

H.H. Dorje Chang Buddha III

A TREASURY OF TRUE BUDDHA-DHARMA

多杰羌佛第三世

正法寶典



H.H. DORJE CHANG BUDDHA III
WAN KO YESHE NORBU HOLIEST TATHAGATA
頂聖如來多杰羌佛第三世雲高益西諾布

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TRULY OUTSTANDING DHARMA KINGS, RINPOCHES, AND EMINENT MONASTICS IN THE WORLD TODAY WHO ARE INCARNATIONS OF BUDDHAS AND BODHISATTVAS

Category 1 of this book contains brief introductions to dharma kings and Rinpoches in today's world who are incarnations of Buddhas and Bodhisattvas. The following are concise introductions to twenty two Buddhas and Bodhisattvas who are outstanding persons of great holiness and virtue.

1. H.H. Great Vehicle Dharma King Sakya Trizin is a tremendously holy being within Buddhism today. He is also the supreme leader of the Sakya order for the entire world. Because he is a nirmanakaya of Manjushri Bodhisattva, he long ago attained Buddhahood. Seven of his disciples have already become Buddhas. In that his position and wisdom are the highest in all of the five main sects of Tibetan Buddhism, he is worthy of the name Zunsheng (Honored and Victorious) Tathagata. When he was five years old, he received the Lamdre (Path and Result) Mind Essence teachings and completed the Long Life Buddha retreat. At the age of seven, he passed the examination on the Hevajra Root Tantra. He successfully completed the Hevajra retreat at the age of eight.

2. H.H. Dodrupchen Dharma King, who now lives in Sikkim, is the nirmanakaya of Guru Padmasambhava. He is the sole holder of the Longchen Nying-thik, which is the highest Great Perfection Rainbow Body Dharma in all of Tibetan esoteric Buddhism. It can be said that without the succession of the Dodrupchen Dharma Kings, there would be no Longchen Nying-thik Great Perfection. All of the Longchen Nying-thik Rainbow Body Dharma comes from the Dodrupchen dharma lineage. The Great Perfection Longchen Nying-thik Dharma of the Dzogchen Monastery, Kathok Monastery, and various other major monasteries originated from the teachings of the holy Dodrupchen Dharma Kings. The current Dodrupchen Dharma King H.H. Thupten Trinle Palzang Rinpoche is the holiest great dharma king in the Nyingma sect.

3. H.H. Dharma King Penor is the nirmanakaya of Vajrapani Bodhisattva. His is not only the lineage holder in the Nyingma sect's Palyul Monastery, he is also the supreme dharma king of the Nyingma sect. The dharma king is completely proficient in the sutra teachings and possesses realization that entails wisdom and supernatural powers. His propagation of the dharma has extended all over Asia, Europe, and America. Many dharma kings say that Dharma King Penor is a Buddha in human form.

4. H.H. Dharma King Omniscience Lama Achuk Jamyang Lungdok Gyaltzen is a famous person of great holiness and virtue within exoteric and esoteric Buddhism. He is the incarnation of Venerable Longsal Nyingpo. In this lifetime and in this world, he manifests great supernatural powers and transforms into limitless different bodies. Holy beings of virtue have seen that wherever there are living beings, there are the nirmanakayas of H.H. Dharma King Omniscience Achuk. He ceaselessly and pervasively liberates living beings. He is a great Bodhisattva of all of the major schools, including

the esoteric, Pure Land, and other exoteric schools. He is now the foremost person of great holiness and virtue in Tibet.

5. H.H. Dharma King Jigme Dorje is the supreme leader of the Jonang sect. When Sakyamuni Buddha lived in the world, H.H. Dharma King Jigme Dorje was already a great Bodhisattva in that lifetime. In this lifetime, he is the only one in all five main sects of Tibetan Buddhism who holds the Kalachakra tantra in its complete form. The Dharma King has been recognized as the incarnation of Shambhala King Suchandra. He served as a disciple under his root master, Awang Gongqiu Daji, who was the forty-fourth Kalachakra Vajra Dharma King of the Jonang sect. Under that root master, he practiced dharma of the Jonang lineage and attained perfection in his practice of the Kalachakra Vajra Tantra. In 2003, H.H. Dharma King Jigme Dorje succeeded H.H. Dharma King Yundan Sangbu, formally assuming the position of supreme leader of the Jonang sect in the entire world.

6. H.H. Taklung Tsetrul Rinpoche is the highest dharma king of the North Treasure lineage within the Nyingma Sect. 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. 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.

7. H.H. Trulshik Rinpoche is held by all of the various major sects of Tibetan Buddhism as one of the most respected persons of great accomplishment. He is world-renowned for upholding all of the Hinayana, Mahayana, and Vajrayana precepts and for his supernatural powers. H.H. Trulshik Rinpoche is the main master of H.H. the Dalai Lama and transmitted many dharmas to H.H. the sixteenth Karmapa. Additionally, he is the root master of several Tibetan Buddhist dharma kings and lineage holders. The present incarnations of H.H. Dharma King Dilgo Khyentse, H.H. Dharma King Dudjom, and H.E. Tulku Ugyen Rinpoche are also his disciples.

8. H.H. Dharma King Jigdal Dagchen Sakya is universally recognized as the second highest leader of the Sakya order. Starting from childhood, the dharma king received a strict education from his father, who at that time was the Sakya Trichen Dharma King, as well as from H.H. Dzongsar Khyentse Jamyang Chokyi Lodro, H.H. Dilgo Khyentse Rabsal Dawa, and other persons of great virtue. Additionally, the dharma king received the Vajrakilaya and Hevajra initiations and the complete Lamdre Tsogshe (Path and Result), which are the main teachings of the Sakya order. He has engaged in many retreats in the course of his practice. He also was the supreme leader of the Sakya order for a three-year period. H.H. Dharma

King Jigdal Dagchen Sakya was one of the first masters to propagate the Buddha-dharma in the West.

9. H.E. Dharma King Chogye Trichen was the dharma king of the Tsharpa branch of the Sakya order. He was the eldest and most senior person within the Sakya lineage of Tibetan Buddhism. He was a great lama who perfectly observed the three types of precepts. He was also a famous tantric master. This elder dharma king was called “master of the masters” because most of the lineage holders in Tibetan Buddhism were his disciples, such as H.H. the Dalai Lama, H.H. Dharma King Sakya Trizin, H.H. Dharma King Dudjom of the Nyingma sect, H.E. the Shamarpa of the Kagyu sect, and the king of Nepal, Birendra. H.H. Dharma King Sakya Trizin said, “His Eminence Chogye Trichen Rinpoche is one who has attained all three wisdoms—from the study of the Scriptures, from contemplation of the dharma, and from meditation. One should consider oneself fortunate just to meet him, which is in itself a great blessing.” H.E. Chogye Trichen Rinpoche passed away in January of 2007. He has now been succeeded by Ven. Shabdrung Rinpoche.

10. The Red Jewel Crown Dharma King of the Karma Kagyu sect, H.E. Shamarpa, is the other nirmanakaya of the Karmapa. Right before the second Karmapa Great Jewel Dharma King passed away, he predicted that he would in the future have two nirmanakayas—the Karmapa and the Shamarpa—who would generation after generation incarnate and teach each other as master and disciple. When the Karmapa is not there, H.E. Shamarpa acts as his first regent, assuming the official powers held by H.H. Karmapa Great Jewel Dharma King. The present-day H.H. Ogyen Trinley Dorje Great Jewel Dharma King and H.H. Trinlay Thaye Dorje Great Jewel Dharma King both respect H.E. Shamarpa as their teacher, prostrate before him, and request dharma from him.

11. The Orange Jewel Crown Dharma King of the Karma Kagyu sect, H.E. Goshir Gyaltsab Rinpoche, is the incarnation of Patriarch Gampopa. Because the realization of the first Goshir Gyaltsab Rinpoche was so high, Emperor Jingzong of China’s Ming Dynasty conferred upon him the title of “National Master.” From that time on, H.E. Goshir Gyaltsab Rinpoche became the only person within the Karma Kagyu sect who has been both a regent for H.H. the Karmapa Great Jewel Dharma King and a National Master. The current H.H. Ogyen Trinley Dorje Karmapa Great Jewel Dharma King learns dharma mainly from H.E. Goshir Gyaltsab Rinpoche, who has taught the Karmapa as much as sixty different sutras.

12. H.E. Xiazhu Qiuyang Rinpoche (aka Choying Rinpoche) is the incarnation of Patriarch Naropa, the venerable leader of 100,000 dakinis. He did not speak one word for twenty straight years because his mind was solely focused on the dharma. Such was his diligent and uninterrupted practice of the dharma. He has attained wondrous realization in the Dakini Dharma, the Great Perfection Dharma, the Kalachakra Vajra Dharma, and other dharmas. Because he is humble, amiable, and has vast supernatural powers that he exercises freely and without attachment, people respectfully call him “the unhindered rinpoche.”

13. H.E. Tangtong Gyalpo Rinpoche is a very famous holy ones with great virtue within Tibetan esoteric Buddhism. He is a Bodhisattva of great compassion who has truly brought good fortune and wisdom to the living

beings of Tibet and has helped them avoid disasters. Tangtong Gyalpo Bodhisattva is one of the great Bodhisattvas worshipped in Tibetan temples. There are even many families who worship a statue of Tangtong Gyalpo Bodhisattva in their homes. Disciples of the fifteenth Tangtong Gyalpo Rinpoche included H.H. Dharma King Dzongsar Khyentse; Bokar Rinpoche, a master to H.H. the Karmapa Great Jewel Dharma King; H.E. Kalu Rinpoche; and H.E. Tetan Rinpoche.

14. H.E. Renzeng Nima Rinpoche is recognized as a great dharma king throughout Tibet. He is able to ride the wind and fly through the air, transform the physical environment, and easily find hidden dharma treasures. He is the nirmanakaya of King Gesar. Many famous rinpoches are his disciples, such as the famous Nian Long Rinpoche and dakini Dari Lamao. This elderly man is extremely amazing. He has been in solitary retreat in a mountain valley for more than twenty years and has vowed not to leave that mountain valley for the rest of his life. He provides to living beings a model of self-cultivation.

15. H.E. Dharma King Ngagwang Pedma Namgyal Palzangpo is one of the three greatly virtuous ones within the Jonang sect. He is a very mysterious person known by all throughout Tibet. He has vast supernatural abilities, tremendous dharma powers, and is conversant in the entire *Tripitaka*. Long ago when Sakyamuni Buddha lived in this world, the dharma king attained the fourth fruit known as Arhatship. Many of his present-day disciples have realized the fruit of Arhatship and at least the first Bodhisattva stage.

16. H.E. the ninth Mindrolling Khenchen Rinpoche was recognized by H.H. the Dalai Lama, H.H. the 16th Great Jewel Dharma King, and Latuo 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. 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.

17. H.E. Jetsun Khandro Rinpoche is the incarnation of Buddhist Holy Mother Yeshe Tsogyal, the consort of Guru Padmasambhava. Being the incarnation of an ancient, virtuous dakini, H.E. Jetsun Khandro Rinpoche is a person of extremely high realization and accomplishment. She is proficient in the Buddha-dharma of the Nyingma and Kagyu sects. In this lifetime, her main focus is propagating the dharma and benefiting living beings in the west.

18. H.E. Dzogchen Ganor Rinpoche is the sixteenth incarnation of the great tertön Ratag Pelsang (Karma Lekshe Drayang). The first Ratag Pelsang received special blessings from Guru Padmasambhava, Pandita Penchen Bima Mita and other persons of great virtue. H.E. Dzogchen Ganor Rinpoche possesses supernatural powers. He is able to control his own mind and can directly observe the Three Times. He has manifested his realization

by leaving footprints on boulders, tying swords and needles into knots, and causing nectar to flow from food at food offering dharma assemblies. The rinpoche has uncovered many hidden dharma treasures. He is able to communicate with holy deities and other non-humans and has the ability to subdue demons.

19. H.E. Urgyen Xirao Woxiu is one of the eight great tertons (terma master) about whom Guru Padmasambhava made formal pronouncements. He is a man of great holiness in present-day Tibetan esoteric Buddhism who has considerable supernatural powers. He often roams about freely, arriving without casting a shadow and departing without leaving a trace. He is the incarnation of Urgyen Lingpa, a famous and great terton. H.H. Dharma King Jigme Phuntsok and many other dharma kings sought assistance from H.E. Urgyen Xirao Woxiu when they encountered adverse circumstances. The position and realization of H.E. Urgyen Xirao Woxiu are incredibly high.

20. H.E. Dorje Rinzin Rinpoche is a dharma king of great enlightenment. He is the incarnation of the famous terma master, Rigzin Terdak Lingpa Unchanging Vajra, who was the founder of the Mindrolling lineage. He has been in solitary retreat for thirty years in a wooden retreat room at the Gemang Vajra Temple. His compliance with the precepts is impeccable. He stays in retreat all year round. The rinpoche is the holder of the Great Perfection Complete Essence Dharma. Many dharma kings of great holiness

have received initiations from him and learned dharma under him, such as H.E. 7th Dzogchen Dharma King Tenzin Longdock Nyima.

21. Venerable Elder Monk Wu Ming is a spiritual leader of exoteric Buddhism. He currently is the honorary chairman of the World Buddhist Sangha Council. Elder monk Wu Ming has been a monk for 83 years. Throughout his entire life he has strictly observed the precepts and cultivated himself in a practical and thorough manner. His fundamental practice is the Kuan Yin Dharma, which he has penetrated deeply. He has edified countless people and is praised as “the nirmanakaya of Kuan Yin Bodhisattva in Taiwan.”

22. Venerable Elder Monk Yi Zhao is the successor to Dharma Master Xu Yun. He is truly a person of holy virtue within present-day Zen Buddhism. Having realized the supreme fruit of enlightenment, the elder monk long ago extirpated all roots leading to his further reincarnation. In order to save living beings in the six realms of reincarnation from suffering, the elder monk emulated Ksitigarbha Bodhisattva by making the following vow: “As long as there is any living being in the earthly realm, I vow not to become a Buddha.” He has been praised as being the nirmanakaya of Ksitigarbha Bodhisattva.

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

當今世界真正傑出的佛菩薩轉世的法王仁波且高僧們

把當今世界上由佛菩薩轉世的法王、仁波且們奉識給大家，寫在前面，這裡我們向大家介紹二十二位傑出的大聖德、佛和菩薩。

1. 薩迦天津大乘法王，為全世界佛教之巨聖，亦是全世界薩迦派之總教主。由於是文殊菩薩化身，早已成佛，他有七位弟子都已成了佛，故於五大教派中地位及智慧最高，是名副其實的尊勝如來。在今生，他五歲接受道果心髓，完成長壽佛閉關，七歲通過喜金剛根本密續的考試，八歲圓滿修成了喜金剛。

2. 多智欽法王，現居錫金，是蓮花生大師化身，是整個藏密至高圓滿化虹身之法龍欽寧體之唯一持掌人，可以說沒有多智欽則沒有大圓滿龍欽寧體，凡是龍欽寧體虹身法都是多智欽的傳承法脈，包括佐欽寺、噶陀寺等各大寺系之大圓滿龍欽寧體法皆由多智欽聖者法王傳授，他是寧瑪巴最頂聖的大法王。

3. 金剛手菩薩化身的貝諾法王，不僅是寧瑪白玉寺系的傳承法座持有者，更是當今寧瑪派的第一總法王。法王經教圓融，具足智慧神通證量，其宏法足跡遍及亞洲、歐洲和美洲，有許多法王都說貝諾法王是肉身的佛。

4. 遍智法王阿秋喇嘛降養龍多加參是顯密兩大宗派著名的大聖德，是龍薩娘波尊者的轉世，今生在這世界大顯神通，化身無量，聖德們見到有眾生之處皆有阿秋遍智法王的化身，三時不息普渡眾生。他是

顯、密、淨諸大宗派的大怙主，現為西藏第一大聖德。

5. 覺囊派總教主吉美多吉法王在釋迦牟尼佛時代就已是菩薩，在今生更是五大教派之中時輪金剛完美無漏儀軌唯一持有人，被認證為香巴拉國月賢王之轉世。曾依止覺囊第四十四代時輪金剛法王阿旺貢秋達吉為根本上師，修習覺囊傳承法義，修證時輪金剛成就圓滿。2003年，吉美多吉法王繼雲丹桑布法王之後，正式接任全世界覺囊派總教主。

6. 達龍哲珠仁波且是寧瑪北藏傳承之掌教法王，達龍哲珠仁波且與多智欽法王、貝諾法王、楚西仁波且四人被公認為是目前完整持有寧瑪傳統僧眾教法的法王。達龍哲珠仁波且被公認為當今寧瑪巴四大仁波且之一，其學問與修行、證量廣為諸大教派的法王、大師所推崇及讚嘆。

7. 楚西仁波且是藏傳佛教各大教派最受尊敬的大成就者，以完整受持三乘戒律、神通觀照而著名於世界。楚西仁波且不僅是達賴喇嘛的主要上師，也傳授了很多法給十六世噶瑪巴，也是藏傳佛教幾位法王、傳承持有者的根本上師，包括烏金仁波且、這一世的頂果欽哲法王和登珠法王等也是他的弟子。

8. 薩迦達欽法王是公認的薩迦派的第二領袖。法王自幼即受到時任薩迦天津法王的父親和宗薩欽哲、頂果欽哲等大德的嚴格教授，並接受

薩迦教法的精髓普巴金剛、喜金剛和道果法的傳承灌頂，並完成相應的閉關修習，曾任薩迦派總法王三年。達欽法王也是最早在西方傳播佛法的導師之一。

9. 秋吉崔欽法王是薩迦茶巴支派的法王，也是藏傳佛教「薩迦」傳承中最年長、最資深的喇嘛，是圓滿持守三種戒律的大喇嘛，也是出名的密續大師。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、薩迦法王、寧瑪巴敦珠法王和噶舉派夏瑪巴以及尼泊爾的百仁扎國王等都是他的弟子。薩迦法王曾說：『秋吉崔欽仁波且聞思修三學具足，見他一面就是莫大的加持。』秋吉崔欽仁波且已於2007年1月示寂，現在，則由夏勛仁波且繼任。

10. 噶瑪噶舉派紅寶冠法王夏瑪巴是噶瑪巴的另一化身，第二世大寶法王圓寂時曾預言他將有兩個化身，即噶瑪巴和夏瑪巴，歷代轉世互為師徒。當噶瑪巴不在時，即由夏瑪巴第一攝政王代理大寶法王的職權。這一世的烏金聽列多杰大寶法王和泰耶多杰大寶法王都尊為師長，頂禮求法。

11. 噶瑪噶舉派橙寶冠法王嘉察仁波且是岡波巴祖師轉世，第一世嘉察巴因其證量高深被明朝靖宗皇帝御封為『國師』，從此嘉察仁波且便成為噶瑪噶舉唯一的攝政國師。這一世的烏金聽列多杰大寶法王主要向嘉察仁波且學法，至今已傳了六十部之多的經給噶瑪巴。

12. 夏珠秋楊仁波且為十萬空行的尊主那諾巴的轉世，曾經二十年不講一句話，而專著於教法之中，勤修不輟，於空行母法、大圓滿、時輪金剛等法獲得殊勝證悟，因其謙卑隨和、神通無礙、遊戲自在，而被人尊稱為『無礙活佛』。

13. 唐東迦波仁波且是西藏著名的藏密大聖德，是一位真正為西藏眾生帶來福慧、免去災難的大悲菩薩，西藏寺廟供奉的主尊大菩薩中，即有唐東迦波菩薩，乃至許多家庭都供奉他的造像。仲薩欽哲法王、噶瑪巴大寶法王的上師波卡仁波且、卡魯仁波且、德坦仁波且等都是十五世唐東迦波的弟子。

14. 仁增尼瑪為西藏公認的大法王，能駕風飛行，移山變境，隨取伏藏，是格薩爾王的化身，許多著名的仁波且都是他的弟子，如著名的年龍佛父母年龍仁波且和空行母達日拉毛等。這位老人非常了得，在山谷閉關二十多年至今，立願終生不出山谷一步，以身為眾生表修行之法。

15. 覺囊派阿旺班瑪南加法王是一位藏地家喻戶曉、極具神秘、神通廣大、法力無邊、三藏皆通的覺囊三大德之一，早在釋迦牟尼佛時代

已修成金身四果羅漢。其這一世的弟子中，已經有很多人證得阿羅漢果位及登地菩薩。

16. 第九世敏林堪欽仁波且由達賴喇嘛、十六世大寶法王、拉託仁波且認證為第八世堪欽仁波且的轉世。自幼即得到敏林赤欽法王、頂果欽哲法王、貝諾法王、達龍哲珠仁波且、楚西仁波且等諸多教授，1985年應達賴喇嘛邀請，與其一起從頂果欽哲法王處接受寧瑪派的不共密心全集。應眾多寧瑪派寺廟的要求，堪欽仁波且從1994年開始擔任每年一度的寧瑪派世界和平祈福大法會的副會長，深得崇高地位。

17. 康卓公主仁波且是蓮花生大師之佛母移喜措嘉之轉世，是證量成就甚高的古德空行母，她精深於紅白二教派之佛法，這一生主要在西方世界宏法利生。

18. 噶諾仁波且為大伏藏師讓塔佩（又稱噶瑪雷雪札楊）的第十四世轉世，第一世讓塔佩曾受到蓮花生大師、班禪畢瑪彌他班智達等大德的特別祝福。仁波且具足神通，能掌控自心並達到直觀三世的能力。他曾經在岩石上留下足印、用劍針打結以及在法會中讓食子流下甘露等來展現其證量，仁波且曾開啟多部伏藏，並是一位通達聖神、非人等的仁波且，具備降伏魔障的能力。

19. 鄔堅喜饒喔修大師是蓮花生大師授記的八大林巴之一，是當今藏密神通頗大的大聖者，時常飄無定所，來無影，去無蹤，是著名的大掘藏師鄔堅林巴的化身，很多法王遇到違緣魔時，也請他援助，如晉美彭措法王等，鄔堅喜饒喔修大師的地位證量高得無法想像。

20. 大覺之王多杰仁增仁波且是著名的大掘藏師、敏珠林派的創始人德德林巴不變金剛的化身，在格芒金剛寺木柵關房中一關就是30年，戒行清淨，常年閉關，是大圓滿無漏精華的持有人，很多大聖法王都在他座下接受灌頂學法，如第七世佐欽法王旦增·龍多尼瑪等。

21. 悟明長老是顯宗精神領袖，現任世界佛教僧伽會名譽主席。悟明長老出家已八十三個春秋，一生嚴守戒律，踏實修行，以觀音法門為根本，一門深入，化人無數，被讚譽為『觀世音菩薩在台灣的應化』。

22. 意昭老和尚承接虛雲法師之衣鉢，為當今禪門之真正聖德。老和尚早已斬斷生死之根本，證無上之菩提道果。為解救六道眾生之痛苦，老和尚以地藏王菩薩為榜樣，發願『娑婆眾生不盡，誓不成佛』，亦被讚為地藏王菩薩化身。

（此文的英文翻譯印在前面）

BRIEF BUDDHIST LINEAGE REFUGE TREE

In our world, Buddhism can be divided into Hinayana, Mahayana, and Vajrayana based upon the differing aspirations behind cultivation as well as

the magnitude and speed of accomplishment in the dharma. Further divisions can be made based upon sects or schools. Tibetan esoteric

Buddhism can be divided into twelve sects, such as Nyingma, Kagyu, Sakya, Geluk, and Jonang sects. There are also many branch sects. Within Buddhism there is also esoteric Buddhism taught by Sakyamuni Buddha contained in the *Tripitaka*, the Shingon sect, and exoteric Buddhism, which includes Zen Buddhism, the Pure Land school, and the Vinaya school, and many other schools.

However, whether it is Hinayana, Mahayana, Vajrayana, or any of the aforementioned sects or schools, they have all received their lineage from Dorje Chang Buddha. With respect to all of Buddhism in the dharma realm, Dorje Chang Buddha is the true primordial ancestor with form. Without Dorje Chang Buddha, there would be no Buddhism, no Buddha-dharma, no Buddhist studies, no Buddhas, no Bodhisattvas, no dharma kings, no rinpoches, no dharma teachers, and no Buddhists. There would only be the concept of the absolute truth of the universe that is not born and does not perish. This is the formless dharmakaya Buddha known as Samantabhadra Tathagata or Adharma Buddha. The dharmakaya has no form. It has no sound and does not speak. This dharmakaya is called Buddha-nature, which is not Buddhism. It abides in perfect stillness. With the dharmakaya, there is no subject who can expound the dharma.

The dharmakaya of Samantabhadra Tathagata generated the sambhogakaya Dorje Chang Buddha with form. Dorje Chang Buddha originated Buddhism in the dharmadhatu and began to spread the teachings of Buddhism in the three spheres of existence. Dorje Chang Buddha has come to this world twice. The first time was in the form of the holy and venerable Vimalakirti, who was Dorje Chang Buddha II. The second time was in the form of H.H. Wan Ko Yeshe Norbu, who is Dorje Chang Buddha III. The original leader of all of the sects within all of Buddhism, whether esoteric or exoteric, is Dorje Chang Buddha. No matter what Buddha-

dharma it may be, it was originally transmitted by Dorje Chang Buddha because Dorje Chang Buddha is the only primordial ancestor of Buddhism. Dorje Chang Buddha transformed into the ancient Buddha Dipankara, Vajrasattva, and others. The ancient Buddha Dipankara taught dharma to Sakyamuni Buddha. Sakyamuni Buddha was the first to teach the dharma in the earthly realm. However, the source of all Buddha-dharma is the original ancestor of Buddhism, Dorje Chang Buddha. If you cross-reference the names and numbers on the list with the numbers on the lineage refuge tree, you will have a rough understanding of this. Thus, the three primordial Buddhas in the dharmadhatu are called dharmakaya-Buddha Samantabhadra Tathagata (Adi Buddha aka Adharma Buddha), sambhogakaya-Buddha Dorje Chang Buddha (Buddha Vajradhara), and the nirmanakaya Vajrasattva.

For more than two thousand years, different Buddhist sects have mixed together and have originated from one another. Patriarchs have taught dharma to one another and have learned from one another during these more than two thousand years. This has caused the network of lineages within all of Buddhism to become extremely large and complex. Such a lineage refuge tree surely cannot be clearly depicted in just a few pages. Because of space limitations, it was not possible to include in this lineage refuge tree all of the Buddhist sects, all of the Buddhas and Bodhisattvas, and all of the great patriarchs. Thus, this lineage refuge tree only includes a few percent of them in a representative capacity. Nonetheless, everything stated above regarding lineages is accurate and unbiased.

International Buddhism Sangha Association

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

佛教簡略傳承皈依境

在我們這個世界上，如果按修行的發心和成就的大小、快慢來分的話，佛教可以分成小乘、大乘和密乘，而如果按照佛教的派別來分，藏密分為寧瑪、噶舉、薩迦、格魯、覺囊等十二大派，另有很多支派。佛教還有唐密、東密、顯宗、禪宗、淨土、律宗等很多派別，但是，無論是小乘、大乘或密乘，還是這些派別，他們全部都是接受多杰羌佛的傳承，多杰羌佛是法界中所有佛教的真正的有形體的第一位始祖。沒有多杰羌佛，就沒有佛教、沒有佛法、沒有佛學、沒有任何佛陀和菩薩、沒有法王、沒有仁波且、沒有法師、沒有佛教徒，而只有宇宙的不生不滅之真諦概念，這概念即是普賢王如來阿達爾瑪佛無相法身佛。法身無相，言語道斷，心性寂滅，無以說法主，稱為佛性，並非佛教，故而普賢王如來以法身圓滿多杰羌佛總持具相報身佛體，始創佛教於法界中，傳教於三界中。多杰羌佛曾兩次降此世界，第一次降世即多杰羌佛二世維摩詰聖尊，第二次降世為多杰羌佛三世雲高益西諾布。在整個佛教，無論是密宗還是顯宗，所有佛教教

派的原始主都是多杰羌佛，無論任何佛法都是由多杰羌佛始傳，因為多杰羌佛是佛教唯一始祖。多杰羌佛曾化身燃燈古佛、化身金剛薩埵等，由燃燈古佛傳授佛法給釋迦牟尼佛，再由釋迦佛陀開娑婆法教，但佛法之來源皆由多杰羌佛為始祖，參見文字號碼對照傳承皈依境便可粗略了解。因此法界之原始佛三尊稱為法身佛普賢王如來（阿達爾瑪佛）、報身佛多杰羌佛（金剛總持）、化身金剛薩埵。

兩千多年來，不同派別之間的相互融合和衍生，祖師們互相傳法和學習，使得整個佛教的傳承系統無比龐大、複雜，絕非幾頁紙就能描述清楚的。這裡由於篇幅所限，無法將所有佛教教派、諸佛菩薩、大祖師們全部刊出，只列百分之幾作為代表，雖然如此，但傳承脈統正確無偏。

國際佛教僧尼總會

(此文的英文翻譯印在前面)

**Prostrate to the Buddhas and
Bodhisattvas in the Ten Directions!**

南無十方諸佛菩薩

The Original Dharmakaya Buddha
Samanthabhadra Tathagata

原始法身佛普賢王如來

H.H. Dorje Chang Buddha II
Vimalakirti
多杰羌佛二世
維摩詰聖尊

The Primordial Sambhogakaya Buddha,
Dorje Chang Buddha 始祖報身佛多杰羌佛

H.H. Dorje Chang Buddha III
Wan Ko Yeshe Norbu
Holiest Tathagata
頂聖如來多杰羌佛三世雲高益西諾布

