

# CATEGORY 3

## The Holy Realization of the Holiest Tathagata

第三大類 頂聖如來的聖量

# Introduction

H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata is the true incarnation of Dorje Chang Buddha. Thus, all conduct of H.H. Dorje Chang Buddha III is that of a Buddha, whether it be teaching disciples how to walk the path of enlightenment or saving living beings who are in the midst of hardship. Examples of His Holiness's holy realization are too numerous to describe.

One example involves the great layman Huibang Huang, who was a professor at Jiangxi Teacher's Training University and vice-chairman of the Jiangxi Buddhist Association. At the age of ninety, he had never personally seen Amitabha Buddha. He had hoped to see that Buddha. H.H. Dorje Chang Buddha III agreed to his request and gave him one opportunity to see that Buddha.

H.H. Dorje Chang Buddha III was going to allow great layman Huibang Huang to see Amitabha Buddha in the Kalachakra mandala state. When that Buddha was about to arrive, elder layman Huang suddenly said he did not want to see that Buddha. He said he only wanted to see a dharma protecting deity. Moreover, the more fierce-looking the dharma protecting deity was, the better. H.H. Dorje Chang Buddha III replied, "Fine!" His Holiness immediately invited a dharma protecting deity to appear. After elder layman Huang saw that deity, he was so terrified he screamed several times and fell to the ground. He then picked himself up, placed his palms together in respect, and prostrated before His Holiness. There is an audio recording of this called "H.H. Dorje Chang Buddha III Practices Dharma to Invite a Dharma Protecting Deity to Appear for Disciple Huibang Huang."

Another example involves laywoman Hui Hsiu Liu. H.H. Dorje Chang Buddha III knew beforehand the exact time of her death. The same applies to laywoman Xianyun Zhao. H.H. Dorje Chang Buddha III knew beforehand the exact day, hour, and minute she would pass away.

A further example involves the foremost Han-Chinese geshe alive today. During a videotaped interview by a reporter, he said the following: "I have learned Buddhism for sixty years. I have met more than one hundred so-called greatly virtuous practitioners of Tibetan Buddhism. I have met greatly virtuous Buddhists from China, such as Dharma Master Taixu, whom I was with for a long period of time, Dharma Master Fazun, and other outstanding dharma masters. I have also received over six hundred initiations. However, the influence upon me and the empowerment I received from all of those initiations does not match the effect upon me today from the discourse and initiation given to me by the Master<sup>1</sup>. Thus, I cannot help but think that sixty years of learning Buddhism does not match just one day. Sixty years have passed in vain. Those years cannot equal this one day, today. Thus, I vow to the Master: I will use all of my energy in this lifetime to diligently learn. In accordance with the Master's wishes, I will return to the United States, pervasively save living beings, spare no efforts, and seek no offerings. I will do these things in order to spread the virtuous spirit of the Master and show my gratitude for the Master's kindness. These are the sincere words that I speak today."<sup>2</sup> Although the geshe made such a vow, he did not discern that H.H. Wan Ko Yeshe Norbu is the supreme ancient Buddha, H.H. Dorje Chang Buddha III.

There is also the example of Liao Hui Shih. She had already passed away in the cross-legged sitting posture, and her body had already become cold and rigid. H.H. Dorje Chang Buddha III instructed Amitabha Buddha to allow her to stay in the human realm, and she returned to life. The seven monastics who saw what happened to Liao Hui Shih were astonished. There are many other true examples of this kind.

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

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

<sup>2</sup> These are the original words of the geshe excerpted from the videotape.

## 簡 介

多杰羌佛第三世雲高益西諾布頂聖如來是多杰羌佛真身降世，因此，三世多杰羌佛或為教化弟子行菩提道，或為解救眾生於苦厄之中，皆是佛陀行舉，這方面的先例，多得無法形容，如黃輝邦大居士是江西師範大學的教授及江西佛教協會副主席，他九十歲了，沒親見過阿彌陀佛，希望能和佛陀見一面，結果三世多杰羌佛同意他的請求說，只有給他一次機會，在曼荼羅時輪壇城境中，三世多杰羌佛讓黃輝邦大居士看著，佛陀將馬上降臨，此時黃老居士突然說他不要看佛陀了，只要看護法，愈威猛的護法愈好，三世多杰羌佛說：「好！」然後當下立刻請出護法，黃老居士見到後，嚇得慘叫數聲，倒在地上，隨著合掌頂禮，現有法音「三世多杰羌佛為黃輝邦修護法」的錄音。又如林劉惠秀居士，三世多杰羌佛對她的生死時刻瞭如指掌；又如趙賢雲居士，三世多杰羌佛同樣知道何日何時幾點幾分往升。又如漢人在世第一大格西在接受記者錄像採訪時說：「我是已經學佛六十年了，見過上百個所謂的藏傳佛教的大德，中國的佛教大德如太虛法師我也同他相處很久，法尊法師這些大法師，我也曾經受過上六百多種的灌頂，但是，灌了之後，對我的影響力、對我的加持力不如我今天一天大師（即多杰羌佛第三世雲高益西諾布頂聖如來，以下同——編者注）給我的開示、給我的灌頂如此的有効，所以，不禁啦，我心裡想起來，我是六十年的學法不如一天，六十年過去了、空度了，不如今天一天。所以我向大師發願：我亦盡我今生的精力，努力學習，根據大師的意願，回到美國，普渡眾生，不辭辛勞，不求供養，以繼承大師的這種功德跟大師的感恩之念，這是我今天所說的真話。」（摘自錄影帶中格西講話原文——編者注）格西雖然如此發心，但他卻沒有認出雲高益西諾布竟然是至高怙主，多杰羌佛第三世。又如釋了慧，已經坐化圓寂，成了冷卻僵硬死了的人，三世多杰羌佛當場喊阿彌陀佛把她留下，七位出家人在場親眼得見大驚失色等等實例。

（此文的英文翻譯印在前面）

## How Nectar Bestowed by Buddha Was Obtained



Only through cultivation can we achieve liberation from the sufferings of impermanence; from the sufferings of the cycle of reincarnation, which entails repeated birth, aging, illness and death; and from the sufferings of the three lower realms. To obtain liberation from all of these sufferings, I incisively saw the emptiness of the four great elements of this world and became a nun. The goal of my becoming a nun is to live in full accordance with the Buddha's teachings, strictly keep the precepts, and cultivate myself after the Buddha. I dare not slack off or break the precepts in the slightest, for I am deeply aware that if I broke the precepts, I would have become a nun for nothing and wasted my time! Realizing impermanence and the relentless pace of change, I was able to establish firmly my determination to end the cycle of birth and death. At the temple, I constantly cultivated myself according to the dharma.

However, the beneficial effects of my practice were very few. Only after extraordinary conditions of merit accumulated from many previous lives reached fruition was I able to go to China; formally acknowledge H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata as my Master; and learn esoteric Buddhist teachings by following His Holiness. Little did I know that the Buddha Master would demand that I first comprehend thoroughly exoteric Buddhism and pass a test on the exoteric teachings before His Holiness would transmit the preliminary practices, main practices, and completion practices of esoteric Buddhism. With utmost devoutness and respect, I cultivated myself under the teachings of H.H. Dorje Chang Buddha III. Living with a group of nuns all year round, I diligently carried on my practice.

Five years passed. I gained some direct understanding of my original nature and made clear progress in deepening my insight. However, I seldom manifested true dharma powers. When I saw that many high-level fellow-disciples who were around me were able to manifest true dharma powers, I was both upset and nervous and felt tremendous pressure. I asked myself, "Can I liberate myself from the cycle of reincarnation just through empty theories? Why is it that my fellow-disciples of the Buddha Master can manifest the Buddha-dharma and I cannot?"

Many times I beseeched Buddha Master H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu to practice the nectar dharma. Each time my Buddha Master compassionately responded with the following teaching: "I have learned how to practice the nectar dharma, but I truly am not sure that I can cause nectar to descend. I have practiced that dharma a few times with no success. This certainly is not a dharma that can be successfully practiced

without exception. That is because whoever requests Buddha to bestow nectar must first be granted a dharma certificate with a nectar-merit. That is created when more than ten thousand great rinpoches from Tibet together practice the Fire Offering Dharma and transfer the merit of that practice onto a piece of paper on which seed syllables are written. Although more than ten thousand rinpoches and lamas practice the Fire Offering Dharma, the most important thing is that certain true Bodhisattvas must be among them. If among them there is not a Bodhisattva who represents charity, a Bodhisattva who represents wisdom, a Bodhisattva who represents great compassion, a Bodhisattva who represents patience under adverse circumstances, and a Bodhisattva who represents supernatural powers, then the nectar dharma certificate will be of no effect. All five holy aspects must be represented. Otherwise, I cannot successfully practice the nectar dharma."

There was one time when a Tibetan dharma king arrived and brought with him a nectar dharma certificate. I took that opportunity to beseech my Buddha Master to practice the nectar dharma. As before, my Buddha Master said, "All I can do is try. Do not be disappointed if I do not succeed. I truly cannot be sure of success. You should go and give the practice of that dharma a try. If you succeed, then you succeed. If you do not succeed, then you do not succeed."

I was very familiar with the rituals of this practice. I began the practice in accordance with the dharma and prayed to Buddha to bestow nectar. However, I was left with an empty bowl at the end of the ceremony. Buddha did not bestow nectar in response to my prayer. This time I was not disappointed because I knew this was a tremendous dharma. My Buddha Master sincerely explained to me that even He does not have absolute confidence that His practice of that dharma will succeed. It was only natural that I could not successfully practice such dharma. My Buddha Master gave me a special discourse on that subject.

Another year passed and I practiced this dharma once again, only to receive the same result—nothing. This time I felt very sad and ashamed. In the past, elder monk Wu Ming, the chairman of the World Buddhist Sangha Council, washed the dharma bowl under the watch of the Buddha Master. The Buddha Master then successfully invoked the bestowal of nectar for that group of eminent monks. But why was I not up to the task? I begged my Buddha Master for a discourse to explain why it was that I could not bring real benefit to living beings.

The Buddha Master benevolently expounded: "Successful practice of the dharma to invoke Buddha to bestow nectar requires the aggregation of many causes and conditions. The dharma-conditions are not complete if even one of the conditions is missing. That time when I successfully invoked the bestowal of nectar was a fortunate happenstance among my other unfortunate attempts that did not succeed. Moreover, with respect to the necessary conditions, elder monk Wu Ming and elder monk Yi Zhao have great merit and high realization. They have the karmic affinity to receive the

benefits of a true Five Holy Aspects Dharma Certificate.” The Buddha Master also added, “When practicing the nectar dharma, one must at least have a true Five Holy Aspects Dharma Certificate. Even with the foundation and external karmic condition of having such a dharma certificate, the person’s practice must still be in accord with the dharma.”

I reported to the Buddha Master that there were no mistakes in all of the rituals that I practiced. However, the Buddha Master said, “You did not understand what I meant by practicing in accord with the dharma. I was referring not to the rituals of the nectar dharma but to “What Is Cultivation?” You must gain a deep understanding of the cultivation that I taught you all. Your practices must be in accord with those of the Buddhas and Bodhisattvas.” At that moment, I felt very ashamed of myself and repented from my heart. (The precious dharma of cultivation transmitted by the Buddha Master is contained in this book, *A Treasury of True Buddha-Dharma*.)

From that time on, I told myself every moment to take firm hold of my three karmic forces—behavior, speech, and mind. As a result, I deeply understood how truly difficult it is to cultivate oneself and that cultivation is a most subtle matter! If one cultivates oneself with a mixture of hidden doubts and misunderstanding, if one does not thoroughly cultivate oneself, or if one’s bodhicitta is inadequate, then it is not real cultivation. In this way, I practiced earnestly. One day I came to a sudden realization. I decided to drop the word “I” and correct all my errors as soon as they occurred.

After practicing for another three months, the karmic conditions came together. A Fire Offering Dharma Certificate from more than ten thousand eminent monastics, dharma kings, and rinpoches was obtained. The Buddha Master began to select the one person who would wash the dharma bowl that would receive the nectar. More than twenty experienced practitioners from Taiwan and the United States were there to choose from, including rinpoches and great dharma teachers. Geshe Xing, Xima Rinpoche, and I were from the United States. In the end, unexpectedly, a humble nun such as myself was chosen to carry out the practice of the dharma.

After cleansing and consecrating the mandala, we first respectfully invited the Buddha Master to ascend to the throne. At that time, I suddenly experienced a great sensation and powerful blessing. I knew that the Buddha Master would invoke Buddha to bestow nectar that day. Still, I was somewhat worried since the Buddha Master told me before He began practicing the dharma that He truly could not be sure that He would successfully invoke Buddha to bestow nectar. His Holiness said that if He could not successfully invoke nectar it would be because the karmic conditions were inadequate. His Holiness hoped that I would understand. Still, the Buddha Master stated that no matter what happened, I must earnestly learn Buddhism and benefit living beings. After I heard those words from the Buddha Master, I felt quite humbled.

At that dharma assembly, I washed the bowl in accordance with the dharma rituals. The sound of everyone chanting mantras filled the entire mandala, resulting in an extremely auspicious atmosphere. After the dharma

certificate that embodied the fire-offering merit of more than ten thousand monastics was burned, an exceedingly wondrous air filled the sky and the mandala. Dharma teachers saw Buddha and Kuan Yin Bodhisattva moving in the sky. This time, Buddha bestowed nectar, and it quaked and moved in the purple-gold bronze dharma bowl. All of the monastics and laypersons saw this scene and became very excited. They vowed to work hard at their cultivation and benefit multitudinous living beings. News reporters from both the Chinese and English media reported on that magnificent and holy Buddha-dharma event.

Looking back on this today, I think that the vows of those people who were at that dharma assembly were moving, but did they really understand what cultivation is? Actually, many people do not understand what cultivation is. The answer is that they did not understand what cultivation is! Just like myself in the beginning, although I became an abbess, my cultivation was flawed. I, too, was unable to fully cultivate myself. We should all earnestly study this book about the Buddha Master, *A Treasury of True Buddha-Dharma*. We should also earnestly correspond our three karmas with the teachings of the Buddhas and Bodhisattvas and carry out in our daily lives the dharma of cultivation that the Buddha Master has transmitted to us. Only then can we attain accomplishment!

I will now make the following vow of truth about the nectar bestowed by Buddha. At the time, I washed the purple-gold bronze dharma bowl in front of all of the monastics and laypersons. I did not pull any tricks or put anything in the dharma bowl. Everyone saw the nectar descend into it. When Buddha bestowed thread after thread of nectar through the lid of the dharma bowl into the dharma bowl, some people saw golden light, while others saw red light. Seeing different things was the result of each person’s particular karmic conditions. If I am lying, pulled any trick, or put anything in the dharma bowl to delude living beings, may I experience evil karmic retribution, descend to one of the three lower realms, and undergo endless suffering for such wrongdoing.

To people of the world, it may seem vulgar for a nun to be making vows, but may this vulgar statement turn into my true and pure heart. The successful bestowal of nectar by Buddha has compelled me to ponder deeply and thoroughly and to realize the importance of cultivation! Had I not engaged in such cultivation, I would have contaminated the dharma bowl with my evil karma when I washed it. Had superlative karmic conditions not existed, how could nectar have descended to bless everyone? The great dharma “What Is Cultivation?” that my Buddha Master transmits in this book, *A Treasury of True Buddha-Dharma*, is the real priceless treasure! This is the blessing for living beings for millions of eons to come!

