並祈禱十方諸法護佑他們長久住世，永轉法輪，普利衆生。
CATEGORY 1  Recognitions and Congratulations

LUOZHU JIANGCUO RINPOCHE
洛珠降措仁波且

LAMA RENZHEN RINPOCHE
喇嘛仁珍仁波且

DUOZHU RINPOCHE
多珠仁波且

GONGBO RINPOCHE
贡波活佛

GREAT KHENPO GONGCHENG
噶成大堪布

PENGCUO RINPOCHE
彭措活佛
Recognition

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

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

頂聖仰誦雲高益西諾布：

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

您的真誠的
多智欽仁波且
2006年12月14日

薩迦總法王 薩迦天津
2006年12月10日
Honorable Rinpoches:

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

Palyul Rinpoche Pema Norbu
August 11, 2007

Certificate of Recognition

Based upon the recognition of Urgyen Xirao, the dharma prince of Guru Padmasambhava, and following the system and religious rituals of Tibetan Buddhism for determining the reincarnation of rinpoches, I entered samadhi to observe the truth. I now solemnly recognize that H.H. Master Wan Ko
Yee, who is the son of father Zhonghai Yee and mother Kunfang Xu from Dayi County in Sichuan Province, is the incarnation of Vimalakirti (that is, Vimalakirti has again come to this world), is Dorje Chang Buddha III and has the dharma name of H.H. Yangwo Wan Ko Yeshe Norbu. This is the maturing of the karmic conditions of living beings relating to good fortune and wisdom. We are grateful for this blessing bestowed by the Buddhas.

I hereby recognize

Dharma King Jamyang Lungdok Gyaltsen
June 20, 2006

CONGRATULATIONS

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

I place my palms together and respectfully praise His Holiness.
I respectfully prostrate to H.H. Dorje Chang Buddha III, Wan Ko Yeshe Norbu!

Supreme Dharma King of the Jonang Sect
Jigme Dorje
May 8, 2007

賀　詞
联合国际世界佛教總部：
我今代表覺囊派在此恭祝多杰羌佛第三世雲高益西諾布在此世界直接弘揚佛教教法，無量眾生廣受法益，深得福慧。尤其所見佛陀所顯《正法寶典》，顯密圓融，五明溝通，其成就之高峰實乃幾千年來首次耀古騰今，為我佛光燦之楷模。願此威光悲力，永轉法輪，長住於世。

合掌敬颂
南無第三世多杰羌佛雲高益西諾布！
覺囊總法王
吉美多吉
2007年5月8日

United International World Buddhism Association Headquarters:

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

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

Qinghai Kumbum Monastery
An auspicious day in July of 2006
CONGRATULATORY LETTER

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

Taklung Tsetrul of the Dorje Drak Monastery
January 13, 2008

我們非常感謝從「國際佛教僧尼總會」收到的《正法寶典》一書。
出版社集結及出版了多杰羌雲高益西諾布陛下的成就集《正法寶典》為了末法時期佛法能弘揚開來並且眾生滿滋善提心。透過此書，多杰羌雲高益西諾布陛下帶給所有眾生福慧。
敏林赤欽法王及敏珠林的僧眾相信這本高貴的書能帶給眾生莫大利益。

地點：德拉頓 時間：2007-09-01
總秘書 郭且祖古
His Holiness Buddha Vajradhara (Dorje Chang Buddha) Yangwo Wan Ko Yeshe Norbu:

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

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

I hereby specially convey my respectful congratulations!

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

Written on the auspicious day of June 28, 2007

尊貴的金剛總持（多杰羌佛）仰誦雲高益西諾布：

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

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

特此恭賀！

持有扎隆·夏帝赤秀堪布之虛名的
釋迦比丘·阿旺曲吉羅珠
於2007年6月28日吉祥之日撰寫
Many masters praise H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu and his book about his Dharma activities. The book’s name is *A Treasury of the True Buddha Dharma*. Now the International Buddhist Study Center intends to publish this book. I’m so happy to help great masters living anywhere to continue their Dharma activities and serve the Buddhist teachings.