Dipankara Buddha
燃燈古佛

Amoghasiddha
Buddha
北方不空成就佛

Mahavairocana
Buddha
中央毗盧遮那佛

Akshobhya
Buddha
東方不動佛

Shakyamuni
Buddha
釋迦牟尼佛

Amitabha
Buddha
西方阿彌陀佛

Vajrasattva
Mahasattva
金剛薩埵摩訶薩

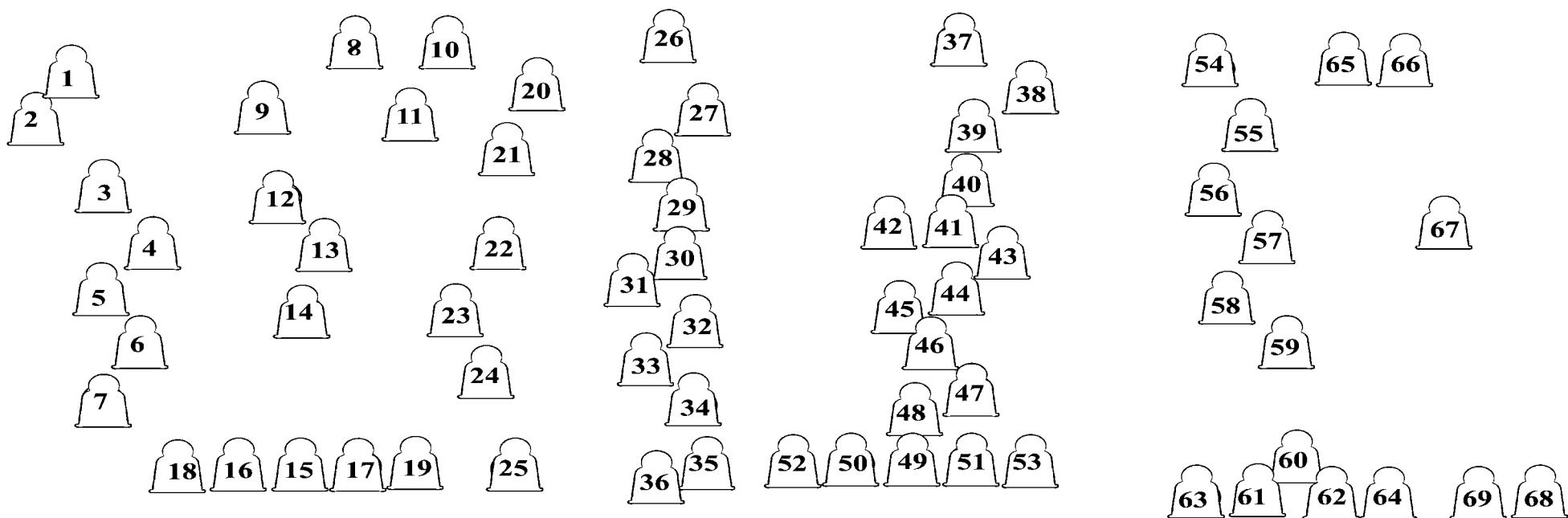
Ratnasambhava
Buddha
南方寶生佛



BRIEF BUDDHIST LINEAGE REFUGE TREE

佛教簡略傳承皈依境

Exoteric 顯教	Geluk 格魯派	Jonang 覺囊派	Sakya 薩迦派	Nyingma 寧瑪派	Kagyü 噶舉派
The Original Dharmakaya Buddha, Samanthabhadra Tathagata 原始法身佛普賢王如來 The Primordial Sambhogakaya Buddha, Dorje Chang Buddha 始祖報身佛多杰羌佛 Dipankara Buddha 燃燈古佛 Shakyamuni Buddha 釋迦牟尼佛 1. Venerable Mahakasyapa 大迦葉尊者 2. Venerable Ananda 阿難尊者	The Original Dharmakaya Buddha, Samanthabhadra Tathagata 原始法身佛普賢王如來 The Primordial Sambhogakaya Buddha, Dorje Chang Buddha 始祖報身佛多杰羌佛 Dipankara Buddha 燃燈古佛 Shakyamuni Buddha 釋迦牟尼佛 8. Manjushri Bodhisattva 文殊師利菩薩 9. Nagarjuna Bodhisattva 龍樹菩薩 10. Maitreya Bodhisattva 彌勒菩薩 11. Asangha Bodhisattva 無著菩薩 12. Venerable Atisha 阿底峽尊者 13. Master Dromtonpa 仲頓巴祖師 14. Master Tsongkapa 宗喀巴祖師 15. Sect Head Dharma King Ganden Tripa Gyalsab Je 噶丹赤巴賈曹杰總法王 16. Dalai Lama 達賴喇嘛 17. Master Panchen Lama 班禪大師 18. Zhangjia Khutukhtu 章嘉呼圖克圖 19. Jebtsundamba Khutukhtu 哲布尊丹巴呼圖克圖	The Original Dharmakaya Buddha, Samanthabhadra Tathagata 原始法身佛普賢王如來 The Primordial Sambhogakaya Buddha, Dorje Chang Buddha 始祖報身佛多杰羌佛 Dipankara Buddha 燃燈古佛 Shakyamuni Buddha 釋迦牟尼佛 20. Shambhala King Suchandra 香巴拉蘇禪德喇月賢王 21. Shambhala XI Kalkin King Durjaya 香巴拉卡金王十一世 22. Venerable Kalachakrapada Jamyang Dorje 卡拉恰克拉克拉達蔣揚多傑尊者 23. Master Kunpang Thukje Tsondu 尊追祖師 24. Master Kunkhyen Dolpopa Sherab Gyaltzen 篤補巴祖師 25. Sect Head Dharma King Jigme Dorje 吉美多杰總法王	The Original Dharmakaya Buddha, Samanthabhadra Tathagata 原始法身佛普賢王如來 The Primordial Sambhogakaya Buddha, Dorje Chang Buddha 始祖報身佛多杰羌佛 26. Vajra Nairatmya 無我母金剛 27. Venerable Virupa 昆瓦巴尊者 28. Venerable Drokmi Lotsawa 卓彌大譯師 29. Khon Konchok Gyalpo Rinpoche 昆貢秋嘉波仁波切 30. Sachen Kunga Nyingpo Rinpoche 薩千貢噶寧波仁波切 31. Lopson Sonam Tsemo Rinpoche 索南策模仁波切 32. Jetsen Dakpa Gyaltzen Rinpoche 扎巴堅贊仁波切 33. Sakya Pandita Kunga Gyaltzen Rinpoche 薩迦班智達貢噶堅贊仁波切 34. Drogon Chogyal Phakpa Rinpoche 八思巴仁波切 35. Sect Head Dharma King Sakya Trizin Ngawang Kunga 薩迦天津總法王 36. Dharma King Jigdral Dagchen Sakya 達欽法王	The Original Dharmakaya Buddha, Samanthabhadra Tathagata 原始法身佛普賢王如來 The Primordial Sambhogakaya Buddha, Dorje Chang Buddha 始祖報身佛多杰羌佛 Vajrasattva Mahasattva 金剛薩埵摩訶薩 37. Vajrapani Bodhisattva 金剛手菩薩 38. Garab Dorje 嘎讓多杰勝喜金剛 39. Master Manjushrimitra 妙吉祥友大師 40. Master Shri Singha 寫惹申哈大師 41. Master Padmasambhava 蓮花生大師 42. Master Shantaraksita 釋迦爛乃祖師 43. Master Bairotsana 白若渣那祖師 44. King Trisong Deutsen 藏王赤松德贊 45. Yeshe Tsogyal 益西措嘉 46. Venerable Kunkhyen Longchen Rabjampa 龍欽巴尊者 47. Venerable Rigzin Terdak Lingpa 德德林巴尊者 48. Venerable Rigdzin Jigme Lingpa 吉美林巴尊者 49. Dharma King Dodrupchen 多珠欽法王 50. Dharma King Shantaraksita II 釋迦爛乃祖師 51. Dharma King Penor Rinpoche 貝諾法王 52. Dharma King Omniscience Jamyang Lungdok Gyaltzen 降養龍多加參遍智法王 53. Sect Head Dharma King Mindrolling Trichen Kunzang Wangyal Rinpoche 敏卓林赤欽法王	The Original Dharmakaya Buddha, Samanthabhadra Tathagata 原始法身佛普賢王如來 The Primordial Sambhogakaya Buddha, Dorje Chang Buddha 始祖報身佛多杰羌佛 54. Master Tilopa 帝洛巴祖師 55. Master Naropa 那洛巴祖師 56. Master Marpa 瑪爾巴大師 57. Master Milarepa 彌拉日巴大師 58. Master Gampopa 岡波巴祖師 59. Dusum Khyenpa, Black Jewel Crown Karmapa I 杜松淺巴 噶瑪巴黑寶冠法王 60. Black Jewel Crown Karmapa XVII 第十七世噶瑪巴黑寶冠法王 61. Shamar Rinpoche, Red Jewel Crown Karmapa 夏瑪巴紅寶冠法王 62. Goshir Gyaltzen Rinpoche, Orange Jewel Crown Regent 國師嘉察仁波且 63. Tai Situ Rinpoche 泰錫度仁波且 64. Jamgon Kontrul Rinpoche 蔣貢康楚仁波且 65. Lady Sukhasiddhi 蘇卡悉地大師 66. Lady Niguma 尼古瑪大師 67. Great Dharma King Tangtong Gyalpo I 第一世壇東格博大法王 68. Kalu Rinpoche 卡盧仁波且 69. Tangtong Gyalpo Rinpoche XVI 第十六世壇東格博仁波且



DORJE CHANG BUDDHA LINEAGE REFUGE TREE

When the universe originated, it was boundless and everything was silent. There was no such thing as length of time or size of space. There was no shape and form, no interior and exterior, no birth and death. This is the dharmakaya (dharma body) Buddha. The true meaning of the dharmakaya Buddha is the concept of a universe that does not perish. This concept of a universe that does not perish is also called “dharmadhatu-tathata (dharma realm true-suchness),” which is Samantabhadra Tathagata (Adharma Buddha).

However, the dharmakaya Buddha only expresses the concept of the true essence of the universe; that is, not being born and not dying, not coming and not going. The dharmakaya Buddha has no form and does not speak. It has no way to communicate any meaning, such as meaning through images or meaning through language. Because of such karmic conditions, the formless dharmakaya Buddha generated the first sambhogakaya Buddha with form. This sambhogakaya Buddha with form transformed into Vajrasattva and other nirmanakayas.

In order to make a distinction between those three, the dharmakaya Buddha was named Adharma Buddha, the sambhogakaya Buddha was named Dorje Chang Buddha, and the nirmanakaya was named Vajrasattva. Actually, Samantabhadra Tathagata is Adharma Buddha and also is Dorje Chang Buddha. In truth, there are not two Buddhas. These distinctions resulted from there being a dharmakaya, sambhogakaya, and nirmanakaya.

Based on this dharma, Samantabhadra Tathagata did not directly incarnate. Even the ancient Buddha Dipankara and Vajrasattva were the nirmanakayas of Dorje Chang Buddha. Sakyamuni Buddha was a disciple of Dipankara Buddha. However, many sects list Samantabhadra Tathagata as the first Buddha who began all the lineages in the dharmadhatu. This way of thinking is actually not erroneous. That is because although Samantabhadra Tathagata is a dharmakaya without form and has no way of speaking, the origin lies with this dharmakaya from which the sambhogakaya Dorje Chang Buddha manifested. This sambhogakaya Buddha was the first one to spread the Buddha-dharma and save living beings in the three spheres of existence so that they would become holy beings.

Dorje Chang Buddha is also called Buddha Vajradhara or Ruler of the Vajra Beings. In the entire universe, Dorje Chang Buddha is the first Buddha with form and is the highest Buddha. That is, the highest leader of Buddhism in the entire universe came into being in the form of Dorje

Chang Buddha. It was Dorje Chang Buddha who began transmitting dharma and saving living beings in the dharmadhatu. As a result, Buddhism was born and the Buddha-dharma began spreading.

The teachings of Dorje Chang Buddha led to many disciples becoming Buddhas. The five most famous among such disciples are Aksobhya Buddha of the east, Ratnasambhava Buddha of the south, Amitabha Buddha of the west, Amoghasiddhi Buddha of the north, and Vairocana Buddha of the center. There are also many other Buddhas and Bodhisattvas among the original disciples of Dorje Chang Buddha. Dorje Chang Buddha was the one who initially propagated the Buddha-dharma in the dharmadhatu. Dorje Chang Buddha is the supreme leader of all of Buddhism in the dharmadhatu.

The incarnation of Dorje Chang Buddha is different from the incarnation of any other Buddha. Such an incarnation is a primordial manifestation of the existence of Buddha-dharma. In each world of living beings, there can be at any one time only one incarnation of Dorje Chang Buddha, who manifests or expresses the existence of the true dharma. There will not be a second incarnation of Dorje Chang Buddha in the same age or era. Only after the first incarnation of Dorje Chang Buddha leaves the world can the second incarnation be born based on karmic conditions relating to the good fortune of living beings. For example, the holy and venerable Vimalakirti, who was the second Dorje Chang Buddha, took birth in this earthly realm in the past. The third Dorje Chang Buddha, H.H. Wan Ko Yeshe Norbu, took birth in this earthly realm more than two thousand years after Vimalakirti left it and only when karmic conditions relating to the good fortune of living beings had matured. Furthermore, according to the formal pronouncement of H.H. Mahavairocana Tathagata Dharma King Zunsheng, the fourth Dorje Chang Buddha will descend into this world five thousand years from now.

H.H. Wan Ko Yeshe Norbu Holiest Tathagata is the only Dorje Chang Buddha III in the history of Buddhism. This has been recognized by greatly accomplished beings of the highest order in the world as well as famous dharma kings and rinpoches from various sects who have issued written recognition documents in accordance with the dharma!

International Buddhism Sangha Association

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

多杰羌佛降世皈依境

宇宙無始時，天地茫茫，萬物靜謐，沒有時間之長短，沒有空間之大小，無形無色，無內無外，無生無死，這就是法身佛，法身佛的實際含意是宇宙之不滅概念，這個不滅的宇宙概念又稱法界真如，即是普賢王如來（阿達爾瑪佛）的表法。但是，法身佛只是表達宇宙真諦不生不滅、不來不去的概念，沒有形象，沒有言語，無法表義——如形象義、語言義等，由是因緣，法身無相佛正覺圓滿出第一個報身

具相佛，報身具相佛化身出金剛薩埵等化身，為區別故，法身佛命名為阿達爾瑪佛，報身佛命名為多杰羌佛，化身命名為金剛薩埵，實際即是普賢王如來，即是阿達爾瑪佛，即是多杰羌佛。實則無二佛，而是為法身、報身、化身之別使然。由是法義，普賢王如來不直接化身，就燃燈古佛和金剛薩埵亦是多杰羌佛化身，而釋迦牟尼佛是燃燈古佛之弟子。但很多教派都列有普賢王如來為開法界之第一傳承佛

陀，其實這樣講也沒有錯，因為普賢王如來雖為法身無相，無法可說，但第一起緣必定是法身而顯報身多杰羌佛，由報身佛才始宏佛法渡三界眾生成聖。

多杰羌佛亦名金剛總持，又名持金剛（即是把持一切金剛之意），是宇宙中第一位至高無上的具相佛陀，多杰羌佛的出現，代表著整個宇宙間的佛教有形象的最高領袖誕生了，自此，由多杰羌佛開始在法界中傳法渡生，有了佛教，佛法才開始傳播弘揚。

多杰羌佛宏化成就若干佛陀弟子，其中有五個最著名的弟子，他們分別是東方金剛不動佛、南方寶生佛、西方阿彌陀佛、北方不空成就佛和中央毘羅遮那佛，另有其他第一代若干諸佛菩薩。多杰羌佛是法界中弘傳佛法的誕生者，是整個佛教在法界中的最高教主。

多杰羌佛的降世與任何佛陀的化身不同，是屬於原始性表顯佛法的存在，故為降世，於每一眾生世界中（如娑婆世界），只有獨一的降

世，以表正法之所在，也就是說，在同一時代不同時轉世兩位多杰羌佛，必須等待前一位多杰羌佛離開世界後，後一位多杰羌佛才會隨眾生福報因緣誕生。如在娑婆世界曾降世多杰羌佛二世維摩詰聖尊，維摩詰離開娑婆世界後兩千多年，由眾生因緣福報的成熟，三世多杰羌佛雲高益西諾布才降世。而根據大日如來尊勝法王授記，第四世多杰羌佛將於五千年後再降臨此世界。

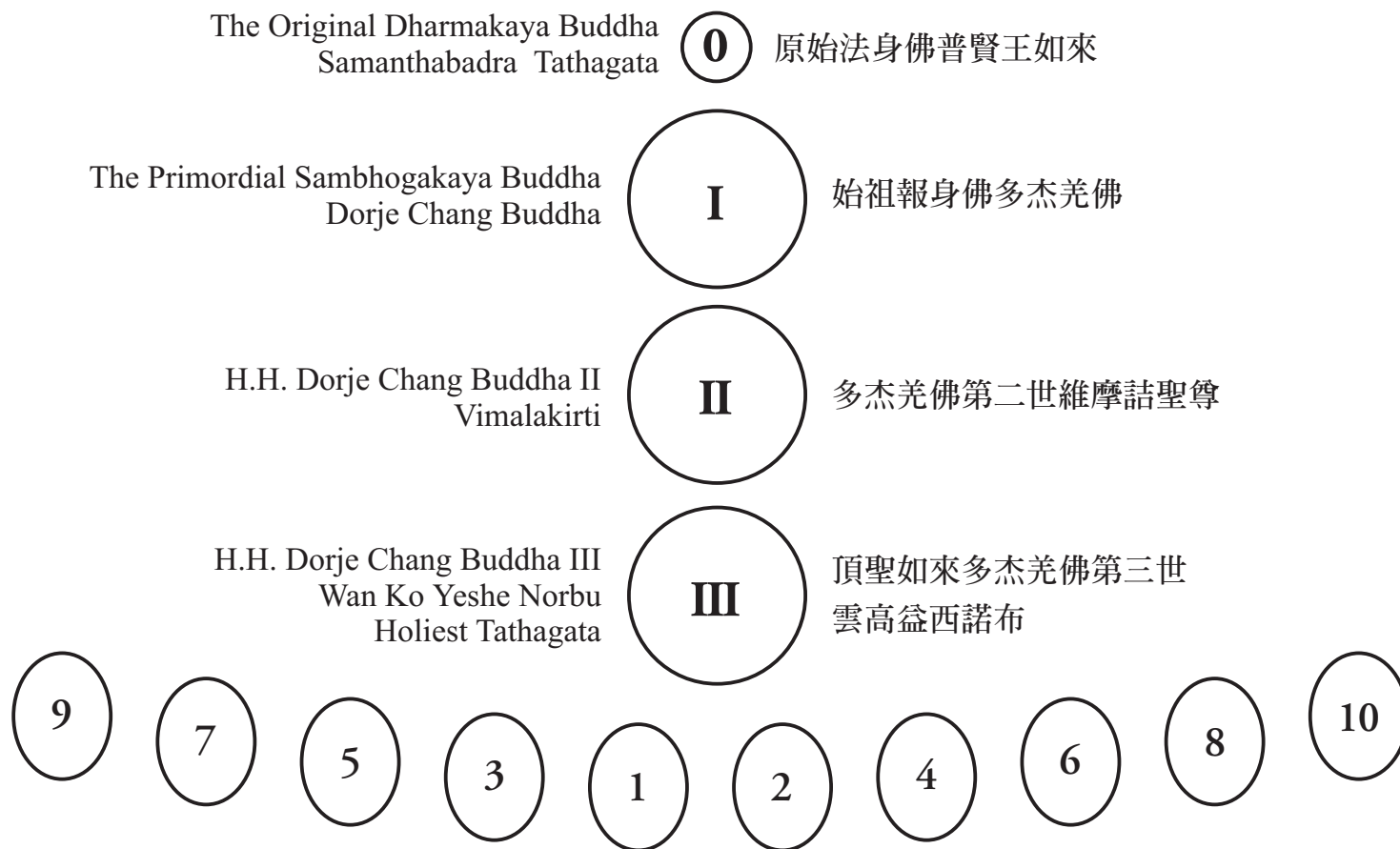
雲高益西諾布頂聖如來，是由世界上第一流的大成就者、大教派著名的法王、仁波且們在佛教史上唯一依法認證出具文書法定的多杰羌佛三世！

國際佛教僧尼總會

（此文的英文翻譯印在前面）

DORJE CHANG BUDDHA LINEAGE REFUGE TREE
多杰羌佛降世皈依境





1 Lion Vajra
2 Kalachakra
3 Ekajati
4 Vajrakilaya
5 Yamataka

獅子金剛
時輪金剛
獨髮母金剛
普巴金剛
大威德金剛

6 Chakrasamvara
7 Hayagriva
8 Mahakala
9 Yama
10 Guhyasamaja

上樂金剛
馬頭金剛
瑪哈嘎拉金剛
閻羅金剛
密跡金剛

BRIEF DISCRIPTION OF THE INCARNATION OF DORJE CHANG BUDDHA

Dorje Chang Buddha is Buddha Vajradhara (金剛總持, pronounced *jin gang zong chi* in Chinese, which literally means “Supreme Ruler of the Vajra Beings”) and is also called in Chinese 持金剛 (pronounced *chi jin gang*, which literally means “Ruler of the Vajra Beings”). Dorje Chang Buddha is not 金剛持 (pronounced *jin gang chi* in Chinese, which means “Practitioner of the Vajra” as explained below). In English, people often use the word *vajradhara* to refer to a 金剛持 (*jin gang chi*), or Practitioner of the Vajra. Actually a 金剛持 (*vajradhara*) is a master or guru. Buddha Vajradhara is a Buddha. Moreover, Buddha Vajradhara is the primordial sambhogakaya Buddha whose sambhogakaya manifested out of the dharmakaya of Adharma Buddha (Adi Buddha, or Samantabhadra Tathagata). All of the Buddha-dharma of Buddha Vajradhara originated from the tathata (true suchness) of Samantabhadra Tathagata. With respect to the dharmakaya of Samantabhadra Tathagata, there is no past and no future. Without form yet not empty, He neither comes nor goes. There are no Buddhas above Him to become. There are no living beings below Him to be saved. Such is His absolute truth. Thus, the dharma-body state of Samantabhadra Tathagata is without signs or characteristics, without speech, and without form. As such, there is no subject or being who could expound the dharma. Without such a subject or being, the multitudinous living beings could not be saved.

Because of such karmic conditions, the formless dharmakaya Buddha generated the first sambhogakaya Buddha with form. This sambhogakaya Buddha with form transformed into Vajrasattva and other nirmanakayas. In order to make a distinction between those three, the dharmakaya Buddha was named Adharma Buddha; the sambhogakaya Buddha was named Dorje Chang Buddha; the nirmanakaya was named Vajrasattva. Actually, all three are Samantabhadra Tathagata, all three are Adharma Buddha, and three are Dorje Chang Buddha. In truth, there are not two Buddhas. These distinctions are due to a dharmakaya, sambhogakaya, and nirmanakaya. Based on this dharma, Samantabhadra Tathagata did not directly incarnate. Even the ancient Buddha Dipankara and Vajrasattva were the nirmanakayas of Dorje Chang Buddha.

Dorje Chang Buddha is also called Buddha Vajradhara or Ruler of the Vajra Beings (持金剛 *chi jin gang*). In the entire universe, Dorje Chang Buddha is the first Buddha with form and is the highest Buddha. That is, the highest leader of Buddhism in the entire universe came into being in the form of Dorje Chang Buddha. It was Dorje Chang Buddha who began transmitting dharma and saving living beings in the dharmadhatu. As a result, Buddhism was born and the Buddha-dharma began spreading.

However, many sects and lineages list Samantabhadra Tathagata as the first Buddha who began all the lineages in the dharmadhatu. This way of thinking is actually correct as well. That is because although Samantabhadra Tathagata is a dharmakaya without form and has no way of speaking, the origin lies with this dharmakaya from which the sambhogakaya Dorje Chang Buddha manifested. This sambhogakaya Buddha was the first one to spread the Buddha-dharma in the dharmadhatu. That sambhogakaya Buddha also transformed into Vajrasattva and other nirmanakayas who spread the dharma in the triloka (three spheres). Because of the birth of Dorje Chang Buddha, living beings were thus able to become holy beings in

accordance with His dharma teachings.

We often see in dharma books a blue image of Adharma Buddha. Actually, this image is a symbol. Such a symbolic form is necessary since the tathata emptiness of Adharma Buddha is invisible and cannot be depicted in a thangka. There is no way to draw the shape of emptiness. The dharmakaya has no features that can be pictorially depicted. In fact, the concept of dharmakaya is the absolute truth of the universe (dharmadhatu) that is not born and does not perish. The sambhogakaya Buddha (Buddha Vajradhara) manifested out of this concept of not being born and not perishing.

Dorje Chang Buddha is the ancient, primordial sambhogakaya Buddha. He has the unsurpassed virtuous appearance that all of the Buddhas in the ten directions have. He was the first in the dharmadhatu and triloka (three spheres) to express the dharma. Therefore, Buddha Vajradhara, or Dorje Chang Buddha, is actually the greatest leader of Buddhism in the entire dharmadhatu. He is the original ancestor of Buddhism.

However, many Buddhists misinterpret Dorje Chang Buddha, or Buddha Vajradhara, as being a 金剛持 (*jin gang chi*), or Practitioner of the Vajra (i.e. *vajradhara*). This is a mistake in a matter of principle that carries with it a karmic offence. Buddha Vajradhara has the meaning of one who is in charge of and has supervision over all of the vajra beings. Thus, He is the 持金剛 (*chi jin gang*) or Ruler of the Vajra Beings, the one who has dominion over the vajra beings. On the other hand, a 金剛持 (*jin gang chi*), or Practitioner of the Vajra (i.e. *vajradhara*), is one who learns the dharma and teaches others. Such a person enlightens himself and others. The term 金剛持 (*jin gang chi*), or Practitioner of the Vajra, connotes Vajra Master. There is a world of difference between a 金剛持 (*jin gang chi*) or Practitioner of the Vajra on the one hand and a 持金剛 (*chi jin gang*) or Ruler of the Vajra Beings on the other hand.

Buddha Vajradhara (also called Ruler of the Vajra Beings) has passed down dharma to all of the Buddhas and Bodhisattvas, who received such dharma. All of the Buddha-dharma of both exoteric and esoteric Buddhism was originally transmitted by this Ruler of the Vajra Beings. The 84,000 dharma methods that Sakyamuni Buddha taught were transmitted to Sakyamuni Buddha by the ancient Buddha Dipankara, who was a nirmanakaya of Dorje Chang Buddha. Tibetan esoteric Buddhism, which contains all of the dharma of the Nyingma, Sakya, Jonang, Kagyu, and Geluk sects, including the Kalachakra Vajra Dharma transmitted by Sakyamuni Buddha; Japanese esoteric Buddhism; and esoteric Buddhism taught by Sakyamuni Buddha contained in the *Tripitaka* all come from the lineage of which Dorje Chang Buddha is the original ancestor or from the lineage of His nirmanakaya, Vajrasattva. 金剛總持 Buddha Vajradhara or Ruler of the Vajra Beings is the supreme leader of Buddhism in the dharmadhatu. He is not a Vajra Master who is a 金剛持 (*jin gang chi*), or Practitioner of the Vajra (i.e. *vajradhara*).

When disciples find a qualified master, they should visualize their Vajra Master as being a Buddha. This is done out of respect for the dharma and respect for one's lineage. However, no matter what type of master he may be, if his identity or status has not been recognized as a Buddha by rinpoches of great holiness in accordance with the dharma, then he is not a Buddha. Still, the disciple must visualize Him as a Buddha. Even the holy and venerable

Vimalakirti, who as the second Buddha Vajradhara, was affirmed as a Tathagata (Buddha) through an announcement of Sakyamuni Buddha.

The incarnation of Dorje Chang Buddha is different from the nirmanakayas of any other Buddha. Such an incarnation is a primordial manifestation of the existence of Buddha-dharma. In each world of living beings, there can be at any one time only one incarnation of Dorje Chang Buddha, who manifests or expresses the existence of the true dharma. There will not be a second incarnation of Dorje Chang Buddha in the same age or era. Only after the first incarnation of Dorje Chang Buddha leaves the world can the second incarnation be born based on karmic conditions relating to the good fortune of living beings. For example, the holy and venerable Vimalakirti, who was the second Dorje Chang Buddha, took birth in this earthly realm in the past. The third Dorje Chang Buddha, H.H. Wan Ko Yeshe Norbu, took birth in this earthly realm more than two thousand years after Vimalakirti left it and only when karmic conditions relating to the good fortune of living beings had matured.

Nobody can get away with falsely claiming to be the incarnation of Dorje Chang Buddha. In order to protect the dignity of the Buddha-dharma in the dharmadhatu and prevent demons from falsely claiming to be Buddha Vajradhara or the Ruler of the Vajra Beings, Buddha Vajradhara must be born with His own dharma and realization so that He may manifest or express the dharma. No other Buddha is able to manifest realization equal to the realization of Dorje Chang Buddha. That is because in order to protect the true dharma, the Buddhas do not manifest realization powers at the same holy level as the realization of Dorje Chang Buddha. Conversely, all demons lack the power to manifest such realization and therefore cannot manifest such realization.

When Sakyamuni Buddha lived in this world, Dorje Chang Buddha took birth as the holy and venerable Vimalakirti, who helped Sakyamuni Buddha teach the 500 monks and 8,000 Bodhisattvas. The holy and venerable Vimalakirti, who was the second incarnation of Dorje Chang Buddha, had the highest wisdom and the greatest ability to manifest supernatural powers as an expression of dharma. No other holy being could match Him.

H.H. Mahavairocana Tathagata formally pronounced that the third incarnation of Dorje Chang Buddha, H.H. Wan Ko Yeshe Norbu, must meet five conditions: He must successfully invoke the Buddhas to bestow nectar. He must be able to perform the Golden Vase Selection of Karmic Affinity and predict the results of that ceremony beforehand. He must be able to eliminate the karmic obstructions of disciples. He must be able to take mist, place it inside a hollowed out sculpted boulder, and have the mist stay there. He must be able to carve wondrous multicolored sculptures.

The formal pronouncement stated that no other holy being could repeat those five types of accomplishments. It also stated that if any other person of great holiness repeat those five types of accomplishments, then Mahavairocana Tathagata's recognition that H.H. Wan Ko Yeshe Norbu is Dorje Chang Buddha is false, and the pronouncement has deceived the public in order to build up a false reputation.

The facts have proven that in this world there is no being of great holiness and virtue or even an expert who is able to match the accomplishments of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu. Furthermore, great dharma kings on the level of a Buddha or Bodhisattva

have unanimously recognized the identity of H.H. Wan Ko Yeshe Norbu through recognition certificates. This thoroughly proves that no one can get away with falsely claiming the identity or status of Dorje Chang Buddha.

In order to prevent demons from wreaking havoc by falsely claiming to be the incarnation of Dorje Chang Buddha, the required number of many holy beings must recognize the incarnation of Dorje Chang Buddha. Furthermore, many additional holy beings must bear witness to the veracity of the recognition and respectfully offer congratulations. The many holy beings who recognize the incarnation of Dorje Chang Buddha must be Buddhas, Bodhisattvas, or great dharma kings. Those who bear witness to the veracity of the recognition and respectfully offer congratulations must be extremely holy and virtuous Bodhisattvas. All of those who recognize, bear witness, and respectfully offer congratulations must be famous leaders within Buddhism and great rinpoches. If the identity of the person was not recognized by those on such a holy level, if congratulations were not respectfully offered to him by those on such a holy level, and if he does not have legitimate recognition certificates, then his claims that he is a holy being are false.

People say, "So-and-so rinpoche is universally recognized as the incarnation of Buddha Vajradhara." This way of speaking is based on heretical and erroneous understanding. It is not in accord with the rules of true Buddhism. Where is the realization of this rinpoche that an incarnation of Buddha Vajradhara would have? Does this rinpoche have complete proficiency in both exoteric and esoteric Buddhism? Does he have full mastery of the Five Vidyas? Which five dharma kings have recognized his identity as being Buddha Vajradhara and which ten dharma kings or rinpoches have certified that recognition? Can he show others a recognition certificate showing he is the third Buddha Vajradhara? Which several famous people of holy virtue respectfully offered congratulations to him for being recognized? No matter how high a certain monastic may be, if he does not have true realization and the required written recognitions and congratulations stating he is the third incarnation of Buddha Vajradhara, then all claims by others that he is Buddha Vajradhara are flattery, exaggeration, and rumors.

Hence, one must understand that Buddha Vajradhara (金剛總持, jin gang zong chi) is 持金剛 (chi jin gang, which is a Buddha). On the other hand, a 金剛持 (jin gang chi) is a lama (master). Anyone who misinterprets a 金剛持 (jin gang chi) as being a 持金剛 (chi jin gang) or Buddha Vajradhara is undoubtedly placing the status of a mere vajra master over that of Amitabha Buddha and other Buddhas. Such conduct is a terrible offense because according to the sutras and esoteric scriptures Buddha Vajradhara is Dorje Chang Buddha (持金剛 chi jin gang), the Master of the Five Buddhas and other Buddhas.

United International World Buddhism Association Headquarters
International Buddhism Sangha Association

(This text was translated from the Chinese text on next page.)

簡述多杰羌佛轉世

多杰羌佛即是金剛總持，又名持金剛，而不是金剛持，金剛持是上師，金剛總持是佛，而且是原始第一報身佛，由法身佛阿達爾瑪佛(普賢王如來)化顯的報身相，其一切佛法皆是由普賢王如來真如所顯，由於普賢王如來是法身佛，是無有前者，無有後際，無色無空，不來不去，上無諸佛可成，下無眾生可渡之如如真諦，故普賢王如來為法身無相，無言，無形，如是無說法之主，無主故不能渡眾生。由是因緣法身無相佛正覺圓滿出第一個報身具相佛，報身具相佛再化身金剛薩埵等，為區別故，法身佛命名為阿達爾瑪佛，報身佛命名為多杰羌佛，化身即金剛薩埵，實際即是普賢王如來，即是阿達爾瑪佛，即是多杰羌佛。實則無二佛，而是為法身、報身、化身之別使然。由是法義，普賢王如來不直接化身，就燃燈古佛亦是多杰羌佛化身。多杰羌佛亦名金剛總持，又名持金剛(即是把持一切金剛之意)，是宇宙中第一位至高無上的具相佛陀，也就是宇宙間的佛教的最高領袖誕生了，自此，由多杰羌佛開始在法界中傳法渡生，佛法才開始傳播弘揚。但是，在很多教派和傳承法義裡都將普賢王如來列為開法界之第一傳承佛陀，其實這樣講也是正確的，因為普賢王如來雖為法身無相，但第一起緣必定是法身，由法身而顯報身多杰羌佛，由報身佛才開始在法界傳播佛法，同時化身金剛薩埵等於三界宏法，眾生才有了依法成聖之主。

我們在本法上常見到的一個藍色阿達爾瑪佛具體形象，其實這個形象是一個假設，因為沒有一個假設的形體，總不能說看不見的無法繪成唐卡的真如空相為阿達爾瑪佛嘛，空是無形象可畫出來的，法身佛無相可表，實際上是宇宙(法界)之不生不滅真諦的概念，由不生不滅的這個概念化顯報身佛(金剛總持)，多杰羌佛即是最古的第一報身佛，具備十方諸佛的無上德相，始起於法界及三界中而表法，故金剛總持多杰羌佛實為法界佛教大教主、原始佛祖。但有很多佛教徒把多杰羌佛金剛總持誤解釋成金剛持，這是帶有罪業的原則性的錯誤，金剛總持是掌持總管法界一切金剛的涵意，故為持金剛，是把持著金剛們，而金剛持則是修持金剛之行持，自覺覺他，是金剛上師的意思，金剛持與持金剛天地之差，而持金剛的傳承是授與一切諸佛菩薩所接法，無論是顯宗、密宗，都由持金剛始傳佛法，釋迦牟尼佛所傳八萬四千法門，皆是由多杰羌佛所化顯燃燈古佛所授與釋迦牟尼佛，而密乘之寧瑪、薩迦、覺囊、噶舉、格魯、息解、噶當、東密、真言宗、唐密等，包括釋迦牟尼佛所傳的時輪金剛等西密，都是唯一的由多杰羌佛為始祖傳承，或由多杰羌佛化身金剛薩埵傳承。持金剛是法界大教主，而不是金剛上師的金剛持，當弟子找到合格師資時，要把自己的金剛上師當成佛陀來觀想，皆是為重法、重傳承而觀師為佛的涵意，實質上無論是什麼樣的上師，未具大聖仁波且共同合法認證，該上師均屬佛慢觀想而非佛陀，就是金剛總持二世維摩詰聖尊也是由釋迦牟尼佛宣布認證為如來。

多杰羌佛的轉世與任何諸佛的化身不同，是屬於原始性表顯佛法的存在，故於每一眾生世界中，獨一降世，作為表正法之所在，在同一時代不轉世第二位多杰羌佛，必須等待前一位離開世界後，後一位才會隨眾生福報緣起誕生，如在娑婆世界曾降世多杰羌佛二世維摩詰聖尊，維摩詰離開娑婆世界後兩千多年，由眾生因緣福報的成熟，三世多杰羌佛雲高益西諾布才降世，多杰羌佛的降世是任何人都冒稱不了的，為維護法界佛法之尊嚴，防止魔子魔孫冒稱持金剛(金剛總持)，金剛總持必須帶著正法證量而降世以為表法，而多杰羌佛的證量是任何佛陀都不能表顯的，原因是諸佛為了維護正法因緣，故不表顯與多杰羌佛同聖境的證量！相反的，一切魔軍們不具備表顯的功夫，所以無法表顯！如在釋迦牟尼佛住世時，多杰羌佛降世為維摩詰聖尊，幫助釋迦牟尼佛教化五百比丘及八千菩薩，多杰羌佛二世維摩詰聖尊其智慧、神通表法高不可攀，無有任何聖者可及，而多杰羌佛三世雲高益西諾布，大日如來授記五條必備：能佛降甘露、擇緣預報、取業除障、能將祥霧拿入雕刻實物長存不走、玄妙彩寶雕，這五項無聖可複，如果他授的記有大聖做得到，照樣複製成功，就算他所認證的多杰羌佛雲高益西諾布是假的，他所說的話是欺世盜名的，在現實中已證明確實這世界上的大聖德們，乃至任何專家，就是無法做到雲高益西諾布三世多杰羌佛的成就，而佛菩薩級的大法王們都一致認證文憑說明，因此徹底證明多杰羌佛的身份是冒稱不了的，同時為了防止魔妖作亂，假冒多杰羌佛降世，而對多杰羌佛的降世，必須是經圓滿多聖認證，又是多聖佐證恭祝，認證的多聖必須是佛菩薩、大法王，佐證恭祝的必須是大聖德菩薩們，他們必須是著名的佛教領袖及大仁波且，如果不具備此等聖量級的認證恭祝，不具文憑證書，自稱為聖者則是冒牌假貨，世人有說「某某仁波且是公認的金剛總持化身」，這種說法是邪知邪見，非正道佛門之法定，金剛總持化身道量何在？顯密圓通何通？五明妙諦何存？五聖十證是由哪幾位法王認證的？認證三世文憑拿得出來嗎？哪幾位著名聖德賀證的？凡無實證實量，無有確切認證為第三世的賀證文憑，無論是什麼高僧，一律屬於恭維誇張傳聞，故當明了金剛總持即是持金剛(佛陀)，金剛持即是喇嘛(上師)。如果誤把金剛持當作持金剛或金剛總持解釋，無疑的是把一個金剛上師的身份凌駕於阿彌陀佛等佛陀的頭上，這是罪大惡極行為，因為金剛總持是明文傳承中的五佛等之師多杰羌佛(持金剛)。

聯合國國際世界佛教總部
國際佛教僧尼總會

(此文的英文翻譯印在前面)



H.H. DORJE CHANG BUDDHA III
WAN KO YESHE NORBU HOLIEST TATHAGATA
頂聖如來多杰羌佛第三世雲高益西諾布

BRIEF INTRODUCTION TO H.H. DORJE CHANG BUDDHA III WAN KO YESHE NORBU HOLIEST TATHAGATA

H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata is Buddha Vajradhara. His Holiness is also called in Chinese 持金剛 (pronounced chi jin gang), which literally means “Ruler of the Vajra Beings.” His Holiness is the complete and perfect incarnation of Dorje Chang Buddha, the primordial sambhogakaya Buddha. His Holiness’s abbreviated title is H.H. Dorje Chang Buddha III. (In this world, His Holiness has also been respectfully called Master Wan Ko Yee.) The accomplishments of H.H. Dorje Chang Buddha III are the highest in the entire world. No one of holy virtue within Buddhism can be mentioned in the same breath with His Holiness when it comes to showing real evidence of wisdom and realization attained through proficiency in exoteric and esoteric Buddhism and mastery of the Five Vidyas.