Buddhist nun with a heart of humility,  
Long Hui Shih

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

## 佛降甘露是這樣得來的

面對無常輪迴及生老病死、三惡道的痛苦，我們是必須要依靠修行才能了脫的，為了解脫這一切痛苦，我看穿，也看破這紅塵世界的四大空相，我出家了。出家的目的就是依照佛陀的教誡，嚴持戒律，修行學佛，一點也不敢懈怠，也不敢違犯，因為我深深知道違犯就等於白出家了！更是浪費光陰！體悟到無常的迅速，我堅定的出離心徹底建立了，在寺廟裡，三時之中如法修行，結果受用卻非常少，後來在多生累劫的福報殊勝因緣成熟了，到了中國拜多杰羌佛三世雲高益西諾布頂聖如來為師，依止學密乘，沒有想到佛陀恩師規定的行持是首先必須把顯教學通，而且要經過顯教的考核，才會傳我密乘的加行、正行、結行。我以最虔誠的、敬謹之心依止在三世多杰羌佛那兒修學，終年住在比丘尼僧團，精進用功修持。

五年過去了，對明心見性已有體悟，見地上有了顯著受用，惟有在實際妙有的功夫上卻少有顯現。當我看到身邊的高僧大德師兄們，基本上很多證量都拿得出來，當時我又難過又緊張，感受到很大的壓力，我自問：難道我以空洞理論就能了生脫死嗎？為什麼師兄們能展現佛法，我不能呢？我曾多次向多杰羌佛三世雲高益西諾布恩師請修甘露，佛陀恩師每次都很慈悲地對我開示說：『修甘露的法我學了的，但是確實沒有把握把甘露降下來，我曾經修過幾次都沒有成，這絕不是決定能成功的法，因為凡要求佛降甘露，首先必須要求到甘露功德的法章，這法章是西藏的大活佛集體上萬人修火供所轉的功德，聚在一張有種子字的紙上，最重要的是雖然有上萬活佛、喇嘛修法火供，但是裡面沒有真正的大菩薩，代表布施的一位，代表智慧的一位，代表大悲的一位，代表忍辱的一位，代表神通的一位，如五聖諦，缺一諦這個甘露法章也是無效的，我是無法修請甘露的。』有一次一位西藏法王來了，帶了甘露令章來，我借機當下向佛陀恩師求修甘露，佛陀恩師照常說：『只能試試看，如果不成功，不要失望，因為我確實沒有把握，你去修一下，成就了，不成也就不成了。』起法儀軌我已經很熟悉了，我依法而行，祈求佛陀降甘露，法會結束後，修得只有一個空鉢，佛陀沒有為我的祈求降下甘露，這次我真的沒有難過，因為我知道這個法太大了，我佛陀恩師也真誠地說明了他都沒有絕對的把握，我修不了是正常的，佛陀恩師特別給我作了開示。又過了一年，我又修了一次，還是一無所獲，這一次我心裡非常慚愧和難過，世界佛教僧伽會主席悟明長老曾在佛陀恩師座下洗法鉢，佛陀恩師為他們一批高僧求來甘露，為什麼我就不行？懇求佛陀恩師開示，為什麼我無法為眾生帶來實質利益？佛陀恩師慈悲作了開示：『修佛降甘露是要若干因緣聚合，只要一個條件不具備，就是法緣不具，這次修來了，這是不幸中的偶然的幸事，而且在條件中，悟明、意昭老和尚功德大、道量高，他們有緣享受到了真正的五聖諦法章。』佛陀恩師還說：『修甘露至少要有真的五聖諦法章，具備了這一張法緣的外緣作為基礎，還得要行持如法。』我稟告佛陀恩師，一切儀軌都沒有錯，佛陀恩師說：『你沒有理解到我講的行持如法，不是指求甘露的儀軌，而是「什麼叫修行」，你要深入我教你們的修行，自己的

行持一定要如佛如菩薩。』當下我無地自容，並發大懺悔(佛陀恩師傳的修行法這一法寶現已收錄在《正法寶典》中)，從那時起，每時每刻反覆憶持，堅持落實我的三業，深深體會到修行真不簡單，微妙極了！其中如果夾雜了無明的暗砂，修得不徹底，或菩提心發不到位，就不叫真修行。就這樣如實行持，一天猛然覺醒，我來一個『我』字徹底放下，就地修正。

又修了三個月，正逢因緣和合，請到了萬人高僧法王仁波且們的火供法章，為選擇洗甘露法鉢的人，佛陀恩師開始選擇人選，當時從台灣和美國二十多位老修行中選拔，其中有仁波且、大法師，美國有我和邢格西，及西瑪仁波且三位列席，最後，萬萬沒想到，我這位慚愧比丘尼被選上執持修法。壇城沐浴開光後，我們首先恭迎佛陀恩師陞座，當時我身心斗變，加持力甚大，我知道，佛陀恩師今天一定會請來佛陀降甘露，但也有些擔心，因為佛陀恩師在修法前對我說，這求佛降甘露，他確實沒有把握，如果沒有求到，這是因緣不夠，希望我理解，但是不管怎樣也要好好學佛，利益眾生。我聽了佛陀恩師的一席話，感到非常慚愧，在法會中我如法依儀軌洗鉢，所有人員的誦咒把整個壇場宣成一片梵音，吉祥無比，燃燒萬眾僧火供功德法章以後，天空和壇場殊勝無比，法師們見到天空出現了動態的佛陀和觀音菩薩，這一次佛陀降下甘露了，在紫金銅法鉢中跳動，眾僧和居士們在現場見到，個個激動，發心要好好修行，利益大眾。這一偉大的佛法聖蹟，新聞記者在中英文媒體報導了現場實況。今天回想起來，這些在場的人他們發心感人，但他們真正悟了什麼叫修行嗎？其實很多人都沒有悟到，沒有！跟我當初一樣，雖然作了住持，但修行有缺，也未能做到。我們都應該把佛陀恩師的《正法寶典》認認真真看，真正以三業相應去修持，如實落實佛陀恩師為我們傳的修行法，才會得到成就！

關於佛降甘露，我要在這發誓，當時我當著僧眾及居士們的面前，洗淨了朱紅色紫金銅法鉢，我沒有做過任何手腳，沒有放過任何東西在法鉢裡，大家看見甘露降下，還因各人因緣不同，看到金光、紅光，佛陀降甘露一絲一絲穿入鉢蓋到法鉢中。我如果說了假話或做了手腳，放東西在裡面欺騙眾生，我將遭惡報，墮入三惡道中，無止盡受一切罪報痛苦。出家人賭咒發誓，世人看來很俗氣，但這一俗氣將化作我真實不虛出家人純正的心。佛降甘露的成功，讓我徹底深思悟到修行的重要！不然洗鉢都會把黑業污染法鉢，因緣不上妙殊勝，又怎麼有甘露加持降臨呢？尤其我佛陀恩師在《正法寶典》中所傳『什麼叫修行』這一大法，是真正的無價珍寶啊！是百千萬劫眾生的福音！

慚愧比丘尼 釋隆慧

(此文的英文翻譯印在前面)

H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu empowers world-class eminent monastics and practices the dharma for them.  
Below are newspaper reports published at that time.







*Many people saw Aksobhya Buddha and the Long Life Buddha appear on the clouds in the sky and bestow this Buddha-land nectar. This is how the Buddha-land nectar originally looked when it descended, as nobody touched it. When this Buddha-land nectar was descending, the seven types of Buddhist disciples surrounded the bowl and respectfully chanted mantras. They personally saw the Buddha-land nectar emit flashes of light as it descended into the totally empty purple gold-copper bowl. The Buddha-land nectar descended into the bowl from a height of tens of thousands of feet, yet not one bit of it fell outside of the bowl. Moreover, the Buddha-land nectar clearly quaked in the bowl. Those Buddhist disciples who were there ate the Buddha-land nectar. Nothing on earth can compare with its delicious taste. Various strange illnesses were cured on the spot, including middle and late-stage cancer, which immediately vanished.*

這是大家看到金剛不動佛和長壽佛在幾萬尺的虛空雲端之上降下來的甘露，未曾動過的原貌。降此甘露時有七眾佛弟子在現場誦咒恭敬圍觀，眼睜睜地看到甘露放出光芒降到空無一物的硃砂色金銅衣鉢中，一點都沒有灑到鉢外，而且甘露在衣鉢中還強烈跳動。在場佛弟子吃到甘露，其美味非人間物品能比擬，各種怪病當場痊癒，包括中晚期癌症頓時消失。

## True Events Seen at the Side of a Buddha



Every time we mention holy occurrences related to H.H. Dorje Chang III Wan Ko Yeshe Norbu Holiest Tathagata, our discussions never ends. Such are the facts. Wherever H.H. Dorje Chang Buddha III goes, mysterious and unexpected phenomena nearly always appear. It seems abnormal for holy phenomena not to appear.

For example, there was one time when H.H. Dorje Chang Buddha III practiced the Torma Offering Dharma in which food was offered to the Buddhas and then given to living beings. The most excellent and precious food offered to the Buddhas that time was nectar pills made from mixing real nectar bestowed by the Buddhas at the invocation of H.H. Dorje Chang Buddha III together with flour and butter. Those nectar

pills were hand-made the night before by rinpoches, dharma teachers, and others. Many holy phenomena occurred at that dharma assembly during the course of making offerings to the Buddhas.

First of all, an image of Sakyamuni Buddha was in the middle of the mandala that day. An image of Dorje Chang Buddha, the primordial sambhogakaya Buddha, was above the image of Sakyamuni Buddha. To the right of the image of Sakyamuni Buddha were holy relics of the Buddha. To the left of the image of Sakyamuni Buddha was an image of Guru Padmasambhava. A bright-colored array of fresh flowers, rare fruit, various types of food made from Tibetan roasted barley flour, fragrant cheese, and other offerings dazzled the eyes and filled three offering tables. The nectar pills were placed in the middle of the offering tables.

Before offerings were made to the Buddhas, the nectar pills were placed



*After the nectar pills were distributed to attendees and before dharma was practiced at the Food Offering Dharma Assembly, the bowl of nectar pills was not full.*  
 在將金剛丸分發給參加法會的人之後而在上供法會修法之前，沒有滿的一鉢甘露丸。



*One hour later after dharma was practiced at the Food Offering Dharma Assembly, the nectar pills instantly grew in number, filling the entire bowl and lots of nectar pills dropt to the table.*  
 上供法會修法一個小時之後，甘露丸剎那暴漲，漲平成了滿鉢，很多掉在法台上。

inside a jade bowl. At that time, the nectar pills were level with the lower edge of the brim of the bowl. Those nectar pills were piled up evenly and filled the entire bowl. The Buddha Master later empowered the fifty-nine attendees of that dharma assembly by giving each of them some of those nectar pills. As a result, the nectar pills that remained in the jade bowl were lower than the lower edge of the brim of the bowl by about 1.5 centimeters. We saw that the nectar pills neither lessened nor increased from 7:03 p.m. when the practice of the dharma began until around 8:10 p.m. when the offerings of the three karmas to the Buddhas was completed. At that time, a holy event nobody ever imagined suddenly took place. In an instant, the nectar pills grew in number. Not only did the pile of nectar pills rise more than 1.5 centimeters filling the entire bowl, its top part formed a dome that rose high above the brim. Everyone was ecstatic at the sight of that holy

occurrence.

Furthermore, the nectar pills were moist and soft right after they were made. Everyone decided to use a microwave oven to dry the nectar pills so that they would become dry and hard as soon as possible. A few dharma teachers placed four nectar pills inside the microwave oven as a test to determine the appropriate microwave time. Shortly after those nectar pills were placed inside, to everyone's surprise the microwave oven began emitting smoke and a burning scent. Everyone quickly took out those pills only to discover that two of them were burning and had become like black coal, while the other two were still their original bright red without any sign of being burned.

The Buddha Master decided to mix the two nectar pills that were burned black and the two that were still bright red into the jade bowl that contained nectar pills to be offered to the Buddhas. A few minutes after this was done, the two nectar pills that were burned black surprisingly disappeared in the bowl. Everyone had no choice but to spill the nectar pills onto a large platter and carefully look for those two nectar pills. However, no matter how meticulously all of us looked, no trace of those two black nectar pills could be found. At this time, Venerable Xirao Jiebu said, "How could there be any differentiation in the Buddha-dharma tathata (true-suchness) of the Buddha Master? None of you will ever find those two pills. How could there be the concepts of burned black and not burned black with respect to true nectar that is Buddha nature? How could there be differentiation of colors?"

Second, the Buddhas, Bodhisattvas, and dharma protecting deities bid farewell to H.H. Dorje Chang Buddha III when that dharma assembly to make offerings to the Buddhas ended. At that time, the starry and cloudless sky suddenly rumbled with thunder four consecutive times. All of the people there heard this. Of course, that was the laughter of the dharma protecting deities. It was the height of summer in the Los Angeles area. It had not rained for a few months, and the sky was full of stars. How could there be thunder under such circumstances?

What I have just described is merely one example from among the many feats of H.H. Dorje Chang Buddha III. Actually, we at the International Buddhism Sangha Association often receive emergency phone calls. In the vast majority of those phone calls, the caller beseeches H.H. Dorje Chang Buddha III to save his or her life or the life of another person. Of course, without exception, those close to death take a turn for the better and are out of danger after being empowered by H.H. Dorje Chang Buddha III. We then receive their calls expressing gratitude toward H.H. Dorje Chang Buddha III. Thus, in our eyes H.H. Dorje Chang Buddha III truly acts as an emergency treatment center that relieves the sufferings of all living beings.

At times like those, H.H. Dorje Chang Buddha III often promptly gives a discourse to everyone about how the law of cause and effect, or karma, never fails or about how living beings must cultivate themselves in order to change or postpone karmic retribution. H.H. Dorje Chang Buddha III has told us that it is useless to rely on empowerment alone. Although

empowerment has the effect of temporarily blocking one's karmic hindrances, one will ultimately still experience karmic retribution if one does not cultivate oneself.

One day we learned that a layperson with the surname Yan had contracted cancer of the nose and pharynx (nasopharyngeal carcinoma). For seven days and seven nights, he only ate a few spoonfuls of thin rice gruel. He was in the final throes of late-stage cancer with only a few hours left to live. There being no alternative, H.H. Dorje Chang Buddha III was asked to save him. H.H. Dorje Chang Buddha III told him that his situation was the manifestation of karma, or cause and effect, and that there was no way to save him. However, being unable to withstand the strenuous and sorrowful supplications of layman Yan's family, H.H. Dorje Chang Buddha III went to layman Yan and gave him a nectar pill. Unexpectedly, after this person who was on the brink of death ate that nectar pill, he regained a clear state of mind that very evening. In less than a half month, his cancer disappeared, and he became completely well. He even taught people the martial arts. His entire family was tremendously grateful to H.H. Dorje Chang Buddha III. However, H.H. Dorje Chang Buddha III simply said, "What I did is of no use if he does not cultivate himself. He will still pass away." Given these words of His Holiness, what happened to him five years later was indeed expected. Although his cancer had completely disappeared, his mouth ulcerated as a result of his previous late-stage cancer. He was no longer able to speak clearly. One day he suddenly came up with a strange idea. He decided to use the flesh on his body to fill the gap in his mouth caused by the ulcer. Layman Yan died in the hospital as a result of that operation.

Thus, I would like to sincerely offer the following advice. We should not hope that H.H. Dorje Chang Buddha III will completely eliminate our karmic forces simply because H.H. Dorje Chang Buddha III is alive in our world today. First of all, do you have the karmic affinity to meet His Holiness? Even if you meet the Buddha Master, will the Buddha Master accept you as a disciple? Even if you are accepted as a disciple, do you practice virtue such that you are qualified to learn the Buddha-dharma? Even

if you learn dharma transmitted by the Buddha Master, can you practice that dharma with your three karmas perfectly corresponding with the teachings of the Buddha Master? We should avail ourselves of the time this Buddha is in our world to follow the correct course of cultivation shown to us by H.H. Dorje Chang Buddha III and practice the highest Buddha-dharma that His Holiness has taught us. This applies to our daily lives and daily meditation. We will then be able to truly attain good fortune, wisdom, accomplishment in the dharma, and liberation!

Jue Hui Shih

We personally attended the Torma Offering Dharma Assembly conducted by H.H. Dorje Chang Buddha III that Dharma Teacher Jue Hui spoke of above. The nectar pills did not increase in number at the beginning of the dharma assembly. However, they suddenly increased in number about one hour after the dharma assembly began. Two nectar pills that were burned black were buried among all of the other nectar pills. A few minutes later, those two pills could not be found. When the dharma assembly ended, the dharma protecting deities emitted the rumbling sound of thunder in the sky four consecutive times. All of these things are true manifestations of the magnificent Buddha-dharma.

Some of us were directly involved with the case of Mr. Yan and other cases mentioned above, and some of us were not. Thus, what are attesting to here through our signatures only relates to what happened at the Torma Offering Dharma Assembly conducted by H.H. Dorje Chang Buddha III. We are Buddhist disciples. We do not speak falsely or deceive living beings, knowing that in so doing we would experience karmic retribution.

(Signatures relate to attest what happened at the Torma Offering Dharma Assembly are listed in the next page.)

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

## 佛陀身邊見到的事實

每次一提到三世多杰羌佛雲高益西諾布頂聖如來的聖蹟，大家都說不完，因為事實就是如此，每當三世多杰羌佛所到之處，總有一些不期而至的神奇現象出現，好像沒有聖蹟就是不正常似的。

比如有一次三世多杰羌佛修『食子』，上供下施，在上供的食物中，有一道最殊勝、最珍貴的是用三世多杰羌佛請來的佛降真精甘露與麵粉、酥油混合，在頭天晚上由仁波且、法師們等用手工做成的甘露丸。而在這法會上供的過程中，產生了諸多聖蹟。

第一，當天壇城中央供奉著釋迦牟尼佛陀，佛陀上方供有原始報身佛多杰羌佛，佛陀右方是佛舍利，左方為蓮花生大師。並供有鮮花、奇珍異果、各類型的西藏糌粑食品、香味四溢的奶酪等供品琳瑯

滿目、鮮艷無比，供滿三個案頭，甘露則供在案頭的正中央。上供之前將甘露丸裝在玉鉢裡面的時候，甘露丸剛好與玉鉢的較低的一邊齊平，成為平滿的一鉢甘露丸，後來佛陀上師加持給參加上供法會的59人每人一些甘露丸之後，剩下的甘露丸比玉鉢較低的一邊還要低1.5厘米左右。但是，自七點三分修法開始，到八點十分左右三業上供圓滿時，看到在這一小時甘露沒有減少也沒有增長，就在這個時候，從來沒有想到過的聖蹟，突然發生了，甘露丸剎那暴漲，不但超過1.5厘米，漲平成了滿鉢堆成了弧形，而且已經冒超很高，聖蹟展顯，大家都驚喜若狂。

並且，甘露丸剛做好的時候是濕軟的，為了讓甘露丸儘快變乾、



# No Other Great Holy Being Can Compare with My Root Master H.H. Dorje Chang Buddha III

I am Xirao Jiebu II. In a prior life, I was a disciple of Guru Padmasambhava and was also a disciple of the great historical master Shantaraksita. I am embarrassed to face the Buddhas and Bodhisattvas. However, due to causes and conditions planted since beginning-less time, I feel obliged to divulge certain karmic fruits of mine.

