

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。

我們在法本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 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 Qiongwa 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 Duojobai 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 Gyaltsen (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 Gyaltsab 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 Gyaltsen, 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 Jiangcuo 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 Jiangcuo 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.)