The standard that the Buddha set for measuring one’s level of accomplishment in the Buddha-dharma is the degree to which one is proficient in both exoteric and esoteric Buddhism and the degree to which one has mastered the Five Vidyas. However, in the history of Buddhism up to the present time, only H.H. Dorje Chang Buddha III Holiest Tathagata has truly and fully manifested complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas! H.H. Dorje Chang Buddha III actually exhibits for all to see item after item of accomplishments relating to complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas as laid down by the Buddha. His Holiness, an ancient Buddha, is the first being of holy virtue in history who has truly manifested such lofty and complete realization! Clear evidence of this are all of the single-handed accomplishments of H.H. Dorje Chang Buddha III mentioned in the thirty main categories listed in this book, *H.H. Dorje Chang Buddha III — A Treasury of True Buddha-Dharma*.

Of course, organizing His Holiness’s accomplishments into thirty main categories is simply a matter of form. In fact, the accomplishments contained in this book far exceed thirty main categories. For example, the category of Technological Art alone contains three distinct major categories: photography, three-dimensional images, and glass paintings. However, H.H. Dorje Chang Buddha III combined many separate categories into single main categories, thereby reducing the number of main categories to

thirty. In reality, how could only thirty main categories possibly contain all of the accomplishments of H.H. Dorje Chang Buddha III? The accomplishments of H.H. Dorje Chang Buddha III express the wisdom of the Buddha-dharma, which is limitless. The inner-realization vidya alone includes realization of the limitless truths of conditional and unconditional dharma in the universe and mastery of the *Tripitaka* and esoteric scriptures.

The thirty main categories listed in this book are as follows: 1. Recognitions and Congratulations; 2. The Virtue of H.H. Dorje Chang Buddha III and Holy Occurrences; 3. The Holy Realization of the Holiest Tathagata; 4. Supreme and Profound Buddha-Dharma That Is Difficult to Encounter in Millions of Eons; 5. Couplets; 6. Calligraphy; 7. Stone Seals; 8. Classical Poetry and Songs; 9. Vajra Needle That Eliminates Illness; 10. Healing Illnesses; 11. Medicine and Health Care Products; 12. Wondrous Multicolored Sculptures; 13. Faux-Jade Panels; 14. Philosophical Sayings About Worldly Matters; 15. Classical Prose and Modern Poetry; 16. Academic Writings; 17. Hand-Sculpted Artwork; 18. Vocal Mastery; 19. Sculptures Containing Mysterious Mist; 20. Ancient-Looking Withered Vines; 21. Chinese Paintings; 22. Western Paintings; 23. Art Frames; 24. Designs of Buddha Images; 25. Tiles; 26. Decorative Wall Hangings; 27. Buildings and Decorative Landscape Scenes; 28. Teas; 29. Technological Art; 30. Saving Living Beings by Liberating Them.

In the fourth main category entitled “Supreme and Profound Buddha-Dharma That Is Difficult to Encounter in Millions of Eons,” there are over two thousand discourses on the Buddha-dharma given by His Holiness. Such teachings are as vast and profound as an ocean. From ancient times to the present, other than Sakyamuni Buddha’s expositions of the dharma in this world, no other holy being has attained the multifaceted accomplishments that H.H. Dorje Chang Buddha III has attained. Moreover, each of the manifold accomplishments of His Holiness has reached the highest world-class level.

We have come to understand that the phrase “highly proficient in the five major vidyas and the five minor vidyas” are actually only empty words when applied to many people. That is because such people were not able to display real skills. They could not even show

any writing or photograph for evaluation. To be totally blunt, such people could not even match professionals and experts living in society. How could this be considered as being highly proficient in the five major vidyas and the five minor vidyas? How could they represent proficiency in exoteric and esoteric Buddhism and a high level of mastery of the Five Vidyas of which the Buddha spoke?

It could be said that *A Treasury of True Buddha-Dharma* is an unprecedented precious Buddhist book that reveals actual Buddha-dharma realization better than any other book in history. After extremely holy beings of the highest order in the world who are incarnations of Buddhas or Bodhisattvas saw the first manuscript of *A Treasury of True Buddha-Dharma*, they were astonished. They promptly investigated the truth behind the book in accordance with the dharma. Applying the practices of esoteric dharma relating to recognizing the identity or status of someone, they deeply entered the dharma realm, applied supernatural vision, and saw the true source. They then issued their own documents as the dharma prescribes in which they formally recognized that H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata is the incarnation of the highest ancient Buddha and that His Holiness possesses unprecedented mastery of exoteric Buddhism, esoteric Buddhism, and the Five Vidyas!

However, we were surprised when H.H. Dorje Chang Buddha III said, **“Dharma kings of great holiness have formally recognized that I am the incarnation of an ancient Buddha. Actually, it is not important who I am an incarnation of. What is important is having everyone understand the contents of ‘What Is Cultivation?’ An important incarnation is one in which the living being cultivates himself according to that dharma of ‘What Is Cultivation?’ The true gift that I give to everyone is the Buddha-dharma. If everyone could follow that Buddha-dharma and deeply penetrate it, light would pervade everywhere, the world would be at peace, and living beings would be forever happy, experiencing limitless beneficial effects and obtaining complete blessings and wisdom.”**

Let us put aside for the moment those thirty main categories of accomplishments. There is another matter that proves H.H. Dorje Chang Buddha III is the greatest holy being. On many occasions between 1995 and 2000 when H.H. Dorje Chang Buddha III was expounding the dharma, His Holiness openly declared, “If anyone asks a question about anything in the universe that I cannot answer or that I answer incorrectly, then I am not qualified to expound the Buddha-dharma to living beings. I will give everyone five years to ask any questions. This five-year vow is a manifestation of dharma. After the five-year vow period has passed, I will not carry out this vow any longer.” H.H. Dorje Chang Buddha III openly made such a vow on

many occasions, which were recorded on tape.

That five-year period has long since passed. Numerous people posed a variety of questions. Whether the question was about Buddha-dharma or worldly matters, the questioner received a satisfactory and accurate answer. Not one question baffled H.H. Dorje Chang Buddha III. In the recordings of dharma discourses given by H.H. Dorje Chang Buddha III, we can often hear this open declaration of the Holiest Tathagata as well as questions posed and answers given. His Holiness not only answered questions posed by Asians, His Holiness also answered questions after questions posed by westerners. One example of this occurred in St. Louis, Missouri. After the chairman of the American League of Colleges and Universities heard the impromptu answers of H.H. Dorje Chang Buddha III to questions posed by college and university deans, presidents, professors, and doctorate degree holders, he was so moved he slapped himself on each cheek in front of those dozen or so people. He then excitedly stated that he has lived in vain for all of these years and that the answers he heard H.H. Dorje Chang Buddha III give had deeply benefited him.

The universe is boundlessly vast, with no beginning, ending, or limits. What type of person would dare say, “There is no question in the universe that I cannot answer”? Furthermore, His Holiness openly vowed that He would give both holy and ordinary people five years to pose any questions. What type of person has such high realization and accomplishment? How could a human being have such omniscience? Yet, this is not a fabrication. The facts irrefutably prove that the realization of His Holiness, at that time called Master Wan Ko Yee, is such that there is nothing His Holiness does not understand! Is such a person an ordinary holy being? Such a person is absolutely not merely an ordinary Bodhisattva. This was a mystery for a long time.

Who, after all, is this being of holy virtue? Is His Holiness from heaven or from a Buddha-land? **H.H. Dorje Chang Buddha III always responds to such questions by saying He is an ordinary person. Moreover, His Holiness has never divulged to anyone which holy being He was in any previous life. His Holiness often speaks of clearly believing in cause and effect and often expounds the tathata. His Holiness has said that He is everyone’s servant and that He is an ordinary cultivator. But we can see from the real accomplishments that no one in this world can be found who can attain even half of the accomplishments that H.H. Dorje Chang Buddha III has laid out before our eyes! If anyone doubts this, then there is a very simple solution. We welcome anyone to come forward and break this record of His Holiness. If anyone can attain the accomplishments of His Holiness in only fifteen main categories, then we believe such a person is also a Buddha who has**

come to the world. Everyone knows that the abilities of an average person cannot surpass those of a holy being, such as an eminent monastic, great rinpoche, or highly virtuous person. Could it be that one who is fully proficient in exoteric and esoteric Buddhism, who has deeply mastered the Five Vidyas, and who possesses great wisdom belongs in the category of an ordinary, average cultivator? Conversely, could it be that one who is not proficient in exoteric and esoteric Buddhism, who has not mastered all Five Vidyas or who does not understand even one vidya, and whose wisdom is low is a Buddha or Bodhisattva? Could it be that the Buddha-dharma of the Buddha characterizes those who are enlightened as stupid and those who are unenlightened and ordinary as the wisest? The truth of the Buddha's teachings is that the higher one's state of realization and virtue is, the higher one's manifestations of wisdom are. Buddhas are called Buddhas because their wisdom is so high that they reached a level of enlightenment in which there is nothing they cannot do. This is a matter that even we ordinary people can understand. Could it be that holy beings would need to ponder such a matter? It would be ridiculous if any holy being needed to ponder such a matter. How could such a person be called a holy being?

The Wondrous Multicolored Sculptures of H.H. Dorje Chang Buddha III are holy objects that cannot be duplicated by any other person in the world. But think about something. Is Sakyamuni Buddha able to create such sculptures? There is nothing the Buddha cannot do. Of course, that would be a very small matter for the Buddha. Could Kuan Yin Bodhisattva or Manjushri Bodhisattva create such sculptures? Of course, for them it would also be nothing difficult. You cannot deny the wisdom of the Buddha and great mahasattvas by saying that they could not accomplish such a small task. If someone lacks even that small amount of realization, can such a person be said to be the incarnation of the Buddha, Kuan Yin, Manjushri, or Samantabhadra Mahasattva? Could we possibly contend that the Buddha and great Bodhisattvas cannot create such sculptures? Conversely, surely we cannot say that the realization and wisdom of those who can create such sculptures are low, yet the realization and wisdom of those who cannot create such sculptures are high. Let us use the example of a boulder. We certainly cannot say that those who can lift a boulder have little physical strength, while those who cannot lift it have great physical strength. It is the same line of reasoning.

Although this is the line of reasoning, who descended into this world and incarnated as H.H. Master Wan Ko Yee after all? How is it that there is no question His Holiness is unable to answer? How is it that there is nothing His Holiness does not understand? How is it that His Holiness has so many first-rate accomplishments? How is it

that no other person can duplicate some of the things that His Holiness has created? The answer to such questions truly seemed to be a mystery that would never be solved.

With the slow passage of time, these questions still could not be answered. Then, holy monks and dharma kings whose level of accomplishment is of the highest order in the world read the book *A Treasury of True Buddha-Dharma*. This caused a great sensation and they passed around the book to other holy monks and dharma kings of the highest order to read. These people of great and holy virtue, who are incarnations of Buddhas and Bodhisattvas, entered a profound state of supernatural vision through either meditation or practice of the dharma. They then announced the background of H.H. Wan Ko Yeshe Norbu, who was long ago recognized by H.H. Great Dharma King Zunsheng (the manifestation of Mahavairocana Buddha) as Buddha Vajrdhara. Through strict practice of the dharma and meditation these holy monastics deeply entered the dharma realm and supernaturally saw the true source.

The result was they learned that this being of great virtue and holiness is the second incarnation of Vimalakirti and the third incarnation of Dorje Chang Buddha. They wrote down their certificates of recognition according to the rules of Buddhism in which they recognized that H.H. Master Wan Ko Yee is H.H. Dorje Chang Buddha III—the highest ancient Buddha in exoteric, esoteric, Mahayana, Hinayana, and Vajrayana Buddhism; the master of the Five Buddhas in the five directions; and the master of the great mahasattva Vajrasattva. That is, they recognized that H.H. Master Wan Ko Yee is the Holiest Tathagata Wan Ko Yeshe Norbu, the current greatest leader of Buddhism in the entire dharma realm! Because H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata is the complete, perfect, true, and direct incarnation of the body, speech, and mind of Dorje Chang Buddha, His Holiness is different from the hundreds of millions of other Buddhas and Bodhisattvas who have incarnated into this world. That is because those Buddhas and Bodhisattvas were only a partial nirmanakaya of a certain Buddha or Bodhisattva. Thus, they had only part of the body, speech, or mind powers of that certain Buddha or Bodhisattva. That is why no other person of holy virtue in today's world can manifest such complete proficiency in exoteric and esoteric Buddhism and such perfect mastery of the Five Vidyas.

Those eminent monks and dharma kings wrote words praising H.H. Dorje Chang Buddha III as being the highest and greatest holy being and the only one in the history of Buddhism who has truly exhibited before living beings item after item of accomplishments in the Five Vidyas. As H.H. Great Dharma King Zunsheng stated in a formal pronouncement, the realization of any eminent monastic or person of great virtue in the world today cannot rival the realization

of Holiest Tathagata Wan Ko Yeshe Norbu. H.H. Great Dharma King Zunsheng also made the following vow of truth: “If any person or holy being is able to duplicate the mysterious sculpted treasures created by H.H. Wan Ko Yeshe Norbu, then this formal pronouncement of Great Dharma King Zunsheng has deceived the public.” (The mysterious sculpted treasures are “Enchanting Colors of Utmost Mystery,” “Mysterious Boulder With Mist,” and certain other Yun sculptures with specific names.)

According to the system and rules of Buddhism in this world, there are only two beings of great holiness whose expositions of the dharma can be categorized as sutras. One of them is Sakyamuni Buddha. The other is the holy and venerable Vimalakirti. Besides those two, all other expositions of the dharma can only be called commentary rather than sutras. This is true no matter how great the Bodhisattva who has expounded the dharma is.

Some people say that Hui Neng gave the *Platform Sutra of the Sixth Patriarch*. Actually, this is a matter of people of the world not understanding the system and rules of Buddhism. As a result, the word *sutra* was used based on exaggerated praise given to Hui Neng. The rank of the sixth patriarch was even lower than that of many Bodhisattvas. For example, Maitreya Bodhisattva is the next Buddha, who will conduct the Dragon Flower Assembly. The position of Maitreya Bodhisattva is very much higher than that of Hui Neng. However, expositions of the dharma given by Maitreya Bodhisattva cannot be called sutras. They can only be accepted as commentary. An example of this is the *Yogācāra-bhūmi-śāstra (Discourse on the Stages of Concentration Practice)*.

The holy and venerable Vimalakirti descended into this world during the time of Sakyamuni Buddha. He is the only ancient Buddha who transformed into a layman to expound the dharma. Sakyamuni Buddha personally taught the four types of disciples. Among them were the 500 monks who were difficult to teach and who did not want to arouse Mahayana bodhicitta. A skillful means was used to teach all of the monastics and 8,000 Bodhisattvas. After the ancient Buddha Dorje Chang expounded dharma in Abhirati (World of Wonderful Joy), He responded to karmic conditions by transforming into the holy and venerable Vimalakirti to help the Buddha teach the sangha, Bodhisattvas, and other disciples. The goal was to protect and uphold the Buddha-dharma taught by Sakyamuni Buddha. The level of realization attained by the holy and venerable Vimalakirti was the same as that attained by Sakyamuni Buddha. However, He did not want to assume the status of another leader of the religion in the human realm, thereby causing sectarianism and adding to the self-centeredness of practitioners. Considering that Sakyamuni Buddha became a Buddha in this earthly realm, the holy and venerable Vimalakirti acknowledged Sakyamuni as Buddha and

chose to assist Sakyamuni Buddha by manifesting as a Bodhisattva. Thus, the holy and venerable Vimalakirti acted in the same way that the ancient Buddha Zheng Fa Ming (True Dharma Brightness) Tathagata acted when He transformed into Kuan Shi Yin Bodhisattva and also acted in the same way that Manjushri Bodhisattva, the Master of the seven Buddhas, acted.

All of this was done to benefit living beings. If two Buddhas of the same rank appeared at the same time, it would cause worldly divisions. It would hinder the development of Buddha-dharma and the saving of living beings. Actually, the Buddhas do not care who emerges as the leader of Buddhism. The Buddhas appear in whatever form and manner that best benefit living beings. Everything is done for the benefit of living beings based upon bodhicitta.

Therefore, people in general have had no way of discovering that the realization and enlightenment of the holy and venerable Vimalakirti were that high and that He was the incarnation of Dorje Chang Buddha, the foremost ancient Buddha who existed before Sakyamuni Buddha. However, the dharma discourses of the holy and venerable Vimalakirti are sutras, just as the dharma discourses of the Buddha are sutras. The dharma discourses of the holy and venerable Vimalakirti are not commentary. In the system of Buddhism, one such discourse is called *Vimalakirti-nirdesa Sutra (The Sutra of Vimalakirti)*. That sutra came into being during the same time period Sakyamuni Buddha was giving sutras. It is a very important Buddhist sutra. The *Vimalakirti-nirdesa Sutra* has been studied and followed in both Mahayana and Hinayana Buddhism.

In the dharma realm, the venerable Vimalakirti was the incarnation of Dorje Chang Buddha. Because the holy and venerable Vimalakirti was the incarnation of this sambhogakaya ancient Buddha, His consummate wisdom, realization, and level of enlightenment were higher than those of all Bodhisattvas. As the above-mentioned sutra states, when Sakyamuni Buddha told Maitreya Bodhisattva, the future Buddha, to lead a group of people to the holy and venerable Vimalakirti to inquire of His health, Maitreya Bodhisattva said to the Buddha, “World Honored One, I am not qualified to visit Him and inquire about His illness.” The reason Maitreya Bodhisattva gave to the Buddha was that when He (Maitreya Bodhisattva) was expounding the dharma to living beings, the holy and venerable Vimalakirti embarrassed Him and edified Him. Thus, Maitreya Bodhisattva did not dare visit Vimalakirti. All of the other Bodhisattvas were certain that the holy and venerable Vimalakirti possessed extremely high wisdom and that they fell far short of being up to such a task. They feared they would be embarrassed and did not dare go. Hence, in the end, Manjushri Bodhisattva, who is an ancient Buddha and Master of the seven Buddhas, led various Bodhisattvas, Arhats, and 500 monks to visit

the holy and venerable Vimalakirti to inquire of His illness.

The holy and venerable Vimalakirti used His vast supernatural powers and wisdom to help Sakyamuni Buddha edify those visitors. One example is when the holy and venerable Vimalakirti manifested the realization and supernatural powers of a Buddha by moving all of the Bodhisattvas, Arhats, and Buddha-land—including Aksobhya Buddha (the Immovable Buddha)—of Abhirati to this earthly realm for all of those Buddhist disciples to see. All of the Abhirati Bodhisattvas thought that the Immovable Buddha moved His Buddha-land and its Bodhisattvas to the human realm. At this time, the Immovable Buddha said, “I did not do this. It was done through the supernatural powers of Vimalakirti.” At this time, fourteen nayutas of people resolved to realize anuttara-samyaksambodhi. Only the powerful ancient Buddha Dojre Chang can move another Buddha to a different world. No Bodhisattva, no matter how high a stage he or she may be on, has the realization to accomplish such a feat.

In the sutra, Sakyamuni Buddha praised the holy and venerable Vimalakirti with the following words: “One who makes offerings to that holy being should know that this is making offerings to the Buddhas. One who transcribes this sutra or keeps it in a room should know that the Tathagata exists in that room.” The Buddha clearly stated that the holy and venerable Vimalakirti is a Buddha. Why did Vimalakirti have such high realization and enlightenment? It is because Vimalakirti was Buddha Vajradhara Dorje Chang Buddha, who is the master of the Five Buddhas in the five directions and the master of all Buddhas. Buddha Vajradhara Dorje Chang Buddha incarnated as the ancient Buddha Dipankara, who accepted Sakyamuni Buddha as a disciple. Dorje Chang Buddha is the highest ancestor, the highest ancient Buddha, and the greatest leader of all of the sects of exoteric and esoteric Buddhism.

Thus, the virtue, realization, and wisdom of the holy and venerable Vimalakirti were without rival in the world. All of the four types of disciples of the Buddha, be they monastic or lay, including Bodhisattvas, devoutly listened to and followed the teachings of the holy and venerable Vimalakirti. The holy and venerable Vimalakirti helped Sakyamuni Buddha lift the 500 monks and 8,000 Bodhisattvas to the attainment of accomplishment in the dharma. The holy and venerable Vimalakirti guided and edified countless great Bodhisattvas who aroused bodhicitta. The second Vimalakirti and third Dorje Chang Buddha is H.H. Wan Ko Yeshe Norbu Holiest Tathagata. Extremely holy dharma kings on the level of Buddhas and Bodhisattvas have recognized this in accordance with the dharma and have provided certificates attesting to this as the dharma prescribes.

When H.H. Dorje Chang Buddha III was born, the beating of

drums suddenly sounded in the sky, and beautiful, heavenly music could be heard. Three rainbows approximately forty to fifty meters (131-164 feet) apart appeared simultaneously in the sky. The middle one was primarily blue, the right one primarily red, and the left one primarily white. At birth, the entire body of His Holiness was dark blue. No cries from His Holiness could be heard. Rather, His Holiness opened his mouth and very clearly stated, “I have entered this world. I am completely proficient in exoteric and esoteric Buddhism and will wondrously manifest the Five Vidyas. Compare and you will know.” After speaking such words, His Holiness remained silent and became just like an ordinary-looking child. The parents of His Holiness thought that they had given birth to a mysterious and extraordinary human being but did not tell anyone about this. His Holiness did not speak again until He was three years old.

When His Holiness was three years old, H.H. Mahavairocana Dharma King Zunsheng guided His Holiness in learning the *Tripitaka*. At that time, His Holiness was taught to recite the heart mantra of Dorje Chang Buddha seven times. The little child suddenly laughed heartily and immediately manifested the Three Bodies and Four Wisdoms. H.H. Great Dharma King Zunsheng at once tested His Holiness’s knowledge of the *Tripitaka* and the esoteric scriptures. The Dharma Prince child explained such writings with great facility. There was nothing in them His Holiness did not understand. His Holiness had realized all of the doctrines and principles of such teachings.

H.H. Mahavairocana Dharma King Zunsheng then gave the following formal pronouncement: “Dorje Chang Buddha has come to this world a third time. The holy and venerable Vimalakirti has descended from the skies a second time. He completely understands the scriptures on the dharma. His Four Wisdoms are wonderfully perfect. He is an ancient Buddha upon whom living beings can rely. No master is qualified to teach Him. His mysterious sculpted treasures will be spectacular and unique in the world. He will be able to take mist that will stay inside His sculptures. He will manifest His realization and consummate skills. No holy person in the world will be able to duplicate such works. If anyone will be able to duplicate such works without differing from the original at all, my words have deceived the world. Vimalakirti Wan Ko is Buddha Vajradhara. He will cause the Buddhas to bestow nectar that many will see descend from the sky. He is of utmost benefit to sentient beings. He has the compassion and wisdom of an ancient Buddha. I hereby reveal these words to prove the veracity of my formal pronouncement.” H.H. Mahavairocana Dharma King Zunsheng also gave His Holiness the dharma name Yangwo Yizhi Dharma Prince, which means Dharma Prince supreme leader of Buddhism with the highest wisdom.

H.H. Mahavairocana Zunsheng then said, “During the Dharma-Ending Age in the earthly world, there will be many evil teachers and demons who will claim to be genuine holy persons. In order to distinguish the genuine from the false, I now make a strict formal pronouncement that will serve as the testing standard. The pronouncement is as follows: There will not be a fourth incarnation of Dorje Chang Buddha in this earthly realm within the next 5,000 years. The third Dorje Chang Buddha will be the only such holy being, and there will not be an incarnation of another Dorje Chang Buddha in this earthly realm for 5,000 years. Based on causes and conditions that accord with the dharma, I now lay out tests to determine whether a person is that true Buddha if he claims to be the true incarnation of that Buddha. He must successfully invoke the Buddhas to bestow nectar. He must be able to perform the Golden Vase Selection of Karmic Affinity and predict the results of that ceremony beforehand. He must be able to eliminate karmic obstructions in a clearly visible manner. He must be able to replicate wondrous multicolored sculptures. He must be able to take mist, place it inside a hollowed out sculpted boulder, and have the mist stay there. If a person is able to do all five of these things without exception, then he is the true fourth Dorje Chang Buddha. No matter how great a holy tertön may be, no matter if a person leaves concave imprints on rocks with his hands or feet, no matter how vast a person’s manifold supernatural powers may be, if he cannot do these five holy things, then he certainly is not the true incarnation of Dorje Chang Buddha. An ancient Buddha who descends to this earthly realm will have no difficulty meeting these five tests. I leave these five observable tests to guard against those in the future who make false claims.”

Dharma Prince Wan Ko, the leader of Buddhism, accepted His first disciple when He was five years old. In a prior lifetime, that disciple was a disciple of Guru Padmasambhava who was often at the side of Guru Padmasambhava. That disciple was also one of the four most outstanding disciples of Master Shantaraksita, who founded the Nyingma sect of Tibetan esoteric Buddhism. That disciple’s name was Xirao Jiebu. In this lifetime, he was recognized as Venerable Xirao Jiebu II and was given the hat of a great Pandita by the Geluk sect.

After Venerable Xirao Jiebu was accepted as a disciple by Dharma Prince Wan Ko, he often saw the marvelous super-human abilities of the Dharma Prince while at the side of the Dharma Prince. However, it is strange that after Venerable Xirao Jiebu was accepted as a disciple, people of the world rarely heard the Dharma Prince expound the Buddha-dharma. In so doing, the Dharma Prince was acting as the holy and venerable Vimalakirti did when Vimalakirti received different teachings and knowledge, took on the

appearance of an ordinary person, and learned things tirelessly. No one knows why the Dharma Prince did this.

At the age of sixteen, the Dharma Prince wrote a work on the dharma called *A Monk Expounds the Absolute Truth to a Layperson*. After that writing was buried, great master Hui Yong unearthed it. Renqing Luozhu and Suolang Danbu respectfully offered that writing to H.H. Mahavairocana Zunsheng Yeshe Norbu to evaluate. H.H. Zunsheng Yeshe Norbu personally promulgated that dharma called *A Monk Expounds the Absolute Truth to a Layperson* in front of the four types of Buddhist disciples. After He finished promulgating that dharma, He personally led the four types of Buddhist disciples in kneeling down and facing that writing on the dharma. He then made the following formal pronouncement: “An ancient Buddha has arrived in the east.” He recognized that the Dharma Prince was H.H. Dorje Chang Buddha III, conferred upon His Holiness the title Yangwo Wan Ko Yeshe Norbu, and said that His Holiness is the Holiest Tathagata. He also called that dharma *A Monk Expounds the Absolute Truth to a Layperson Sutra*.

Of course, as H.H. Dorje Chang Buddha III continued to spread the dharma and save living beings, His Holiness accepted disciples other than Venerable Xirao Jiebu. When karmic conditions matured, incarnations of other members of the four most outstanding disciples of Master Shantaraksita took refuge in and became disciples of His Holiness, such as Venerable Muya Jiongzha III and Venerable Xiangge Qiongwā IV. Another disciple of the Holiest Tathagata is H.E. Denma Tsemang II, who is a close attendant of His Holiness and who in a prior lifetime was one of the twenty-five greatest disciples of Guru Padmasambhava. H.E. Gar Tongstan IV, who in a prior lifetime was prime minister to King Songstan Gampo, is also a close disciple of H.H. Dorje Chang Buddha III. Other disciples of His Holiness include Venerable Palden Lodoe, who is the incarnation of the founder of the Kagyu Macang sect, Hsi Jao Seng Ge; Venerable Yundun Duojibai Gadu Rinpoche of the Nyingma sect; Venerable Dachu Hengsheng, who in a prior lifetime was a great disciple of Patriarch Dangba Sangjie of the Jueyu sect; Venerable Khu-ston br’Tson-‘grus g.yung-drung of the Kadampa sect, who in a prior lifetime was one of the four highest disciples of Venerable Atisha; Respected Danzeng Nuori Rinpoche of the Geluk sect; and Venerable Akou Lamo, who is a female great venerable one. Even the incarnation of the great patriarch of the Shangpa Kagyu sect, Tangtong Gyalpo Bodhisattva, who is famous throughout Tibet, has formally acknowledged H.H. Wan Ko Yeshe Norbu Holiest Tathagata as his Master. Additionally, several beings of tremendous holiness descended into this world to be at the side of H.H. Dorje Chang Buddha III and have received profound Buddha-dharma from the Holiest Tathagata, such as the incarnation of

Anathapindika, who donated Jetavana to Sakyamuni Buddha; the incarnation of Sariputra, the greatest disciple of Sakyamuni Buddha; and the incarnation of Great Patriarch Shantaraksita, who founded the Nyingma sect.

Actually, from a worldly perspective, the educational background of H.H. Dorje Chang Buddha III is of the highest order. His Holiness is completely conversant in the ancient Chinese writings called *The Four Books and the Five Classics*. With respect to modern education, His Holiness was an outstanding student in elementary school, went on to receive a high-level doctorate degree from a university, and then went on to be a professor at a famous American university, where He has taught for six years. His Holiness has received special commendation from that university. His Holiness is also the only person in the more than two-hundred-year history of the Royal Academy of Arts in the United Kingdom to have been awarded the position of “Fellow.” Nonetheless, as far as H.H. Dorje Chang Buddha III is concerned, these are just trifling matters hardly worth mentioning.

H.H. Dorje Chang Buddha III has not Himself revealed His true identity or status. Although H.H. Dorje Chang Buddha III has inadvertently revealed His great wisdom and realization to others, causing them to marvel at what they saw, His Holiness has never discussed His own background. Many people have inquired of His Holiness what His dharma lineage is and have even issued written inquiries requesting answers to this mystery. H.H. Dorje Chang Buddha III always responds by saying, “I do not know. I only have Buddhism. I am your servant with a heart of humility.” Such an utterance can often be heard in many recorded dharma discourses given by His Holiness over many years. With the passage of time, people became used to hearing this and thought that His Holiness was merely a kind, wise, and talented person. This even included members of the Master Wan Ko Yee International Cultural Institute, established in 1995, who it can be said have the best understanding of His Holiness. They, too, did not know the true identity of His Holiness. They simply thought that His Holiness was a holy man of prodigious learning and virtue who at the very most was a great dharma king of Buddhism like the Dalai Lama or the Karmapa. Thus, when the president of that Institute, Longzhou Rinpoche, learned that the true identity of His Holiness is H.H. Dorje Chang Buddha III, he was astounded and repeatedly said, “No wonder. No wonder. Great dharma kings cannot be put on par with such a Buddha! To do so would dishonor that Buddha and would be a sin.”

The days passed by one after another. At a certain time, people began realizing that no matter what the type of knowledge or skill, H.H. Wan Ko Yeshe Norbu did not need to learn it. As soon as His Holiness saw a work, He was easily able to understand the

knowledge or skill that it embodied. Furthermore, His Holiness immediately became proficient in such knowledge or skill. As a result, the works of His Holiness excelled the original works that He saw.

Those eminent monks and dharma kings have now announced in their recognition certificates the holy and astounding news about His Holiness’s identity. Only then did we find out that His Holiness is the holy and venerable Vimalakirti, who is the true incarnation of Dorje Chang Buddha. That is why Mahavairocana stated in His formal pronouncement that no master of holy virtue can be found whose realization is higher than that of H.H. Dorje Chang Buddha III and who is therefore qualified to be the master of His Holiness. Even those 500 monks, 8,000 Bodhisattvas, prominent monastics, and people of great virtue were taught by His Holiness when He was Vimalakirti, not to mention people on those levels who have been taught by His Holiness in this lifetime.