H.H. Phuntsok Phodrang Jigdral Dagechen Sakya
Tibetan Year of the Fire Pig, November 1

H.E. Dharma King Chogye Trichen and Ven. Shabdrung Rinpoche
January 20, 2007
Congratulations

Incomparable Master H.H. Yangwo Wan Ko:

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

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

National Master Gyaltsab
February 15, 2007
To the Highest and Holiest Wish-Fulfilling Jewel Dharma King:

I have learned that the book A Treasury of True Buddha-Dharma about His Holiness, the supreme and most honored Dorje Chang Buddha III, is about to be distributed around the world. This book is the highest authentic dharma that is of benefit to living beings. Master Dodrupchen is universally recognized as the second Guru Padmasambhava and the highest holy being within Tibetan esoteric Buddhism. He said in his formal congratulations that the accomplishments of Holiest Wan Ko Wish-Fulfilling Jewel Dharma King astounded him, that such accomplishments are unimaginable and truly miraculous, and that such accomplishments transcend the ordinary, expressing both the describable and indescribable absolute truth of the Buddha-dharma.

We shall proclaim and praise the accomplishments of His Holiness throughout the dharma realm. We thank His Holiness, the ancient Buddha, for His boundless and great compassion, for coming to this world again, and for benefiting living beings!

Xiazhu Qiuyang Rinpoche
May 1, 2007

致高頂聖如意寶法王：

我得悉無上至尊第三世多杰羌佛您的《正法寶典》將宏世，這是利益眾生的最高正法。被公認為蓮花生大師第二的多智欽大師，身為藏密法承的最高巨聖，在賀函中說：頂聖雲高如意寶法王，其成就令其驚嘆和不可思議，是真正的奇蹟，超常地表現出了用語言能夠表達出來和語言所不能表達出來的佛法真諦。

我輩將更加宣揚法界，感謝古佛無量大悲，再來此界，利益眾生！

夏珠秋揚仁波且
2007年5月1日
United International World Buddhism Association Headquarters:

Please convey my respects to H.H. Master Wan Ko Yeshe Norbu!

During a Dharma Assembly held by the International Buddhism Sangha Association at the Hua Zang Si temple in San Francisco, I saw the awe-inspiring and peerless powers and realization of the Master. Bodhi nectar went through the walls of the bowl as if it had flown through. That nectar can make a person's body change involuntarily in an instant. H.H. Dharma King Wan Ko Yeshe Norbu bestowed upon me that holy bowl. H.H. Dharma King Sakya Trizin; Dharma King Omniscience Jamyang Lungdok Gyatsen; Lama patchung Ugyen Sherab; Dharma King Renzeng Nima; the Eastern Tibetan Dharma King of the Nyingma sect, Rangjung Rongbo Barongbo Rinpoche; the Green Jewel Crown karmapa, Dharma King Jiezhong; and other great, holy and virtuous beings who are on the levels of Buddhas and Mahasattvas unanimously acknowledge that H.H. Wan Ko Yeshe Norbu is the true incarnation of Dorje Chang Buddha (ཤེས་རབ།), the Master of the Five Buddhas, and has for the first time in the history of Buddhism in the human realm truly manifested complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas. This is a goal of Buddhism that all other Buddhists have not been able to achieve. This goal has finally been achieved by H.H. Master Wan Ko Yeshe Norbu. This is an honor to Buddhism and a blessing to living beings.

May the seven types of Buddhist disciples hear the true dharma taught by H.H. Great Dharma King Wan Ko Yeshe Norbu, and may they soon realize enlightenment!

I respectfully offer my congratulations!

The 16th Thangtul Rinpoche

Certificate of Recognition

In accordance with the Terma Dharma of the Urgyen second Buddha, Guru Padmasambhava, I entered samadhi and received the empowerment of countless Buddhas of the Fortunate Age. I saw that H.H. Master Wan Ko Yee, who is the son of father Zhonghai Yee and mother Kunfang Xu, is the true incarnation of Dorje Chang Buddha. Dorje Chang Buddha has incarnated in this world two times: The first incarnation was Dorje Chang Buddha II, the holy and venerable Vimalakirti. The second incarnation is H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu.

May all living beings be benefited by the dharma teachings of the greatest leader of Buddhism in the dharmadhatu, H.H. Dorje Chang Buddha III, and may they thereby soon become Buddhas.

Renzeng Nima
August 15, 2005
Respectful Congratulations

I prostrate to and circumambulate Buddha Vajradhara three times!

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

Together we praise!

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

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

His Holiness perfectly possesses exoteric and esoteric dharma. Thus, His Holiness is the flawless protector of sentient beings.

His Holiness boundlessly liberates living beings.

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

I hereby specially offer my respectful praise!