When I was a child, I became the first disciple of His Holiness Dorje Chang Buddha III. Dorje Rinzin, who is the incarnation of Rigzin Terdak Lingpa Unchanging Vajra, conducted an initiation for the Dzogchen Monastery's seventh Dzogchen Dharma King and other great rinpoches last month. At that time, they asked me whether I had seen many holy feats performed by H.H. Dorje Chang Buddha III. I told them that I had seen so many of His Holiness's feats that I cannot possibly remember all of them.

It is true that no other great holy being can compare with H.H. Dorje Chang Buddha III. This is not simply my personal opinion. Rather, it is something that dharma kings and rinpoches of each of the main sects—the Nyingma, Sakya, Kagyu, Geluk, and Jonang—have affirmed based upon their own realization. They have affirmed that the level of enlightenment of my respected Master, H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu, is the highest in the history of Buddhism. They have affirmed that His Holiness is the master of the Buddhas. They have affirmed that no other person of great holiness in this world has manifested the Buddha-dharma and accomplishments in the Five Vidyas to such a high and overall degree. There are other persons of great holiness in this world who possess a certain aspect of this overall mastery; however, they also lack certain other aspects.

These are not empty words. These facts are now presented before all to see. For example, His Holiness has caused nectar to descend into an empty bowl. His Holiness has predicted the results of karmic affinity selections before such selections actually took place. His Holiness has applied the power of vajra samadhi to eliminate the karmic obstructions of others. His Holiness has caused bodhi holy water to flow through the wall of a bowl. His Holiness has caused a bowl of nectar pills to be continually drawn from without ever emptying. Under His Holiness, many living beings have been

seen to have truly attained liberation from the cycle of reincarnation. No other person has realized this complete, perfect, and holy state that made those six examples possible. Furthermore, H.H. Mahavairocana Tathagata Zunsheng Yeshe Norbu made an open pronouncement concerning the duplication of wondrous multicolored sculptures and the sculptures containing mysterious mist created by H.H. Dorje Chang Buddha III. That pronouncement was made to verify the Buddhahood of H.H. Dorje Chang Buddha III. Nobody else in the world today has attained the marvelous wisdom and realization whereby such sculptures were created. Persons of holy virtue can leave their footprints on rocks. However, no matter how they apply their realization, they are unable to successfully duplicate any wondrous multicolored sculpture of H.H. Dorje Chang Buddha III. They are also unable to take auspicious mist from the air, place it inside a hollowed out sculpted boulder, and have the mist stay there motionlessly for all to see forever, as H.H. Dorje Chang Buddha III has done. As H.H. Zunsheng Yeshe Norbu Tathagata said, such feats evidence the realization of H.H. Dorje Chang Buddha, and no other Buddha, Bodhisattva, great dharma king, or rinpoche can perform them. This is factual. The facts demonstrate that no other person of great holiness can perform such feats. Those two types of precious works of art will remain there forever, beckoning those who would attempt to duplicate them and serving as proof that Master Wan Ko Yee is H.H. Dorje Chang Buddha III.

What I have stated is sincere and true. If you have any doubts, go ahead and confirm the facts for yourself by attempting to perform such feats. But I must tell you that no one can do so. They can only be performed by a true Buddha. Anyone unable to perform such feats would not be a Tathagata!

Xirao Jiebu II  
May 2007

*(This is a complete translation of the Chinese text that follows originally written and signed by Xirao Jiebu II.)*

## 我的恩師三世多杰羌佛是無聖可以比擬的

我是蓮花生大師的弟子，也是釋伽炯乃祖師的弟子二世喜饒杰布。面對諸佛菩薩不好意思，拉齒玄言，但由於無始的因緣不由得我吐出的果實，在我很小的時候，我就成了多杰羌佛第三世的第一個弟子。上個月，德德林巴不變金剛多杰仁增老人家為佐欽寺第七世佐欽法王等大仁波且們灌頂時，他們問我：尊者見到不少多杰羌佛第三世的聖蹟吧？我告訴他們：不是見到不少，而是多得來我都記不清楚了。三世多杰羌實在是無聖可以比擬的，這不是個人的看法，而是寧瑪、薩迦、噶舉、格魯、覺囊等各大教派的法王、或仁波且們以本有的證量共同的確定：多杰羌佛三世雲高益西諾布恩師的覺位在佛史上是最高的，是佛陀們的上師，所展顯的一切佛法圓滿和五明是這個世界上任何大聖者都沒有達到過這麼全面的高度的。這個世界的大聖們，有的具備了某一部分，但又缺乏某些部分。這不是空話，今天這一事實就擺在大家的面前，比如：曾空鉢降臨甘露；未擇緣起先預告；金剛三昧除障；菩提聖水穿鉢；甘露丸鉢中用之不完；在現實中見到解脫成就若干眾生……不說這六條是沒有人證到過此全面完美聖境的，就是以大日如來尊勝益西諾布授記公開讓其印證佛之玄妙彩寶雕和神秘石霧，在當今也是沒有任何人達到的妙智證境。聖德們可以在石頭上留下腳印，但是用盡任何道量也無法把玄妙彩寶雕複製成功，無法把空中的祥霧拿到石洞中而如如不動，公開讓大家永遠觀看。正如尊勝益西諾布如來說：這是多杰羌佛的證量，是任何佛菩薩、大法王、仁波且們都做不到的。這就是事實，事實證明了確實沒有一位大聖者做得了，這兩件寶藝永遠放在那裡，招請複製，作為雲高大師即是三世多杰羌佛的印證。

我講的話如語誠實，如果有疑義，就去印證見事實。但是，我必須說：哪個也做不到，只有真正的佛陀才能做到，否則即非如來！

  
 喜饒杰布  
 2007年5月

（此文的英文翻譯印在前面）

The powerful virtue of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu caused lethal wasps called yellow jackets to keep their distance and not harm other living beings. These yellow jackets swarmed onto the scene in order to seek being raised to higher realms of existence.

For details on this, please see the newspaper reports that were published at that time.

三世多杰羌佛雲高益西諾布威德感召，殺人黃蜂不敢傷害眾生，蜂擁而來以求超渡，詳見當時報紙報導

## 11 · 場考聲衆 · 告公版國全 ·

二期星 日十二月六年九十八國民華中

### 大法王主持超渡

金剛亥母阿王諾布帕母曾登報正式說明聯合國國際世界佛教總部在台灣所舉行的佛法正邪研討會是正確的，沒有錯誤的，她雖然沒有參加，但她準備送給這個大會一份禮物。

佛菩薩確實是不打妄語的，帕母果然實現了她的諾言，她於西元二千年六月八日，正式畫了一道甘露王如來的靈符，加持請佛降甘露。在菩提金剛院的大草地水池邊由仰譯益西諾布大法王直接主持曼荼羅，登上法台，經過篩選，最後在幾百名高僧裡面選了佛教裡的領袖人物，其中有世界佛教僧伽會主席聯宗精神領袖悟明大長老，全世界唯一漢人格西大活佛美國密宗總會主席洛桑珍珠仁波切、虛雲老法師的接法傳人意昭老和尚、國際佛教僧尼總會主席隆慧導師，以及由西藏轉世來美國的活佛波通溫圖仁波切等諸大法師、大德若干人。

在未修甘露之前，波旬魔王前來作對，派了 Yellow Jacket 遮住法台左邊，很多專家都不敢來捉拿這種 Yellow Jacket，都說只要兩隻 Yellow Jacket 就可以致人於死地，結果大法王說：「大家不要怕，一個人也不會被他們傷害的，今天要超渡他們。只要我一開始修法的時間，他們就得到超渡了。」結果大法王一開始修法，突然虛空增加了千萬隻 Yellow Jacket，都是人非人等所化現，在十分鐘之內，就把他們送往各自所要去的處方。業力最輕的到西方極樂世界，業力再輕一點的成爲天人，普通業力的轉爲人道或其他高一等的畜生道。

大法王所說真實不虛，這些 Yellow Jacket 確實在幾分鐘之內得

到超渡，當大家面對這些漫天飛舞惡毒無比凶殘而欲撲降下來驚人的黃蜂，正不知該如何招架時，很快的就只剩寥寥無幾了，長老們見了個個嚇了一口大氣，齊聲讚嘆大法王，發大誓願上阿耨多羅三藐三菩提心。

接著由悟明長老大和向親自在壇場中央洗甘露衣鉢，其他仁波切和大法師們現場觀看，果然天降虹光而下，佛陀於空中降下來甘露。在悟明長老洗淨擦乾的空衣鉢內，出現了長壽佛所降的銀灰色甘露，並且甘露還化成瓊漿玉液，諸位大法師們當場親口品嚐，激動之情無言表述。

這次法會徹底說明了在這個世界上確實確實有真正的佛法，而真正的佛法就是實在的佛法，並不是空洞的理論，空洞的理論那絕對是已經被篡改傳誤了的佛法，已經不是真正佛教的佛法了，所以悟明長老激動地說：「我來之前看了仰譯大法王的書，完全是佛陀的證量，我當時就沐浴焚香。今天的佛降甘露就更加證明了仰譯大法王真是非常的了不起，確實是佛陀在世。」而洛桑珍珠仁波切說他爲了要求到甘露，曾經在西藏長期居住，也見到過大法王們曾經修得甘露，但是就是嚐不到一口，今天終於在八十多歲如願以償，而且親自品嚐到甘露，他非常的激動。

隆慧大法師跪在地上不住的說：「了不起！佛陀上師！佛陀上師！」這時仰譯益西諾布大法王哈哈一笑說：「什麼佛陀上師，我乃慚愧行者，無非是佛陀的代表，衆生的服務人員而已，不要認爲我是什麼了不起的人。」說完以後眼睛閉上了，不說一句話。

大法王舉行超渡時，天人、人非人等化現爲大黃蜂，蜂擁而來以求超渡。



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# 衆聲

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*Eminent monastics and rinpoches view more than one million lethal wasps as those wasps gather and swarm onto the scene in order to be raised to higher realms of existence. Under the empowerment of H.H. Dorje Chang Buddha III, none of the wasps dared to attack any monastic or rinpoche.*

高僧、仁波切們在黃蜂(殺人蜂)的下方觀看上百萬隻蜂聚集蜂擁而來為求超渡，在三世多杰羌佛的加持下，黃蜂絲毫不敢侵犯高僧、仁波且們



*Before H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu performed the ceremony to raise the spirits of living beings to higher realms of existence, His Holiness told everyone beforehand that several minutes later the ten or so wasps would become more than one million wasps.*

三世多杰羌佛雲高益西諾布在超渡前預先告知，幾分鐘後十餘隻黃蜂將化變為上百萬隻



*As predicted, after H.H. Dorje Chang Buddha III practiced dharma, within a very short period of time spirits from the six realms of existence transformed themselves into more than one million wasps. Those wasps swarmed onto the scene in order to be raised to higher realms of existence. The raising of their spirits to higher realms of existence was truly an act of tremendous merit.*

三世多杰羌佛修法後，果然一會兒六道群靈即化為黃蜂上百萬之數齊來受超，真是功德無量

## I Received Initiations from the Holiest Tathagata

My master is H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata. In the past, in order to end the cycle of reincarnation and learn the genuine Buddha-dharma, I gave up everything and traveled across the Pacific Ocean. After experiencing all sorts of bitterness and sorrow and going through various open and hidden observations and tests, I eventually received the tremendously wonderful Bodhi Holy Water from my Buddha Master and learned the genuine Buddha-dharma.

My Buddha Master is the highest ancient Buddha and has come to this world voluntarily. This is something that extremely holy and virtuous incarnations of Buddhas and Bodhisattvas have recognized according to the dharma by way of written certificates. It was not something recognized through simply the agreement of people in general, which would be meaningless. Over the past few thousand years, no person can compare with and no holy being can match His Holiness with respect to manifesting realization in this human realm. Why does the Buddha Master have such realization? The reason is that His Holiness is the Primordial ancestor of all of Buddhism, Dorje Chang Buddha III. Thus, whether it be a Buddha or Great Bodhisattva, who could be higher than Dorje Chang Buddha?

There are other holy feats that I have experienced before, but right now I will only relate a magnificent event showing the blessing power of Bodhi Holy Water.

On August 22, 2004, we celebrated the birthdays of the Holy Mother and a person of great virtue. We did so by holding a fish-releasing activity on the coast of Southern California. We bought from a fish dealer live fish that are specially used as bait and released them back into the ocean. I was in charge that day of the dharma rituals to be performed during that fish-releasing activity. I respectfully brought out and sprinkled Bodhi Holy Water into the fishpond to purify it and bless the fish. Within three seconds after I

sprinkled Bodhi Holy Water into the pond, a small fish from that pond suddenly jumped six feet high and flew over the five-foot-wide embankment into the ocean. Joshua Bernstein, a lay disciple from North Carolina, witnessed that scene. He was completely astonished and marveled at what he had just seen. At the end of the fish-releasing rituals, he told everybody about that event.

There was an even more unexpected scene during the fish-releasing activity. The hundreds of sea birds present were simply standing still and observing or were circling in the air. Also, dozens of pelicans were standing lifelessly on the embankment. Even a group of sea lions were just swimming far away without coming closer. This was completely different from their normal conduct of rushing over to fight for and prey upon the fish just released. They would normally fight for and prey upon the fish just released no matter what method we used to drive them away. It seemed as if there was an invisible protective shield in the air above and on the surface of the ocean that protected the lives of those thousands of small fish, enabling them to swim away safely and avoid being attacked by their natural enemies. Throughout the entire process, not a single fish was seen to have died. This was truly miraculous. The blessing power of Bodhi Holy Water was simply as great as this! After news of this wondrous event spread, reporters came to interview witnesses, and the story was published in the Chinese American Times (please see the newspaper of August 27, 2004).

On April 2, 2006, I set up a mandala for a disciple of mine, Chi Kai, at his home in Taiwan. When I was purifying the mandala by sprinkling Bodhi Holy Water, the mandala suddenly illuminated brightly. A non-human living being saw this holy scene and came to seek refuge in me.

When the non-human living being arrived, he could not open his eyes and was effectively blind. After I applied Bodhi Holy Water to bless him, his karmic obstacles were instantly washed away. He suddenly opened his eyes

and was able to see things without a problem. This non-human living being was extremely grateful and made a vow to practice Buddhism diligently. He stated that the reason he came to seek refuge was that he knew this place had the genuine Buddha-dharma.

“How did you know?” I asked.

“The light of the true Buddha-dharma is different from the light of any evil dharma,” he replied. “The light of the Bodhi Holy Water was extremely bright and has very great blessing power,” he also mentioned.

Another disciple of mine named Phillip, who lives in San Jose, U.S.A., had an accident due to slipping on the road in the rain. His car overturned and was completely destroyed, but he did not suffer any injury. Because he was wearing a vajra string blessed by Bodhi Holy Water, a tragedy was avoided.

There is more that I witnessed besides the awe-inspiring power of Bodhi Holy Water. The power of the Buddha Master’s Buddha-dharma was particularly evident that day when His Holiness performed an initiation for me. Ordinary water turned into Bodhi Holy Water. No bowl in this world capable of containing water can hold such holy water. That holy water penetrated through the bowl and flowed out of it. Moreover, it constantly changed, coalescing in response to oral orders by His Holiness and separating in response to oral orders by His Holiness. My Buddha Master of supreme brilliance cannot be simply regarded as a Great Dharma King or a great master of esoteric Buddhism or the highest leader of exoteric Buddhism! As those holy and virtuous ones stated, His Holiness is the highest leader of Buddhism in the dharma realm. What does it mean to be Dorje Chang Buddha III? Such a being is the highest Buddha in all of Buddhism!

On another occasion, wonderful karmic conditions that are difficult to encounter in millions of eons matured one day when my most honored Buddha Master fulfilled a wish of mine that I had been dreaming about for many years concerning receiving great dharma. The Buddha Master performed for me the Selection of Karmic Affinity Dharma and the profound Great Perfection Holiest Essence Elimination of Karmic Obstructions Initiation, both of which belong to the vajra division.