Because H.H. Dorje Chang Buddha III is an ancient Buddha who has come to this world again, His Holiness upholds the principles of “making no distinction between exoteric and esoteric Buddhism or among all of the sects and schools; teaching living beings according to their particular circumstances; and pervasively propagating the teachings of the Buddhas to all.” Thus, His Holiness is the Buddha Vajradhara Great Dharma King of the “Buddha Sect” who pervasively saves all living beings. This Buddha Sect includes the entirety of Buddhism and does not distinguish between the various schools. H.H. Dorje Chang Buddha III has repeatedly admonished everyone with the following counsel: “There is no differentiation among the various schools and sects in my mind. There is only Buddhism. However, as long as a dharma king, rinpoche, or acarya of any school or sect abides by the teachings of the Buddha, attains liberation, and then saves other living beings based on their particular karmic conditions, he or she is worthy of praise.”

There are certain time periods relating to H.H. Dorje Chang Buddha III’s propagating the dharma and benefiting living beings. Before the age of eleven was the period during which His Holiness was engaged in the *Tripitaka* of exoteric Buddhism. From the age of eleven to fifteen was the period during which His Holiness was engaged in the esoteric dharma of the Kagyu school. During that time, he was called Dusum Khenpa Lion’s Roar Dharma Prince. After the age of fifteen was the period during which His Holiness was engaged in the esoteric teachings of the Geluk school. His Holiness was at that time called the reincarnation of Master Tsongkhapa. That was also the time period during which His Holiness flawlessly propagated the tantric scriptures of the Sakya, Nyingma, and all of the other schools. At this time, His Holiness was called the embodiment of the body, speech, and mind of Guru

Padmasambhava.

Actually, all of these honorific appellations given to His Holiness by people of great virtue and people of the world did not comport with the true identity of H.H. Dorje Chang Buddha III. The true identity of His Holiness was revealed when the karmic conditions of living beings were mature. At such time, Buddhas and great Bodhisattva Dharma Kings applied different dharma methods and entered deep meditation or entered the dharma realm. Each of them supernaturally and directly saw the true source. As a result, they unmistakably and unanimously recognized that H.H. Wan Ko Yeshe Norbu is the ancient Buddha Dorje Chang who has come to this world again. That is, His Holiness is the second holy and venerable Vimalakirti and the third Dorje Chang Buddha.

H.H. Great Vehicle Dharma King Sakya Trizin, who is the supreme leader of the Sakya order and the nirmanakaya of Manjushri Bodhisattva, wrote the following recognition concerning the descent into this world of H.H. Dorje Chang Buddha III: “. . . H.H. Yangwo Wan Ko Yeshe Norbu . . . is . . . Buddha Vajradhara Dorje Chang Buddha III.”

H.H. Doderupchen Rinpoche, a famous great dharma king of the Nyingma sect who is the sole holder of the complete Longchen Nying-thik, said the following in his letter congratulating the publication of *A Treasury of True Buddha-Dharma*: “I found the book wonderful and amazing and totally inspiring. . . [It is a] truly miraculous and extraordinary expression of truth expressed and unexpressed beyond words in Buddha Dharma.”

H.H. Dharma King Penor, a supreme dharma king of the Nyingma sect, wrote the following in a letter to rinpoches: “H.H. Dorje Chang Buddha III Yangwo Wan Ko Yeshe Norbu. . . has been recognized by numerous greatly virtuous and eminent monastics. . . *A Treasury of True Buddha-Dharma*. . . will provide the karmic conditions for living beings to . . . attain the ultimate state of Buddhahood.”

H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen (Lama Achuk), who is the incarnation of Venerable Longsal Nyingpo, stated in his recognition certificate, “. . . H.H. Master Wan Ko Yee . . . is the incarnation of Vimalakirti. . . is Dorje Chang Buddha III. . . .”

On behalf of the Jonang sect, **H.H. Dharma King Jigme Dorje**, who is the Supreme Dharma King of the Jonang sect, respectfully congratulated H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu with the following words: “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.”

The famous **Kumbum Monastery**, which is the birthplace of

Master Tsongkhapa, the founder of the Geluk sect, wrote the following congratulations: “. . . Buddha Vajradhara H.H. Master Yangwo Wan Ko Yeshe Norbu[’s] . . . outstanding accomplishments are unprecedented.”

The chief secretary for **H.H. Dharma King Mindrolling Trichen** of the Nyingma sect, **Ven. D. G. Khochhen Rinpoche**, sent a congratulatory letter on behalf of Dharma King Mindrolling Trichen and the Mindrolling Sangha in which he wrote, “. . . H.H. Wan Ko Yeshe Norbu Dorje Chang brings good fortune and wisdom to all living beings.”

The highest dharma king of the Northern Treasure lineage of the Nyingma sect, **H.H. Dharma King Taklung Tsetrul**, wrote the following words of congratulations: “His Holiness Dorje Chang Buddha III Wan Ko Yeshe Norbu possesses the true dharma of the Buddhas . . .”

The famous **H.H. Dharma King Trulshik Rinpoche**, who is a master of H.H. the Dalai Lama and the root master of several Tibetan Buddhist dharma kings and lineage holders, wrote the following words respectfully congratulating Buddha Vajradhara Yangwo Wan Ko Yeshe Norbu: “. . . *A Treasury of True Buddha-Dharma* . . . 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.”

H.H. Dharma King Jigdal Dagchen Sakya, the second highest leader of the Sakya order, offered the following congratulations: “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 True Buddha-Dharma*.”

H.E. Dharma King Chogye Trichen, Ngawang Khyenrab Thupten Lekshe Gyatso, who was Dharma King of the Tsharpa branch of Sakya sect and the root master of H.H. the Dalai Lama, offered the following respectful congratulations: “H.H. Buddha Vajradhara (Dorje Chang) Yangwo Wan Ko Yeshe Norbu: *A Treasury of True Buddha-Dharma* . . . is the guidepost leading to true Buddha-dharma and the gateway of the dharma leading to benefiting and providing happiness to sentient beings.”

The Red Jewel Crown Dharma King **H.E. Shamarpa Rinpoche** is the nirmanakaya of Kuan Yin Bodhisattva and is the chief of the four regents of the Kagyu sect. He offered his respectful congratulations with the following words: “H.H. Yangwo Wan Ko Yeshe Norbu . . . the third incarnation of Vajradhara . . . all his accomplishments . . . will benefit sentient beings. . .”

H.E. Goshir Gyaltzab Rinpoche is the incarnation of Patriarch Gampopa. He is the only regent for the Karmapa Great Jewel Dharma King who has the title of “National Master.” He respectfully praised the incomparable Master, H.H. Yangwo Wan Ko, as Vimalakirti and stated: “. . . I sincerely wish that . . . the

multitudinous living beings who have the karmic affinity to read *A Treasury of True Buddha-Dharma* . . . will attain the supreme fruits of perfect enlightenment, omniscience, and Buddhahood!”

H.E. Xiazhu Qiuyang Rinpoche, who is the incarnation of Venerable Naropa, respectfully congratulated the highest and holiest Wish Fulfilling Jewel Dharma King Wan Ko as follows: “. . .the book *A Treasury of True Buddha-Dharma* . . . is the highest authentic dharma that is of benefit to living beings.”

The name Tangtong Gyalpo Bodhisattva has gone down in Buddhist history. In the past, this Bodhisattva was the leader of the four main sects of esoteric Buddhism in India, Bhutan, Sikkim, Mongolia, and eastern Tibet. The people of Tibet call this Bodhisattva the father of medicine, the father of bridges, the father of Tibetan opera, and the father of ferryboats. During a dharma assembly held at Hua Zang Si in San Francisco of the United States in which Buddha-dharma realization was manifested, **H.E. the sixteenth Tangtong Gyalpo** Bodhisattva saw the realization and virtue of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu. He was astounded and immediately prostrated before His Holiness, formally acknowledging His Holiness as his Master. In his congratulatory letter to His Holiness, he stated the following: “. . . H.H. Wan Ko Yeshe Norbu is . . . 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. Wan Ko Yeshe Norbu.”

H.E. Mighty Lion Dharma King Renzeng Nima previously vowed to stay in a mountain valley engaged in solitary meditation for the rest of his life. He possesses supernatural powers, inspires awe throughout Tibet, and is the reincarnation of King Gesar. He wrote the following words of recognition: “. . . H.H. Master Wan Ko Yee . . . is the true incarnation of Dorje Chang Buddha.”

H.E. Dharma King Ngagwang Pedma Namgyal Palzangpo, who is a dharma king of the Jonang sect, respectfully congratulated H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu with the following words: “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.”

H.E. Mindrolling Khenchen Rinpoche of the Mindrolling Monastery wrote the following congratulations: “His Holiness Buddha Vajradhara III Yangwo Wan Ko Yeshe Norbu[’s] . . . *A Treasury of True Buddha-Dharma* . . . will restore dharma that had faded and will cause the growth of dharma that has not yet faded.”

H.E. Jetsun Khandro Rinpoche of the Mindrolling lineage within the Nyingma sect is the incarnation of Yeshe Tsogyal. She sent

a congratulatory letter expressing her deep gratitude toward H.H. Wan Ko Yeshe Norbu Dorje Chang Buddha for the book *A Treasury of True Buddha-Dharma*.

The famous **H.E. Dzogchen Ganor Rinpoche** offered the following congratulations: “. . . *A Treasury of True Buddha-Dharma* is the wish-fulfilling true dharma that the Buddha expounded.”

H.E. Urgyen Xirao Woxiu, who is a great tertön revered by all four types of monastic and lay Buddhists in the land of the Han-Chinese and the land of the Tibetans, wrote in his recognition certificate the following: “. . . Buddha Vajradhara assisted Sakyamuni Buddha in teaching the five hundred monks and other holy ones. . . . H.H. Master Wan Ko Yee, Yangwo Wan Ko Yeshe Norbu, is the incarnation of Buddha Vajradhara.”

H.E. Dorje Rinzin Rinpoche is the incarnation of Rigzin Terdak Lingpa Unchanging Vajra, who was the founder the Mindrolling monastery. H.E. Dorje Rinzin Rinpoche, a holy being of great enlightenment, is now the master of many great rinpoches. He said the following in his congratulatory letter: “. . . the accomplishments contained in *A Treasury of True Buddha-Dharma* . . . are those of Dorje Chang Buddha Wan Ko Yeshe Norbu, the Master of the Five Buddhas.”

H.E. Shechen Rabjam Rinpoche, the dharma king of the Shechen monasteries of the Nyingma sect, offered the following words of congratulations: “. . . 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!”

Venerable Angwang Khyentse Rinpoche was the closest disciple of H.H. Dzongsar Khyentse Chokyi Lodro. He is the head of the Gensa Temple of the Sakya sect and has been in retreat for a long period of time. He possesses supernatural powers and is praised throughout the snowy plateaus of Tibet for his cultivation. In his congratulatory letter, he stated, “Greatest leader of Buddhism, H.H. Wan Ko Yeshe Norbu: . . . Only the wisdom of the ancient Buddha, Dorje Chang Buddha, could produce such a textbook [as *A Treasury of True Buddha-Dharma*] . . .!”

H.E. Jigme Losel Wangpo, the seventh Dzogchen Dharma King who resides in India, wrote the following words of congratulations: “. . . *A Treasury of True Buddha-Dharma* brings benefit to all sentient beings. . . .” **H.E. Tenzin Longdock (Lungdok) Nyima**, the seventh Dzogchen Dharma King who resides in China, respectfully congratulated the ancient Buddha who saves all sentient beings in the three spheres, H.H. Yangwo Wan Ko Yeshe Norbu, as follows: “. . . *A Treasury of True Buddha-Dharma* . . . is like the . . . Wish-Fulfilling Jewel in that it outshines all ancient or modern, Chinese or non-Chinese books. . . . The book also opens up and develops the spiritual wisdom of people.”

H.E. Renqing Rongbo Barongbo Rinpoche, an eastern Tibetan Dharma King of the Nyingma sect, respectfully praised H.H. Wan Ko Yeshe Norbu with the following words: “The Master is the magnificent sambhogakaya Buddha who has descended into the human world again. . . . 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. . . .”

The Green Jewel Crown Karmapa, **H.E. Great Jewel Dharma King Jiezhong**, prostrated to H.H. Yangwo Wan Ko Yeshe Norbu, the Buddha Vajradhara, and wrote the following words: “*A Treasury of True Buddha-Dharma* about the Buddha Vajradhara is a concrete expression of the highest Buddha-dharma wisdom and abilities.”

Ven. Junmai Baima Dorje Rinpoche of the Shechen Temple is a nirmanakaya of Vajravarahi. He wrote a letter expressing his respect for the Three Bodies and Four Wisdoms of H.H. Yangwo Wan Ko Yeshe Norbu, the Dharma King of the Three Spheres. In that letter, he stated, “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!”

Ven. Kalsang Gyaltzen, who represents H.H. the Dalai Lama and is fully authorized to exercise control over the Geluk sect in Nepal, stated in his congratulatory letter the following: “I am sure the works of Venerable Vajradhara Master Wan Ko will inspire all the sentient beings to a better understanding of both the theoretical and practical aspects of the Buddhist philosophy.”

The famous **Zangxia Rinpoche** prostrated to the ancient Buddha and greatest leader of Buddhism, H.H. Dorje Chang Buddha III, and stated, “. . . 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-Ending Age!”

The eighty-year-old **Ven. Yundeng Jianguo Rinpoche**, who is the incarnation of Patriarch Milarepa, respectfully offered the following congratulations on the publication of *A Treasury of True Buddha-Dharma* about Buddha Vajradhara: “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.”

The famous **Respected Bamda Tubten Geleg Gyatso Rinpoche** stated: “. . . [I] 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*, . . . and attain the perfect, supreme, and complete enlightenment of a Buddha.”

Respected sixth Baima Rongzhu Rinpoche is widely respected in India and is revered by the people who live along the banks of the Jinsha River. Having prostrated to H.H. Wan Ko Yeshe Norbu, he

wrote, “Having read *A Treasury of True Buddha-Dharma*, I learned that the ancient Buddha, Dorje Chang Buddha, has descended to the human world again. This is truly our greatest blessing!”

Respected Eba Rinpoche Danba Wangxu, the fifth dharma king of his temple, used the following words to express on behalf of other rinpoches deep gratitude to the most venerable H.H. Wan Ko Yeshe Norbu: “The supreme Dorje Chang Buddha has brought to us *A Treasury of True Buddha-Dharma*.”

Respected Khenpo Chucheng Qupei, whose status as khenpo was conferred upon him by H.H. Dharma King Sakya Trizin, respectfully praised H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu, as follows: “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.”

Respected Wangzhi Tudeng Jigmei Rinpoche, the famous abbot of the Tsangtsang Temple, expressed his gratitude to the most venerable ancient Buddha, H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu, as follows: “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.”

Respected Bishop Seicho Asahi is the supreme leader of the headquarters of the Koyasan Shingon-shu North American Mission. He praised H.H. Dharma King Wan Ko Yeshe Norbu, the Buddha Vajradhara, with the following words: “. . . Your Holiness[’s] great accomplishments on Buddhism . . . have never been seen before in the world. Your Holiness is truly the primordial Buddha who incarnate[d] to this world to save living beings and to transmit the authentic Buddha-dharma of Tathagata.”

Gele Sanbu Rinpoche prostrated to the supreme H.H. Yangwo Wan Ko Yeshe Norbu and stated, “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!”

Luozhu Jianguo Rinpoche prostrated to H.H. Wan Ko Yeshe Norbu and wrote, “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. . . . we see that a true Buddha has again descended into this world!”

Lama Renzhen Rinpoche of the Five Vidyas Buddhist Institute prostrated to H.H. Wan Ko Yeshe Norbu and praised the accomplishments of the Vajra Dharma King of Great Holiness with the following words: “We have respectfully read *A Treasury of True Buddha-Dharma* about H.H. Buddha Vajradhara Great Dharma King and were truly astounded! . . . H.H. Great Dharma King

represents the Buddha-dharma!”

Additionally, **Duozhu Rinpoche, Gongbo Rinpoche, Great Khenpo Gongcheng, Pengcuo Rinpoche**, and other rinpoches wrote their own letters in which they respectfully congratulated the accomplishments of H.H. Dorje Chang Buddha III, an ancient Buddha who has returned to this world. They also sincerely thanked H.H. Dorje Chang Buddha III for His Holiness’s empowerment. There are also some very famous large monasteries of exoteric and esoteric Buddhism as well as some renowned rinpoches who wrote congratulatory letters to His Holiness supporting the recognitions made by others. However, those letters are not included in this book due to the karmic conditions of living beings.

H.H. Wan Ko Yeshe Norbu Holiest Tathagata is the greatest leader of Buddhism in the entire dharmadhatu and is the complete and perfect incarnation of Dorje Chang Buddha. During the past few thousand years, many beings of great holiness have come to this world and their identities were recognized. However, H.H. Wan Ko Yeshe Norbu Holiest Tathagata is the only ancient Buddha Vajradhara and highest leader of Buddhism who is foremost in the five areas stated below.

1. **His Holiness is the greatest holy being who has received the most written recognitions and respectful praise from Buddhas and great Bodhisattvas of all of the main sects in the history of Buddhism. (see Recognitions and Congratulations)**
2. **His Holiness is the greatest holy being who has received the highest evaluations from Buddhas and great Bodhisattvas of all of the main sects in the history of Buddhism. (see the evaluations in Recognitions and Congratulations)**
3. **His Holiness is the greatest holy being and ancient Buddha whose position is highest among all Buddhas and Bodhisattvas who have come to this human world. (see the Recognitions and Congratulations stating that His Holiness is Dorje Chang Buddha III)**
4. **His Holiness is the greatest holy being whose accomplishments in mastering exoteric Buddhism, esoteric Buddhism, and the Five Vidyas are the most illustrious in the history of mankind. (see thirty categories)**
5. **His Holiness took auspicious mist from space and put it inside a sculpture of a stone cave and also created holy and wondrous carvings, just as H.H. Great Dharma King Zunsheng predicted. In the history of Buddhism until the present time, no other being of great holiness who has incarnated into this human realm has been able to do such things. No one has been able to replicate such works as well. (see irrefutable facts on pages 380)**

The attainments stated above are not empty or unreliable words. Rather, these words are based on the documents of extremely holy and virtuous rinpoches, dharma kings, and eminent monastics in the world today. These are true words expressed with a serious attitude, a sense of responsibility, and an understanding of karmic retribution.

Why do heads of sects, dharma kings, and rinpoches, who are all incarnations of Buddhas or Bodhisattvas, unanimously recognize that H.H. Wan Ko Yeshe Norbu is the highest and greatest holy being in the world today? A unanimous recognition of such magnitude has not happened in the last few thousand years. The answer is clear without even thinking about it. It is because His Holiness is Dorje Chang Buddha III. Additionally, in today’s world, which other sage or holy being is able to accomplish what His Holiness has accomplished? No one can be found who can match His Holiness’s accomplishments in even half of the thirty main categories. No one can be found who has the ability to duplicate even one of His Holiness’s wondrous multicolored sculptures.

Additionally, because karmic conditions of living beings have matured, H.H. Dorje Chang Buddha III brought to this world the supreme Xian Liang Great Perfection Rainbow Body Accomplishment Dharma. Whoever receives this dharma initiation from H.H. Dorje Chang Buddha III will be able to realize the rainbow body state the same day that dharma is transmitted and that initiation is performed. There is no need to practice for days, months, or years in order to realize that state. There are people who had the karmic affinity to receive such an initiation, such as H.E. Gar Tongstan IV, H.E. Kaichu Rinpoche, and other practitioners of great virtue. From the day they received that initiation, they have been able to abide in the bright dharma-nature state at all times.

Which person has such realization besides the true Dorje Chang Buddha? Moreover, when the Buddha was living in this world a long time ago, the holy and venerable Vimalakirti was a teacher who edified and guided all of the eminent monks, people of great virtue, and Bodhisattvas. Dharma Kings on the level of a Buddha or Great Bodhisattva have now recognized in writing according to the rules of Buddhism that H.H. Yangwo Wan Ko Yeshe Norbu is the second Vimalakirti; that is, the third Dorje Chang Buddha. Based upon His Holiness’s actual realization, His status as an ancient Buddha, or His position on Buddhist lineage trees, H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata is the greatest holy being who is above all Buddhas, Bodhisattvas, eminent monks, and people of great virtue!

International Buddhism Sangha Association

(This text was translated from the Chinese text on next page.)

頂聖如來多杰羌佛第三世雲高益西諾布 簡介

頂聖如來多杰羌佛第三世雲高益西諾布，即是金剛總持，又名持金剛，為原始報身佛多杰羌佛降世，簡稱三世多杰羌佛（在這世界亦曾被尊稱為義雲高大師）。三世多杰羌佛的成就是最頂尖的，所展顯的顯密和五明智慧、證量的實際證明材料在佛法界中，也是沒有哪一個聖德能與之相提並論的。

佛陀規定以『顯密俱通，五明具足』為衡量佛法成就高低的標準，但是，自佛史至今，真正完整、全面展顯『顯密圓通，妙諦五明』的只有頂聖如來三世多杰羌佛！三世多杰羌佛將佛陀規定的『顯密圓通，妙諦五明』的實際成就一條一款展顯、公眾出來了，這是歷史上第一個完成如此微妙和完整證量實顯的聖德古佛！本《多杰羌佛第三世——正法寶典》中所列的三世多杰羌佛所獨立創造的三十大類的成就，就是一個明證。當然，列出的三十大類成就，也只是一個名相而已，其實書中成果遠超三十大類，如僅科技藝術類即含攝三項大類：攝影類、立體畫類、玻璃畫類，但三世多杰羌佛將很多大類合為一類而縮稱三十大類。實際上，三世多杰羌佛的成就又哪裡是三十大類能概括得了的？三世多杰羌佛的成就表顯的是佛法的智慧，是無以窮盡的，尤其是內明一類，即含攝三藏和密典、宇宙有為法和無為法無窮盡的真諦。本書所列三十大類是：1. 認證祝賀類；2. 三世多杰羌佛的聖蹟佛格類；3. 頂聖如來的聖量類；4. 百千萬劫難遭遇無上甚深佛法類；5. 楹聯類；6. 書法類；7. 金石類；8. 詩詞歌賦類；9. 金剛除病針類；10. 治病類；11. 製藥保健類；12. 玄妙彩寶雕類；13. 玉板類；14. 世法哲言類；15. 古典散文現代詩類；16. 學術論文類；17. 造景類；18. 音韻類；19. 神秘霧氣雕類；20. 枯藤古化類；21. 中國畫類；22. 西畫類；23. 畫框類；24. 佛像設計造型類；25. 瓷磚類；26. 壁掛類；27. 建築庭園風景類；28. 茗茶類；29. 科技藝術類；30. 渡生成就類。三十大類中之第四大類『百千萬劫難遭遇無上甚深佛法類』，即有兩千多堂開示，義理博大精深，浩如淵海。從古至今，除了本世界釋迦佛陀說法外，從來沒有一個聖者完成過如此多項的成就，而且每一項成就都達到了世界級的巔峰。我們了解過很多被稱為「深通大小五明」的人，實際上是一句空話，拿不出實在的內容，就連文字圖片

也拿不出來鑒定，說句不該說的真心話，甚至連世間上的專業專家都比不過，這又哪裡是什麼深通大小五明呢？又怎能代表佛陀所說的顯密俱通、智慧展顯的五明高度呢？

這本《正法寶典》可以說是歷史上第一次出現的最好的展現佛法實際證量的佛門寶典，本《正法寶典》初稿一出來後，世界第一流的、佛菩薩轉世的巨聖高僧們見到了大為震驚，當下依法查證，根據密法認證法義，深入法界觀照，查出真源，行以法定文書，正式公認多杰羌佛第三世雲高益西諾布頂聖如來為歷史上第一位出現的、佛史以來顯密圓通、妙諦五明之頂首古佛！但是，想不到三世多杰羌佛卻說：『我雖然正式被大聖法王們認證確認為古佛降世，其實我是什麼降世並不重要，而重要的是要讓眾生明白『什麼是修行』、能如法修持才是重要的轉世。我真正送給大家的禮物，是佛法，如能依之深入，則光明充遍，世界和平，眾生永樂，受用無窮，福慧圓滿。』

我們就撇開三十大類成就不提，另選一條即可證明三世多杰羌佛是頂首巨聖。如早在公元1995年至2000年，三世多杰羌佛就曾多次在講經說法時公開宣佈：『任何一個人，無論提宇宙間什麼樣的問題，如果我回答不出來、答不正確的話，那麼我就沒有資格為眾生開示佛法，給大家五年的時間提問，這是我五年願力為期的表法，五年願力滿了，就不再實行這一願力了。』這是三世多杰羌佛當時若干次在公開錄音場合的發願。五年早已過去了，有若干人提出不同的問題，無論是佛法，還是世間法，凡提問者都得到了滿意正確的回答，從來沒有一個人的提問難倒了三世多杰羌佛。我們現在在三世多杰羌佛的開示法音帶中隨時都能聽到頂聖如來當時的公眾宣言以及提問和回答，不僅是回答東方人，乃至西方人的提問也一一作答，如在美國密蘇里州聖路易斯市，美國大學聯盟的主席在聽到三世多杰羌佛對校長們和教授博士們所提問題的即席回答後，激動之下當著十幾位大學校長、教授、博士的面打自己耳光，說：聽了三世多杰羌佛的開示回答，深受教益，我真是白活了幾十年。我們要知道，宇宙之大，無邊無際，無始無終，無有窮盡，是什麼樣的人竟敢說『在宇宙間沒有回答不了的問題』呢？而且公開發願給聖凡兩眾五年的時間提問。這到底是什麼

人才有如此高的道量、成就呢？人類怎麼會有這樣的超萬能知識？但這又不是虛構的，而且事實又證實了當時的雲高大師無所不通的證量、成了鐵的事實！這是普通聖者嗎？這絕不是普通菩薩，而是一個謎。那麼這位聖德到底是誰？天上來的嗎？還是從佛土來的呢？問到三世多杰羌佛這個問題時，他處處說是最慚愧的，而且自始至終，從來沒有向任何人宣說過他前世是什麼聖者，他總是說來明信因果、說真如，是大眾的服務員，是普通的一般修行人。但是，僅從擺在面前的實實在在的成就來看，世界上又確實找不到一個人能做到三世多杰羌佛僅擺在面前的成就的一半！如果有人對此持懷疑態度，那麼有一個非常簡單的辦法：我們歡迎任何人來打破這個紀錄。只要有人能做到三世多杰羌佛的十五大類的成就，那我們相信他同樣是佛陀降世。任何人都知道，一般人的本事怎麼能勝於高僧、大仁波且、大和尚、大德的聖者們呢？難道顯密俱通、精深五明、具足大智慧之人屬於普通的一般修行人，反而不通顯密、不具五明、最好是一明都不懂、智慧低下之人才是佛菩薩嗎？佛陀的佛法難道是讓有道之人成愚笨、而把無道凡夫歸類為最智慧嗎？可是佛陀教法的真理是證境證德地位越高，智慧的展顯就越高，正如佛陀是為大覺能仁，即是智慧高到了無所不能之覺位。這是我們凡夫都能想到和理解的問題，聖者們還用得著去想嗎？如果聖者們都還要去想這個問題的話，那真是一種笑話了，那還叫什麼聖者呢？三世多杰羌佛的『玄妙彩寶雕』成了世界上無人能複製的聖品，我們想一下，如果是釋迦牟尼佛做的話，能做得了嗎？佛陀是無所不能的，沒有什麼做不了的，這對佛陀來說自然是隨手一揮，你說對嗎？那麼觀音、文殊菩薩做得了嗎？當然也不在話下。你總不能否認佛陀和大摩訶薩們的智慧連這一點都做不到吧？如果這一點證量都沒有，能說他是佛陀、觀音、文殊、普賢菩薩再來轉世嗎？難道我們說佛陀和大菩薩們做不了這些嗎？那麼反過來說，我們總不能說做得了的人證量低、智慧低，而做不了的人證量高、智慧高吧？比如有一個大石頭，我們總不能說抱得起它的人氣力小，而抱不動它的人氣力大吧？這是一樣的道理。

理雖如此說，但是，雲高大師到底是誰降世呢？為什麼無所不答、無所不通、有這麼多的頂級成就呢？為什麼他創造的一些東西任何人照著做都做不了呢？這答案確實是永遠揭不開的謎底。隨著時間慢慢過去了，就在這無法解答之際，世界上的第一流大成就者的聖僧法王們見到了《正法寶典》，一時轟動，互相傳觀，佛菩薩轉世的大聖德們入定的入定，修法的修

法，深入觀照，公佈了早就被尊勝大法王（大日如來之化顯）認證為金剛總持的雲高益西諾布的來歷，聖僧們經過嚴格修法，深入法界入定、觀照，見到了真源，原來這大聖德是維摩詰二世、多杰羌佛三世，他們寫下了法定的確認書：義雲高大師就是多杰羌佛三世，是顯密兩宗、大小諸乘的至高古佛，是阿彌陀佛等五方五佛及金剛薩埵大摩訶薩的上師，即是當今法界的大教主頂聖如來雲高益西諾布！正因為多杰羌佛三世雲高益西諾布頂聖如來是多杰羌佛的完整真身直接降世，與以百千萬化身來到這個世界的其他佛菩薩們不同，故所以在當今世界所展示的顯密圓通、妙諦五明，確實無有其他聖德辦得到，高僧法王們在文中讚嘆說：三世多杰羌佛是在佛教史上唯一將五明一項一項實實在在展顯在眾生面前的最高第一巨聖。正如尊勝大法王在授記中說明了雲高益西諾布頂聖如來的證覺是當今在這世界上任何高僧大德都無與倫比的，並且立下願言：『任何人或聖者若能仿製雲高益西諾布所創的神玄雕寶，就算尊勝大法王的授記是欺世騙人的。』（神玄雕寶是為色韻玄皇、神秘石霧等韻雕之作）。

在這個世界上佛制規定，唯獨只有兩位大聖所說的法立之為經，一位是釋迦牟尼佛，另一位就是維摩詰聖尊，除此之外，無論是什麼菩薩所說的法，都只能稱論，而不能列之為經。有人說慧能說《壇經》，其實，這是世人不明佛制規立而誇大讚稱的名，六祖比許多菩薩的地位都低，比如彌勒菩薩是下一屆龍華會上的佛，比慧能的地位高得太多了，但是彌勒菩薩所說法也不能稱經，而只能立論，如《瑜伽師地論》。維摩詰聖尊是在釋迦牟尼佛時代降世的，他是唯一以古佛應化居士現身說法的。釋迦牟尼佛當時，除了直接教導四眾弟子之外，尚有難於教化、不願發大乘菩提心的五百比丘，為了因緣善巧教化所有的出家人和尚們和八千菩薩，應其因緣由古佛多杰羌示現緣起轉由妙喜世界說法後，而化身成維摩聖尊出面協助佛陀教化僧寶、菩薩等弟子，原因是為了護持釋迦牟尼佛所傳的佛法。維摩聖尊的層次證量等同於釋迦牟尼佛無二，但是他並不願意在人間登位另一位教主而造成分派、增加行人的我執，再鑒於釋迦牟尼在此娑婆世界成佛的緣起，自己則猶如古佛正法明如來化現觀世音菩薩一樣，又如七佛之師文殊菩薩相似，宣釋迦牟尼為佛，自己化顯菩薩的角色輔助釋迦佛。這一切都是為了利益眾生，如果同時有兩位地位一樣的佛陀出現，眾生則會產生世相分別，對佛法的發展、渡脫眾生是會有阻礙的。

其實，佛陀們並不在乎誰出來做教主，而是以何種形態對眾生最好，就以何種形態出現，一切皆以菩提心利益眾生。所以一般人無法看出維摩詰聖尊的證覺竟然是如此之高，是在釋迦佛陀之前的古佛之首多杰羌佛應世。但是，維摩聖尊所講的法與佛陀說的一樣是經，不是論，佛制中列為《維摩詰所說經》。這部經與釋迦牟尼佛所說經是同時誕生的，是非常重要的佛經，在佛教的大乘法中，包括小乘南傳的經典裡都依學《維摩詰所說經》。

在法界中維摩詰尊者是多杰羌佛降世，由於他是報身古佛，因此遍智、遍量、覺位高於一切菩薩，如經中記載，當釋迦佛陀讓未來佛彌勒菩薩帶隊前往維摩聖尊處問安時，彌勒白佛言：『世尊！我不堪任詣彼問疾。』彌勒菩薩對佛講出的原因是他曾為眾生說法時，被維摩聖尊為難、教化，由此彌勒菩薩不敢去。其他的菩薩們也都確定說維摩聖尊智慧太高，他們遠遠不足以堪任，怕被為難不敢前往，故最後由七佛之師、古佛文殊菩薩帶領諸菩薩、羅漢五百比丘等前往維摩聖尊處問疾。當時，維摩詰聖尊以廣大的神通和智慧幫助釋迦佛陀教化他們，其中維摩聖尊顯佛陀證量神通將妙喜世界諸有菩薩、羅漢、一切佛土包括無動佛全然搬至娑婆世界展示在佛弟子前時，妙喜世界的諸有菩薩都認為是無動佛把妙喜世界與諸菩薩搬到了人間，此時無動佛說：『非我所為，是維摩詰神力所作。』此時娑婆世界十四那由他人發阿耨多羅三藐三菩提心。能把如來佛搬動到另一世界的，這除了權威的古佛多杰羌佛，無論什麼菩薩也是無此證量的。釋迦佛陀在經中盛讚維摩詰聖尊說：『其有供養如是人者，當知則為供養於佛。其有書持此經卷者，當知其室即有如來。』佛陀已說明維摩詰聖尊就是如來佛。為什麼維摩詰有如此高的證覺，因為維摩詰就是金剛總持多杰羌佛，也是阿彌陀佛等五方五佛的上師、諸佛之師，曾化顯燃燈古佛，收釋迦牟尼佛為徒，多杰羌佛也是佛教顯密二宗各大教派之至高祖先、古佛、大教主。故所以當時證德證境智慧無敵於天下，釋迦佛陀的出家與在家的四眾一切弟子，包括菩薩們都虔心聽聞維摩詰聖尊的教化，維摩聖尊輔助釋迦佛陀升化了五百比丘、八千菩薩的成就，造就了無數菩提心量大菩薩。維摩詰二世、多杰羌佛三世即是雲高益西諾布頂聖如來，這是佛菩薩級的大聖法王們依法認定、是具合法法定文證的。

