

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. Urgyen Xirao Woxiu was recognized as the incarnation of the great terma master Urgyen 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、麻哈嘎拉、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。



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 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 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形的認證，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

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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 Ugyen Xirao Woxiu. That number 97 lot indicated H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata recognized H.E Ugyen Xirao Woxiu as the incarnation of Ugyen 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 Ugyen 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。

世界日報
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公告

義雲高大師創作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，使得義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，義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一樣，既不少一點，也不多一點，霧感、霧氣現象、色彩等與原作無異，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的重量可以不同。
- 三、複製者在複製過程中的所有費用均由複製者本人自行支付。複製者在複製作品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作品，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
Wednesday, September 24, 2003 • www.sgtribune.com

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