Dharma King Ngagwang Pedma Namgyal Palzangpo

Nov. 15, 2006

敬賀

繞叩金剛總持禮三匝！

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

合頌！

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

特此敬賀！

阿旺班王南加法王

2006年11月15日
**CONGRATULATORY LETTER**

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

Khenchen IX Awang Khyentse Norbu
January 12, 2008

---

尊聖的仰譁雲高益西諾布多杰羌佛：

我們非常感謝從國際佛教僧尼總會得到這本將利益許多人的《正法寶典》。

祝願尊聖的仰譁雲高如意寶法王金剛佛法上的成就展顯和利益更多的眾生。

最誠摯的

康卓仁波且

2007年5月25日
CONGRATULATIONS

United International World Buddhism Association Headquarters:

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

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

I hereby specially convey my respectful congratulations!

Dzogchen Ganor Rinpoche
Written on the auspicious day of Nov. 7, 2007

賀 詞

聯合國際世界佛教總部：

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

最後，祈願仰雲高益西諾布常駐世間，廣轉法輪，利樂衆生，速成菩提宏願！

特此恭賀！

佐欽・噶諾仁波且
寫於二〇〇七年十一月七日吉祥之日
Certificate of Affirmation

Through practicing the dharma and entering meditation, I penetrated deeply into the Great Terma (Hidden Treasure) Dharma and applied supernatural vision. The karmic conditions manifested. I came to know that the Buddha Vajradhara assisted Sakyamuni Buddha in teaching the five hundred monks and other holy ones. As a skillful means of doing this, the Buddha Vajradhara transformed Himself into Vimalakirti. I supernaturally saw that H.H. Master Wan Ko Yee, Yangwo Wan Ko Yeshe Norbu, is the incarnation of Buddha Vajradhara. That is, His Holiness is unmistakably Vimalakirti II. I specially issue this certificate affirming the above.

I respectfully prostrate to the Buddhas!
I respectfully prostrate to H.H. Yangwo Wan Ko Yeshe Norbu!
His Holiness has been liberating living beings and bringing about great happiness!

Urgyen Xirao Woxiu Lama
Twenty-eighth day of the fourth month, 2006, according to the Tibetan calendar
Ancient Buddha H.H. Wan Ko Yeshe Norbu:

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

Dorje Rinzin Rinpoche
respectfully offers congratulations on this auspicious day

多杰仁增仁波且
於吉祥之日 敬賀

CONGRATULATORY LETTER

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

Shechen VII Rijianba Angwangquebei Gyatso
October 22, 2007
CONGRATULATIONS

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

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

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

Angwang Khyentse Rinpoche
November 18, 2006

大教主雲益西諾布：

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

感謝多杰羌佛第三世雲高益西諾布帶給眾生的福慧資糧！

昂旺欽哲仁波且
2006年11月18日
CONGRATULATIONS

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

May all be perfectly auspicious!

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

The 7th Dzogchen Dharma King of Great Accomplishment,
Tenzin Lungdok Nyima

The 27th day of the third month of the lunar calendar in the year of the Fire Pig according to the Tibetan calendar
RESPECTFUL PRAISE

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

I respectfully prostrate to H.H. Wan Ko Yeshe Norbu!
I hereby offer my special congratulations!

Renqing Rongbo Barongbo Rinpoche
December 1, 2006

I prostrate to the Buddha Vajradhara, H.H. Yangwo Wan Ko Yeshe Norbu:
*A Treasury of True Buddha-Dharma* about the Buddha Vajradhara is a concrete expression of the highest Buddha-dharma wisdom and abilities. Out of compassion, H.H. Great Dharma King has given discourses on the dharma that have allowed living beings to understand all ultimate truths of the universe. His Holiness teaches wonderful and suitable dharma methods
whereby one can become a holy being of great accomplishment in the dharma in this very lifetime. *A Treasury of True Buddha-Dharma* contains the traditional Tibetan sciences of the Five Vidyas based mainly upon the Five Great Treatises of exoteric Buddhism and the perfect dharma of the Four Division of Yoga of esoteric Buddhism. This book allows all sentient beings living in this Dharma-Ending Age to personally realize the highest and ultimate fruit of great wisdom attained through Buddhism.

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

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

Jiezhong Danbei Jiancan
June 15, 2006

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

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

Junmai Baima Dorje
May 10, 2006

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

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

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

GRATEFULNESS

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

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

Second, I would like to sincerely thank H.H. Dharma King Omniscience Jamyang Lungdok Gyaltsen, H.H. Mighty Lion Dharma King
Renzeng Nima, and the other ancient Buddhas and Bodhisattvas. Those few holy people led us to find Dorje Chang Buddha, our supreme ancient Buddha, and thereby enabled all living beings to have the ultimate refuge in this Dharma Enging Age!