三世多杰羌佛，一出生時突然天空鼓聲齊鳴，天樂美妙，三道彩虹同時出現在虛空，中間一道藍色為主，右邊一道紅色

為主，左邊一道白色為主，每道彩虹之間的間隔約四、五十米。生出來全身為深藍色，不見哭聲，而是當下開口說話，非常清楚地說：『我入此世，顯密圓通，妙展五明，比之知之。』語後無言，一如常態孩童。父母視為玄生異人，秘而不宣，此後直到三歲才開口說話。三歲那年，大日如來尊勝法王導學三藏，時教持多杰羌佛心咒七遍，小孩突然哈哈大笑，頓時展顯三身四智。尊勝大法王當下試其經律論三藏並密典，法王子小孩解如流水，無有不通，義理全證。大日如來尊勝法王賦授記曰：『多杰羌佛，三世來到。維摩尊聖，二下雲霄。法藏通達，四智圓妙。眾生怙主，無師可教。神玄雕寶，奇端絕妙。能取霧氣，雕品定持。展顯證量，高峰絕技。當世諸人，無聖可複。若仿不異，我言欺世。維摩雲高，金剛總持。佛降甘露，眾見空施。最益有情，古佛悲智。今說示言，以證授記。』並取法號為仰諤益智嘎丹赤巴，其意為法王子至高智慧的總教主。尊勝大日如來隨即又說：『娑婆世界末法時期，多有邪師魔類以假冒真，為辨真假，今授嚴記以為試考標鑒。記曰：於此娑婆世界中，五千年內無四身，三世羌佛獨一聖，無有二者再化身。法緣擬定考真佛，若有號稱真身臨，佛降甘露可見真，金瓶擇緣預報境，取業除障見分明，複製玄妙彩寶雕，信手拿霧石中存，五跡無缺是真身，多杰羌佛第四世。除此展顯五聖跡，無論何等掘藏聖，手足石上留凹印，諸般神通廣大等，斷非多杰羌佛身。若是古佛降凡塵，五試何難手上生。留得試題五跡境，後學見觀防冒稱。』雲高法王子教主五歲那年收第一位弟子，即是當年蓮花生大師隨行之弟子、亦為藏密寧瑪巴創始人素布切·釋伽炯乃大師之四大尖端弟子之一的喜饒杰布、而今世被格魯巴加冠為大班智達的喜饒杰布尊者二世。可是奇怪的是，雲高法王子收下這位弟子後，除了喜饒杰布在法王子身邊隨時見到他超人的奇妙本事以外，而世人都從此少有聽到法王子講到佛法了，乃至根本聽不到，法王子這一切表現猶如當年維摩聖尊一樣，諸教皆收，諸識皆納，亦如常人之態，學之不倦，無人知曉個理。時至十六歲，突然說《僧俗辯語》一法，伏藏後由慧永大師掘藏取出，並由仁清洛珠、索朗丹布二人上供大日如來尊勝益西諾布法鑒。尊勝益西諾布於四眾前親自宣講此《僧俗辯語》一法，講完後親自率四眾弟子對法跪拜，授記曰：「東方來了古佛。」認證為三世多杰羌佛，授以頂聖如來，封號為仰諤雲高益西諾布，並謂之曰《僧俗辯經》然也。當然，在三世多杰羌佛的弘化渡生中，除了五歲時收徒喜饒杰布外，隨因緣的成熟，創建寧瑪派的釋

伽炯乃大師座下的四大弟子都一一皈依到三世多杰羌佛的座下，如木雅迥扎、香格瓊哇、喜饒杰布。更有蓮花生大師的二十五大王臣之一的丹瑪·翟芒尊者二世也隨侍於頂聖如來，松讚干布的丞相祿東贊尊者第四世也拜在三世多杰羌佛的身邊，還有噶舉瑪蒼派創始人喜饒僧格轉世的巴登洛德尊者，有寧瑪巴運頓多吉白尊者嘎堵仁波且，還有覺域派當巴桑結祖師的大弟子達楚·恒生尊者；阿底峽尊者的四大高峰弟子之一、噶當派的庫頓尊哲雍仲尊者；格魯派丹增諾日仁波且等紛紛拜在三世多杰羌佛的門下，還有阿寇拉摩女大尊者。連聞名西藏的香巴噶舉派大祖師唐東迦波菩薩也拜雲高益西諾布頂聖如來為師，更有幾位巨聖，如祇園精舍給孤獨長者轉世之大聖、釋迦佛陀的大弟子舍利弗和寧瑪巴創始人釋伽炯乃大祖師之轉世大聖仁者也都來到三世多杰羌佛的身邊，承接頂聖如來甚深法門。

從另一方面，我們僅從世俗的角度也能見到，三世多杰羌佛的學歷也是最高的，古文的四書五經全然讀習，而若以現代教育制度的讀書來說，從小學優秀生到大學的高級博士，從博士升華到美國著名大學的教授，任教六年，榮獲大學的特別褒獎，直至獲得英國皇家藝術學院兩百多年來唯一的『Fellow』。儘管如此，但在三世多杰羌佛的身上，這實在是微不足道的小兒科。而對他自己的真實身份，三世多杰羌佛卻內含不露，雖然無意之間流露出來的大智慧證量，為人們見到而深感驚嘆，但三世多杰羌佛從未談論過自己的來歷。有很多人向他諮詢傳承來歷，甚至行文求答，三世多杰羌佛總是說：『我不知道，我只有佛教，我是你們慚愧的服務員。』這在很多年的法音帶中隨時都可以聽到，久而久之，人們習慣了，也就認為這無非是一個善良智慧的人才而已。包括已成立十一年多、堪稱最了解他的義雲高大師國際文化基金會也不知道他的真實身份，只認為這是一位大學者、大德聖者，最多也不過是如達賴喇嘛和噶瑪巴那樣的佛教大法王而已，因此，當基金會的會長龍舟仁波且得知三世多杰羌佛的真實身份後，目瞪口呆，連聲說：『難怪，難怪，這哪裡是大法王能相提並論的！實在是玷辱、罪過啊。』

時間一天一天過去了，不知在什麼時候，人們發現雲高益西諾布無論何種學問技藝不需學，一看即通，信手拈來，而且當下便精，所作超越本有原物。到今天高僧法王們認證公佈了這一驚天聖訊，我們才知道，難怪是多杰羌佛真身維摩聖尊降世，故所以大日如來授記中說，現前哪裡找得到有超越三世多

杰羌佛的證量的聖德來作他的上師呢？就連當年的五百比丘、高僧大德、八千菩薩們都是他的教化對象，何況今朝。也正因為三世多杰羌佛是古佛再來，所以是『不分顯密，不論宗派，相應眾生，因機教化，佛陀教法，普皆弘揚』的無分教派的圓滿完整『佛屬派』的金剛總持大法王，普利一切眾生。三世多杰羌佛一直告誡大家：『在我的心中沒有派別之分，只有佛教。但是，任何一宗一派的法王、仁波且、阿闍黎，只要他們遵照佛陀的教導，根據眾生的因緣而自渡渡他，就是值得讚嘆的。』

三世多杰羌佛的弘法利生，在十一歲之前為三藏顯表期，十一歲至十五歲為噶舉法教密行期，時有度松淺巴法王子獅子吼宣法之稱。十五歲之後則為格魯教誡密行期，有宗喀巴大師應世之稱，此時，也同時為薩迦、寧瑪等諸派密典圓融密行期，有蓮花生大師身語意三身之稱。其實，大德們和世人的這些恭稱都不是三世多杰羌佛的真實身份，而真實身份是經過眾生因緣的成熟，佛陀、大菩薩法王們於不同法義，或於定中，或於進入法界中，各自觀照，親自真實所見真源，無誤統一地認證雲高益西諾布為古佛多杰羌佛再來，也就是維摩聖尊二世、多杰羌佛三世。對於三世多杰羌佛的降世，文殊菩薩化身的薩迦總教主**薩迦天津大乘法王**寫下認證說：『仰諤雲高益西諾布，是金剛總持多杰羌佛三世。』著名的寧瑪大法王、龍欽寧提獨掌人**多智欽仁波且**在祝賀《正法寶典》一書時說：『這本書令人驚嘆和不可思議，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。』寧瑪巴的總法王**貝諾法王**致信給仁波且們說：『經眾多大德高僧認證的三世多杰羌佛仰諤雲高益西諾布弘揚佛行事業……成為有情眾生……獲得終極成佛的因緣。』龍薩娘波尊者轉世的**遍智法王降養龍多加參**在認證書中說：『義雲高大師是維摩詰（Vimalakirti）再來，即多杰羌佛（རྗེ་འཕགས་པ་）三世。』覺囊派總法王**吉美多吉法王**代表覺囊派恭祝多杰羌佛三世雲高益西諾布：『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。』

格魯巴宗師宗喀巴大師的誕生地、著名的**塔爾寺**祝賀說：『金剛總持仰諤雲高益西諾布大師的……傑出成就，史無前例。』

寧瑪巴敏林崔欽法王的總秘書闊千仁波且代表**敏林崔欽法王**和敏珠林寺系發來賀信說：『雲高益西諾布多杰羌為所有眾生帶來福慧。』

寧瑪派北藏傳承掌教法王**達龍哲珠法王**祝賀說：『尊貴的

多杰羌佛三世仰諤雲高益西諾布，具備佛陀正法。』

達賴喇嘛的上師、著名的**楚西法王**，同時也是藏傳佛教幾位法王和傳承持有者的根本上師，他恭賀金剛總持仰諤雲高益西諾布說：『三世多杰羌佛的《正法寶典》……將成為墮落六道深淵的每一位有情離苦得樂之因。』

薩迦派第二領袖**薩迦達欽法王**祝賀說：『許多大師讚頌多杰羌佛三世雲高益西諾布和他的佛行事業的書——《正法寶典》』。

薩迦茶巴法王、達賴喇嘛的根本金剛上師**秋吉崔欽法王**祝賀說：『金剛總持（多杰羌）仰諤雲高益西諾布的……《正法寶典》……是正法的路標和利樂有情之門』。

觀音菩薩化身的噶舉四大攝政王之首位紅寶冠法王**夏瑪仁波且**敬賀文說：『尊貴的雲高益西諾布——持金剛第三世的……所有成就都是利益眾生的』。

噶瑪巴大寶法王的唯一攝政、國師、岡波巴祖師化身的**嘉察仁波且**則恭讚無比上師仰諤雲高：『為維摩詰二世。真誠祈願能有緣見聞覺知《正法寶典》的芸芸眾生獲得徹知圓悟的遍智無上佛果！』

那諾巴尊者轉世的**夏珠秋楊仁波且**恭賀雲高至高頂聖如意寶法王說：『無上至尊三世多杰羌佛您的《正法寶典》……是利益眾生的最高正法。』

名垂佛史、曾任印度、不丹、錫金、蒙古、東藏四大教派之教主，並稱為醫藥之父、橋樑之父、戲劇之父、渡船之父等的**唐東迦波菩薩**（第十六世）在美國舊金山華藏寺開法會時，於中展示佛法道量，見到三世多杰羌佛雲高益西諾布的證量證德，大驚，當下五體投地拜為師長。他在祝賀信中說：『雲高益西諾布……是五佛之師，在人類的佛教史上第一次展現了顯密圓通、妙諦五明，這個佛教的目標是所有佛弟子都沒有達到的，但現在最終由雲高益西諾布達到了！』

發心終身位於山谷閉關、神通具足、威震雪域的格薩爾王化身**仁增尼瑪雄獅法王**則認證：『義雲高大師是多杰羌佛三世。』

覺囊派法王**阿旺班瑪南杰法王**敬賀多杰羌佛三世雲高益西諾布：『法界持金剛，身壽不變故，化顯上乘境，最勝大悲力。』

敏珠林寺**敏林堪欽仁波且**祝賀說：『尊貴的金剛總持三世仰諤雲高益西諾布……的《正法寶典》順緣於佛法……已衰

者令恢復，未衰者令增長。』

寧瑪敏珠林派耶喜措嘉佛母轉世的**康卓公主仁波且**來信祝賀說，非常感激雲高益西諾布多杰羌佛的《正法寶典》。

著名的佐欽**噶諾仁波且**祝賀說：『三世金剛總持雲高益西諾布的《正法寶典》具足佛陀開示之正法。』

而藏漢兩地僧俗四眾無限景仰的大伏藏師**鄔堅喜饒喔修尊者**在確認書中寫到：『仰諤雲高益西諾布，是金剛總持མཇུ་འཇམ་མགས་པོ་འཇམ་མགས་པོ་轉世再來，曾幫釋迦佛陀教化五百比丘成大乘。』

創立敏珠林寺系的德德林巴不變金剛化身的大覺之聖**多杰仁增**也是當今很多大仁波且的上師，他在祝賀文中說：『雲高益西諾布是五佛之師多杰羌佛。』

寧瑪雪謙寺系的法王**雪謙仁波且**祝賀：『三世多杰羌佛仰諤雲高如意寶聖者，為正法增長宏大而行，善哉！』

薩迦派仲薩欽哲的心子、根薩寺寺主**昂旺欽哲仁波且**長期閉關，具足神通，其修為譽滿雪域高原，他在祝賀信中說：『大教主雲高益西諾布：只有怙主多杰羌佛的智慧才能完成《正法寶典》！』

駐錫在印度的**第七世佐欽法王吉美洛哲汪波**祝賀說：『多杰羌雲高益西諾布的《正法寶典》利益所有有情眾生。』而駐錫在中國的**第七世佐欽法王且增·龍多尼瑪**則恭賀三界有情怙主仰諤雲高益西諾布說：『《正法寶典》猶如如意寶般莊嚴古今中外所有文化典籍，開發和增長人類心靈的智慧之門。』

寧瑪東藏法王**仁青絨波巴絨波仁波且**禮讚雲高益西諾布說：『大師作為偉大報身佛陀再降人間，佛教宏法以來，今開眼初見，世界無雙，智慧高峰，多杰羌佛，渡生無量。』

綠寶冠噶瑪巴杰仲大寶法王則頂禮金剛總持仰諤雲高益西諾布：『金剛總持的《正法寶典》，乃是佛法最高智能的具體顯現。』

協慶寺為金剛亥母化身的**俊麥白瑪多吉仁波且**專門寫信禮敬三界法王仰諤雲高益西諾布三身四智：『大法王是將佛陀的開示以實際證量完整地展現在法界的第一聖，大法王是真正的金剛總持人天導師！』

代表達賴喇嘛全權掌管尼泊爾的格魯派佛教的**大堪布卡桑·嘉參**在賀信中說：『我堅信尊貴的持金剛雲高大師的作品將激勵所有的眾生從理論和修行兩個方面更好地理解佛法。』

著名的**藏夏仁波且**頂禮怙主、大教主多杰羌佛雲高益西諾布：『我們找到了我們至高無上的怙主多杰羌佛，讓所有眾生

在此末法時代有了最終的依靠！』

密勒日巴祖師轉世、已八十高齡的**雲登降措仁波且**恭賀金剛總持的《正法寶典》說：『這一佛法大智慧的出現，前輩是沒有任何人做到了的，只有雲高益西諾布才做到了。』

著名的**班達土登格勒嘉措仁波且**說：『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》，圓滿無上正等正覺。』

在印度廣受恭敬、金沙江沿流人人敬奉的第六世**白瑪榮珠仁波且**則頂禮雲高益西諾布：『看到《正法寶典》，得悉多杰羌佛 **འཇམ་མཉམས་ཀྱི་འཇམ་མཉམས་** 怙主再次降臨人世間，真是我們莫大的幸福！』

第五世法臺**俄巴活佛**則代表仁波且們十分感謝至尊雲高益西諾布說：『至高無上的多杰羌佛給我們帶來了《正法寶典》。』

薩迦天津法王授予的**大堪布楚稱曲培**禮讚多杰羌佛第三世雲高益西諾布：『最聖獨有持金剛，八萬四千法總主，統攝釋教諸法門，初開法界報身境。』

著名的倉倉寺住持**汪智土登晉美仁波且**感謝至尊怙主多杰羌佛第三世雲高益西諾布：『至尊怙主把西藏四大教派及顯密佛法完美無缺地帶到我們這個世界上來。』

佛教真言宗高野山北美洲**旭清澄總主教**讚嘆金剛總持雲高益西諾布法王『在佛法上的巨大成就是世界上從來沒有見到過的，雲高益西諾布是真正的原始古佛來到此世界傳授如來正法。』

格勒桑布仁波且頂禮至高無上的仰諤雲高益西諾布：『大法王了徹宇宙萬物的因果實相，是真正佛史上在人間展顯顯密圓通、妙諦五明的第一巨聖！』

洛珠降措仁波且頂禮雲高益西諾布說：『有幸恭聞大教主仰諤雲高益西諾布的《正法寶典》，又一次見到真正的佛陀降世了。』

五明佛學院的大喇嘛**仁珍仁波且**頂禮讚嘆雲高益西諾布金剛大聖法王的成就『是驚人的，也是驚聖的！大法王就代表著佛法！』

此外，**多珠仁波且**、**貢波活佛**、**龔成堪布**、**彭措仁波且**等等都分別寫信敬賀三世多杰羌古佛再來的成就，並衷心感謝三世多杰羌佛的加持。還有顯、密二宗的一些非常著名的大寺廟、當今的一些知名的仁波且都寫來了附議賀信，但鑒於眾生的因緣，本書沒有列入。

也正因為雲高益西諾布頂聖如來是整個法界佛教的大教

主，是多杰羌佛的降世，所以在整個佛教歷史上所有的大聖者的轉世認證中，三世多杰羌佛是唯一獲得五項第一的古佛降世的總持古佛、最高佛教領袖：

1. 是佛史上得到各大教派的佛陀和大菩薩們認證、敬讚最多的巨聖（見認證祝賀）；
2. 是佛史上各大教派的佛陀和大菩薩們評價最高的巨聖（見認證祝賀的評定）；
3. 是在人類世界所降世的佛菩薩中地位最高的古佛巨聖（見認證祝賀的認定佛號三世多杰羌佛）；
4. 是人類歷史上出現的顯密圓通、妙諦五明成就最顯赫的巨聖（參見三十大類）；
5. 表法把天空中的祥霧拿到雕刻的石洞中和玄妙雕藝之神聖，如尊勝大法王的授記。佛史至今任何轉世巨聖都沒有一人能做得到、複製得了（見本書第380頁鐵證事實）。

這些不是我們空洞玄說的，而是依據當今世界大聖德仁波且、法王高僧們的文證，站在因果業報的立場，以認真嚴肅的態度所講的真實負責的話。

為什麼佛菩薩們化身的教主、法王和仁波且們幾千年來第一次都一致說雲高益西諾布是當今世界第一最高巨聖呢？這不用想都會明白，因為他是三世多杰羌佛，加之他作出的成就，當今世界，哪一位智者或聖者做得了呢？就連做三十大類的一半，都找不到一個人能夠做得了，乃至就一件玄妙彩寶雕照著複製，也找不到一個人有此能力。更何況依於眾生因緣的成熟，三世多杰羌佛帶來了至高無上的現量大圓滿虹身成就法，凡是得到三世多杰羌佛此法灌頂的人，不需要經過幾天、幾月或幾年的修煉，而在傳法灌頂的當天就能證到虹身境觀。已經有有緣者接受了灌頂，如祿東贊尊者第四世、開初仁波且等大德從灌頂日開始，三時皆能住入法性光界中。因此，除了真正的多杰羌佛，還有哪一位有此證量呢？何況，早在佛陀在世時，維摩詰聖尊就是教化所有高僧大德菩薩們的導師，現在已被佛陀大菩薩級的法王們法定文書確認，仰諤雲高益西諾布就是維摩詰二世，也就是多杰羌佛三世。無論是從實際的證量上，還是從古佛的身份上，皈依境的供位排序上，這三者任鑒其一，多杰羌佛三世雲高益西諾布頂聖如來都是諸佛菩薩、高僧大德之上的第一巨聖！

國際佛教僧尼總會

（此文的英文翻譯印在前面）

THE REAL MEANING OF THE FIVE VIDYAS

今說五明真諦

Traditionally, the vidyas are divided into the five major vidyas and the five minor vidyas. The five major vidyas are the silpakarmasthanavidya (craftsmanship vidya), the cikitsavidya (healing vidya), the sabdavidya (sound vidya), the hetuvidya (causality or Buddhist logic vidya), and the adhyatmavidya (inner realization vidya). The five minor vidyas are rhetoric, ornate diction, prosody, dramaturgy, and astronomy. Actually, the Five Vidyas are not that narrow. Everything in the universe can be classified into five aspects of brightness and darkness. To develop everything that is good in the universe and that benefits living beings is classified as “bright.” That which confuses and is bad is classified as “dark.” This is the real meaning of the Five Vidyas (Five Bright) of which the Buddha spoke.

Venerable Akou Lamo Rinpoche

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

傳統五明學分大、小五明，大五明是工巧明、醫方明、聲明、因明、內明，小五明是修辭學、辭藻學、韻律學、戲劇學、星系學。實際上，五明不是這麼狹隘，而是將宇宙之萬有歸納為五個方面，稱之為五明、五暗，開敷出宇宙間一切美好的、利益眾生的概之為明，迷在昏沉、不祥的概之為暗，這才是佛陀的五明真諦。

阿寇拉摩仁波且

(此文的英文翻譯印在前面)



Wearing a dharma hat, Venerable Akou Lamo Rinpoche conducts a Dharma Assembly for rinpoches, dharma teachers, and laypersons.

戴法帽的阿寇拉摩仁波且在為活佛、法師們和居士們舉行法會

RECOGNITIONS IN ACCORDANCE WITH THE DHARMA

All of the monastics in our association were astonished when our Association received recognition certificates and congratulatory messages sent by H.H. Great Vehicle Dharma King Sakya Trizin, the supreme leader of the Sakya order; H.H. Dharma King Dodrupchen, the supreme leader of the Longchen Nying-thik; H.H. Dharma King Penor, the supreme leader of the Nyingma sect; H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk; H.H. Dharma King Jigme Dorje, the supreme leader of the Jonang sect; H.H. Dharma King Trulshik; H.E. Dharma King Chogye Trichen; H.E. Sharmapa Rinpoche, the Red Jewel Crown Regent Dharma King; H.E. Goshir Gyaltzab Rinpoche, the Orange Jewel Crown Regent Dharma King and National Master; H.E. Xiazhu Qiuyang Rinpoche; H.E. Mighty Lion Dharma King Renzeng Nima; H.E. Dharma King Ngagwang Pedma Namgyal Palzangpo; H.E. Jetsun Khandro Rinpoche; H.E. Dzogchen Ganor Rinpoche; H.E. Urgyen Xirao Woxiu; H.E. Dorje Rinzin Rinpoche; H.E. Dharma King Shechen Rabjam; Venerable Angwang Khyentse Rinpoche; H.E. Dzogchen Dharma Kings; H.E. Eastern Tibet Dharma King of the Nyingma sect; H.E. Karmapa Green Jewel Crown Dharma King; Venerable Junmai Baima Dorje Rinpoche, and other holy dharma kings and rinpoches recognizing the identity or status of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata. The monastics in our association could not understand how H.H. Dharma King Omniscience Achuk and those other persons of holy virtue were qualified to recognize the highest ancient Buddha, H.H. Wan Ko Yeshe Norbu.

Eminent monastics informed us that H.H. Lama Achuk, H.H. Dharma King Renzeng Nima, and H.E. Urgyen Xirao issued their recognitions in addition to the recognition issued by H.H. Mahavairocana

Tathagata. We learned from their recognition certificates that their recognitions were not based upon understanding derived through normal investigation. Rather, they reached their conclusions by deeply entering the dharmadhatu and applying supernatural vision in accordance with the strict and holy dharma of Tibetan Buddhism for determining the incarnation of rinpoches. The documents they issued were in conformity with solemn dharma rules. They are undoubtedly Buddhas or Bodhisattvas. Knowing that they are Buddhas or Bodhisattvas, we now know their relationship to H.H. Dorje Chang Buddha III. Buddha Vajradhara is the Master of the Five Buddhas and the first Buddha with form in the entire dharma realm. It is not possible to find a Buddha who is higher than Dorje Chang Buddha. Thus, only other Buddhas and Mahasattvas can recognize a being as Dorje Chang Buddha since there is no ancient Buddha higher than Dorje Chang Buddha in the entire dharmadhatu!

We specially requested a discourse on this matter from H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu. H.H. Dorje Chang Buddha III said that He could only speak the truth. His Holiness said that there were two things that should be relied upon and two things that should not be accepted. The Buddhas and Mahasattvas have completely renounced all false, erroneous, and meaningless speech. Otherwise, they would not be Buddhas or Mahasattvas. Thus, the first thing that should be relied upon is the words of Buddhas or Mahasattvas. If dharma kings and rinpoches of great holiness in our world today are not Buddhas or Bodhisattvas, then there is no Buddhism in this world. Thus, the second thing that should be relied upon is those Buddhas and Bodhisattvas. Only ordinary people have a penchant for speaking falsely. Thus, the first thing that should not be

accepted is the false recognitions of ordinary people. Demons deceive and confuse living beings. Thus, the second thing that should not be accepted is anything to do with demons. With that brief teaching, H.H. Dorje Chang Buddha III cut right to the core of the truth. If dharma kings, a national master, and regent dharma kings are not Buddhas or Bodhisattvas, then Buddhism truly does not exist on this earth.

However, we were unable to understand which Buddhas or Bodhisattvas H.H. Dharma King Sakya Trizin, H.H. Lama Achuk, and the others are incarnations of after all. In order that the monastics in our association could understand more precisely and definitively the reincarnated identities of H.H. Great Vehicle Dharma King Sakya Trizin and the others, we respectfully invited H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata to recognize them by identifying which beings of holy virtue they are reincarnations of. H.H. Dorje Chang Buddha III said that He is just an ordinary person and that He does not have the ability to discern the identities of rinpoches. We tried our utmost to explain to H.H. Dorje Chang Buddha III this wish that everybody had, but His Holiness continued to deny that He had the realization to recognize their reincarnated identities. Thus, His Holiness rejected our request in a very firm tone of voice. All we could do was return to our association without accomplishing our goal.

However, there was more and more discussion in society as to whether those people were qualified to recognize the identity of Dorje Chang Buddha. There were even people who said that it was quite ridiculous for those “so-called” dharma kings and rinpoches to recognize the identity of Dorje Chang Buddha. Those people thought it was ridiculous that those dharma kings and rinpoches regarded themselves as persons of great holiness who could see past and future lives. Thus, those people questioned the supernatural powers that those dharma kings and rinpoches relied upon to discern the identity of Dorje Chang Buddha.

The opinions of all these people became as loud as thunder. Their groundless assertions brought a great deal of pressure upon us as they continued to sully the good roots of Buddhist disciples. It was only right that our International Buddhism Sangha Association provide to everyone an answer to this question. We therefore asked some rinpoches from around the world to look into and discuss this matter. We wanted them to affirm whether or not those holy persons of great virtue who recognized the identity of H.H. Dorje Chang Buddha III were truly Buddhas or Bodhisattvas. The result was that different reincarnated identities were recognized for each of those holy rinpoches of great virtue. Take, for example, H.H. Dharma King Sakya Trizin. Some said that he is the incarnation of Manjushri Bodhisattva. Some said he is the incarnation of Kuan Yin Bodhisattva. Some said he is the incarnation of Vajrasattva. Some said he is the incarnation of Amitabha Buddha. Some said he is the incarnation of Guru Padmasambhava. Some said his is the incarnation of Patriarch Naropa, and so on. A unanimous conclusion could not be drawn.

Therefore, we again paid our respects to H.H. Dorje Chang Buddha III. We explained this impure karma that was taking place in society and how the good roots of living beings had been damaged as a result. We expressed our hope that His Holiness would save everyone. At this time, H.H. Dorje Chang Buddha III said, “This is the way living beings are. The identities of those rinpoches were recognized a long time ago. What is the

need for more recognitions? Since the situation has come to this, I, an ordinary person, will tell you my views on their identities.”

We then took out a list of the names of 108 dharma kings and rinpoches. After H.H. Dorje Chang Buddha III read the list once, His Holiness gave His views on the identities of twelve dharma kings and rinpoches that were on the list. On that very auspicious morning at about eleven o'clock, we recorded on paper the true reincarnated identities of those twelve dharma kings and rinpoches. H.H. Dorje Chang Buddha III precisely and definitively recognized them. H.H. Dharma King Sakya Trizin was recognized as the nirmanakaya of Manjushri Bodhisattva. H.H. Dharma King Pema Norbu was recognized as the nirmanakaya of Vajrapani Bodhisattva. H.H. Dharma King Dodrupchen was recognized as the nirmanakaya of Guru Padmasambhava. H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen was recognized as the incarnation of venerable Longsal Nyingpo. H.H. Dharma King Jigme Dorje was recognized as the incarnation of the Shambhala King Suchandra. H.H. Dharma King Trulshik was recognized as the nirmanakaya of Maitreya Bodhisattva. H.E. Mighty Lion Dharma King Renzeng Nima was recognized as the nirmanakaya of King Gesar. H.E. Ugyen Xirao Woxiu was recognized as the incarnation of the great terma master Ugyen Lingpa. The Red Jewel Crown Regent Dharma King H.E. Shamarpa Rinpoche was recognized as the nirmanakaya of Kuan Yin Bodhisattva. The Orange Jewel Crown Regent Dharma King and National Master H.E. Goshir Gyaltzab was recognized as the incarnation of Patriarch Gampopa. H.E. Dorje Rinzin Rinpoche was recognized as the incarnation of Rigzin Terdak Lingpa Unchanging Vajra. H.E. Xiazhu Qiuyang Rinpoche was recognized as the incarnation of Patriarch Naropa.

When we again paid our respects to H.H. Dorje Chang Buddha III, His Holiness granted our request and, randomly selecting the names of some dharma kings and rinpoches from the list that we brought, made the following recognitions. H.E. Dharma King Ngagwang Pedma Namgyal Palzangpo was recognized as the incarnation of Duqing Langwa. H.E. Jetsun Khandro Rinpoche was recognized as the incarnation of Holy Mother Yeshe Tsogyal. H.E. Dharma King Rabjam was recognized as the incarnation of Shechen Rabjam Rinpoche. H.E. Junmai Baima Dorje Rinpoche was recognized as the nirmanakaya of Vajravarahi. Because there were so many people on the list, H.H. Dorje Chang Buddha III pointed to the names of some famous dharma kings and rinpoches and said that they are incarnations of rinpoches. Among those names were H.E. Dzogchen Ganor Rinpoche; Venerable Angwang Khyentse Rinpoche; H.E. Jigme Losel Wangpo, the Dzogchen Dharma King (residing in India); H.E. Tenzin Longdock Nyima, the Dzogchen Dharma King (residing in China); H.E. Renqing Rongbo Barongbo Rinpoche, an eastern Tibetan Dharma King of the Nyingma sect; H.E. Karmapa Green Jewel Crown Dharma King; Venerable Kalsang Gyaltzen; Venerable Zangxia Rinpoche; Venerable Yundeng Jiangcuo Rinpoche; Respected Banda Tudeng Gele Gyatso Rinpoche; Respected Baima Rongzhu Rinpoche; Respected the fifth Eba Rinpoche; Respected Khenpo Chucheng Qupei; Respected Wangzhi Tudeng Jinmei Rinpoche; Respected Bishop Seicho Asahi, the supreme leader of the Koyasan Shingonshu North American Mission of Buddhism; Gele Sangbu Rinpoche; Luozhu Jiangcuo Rinpoche; Lama Renzhen Rinpoche; Duozhu Rinpoche;

Gongbo Rinpoche; Great Khenpo Gongcheng; Pengcuo Rinpoche and others.

We took out the list of recognitions made by other rinpoches and compared them with the recognitions of H.H. Dorje Chang Buddha III. Because some of the recognitions of other rinpoches differed from those of H.H. Dorje Chang Buddha III, we found it difficult to determine which recognitions were true. Thus, members of our association met to discuss this matter. In the end we decided to respectfully ask H.H. Dorje Chang Buddha III to use the Drawing Lots From a Golden Vase Dharma to set the matter to rest. However, after our many explanations, H.H. Dorje Chang Buddha III politely and humbly said that He did not have the realization to perform the Drawing Lots From a Golden Vase Ceremony. All of us knew that holy dharma kings recognized the identity of H.H. Dorje Chang Buddha III and wrote congratulatory messages corroborating those recognitions. Still, His Holiness said that such recognitions and congratulatory messages were flattery from dharma kings and rinpoches to an ordinary person. We then stated to His Holiness: "If it were just a matter of flattery, why did each of those persons of holy virtue identify His Holiness as Dorje Chang Buddha III? Holy people speak the truth. Could it be that those people of holy virtue who speak the truth engaged in flattery? We believe that they are people of great holiness and virtue and that they act responsibly toward living beings. They would definitely not act irresponsibly by carelessly speaking or recklessly writing documents so as to deceive living beings." H.H. Dorje Chang Buddha III replied, "You have spoken very well. It is absolutely correct that they are people of great holiness and virtue. I am Dorje Chang III. Dharma Kings would not recklessly write documents. However, I am an ordinary person. I am not capable of performing the Drawing Lots From a Golden Vase Ceremony."

Since we truly were unable to persuade His Holiness to perform that ceremony, we returned to the temple to discuss the matter with rinpoches. Everyone was of the view that H.H. Dorje Chang Buddha III must be the one who draws the lots. If the greatest holy being in the world today, the Holiest Tathagata, does not have the realization to draw lots from a golden vase, then no other holy being can be found in the entire world who does. Thus, we again paid our respects to H.H. Dorje Chang Buddha III. After we prostrated to His Holiness but before we said anything, His Holiness said, "Eminent monastics and practitioners of great virtue, is it all right with you that I be at peace for a while? No matter what you say, I will not perform the Drawing Lots From a Golden Vase Ceremony. You wanted me to recognize those people, and I gave you my views on their identities. Still, you do not stop. You are going too far." There being no way to convince His Holiness, our association decided to invite H.E. Gar Tongstan IV to draw the lots from a golden vase. H.E. Gar Tongstan IV is a highly accomplished rinpoche who together with another rinpoche used dharma water to bathe the Buddha by tilting a 4,260-pound lotus tub filled with water, causing the water to pour into another tub.