That day, I walked into the mandala and very piously and respectfully presented to the Buddha Master a khata (white silk scarf) and an offering. I knelt before the dharma dais as I respectfully listened to a discourse by the Buddha Master. The first ceremony to be performed was based upon the profound ear transmission dharma. In this ceremony, one dharma is selected among ten different dharmas. This selection of karmic affinity dharma is the source of many other dharmas. Any master who has the realization of an extremely holy and virtuous being must perform such a dharma ceremony for his or her disciples. This is the supreme and genuine Drawing a Slip From a Golden Vase Dharma.

While seated on the dais, the Buddha Master wrote down on ten separate pieces of paper the seed syllable “Ah” from which my karmic affinity would be selected. The Buddha Master then gave to me those pieces of paper. I wrote down my name on the outer margin of each of those pieces of paper containing that seed syllable. I also wrote down a different number on the outer margin of each piece of paper. I then went to a place where there was no other person and cut the seed syllable out of each piece of paper.

I cut the seed syllables out by cutting around the edges of each of the ten seed syllables. The shape of the paper that was cut out was different for

each of the seed syllables. Cutting the seed syllables out also resulted in ten separate pieces of paper that were the outer margins of the original pieces of paper and that still had my name and a number on them. After I cut out the seed syllables, I immediately used my fingers and much force to roll each one of those pieces of paper with a seed syllable on it into a ball the size of a tiny pill. I then put each of those balls of paper into the dharma container, the inside of which was like a golden vase. Ten separate seed syllables were cut out, each of which was rolled into a tiny paper ball, and all ten paper balls were put into the dharma container. With no other person watching, I placed inside my inner robes those ten outer-margin pieces of paper with a hole in the middle. I took off my outer robe, covered the dharma container with that robe, and with both hands carried the dharma container into the mandala.

At this time, the Buddha Master was sitting upright on the dharma dais and appeared quite majestic. His Holiness immediately began practicing dharma. After finishing that practice of the dharma, His Holiness revealed, “The dharma you will select is number . . . dharma. Take out one of the paper balls and see.”

The Buddha Master instructed me to reach out and draw a tiny ball of paper from the dharma container, which was still covered by my outer robe. His Holiness also instructed me to unroll that ball of paper carefully and spread it out as evenly as possible. After I did those things, I took out those ten outer-margin pieces of paper with a hole in the middle that I had hidden in my inner robes and found the one whose number corresponded with the number the Buddha Master just mentioned. I then placed the piece of paper with the seed syllable on it that I had just drawn into that outer-margin piece of paper with a hole in the middle to see if they would match. As expected, the contour of the cut out seed syllable paper completely matched the contour of the hole in the middle of that outer-margin piece of paper. The seed syllable paper indicating karmic affinity that I had just drawn from the dharma container corresponded exactly with the dharma number the Buddha Master predicted. This truly is unimaginably magnificent Buddha-dharma. What power made me correctly select that particular ball of paper from among all ten balls of paper? It was totally beyond my control.

The Buddha Master then said, “Roll that paper with the seed syllable on it indicating karmic affinity that you just drew back into a tiny ball as before and put it in the dharma container.”

As instructed, I again rolled that piece of paper with the seed syllable on it into a tiny paper ball and put it in the dharma container. The Buddha Master then shook the dharma container and casually drew a tiny paper ball from it. My outer robe covered the dharma container during this entire process before the Buddha Master drew a tiny paper ball from it. Nobody could see what was in the dharma container. Even if what was in the dharma container could have been seen, there would have been no way to differentiate those tiny balls of paper that contained the same seed syllable. Even I could not possibly have discerned which paper ball corresponded to which number. This is true even though I cut all of them out, rolled them into balls, opened one of them up and spread it out evenly.

With both my hands, I received the tiny ball of paper that the Buddha Master had just drawn from the dharma container. I opened it up carefully and matched it with that same outer-margin piece of paper with the hole in the middle. It perfectly matched the outer-margin piece of paper. The

Buddha Master drew the exact same paper with the seed syllable on it that I had drawn a moment earlier which corresponded to the predicted dharma number. I took the other nine tiny paper balls out of the dharma container, opened each one up, and spread each one out. Each of those nine differently shaped pieces of paper containing that seed syllable perfectly matched one of the nine outer-margin pieces of paper on which a number other than the predicted number was written. There was not one incorrect match.

Think about this! I do not have the ability or realization to draw the exact seed syllable ball of paper that corresponded to the selection of karmic affinity predicted by the Buddha Master. After I drew that tiny ball of paper, I put it back into the dharma container. The Buddha Master then confirmed this selection of karmic affinity process by casually drawing the exact same piece of paper that I had drawn a moment earlier. What type of Buddha-dharma is this? The only answer is that it is the holiest Great Perfection On-the-Spot Drawing a Slip From a Golden Vase Selection of Karmic Affinity Initiation, which entails manifestation of the highest realization. I have kept those ten pieces of paper with the seed syllable on them as well as the ten outer-margin pieces of paper with a hole in the middle. They are truly rare dharma treasures.

After the selection of karmic affinity initiation successfully concluded, the dharma to eliminate karmic obstructions was performed. I personally washed the dharma bowl and the dharma cups. I then filled the dharma bowl with pure water and put it in the middle of the mandala. I placed one dharma cup on either side of the bowl. Holding a dharma instrument that

had been washed clean, the Buddha Master scooped out pure water from the bowl and poured that water into both dharma cups. His Holiness then instructed me to pour offering water into my mouth, but I was not permitted to swallow that water.

The Buddha Master began to chant mantras and practice dharma. When I spit into one of the cups half of the water that was in my mouth, the water that I spit out was clear and fully transparent. After practicing dharma again, the Buddha Master said, "Spit out all of the water that is in your mouth. This time it is for the elimination of karmic obstructions." I spit out all of the offering water that remained in my mouth. This time the water that I spit out was an orange-yellow color.

The power of the Buddha-dharma is truly inconceivable. Those two dharma cups contained purified water from the same dharma bowl. I held in my mouth one mouthful of water. From that one mouthful of water, I spit out water twice. The results were totally different. One cup showed no karmic obstructions, while the other cup showed karmic obstructions.

This highest and magnificent Buddha-dharma is truly so profound! Such profound and genuine dharma can only be performed and manifested by my most honorable Buddha Master due to his perfect realization and merit.

Duozha Xinxiong

Respectfully recorded the above true stories

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

## 得到頂聖如來的灌頂

多杰羌佛第三世雲高益西諾布頂聖如來是我的師父，當初為求了生脫死，學到真正佛法，我放下一切，遠渡重洋，歷經種種辛酸，接受明行暗行觀察考驗，最後終於取到了佛陀恩師無比殊勝的菩提聖水，我學到了佛法。

佛陀恩師是最高古佛應世，這是大聖德佛菩薩們認證行文法定的，而不是空洞的公認概念，在人類世界展顯的證量，幾千年來，無人能比，乃至無聖可複。佛陀恩師為何有此證量？因為他老人家是佛教始祖多杰羌佛第三世，所以無論是佛或大菩薩，誰又能高過多杰羌佛呢？

其他我就暫且不說，我在這裡只講菩提聖水加持力量的偉大事蹟吧！

二零零四年八月廿二日那天，為祝賀佛母及大德仁者誕辰，我們在美國南加州海邊舉辦放生活動，向魚販買來專供釣餌用的活魚，把它們再放回大海。當天的放生法事，由我主法，我特地請出菩提聖水，灑淨魚池，加持魚群。就在我剛向魚池施灑菩提聖水不到三秒鐘，突然一條小魚竟從池中騰空六呎高，飛越五呎寬的堤岸，躍入了大海中，一位來自北卡州名叫Joshua Bernstein的居士現場目睹，目瞪口呆，驚歎不已，他在放生儀軌結束後出來向大眾講了此情況。

在放生時，更是出乎意外的，只見數百隻海鳥靜立旁觀或空中盤旋，幾十隻鵝鴨呆立堤上，連一群海獅也僅在遠處海面沉浮，完全不像平時那樣用任何方法都趕不開拚命來搶食放生的魚兒。漁場上空與海面彷彿有道無形的防護罩，護佑數千條生命平安離去，遠隔天敵的攻擊，

整個放生過程中，竟然沒有一條魚兒受到傷亡，真是十分神奇，菩提聖水的加持就有如此大的力量！這一殊勝的事蹟披露後，記者來採訪並於時報上登載。（詳情見2004.8.27洛山磯時報）

二零零六年四月二日，我為一位台灣弟子慈開於家中安設壇場，當我以菩提聖水淨壇時，壇場內大放光明，有一非人見此聖境，而來求皈依。

非人初來時，兩目無法張開見光，形同瞎子，後經我施以菩提聖水為其加持，當下洗除業障，雙眼突然睜開見物，不復障礙。非人無盡感恩，發心精進學佛，謂其之所以來皈依，乃因其知此地有真正的佛法。我問：「你怎麼知道的？」他說：「如來正法的光，不同於邪法之光。」又說：「菩提聖水光亮無比，加持力量非常之大。」

另有位住在美國聖荷西的弟子Philip，在雨中因路滑發生車禍，車子打轉翻滾，車體全毀，但人竟毫髮無傷，結果是因他身上佩戴有以菩提聖水加持過的金剛帶，所以助他免掉了一個災難。

我不僅親眼見到菩提聖水之威力，尤其是在為我灌頂的當天，佛陀恩師的佛法出現了，那普通的水變成了菩提聖水，世間上任何盛水鉢均裝不了這聖水，聖水從鉢壁穿壁而流出，而且變化無窮，應聲集聚，應聲分散。我無上光明的佛陀上師，哪裡是什麼大法王啊，根本就不是什麼密乘的宗師、顯宗教主的概念！正如聖德們說，是法界大教主。多杰羌佛第三世，那是佛教的至高佛祖啊！

在一個百千萬劫難遭遇的殊勝法緣成熟時，至尊佛陀上師滿了我多



年一直於夢中都想求到的法中根本的願——金剛部擇緣法和甚深大圓滿頂聖精髓除障灌頂。

當天，我進入壇場，虔誠地敬獻哈達及供養，長跪於法台前，恭聽佛陀上師的開示。首先要舉行的，是依甚深耳傳法十條不同的法義來擇法緣，這一法是萬法之緣起，凡證量大聖德是必須為弟子舉行的，這是至高無上的真正的金瓶掣籤。佛陀上師在法台上寫了十張擇緣種子“啊”字交給我，我在每一張寫有種子字的紙邊記下自己的名字，並每一張編列一個號碼，也寫在紙邊上。我獨自在一個人無人之

處，將種子字從每張紙上剪下來。

剪的時候，都是沿著種子字邊剪，剪下不同的形狀，我自己所寫的名字及編號則留在剪下的紙圈上。種子字剪下後，我立刻用手指強力將它摺揉成圓形的小紙丸，丟進法桶中(內如金瓶)。十張剪下的種子字，共捏成十個小紙丸，全丟在法桶裡，而十張剪剩的紙圈，則暗自收藏在身上。我卸下袈裟，將整個法桶覆蓋後，捧進了壇場。

此時，佛陀老人家巍然端坐法台上，當下修法後，隨即開示說：「是××法義，你拿一粒看看。」

佛陀老人家令我伸手從覆蓋袈裟的法桶裡取出一個小紙丸，並且要我小心地將這個紙丸解開、攤平，再從暗藏於身上的十張紙圈中，找出編號××密法的紙圈，把種子字與紙圈兩相併合，果真剪下的種子字外緣與紙圈內邊完全吻合，那張我自己從法桶中拿出的緣起種子字，正是佛陀老人家提前已說出的××法號，真是偉大到無法想像的佛法，是什麼力量要讓我在十個紙丸中唯獨拿準了這一張？根本不由我自主。

佛陀老人家說：「你將緣起種子字再捏成原來的樣子，丟進法桶。」我依教將緣起種子字再度捏成小紙丸，放入法桶。佛陀老人家將法桶搖晃後，從法桶裡隨手取出一個紙丸來。在這整個過程中，法桶一直被袈裟覆蓋著，誰也見不到法桶裡面的東西。何況就算見到，也無法辨別同樣種子字的紙丸，包括親自剪捏的我，乃至把紙丸打開攤平，也無法認出是幾號。

我雙手接過佛陀上師從法桶取出的紙丸，小心翼翼地打開，紙圈再次相合，確實無誤，老人家所拿出的正是剛才的法號種子字。我將法桶中其餘的九個紙丸，也一一攤開，這九張剪成不同形狀的種子字，恰好與其他編號的九張紙圈各自接合，準確無誤。

想想看！弟子有什麼本事、什麼證量能把佛陀上師已先說出擇緣的結果種子字拿出來，弟子自己取出後，放回法桶，再經他老人家複緣，老人家信手拿出即是剛才與弟子拿出的無誤，這是什麼佛法？只能說這才是現量至高證境頂聖大圓滿金瓶掣籤擇緣灌頂。現在十張種子字，我已收藏供奉，實在是稀世法寶。

擇緣灌頂圓滿之後，跟著舉行除障法義。我親自洗淨法鉢及法杯，將法鉢裝滿淨水，置於壇場中央，兩旁各放一法杯。佛陀上師手持洗淨的法器，從法鉢裡盛起淨水，分別倒進兩個法杯中，然後令我口含供水，但不可吞下。

佛陀老人家開始持咒修法，當我吐出一半口中水於杯中時，清澈見底。

佛陀老人家又修法後，說：「把口中的水全部吐出來，這一次是除障。」

我將嘴裡剩餘的供水全都吐出來，這一次所吐的水，呈現橙黃色。佛法的力量，真是令人無法想像，明明法杯內所裝的是同一法鉢中的淨水，而我含在嘴裡的也是同一口，結果口水吐兩次，竟然完全不同，一杯無業，一杯見業。

至高偉大的佛法，實在太深沉了！而如此甚深的真實法義，也唯有我的至尊佛陀上師他老人家的高深圓滿證境功德，才能夠表顯灌頂的啊！

多扎信雄 恭敬記實

多扎信雄

(此文的英文翻譯印在前面)

## Time of Death Predicted, Passing Away in Cross-Legged Meditative Posture with Hands in Mudra

My name is Chi Lie Er, a disciple of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata. I would like to make a solemn vow. If all that I describe in the following is for the purpose of deceiving living beings and misleading living beings into taking an evil path, I will descend into Varjra Hell! If all that I describe is true and authentic, I will be liberated and will attain great accomplishment, and living beings will enjoy good fortune.

In May of 1991, my mother, Xianyun Zhao, was critically ill and was taken to the Eighth Hospital in Chengdu City. After examination by the Chief Resident, Professor Qiu, it was confirmed that her heart, liver, spleen, lungs and kidneys were all failing. A few days later, she was in a partial coma. Professor Qiu notified us to prepare for her funeral arrangements without delay.

Brother Hui Han Da and I rushed over to where the Buddha Master

resided and pleaded with the Buddha Master to keep my mother alive until she learned dharma. At first, the Buddha Master did not agree and said, “I do not have the ability to keep a dying person alive.” Firmly believing that only the Buddha Master could make this happen, we knelt down for a long time without getting up, begging piteously and earnestly. Brother Hui Han Da said, “The weather is very hot now. The remains get rotten very quickly, which is not advantageous for performing certain Buddhist rituals. I beseech the Buddha Master to keep our mother alive until it is the cool weather of fall in October!” I cried my heart out and piteously begged the Buddha Master. The Buddha Master then said, “I will try! I will do my best! However, this is against the laws of impermanence, and I do not have such merit at all.”

After expressing my appreciation to my respected Master, we hurried back to the hospital. A miracle had happened! My mother regained consciousness. As soon as she was conscious, she was hungry, asking for food. To my surprise, she ate a large bowl of meatball soup. Professor Qiu did an examination on her and found the function of her heart, liver, spleen, lungs, and kidneys had returned to normal. The professor was extremely surprised and said this was a miracle indeed! Because my mother was no longer ill, she left the hospital three days later. The Buddha Master had kept my mother, whose karmic condition with this world was about to end, alive and transmitted to her the dharma of Esoteric Buddhism.

With time going by so fast, it was soon September 30<sup>th</sup>. Unexpectedly, the Buddha Master notified me, “Your mother is going to pass away on October 5<sup>th</sup>.” This was a big surprise to me, and once again I begged the Buddha Master to prolong her life for another period of time. The Buddha Master scolded me. “Originally, you pleaded to keep your mother alive until the fall when it was cool. Perhaps it is because your mother has practiced meditation and Buddha-dharma that she has recovered from her illness. How can I keep her alive? Besides, last time your mother was going to Yama (the deity who is the ruler of Hell). This time your mother will go to the Western Paradise of Ultimate Bliss. She is going to a wonderful place!” I hurried back home to stay with my mother for a few more days.