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

Zangxia Rinpoche
November 15, 2006

I prostrate to the Buddha Vajradhara!

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

I hereby specially offer my congratulations!

Yundeng Jiaungcuo Rinpoche
July 11th
Buddhas and Bodhisattvas have found the true and complete incarnation of Dorje Chang Buddha, H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu—the greatest leader of Buddhism in the dharma-dhatu. Our joy is boundless. At this auspicious time, I convey my most sincere respects and beseech the magnificent and holy Dorje Chang Buddha III to bless all sentient beings in the six realms of reincarnation so that they may realize enlightenment soon, hear of and read *A Treasury of True Buddha-Dharma*, develop wisdom, become liberated holy beings, soon realize unhindered omniscience, and attain the perfect, supreme, and complete enlightenment of a Buddha.

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

Banda Tubten Geleg Gyatso Rinpoche

On an auspicious day

祈請加持

南無法界大教主！

頂禮至高始祖佛陀報身多杰羌佛第三世雲高益西諾布！

佛菩薩們找到了多杰羌佛報身第三世雲高益西諾布——法界大教主，我等歡喜無盡。逢此吉勝佳期，予以最真誠的禮節，祈請偉大聖勝的三世多杰羌佛加持六道有情早證菩提，得聞《正法寶典》，開敷智慧，解脫成聖，速證遍智無礙、圓滿無上正等正覺。

三業祈請法輪永轉！

班達土登格勒嘉措 仁波且

於吉祥之日

BLESSING INVOCATION

I prostrate to the greatest leader of Buddhism in the dharma-dhatu!

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

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

I prostrate to the most honorable Buddha Vajradhara!

The sixth Baima Rongzhu Rinpoche
September 18, 2006

CONGRATULATIONS

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

The supreme Dorje Chang Buddha has brought to us A Treasury of True Buddha-Dharma! In our world, Sakyamuni Buddha brought to us the Kanjur. Today, A Treasury of Buddha-Dharma about Dorje Chang Buddha enables us to learn of the supreme and greatest wisdom of a Buddha. This is our good fortune resulting from karmic conditions that have accumulated
over beginning-less time! On behalf of the rinpoches, I convey my utmost gratitude!

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

Eba Rinpoche Danba Wangxu
November 15, 2006

Words of Praise and Respectful Congratulations

His Holiness’s unsurpassed brightness encompasses the dharmadhatu. With immovable three karmas, His Holiness is internally and externally strong.
The most sacred one and sole Ruler of the Vajra Beings, His Holiness is the supreme holder of the 84,000 Buddha-dharmas, the one who is in charge of all dharma methods of Buddhism. His Holiness was the first sambhogakaya Buddha in the dharmadhatu. All Buddhas attained Buddhahood by learning the dharma taught by His Holiness.

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

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

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

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

Khenpo Chucheng Qupei
December 1, 2006
CONGRATULATIONS

I express my respect to the most honorable ancient Buddha:

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

Ong, Ah, Hong!

Wangzhi Tudeng Jigme Rinpoche
October 2, 2006
With utmost sincerity, we prostrate to the supreme Yangwo Wan Ko Yeshe Norbu: Ong Ah Hong four prostrations!

Publication of the book subtitled A Collection of H.H. Yangwo Wan Ko Yisinubu's Accomplishments Manifesting Complete Proficiency in Exoteric and Esoteric Buddhism and Perfect Mastery of the Five Vidyas is the result of the maturing of great karmic conditions relating to living beings in this world. All Buddhists understand that the highest accomplishments in the Buddhist dharma are attaining complete proficiency in exoteric and esoteric Buddhism; receiving the dharma from Buddhas and saving living beings based on such teachings; attaining great, perfect, and holy wisdom; attaining the rainbow body and full realization of the Three Bodies and Four Wisdoms of the Buddhas; attaining the ageless longevity of heaven; and displaying perfect mastery of the Five Vidyas, thereby manifesting the great dharma of supreme enlightenment. However, in the history of Buddhism to the present day, no other book in this world of ours has expressed mastery of the Five Vidyas to such a complete and high degree. H.H. Great Dharma King's A Treasury of True Buddha-Dharma is the first book embodying such mastery to the highest degree! This is not only the first publication of a book on accomplishments manifesting complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas, it is also the first time in our world that a holy and virtuous being within Buddhism has manifested such accomplishments in the thirty main categories that are contained in this book. H.H. Great Dharma King thoroughly understands the true causes and effects concerning all things in the universe. His Holiness is the first great holy being in the history of Buddhism to truly manifest in the human realm complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas!