We held a month-long dharma assembly in which we recited sutras, chanted mantras, and practiced rituals. At the final stage, we listed together on large boards the results of the recognitions done by other rinpoches and

dharma kings with those done by H.H. Dorje Chang Buddha III. Because H.H. Dorje Chang Buddha III is the highest and holiest Tathagata, three minutes before the lots were drawn from a golden vase we circled in red the numbers on the boards that corresponded to the reincarnated identities recognized by H.H. Dorje Chang Buddha III. We did not circle any numbers on the boards that corresponded to the reincarnated identities recognized by other rinpoches or dharma kings. We then used a red cloth to cover all of the boards. No one knew what numbers on the boards were circled in red other than the person who drew the circles. This included H.E. Gar Tongstan IV, who would ascend the dais to draw the lots. However, it was announced to everyone that the numbers with a red circle around them indicated the reincarnated identities recognized by H.H. Dorje Chang Buddha III. Under the watchful eyes of all attendees, three groups composed of different nuns, dharma teachers, and rinpoches each performed different functions separately to seal and sheathe the lots. Each lot was measured, and everyone could see that the length, size, and color of each lot were exactly the same. After the lots were sheathed in yellow-golden silk sheaths during the third phase, nobody knew the number that corresponded to any particular lot, including those who sheathed the lots.

At that Drawing Lots From a Golden Vase Ceremony, the reincarnated identities of twelve people of great holiness were recognized. The reincarnated identity of the first person was recognized by drawing one lot from 120 lots. The reincarnated identity of the second person was recognized by drawing one lot from 119 lots. The reincarnated identity of the last person was recognized by drawing one lot from 109 lots. After all twelve lots were drawn but before the sheaths covering the lots were removed, the big red cloth covering the large boards was unveiled. For each of the twelve dharma kings and rinpoches, the number circled in red indicating his reincarnated identity recognized by H.H. Dorje Chang Buddha III was revealed for all to see along with the reincarnated identities recognized by other dharma kings and rinpoches. At this time, the process of removing the sheaths from the twelve lots and taking out the number inside each of those twelve lots began in front of all the attendees, with the entire process videotaped. The number inside each of the twelve lots that were drawn matched exactly the number circled in red on the boards, which was the true reincarnated identity recognized by H.H. Dorje Chang Buddha III with respect to each of those twelve dharma kings and rinpoches! The results were completely accurate without even one discrepancy between the lots drawn and the circled numbers on the boards!

At this time, the remaining 108 lots were also unsheathed and the numbers inside them were taken out in front of everyone. Those numbers were then arranged in numerical order from one to 120. All we can say is that the true Holiest Tathagata Dorje Chang Buddha III, who is the highest ancient Buddha in the dharmadhatu, lit a guiding lamp enabling living beings to know who are Buddhas and Bodhisattvas in the world today! H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu recognized which holy being each of those dharma kings and rinpoches was a true incarnation or nirmanakaya of. Such recognitions were the most excellent recognitions in the history of Buddhism.

In the second Drawing of Lots From a Golden Vase Ceremony, the identities of only four people of great virtue were recognized. The identities of all of the remaining rinpoches were already recognized by H.H. Dorje Chang Buddha III when His Holiness simply said that they were incarnations of rinpoches. Since His Holiness did not specifically state their past life identities, it was not appropriate to draw lots to determine such identities. The results of the drawing of lots for those four dharma kings and rinpoches were the same as the first drawing—the reincarnated identities recognized by H.H. Dorje Chang Buddha III were all correct since all of the lots drawn matched the reincarnated identities recognized by H.H. Dorje Chang Buddha III.

When faced with such Buddha-dharma realization, there is nothing that anyone can say. We all gave rise to the most sincere respect for those holy dharma kings who are incarnations of Buddhas and great Bodhisattvas. Although H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu did not participate in those ceremonies, His Holiness extended His wishes that all of them live in the world a long time, that they forever turn the wheel of the dharma, and that they fulfill their wish of benefiting the countless living beings by enabling such living beings to become Buddhas.

In order to thank those dharma kings and rinpoches who recognized

and corroborated the identity of H.H. Dorje Chang Buddha III, we sent out letters and dispatched people to them. Those dharma kings and rinpoches personally wrote back to us. We were very moved by this.

All of the monastics in our association again pray that H.H. Great Vehicle Dharma King Sakya Trizin; H.H. Dharma King Dodrupchen; H.H. Dharma King Penor; H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen; H.H. Dharma King Jigme Dorje; H.H. Dharma King Taklung Tsetrul; H.H. Dharma King Trulshik; H.E. Sharmapa, the Red Jewel Crown Regent Dharma King; H.E. Goshir Gyaltzab, the Orange Jewel Crown Regent Dharma King and National Master; H.E. Xiazhu Qiuyang Rinpoche; H.E. Mighty Lion Dharma King Renzeng Nyima; H.E. Dharma King Ngagwang Pedma Namgyal Palzangpo; H.E. Mindrolling Khenchen Rinpoche; H.E. Jetsun Khandro Rinpoche; H.E. Dzogchen Ganor Rinpoche; H.E. Ugyen Xirao Woxiu; H.E. Dorje Rinzin Rinpoche; H.E. Dharma King Shechen Rabjam; H.E. Dzogchen Dharma Kings; and other holy monastics who are Buddhas and Bodhisattvas will forever live in this world and forever turn the wheel of the dharma.

International Buddhism Sangha Association

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

如法的認證

當我會收到薩迦總教主薩迦天津大乘法王、龍欽寧體總教主多智欽法王、寧瑪總教主貝諾法王、降養龍多加參阿秋遍智法王、覺囊總教主吉美多吉法王、楚西法王、秋吉崔欽法王、夏瑪巴紅寶冠攝政王、嘉察巴橙寶冠攝政國師、夏珠秋楊仁波且、雄獅法王仁增尼瑪、阿旺班瑪南加法王、康卓公主仁波且、噶諾仁波且、鄔堅喜饒修尊者、多杰仁增仁波且、冉江法王、昂旺欽哲仁波且、佐欽法王、寧瑪東藏法王、噶瑪巴綠寶冠法王、俊麥白瑪多杰仁波且等聖者法王、仁波且們對多杰羌佛三世雲高益西諾布頂聖如來的確認認證書和賀文時，全體僧眾為之震驚，對阿秋遍智法王他們這些聖德認證雲高益西諾布，有僧眾感到無法理解，疑問他們怎麼會有這個資格認證至高古佛呢？有高僧們卻說：阿秋喇嘛、仁增尼瑪法王與鄔堅喜饒尊者是在大日如來的認證之外再次認證的，從他們的認證書中得知，他們不是依靠調查了解作的認證，而是以嚴肅的西藏活佛轉世聖法，深入法界觀照之後得到的結論並出的認證書，這是嚴肅合法的法定文憑。他們是佛菩薩無疑，知道是佛菩薩，就看到了三世多杰羌佛與他們是什麼關係了，金剛總持是五佛之師，是法界中第一位具有形象的佛陀，如果要找比多杰羌佛高的佛陀，是不成立的，因此只能由其他的佛陀和摩訶薩來認證，因為整個法界中沒有更高的古佛！我們特地請示多杰羌佛三世雲高益西諾布頂聖如來，三世多杰羌佛說：我只能如實地說，有二依二不取，佛陀和摩訶薩是斷盡妄語、戲論的，否則即非佛菩薩，一應依；當今世界的大聖法王、仁波且們都不是佛菩薩的話，這個世界就沒有佛教了，二應依。只有凡夫易打妄語，一不取；妖魔誑惑眾生，二不取。三世多杰羌佛數語道破真禪機，如果說各大教派的法王、國師、攝政都不是佛菩薩，那這個地球上

確實就沒有佛教了。

但是，我們感到不明白的是，薩迦天津法王和阿秋喇嘛等他們到底是什麼佛菩薩呢？為了讓僧眾們了解大乘法王他們更加確切的轉世身份，我們敬請多杰羌佛三世雲高益西諾布頂聖如來公眾認證他們是什麼聖德轉世，三世多杰羌佛說：他是一個慚愧之身，沒有本事看到仁波且們的身份。我們盡力地把大家的心願向多杰羌佛說明，但是，三世多杰羌佛照常說：我哪裡有這個道量認證啊。堅決的口氣就這樣被否定了，我們只得無功而返。但是，社會上對於是否有資格認證多杰羌佛的言論愈來愈多，甚至於說：這些所謂的法王、仁波且竟然認證多杰羌佛，是很好笑的，把自己真的看成了大聖人，能看得見、能算得到前世來生，他們憑什麼神通看到多杰羌佛？眾聞可以成雷，這些謠言給我們非常大的壓力，其根本是讓佛弟子們的善根遭到了污染。我們國際佛教僧尼總會應該給大家一個答案，我們請了國際間一些仁波且們來研究討論，對認證三世多杰羌佛的聖者大德們作確認，看看這些人是不是真的佛菩薩，每一位仁波且被認證出不同的轉世身份，比如對天津法王一人，有說他是文殊菩薩，有說是觀音菩薩，有說是金剛薩埵，有說是阿彌陀佛，有說是蓮花生大師，有說是那諾巴祖師，等等，答案是各說不一，結論統一不了。為此，我們再度拜見了三世多杰羌佛，給他說明了社會上發生的不淨業已造成破壞眾生的善根，希望救渡大家。這時，三世多杰羌佛說：眾生啦，就是這樣，這些仁波且們早都被認證了的，還搞什麼認證？既然這樣了，我這個慚愧者說一下我的看法吧。我們當時便拿出了108位法王、仁波且們的名單，三世多杰羌佛看了一遍後，便拿出了其中十二位法

王、仁波且們的名單，說出了他的看法。就在這大吉的上午十一時，我們便記載下了這十二位法王、仁波且們的轉世真身。三世多杰羌佛確切地認證：薩迦天津法王為文殊師利菩薩的化身；認證貝瑪諾布法王為金剛手菩薩的化身；認證多智欽法王為蓮花生大師的化身；認證降養隆多加參遍智法王為龍薩娘波尊者的轉世；認證吉美多吉法王為香巴拉國月賢王的轉世；認證楚西法王為彌勒菩薩的化身；認證仁增尼瑪雄獅法王為格薩爾王的化身；認證鄔堅喜饒喔修尊者為伏藏大師鄔堅林巴的轉世；認證紅寶冠攝政王夏瑪仁波且為觀世音菩薩的化身；認證橙寶冠攝政國師嘉察巴為岡波巴祖師的轉世；認證多杰仁增仁波且為不變金剛的轉世；認證夏珠秋楊仁波且為那諾巴祖師的轉世。

當我們再一次去拜見三世多杰羌佛的時候，三世多杰羌佛又根據我們的請求，從我們帶去的名單中隨手抽出一些法王、仁波且的名單，認證阿旺班瑪南加法王是督琴朗哇的轉世；認證康卓公主仁波且是益喜措嘉佛母的轉世；認證冉江法王是雪謙冉江仁波且的轉世；認證俊麥白瑪多杰是金剛亥母的化身。由於人數太多，三世多杰羌佛便指著名單上一些著名的法王、仁波且們的名字，如噶諾仁波且、昂旺欽哲仁波且、佐欽法王吉美洛哲汪波（駐印度）、佐欽法王旦增·龍多尼瑪（駐中國）、寧瑪東藏法王仁青絨波巴絨波、噶瑪巴綠寶冠法王、Kalsang Gyaltzen、藏夏仁波且、雲登降措仁波且、班達土登格勒嘉措、白瑪榮珠仁波且、第五世俄巴活佛、汪智土登晉美仁波且、真言宗美洲主教旭清澄、格勒桑布仁波且、洛珠降措仁波且、楚稱曲培堪布、喇嘛仁珍仁波且、多珠仁波且、貢波仁波且、龔成大堪布、彭措仁波且等，說他們都是活佛的轉世。

我們把其他仁波且們所作的轉世認證一併拿出放在一起，由於其他仁波且們的一些認證與三世多杰羌佛的認證不相同，就造成了在裁決上的顧此失彼，難以定奪，因此，彙總研究，最後決議請三世多杰羌佛用金瓶掣籤來最後定奪。可是我們作了很多解釋，三世多杰羌佛就是很客氣謙虛地說：他沒有金瓶掣籤的道力。我們一致的意見是：三世多杰羌佛的身份是聖者法王們認證並附議祝賀的，可是他老人家卻說這是法王、仁波且們在褒獎一個慚愧者。我們提出：如果是褒獎，為什麼每一個聖德都認證成三世多杰羌佛呢？聖者們都是如語、實語，難道如語、實語的聖德還會用過獎之詞嗎？我們相信他們是大聖德、是對眾生負責的，他們絕對不會不負責任，信口開河亂寫文憑來欺騙眾生的。三世多杰羌佛說：你們說得很好，他們是大聖德，一點也沒有錯，我是三世多杰羌。法王們不會亂寫文憑，但是我也是一個慚愧之身，我做不來金瓶掣籤。在這種情況下，我們確實沒有辦法了，回到廟上，與仁波且們共商，大家的意見是一定得由三世多杰羌佛掣籤，如果當今最高第一大聖頂聖如來都沒有掣籤的道力，那麼全世界就再也找不到第二聖了。因此，我們又再次拜見了三世多杰羌佛，我們頂完禮還沒有說話，三世多杰羌佛就說：高僧大德們，你們讓我安靜一下好嗎？無論你們怎麼說，我是不會去搞金瓶掣籤的，你們要我作認證，我已經說了我的看法，你們還不罷休，太過份了吧。在這徹底沒有辦法的情況下，會裡決定只好敦請造詣高深、曾勝義取水浴佛的第四世祿東贊尊者作金瓶掣籤。

就這樣，進行了一個月的法會，誦經、持咒、修儀軌，最後把所有仁波且們的認證和三世多杰羌佛的認證排在一起，由於三世多杰羌佛是至高頂聖如來的身份，因此在作金瓶掣籤之前的三分鐘，我們便把他老人家認證的名單號碼劃上了紅圈，其他法王、仁波且們作的認證沒有劃圈，然後用紅布蓋起來。除了劃圈的一人之外，沒有任何人知道是第幾號劃了圈，包括登台掣籤的祿東贊尊者也不知道哪一條、哪一號劃了圈，但是公開宣佈了劃上圈的是第三世多杰羌佛作的認證。而且採用三組不同的比丘尼、法師和仁波且們在公眾監視下，各組做不同的封籤過程，互不參與，每支籤用尺度打量，公眾讓大家見到，其長短、大小、色澤一模一樣。當籤在第三道程序密封進黃綢袋中之後，這時所有的人包括密封籤的人，沒有一個人能知道哪一支籤是多少號。這一次金瓶掣籤共認證十二位大德，第一位被認證者是從120支籤中掣出一支，第二位被認證者是從119支籤中掣出一支，最後一位是從109支籤中掣出一支，十二支籤全部掣出後，在未揭開籤條的密封時，大紅布板首先落幕，三世多杰羌佛所認證的劃上紅圈的法王、仁波且們的轉世身份和號碼暴露在眾人的面前。此時，開始把密封的12支籤在眾人面前和攝影機的全程攝影之下拆開核對，三世多杰羌佛所認證的法王、仁波且們的真實轉世身份，十二位全部中籤，準確無誤，一支也沒有錯位！這時，再把剩下的108支籤也公眾打開，排起來以後從1號到120號。我們只能說，這才是真正的三世多杰羌佛頂聖如來法界第一最高古佛給眾生點上了拜見佛菩薩的指南明燈！第三世多杰羌佛雲高益西諾布認證了法王、仁波且們的真身轉世和化身再來，成了佛教史上最殊勝的認證。

第二次金瓶掣籤只認證了四位大德，因為其他由三世多杰羌佛認證的，三世多杰羌佛只說他們是活佛轉世，沒有前世的具體身份，故不便掣籤。對四位法王、仁波且的掣籤結果如同第一次一樣，三世多杰羌佛的認證準確無誤。

大家在佛法證量境前，無話可說，對佛陀和大菩薩轉世的聖者法王們生起至誠的恭敬。多杰羌佛第三世雲高益西諾布雖然沒有參與金瓶掣籤，但是他祝禱他們長久住世，永轉法輪，達成利益無邊眾生成佛心願。

為感謝法王、仁波且們認證、附議三世多杰羌佛的功德，我們分別去了信，也去了人，法王、仁波且們還親自給我們回函，這讓我們非常感動。

我會全體僧眾再次祈請薩迦天津大乘法王、多智欽法王、貝諾法王、降養陽龍多加參遍智法王、吉美多吉法王、達龍哲珠法王、楚西法王、夏瑪巴紅寶冠攝政王、嘉察巴橙寶冠攝政國師、夏珠秋楊仁波且、仁增尼瑪雄獅法王、阿旺班瑪南加法王、敏林堪欽仁波且、康卓公主仁波且、噶諾仁波且、鄔堅喜饒喔修尊者、多杰仁增仁波且、冉江法王、佐欽法王、等佛菩薩聖僧們長久住世，永轉法輪。

國際佛教僧尼總會

（此文的英文翻譯印在前面）

Different groups of monastics and rinpoches seal up the numbered lot slips.
 分不同的幾組出家眾和仁波且們，正在密封牙骨籤



1

Under the observance of the seven types of Buddhist disciples, the first group of eight monastics began sticking numbered pieces of paper onto the ivory slips that would be inserted into the lots to indicate the number of each lot. All of those ivory slips were completely the same and had been thoroughly mixed up.
 在七眾佛教徒的圍觀下，第一組八位出家人開始將編了號的籤號紙黏貼在完全同樣無差別而被混亂過的牙骨片上，成了籤號牌。



2

These are all of the 120 numbered lot slips after a number was stuck onto each of them. Their numbers started with 1 and went up to 120. No numbers were missing between 1 and 120. The dharma teachers placed them on a silver tray and are mixing them up by shaking them.
 已經黏貼完的120片籤號牌，它們的號碼是從1號到120號，中間是連續的，沒有間斷。法師們放在銀盤中正搖動混亂。



3

All of the lots are placed flat between two straight boards. The length, size, texture, and color of all 120 lots were completely the same. Everyone is examining the lots to verify that they all are the same.
 正在把大籤經兩條木排平在中央，120支大籤長短、大小、質地、色澤全部一樣，大家鑒證所有籤同樣沒有差別。



4

A second group of eight monastics is putting the numbered lot slips into the slit of each lot. After a numbered lot slip is put into a slit, the slit is immediately sealed with tape. Before this was done, all of the numbered lot slips were mixed up and all of the lots were also mixed up. They were then randomly divided and put onto several trays. After all of the numbered lot slips were put into all of the lot slits and sealed, satin sheaths were used to sheathe each lot. The monastics put the numbered lot slips into the lot slits by randomly picking up a lot, randomly picking up a lot slip, and inserting the lot slip into the lot slit. After the slip was inserted, the slit was immediately sealed with non-transparent tape. After each lot was sealed, all 120 lots looked exactly the same.
 換上第二組八位出家人現在將籤號牌裝進大籤槽口裡面，當下貼上封條。裝籤的辦法是先將籤號牌和大籤各自混亂，隨意分成多盤，再用黃緞布密蓋。裝籤時隨意摸到哪一支大籤和任意一個籤號牌，即將此籤號牌裝進該大籤的槽口內，馬上用不透明的膠帶密封。所有密封後的120支大籤完全相同，沒有差別。



5

After all of the sealed 120 lots were mixed up, a third group consisting of ten rinpoches sheathed each of the identically-looking lots. This all the more made it impossible to determine the number of each lot.
 將120支已經密封的大籤混亂後，再換上第三組十位仁波且把沒有差別的籤裝到籤套裡，這樣就徹底無法辨認哪一支籤是多少號了。



6

After going through four mixing phases and after going through a sealing process carried out by three different groups of dharma teachers and rinpoches, those 120 lots sheathed in yellow satin are now truly sealed lots that are completely indistinguishable.
 120支籤經四道程序相互摻混，由三批不同的法師、仁波且分別密封完畢，現在這個裝進黃緞布套的籤完全成了密不可判的真正密封籤。

H.E. Gar Tongstan IV Ciren Gyatso Rinpoche draws lots one by one from the golden vase.
 祿東贊尊者第四世慈仁嘉措仁波且從金瓶裡將籤一支一支的掣出



7

Venerable ones, rinpoches, dharma teachers, and greatly virtuous practitioners practiced the dharma amid the solemn chanting of sutras, the Manjushri Bodhisattva mantra, the Mahakala mantra, and the Kuan Yin Bodhisattva mantra. H.E. Gar Tongstan IV, a rinpoche of great holiness and virtue with profound cultivation, personally carried out the dharma of drawing lots from a golden vase. H.E. Gar Tongstan IV, a disciple of H.H. Dorje Chang Buddha III, did not participate in any of the processes in which the lots were sealed and sheathed. This is the golden vase from which the lots were drawn and the large precious urn in which the golden vase was put. 在嚴肅的誦經、持文殊菩薩、麻哈嚨拉、觀音菩薩的咒聲中，尊者、仁波且、法師、大德們助緣修法。由三世多杰羌佛的弟子、沒有參加過封籤的、道行高深的大聖德仁波且祿東贊尊者第四世，親自執法金瓶掣籤。這是掣籤用的金瓶和放置金瓶的寶瓶。



8

Lama Puti Duxi, who did not participate in any of the processes in which the lots were sealed and sheathed, puts lots into the golden vase. 由沒有參加過封籤的菩提度西喇嘛正將籤裝進金瓶中。



9

After putting lots into the golden vase, covering the golden vase with its lid, and shaking the golden vase, Lama Puti Duxi places the golden vase into the large precious urn. 菩提度西喇嘛將籤裝進金瓶後，蓋上金瓶的蓋子，搖混後，將金瓶正放入寶瓶中。



10

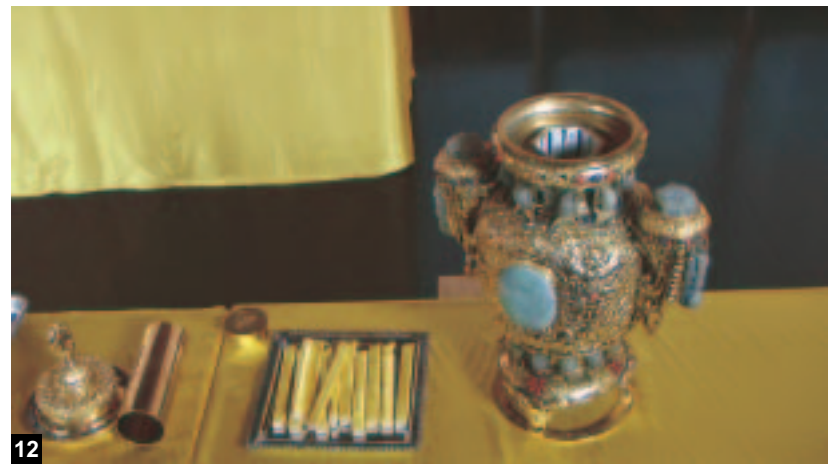
H.E. Gar Tongstan IV removes the lid from the golden vase to begin the holy dharma practice of drawing lots. 祿東贊尊者揭開了金瓶的蓋子，進入聖勝的執法掣籤。



11

H.E. Gar Tongstan IV draws a lot. The reincarnated identity of the first rinpoche was recognized by drawing one lot from 120 lots. The reincarnated identity of the second rinpoche was recognized by drawing one lot from 119 lots. The total number of remaining lots decreased by one each time a lot was drawn. The reincarnated identity of the last rinpoche (that is, the twelfth rinpoche to be recognized) was recognized by drawing one lot from 109 lots. The lots were drawn one by one, totaling twelve drawn lots.

祿東贊尊者正在掣籤。第一位被認證的仁波且是從120支籤中掣出一支，第二位是從119支籤中掣出一支，每掣出一支就少一支，最後一位（即是第十二位被認證者）就成了從109支籤中掣出一支。依次而擇，共掣出12支籤。



12

The twelve lots that were drawn were placed on a silver tray for all to see. The lots were still not opened. 12支籤已經掣出，放在大眾面前的銀盤中，尚未拆封。

After the curtain covering the large boards was unveiled, rinpoches compare the numbers on the lot slips removed from the drawn lots with the numbers circled in red on the boards indicating the reincarnated identities recognized by H.H. Dorje Chang Buddha III.
 密封之幕布已落下，仁波且們正在將掣出開封後的籤牌號與認證號核對



13

Before the lot seals were opened, the cloth covering the large boards was lowered. For each of the twelve dharma kings and rinpoches, the number circled in red indicating his reincarnated identity recognized by H.H. Dorje Chang Buddha III was revealed on boards for all to see along with the reincarnated identities recognized by other various rinpoches of holy virtue. There were no red circles on the boards indicating the reincarnated identities recognized by those other rinpoches of holy virtue.

在未開啟籤的密封之前，這時首先落下幕布，板上出現了被認證的12位法王、仁波且被不同的聖德所作出的認證轉世身份，而三世多杰羌佛為他們認證的身份是用紅圈圈上了號碼的，其他仁波且所作出的認證沒有圈紅圈。



14

The numbers circled in red indicating the reincarnated identities recognized by H.H. Dorje Chang Buddha III with respect to all twelve dharma kings and rinpoches were revealed in front of the seven types of Buddhist disciples. After such identities were clearly known to everyone, the process of opening each of the twelve lots, removing the numbered slips from the lots, and checking to see whether the numbers on the slips matched the numbers on the board circled in red began. That process was carried out by rinpoches.

在三世多杰羌佛所作認證的所有圈了紅圈的號碼法王、仁波且們的轉世身份全部展現在七眾弟子面前、大家都清楚知道以後，才開始將由仁波且開籤驗證、核對印證籤號和板牌上的號碼。



15

The process of opening the lots began. In front of everyone, rinpoches opened the twelve lots one by ones. After each seal was removed, the numbered slip fell onto a silver tray. The numbers that fell out of the twelve lots were 6, 17, 25, 33, 41, 60, 70, 72, 84, 97, 108, and 115. Those numbers perfectly matched the numbers circled in red on the boards that indicated the reincarnated identities of those dharma kings and rinpoches recognized by H.H. Dorje Chang Buddha III. There was not one discrepancy between the slip numbers and the numbers on the board circled in red.

現在開籤驗證，12支籤在眾目睽睽之下由仁波且們將其一支一支地公眾倒在銀盤中，他們的號碼分別是6、17、25、33、41、60、70、72、84、97、108、115，與板牌上三世多杰羌佛認證法王、仁波且們的身份完全相同，一個也沒有錯。



16

Rinpoches opened all of the remaining 108 lots in front of everyone. The numbers on the lot slips were from 1 to 120 excluding the twelve numbers that had been drawn. The seven types of Buddhist disciples personally witnessed the entire process of drawing lots from a golden vase.

仁波且們將剩餘的108支籤全部公眾拆開，這些號碼正好是除去上面已經掣出的12支籤的號碼以外的108個連號的不同號碼。所有七眾佛弟子在現場親見了全部金瓶掣籤過程。



17

Rinpoches, dharma teachers, and laypersons who participated in the Drawing Lots From a Golden Vase Dharma Assembly.

參加金瓶掣籤法會的仁波且、法師、居士們。



18

Rinpoches, dharma teachers, and laypersons who participated in the Drawing Lots From a Golden Vase Dharma Assembly.

參加金瓶掣籤法會的仁波且、法師、居士們。

The numbers that were drawn from the golden vase match the numbers circled in red indicating the reincarnated identities recognized by H.H. Dorje Chang Buddha III. 金瓶掣出的籤號對應認證的身份號碼



鑒於有一部分人認為薩迦天津法王、貝諾法王、降養隆多加參遍智法王等著名聖德沒有資格認證、祝賀三世多杰羌佛，為化解這些人的疑慮，國際佛教僧尼總會特別邀請諸多法王、仁波且為薩迦天津法王、貝諾法王、多智欽法王、降養隆多加參法王等聖德們的真實身份作一決定性的確認認證。由於各位法王、仁波且對這些聖德們的身份認證結果不統一，國際佛教僧尼總會特如法舉行聖義現量金瓶掣籤以最終確定這些聖德們的真實身份。國際佛教僧尼總會經過為期一個月以文殊法為主體的修持，於2007年9月19日在美國舊金山華藏寺舉行金瓶掣籤，由祿東贊尊者第四世慈仁嘉措仁波且掣籤，在眾多尊者、仁波且、法師、大德居士等七眾弟子的觀禮誦經聲中，從120支密封的籤中掣出6號籤，並公開印籤無誤。該6號籤是三世多杰羌佛雲高益西諾布頂聖如來，認證薩迦天津法王是文殊菩薩的化身！上圖左邊是金瓶掣籤法會現場的巨大板牌，分別是法王、仁波且們對薩迦天津法王的身分的認證，圈了紅圈的身份號碼是三世多杰羌佛作的認證。上圖右邊是金瓶掣籤專用的金瓶、裝金瓶的寶瓶、金瓶蓋、黃色緞布籤套、掣出的籤以及6號籤牌。

There are those who thought that H.H. Dharma King Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk and other famous persons of great holiness were not qualified to recognize H.H. Dorje Chang Buddha III or send written congratulations regarding such recognition. In order to dispel such doubts, the International Buddhism Sangha Association specially invited many dharma kings and rinpoches to conclusively recognize the true identities of H.H. Dharma Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Dodrupchen, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk, and other persons of great holiness. Because those dharma kings and rinpoches did not unanimously agree on the identities of those persons of great holiness, the International Buddhism Sangha Association held the highest form of Drawing Lots From a Golden Vase Ceremony in complete accordance with the dharma. The purpose of that ceremony in which realization was openly manifested at the dharma assembly was to determine definitively the true identities of those persons of great holiness. Members of the International Buddhism Sangha Association practiced dharma for a one-month period prior to that ceremony, mainly focusing on the practice of Manjushri dharma. That Drawing Lots From a Golden Vase Ceremony was

held on September 19, 2007 at Hua Zang Si in San Francisco of USA. H.E. Gar Tongstan IV Ciren Gyatso Rinpoche drew the lots. As many venerable ones, rinpoches, dharma teachers, laypersons of great virtue, and other types of Buddhists viewed the ceremony and chanted, the lot with the number 6 in it was drawn from among the 120 sealed lots. It was openly confirmed that lot number 6 corresponded to the number circled in red under the name and photograph of H.H. Dharma King Sakya Trizin. That number 6 lot indicated H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata recognized H.H. Dharma King Sakya Trizin as the nirmanakaya of Manjushri Bodhisattva! The upper left shows a large board used at the Drawing Lots From a Golden Vase Ceremony on which is written the different identities of H.H. Dharma King Sakya Trizin recognized by dharma kings and rinpoches. The number with a circle around it indicates the identity recognized by H.H. Dorje Chang Buddha III. To the right is the golden vase used at the Drawing Lots From a Golden Vase Ceremony, the large precious urn used to hold that golden vase, the golden vase lid, the yellow satin sheath used to sheathe lot number 6, the lot that was drawn, and the number 6 ivory slip that was placed in that lot.

H.H. Dharma King Drubwang Pema Norbu དབང་ལྷུ་ལག་མ་ནོར་བུ། 白玉貝瑪諾布法王	
11	Manjusri Bodhisattva ཇི་ལྷུ་གུ་པ་མཚན་པོ་ཡེ་ལྷུ་གུ། 文殊菩薩
12	His True Identity is not these Buddhist and Bodhisattva ཇི་ཚོད་ཀྱི་འདོད་ཀྱི་མཚན་པོ་ལེ་ལོ་གཞུང་གི་མཚན་པོ་གཞན་གཞིར་ 真實身份在這些佛菩薩之外
13	King Gesar ཇི་ལྷུ་གུ་མཚན་པོ། 格薩爾王
14	Guru Padmasambhava ཇི་ལྷུ་གུ་པ་མཚན་པོ་ལེ་ལོ་གཞུང་གི་མཚན་པོ། 蓮花生大師
15	Kuan Yin Bodhisattva ཇི་ལྷུ་གུ་པ་མཚན་པོ་ལེ་ལོ་གཞུང་གི་མཚན་པོ། 觀世音菩薩
16	Venerable Ananda ཇི་ལྷུ་གུ་པ་མཚན་པོ། 阿難尊者
17	Vajrapani Bodhisattva ཇི་ལྷུ་གུ་པ་མཚན་པོ་ལེ་ལོ་གཞུང་གི་མཚན་པོ། 金剛手菩薩
18	Venerable Vinayakirti ཇི་ལྷུ་གུ་པ་མཚན་པོ་ལེ་ལོ་གཞུང་གི་མཚན་པོ། 維摩詰尊者
19	Vajrasattva Mahasattva ཇི་ལྷུ་གུ་པ་མཚན་པོ་ལེ་ལོ་གཞུང་གི་མཚན་པོ། 金剛薩埵
20	Amitabha Buddha ཇི་ལྷུ་གུ་པ་མཚན་པོ། 阿彌陀佛



鑒於有一部分人認為薩迦天津法王、貝諾法王、降養隆多加參遍智法王等著名聖德沒有資格認證、祝賀三世多杰羌佛，為化解這些人的疑慮，國際佛教僧尼總會特別邀請諸多法王、仁波且為薩迦天津法王、貝諾法王、多智欽法王、降養隆多加參法王等聖德們的真實身份作一決定性的確認認證。由於各位法王、仁波且對這些聖德們的身份認證結果不統一，國際佛教僧尼總會特如法舉行聖義現量金瓶掣籤以最終確定這些聖德們的真實身份。國際佛教僧尼總會經過為期一個月以文殊法為主體的修持，於2007年9月19日在美國舊金山華藏寺舉行金瓶掣籤，由祿東贊尊者第四世慈仁嘉措仁波且掣籤，在眾多尊者、仁波且、法師、大德居士等七眾弟子的觀禮誦經聲中，從120支密封的籤中掣出17號籤，並公開印籤無誤。該17號籤是三世多杰羌佛雲高益西諾布頂聖如來，認證貝諾法王是金剛手菩薩的化身！上圖左邊是金瓶掣籤法會現場的巨大板牌，分別是法王、仁波且們對貝諾法王的身分的認證，圈了紅圈的身份號碼是三世多杰羌佛作的認證。上圖右邊是金瓶掣籤專用的金瓶、裝金瓶的寶瓶、金瓶蓋、黃色緞布籤套、掣出的籤以及17號籤牌。

There are those who thought that H.H. Dharma King Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk and other famous persons of great holiness were not qualified to recognize H.H. Dorje Chang Buddha III or send written congratulations regarding such recognition. In order to dispel such doubts, the International Buddhism Sangha Association specially invited many dharma kings and rinpoches to conclusively recognize the true identities of H.H. Dharma Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Dodrupchen, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk, and other persons of great holiness. Because those dharma kings and rinpoches did not unanimously agree on the identities of those persons of great holiness, the International Buddhism Sangha Association held the highest form of Drawing Lots From a Golden Vase Ceremony in complete accordance with the dharma. The purpose of that ceremony in which realization was openly manifested at the dharma assembly was to determine definitively the true identities of those persons of great holiness. Members of the International Buddhism Sangha Association practiced dharma for a one-month period prior to that ceremony, mainly focusing on the practice of Manjusri dharma. That Drawing Lots From a Golden Vase Ceremony was

held on September 19, 2007 at Hua Zang Si in San Francisco of USA. H.E. Gar Tongstan IV Ciren Gyatso Rinpoche drew the lots. As many venerable ones, rinpoches, dharma teachers, laypersons of great virtue, and other types of Buddhists viewed the ceremony and chanted, the lot with the number 17 in it was drawn from among the 120 sealed lots. It was openly confirmed that lot number 17 corresponded to the number circled in red under the name and photograph of H.H. Dharma King Penor. That number 17 lot indicated H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata recognized H.H. Dharma King Penor as the nirmanakaya of Vajrapani Bodhisattva! The upper left shows a large board used at the Drawing Lots From a Golden Vase Ceremony on which is written the different identities of H.H. Dharma King Penor recognized by dharma kings and rinpoches. The number with a circle around it indicates the identity recognized by H.H. Dorje Chang Buddha III. To the right is the golden vase used at the Drawing Lots From a Golden Vase Ceremony, the large precious urn used to hold that golden vase, the golden vase lid, the yellow satin sheath used to sheathe lot number 17, the lot that was drawn, and the number 17 ivory slip that was placed in that lot.