On October 2nd, just after 3:00 p.m., Brother Zhou from Chengdu accompanied the Buddha Master to my house. The Buddha Master expounded the following dharma to my mother. “The purpose of learning Buddhism and cultivation is to become a more benevolent person who furthers the well-being of others, ends the sufferings of life and death, and attains liberation from the cycle of reincarnation. Going to the Western Paradise of Ultimate Bliss is attaining liberation from the cycle of reincarnation. The Western Paradise of Ultimate Bliss is a very wonderful place. When you think of clothes, you will have the clothes. When you think of food, you will have the food. Also, you can listen to Amitabha Buddha expound the Buddha-dharma.” My mother asked the Buddha Master, “Buddha Master! How is the scenery of the Western Paradise of Ultimate Bliss?” The Buddha Master said, “Have you seen the lamp festival of Qing Yang Temple in Chengdu? The scenery in the Western Paradise of Ultimate Bliss is hundreds and thousands of times better.” The Buddha Master continued to expound many wonderful states in the Western Paradise of Ultimate Bliss. The more my mother listened, the happier she became. She could not wait to visit the Western Paradise of Ultimate Bliss. She even said to me, “I haven’t prepared the old shoes yet (special shoes made for people

who pass away).” Everyone laughed.

Brother Zhou asked, “Buddha Master! Why did you give the elderly mother discourses on all those subjects today?” The Buddha Master replied, “She is going to the Western Paradise of Ultimate Bliss. And, not only that, she is going to pass away in a cross-legged meditative posture!”

The same evening, we returned with my mother to the old house in Xin Fan for a family reunion and farewell gathering. Several dozens of relatives and friends had come. My mother played cards with the guests until 12 o’clock at night and then rested. The relatives saw that my mother’s health was in a very good condition. Her face was rosy and radiant. She talked and laughed merrily. No one would ever believe that she was going to pass away in three days. The next day, after arranging for a photographer to come over and take pictures of the whole family, we headed back to Chengdu.

On the afternoon of October 4<sup>th</sup>, Brother Hui Han Da asked the Buddha Master, “Will my mother-in-law pass away tonight? Where will be the best place for her to pass away?” The Buddha Master replied, “It has to wait until tomorrow. The best place to go is Jewel Street because of the courtyard, where it will be convenient to perform Buddhist rituals.” Brother Hui Han Da pleaded to the Buddha Master to stay and assist my mother in practicing dharma. But the Buddha Master did not agree and said, “A minute before she is going to pass away, I will come.” In the evening, we walked with my mother to 33 Jewel Street. All of the brothers and sisters came, surrounding her bed and preparing to see my mother off. The entire family happily chatted until the next morning.

Some time after 9 o’clock on the morning of October 5<sup>th</sup>, the Buddha Master came to Jewel Street to make other Buddhist arrangements. Brother Hui Han Da asked the Buddha Master, “The spirit of my mother-in-law is still very well. She just ate her breakfast, and her face was radiant and rosy. Is this a sign of a sudden spurt of vigor just before death and is she ready to leave?” The Buddha Master said, “What does it have to do with a sudden spurt of vigor just before her death? The time has not come yet. When it is



*This photograph (top left) was taken three days after laywoman Xianyun Zhao put her hands in a mudra and passed away in the meditative posture having attained liberation. She is smiling, her complexion is ruddy, and she appears to be still reciting the name of Amitabha Buddha as she did before she passed away. To her left is her husband, layman Xiang-Shou Que. In 1993, layman Xiang-Shou Que learned a certain dharma from H.H. Great Dharma King and became accomplished in the dharma. After he passed away, his body emitted bright light three times.*

這張照片是趙賢雲居士雙手結印，坐化圓寂三天後所照（上左）。法體面帶微笑，紅光滿面，猶如生前，似乎還在念佛，右為其丈夫關祥壽居士。關祥壽居士亦於1993年學法成就，圓寂後其肉身放出三次強光。

the time, Buddhas and Bodhisattvas will arrive and escort her away. I have promised your mother-in-law that I will personally see her off in her last minute.”

It was just past 10 o'clock. All of a sudden, my mother sat up from the bed and called everyone to recite immediately the name of Amitabha Buddha. She then arranged herself in the cross-legged meditative posture, applied the secret mudra that the Master had transmitted to her, and began practicing dharma. Very soon, she was out of breath. We called her, but she could not respond to us anymore. Too bad! My mother had died!

All of the family members hurried around. It was just past 11 o'clock. The Buddha Master came. The Buddha Master started to practice dharma. I sat by the door protecting the altar. About ten minutes later, suddenly, auspicious and colorful clouds appeared in the sky surrounding the arrival of Kuan Yin Bodhisattva! At this time, abruptly from the top of my house came a cloud of fog containing beams of white light that rose up and appeared just like a lotus flower. Amidst the white fog, which was emitting snow white light beams, my mother was sitting with her hands held in a mudra and maintaining the cross-legged meditative posture. Sometimes this scene could be seen, but sometimes it could not be seen. Slowly, the light rose toward the direction of Kuan Yin Bodhisattva. Kuan Yin Bodhisattva joined the white cloud and escorted my mother, gradually rising up to the sky and into the distance. I was so moved by the holy state in front of my eyes that I stared at the sky dumbstruck. All of a sudden, I heard the voice of the Buddha Master, “Your mother has already been reborn in the Western Paradise of Ultimate Bliss!” At that moment, I returned to normal.

In the room, my mother's face was still rosy and radiant with a smile. She was sitting on the bed in a cross-legged meditative posture and holding her hands in a mudra. We reached our hands to about an inch above the top of my mother's head. My goodness! It was exactly like hot steam, and it went straight up. This was a sign that only applied to people reborn to the Western Paradise of Ultimate Bliss. Everyone was all very happy and took pictures with my mother. When sending films to be developed, the person in the shop said, “This elderly lady is reciting the name of Buddha!” He did not realize that it was the dharma remains (corpse) of my mother who had already passed away.

The elderly lady Zhu, a neighbor, never socialized with us. She told Sister Xiaolian Li that she saw that Kuan Yin Bodhisattva had appeared in the sky to escort an elderly lady on the afternoon of the 5<sup>th</sup>. Therefore, Sister Li brought her to my house. Just at the time the elderly lady Zhu saw my mother's dharma remains (body), she became excited and said, “Right! Right! Right! This was the elderly lady. This elderly lady is exactly the one I saw when Kuan Yin Bodhisattva escorted her away.” The news spread.

Group by group, the nearby laypersons came over to look at my mother with reverence. My house was so crowded not even a drop of water could tickle through. People constantly came and left. Mr. Pu, another neighbor, said, “They do not look like they are having a funeral. I even think that they are more cheerful and happier than when they had a wedding in their house.”

On October 11<sup>th</sup>, we requested that Great Dharma Teacher Pu Cheng come over to place my mother's body in a upright Buddhist casket. As soon as he entered the door and saw my mother, he uttered, “Amitabha!” and said, “Elderly sister, you have encountered authentic Buddhas and Bodhisattvas to liberate you. Another disciple of Master Yee<sup>1</sup> again! Look at you. You passed away in a cross-legged meditative posture and hold the Great Mudra of Three Jewels. This is truly incredible! I have stayed in the Bao Guang Temple for dozens of years and have been in charge of placing cremated remains in shrines. I have placed in shrines a lot of remains of great dharma teachers and monks. Except for the great layman Wang, I have never seen such extraordinary signs as this elderly laywoman has shown.”

During the escorting of my mother to the Bao Guang Temple for cremation, the sounds of celestial music and celestial drums accompanied the motorcade from Chengdu to Bao Guang Temple. These sounds lasted for about forty minutes and got louder and louder. We all put our palms together with endless appreciation and respect. What was magical was that we did not even turn on any electrical sounds in the cars at all!

In the early morning of the next day during cremation, fifty or sixty relatives and fellow disciples personally witnessed that surrounding the side of my mother's dharma remains (corpse) were golden fire lotus flowers. During the cremation, seed characters in white, red and blue emanated from her forehead, throat, and heart areas. All of the people attending were joyful, encouraged, and gained a lot of faith from this. We especially appreciated and thought of the virtue and kindness of our Buddha Master, who sent my mother to the Western Paradise of Ultimate Bliss!

In today's world, are there any great rinpoches or dharma teachers who can predict the time of someone's death and be absolutely correct to the exact minute? Who can keep alive a person whose lifespan has come to an end? Who can say that he can request a particular Buddha or Bodhisattva to escort someone away and that particular Buddha or Bodhisattva will comply? All these things can only be demonstrated in the results of the teachings of H.H. Dorje Chang Buddha III!

Buddhist disciple,  
Chi Lie Er

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

## 預知時辰，結印坐化

我叫赤烈爾，是多杰羌佛三世雲高益西諾布頂聖如來的弟子，我慎重發誓，若我在下文所述的一切是為了矇騙眾生，誤導眾生走邪道，我墮金剛地獄！若是真實不虛，我解脫大成就，眾生享福。

我母親趙賢雲，1991年5月病危入住成都市八醫院。主治醫生邱

仁祺教授檢查後，確診心、肝、脾、肺、腎均已衰竭。幾天後，母親呈半昏迷狀態，邱教授通知我們準備後事，不可耽誤。我和慧漢達師兄急忙趕到佛陀上師的下榻處，請求佛陀上師留住我母親，學法後再往升。起初佛陀上師不答應，說：「我沒有這個本事把要死的人留下

<sup>1</sup> Master Yee refers to Dorje Chang Buddha III

來。」我們堅信只有佛陀上師能辦到，就長跪不起，苦苦哀求。慧漢達師兄說：「現在天氣炎熱，遺體腐爛得快，不利於做佛事，求佛陀上師留到秋涼十月間吧！」我痛哭流涕，苦求佛陀上師，佛陀上師才說：「我試一試吧！儘量吧！」

謝了佛陀恩師，我們急忙趕回醫院，奇蹟出現了，母親清醒了，一醒來就喊餓，竟然吃了一大碗肉圓湯。邱教授一檢查，心肝脾肺腎的功能都恢復正常了，教授驚奇萬分，說這簡直是奇蹟！由於母親已沒有病了，三天後，母親出院了。佛陀上師把我塵緣已盡的母親留了下來，並傳給了她密法。

轉眼到了9月30日，佛陀上師突然通知我：「你媽媽10月5日要圓寂了。」我大吃一驚，又求佛陀上師多留母親一段時間，佛陀上師訶斥我：「你們當初要求就是留到秋涼，大概是你母親練了靜坐佛法病好了，我哪裡留得了她？上一次你媽媽是到閻王那裡報到，但這一次是去極樂世界，是去好地方嘛！」我趕快回家再多陪母親幾天。

10月2日下午三點過，成都的周師兄陪同佛陀上師來我家，佛陀上師為我母親開示：「我們學佛修行的目的就是要成為最善良的人，幫助他人幸福，了生脫死，脫離輪迴。去極樂世界就脫離輪迴了，極樂世界好得很，思衣得衣，思食得食，還要聽聞阿彌陀佛講佛法。」母親問佛陀上師：「佛陀上師啊！極樂世界的風景好不好呢？」佛陀上師說：「你看過成都青羊宮的燈會沒有？極樂世界的風景比燈會好百千萬倍都不止……」佛陀上師開示了很多有關極樂世界的妙境，我母親越聽越高興，恨不得馬上就去極樂世界，母親還對我說：「我還沒有老鞋(專給過世的人穿的平口步鞋)呢！」大家都笑了。

周師兄在當場問：「佛陀上師啊！您今天怎麼給老媽媽全都開示這些事情呢？」佛陀上師說：「她大後天就要往升極樂世界了，不但要走，還要坐化！」

當天傍晚，我們送母親回新繁老家與親人團聚告別。親戚朋友來了好幾十人，媽媽陪客人玩紙牌玩到晚上12點過才休息。親人們見母親身體那麼好，滿面紅光談笑風生，誰都不相信她三天後要圓寂。第二天我們請來照相師照了一張全家福後，回到了成都。

10月4日下午，慧漢達師兄請示佛陀上師：「我媽媽是不是今天晚上圓寂？在哪裡圓寂好呢？」佛陀上師說：「要等到明天，最好到珠寶街，那裡有天井(院子)，好做佛事。」慧漢達師兄請求佛陀上師留下來幫媽媽修法，可是佛陀上師不同意留下來，並說：「她臨走的一分鐘，我會來的。」傍晚，我們陪母親走到了珠寶街33號。所有的兄弟姐妹都來了，圍在母親床前，準備與母親送行，一家人很高興地聊到天亮。

5日上午9點過，佛陀上師來珠寶街處理其他佛事，慧漢達師兄請示：「我岳母現在精神還很好，剛剛吃了早飯，紅光滿面的，是不是迴光返照要走了？」佛陀上師說：「什麼迴光返照哦！是還沒到時間，到了時間佛菩薩會來接她的，我答應過你媽媽，在最後一分鐘我會親自來送她的。」

10點過，母親突然從床上坐起，叫大家趕快唸佛，自己則打上了盤腿，結起了佛陀上師傳給她的秘密手印開始修法，很快就快沒有氣了，我們叫她，她也無法應聲了，糟了！媽媽死了！全家人慌成一團，就在這時11點過，佛陀上師來了。佛陀上師開始修法，我坐在門口護壇，才過了十分鐘，突然，天空出現五光十色的祥雲，圍繞著觀世音菩薩降臨！這時，我家的房頂上忽然升起一團蓮花般的白光霧，白霧中放出雪白的光芒，我媽媽盤腿結印坐在白光中，有時看得到，有時又不見，慢慢升到觀世音菩薩的方向，觀世音菩薩駕著白雲帶著我母親漸漸升空遠去了。我被眼前的聖境感動著，望著天空，呆若木雞，突然耳邊響起佛陀上師的聲音：「你媽媽已經往升了！」我這才回過神來，房間裡，母親依舊紅光滿面，面帶微笑，盤腿結著手印坐在床上。我們伸手到離母親頭頂一寸高的地方，哎呀！簡直像蒸氣一樣，熱氣直往上沖，這是往升極樂世界的人才有的現象！全家都非常高興，與媽媽照相留念。去相館沖洗時，相館師傅說：「這位婆婆在念佛啊！」他根本不知道那是已經圓寂的法體。

鄰居朱婆婆，跟我家素無往來。朱婆婆告訴李孝蓮師姐，她5號上午看見觀世音菩薩出現在天空，接走了一位老婆婆，李師姐便帶她來到我家，朱婆婆一見我母親的法體便激動地說：「對！對！對！就是這個婆婆，我看見觀世音菩薩接走的就是這個婆婆！」消息傳開，附近的居士們成群結隊地來瞻仰我母親，我家被擠得水泄不通，人來人往。鄰居蒲先生說：「這家人哪裡像在辦喪事，我看他們比嫁女兒、娶媳婦辦喜事還熱鬧，還高興！」

10月11日，我們請來寶光寺的普成大法師為母親裝靈龕，他一進門一看見我母親，念了一聲「阿彌陀佛！」說：「老姐子，你是遇到了真正的佛菩薩渡了妳！又是義大師（即三世多杰羌佛——編者注）的弟子吧！看妳，走的時候還盤腿打坐結三寶大印，真是了不得！我在寶光寺幾十年，負責入龕茶毗往生的人，大法師、大和尚我裝得不少，除了王大居士，沒有一個像這位居士婆婆這樣殊勝的！」

送母親去寶光寺茶毗的路上，天樂天鼓之聲一直隨著車隊從成都到寶光寺，歷時約有40多分鐘，且越來越大聲，大家都合掌謝恩不已。神奇的是汽車上沒有放任何電器聲！

第二天一早茶毗時，我們五、六十位親戚和師兄弟們，親眼看見母親的法體旁邊全是金色的火蓮花圍繞，額頭、喉部、心輪處燒出了白紅藍三種顏色的種子字，在場的人無不歡欣鼓舞，信心倍增，更是感念佛陀上師的恩德，將我母親送到極樂世界！當今世上，有哪一個大活佛、大法師能提前預知別人的圓寂時辰分秒不差？誰能把壽緣已盡的人想留多久就留多久？誰能說請哪位佛菩薩來接引就是哪位佛菩薩來接引？這一切，都只有在三世多杰羌佛的教授下才會出現啊！

佛弟子 赤烈爾

(此文的英文翻譯印在前面)

## Peacefully Passing to the Pure Land in a Sitting Position at the Predicted Time



**D**harma Teachers, Brothers and Sisters, Amitabha! What can I say today? I am simply grateful and very moved. I fear that I am so moved I will not be able to say what is in my heart. In order to be responsible toward the law of karma, I drafted a statement.

I would first like to thank once more our magnificent Buddha Master<sup>1</sup>. Out of great kindness, on August 6<sup>th</sup> of this year, the Buddha Master arranged that my wife, fellow student Hui-Hsiu Liu, pass away in the cross-legged posture and be reborn in the Pure Land. Even if my body were smashed to pieces for the Buddha Master, I could never repay such an act of great kindness.

On July 7<sup>th</sup> of this year, I flew from Seattle to Los Angeles in order to seek the dharma from the Buddha Master on behalf of my wife, fellow student Hui-Hsiu Liu. The Buddha Master was compassionate. His Holiness clearly and solemnly said to me, “If student Hui-Hsiu Liu practices this dharma, as well as its related seed syllable, I guarantee that she will pass away in the cross-legged posture and be reborn in the Western Paradise of Ultimate Bliss. Moreover, she will definitely not experience any pain at death.”