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

Gele Sangbu Rinpoche
CONGRATULATIONS

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

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

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

Luozhu Jiangcuo Rinpoche
November 15, 2006

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

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

My admiration and gratitude cannot be fully expressed. All that I can
do is recite Homage to H.H. Buddha Vajradhara Yangwo Wan Ko Yeshe Norbu!

Lama Renzhen Rinpoche
August 23, 2006

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

The light of the sun illuminates subjects and objects
The sweet springs of snowy mountains nourish everything in all directions
The dharma king of tremendous holiness inspires awe throughout the Three Spheres
The great wisdom of Buddha Vajradhara benefits living beings throughout the six realms

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

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

Duozhu Rinpoche
July 5, 2006
May the Great Dharma King forever live in peace and health, and may His Holiness continue to benefit and provide happiness to sentient beings in the Three Spheres!

Gongbo Rinpoche
July 10, 2006

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

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

Gongbo Rinpoche
July 10, 2006

*A Treasury of True Buddha-Dharma* about His Holiness, an ancient Buddha, has completely incorporated both exoteric and esoteric Buddhism. It is as if living beings have received the rain of nectar through the propagation of *A Treasury of True Buddha-Dharma*.

Thus, on behalf of all living beings, I wish that His Holiness, an
Most honorable H.H. Yangwo Wan Ko Yeshe Norbu Buddha Vajradhara Dharma King:

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

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

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

*Pengcuo Rinpoche*

*July 5, 2006*

至尊法王仰誦雲高益西諾布金剛總持：法護大安！

首先，我代表我們寺廟的全體僧眾向大法王致以最熱烈的祝賀，祝賀《顯密圓通妙語五明集》的面世！

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

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

*彭措活佛*

*2006年7月5日*
After the news that dharma kings and rinpoches of great holiness from all of the main sects of Buddhism around the world recognized and corroborated that H.H. Wan Ko Yeshe Norbu is H.H. Dorje Chang Buddha III, the 110th Congress of the United States had a “Tribute to Master Wan Ko Yee” in the congressional record to specially convey its respects to H.H. Master Wan Ko Yee.

議長女士:

這個國家立國的一個根本原則就是宗教自由和尊重他人的宗教信仰，宗教宽容和個人選擇自己的信仰這種宗教自由也是我們民主政府體系內的本質上的概念之一。議長女士，基於這種精神，我要向義雲高大師致敬，他已經被世界知名的佛教大師們根據佛教的轉世認證規則認證為多杰羌佛第三世，佛教的始祖佛陀的真身降世。

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

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

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

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

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

美利堅合眾國國會記錄
第110屆國會第一會期的記錄和辯論

國會

向義雲高大師致敬
加利福尼亞州議員湯姆·藍託斯
2007年9月7日，星期五
The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The International Boxing Association respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

The Organization of American States respectfully congratulated H.H. Master Wan Ko Yee for being recognized as H.H. Dorje Chang Buddha III.

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

If I said that I am Dorje Chang III, I would undoubtedly be expressing an unbridled form of “attachment to self” or egocentrism and would thereby be acting like an ordinary person. How could that be even slightly in accordance with the enlightened conduct of a Buddha? On the other hand, it would be even more serious if I said that I am not the incarnation of Dorje Chang. That would be the conduct of a demon rather than the conduct of an ordinary person. That would be slandering the Buddhas, the dharma, and the sangha. It would mean denying the existence of the Buddhas and Bodhisattvas and the Buddha-dharma. It would undoubtedly be saying that those holy dharma kings, rinpoches, and eminent monks who issued recognition certificates and written congratulations are in fact not holy and therefore issued documents that contain false words and deceive living beings. If one denies the recognition certificates and written congratulations of those dharma kings and rinpoches, who are incarnations of Buddhas and Bodhisattvas, wouldn’t that be slandering the Buddhas and Bodhisattvas by claiming that they speak falsely? Wouldn’t that be slandering those eminent monks by claiming that they speak recklessly and act irresponsibly toward living beings? That would be completely tantamount to labeling those dharma kings, rinpoches, and eminent monks as ordinary people or deceivers.
which would mean that eminent monks and people of holy virtue do not exist. As such, how could there still be Buddhism and Buddha-dharma in this world?

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

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

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