鑒於有一部分人認為薩迦天津法王、貝諾法王、降養隆多加參遍智法王等著名聖德沒有資格認證、祝賀三世多杰羌佛，為化解這些人的疑慮，國際佛教僧尼總會特別邀請諸多法王、仁波且為薩迦天津法王、貝諾法王、多珠欽法王（即多智欽法王—編者注，以下同）、降養隆多加參法王等聖德們的真實身份作一決定性的確認認證。由於各位法王、仁波且對這些聖德們的身份認證結果不統一，國際佛教僧尼總會特如法舉行聖義現量金瓶掣籤以最終確定這些聖德們的真實身份。國際佛教僧尼總會經過為期一個月以文殊法為主體的修持，於2007年9月19日在美國舊金山華藏寺舉行金瓶掣籤，由祿東贊尊者第四世慈仁嘉措仁波且掣籤，在眾多尊者、仁波且、法師、大德居士等七眾弟子的觀禮誦經聲中，從120支密封的籤中掣出25號籤，並公開印籤無誤。該25號籤是三世多杰羌佛雲高益西諾布頂聖如來，認證多珠欽法王是蓮花生大師的化身！上圖左邊是金瓶掣籤法會現場的巨大板牌，分別是法王、仁波且們對多珠欽法王的身分的認證，圈了紅圈的身份號碼是三世多杰羌佛作的認證。上圖右邊是金瓶掣籤專用的金瓶、裝金瓶的寶瓶、金瓶蓋、黃色緞布籤套、掣出的籤以及25號籤牌。

There are those who thought that H.H. Dharma King Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk and other famous persons of great holiness were not qualified to recognize H.H. Dorje Chang Buddha III or send written congratulations regarding such recognition. In order to dispel such doubts, the International Buddhism Sangha Association specially invited many dharma kings and rinpoches to conclusively recognize the true identities of H.H. Dharma Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Dodrupchen, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk, and other persons of great holiness. Because those dharma kings and rinpoches did not unanimously agree on the identities of those persons of great holiness, the International Buddhism Sangha Association held the highest form of Drawing Lots From a Golden Vase Ceremony in complete accordance with the dharma. The purpose of that ceremony in which realization was openly manifested at the dharma assembly was to determine definitively the true identities of those persons of great holiness. Members of the International Buddhism Sangha Association practiced dharma for a one-month period prior to that ceremony, mainly focusing on the practice of Manjushri dharma. That Drawing Lots From a Golden Vase Ceremony was

held on September 19, 2007 at Hua Zang Si in San Francisco of USA. H.E. Gar Tongstan IV Ciren Gyatso Rinpoche drew the lots. As many venerable ones, rinpoches, dharma teachers, laypersons of great virtue, and other types of Buddhists viewed the ceremony and chanted, the lot with the number 25 in it was drawn from among the 120 sealed lots. It was openly confirmed that lot number 25 corresponded to the number circled in red under the name and photograph of H.H. Dharma King Dodrupchen. That number 25 lot indicated H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata recognized H.H. Dharma King Dodrupchen as the nirmanakaya of Guru Padmasambhava! The upper left shows a large board used at the Drawing Lots From a Golden Vase Ceremony on which is written the different identities of H.H. Dharma King Dodrupchen recognized by dharma kings and rinpoches. The number with a circle around it indicates the identity recognized by H.H. Dorje Chang Buddha III. To the right is the golden vase used at the Drawing Lots From a Golden Vase Ceremony, the large precious urn used to hold that golden vase, the golden vase lid, the yellow satin sheath used to sheathe lot number 25, the lot that was drawn, and the number 25 ivory slip that was placed in that lot.



鑒於有一部分人認為薩迦天津法王、貝諾法王、降養隆多加參遍智法王等著名聖德沒有資格認證、祝賀三世多杰羌佛，為化解這些人的疑慮，國際佛教僧尼總會特別邀請諸多法王、仁波且為薩迦天津法王、貝諾法王、多智欽法王、降養隆多加參法王等聖德們的真實身份作一決定性的確認認證。由於各位法王、仁波且對這些聖德們的身份認證結果不統一，國際佛教僧尼總會特如法舉行聖義現量金瓶掣籤以最終確定這些聖德們的真實身份。國際佛教僧尼總會經過為期一個月以文殊法為主體的修持，於2007年9月19日在美國舊金山華藏寺舉行金瓶掣籤，由祿東贊尊者第四世慈仁嘉措仁波且掣籤，在眾多尊者、仁波且、法師、大德居士等七眾弟子的觀禮誦經聲中，從120支密封的籤中掣出33號籤，並公開印籤無誤。該33號籤是三世多杰羌佛雲高益西諾布頂聖如來，認證降養龍多加參遍智法王是龍薩娘波尊者的轉世！上圖左邊是金瓶掣籤法會現場的巨大板牌，分別是法王、仁波且們對降養隆多加參法王的身分的認證，圈了紅圈的身份號碼是三世多杰羌佛作的認證。上圖右邊是金瓶掣籤專用的金瓶、裝金瓶的寶瓶、金瓶蓋、黃色緞布籤套、掣出的籤以及33號籤牌。

There are those who thought that H.H. Dharma King Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk and other famous persons of great holiness were not qualified to recognize H.H. Dorje Chang Buddha III or send written congratulations regarding such recognition. In order to dispel such doubts, the International Buddhism Sangha Association specially invited many dharma kings and rinpoches to conclusively recognize the true identities of H.H. Dharma Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Dodrupchen, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk, and other persons of great holiness. Because those dharma kings and rinpoches did not unanimously agree on the identities of those persons of great holiness, the International Buddhism Sangha Association held the highest form of Drawing Lots From a Golden Vase Ceremony in complete accordance with the dharma. The purpose of that ceremony in which realization was openly manifested at the dharma assembly was to determine definitively the true identities of those persons of great holiness. Members of the International Buddhism Sangha Association practiced dharma for a one-month period prior to that ceremony, mainly focusing on the practice of Manjushri dharma. That Drawing Lots From a Golden Vase Ceremony was

held on September 19, 2007 at Hua Zang Si in San Francisco of USA. H.E. Gar Tongstan IV Ciren Gyatso Rinpoche drew the lots. As many venerable ones, rinpoches, dharma teachers, laypersons of great virtue, and other types of Buddhists viewed the ceremony and chanted, the lot with the number 33 in it was drawn from among the 120 sealed lots. It was openly confirmed that lot number 33 corresponded to the number circled in red under the name and photograph of H.H. Dharma King Jamyang Lungdok Gyaltzen Achuk. That number 33 lot indicated H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata recognized H.H. Dharma King Jamyang Lungdok Gyaltzen Achuk as incarnation of venerable Longsal Nyingpo! The upper left shows a large board used at the Drawing Lots From a Golden Vase Ceremony on which is written the different identities of H.H. Dharma King Jamyang Lungdok Gyaltzen Achuk recognized by dharma kings and rinpoches. The number with a circle around it indicates the identity recognized by H.H. Dorje Chang Buddha III. To the right is the golden vase used at the Drawing Lots From a Golden Vase Ceremony, the large precious urn used to hold that golden vase, the golden vase lid, the yellow satin sheath used to sheathe lot number 33, the lot that was drawn, and the number 33 ivory slip that was placed in that lot.



鑒於有一部分人認為薩迦天津法王、貝諾法王、降養隆多加參遍智法王等著名聖德沒有資格認證、祝賀三世多杰羌佛，為化解這些人的疑慮，國際佛教僧尼總會特別邀請諸多法王、仁波且為薩迦天津法王、貝諾法王、多智欽法王、降養隆多加參法王等聖德們的真實身份作一決定性的確認認證。由於各位法王、仁波且對這些聖德們的身份認證結果不統一，國際佛教僧尼總會特如法舉行聖義現量金瓶掣籤以最終確定這些聖德們的真實身份。國際佛教僧尼總會經過為期一個月以文殊法為主體的修持，於2007年9月19日在美國舊金山華藏寺舉行金瓶掣籤，由祿東贊尊者第四世慈仁嘉措仁波且掣籤，在眾多尊者、仁波且、法師、大德居士等七眾弟子的觀禮誦經聲中，從120支密封的籤中掣出41號籤，並公開印籤無誤。該41號籤是三世多杰羌佛雲高益西諾布頂聖如來，認證吉美多吉法王是香巴拉國月賢王的轉世！上圖左邊是金瓶掣籤法會現場的巨大板牌，分別是法王、仁波且們對吉美多吉法王的身分的認證，圈了紅圈的身份號碼是三世多杰羌佛作的認證。上圖右邊是金瓶掣籤專用的金瓶、裝金瓶的寶瓶、金瓶蓋、黃色緞布籤套、掣出的籤以及41號籤牌。

There are those who thought that H.H. Dharma King Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk and other famous persons of great holiness were not qualified to recognize H.H. Dorje Chang Buddha III or send written congratulations regarding such recognition. In order to dispel such doubts, the International Buddhism Sangha Association specially invited many dharma kings and rinpoches to conclusively recognize the true identities of H.H. Dharma Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Dodrupchen, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk, and other persons of great holiness. Because those dharma kings and rinpoches did not unanimously agree on the identities of those persons of great holiness, the International Buddhism Sangha Association held the highest form of Drawing Lots From a Golden Vase Ceremony in complete accordance with the dharma. The purpose of that ceremony in which realization was openly manifested at the dharma assembly was to determine definitively the true identities of those persons of great holiness. Members of the International Buddhism Sangha Association practiced dharma for a one-month period prior to that ceremony, mainly focusing on the practice of Manjushri dharma. That Drawing Lots From a Golden Vase Ceremony was

held on September 19, 2007 at Hua Zang Si in San Francisco of USA. H.E. Gar Tongstan IV Ciren Gyatso Rinpoche drew the lots. As many venerable ones, rinpoches, dharma teachers, laypersons of great virtue, and other types of Buddhists viewed the ceremony and chanted, the lot with the number 41 in it was drawn from among the 120 sealed lots. It was openly confirmed that lot number 41 corresponded to the number circled in red under the name and photograph of H.H. Dharma King Jigme Dorje. That number 41 lot indicated H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata recognized H.H. Dharma King Jigme Dorje as the incarnation of the Shambhala King Suchandra! The upper left shows a large board used at the Drawing Lots From a Golden Vase Ceremony on which is written the different identities of H.H. Dharma King Jigme Dorje recognized by dharma kings and rinpoches. The number with a circle around it indicates the identity recognized by H.H. Dorje Chang Buddha III. To the right is the golden vase used at the Drawing Lots From a Golden Vase Ceremony, the large precious urn used to hold that golden vase, the golden vase lid, the yellow satin sheath used to sheathe lot number 41, the lot that was drawn, and the number 41 ivory slip that was placed in that lot.



鑒於有一部分人認為薩迦天津法王、貝諾法王、降養隆多加參遍智法王等著名聖德沒有資格認證、祝賀三世多杰羌佛，為化解這些人的疑慮，國際佛教僧尼總會特別邀請諸多法王、仁波且為薩迦天津法王、貝諾法王、多智欽法王、降養隆多加參法王等聖德們的真實身份作一決定性的確認認證。由於各位法王、仁波且對這些聖德們的身份認證結果不統一，國際佛教僧尼總會特如法舉行聖義現量金瓶掣籤以最終確定這些聖德們的真實身份。國際佛教僧尼總會經過為期一個月以文殊法為主體的修持，於2007年9月19日在美國舊金山華藏寺舉行金瓶掣籤，由祿東贊尊者第四世慈仁嘉措仁波且掣籤，在眾多尊者、仁波且、法師、大德居士等七眾弟子的觀禮誦經聲中，從120支密封的籤中掣出60號籤，並公開印籤無誤。該60號籤是三世多杰羌佛雲高益西諾布頂聖如來，認證楚西法王是彌勒菩薩的化身！上圖左邊是金瓶掣籤法會現場的巨大板牌，分別是法王、仁波且們對楚西法王的身位的認證，圈了紅圈的身份號碼是三世多杰羌佛作的認證。上圖右邊是金瓶掣籤專用的金瓶、裝金瓶的寶瓶、金瓶蓋、黃色緞布籤套、掣出的籤以及60號籤牌。

There are those who thought that H.H. Dharma King Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk and other famous persons of great holiness were not qualified to recognize H.H. Dorje Chang Buddha III or send written congratulations regarding such recognition. In order to dispel such doubts, the International Buddhism Sangha Association specially invited many dharma kings and rinpoches to conclusively recognize the true identities of H.H. Dharma Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Dodrupchen, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk, and other persons of great holiness. Because those dharma kings and rinpoches did not unanimously agree on the identities of those persons of great holiness, the International Buddhism Sangha Association held the highest form of Drawing Lots From a Golden Vase Ceremony in complete accordance with the dharma. The purpose of that ceremony in which realization was openly manifested at the dharma assembly was to determine definitively the true identities of those persons of great holiness. Members of the International Buddhism Sangha Association practiced dharma for a one-month period prior to that ceremony, mainly focusing on the practice of Manjushri dharma. That Drawing Lots From a Golden Vase Ceremony was

held on September 19, 2007 at Hua Zang Si in San Francisco of USA. H.E. Gar Tongstan IV Ciren Gyatso Rinpoche drew the lots. As many venerable ones, rinpoches, dharma teachers, laypersons of great virtue, and other types of Buddhists viewed the ceremony and chanted, the lot with the number 60 in it was drawn from among the 120 sealed lots. It was openly confirmed that lot number 60 corresponded to the number circled in red under the name and photograph of H.H. Dharma King Trulshik. That number 60 lot indicated H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata recognized H.H. Dharma King Trulshik as the nirmanakaya of Maitreya Bodhisattva! The upper left shows a large board used at the Drawing Lots From a Golden Vase Ceremony on which is written the different identities of H.H. Dharma King Trulshik recognized by dharma kings and rinpoches. The number with a circle around it indicates the identity recognized by H.H. Dorje Chang Buddha III. To the right is the golden vase used at the Drawing Lots From a Golden Vase Ceremony, the large precious urn used to hold that golden vase, the golden vase lid, the yellow satin sheath used to sheathe lot number 60, the lot that was drawn, and the number 60 ivory slip that was placed in that lot.



鑒於有一部分人認為薩迦天津法王、貝諾法王、降養隆多加參遍智法王等著名聖德沒有資格認證、祝賀三世多杰羌佛，為化解這些人的疑慮，國際佛教僧尼總會特別邀請諸多法王、仁波且為薩迦天津法王、貝諾法王、多智欽法王、降養隆多加參法王等聖德們的真實身份作一決定性的確認認證。由於各位法王、仁波且對這些聖德們的身份認證結果不統一，國際佛教僧尼總會特如法舉行聖義現量金瓶掣籤以最終確定這些聖德們的真實身份。國際佛教僧尼總會經過為期一個月以文殊法為主體的修持，於2007年9月19日在美國舊金山華藏寺舉行金瓶掣籤，由祿東贊尊者第四世慈仁嘉措仁波且掣籤，在眾多尊者、仁波且、法師、大德居士等七眾弟子的觀禮誦經聲中，從120支密封的籤中掣出72號籤，並公開印籤無誤。該72號籤是三世多杰羌佛雲高益西諾布頂聖如來，認證夏瑪巴攝政王是觀音菩薩的化身！上圖左邊是金瓶掣籤法會現場的巨大板牌，分別是法王、仁波且們對夏瑪巴攝政王的身位的認證，圈了紅圈的身份號碼是三世多杰羌佛作的認證。上圖右邊是金瓶掣籤專用的金瓶、裝金瓶的寶瓶、金瓶蓋、黃色緞布籤套、掣出的籤以及72號籤牌。

There are those who thought that H.H. Dharma King Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk and other famous persons of great holiness were not qualified to recognize H.H. Dorje Chang Buddha III or send written congratulations regarding such recognition. In order to dispel such doubts, the International Buddhism Sangha Association specially invited many dharma kings and rinpoches to conclusively recognize the true identities of H.H. Dharma Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Dodrupchen, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk, and other persons of great holiness. Because those dharma kings and rinpoches did not unanimously agree on the identities of those persons of great holiness, the International Buddhism Sangha Association held the highest form of Drawing Lots From a Golden Vase Ceremony in complete accordance with the dharma. The purpose of that ceremony in which realization was openly manifested at the dharma assembly was to determine definitively the true identities of those persons of great holiness. Members of the International Buddhism Sangha Association practiced dharma for a one-month period prior to that ceremony, mainly focusing on the practice of Manjushri dharma. That Drawing Lots From a Golden Vase Ceremony was

held on September 19, 2007 at Hua Zang Si in San Francisco of USA. H.E. Gar Tongstan IV Ciren Gyatso Rinpoche drew the lots. As many venerable ones, rinpoches, dharma teachers, laypersons of great virtue, and other types of Buddhists viewed the ceremony and chanted, the lot with the number 72 in it was drawn from among the 120 sealed lots. It was openly confirmed that lot number 72 corresponded to the number circled in red under the name and photograph of Regent Dharma King H.E. Shamarpa. That number 72 lot indicated H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata recognized Regent Dharma King H.E. Shamarpa as the nirmanakaya of Kuan Yin Bodhisattva! The upper left shows a large board used at the Drawing Lots From a Golden Vase Ceremony on which is written the different identities of Regent Dharma King H.E. Shamarpa recognized by dharma kings and rinpoches. The number with a circle around it indicates the identity recognized by H.H. Dorje Chang Buddha III. To the right is the golden vase used at the Drawing Lots From a Golden Vase Ceremony, the large precious urn used to hold that golden vase, the golden vase lid, the yellow satin sheath used to sheathe lot number 72, the lot that was drawn, and the number 72 ivory slip that was placed in that lot.



鑒於有一部分人認為薩迦天津法王、貝諾法王、降養隆多加參遍智法王等著名聖德沒有資格認證、祝賀三世多杰羌佛，為化解這些人的疑慮，國際佛教僧尼總會特別邀請諸多法王、仁波且為薩迦天津法王、貝諾法王、多智欽法王、降養隆多加參法王等聖德們的真實身份作一決定性的確認認證。由於各位法王、仁波且對這些聖德們的身份認證結果不統一，國際佛教僧尼總會特如法舉行聖義現量金瓶掣籤以最終確定這些聖德們的真實身份。國際佛教僧尼總會經過為期一個月以文殊法為主體的修持，於2007年9月19日在美國舊金山華藏寺舉行金瓶掣籤，由祿東贊尊者第四世慈仁嘉措仁波且掣籤，在眾多尊者、仁波且、法師、大德居士等七眾弟子的觀禮誦經聲中，從120支密封的籤中掣出84號籤，並公開印籤無誤。該84號籤是三世多杰羌佛雲高益西諾布頂聖如來，認證嘉察巴攝政國師是岡波巴祖師的轉世！上圖左邊是金瓶掣籤法會現場的巨大板牌，分別是法王、仁波且們對嘉察巴攝政國師的身份的認證，圈了紅圈的身份號碼是三世多杰羌佛作的認證。上圖右邊是金瓶掣籤專用的金瓶、裝金瓶的寶瓶、金瓶蓋、黃色緞布籤套、掣出的籤以及84號籤牌。

There are those who thought that H.H. Dharma King Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk and other famous persons of great holiness were not qualified to recognize H.H. Dorje Chang Buddha III or send written congratulations regarding such recognition. In order to dispel such doubts, the International Buddhism Sangha Association specially invited many dharma kings and rinpoches to conclusively recognize the true identities of H.H. Dharma Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Dodrupchen, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk, and other persons of great holiness. Because those dharma kings and rinpoches did not unanimously agree on the identities of those persons of great holiness, the International Buddhism Sangha Association held the highest form of Drawing Lots From a Golden Vase Ceremony in complete accordance with the dharma. The purpose of that ceremony in which realization was openly manifested at the dharma assembly was to determine definitively the true identities of those persons of great holiness. Members of the International Buddhism Sangha Association practiced dharma for a one-month period prior to that ceremony, mainly focusing on the practice of Manjushri dharma. That Drawing Lots From a Golden Vase Ceremony was

held on September 19, 2007 at Hua Zang Si in San Francisco of USA. H.E. Gar Tongstan IV Ciren Gyatso Rinpoche drew the lots. As many venerable ones, rinpoches, dharma teachers, laypersons of great virtue, and other types of Buddhists viewed the ceremony and chanted, the lot with the number 84 in it was drawn from among the 120 sealed lots. It was openly confirmed that lot number 84 corresponded to the number circled in red under the name and photograph of Regent Dharma King and National Master H.E. Goshir Gyaltsab. That number 84 lot indicated H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata recognized Regent Dharma King and National Master H.E. Goshir Gyaltsab as the incarnation of Patriarch Gampopa! The upper left shows a large board used at the Drawing Lots From a Golden Vase Ceremony on which is written the different identities of Regent Dharma King and National Master H.E. Goshir Gyaltsab recognized by dharma kings and rinpoches. The number with a circle around it indicates the identity recognized by H.H. Dorje Chang Buddha III. To the right is the golden vase used at the Drawing Lots From a Golden Vase Ceremony, the large precious urn used to hold that golden vase, the golden vase lid, the yellow satin sheath used to sheathe lot number 84, the lot that was drawn, and the number 84 ivory slip that was placed in that lot.



鑒於有一部分人認為薩迦天津法王、貝諾法王、降養隆多加參遍智法王等著名聖德沒有資格認證、祝賀三世多杰羌佛，為化解這些人的疑慮，國際佛教僧尼總會特別邀請諸多法王、仁波且為薩迦天津法王、貝諾法王、多智欽法王、降養隆多加參法王等聖德們的真實身份作一決定性的確認認證。由於各位法王、仁波且對這些聖德們的身份認證結果不統一，國際佛教僧尼總會特如法舉行聖義現量金瓶掣籤以最終確定這些聖德們的真實身份。國際佛教僧尼總會經過為期一個月以文殊法為主體的修持，於2007年9月19日在美國舊金山華藏寺舉行金瓶掣籤，由祿東贊尊者第四世慈仁嘉措仁波且掣籤，在眾多尊者、仁波且、法師、大德居士等七眾弟子的觀禮誦經聲中，從120支密封的籤中掣出97號籤，並公開印籤無誤。該97號籤是三世多杰羌佛雲高益西諾布頂聖如來，認證鄔堅喜饒尊者是鄔堅林巴的轉世！上圖左邊是金瓶掣籤法會現場的巨大板牌，分別是法王、仁波且們對鄔堅喜饒尊者的身份的認證，圈了紅圈的身份號碼是三世多杰羌佛作的認證。上圖右邊是金瓶掣籤專用的金瓶、裝金瓶的寶瓶、金瓶蓋、黃色緞布籤套、掣出的籤以及97號籤牌。

There are those who thought that H.H. Dharma King Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk and other famous persons of great holiness were not qualified to recognize H.H. Dorje Chang Buddha III or send written congratulations regarding such recognition. In order to dispel such doubts, the International Buddhism Sangha Association specially invited many dharma kings and rinpoches to conclusively recognize the true identities of H.H. Dharma Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Dodrupchen, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk, and other persons of great holiness. Because those dharma kings and rinpoches did not unanimously agree on the identities of those persons of great holiness, the International Buddhism Sangha Association held the highest form of Drawing Lots From a Golden Vase Ceremony in complete accordance with the dharma. The purpose of that ceremony in which realization was openly manifested at the dharma assembly was to determine definitively the true identities of those persons of great holiness. Members of the International Buddhism Sangha Association practiced dharma for a one-month period prior to that ceremony, mainly focusing on the practice of Manjushri dharma. That Drawing Lots From a Golden Vase Ceremony was

held on September 19, 2007 at Hua Zang Si in San Francisco of USA. H.E. Gar Tongstan IV Ciren Gyatso Rinpoche drew the lots. As many venerable ones, rinpoches, dharma teachers, laypersons of great virtue, and other types of Buddhists viewed the ceremony and chanted, the lot with the number 97 in it was drawn from among the 120 sealed lots. It was openly confirmed that lot number 97 corresponded to the number circled in red under the name and photograph of H.E Urygen Xirao Woxiu. That number 97 lot indicated H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata recognized H.E Urygen Xirao Woxiu as the incarnation of Urygen Lingpa! The upper left shows a large board used at the Drawing Lots From a Golden Vase Ceremony on which is written the different identities of H.E Urygen Xirao Woxiu recognized by dharma kings and rinpoches. The number with a circle around it indicates the identity recognized by H.H. Dorje Chang Buddha III. To the right is the golden vase used at the Drawing Lots From a Golden Vase Ceremony, the large precious urn used to hold that golden vase, the golden vase lid, the yellow satin sheath used to sheathe lot number 97, the lot that was drawn, and the number 97 ivory slip that was placed in that lot.



鑒於有一部分人認為薩迦天津法王、貝諾法王、降養隆多加參遍智法王等著名聖德沒有資格認證、祝賀三世多杰羌佛，為化解這些人的疑慮，國際佛教僧尼總會特別邀請諸多法王、仁波且為薩迦天津法王、貝諾法王、多智欽法王、降養隆多加參法王等聖德們的真實身份作一決定性的確認認證。由於各位法王、仁波且對這些聖德們的身份認證結果不統一，國際佛教僧尼總會特如法舉行聖義現量金瓶掣籤以最終確定這些聖德們的真實身份。國際佛教僧尼總會經過為期一個月以於2007年9月19日在美國舊金山華藏寺舉行金瓶掣籤，由祿東贊尊者第四世慈仁嘉措仁波且掣籤，在眾多尊者、仁波且、法師、大德居士等七眾弟子的觀禮誦經聲中，從120支密封的籤中掣出108號籤，並公開印籤無誤。該108號籤是三世多杰羌佛雲高益西諾布頂聖如來，認證多杰仁增仁波且是不變金剛的轉世！上圖左邊是金瓶掣籤法會現場的巨大板牌，分別是法王、仁波且們對多杰仁增仁波且的身份的認證，圈了紅圈的身份號碼是三世多杰羌佛作的認證。上圖右邊是金瓶掣籤專用的金瓶、裝金瓶的寶瓶、金瓶蓋、黃色緞布籤套、掣出的籤以及108號籤牌。

There are those who thought that H.H. Dharma King Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk and other famous persons of great holiness were not qualified to recognize H.H. Dorje Chang Buddha III or send written congratulations regarding such recognition. In order to dispel such doubts, the International Buddhism Sangha Association specially invited many dharma kings and rinpoches to conclusively recognize the true identities of H.H. Dharma Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Dodrupchen, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk, and other persons of great holiness. Because those dharma kings and rinpoches did not unanimously agree on the identities of those persons of great holiness, the International Buddhism Sangha Association held the highest form of Drawing Lots From a Golden Vase Ceremony in complete accordance with the dharma. The purpose of that ceremony in which realization was openly manifested at the dharma assembly was to determine definitively the true identities of those persons of great holiness. Members of the International Buddhism Sangha Association practiced dharma for a one-month period prior to that ceremony, mainly focusing on the practice of Manjushri dharma. That Drawing Lots From a Golden Vase Ceremony was

held on September 19, 2007 at Hua Zang Si in San Francisco of USA. H.E. Gar Tongstan IV Ciren Gyatso Rinpoche drew the lots. As many venerable ones, rinpoches, dharma teachers, laypersons of great virtue, and other types of Buddhists viewed the ceremony and chanted, the lot with the number 108 in it was drawn from among the 120 sealed lots. It was openly confirmed that lot number 108 corresponded to the number circled in red under the name and photograph of H.E. Dorje Rinzin Rinpoche. That number 108 lot indicated H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata recognized H.E. Dorje Rinzin Rinpoche as the incarnation of Unchanging Vajra! The upper left shows a large board used at the Drawing Lots From a Golden Vase Ceremony on which is written the different identities of H.E. Dorje Rinzin Rinpoche recognized by dharma kings and rinpoches. The number with a circle around it indicates the identity recognized by H.H. Dorje Chang Buddha III. To the right is the golden vase used at the Drawing Lots From a Golden Vase Ceremony, the large precious urn used to hold that golden vase, the golden vase lid, the yellow satin sheath used to sheathe lot number 108, the lot that was drawn, and the number 108 ivory slip that was placed in that lot.



鑒於有一部分人認為薩迦天津法王、貝諾法王、降養隆多加參遍智法王等著名聖德沒有資格認證、祝賀三世多杰羌佛，為化解這些人的疑慮，國際佛教僧尼總會特別邀請諸多法王、仁波且為薩迦天津法王、貝諾法王、多智欽法王、降養隆多加參法王等聖德們的真實身份作一決定性的確認認證。由於各位法王、仁波且對這些聖德們的身份認證結果不統一，國際佛教僧尼總會特如法舉行聖義現量金瓶掣籤以最終確定這些聖德們的真實身份。國際佛教僧尼總會經過為期一個月以文殊法為主體的修持，於2007年9月19日在美國舊金山華藏寺舉行金瓶掣籤，由祿東贊尊者第四世慈仁嘉措仁波且掣籤，在眾多尊者、仁波且、法師、大德居士等七眾弟子的觀禮誦經聲中，從120支密封的籤中掣出115號籤，並公開印籤無誤。該115號籤是三世多杰羌佛雲高益西諾布頂聖如來，認證夏珠秋楊仁波且是那諾巴祖師的轉世！上圖左邊是金瓶掣籤法會現場的巨大板牌，分別是法王、仁波且們對夏珠秋楊仁波且的身份的認證，圈了紅圈的身份號碼是三世多杰羌佛作的認證。上圖右邊是金瓶掣籤專用的金瓶、裝金瓶的寶瓶、金瓶蓋、黃色緞布籤套、掣出的籤以及115號籤牌。

There are those who thought that H.H. Dharma King Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk and other famous persons of great holiness were not qualified to recognize H.H. Dorje Chang Buddha III or send written congratulations regarding such recognition. In order to dispel such doubts, the International Buddhism Sangha Association specially invited many dharma kings and rinpoches to conclusively recognize the true identities of H.H. Dharma Sakya Trizin, H.H. Dharma King Penor, H.H. Dharma King Dodrupchen, H.H. Dharma King Omniscience Jamyang Lungdok Gyaltzen Achuk, and other persons of great holiness. Because those dharma kings and rinpoches did not unanimously agree on the identities of those persons of great holiness, the International Buddhism Sangha Association held the highest form of Drawing Lots From a Golden Vase Ceremony in complete accordance with the dharma. The purpose of that ceremony in which realization was openly manifested at the dharma assembly was to determine definitively the true identities of those persons of great holiness. Members of the International Buddhism Sangha Association practiced dharma for a one-month period prior to that ceremony, mainly focusing on the practice of Manjushri dharma. That Drawing Lots From a Golden Vase Ceremony was

held on September 19, 2007 at Hua Zang Si in San Francisco of USA. H.E. Gar Tongstan IV Ciren Gyatso Rinpoche drew the lots. As many venerable ones, rinpoches, dharma teachers, laypersons of great virtue, and other types of Buddhists viewed the ceremony and chanted, the lot with the number 115 in it was drawn from among the 120 sealed lots. It was openly confirmed that lot number 115 corresponded to the number circled in red under the name and photograph of H.E. Xiazhu Qiuyang Rinpoche. That number 115 lot indicated H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata recognized H.E. Xiazhu Qiuyang Rinpoche as the incarnation of Patriarch Naropa! The upper left shows a large board used at the Drawing Lots From a Golden Vase Ceremony on which is written the different identities of H.E. Xiazhu Qiuyang Rinpoche recognized by dharma kings and rinpoches. The number with a circle around it indicates the identity recognized by H.H. Dorje Chang Buddha III. To the right is the golden vase used at the Drawing Lots From a Golden Vase Ceremony, the large precious urn used to hold that golden vase, the golden vase lid, the yellow satin sheath used to sheathe lot number 115, the lot that was drawn, and the number 115 ivory slip that was placed in that lot.