It turned out just as the Buddha Master said. Before Hui-Hsiu Liu passed away, she did not even use morphine. She did not experience any pain at all. At about 5:00 in the morning on August 6<sup>th</sup>, fellow student Hui-Hsiu Liu sat up on her bed and said she was going to pass away. She then calmly put her favorite toy, a small cloth dog, in the same direction as she was facing. Then she got in the cross-legged sitting posture, put her hands in the mudra the Buddha Master taught her, and visualized the seed syllables. There she sat all the way until 9:55 that morning, when she passed away.

I would like to ask all of you dharma teachers and fellow students something. In today’s world or in modern history, what type of Master would dare to guarantee beforehand that if his disciple practices a dharma that he transmits, that disciple will pass away in the cross-legged posture at the predicted time? Fellow students, just what kind of a feat is that? If the Buddha-dharma were not real, if the Buddha Master’s state of realization were not that of a Buddha, then how could Hui-Hsiu Liu, who was in the last stage of cancer with lymphoma that had already spread throughout her entire body, calmly sit in the cross-legged posture, put her hands in a mudra, and tell me that she will now pass away? If the Buddha-dharma were not real, if the Buddha Master’s state of realization were not that of a Buddha, then how could she have passed away in the cross-legged posture exactly as the Buddha Master guaranteed beforehand? Doesn’t this clearly indicate the accuracy of the Buddha Master’s guarantee uttered beforehand, namely, that Hui-Hsiu Liu would pass away in the cross-legged posture and be reborn in the Pure Land? Doesn’t this also clearly indicate that our magnificent Buddha Master is a great holy being who represents the great Buddha-dharma? (Everybody replied: Amitabha!)

On August 5<sup>th</sup>, Sister Hui-Hsiu Liu’s situation was critical. From what

my family members and I could see, her situation at that time was very critical. However, the Buddha Master told me over the phone quite resolutely, “Student Hui-Hsiu Liu will not pass away tonight. She will pass away tomorrow. You can set your mind at rest and let her sleep.” Dharma Teachers and fellow students, had the Buddha Master not seen long beforehand the exact time of Hui-Hsiu Liu’s passing, how could His Holiness confidently tell me that Sister Hui-Hsiu Liu would not pass away that night and that I should let her sleep? Just what type of a feat is that? Doesn’t this clearly demonstrate that H.H. Buddha Master is a holy being who represents the magnificent Buddha-dharma and that His Holiness is a saint of the highest magnitude?

On August 5<sup>th</sup>, the Buddha Master told me over the phone not to worry. His Holiness told me to set my mind at rest and let Sister Hui-Hsiu Liu sleep. At that time, I put the cell phone near the ear of Sister Hui-Hsiu Liu so that she could hear for herself the instructions of the Buddha Master spoken over the phone. After that call, she went to sleep.

The next day, which was August 6<sup>th</sup>, the day she would pass away, she awoke after 3:00 in the morning and told me that she had taken a trip to the Western Paradise of Ultimate Bliss. She then took a nap till about 5:00. After she awoke, she stated that she would now die. All of my family members suddenly became terribly worried. I tried to call the Master’s cell phone twenty or thirty times. However, the Master’s cell phone was turned off. In that state of helplessness, the only thing I could do was call the Buddha Master’s attendant, Brother Kuan. I imposed upon Brother Kuan to report to the Buddha Master that Sister Hui-Hsiu Liu might pass away very soon. Brother Kuan reported to the Buddha Master that Sister Hui-Hsiu Liu from Seattle had already passed away. That took place on August 6<sup>th</sup> sometime after 5:00 in the morning. Scolding Brother Kuan, the Buddha Master said, “Nonsense. The time of her death that I arranged with the Buddhas and Bodhisattvas has not yet come. How, then, could student Hui-Hsiu Liu have passed away? That would be impossible.” Brother Kuan then told the Buddha Master that he heard that information from me. Of course, Brother Kuan believed me since I was at the side of Sister Hui-Hsiu Liu. However, the Buddha Master, who was two thousand miles away from Seattle, scolded Brother Kuan for speaking nonsense, saying that the prearranged time for the Buddhas and Bodhisattvas to escort student Hui-Hsiu Liu away had not yet arrived and that student Hui-Hsiu Liu could therefore not have died.

Dharma Teachers and fellow students, how is it that the Buddha Master, who was two thousand miles away from Seattle, could have such confidence when His Holiness told Brother Kuan that Sister Hui-Hsiu Liu could not possibly have died? Dharma Teachers and fellow students, just what kind of a feat is that? Doesn’t this once more clearly demonstrate what kind of a holy being our Buddha Master is? (Everybody replied: Amitabha!) The Buddha Master was 100% certain. His Holiness was absolutely sure. This proves that the Buddha Master communicated with Amitabha Buddha. Otherwise, how could the Buddha Master arrange for the Three Holy Ones

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

of the Western Paradise to escort Sister Hui-Hsiu Liu to the Pure Land after her death? The time of her death was prearranged long ago. Otherwise, how could the Buddha Master state with such certainty that the time of Sister Hui-Hsiu Liu's death had not yet come and that she could not possibly have already died? Fellow students, what if the Buddha Master's words turned out to be mistaken?

After 7:00 in the morning on August 6<sup>th</sup>, the Buddha Master telephoned the President of the International Buddhism Sangha Association, Venerable Dharma Teacher Long Hui. The Buddha Master told her to go to the temple immediately and formally announce to all of the temple's dharma teachers that they must at once travel to Seattle because student Hui-Hsiu Liu from Seattle will pass away that very day. The Buddha Master also solemnly declared, "However, she has not yet passed away."

I would like to ask everyone something. No matter how ignorant, stupid, or simple-minded we may be, we should understand something. After 5:00 in the morning on August 6<sup>th</sup>, Brother Kuan reported to the Buddha Master that Hui-Hsiu Liu had already passed away. Yet, the Buddha Master had Venerable Dharma Teacher Long Hui go to the temple to declare openly that student Hui-Hsiu Liu had not yet died but that she will die that very day. The Buddha Master also instructed the dharma teachers to take off for Seattle immediately in order to conduct ceremonies for the deceased. Dharma teachers and fellow students, what other master in the world today would dare openly and formally announce before the death of a disciple that such disciple will pass away that very day? Doesn't this clearly demonstrate to the people of the world that our Buddha Master represents the supreme and authentic dharma of the Buddhas? (They replied, "Yes! Yes!")

On July 7<sup>th</sup>, on behalf of my wife, Sister Hui-Hsiu Liu, I beseeched the Buddha Master to transmit dharma. From that day until August 6<sup>th</sup>, when Hui-Hsiu Liu passed away, thirty days passed. Everything that occurred during that thirty-day period could only be explained by the fact that the Buddha Master represents the supreme and authentic dharma of the Buddhas. I could not find another master in the entire world who could resolve all of my many doubts about the seemingly impossible things that occurred.

Everything that I have just described, as well as many things that occurred that I did not describe today, is true. All of these occurrences are factual. I, Mark Lin,

am not the only one to have personally seen them take place. My three children, Yi-Chien Lin, Yi-Pei Lin, and Ye-Shan Lin, as well as my son-in-law Chris, were all present. If anything that I have just stated is false in the slightest, I am willing, together with my three children and son-in-law, to descend into the Vajra Hell realm with no chance of ever being released from there. (Everybody replied: Amitabha! Amitabha!) I am disciple Wu Dao. My Chinese secular name is Yung-Mao Lin. My English secular name is Mark Lin. I sincerely make this vow before the Three Jewels. Today is September 3<sup>rd</sup>, 2003.

Buddhist disciple  
Mark Lin



(The above was excerpted by World Buddhism Publishing LLC and World Dharma Voice, Inc. from my recording on September 3, 2003.)

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



## 預知坐化安詳往升淨土

各位在座的法師、師兄、師姐，阿彌陀佛！

今天我說什麼呢，我只有感恩、感動跟激動，我怕我的激動會說不出我心裏的話，為了對因果負責，我寫了一張稿子。

首先我要再三再次的感謝我們偉大的佛陀上師老人家（即是三世

多杰羌佛雲高益西諾布頂聖如來——編者注，下同），安排我內人劉惠秀師姐今年八月六日坐化圓寂往升淨土之大恩大德，真是粉身碎骨難以報答。今年七月七日我由西雅圖飛來洛杉磯，代我的內人劉惠秀師姐向老人家求法，承蒙老人家慈悲，清清楚楚並鄭重的告訴我：劉惠

秀同學在修了這個法、套上種子字，保證一定坐化圓寂往升西方極樂世界，並且絕對的不會有疼痛。果不出佛陀上師所言，劉惠秀往升前連嗎啡都沒有用，並且毫無痛苦。劉惠秀師姐在八月六日上午五時許，由睡床坐起說她要走了，並且很從容的將她心愛的一隻小玩具布狗，擺到與劉惠秀師姐同一方向，而後盤上腿結上佛陀上師所傳的手印套上種子字，一直到當天上午九時五十五分往升。請問各位法師、師兄們，當今世界上或近代史上，有哪一位大師敢預先保證自己的弟子在修了自己所傳的法後，將如期的坐化圓寂呢？請問各位師兄這是什麼樣的概念呢？假若佛法是不實在的，假若佛陀上師老人家的證量不能代表佛陀的話，那麼在癌症末期並且淋巴已經擴散到全身的劉惠秀，有可能從從容容地盤上腿結上手印，並告訴我們她要走了嗎？而後也就真如老人家預先的保證坐化圓寂嗎？這不正明明白白地告訴了我們：老人家預先的保證，劉惠秀師姐將坐化圓寂往升淨土是真實不虛的嗎？不也清清楚楚地告訴我們：偉大的佛陀上師是代表著偉大佛法的真正的佛陀嗎？（眾人：阿彌陀佛！）八月五日劉惠秀師姐情況危急，當時的情形在我及家人看起來確實很危急，但是佛陀上師老人家在電話上卻很果斷地告訴我說，劉惠秀同學今天晚上不會走，要走是明天的事了，你就放心的讓她睡。請問各位法師、師兄們，假若佛陀上師不是早已洞悉劉惠秀師姐往升的時辰，老人家豈會輕易的告訴我劉惠秀師姐今天晚上不會走了，讓她睡吧，這又是什麼概念呢？這清清楚楚地擺明老人家是代表著偉大佛法的真正的佛陀嗎？八月五日，佛陀上師在電話中要我不要急，放心的讓劉惠秀師姐睡覺，當時我將手機擺到劉惠秀師姐的耳邊，讓她直接聽佛陀上師老人家在電話中的開示，隨後她就睡了，第二天，也就是八月六日往升當天的清晨三點多，醒過來告訴我們說，她去了一趟西方極樂世界，隨後，就再小睡到五時許，醒過來，丟下一句話說，她要走了，我們全家大小頓時焦急萬分，我試著打了佛陀上師的手機二、三十次，無奈老人家手機一直關機，在求助無門的情形下，只能打給老人家的侍者Kuan師兄，煩Kuan師兄轉告佛陀上師，劉惠秀師姐可能很快的就會走了，後來Kuan師兄向老人家報告，西雅圖劉惠秀師姐已經往升了，當時的時間大約在八月六日上午五點多，老人家當時訓了Kuan師兄：『胡說八道！跟佛菩薩約的時間還沒到，劉惠秀同學怎麼往升，不可能的！』，而Kuan師兄報告佛陀上師說，是我告訴他的，他當然相信在劉惠秀師姐身邊的我，但是遠在西雅圖兩千英哩外的佛陀上師卻訓了Kuan師兄胡說八道，與佛菩薩約定來接劉惠秀同學的時間未到，劉惠秀同學不

可能走的。各位法師、師兄們，遠在西雅圖兩千英哩外的佛陀上師，為什麼會如此有把握地告訴Kuan師兄：劉惠秀同學不可能走的，各位法師、師兄們，這又是什麼一個概念呢？這不再度說明並清清楚楚的擺明：我們的佛陀上師，是什麼樣的聖德了嗎？！（眾人：阿彌陀佛！）老人家的把握是百分之百的，是絕對的，更擺明著老人家跟阿彌陀佛是相通的，要不然如何安排西方三聖來接引劉惠秀師姐往升淨土呢？往升的時間早就安排好了，不然，佛陀上師又如何敢如此肯定地說：時間沒到，劉惠秀同學不可能走的。各位師兄們，萬一老人家說錯了怎麼辦？八月六日上午七點多，佛陀上師電告國際佛教僧尼總會主席隆慧法師，即刻來到廟子正式向廟子的眾出家法師宣佈：『即刻啟程西雅圖，因為西雅圖劉惠秀同學今天將往升』，並鄭重的宣佈：『但是現在尚未往升』，請問世人，我們無論是多麼的愚痴，頭腦有多麼的笨，多麼的簡單，我們也該明白既然Kuan師兄在八月六日上午五點多，就已向佛陀上師彙報劉惠秀已經往升，而佛陀上師卻照常讓隆慧法師到廟上公開宣佈說：「劉惠秀同學現在還沒有往升，但今天會往升。」，並且派法師們立刻啟程去西雅圖主持往升儀式，請問各位法師、師兄們，當今世界上有哪一位大師，敢在弟子尚未往升就敢公眾地正式宣佈，宣告某某弟子今天就會往升呢？這不清清楚楚地告訴世人：我們的佛陀上師是代表著佛陀的最高正法嗎？（眾人：是啊！是啊！）我內人劉惠秀師姐在七月七日由我代向老人家求法的那一刻開始，到八月六日往升這三十天內，發生的點點滴滴，若不用佛陀上師他代表著佛陀的最高正法來解釋，來說明所發生的一切，那麼這世界上再也找不到有哪位大師，可以解答我心中許多認為不可能的疑惑。

以上我所說的一切並包括今天未提到的一切，都是事實，都是真實不虛的，不但是我悟道本人身歷其境，加上我三個小孩，林以倩，林以珮，林業善，及女婿Chris他們也都在場，我前面所說的一切，若有半點虛假不實，我願暨三個小孩及女婿全家五口，墮金剛地獄，永不得超生。（眾人：阿彌陀佛！阿彌陀佛！）弟子悟道，中文俗名林永茂，英文俗名Mark Lin，誠心摯誠起誓。2003年9月3日。

佛弟子 林永茂

（以上為全球佛教出版社暨世界法音出版社摘自林永茂居士本人2003年9月3日之實況錄音）

（此文的英文翻譯印在前面）

## Karmic Affinity, Karmic Seeds, Elimination of Karmic Obstructions, and Cultivation Initiation

Buddhism has benefited countless living beings in our world. The clear perspective of Sakyamuni Buddha was “great compassion is the foundation, yet without karmic affinity the living being is not saved

(liberated).” Actually, it is not that the living being is not saved. Rather, it is that without the karmic affinity to encounter the dharma, the living being cannot be saved or liberated. Thus, the learning of any Buddha-dharma

involves the principle of karmic affinity. Karmic affinity is the seed of Buddhism. Having such a seed means having the karmic affinity to take up Buddhism. Lacking karmic affinity means lacking the seed necessary to take up the Buddha-dharma. That is why we often hear that the Buddha-dharma emphasizes karmic affinity.

Knowing how to view the karmic affinity of those who have begun learning Buddhism is the duty of the teacher. A teacher who is accomplished in the dharma can “see” whether a prospective disciple has the karmic affinity to learn the dharma from him or not. However, an ordinary teacher determines whether or not there is karmic affinity in a casual, non-thinking manner by uttering a few empty words. In this way, such a teacher accepts many disciples whether or not the teacher has karmic affinity with those disciples.

So many living beings have been confused in their search for a holy and virtuous master. There are those living beings who have spent their entire lives vigorously pursuing masters and knowledge, yet they have been unable to end the cycle of birth and death. From Chinese esoteric buddhism to Japanese esoteric Buddhism to Tibetan esoteric Buddhism and even to exoteric Buddhism, karmic affinity has been a matter of great confusion to everyone. The vast majority of living beings are in the dark with respect to this matter. But what are they to do? Who knows where karmic affinity lies? What is karmic affinity?

Actually, eminent monastics, especially eminent monastics who practice Tibetan esoteric Buddhism, attach great importance to karmic affinity. When a disciple begins to learn the Buddha-dharma, the master must determine whether there is karmic affinity between himself and the prospective disciple. If there is, he will accept the person as his disciple. If there is not, he will urge the person to go to another place.

Selection of karmic affinity is especially required when searching for a rinpoche who has reincarnated. Moreover, the Golden Vase Slip Selection ceremony must be performed in order to determine the true identity of a reincarnated great rinpoche. When the master performs an initiation for the disciple, the master must first eliminate the karmic obstructions of the disciple. The disciple is a dharma receptacle. Before the receptacle can be filled with dharma dew, it must be cleansed. This is what is meant by elimination of karmic obstacles.

For example, the method of first rinsing one’s mouth with pure water signifies eliminating karmic obstructions. It is said that when the ancient holy Buddhas and Bodhisattvas eliminated the karmic obstructions of their disciples before performing an initiation, the disciples would sometimes spit out filthy, foul smelling water that was a manifestation of their karmic obstructions accumulated over eons. Thus, when great and holy dharma kings perform rituals to select karmic affinity and eliminate karmic obstructions, certain dharma principles need to be followed and true realization is often manifested.

Take, for example, the planting of karmic affinity through seed characters. The disciple secretly writes different numbers corresponding to different karmic affinity seeds on ten pieces of paper, each of which contains

the Sanskrit character “Ah.” These ten “Ah” characters (also called “same karmic affinity seeds”) represent the ten stages to perfect enlightenment and the generation of all karmic affinity. The disciple then secretly rolls each piece of paper into a ball and puts them in a dharma container, which is sometimes a golden vase. At this time, even the disciple himself, who rolled up the balls of paper, is not able to recognize and pick out from that container any particular ball of paper. However, masters who represent the holy and virtuous Buddhas and Bodhisattvas already know the karmic affinity of the disciple. Some of those masters will predict which one of the balls of paper is the disciple’s karmic affinity seed. They tell the disciple the number that corresponds to the ball of paper that the disciple will take out of the container. After that prediction is made, the disciple then takes a piece of paper out of the container. After checking the number that corresponds to that piece of paper, the disciple discovers that it is the exact number the master predicted. The disciple then again rolls the paper into a ball and puts it back into the dharma container. The dharma container is then shaken and the balls of paper are mixed up. The master then takes a ball of paper from the container and gives it to the disciple to open. The disciple then verifies that such piece of paper is the exact “seed” piece of paper he took out of the container a moment ago. There are even times when a ball of paper is taken out of the container a third time with the exact same results. Thus, the disciple’s karmic affinity seed is established.

Only a master with the highest Buddha-dharma realization has such skills. It is difficult to find even one rinpoche among millions of rinpoches who can display such realization. Based on this holy dharma of karmic affinity, not only can the master clearly see the karmic affinity the disciple has with the Buddha-dharma, the disciple also can personally see the karmic affinity he has with the Buddha-dharma. This is the highest selection of karmic affinity dharma, which is a great dharma. Practices that are on a lower level than this include using divinatory symbols, drawing slips after chanting sutra passages, and spinning roasted barley flour pills. With those practices, one is left to rely on faith since one does not see the display of true realization.

I had been in the dark about the selection of karmic affinity dharma for many years. What one sees is regarded as real. What one hears can not necessarily be regarded as true. No matter how great one’s devoutness may be, it is still not the same as personally seeing such a real display of realization. To say that thoughts of such dharma never arose in my mind would be lying. In order to understand the selection of karmic affinity dharma, on many occasions I beseeched my magnificent Buddha Master, Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata, to practice such dharma. Each time His Holiness said, “You have been here with me for over ten years. Without karmic affinity, how could you have been here for over ten years? The Buddha-dharma that you request is performed by great holy and virtuous beings. In today’s world, it is difficult to find such a person of great holiness and virtue. I do not have the ability to perform that dharma. I only have a heart of humility.”

Still, I deeply believed that my Buddha Master was certainly able to

perform that dharma. If even His Holiness could not perform it, who could? I thought that my karmic conditions of good fortune had not yet matured. I believed that when the requisite karmic conditions existed, my Buddha Master would perform that fundamental dharma for me. Nonetheless, on each of the numerous times I requested that dharma, the Buddha Master said that He could not perform it. As time continued to pass, thoughts of seeking that dharma almost vanished from my mind.

Then came the spring of this year, with its sudden thunderclaps and fresh flowers bathing in the soft breeze. The lovely chirping of larks was like sweet and natural songs that brought back to life the seeds of the earth. I was finally able to step inside the auspicious tantric mandala. Because there was not a cloud in the blue sky that day, the sunshine was strong and dazzling. The minority of people sitting there on the ground in this open-air mandala were laypersons. The majority were rinpoches and dharma teachers. There were a few dozen people all together. Everyone was perspiring. The great dharma of karmic affinity selection that I had longed for was about to be performed.

The holy Buddha-dharma realization that was displayed truly opened my eyes. A stone house suddenly turned into an image of Dorje Chang Buddha, and I could no longer see that house. All of the dharma that I witnessed was amazing. What I have just stated is not an exaggeration in the slightest.

I used a white porcelain bowl that I brought with me from my home. After I washed it very clean, I poured tap water into it. I put into my mouth a mouthful of that tap water and rinsed my mouth with it. I then spit out half of it. What I spit out was clear and transparent. At that time, there was still some water in my mouth that I had not yet spit out. When I spit out the remaining water, it was as black as ink and foul-smelling. I was startled to see the black water that I had spit out.

I felt very moved. I vaguely remember that I cried like a little child. After the Buddha Master gave a discourse on the dharma, my tearful, shriveled face became like a blossoming flower. What remained were smiles and excitement. My negative karma had finally been made visible. The eyes of those in attendance glistened with excitement and envy. My whole body

suddenly felt extremely relaxed, and all my physical ailments vanished. At that time, my whole mentality became like that of a young girl. The structure of my body completely changed.

I saw water spit out by rinpoches and dharma teachers whereby they got rid of karmic obstructions. Some spit out water that was brown and appeared like live, wriggling insects. Some spit out water that was orange, some spit out water that was gray, some spit out water that was dark blue, and some spit out water that was dark green. Since each person's karma was different, what they spit out was different.

The Buddha Master then said, "It is strange. Why have all of you spit out such things? What have you added into the water?" Everyone responded by saying that the water was tap water that they themselves poured into the bowl and that they did not add anything to the water. The Buddha Master then said, "Do not be attached to this. Do not be attached to this. Do not think that the spitting out of water with a little color means that all of your karmic obstructions have been thoroughly eliminated. To truly and thoroughly eliminate karmic obstructions, you must practice the dharma of "What Is Cultivation?" that I have taught."

I now deeply understand that the Buddha-dharma is just that direct and that the magnificent Buddhas are just that selfless. The magnificent selection of karmic affinity dharma truly exists in this world! I personally experienced and saw the magnificent dharma to eliminate karmic obstructions! The phenomena that occurred during that ceremony occurred without any intent on my part. Today I make the following vow to the heavens: If what I have stated is false, may I descend into hell or become an animal without ever being raised to a higher realm of existence. If what I have stated is true, may I become accomplished in the dharma as soon as possible and benefit all living beings.

Respectfully written by Buddhist disciple  
Huei Chin Yang

*(This is a complete translation of the Chinese text that follows originally written and signed by Huei Chin Yang.)*

## 緣起、種子、除障、修行的灌頂

佛教在我們這個世界上利益了無量無邊眾生，釋迦佛陀有明確的觀點即「大悲為本、無緣不渡」。其實這個觀點不是不渡，而是沒有緣法就渡不了，因此在佛教裡要學任何佛法，都牽涉到一個原則「緣」字，「緣」成了佛教的種子。有了種子即具備了學佛的緣起，而沒有緣起則意味著沒有佛法的種子。因此我們常聽到佛法重緣起，要怎麼樣來看待學佛入門人的緣起，就成了做教授師長的任務了。成就者教授師長，他們會「看到」弟子是有緣還是無緣；而普通師長只有「順口緣」了，這樣的有緣無緣就是他一句空話，隨口說說湊數。多少眾生為尋求聖德之師而迷離顛倒，乃至終身窮追究學，不得了生脫死，

從唐代的佛法到東密、藏密，乃至顯教，無所不為其緣而困惑，眾生大多處於迷罐之中，可是這有什麼辦法呢！誰又知道緣起何在？何者為緣？

其實在佛教的高僧裡面，尤其是藏密高僧中，他們對緣起是非常注重，首先在弟子入門時，他必須看有沒有緣，有緣才收你為徒，無緣勸其另走他鄉。尤其在尋找轉世活佛時是必須通過擇緣的，大活佛還要經金瓶擇籤決定法緣真身，而在為弟子灌頂時，他們必須要先除障。弟子就是一個法器，盛法露之前首先必須得將法器清洗乾淨，這稱之為除障。如先用清水漱口也意味著除障，據說，古聖佛菩薩們在

弟子舉行灌頂之前除障時，有時會見到弟子吐出身上累劫所積業障化顯的污臭之水，所以往往我們看到大聖法王們為弟子舉行擇緣和除障時有原則的儀軌，證量的展現。比如，以種子字種緣起，由弟子將代表十地圓通生發萬緣的十個「啊」字（亦名「同緣種子」）由弟子親自在暗地裡畫上記號打成圓團，放在法桶或金瓶中，此時連打團的本人想找出來那一粒來也無法，而代表聖德佛菩薩的師長，他們能知道你的緣起，有的還先預示，然後由弟子將從中抓出一顆核對準確無誤，此時再打成團放入法桶中，經搖動混合，由師長伸手取出一顆交由弟子打開，經核對是同一種子，乃至還第三次再取出核對無誤，於是緣起種子建立，這是最上乘的佛法境界才能得到的，百千萬仁波且中難有一人能施展此種證量。此聖法因緣不但做師長的明白看到弟子與佛法的緣起，而且弟子親身經歷、親眼看到他與佛法的緣起關係，這是最最高的大法擇緣。再次一等的修為，就是採取打卦或誦經修法抽籤再看或轉糝巴丸的辦法，這一種法務祇能抱著一個「信」字，是沒有辦法看到證量的。

但是對於擇緣的法，多少年來本人也是像坐在迷罐中一樣。眼見為實，耳聽為虛，虔誠心再大，那畢竟沒有見識過，非現量的概念。要說不在腦海中浮動，那無非是騙人的假話，為了想了解擇緣的法，我向我偉大的佛陀上師多杰羌佛三世雲高益西諾布頂聖如來祈請過很多次，每次他都說：「你都來我這裡十幾年了，如果沒有緣，你怎麼會在這裡十幾年呢？你要求的佛法是大聖德們作的，現在世界上都難找到這種聖德了，我沒有這本事，我祇有慚愧。」我深信我的佛陀上師絕對能修這個法，如果他老人家都不能做這件事，那還有誰能做！我以為我的福報因緣還沒到，我相信總有一天因緣具足時，佛陀上師會為我修這個根本法的。但次數要求多了，而每次佛陀上師都說：他做不了。時間拖長了，求法的念頭幾乎在我腦海裡抹去。

可是就隨著那一聲春雷乍響，和風浴沐的鮮花，洗耳鳴啼的百靈，以婉曲自如的歌喉，讓大地禾苗萌芽復甦了。我終於步進了瑞祥的密乘壇場，由於當天萬里藍天無雲太陽放射出強力耀眼的光芒，坐

在大地露天壇城的有少部份居士，大部分是仁波且和法師們，共有幾十人，大家身體都流著汗，我朝思暮念的擇緣大法舉行了。是如法神聖的證量讓我開了眼，茅棚石屋突然變成了一座多杰羌佛的法像，石屋不見了，法義上的一切，就是那麼了不起，我前面的語言一點也沒有誇張。我用我自己從家中帶去的白磁鉢，將它沖洗的一乾二淨，裝上自來水，我準備漱口喝進一口自來水，吐出了一半，清涼透明，這時我口中還有一部份未完全吐完，當我再吐出口中餘下的水時，就黑如墨汁，其臭難聞，這黑水從我口中突然吐出真是嚇了一跳，心中一陣激動，矇矓中記得我已哭成肉人兒了，經佛陀上師一陣開示的法語後，我的苦瓜臉變成了桑巴花兒，這時餘下的是笑容和興奮，我的黑業終於見天了，在場的人眼中閃爍著激動和羨慕的光芒。我的身體突然輕鬆無比，身上各種病態現象不翼而飛，這時我變成了少女般的心態，身體的結構全變了。

我看到了其他仁波且和法師們除的障業，有褐色像蟲子一樣似乎有生命在蠕動，有橙黃色的，有灰色的，有深藍色的，有碧綠色的，各自的業相不同，他們吐出的都不同。佛陀上師說：「奇怪了，你們為甚麼吐出這些東西來？你們放進什麼東西了嗎？」大家都說完全是自己打的自來水，什麼也沒有放過。佛陀上師說：『不要執著，不要執著，不要以為吐出了點顏色就消了業障，真正要徹底消業障，要修我傳的「什麼叫修行」。』我深深明白一個道理：佛法就是這麼直接，偉大的佛陀就是這麼無我。偉大的擇緣法在這個世界上就是真實不虛！偉大的除障法我經歷並且看到了！這就是真正在無意間發生的現象！我對天發誓，如我所說的是假的，我將墮地獄變成畜牲，不得超生，如我所說的是事實，我將儘快成就，利益一切眾生。

佛弟子楊慧君恭撰

（此文的英文翻譯印在前面）

## Not Being Affected by Any Damaging Substance in the World



From left to right: Jian Hui Shih, Zheng Hui Shih

We have been following H.H. Dorje Chang Buddha III for many years. Although our self-cultivation has not been fruitful, we have gained some insight into the saying “Not being affected by any damaging substance in the world.” After all, we have witnessed many holy feats while following H.H. Dorje Chang Buddha III.

One day fellow disciples Mark Lin from Seattle and Ming-Chi Wei from Thailand had an audience with our Buddha Master, H.H. Dorje Chang Buddha III, and requested to participate in a

project at His Holiness's mandala. The Buddha Master told them, “In consideration of your level of realization and the condition of your health, you will not be able to handle the work at the mandala.” The laymen respectfully asked, “Those bukkhunis can do it even though they are thin and petite. Why can't we?” H.H. Dorje Chang Buddha III expounded, “You are no comparison to them. They have no problems with it because they are immune to the influence of the damaging substances. This mandala has an extremely powerful force and a form of gas so strong that the two of you will not be able to handle it in the physical conditions of ordinary beings.”

It turned out that layman Lin and layman Wei purchased complete sets of protective gear covering them from head to toe. They tried them on,

showed them to the Buddha Master and said, “We need not fear now. We are under the full armor protection so that even poison gas will have no effect on us.” The Buddha Master grinned and said, “The ones who really don’t need to fear are these petite disciples of mine. You won’t make it. You would be like dough men who couldn’t survive even wind and waves, not to mention the powerful force of the mandala. In two days, we will have two generals with big heads, huge ears and eyes that barely open.” The two fellow laymen told us, “How can it be possible? You have been following the Buddha Master for so long and never had problems at the mandala. Could it be that we are really terrible?”

The next day, there were more than ten of us entering the mandala. As predicted, the two laymen’s faces started to deform after they worked at the mandala. Their ears became huge, their mouths were shifted in place and their entire facial features were deformed. In less than three days, their heads and faces had grown by one-third, their eyes were too swollen to open, and they could barely see where they were going. They could even hardly recognize the people standing in front of them. Their body and facial features had totally deformed. The outcome was totally as predicted by H.H. Dorje Chang Buddha III. Two big-head generals had appeared. Layman Wei said, “This is truly a ‘personal reformation!’” Nevertheless, all of us who have been cultivating ourselves around the Buddha Master turned out to be safe. The two laymen had full protective gear on including gas masks. On the other hand, what



A recent photograph of Mark Lin on the left and Ming-Chi Wei on the right.  
左為Mark Lin、右為魏銘琦之近照

## 三毒水泡虛出沒

在三世多杰羌佛身邊這麼多年，雖然修行不怎麼樣，但對三毒水泡虛出沒，五陰浮雲任去來，倒有一點點的體會，畢竟在三世多杰羌佛身邊，我們親見的聖蹟太多了。

有一天西雅圖Mark Lin師兄與泰國魏銘琦師兄到佛陀恩師處要求參加壇城工作，我們恩師三世多杰羌佛對他們開示說：「壇場的工作，你們沒辦法做的，無論是道量、還是身體都還不行。」，師兄們恭敬地說：「她們幾個出家人這麼瘦小都行，難道我們不行嗎？」三世

we put on was the most basic and simple things. However, the Five Skandas and the demonic hindrance of poison gas had no effect on us at all. Those of us who have followed the Buddha Master closely in self-cultivation are truly different from others. This is a true account of what we have witnessed first hand and how we personally experienced the so-called “not being affected by any damaging substance in the world.”