After the Drawing Lots From a Golden Vase Ceremony ended, the following was discovered. Of all of the rinpoches who were invited by the International Buddhism Sangha Association to recognize the identities of those twelve dharma kings and rinpoches of great holiness, one of the rinpoches correctly recognized the identities of five of the twelve dharma kings and rinpoches of great holiness; one of the rinpoches correctly recognized the identities of three of the twelve dharma kings and rinpoches of great holiness; and another rinpoche correctly recognized the identities of two of the twelve dharma kings and rinpoches of great holiness. Only H.H.

THEY WILL OPPOSE THIS PRECIOUS BOOK

On September 18, 2006, I paid a formal visit to H.E. the twelfth Tai Situ Rinpoche, who is the incarnation of Dongbi Heruka and who in a previous life was Master Marpa. He said to me, “*A Treasury of True Buddha-Dharma* is truly a precious book that is unique in the entire world. There is no doubt that such a book is unprecedented in the world. Those who read it will receive blessings, grow in wisdom, and experience limitless beneficial effects.”

Great Bodhisattvas such as H.H. Dharma King Doderupchen, H.H. Dharma King Jigme Dorje, who is the supreme leader of the Jonang sect, H.H. Dharma King Trulshik, H.E. Tangtong Gyalpo and others have also stated such things. Great holy beings all share this same perspective and have highly praised this book. However, I have the exact opposite viewpoint. I believe that there will be people who will oppose this book, just as there were people who opposed Sakyamuni Buddha when he was alive.

Actually, there are only three types of people who will oppose *A Treasury of True Buddha-Dharma*. The first type of people lack knowledge and talent and have low insight. Their opposition will stem from their ignorance and inferior conduct. The second type of people undoubtedly consists of demons who have incarnated as humans. Their savage, cruel, and evil nature will cause them to oppose this book. The third type of people is composed of those who are rinpoches or great dharma teachers in name but who actually lack realization, do not understand both exoteric and esoteric Buddhism, and are not proficient in the Five Vidyas. They will oppose this book in order to hide their shortcomings.

However, all three types of people share common characteristics. They express erroneous reasoning, indulge in high-sounding but meaningless talk, utter empty words about the subtleties of Zen, or are so-called highly virtuous people who assume solemn airs. In fact, they have no abilities or realization whatsoever. If you do not believe me, then you should carefully observe them. They could not accomplish the feats shown in even half of the categories contained in this precious book. If you ask them to carve a sculpture containing mysterious mist or a wondrous multicolored sculpture as H.H. Dorje Chang Buddha III has done, they will become angry and abusive. They will engage in defamation in order to change the subject or will find some irrelevant sutra passages to cover up their own lack of

Dorje Chang Buddha III correctly recognized the identities of all twelve dharma kings and rinpoches of great holiness.

金瓶掣籤的結果，在國際佛教僧尼總會邀請為這些大聖法王、仁波且作認證的仁波且當中，有一位仁波且對五位大聖法王、仁波且的認證正確，還有一位仁波且對三位大聖法王、仁波且的認證正確，另有一位仁波且對兩位大聖法王、仁波且的認證正確，而唯一只有三世多杰羌佛對所有十二位大聖法王、仁波且的認證全部正確無誤。

realization. All that will remain is their inability to do such things.

Although these three types of people will use every means to sully *A Treasury of True Buddha-Dharma*, they ultimately will have no way to conceal their own incapable and ignorant nature. If you ask them how much of that which is contained in *A Treasury of True Buddha-Dharma* they themselves can do based on their own wisdom and realization, or if you ask them whether they can carve a sculpture like “Mysterious Boulder With Mist,” they will immediately criticize you. They certainly will be at a loss for what to do. In the end, all that will remain is their inability to do such things.

When I was journeying around the island of Taiwan by prostrating to the Buddhas and Tara, the magnificent Kuan Yin Bodhisattva appeared in the sky and said to me, “Your Master, Yangwo Wan Ko Yeshe Norbu, is the true Buddha Vajradhara. The dharma that He transmits is the best Buddha-dharma. Thus, living beings who are a bit ignorant do not have the good fortune to benefit from such dharma. False holy beings will defame Him in order to conceal their own inabilities. What about demons? They will oppose Him out of hatred and anger. This is evil action! The merit derived from praising *A Treasury of True Buddha-Dharma* is boundless!”

It is precisely because I received such a formal pronouncement from Kuan Yin Bodhisattva that I dare to state with certainty that three types of people will oppose *A Treasury of True Buddha-Dharma*. It is also because of this that I dare to state that *A Treasury of True Buddha-Dharma* will surely provide living beings with limitless benefits.

I have vowed to journey 1,100 kilometers around the island of Taiwan by continually prostrating. I have already prostrated 1,000 kilometers. My knees are damaged. No matter how painful it may be, whenever I think of the need to eliminate the negative karma of ignorant living beings, all of my pain vanishes. Each time I lower my body to prostrate, I vow to bear the offenses of other living beings and experience suffering on their behalf so that they may leave suffering and attain happiness.

Henghsing Gyatso

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

他們反對這本寶書

我在2006年9月18日拜見了東畢黑努嘎轉世、曾身為瑪爾巴大師的第十二世泰錫度仁波且。他對我們說：『《正法寶典》實在是舉世獨一無二的寶書，無疑的世界第一，看了就會得到加持、增長智慧，受

用無量。』

多智欽法王、覺囊派總教主吉美多吉法王、楚西法王、唐東迦波等大菩薩也如此說，大聖者們都是共同的觀點和高度的認定，而我恰

恰相反，我認為會有人反對，因為當年也有人反對釋迦牟尼佛陀。其實反對《正法寶典》的人不外乎有三種：第一種是沒有學識才華、見地低的人，他們愚癡劣行而反對；第二種無疑是妖魔投身之人，是兇殘惡行本質使然而反對；第三種是外表是仁波且、大法師，實際上沒有證量、不通顯密、不通五明，為了給自己遮羞而反對。但是，這三種人都脫離不了一個共同的特徵，那就是講歪理誇誇其談、空口說禪機或道貌岸然的所謂大德，其實毫無本事。如果你不信，就去仔細觀察他，寶典中的三十大類他一半都做不到，乃至只讓他雕『神秘石霧』或『玄妙彩寶雕』，這時他只能惱怒、罵人，除了以誹謗拉偏話題，或找一些不相干的經藏語句來掩飾自己無能的本質，剩下的就是無能做不了。儘管這三種人用盡任何手段污染《正法寶典》，但終歸無法掩飾自己無能愚癡的本質。如果你問他自己的智慧、證量能做得了《正法寶典》中多少？做得了『神秘石霧』嗎？他除了當下批評你之外，絕對是束手無策，最後留下的還是做不了。

我在環島拜佛拜度母的時候，偉大的觀世音菩薩在空中對我說：『你的上師仰諤雲高益西諾布是真正的金剛總持，他傳的法是最好的佛法，所以愚癡一點的眾生沒有福報享受，假聖者為了掩蓋自己無能而誹謗，妖魔呢？會憎怒而反對，這是罪業哦！如果讚嘆《正法寶典》，則是功德無量。』正因為我受到觀世音菩薩的授記，我才敢確定地說有三種人會反對《正法寶典》，我也才敢說《正法寶典》確會給眾生帶來無邊無量的利益。我發心拜一千一百公里，現在已經拜一千公里了，我的膝蓋都破了，無論有多痛苦，一想到愚癡眾生的黑業應消除，我的一切痛苦全都沒有了，每一拜拜下去都在發心為眾生擔罪、代受痛苦，讓他們離苦得樂。

恆性嘉措

恆性嘉措

(此文的英文翻譯印在前面)



The holy photograph of Kuan Yin Bodhisattva appearing in the sky
觀世音菩薩在空中出現的聖影



A photograph of Venerable Khu-ston brTson-'grus g.yung-drung V Henghsing Gyatso Rinpoche together with H.E. the 12th Tai Situ Rinpoche
庫頓尊哲雍仲尊者第五世恆性嘉措仁波且與泰錫度仁波且合照相片

EXPLANATION OF THE PUBLISHERS

After the news spread that this book, *A Treasury of True Buddha-Dharma*, was about to be published, a kind Buddhist wrote a letter to our publishing company. In the letter, that Buddhist posed the following questions: Why do you want to publish such a book that is only about how H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata is completely proficient in exoteric and esoteric Buddhism and has perfect mastery of the Five Vidyas? Why do you not publish a treasure-book that is a collection of the accomplishments of other dharma kings in the Five Vidyas? Are you not acting in a somewhat biased way by only selecting H.H. Dorje Chang Buddha III to write about? What is your basis for calling His Holiness by the name Dorje Chang Buddha III? What extraordinary abilities does His Holiness have such that He is a holy person? Weren't those who recognized His Holiness's identity acting irresponsibly and speaking groundlessly? In response to these questions, we as publishers would like to say a few words at this time about *A Treasury of True Buddha-Dharma*. In saying these words, we are adhering to the moral conduct of Buddhist

disciples and are strictly abiding by the precepts of Buddhism. These are true words that do not contain the slightest falsehood. They are words for which we are willing to bear all karmic responsibility.

We respectfully request that all of you ponder something. In the history of Buddhism, which Buddha or Bodhisattva who has incarnated into our world has manifested the wisdom that H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata has manifested relating to complete proficiency in exoteric and esoteric Buddhism? And which such Buddha or Bodhisattva in the history of Buddhism has manifested the consummate mastery of the Five Vidyas that H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata has manifested? We have yet to find any holy person in history who can match H.H. Dorje Chang Buddha III. Whether rinpoches or great dharma masters, none has been able to lay out clearly real evidence of accomplishments that match the many accomplishments of H.H. Dorje Chang Buddha III.

It is important to understand that this is not a book that only contains empty

theories. Rather, it is a book of both pictures and text. Actual accomplishments are laid out for all to see. It is not a book that only contains text.

If you contend that there was or is a person of holy virtue whose accomplishments match those of H.H. Dorje Chang Buddha III, please present that person's realization for all to see. Please lay out that person's real attainments and other related material in order to support your contentions. After our own detailed examination, we have concluded that no one is able to do so.

We have consulted material relating to the few-thousand-year history of Buddhism and have learned that there have been many great Bodhisattvas and dharma king rinpoches with identifiable names. Following the teachings of the Buddha, they became well versed in the Tripitaka and esoteric scriptures, began developing the Five Vidyas, and became proficient in exoteric and esoteric Buddhism. With respect to manifesting accomplishment and realization in the dharma as the Buddha prescribed, they were truly magnificent.

However, H.H. Dorje Chang Buddha III has truly manifested accomplishments that no other holy person in history has manifested. He has shown a uniquely high degree of mastery. If one considers only the thirty main categories of accomplishments contained in *A Treasury of True Buddha-Dharma* without considering any other accomplishments of H.H. Dorje Chang Buddha III, one still cannot find another person of holy virtue who could attain even half of those thirty main categories of accomplishments. Those dharma kings, rinpoches, and outstanding monastics throughout history were great Bodhisattvas who in fact had remarkable realization. But why is it that other people of holy virtue have not attained the accomplishments attained by Dorje Chang Buddha III? How does one explain this irrefutable fact?

Certain dharma kings and great rinpoches gave us the correct answers to these questions. Dharma kings and rinpoches who are nirmanakayas of Manjushri Bodhisattva, Kuan Yin Bodhisattva, Maitreya Bodhisattva, and other Bodhisattvas answered our questions. It is because His Holiness Wan Ko Buddha Vajradhara is the third Dorje Chang Buddha in this world. It is because His Holiness is the true incarnation in this world of the complete body, speech, and mind of Dorje Chang Buddha. There is no partial incarnation of the body, speech, and mind of Dorje Chang Buddha in this world. Thus, His Holiness is Dorje Chang Buddha III. H.H. Wan Ko Yeshe Norbu is not a dharma king of any particular sect but is the Holiest Tathagata who is the most venerable ancient Buddha of all of the sects of exoteric and esoteric Buddhism. His Holiness is the highest leader of Buddhism in Buddhist lineage refuge trees. Thus, it is only natural and in accordance with dharma principles that other extremely holy and virtuous people have not attained the accomplishments that His Holiness has attained.

Nonetheless, there are some people with evil views who want to persecute H.H. Dorje Chang Buddha III and slander the true dharma. These people maliciously smear the accomplishments of H.H. Dorje Chang Buddha III. Actually, what is correct and what is wrong, what is true and what is false can be born out by the facts in an objective way. This is a problem that can be easily solved. We will not ask those people who maliciously harm H.H. Dorje Chang Buddha III to pass the five tests that H.H. Zunsheng Yeshe Norbu listed. We would never entertain the thought that they could possibly pass all five tests. We will pick two of those five tests from a formal pronouncement of H.H. Zunsheng Yeshe Norbu. The first

test is a person must be able to replicate the wondrous multicolored sculptures created by H.H. Dorje Chang Buddha III. The second test is a person must place auspicious mist inside a hollowed out sculpted boulder and have the mist stay there. If any of those people who maliciously harm H.H. Dorje Chang Buddha III passes both of those tests, his words are true. Otherwise, he is a fool who speaks empty and false words or is an ordinary, incompetent person with evil views! Such are the true colors of those who malign.

The Master Wan Ko Yee International Cultural Institute in the United States as well as three other organizations have issued the following permanent offer to the public called the Blue Platform Verification. If any person of holy virtue, wise person, well-intentioned person, scientist, artist, expert, etc. is able to replicate certain wondrous multicolored sculptures of H.H. Dorje Chang Buddha III as well as the sculpture entitled "Mysterious Boulder With Mist" by utilizing Buddha-dharma wisdom, realization, supernatural powers, or worldly scientific methods, then the Master Wan Ko Yee International Cultural Institute will carry out its obligations according to the announcement it published in various major newspapers in 2003.

A more important reason for issuing this Blue Platform Verification relates to a point clearly made in the formal pronouncement of H.H. Zunsheng Yeshe Norbu. That formal pronouncement clearly stated that if a person is able to replicate the wondrous multicolored sculptures of H.H. Dorje Chang Buddha III and the sculpture entitled "Mysterious Boulder With Mist," then the formal pronouncement of H.H. Zunsheng Yeshe Norbu regarding H.H. Wan Ko Buddha Vajradhara is false. It has always been the case that if a Buddha or if a Bodhisattva on the stage of "equal enlightenment" (enlightenment equal to that of a Buddha) or the stage of "marvelous enlightenment" descends into this world, His/Her accomplishments will certainly be higher than those of ordinary people. For example, if Kuan Yin Bodhisattva came to this world, that Bodhisattva's realization would definitely be higher than that of an ordinary person. If Manjushri Bodhisattva came to this world, He would not use techniques involving divinatory symbols but would still select a person's karmic affinity with absolute accuracy after having predicted the results of that selection. If Bhaisajya Raja Bodhisattva (Medicine King Bodhisattva) came to this world, His ability to cure and save people would naturally be greater than that of ordinary doctors. If Guru Padmasambhava descended into this world, He would surely have the power to eliminate karmic obstructions, including the ability to wipe out the negative karma of living beings on the spot. To call an ordinary person an incarnation of a Buddha or Bodhisattva is undoubtedly an insult to the Buddhas and Bodhisattvas.

Thus, the offer of the Master Wan Ko Yee International Cultural Institute and other organizations is most fair. This purpose of this permanent offer called Blue Platform Verification is to not only confirm the veracity of the recognitions of H.H. Dorje Chang Buddha III issued by H.H. Zunsheng Yeshe Norbu, H.H. Great Dharma King Sakya Trizin, H.H. Dharma King Jamyang Lungdok Gyaltzen, and others, it is also to show everyone the true colors of those people described above who can only defame others, brag about themselves, and are completely devoid of wisdom. If this is not the case, then why are they unable to apply Buddha-dharma realization and wisdom to obtain that award of US\$12,000,000 with which they could build temples or benefit living beings in other ways? Why do they not have any ability other than to speak empty words?

We are stating these things today in response to a letter we received. We are also making public the purpose behind the decision to establish the offer called Blue Platform Verification. We are not saying these things in order to compare H.H. Dorje Chang Buddha III Holiest Tathagata Wan Ko Yeshe Norbu with others to see who is higher or lower. We are also not saying these things in order to publicize His Holiness or have people become disciples of His Holiness. Rather, the above-described irrefutable facts are part of the history of the Buddha-dharma. We are explaining that living beings now have such wonderful karmic conditions to obtain liberation from the cycle of

reincarnation! We are causing true traces left on the long river of Buddhist history to reappear in this dharma book in a factually accurate way. We are providing history with this truth. We are leaving behind this irrefutably factual contribution to living beings in order to benefit Buddhism, the Buddha-dharma, and Buddhist studies.

World Buddhism Publishing LLC and World Dharma Voice Inc.

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

出版社的說明

在這本《正法寶典》即將出版的消息傳出之後，有善知識給我們出版社來信說：為什麼我們要專門出版多杰羌佛三世雲高益西諾布頂聖如來顯密圓通、妙諦五明的《正法寶典》，而不出其他法王們的寶典五明集，是否有些偏愛執取？憑什麼稱三世多杰羌佛？有什麼超人的本領堪為聖人？作出認證的人應該是不負責任、信口開河？為此，本社藉《正法寶典》面世之際，我們秉持一個佛弟子的道德行為，抱著嚴守戒律的行持，在此說幾句毫無妄語、真實不虛而願承擔因果責任的話。

我們以恭敬的心敬請大家想一想告訴我們，在佛教歷史上有哪一位在這個世界轉世來的佛菩薩，展現出了如多杰羌佛三世雲高益西諾布頂聖如來，證顯密圓通之智而妙諦五明的高度和完美境界？目前我們還沒有找到一個先聖可以並列，無論是仁波且，還是大法師，都拿不出這麼多實際的憑證可說明、可擺案翻展對比。要明白，這不是一本空洞理論而是圖文並展的書，要用實際的成果擺在大家的面前，而不是只有文字排版。如果你能說出有哪一位聖德，請拿出他的證量給大家看，請擺出實際的成果和資料，來支撐其說。我們詳查後的結論是：沒有一個人能做到。幾千年的佛教歷史以來，我們曲指數了，查閱了歷史資料，出現了許多有名有姓的大菩薩、法王仁波且，他們根據佛陀的定論：博通三藏，融匯密典，開敷五明，顯密圓通，作為佛陀規定的成就證量表法，無可非議，確實偉大。但是，相比之下，三世多杰羌佛確實達到了前無古聖的展現成就，他拿出了獨一無二的高度，其它的不算，就只憑他的《正法寶典》中的三十大類的成就，能找出一個做一半的聖德都找不到。法王仁波且高僧們是大菩薩，確實證量很顯赫，這是事實，但為什麼三世多杰羌佛的成就，其他的聖德們做不到呢？如何解釋這一鐵的事實呢？法王、大仁波且們給了我們正確的答案。由文殊菩薩、觀音菩薩、彌勒菩薩等化身的法王仁波且回答了我們，因為雲高金剛總持是多杰羌佛降世第三世，是真身降世，而在這個世界上沒有部分的化身存在，故為三世多杰羌佛，雲高益西諾布不是哪一派的法王，而是頂聖如來，是顯密二宗所有教派的至尊古佛、皈依境中的最高總教主，所以大聖德們達不到他老人家的成就是理所當然的、符合理法的。

儘管如此，有那麼幾個欲迫害三世多杰羌佛、誹謗正法的邪見人物，還是對三世多杰羌佛的成就惡意玷污，其實，正的還是邪的，假的還是真的，在事實面前，是平等的真理。這是一個很容易解決的問題，

對這些人，我們不要求他完成尊勝益西諾布的五蹟應試，因為這對他們來說想都不敢想。我們根據尊勝益西諾布大法王的授記，五跡中取其二跡：『無聖可複』，只要他能夠照著複製三世多杰羌佛的玄妙彩寶雕、把祥霧定在雕刻的石洞中，他說的話就是真理，否則，他即是說空洞假話的愚子或是無能的邪見凡夫，這就是謗誣者的本來面目！

為此，美國義雲高大師國際文化基金會等四機構已設立永久性對外印證應試的藍台印證：凡諸方聖德、智者、善士，無論施用你們的佛法智慧、證量、神通，或世間的科學方法，若能複製得了『玄妙彩寶雕』和『神秘石霧』，美國義雲高大師國際文化基金會均按2003年刊登在各大報紙上的宣告執行。

設立藍台印證更重要的是，尊勝益西諾布於授記中亦明示一點：若有人能複製得了玄妙彩寶雕、神秘石霧，他授記雲高金剛總持都是假的。本來，如果一個佛陀或等覺、妙覺菩薩降世，其成就是絕對高於凡夫的，比如觀音菩薩來這個世界，其證量一定高於普通人；文殊菩薩來，不會用打卦的方法，而一定先行預報而後擇緣無誤；藥王菩薩來，其治病救人的本事自然遠超普通大夫；而蓮花生大師降世，必具備除障之力量，當場消去眾生之黑業……因此，如果不是這樣，把一個普通凡夫說成是佛菩薩再來，無疑是對佛菩薩的侮辱。所以，美國義雲高大師國際文化基金會等的做法是最公平的，設立這個永久性藍台應試的目的不僅是鑒證尊勝益西諾布、薩迦天津大法王、降養隆多加參法王等對三世多杰羌佛認證的真實性，同時也會讓大家見到只會誹謗他人吹噓自己而毫無智慧的那些人的真正本來面目，如果不是這樣，為什麼他們無法用佛法的證量智慧來取得這1200萬美元以修建寺廟或利益眾生呢？為什麼只有說空話、無能的本事呢？

我們今天所講這些，是對來信者的回應，也是公佈決定設立藍台印證的目的，而不是要拿多杰羌佛三世雲高益西諾布頂聖如來跟誰比高低，也不是拿來作宣傳，讓人歸其門下，而只是說明佛法的歷史中有這麼一段鐵的事實，眾生的解脫中有這麼一段殊勝的因緣！是將其佛教歷史長河中飄泊流過的真實痕跡以事實再現於法籍中，給予歷史賦上一段真相，為佛教、佛法、佛學給人們眾生留下一鐵的事實貢獻。

全球佛教出版社暨世界法音出版社

(此文的英文翻譯印在前面)

Four organizations, including the Master Wan Ko Yee International Cultural Institute, have offered an award of U.S.\$12,000,000 to anyone who can replicate a certain wondrous multicolored sculpture of H.H. Dorje Chang Buddha III. Various media reported on this matter at the time the offer was made.

義雲高大師國際文化基金會等四機構提供一千二百萬美元的獎金，徵求複製三世多杰羌佛的『玄妙彩寶雕』，這是當時各媒體的報導。

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公告

義雲高大師創的韻雕藝術所攝下的圖片，已由國際藝術出版社出版成書發行世界。大師的韻雕作品不僅是幾千年來人類藝術超越自然的最高峰，它更列下了人類文明史上的壯舉里程碑。韻雕藝術的出現，使得雲高大師成了三項歷史超越性的創始人：
第一，他以雕刻藝術超越天然的存在和美麗，他是人類雕刻藝術超越天然山石造化的創始人；
第二，他雕刻成的鵝卵石，在石洞中更有美不勝收的玄妙幻化天地，並有祥霧繚繞、妙趣無窮的氣體，他是唯一能將氣體雕刻出來的歷史性的創始人；
第三，他的作品無論是這個世界上的什麼能工巧匠用任何科學方法都無法複製，他是這個世界上無法複製的雕刻藝術作品的創始人。

正因為如此，雲高大師的韻雕作品成了絕世珍品。為了證明我們所述的真實不虛的，義雲高大師國際文化基金會與國際佛教僧尼總會、聖格講堂和普覺會，特聯合決定在世界各國徵集各方人士複製義雲高大師的韻雕作品，其具體事項如下：
一、任何人只要將義雲高大師的韻雕作品『一柱擎天』或『神秘石霧』複製出來，並且其複製品完全與原作品一樣，既不少一點，也不多一點，霧感、霧氣現象、色彩等與原作品無異，則複製者當將獲得壹千兩百萬美元的獎金。如有差別，與原作品不符，則不能獲得獎金！
二、為方便複製者，複製者所用的工具、材料和時間均無限制，複製品的重量與原作品的重量可以不同。所有費用均由複製者本人自行支付。複製者在複製過程中出現任何問題均自行承擔，與我們無關，我們不承擔任何責任。
三、複製者在複製過程中出現任何問題均自行承擔，與我們無關，我們不承擔任何責任。
四、原作不准帶出現場，複製者在任何時候均不允許損壞、弄髒原作。
五、任何有意願複製韻雕作品的機構和個人，請先行聯絡，經報名後，统一安排時間觀賞原作。看過作品後如願複製者，再行簽訂複製協議，此次韻雕作品只針對提供給有意來參加複製的人士觀摩，不提供給只觀看而不複製的人士參觀，今後將舉辦專門展覽，提供給大家觀賞。義雲高大師本人只義務提供原作，不參加此項活動，不接受主辦單位任何經濟提供。
本公告曾於今年七月八日刊載於各大媒體，應徵者看到作品後，有人認為技法過難，取消複製計畫；也有人提出獎金低了點，不願複製，應該設獎一千萬，至今為止無一人敢於複製，因而我們增加了參與機構，將獎金提高為壹千兩百萬美元。

凡參加韻雕作品複製之人士聯繫方式如下：
地址：707 W. Valley Blvd., Suite 22, Alhambra, CA 91803, U.S.A.
電話：1-626-281-6378
傳真：1-626-281-3243
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義雲高大師國際文化基金會
會長：Peter Chang
國際佛教僧尼總會
主席：釋隆慈
聖格講堂
住持：釋覺慧
普覺會會長：釋魁智 9/23/2003

TRIBUNE
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ANNOUNCEMENT

Photographs of Master Wan Ko Yee's Yun sculptures, a form of art that he founded, have already been assembled in a book published and distributed around the world by International Arts Publishing. The Master's Yun sculptures embody the pinnacle of human art over the last few thousand years due to the extent to which the beauty of these sculptures surpass the beauty nature's creations. The creation of Yun sculptures sets a magnificent milestone in the history of human civilization. With the appearance of Yun sculpture, Master Wan Ko Yee became a pioneer who surpassed all others in history in the following three respects:
First, his carving skills create works of art that surpass the formations and beauty of natural creations. He founded a form of sculpting whose works excel the splendor of natural mountains and stones.
Second, the Master often carves out sculptures in the shape of oval boulders. Inside the hole of these boulders is a mysterious and changing world that is too beautiful to be absorbed at one time. There is swirling mist, which is inexhaustibly enchanting. Master Yee is the only person in history who has been able to create mist through his carving skills.
Third, there is no master artisan in the entire world who can duplicate the Master's sculptures, no matter what scientific method he or she may use. The Master has founded a form of sculpture whose works cannot be duplicated by anyone in the world.
As a result, Master Wan Ko Yee's Yun sculptures have become precious art treasures. In order to prove that what we have just described is true, Master Yi Yungao International Cultural Institute, International Buddhism Sangha Association, Sanger Mission, and Universal Enlightenment Association have jointly decided to seek people from all over the world in order that they may attempt to duplicate Master Wan Ko Yee's Yun sculptures. The details of this activity are as follows:
First, if anyone can duplicate either "A Pillar Holding Up Heaven" or "Mysterious Boulder With Mist," both of which are Master Wan Ko Yee's Yun sculptures, then that person will promptly receive US\$12,000,000. However, the following aspects of the replica must be completely identical with the original Yun sculpture: all of the details of form, structure, and arrangement; the degree to which it looks natural; the degree of transparency; its texture; the phenomenon of mist; its various colors, etc. The replica cannot be lacking in even the slightest respect concerning characteristics, features, and qualities of the original sculpture. Likewise, the replica cannot add even the slightest characteristic, feature, or quality that the original sculpture does not have. When the replica and the original sculpture are placed side by side, there must be no difference between them. If there is any difference, the participant may not receive the award!
Second, for the convenience of the person attempting to duplicate, there is no limitation on tools, material, or time. The weight of the replica can be different from the original sculpture.
Third, all expenses incurred during the duplication process by the person attempting duplication will be paid for by that person. The person attempting duplication will be responsible for all problems he or she encounters during the duplication process. Such problems have no connection with us, and we will not bear any responsibility or liability for them.
Fourth, the original sculptures may not be taken away from the premises. The person attempting duplication may not at any time harm, stain, or soil the original sculptures.
Fifth, any organization or individual who wants to attempt duplicating a Yun sculpture should contact us first. After all of the names have been entered, a time will be arranged for everyone to view the original sculptures together. If anyone wants to attempt duplication after viewing the original sculptures, that person will have to sign an agreement regarding duplication. Those two original Yun sculptures will be shown only to those who want to attempt duplicating one of them. They will not be shown to those who simply want to see them but who do not want to duplicate one of them. In the future, there will be an exhibition of Yun sculptures open to the public. Master Wan Ko Yee is voluntarily providing access to those two original sculptures. He will not participate in this activity, and he will not receive any compensation from any organization conducting this activity.
A similar public offer was published in various major newspapers on July 8th of this year. Some of those who responded to that offer gave up on their duplication plans after seeing those two sculptures. They thought that the artistic skills used to make those two sculptures were too difficult to imitate. There were also those who were unwilling to attempt duplication because they thought the reward was a little too low. They suggested that the reward should be raised to US\$10,000,000. Up to the present time, nobody has dared attempt to duplicate those sculptures. Therefore, we have added an organization that will also be conducting this open offer. Additionally, we have raised the reward to US\$12,000,000.
Any one who intends to participate in this activity of duplicating the works of Yun Sculptures please contact us.

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Master Yi Yungao International Cultural Institute • President: Peter Chang
International Buddhism Sangha Association • Chairperson: Shih Long Hui
Sanger Mission • Abbess: Shih Jue Hui
Universal Enlightenment Association • President: Shih Kuei Chih



BLUE PLATFORM VERIFICATION

To the Magnificent and Most Venerable Ones!

Most respectful greetings to the magnificent and most revered ones—H.H. Dorje Chang Buddha III; H.H. Great Dharma King Sakya Trizin, the supreme leader of the Sakya order; H.H. Great Dharma King Dodrupchen, the supreme leader of the Longchen Nying-thik; H.H. Great Dharma King Penor, the supreme leader of the Nyingma sect; H.H. Dharma King Omniscience Jamyang Lungdok third Gyaltsen Achuk; H.H. Great Dharma King Jigme Dorje, the supreme leader of the Jonang sect; H.H. Great Dharma King Zunsheng Yeshe Norbu; and other dharma kings and rinpoches of holy virtue!

Based upon the letters that our organizations received concerning questions about the recognition of H.H. Dorje Chang Buddha III, our organizations have established a Blue Platform Verification. We did this in order to protect the holy and solemn image of the Buddhas and Bodhisattvas, safeguard the true dharma of the Tathagata, uphold the wisdom of living beings whereby they may become liberated, spread right views, and avoid the ignorant slandering of holy beings that engenders negative karma and results in karmic retribution. Our organizations are not doing this to disrespectfully embarrass H.H. Dorje Chang Buddha III and the dharma kings and rinpoches who recognized and corroborated the identity of H.H. Dorje Chang Buddha III. We respectfully request that H.H. Dorje Chang Buddha III and those dharma kings and rinpoches understand our position and forgive us. For details concerning the Blue Platform Verification, please consult our announcement published in various media in 2003. However, the award for successfully duplicating those works as stated in that announcement has been increased to US\$20,000,000.

Master Wan Ko Yee
International Cultural Institute
International Buddhism Sangha
Association
Sanger Mission
Universal Enlightenment
Association

We have received slanderous letters from people based on evil views. We have established a Blue Platform to respond as follows:

1. Is it evil or is it correct?
2. Is the realization of holy beings high or are the abilities of ordinary people high?
3. Is it the wisdom of the Buddhas and Bodhisattvas or is it the ignorance and stupidity of evil demons?
4. If what you said is not slanderous, why are you unable to obtain the \$12,000,000 award and prove that you have the wisdom of holy beings rather than the ignorance of those with evil views?
5. You could use that \$12,000,000 award to build temples or do charitable work. Moreover, in winning that award you would prove that H.H. Dorje Chang Buddha III is false and what you say is true. Unfortunately for you, those with evil views do not give rise to wisdom. Thus, you do not have the ability to obtain that award. Although you use slanderous words to hide your heresy, you cannot hide your lack of abilities. Why don't you let everyone see whether you are as true as gold or as false as copper? Wouldn't the truth then be clear?

Master Wan Ko Yee International Cultural Institute
International Buddhism Sangha Association
Sanger Mission
Universal Enlightenment Association

收到邪說之人的誹謗函詞，設藍台答覆如下：

1. 是邪是正？
2. 是聖者的證量高，還是凡夫的能力強？
3. 是佛菩薩的智慧境界，還是邪魔的愚癡無能？
4. 如果你不是誹謗，為什麼你沒有本事拿走這1200萬美金，證明你具聖者的智慧、而不是邪說的愚癡呢？
5. 1200萬美金拿去修寺廟或做善事，同時也證明三世多杰羌佛是假的，證明你講的話是真的。可惜邪惡不生慧，因此做不到，無法獲得獎金，除了用誹謗遮醜，但蓋不住無能的本質，是金還是銅，拿出來大家看看，不就清楚了嗎？

義雲高大師國際文化基金會
國際佛教僧尼總會
聖格講堂
普覺會

藍台印證

偉大至尊的三世多杰羌佛、薩迦派總教主天津大法王、龍欽寧提總教主多智欽大法王、寧瑪派第三任總教主貝諾大法王、降養隆多加參遍智法王、覺囊派總教主吉美多吉大法王、尊勝益西諾布大法王等聖德法王仁波且們，法駕大安！

鑒於本會收到來自對認證三世多杰羌佛的疑問信函，因此，為了維護佛菩薩的神聖莊嚴形象和如來正法，為了維護眾生的慧命而正見開敷，以免愚癡謗聖而黑業纏身，招致惡果，因此本會才設立藍台印證，此作法非是以不敬之舉來為難三世多杰羌佛和諸位認證、附議的法王仁波且們，在此敬請三世多杰羌佛和法王仁波且們理解原諒。至於具體印證辦法請參見我們四機構於2003年在各大媒體上的公告，但複製成功後的獎金提高到美金兩千萬元。

義雲高大師
國際文化基金會
國際佛教僧尼總會
聖格講堂
普覺會