Buddhist disciples,  
Jian Hui Shih  
Zheng Hui Shih

The words stated above are what we personally experienced at the vajra mandala. Everything stated is true. If what we stated is false, we will forever not become accomplished and will receive bad karmic retribution. If what we stated is true, we will dedicate the resulting merit to all living beings in six realms that they soon become accomplished and liberated

Buddhist disciples,  
Mark Lin  
Ming-Chi Wei

*(This is a complete translation of the Chinese text that follows originally written and signed by Jian Hui Shih, Zheng Hui Shih, Mark Lin, and Ming-Chi Wei.)*



Unable to withstand awesome vajra power in the mandala, the head of Ming-Chi Wei becomes larger and his facial features change.  
在壇場無法承受金剛威力，頭形變大，五官變形的魏銘琦

## 五陰浮雲任去來

多杰羌佛開示說：「你們不能跟她們比，她們沒問題的，她們對三毒之力已有降伏力，這個壇場的威力太強大，有一種無法抵禦的氣體，你們兩位凡胎之體是沒法招架的。」結果Mark師兄與魏師兄去買了整套的防備用具，從頭武裝到腳，然後在佛陀老人家面前展示並且說：「我們現在不怕了，毒瓦斯都無奈何我們，已經全副武裝了！」佛陀老人家聽了笑笑說：「真正不怕的是我這幾個小徒弟，你們不行的，麵人一個，禁不起風吹浪打，更何況壇場威力，等兩天就會看到兩個大

頭、大耳、眯縫眼將軍！」兩位師兄當時對我們說：「怎麼可能嘛，你們跟了這麼久，隨時進壇場，一點事都沒有，難道我們就這麼差勁嗎？」第二天，我們十幾個人一起進了壇場，果然在壇場服務後，兩位師兄的臉開始變形，耳朵變大，嘴巴也挪位，整個五官都扭曲了，不到三天的時間，頭、臉整整大了三分之一，眼睛眯成了一條縫，幾乎看不到路，就連站在眼前的是誰，都快無法辨認，整個身體五官全變形了，這一事實與三世多杰羌佛所言完全相同，兩個大頭將軍出現了，魏師兄說：「這一次真的是革面洗心了！」，而我們這些在佛陀恩師身邊修行的人，卻完全平安無事，兩位師兄還戴了防毒面具，全副武裝，而我們用的卻是最簡陋的裝作而已，但是五陰浮雲、毒氣魔障在我們面前一點也沒有作用，我們在佛陀恩師身邊修煉確實與一般人不同，這是我們在現場參與、親身經歷「什麼叫做三毒水泡虛出沒」的事實。

佛弟子 釋見慧

釋見慧

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釋正慧

以上文字記載完全是我們親身在金剛壇場的遭遇，一切所言真實不虛，如打妄語，將永不得成就，遭受惡果報，如一切屬實，願將功德迴向給有情六道眾生，早得成就解脫。

佛弟子 Mark Lin

魏銘琦

魏銘琦

魏銘琦

(此文的英文翻譯印在前面)

## A Drowned Bee Grew a Wing and Flew Away



From left to right: Ding Hui Shih, Guang Hui Shih

One afternoon when passing by the side of a swimming pool, I discovered a drowned bee in the pool. I scooped it up and placed it on the ground. Its body had already become stiff with death. The Buddha Master walked over and compassionately chanted several mantras and empowered the bee. In about two minutes, astonishingly, the bee began to move its legs. But, it was found that one side of the bee's wings had been bitten off, perhaps by another animal, causing it to fall into the pool and drown. Only one side of wings remained on the bee. At that moment, Sister Guang Hui heard about this and rushed over to see what was happening. H.H. Dorje Chang Buddha III talked to himself and said, "Alas! Now, you have been brought back to life but with one side of wings missing. That is too pitiful! What can be done about this? It's too sad! Too sad! It would be good if another side of wings grew!" Just as the dharma words of the Buddha Master were spoken, miraculously, we suddenly saw the bee grow another wing! Sister Guang Hui and I were totally surprised and stunned. At that time, we watched the bee stretch and move its wings a few times. Then, it cleaned its legs with its mouth and flapped both pairs of wings. About half a minute later, it flew away just like a helicopter. We were so touched that we prostrated to the Buddha Master right on the spot. The Buddha Master said, "It has nothing to do with me. I do not have such merit. This is your accomplishment. It's yours! It's yours!" We have, once

again, personally witnessed the state of realization and awesome virtue of the authentic Buddha.

I am a nun. All of what is stated above is true and real. If anything is false, may I descend to the hell of endless suffering, never to be raised up again. If what I stated is true, may the merits be dedicated to all living beings.

Buddhist disciple  
Ding Hui Shih

All of the above written by Sister Ding Hui regarding the situation about the bee and what I have witnessed are entirely true. If any of it is false, may I descend to the vajra hell and never attain accomplishment. If what I state is true, may I definitely attain accomplishment in this lifetime, be liberated from the cycle of birth and death, and save living beings.

Buddhist disciple  
Guang Hui Shih

(This is a complete translation of the Chinese text that follows originally written and signed by Ding Hui Shih and Guang Hui Shih.)

## 淹死的蜜蜂長起翅膀飛走了

一個下午我經過了泳池邊，發現了一隻淹死的蜜蜂，打撈起來放在地板上，它身體已僵硬死掉了，佛陀上師走過來慈悲地持誦幾句咒語，加持它，大概兩分鐘蜜蜂竟然從腳開始動起來，但是卻發現大概蜜蜂是被別的動物咬斷了一只翅膀而掉進泳池淹死的，只留下了一只翅膀，當時廣慧師姐聽到了也趕過來看。三世多杰羌佛自言自語地說：「唉！既然活過來了，少了一只翅膀，那就太可憐了！怎麼辦呢？太慘！太慘！再長一翅膀就好了！」佛陀上師法語剛落下，突然看到，天啊！蜜蜂的另一只翅膀長出來了！我與廣慧師姐簡直是驚呆了，當時看著蜜蜂展動了幾下翅膀，用嘴巴清理足和翻動雙翅，大概半分鐘，就像直昇機一般飛走了，我們感動得就地向佛陀上師頂禮，佛陀上師卻說：「這與我無關，我哪裡有這功德，是你們的成就，是你們，是你們！」這是我們再一次親眼見到真正佛陀的證量威德展現。

我是一位出家人，以上所說一切真實不虛，若有虛假，願墮無間

地獄，永不超生，若真實不虛，功德迴向法界一切眾生。

佛弟子 釋定慧

釋定慧

定慧師姐以上所寫蜜蜂的情況和我所看到的一切全屬實，若有虛假，願墮金剛地獄，永不成就；如果我說的話是真實的，今生我一定成就，了脫生死渡眾生。

佛弟子 釋廣慧

釋廣慧

（此文的英文翻譯印在前面）

## Buddha Agreed That I Stay

I have followed H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata for almost six years. For the past two years, the Buddha Master transmitted to me the Green Tara Dharma and the Pure Land Dharma Method. This Pure Land Dharma Method whereby Amitabha Buddha's name is continually recited includes a secret mudra (symbolic hand gesture).

Mentioning this secret mudra reminded me of layman Yu-Shan Hou. I attended the ceremony during which he passed on to the Western Paradise of Ultimate Bliss. That he passed on to the Western Paradise of Ultimate Bliss was a sure thing. He most certainly would pass on to that paradise! That is because the dharma that he learned is the true great dharma relating to reciting Amitabha Buddha's name taught by my Buddha Master. There is a special mudra connected with that dharma. I say that he most certainly would pass on to the Western Paradise of Ultimate Bliss because I myself personally experienced such a thing.

During these years of following the Buddha Master, I and other Sisters have been at the Buddha Master's side when His Holiness created works of art. One day the Buddha Master encouraged us to sculpt and create works of art. I had some understanding of what this would entail, having been at the side of the Buddha Master during his creation of art. Through constant observation, the Buddha Master's creative ways, such as sculpting, digging, and applying color, had an imperceptible influence on me. Although I did not have the slightest painting or sculpting foundation, the Buddha Master's encouragement gave me great empowerment. As soon as I had any spare time, I worked on my artwork with much zeal and happiness.

After I finished the sculpture "Hard Boulder Emanates Splendor," I sat down and silently appreciated it. I was both happy and satisfied. In an instant, my mind became tranquil. I wanted to enter a state of great concentration. Unexpectedly, I entered perfect stillness of the mind (nirvana). I had not realized that becoming accomplished spiritually is so closely connected with everyday life.

At that time, the sky was green and red light. I was immersed in the light. I thought, "Yes! Perfection! This is perfection! Recite Amitabha Buddha's name!" I put my hands in that mudra and chanted Namom (Homage to) Amitabha Buddha, beseeching Amitabha Buddha to come and



*This is where Dharma Teacher Liao Hui Shih sat after she finished sculpting her work of art. There on that bench, she passed away in a state of liberation. This photograph is a re-creation of her sitting on the bench.*

這是釋了慧法師將她的作品刻完後，坐在凳上圓寂時的地方，這張照片是現在後補所照當時的情況

escort me away.

After some time, Amitabha Buddha truly arrived. Ah! He came. He truly came. I cannot describe how dignified He looked. I extended my arm in order to grab the hand of Amitabha Buddha, and one of my feet was about to step onto His lotus flower pedestal. Right at this time, the Buddha Master rushed over. I heard the Buddha Master say to Amitabha Buddha, “Buddha! Do not hurry to escort her away. Do not hurry to escort her away. Allow her to stay. She still has many things to do!”

At this time, Amitabha Buddha withdrew His lotus flower pedestal. He smiled and put me back onto my original place. This is how it came to be that I stayed. However, my body was totally immobile because I had died. Still, I could hear the sound of the Buddha Master reciting mantras. The Sisters said that at that time my entire body was rigid, cold, and heavy—that is, I was dead.

The Buddha Master bestowed upon me great empowerment. His Holiness obtained the consent of Amitabha Buddha. At that time, there were two cylindrical white lights whose light surrounded and enveloped me. My spirit then returned to my dead body, and my body temperature become warmer.

We used to ordinarily address H.H. Dorje Chang Buddha III as the Buddha Master. However, the Buddha Master did not like it when we addressed His Holiness as Buddha Master. His Holiness has repeatedly admonished us not to address His Holiness as the Buddha Master. His Holiness very humbly stated that His Holiness is very ordinary and that His Holiness is a practitioner with a heart of humility. But in our hearts and minds, His Holiness indeed is a Buddha. If His Holiness is not a Buddha, why is it that each person to whom His Holiness transmits dharma becomes

accomplished in the dharma? If His Holiness is not a Buddha, why is it that many highly virtuous Bodhisattvas in the world are his disciples? There are so many examples of people whom His Holiness enabled to become accomplished in the dharma. Recent examples include laypeople Yu-Shan Hou, Hui-Hsiu Lin Liu, and Tsai-Chun Yu Lin. Examples from earlier time periods are too numerous to mention. There are disciples of the Buddha Master who have passed away in the meditation posture having attained liberation from the cycle of birth and death. There are disciples whose passing was accompanied by the appearance of various auspicious phenomena. There are disciples who transformed into rainbow light when passing away. There are disciples who left behind sariras (holy relics) or seed syllables after cremation, and so on.

If the Buddha Master is not a Buddha, how is it that I stayed on earth even though Amitabha Buddha wanted to escort me away to the Western Paradise of Ultimate Bliss? I, an incompetent person, suddenly attained skills relating to the craftsmanship vidya, thereby creating the sculpture mentioned earlier. No wonder the Buddha Master inscribed on that sculpture, “Hard Boulder Emanates Splendor.”

My Buddha Master is not only my Buddha Master, but His Holiness is truly the highest ancient Buddha in the dharma realm. His Holiness is the ultimate one that holy and ordinary beings can depend on.

Buddhist disciple,  
Liao Hui Shih

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

## 佛陀同意我留下來

跟隨多杰羌佛三世雲高益西諾布頂聖如來佛陀上師快六年了，這兩年，佛陀上師傳了我綠度母法，也傳了我淨土法門，這個淨土法門念佛號是有秘密手印的。

說到這個秘密手印呢，就想起侯欲善居士，我是參加了他的往升儀式的，他能往升西方極樂世界是理所當然的事，是一定會往升的嘛！因為他學的法，正是我的佛陀上師所傳的真正念佛大法，有專門的手印的。說他必然往升，是因為我本人也是親身經歷了的。

我跟隨佛陀上師的這幾年，當佛陀上師做作品的時候，我與師姐們時常在身邊的。有一天，佛陀上師鼓勵我們也雕塑創作，跟在老人家身邊看著，老人家做啊，雕呀，挖的，塗啊，耳濡目染，心裏有些體會，雖然生平一點兒都沒有繪畫雕刻的基礎，但老人家的鼓勵給了我無限的加持，一有空閒我就在作品上下功夫，我是很投入的，心裏很喜悅。

當『頑石生華』這個作品完成後，我坐下來靜靜觀賞，既高興又

滿足，剎那間，心寂靜下來，我想來一個大定吧！誰知竟入了寂滅定，真沒想到，道業的成就是這樣緊密聯繫在日常生活裏的。

那時，虛空都是綠色和紅顏色的光，我與光匯在一起，我心想，是的！圓滿！這是圓滿了！念佛吧！我結上手印，稱念南無阿彌陀佛，祈求阿彌陀佛來接我。

隔了些時，阿彌陀佛真的來了，啊呀！來了，真的來了，太莊嚴了，無法寫出來！我伸手要抓住阿彌陀佛的手，另一隻腳要踏上蓮花的時候，佛陀上師趕到，我聽到佛陀上師的聲音給阿彌陀佛說：「佛陀啊！別忙接走，別忙接走，留下她，還有很多事要做呢！」此時阿彌陀佛把蓮花收起來了，笑笑把我放到原位。就這樣，我留了下來，可是身體不能動，因為我已經死了，但能聽到佛陀上師唸咒的聲音，師姐們說，當時我全身僵硬，冰冷，沉重，就是死人一個。

佛陀上師為我做了大加持，通達了佛陀同意，當時有兩道圓柱形的白光，罩在我四周，我身上，我的魂才歸了屍體，我的體溫才溫暖

過來。

因為我們平常都稱三世多杰羌佛為佛陀上師，可是佛陀上師不喜歡我們稱他為佛陀上師，一再告誡我們不要稱他佛陀上師。如果不是佛陀，哪能傳的佛法個個成就呢？又為什麼世界上的大德菩薩很多都是他的弟子呢？成就的人太多，近的有侯欲善、林劉惠秀、余林彩春居士，早期的更不用說了，有坐化的、有現各種瑞相的、有虹化的、有燒出舍利子的、現種子字的等等。

不是佛陀，怎麼阿彌陀佛都已經要把我接走了，而佛陀上師一句話就把我留了下來，像我這樣駑鈍的質材，竟然也能爆發工巧明，作

出這樣一件作品，難怪佛陀上師在石上題曰：「頑石生華」。我的佛陀上師不僅是我一個人的佛陀上師，更是實實在在的法界的最高古佛！是所有聖凡兩眾的最終依怙！

佛弟子 釋了慧



(此文的英文翻譯印在前面)

## Reborn in the Western Paradise of Ultimate Bliss



One day in March of 2003, my mother became ill with something like a stroke. She couldn't move the right side of her body nor could she talk. At the emergency room, the diagnosis was that she was in the last stages of an inoperable brain cancer with a tumor the size of a fist. Unfortunately chemotherapy was not an option. She had about a zero chance of being cured with radiation treatments. We were told to take her home for hospice care for her final days. We were all very panicky and very sad with the anticipation of having to watch our mother wait for her death.

At that time, I kept praying that my mother could have the opportunity to see the Buddha Master, H.H. Wan Ko Yeshe Norbu Holiest Tathagata. The Buddha Master was merciful, and the arrangements were made for the Buddha Master to see my mother immediately.

I remember that day very clearly. At the altar, my mother was anxious and crying because she had lost her ability to speak, but the Buddha Master said, "It's alright, it's alright. I understand it all." The Buddha Master accepted my mother as a disciple and also transmitted dharma to her right then and there. That day, my mother couldn't talk nor do the mudra because her right hand was paralyzed. I remember that the merciful Buddha Master came down from the platform, held her good left hand, and personally put the Cultivation Seed Syllables on the palm of her left hand. That particular scene is deeply imprinted in my mind. That's the empowerment a Buddha gives to a suffering living being. I was deeply moved and even more grateful to my Buddha Master, although the Buddha Master does not allow his disciples to call him Buddha. Nevertheless, His Holiness is a true ancient Buddha who has descended into this world.

With all that happened at the altar that day, my mother used her eyes to communicate with the Buddha Master. My father and 4<sup>th</sup> eldest sister were also there, but they didn't seek refuge with the Buddha Master at that time. After we went back home, my mother looked at the palm of her left hand everyday and studied it very hard. She would look at the palm of her hand even at night when the light was not on. (During the more than six months from the time my mother fell ill until the time of her rebirth in a Buddha Land, she did not take one painkiller. She lived three months longer than the

doctor had predicted.)

Early in the morning, three days before her 70<sup>th</sup> birthday, my mother's condition turned worse. She became unconscious. Her whole body was twitching. The paralyzed right side was stiff and un-bendable. She had rapid breathing and an increased heart rate with her blood pressure dropping. Both the doctor and the nurse notified us to prepare for the end and dress her properly for the funeral. It was unbearable to see my eighty-year-old father so sad. The whole family was nervous and confused.

The first thing in my mind was to beg the Buddha Master to be merciful and send mother to a good place. The Buddha Master made time in a very busy schedule to receive my father and me. It was already eleven o'clock at night. My father begged the Buddha Master to allow for mother to have her 70<sup>th</sup> birthday before she left us, and also for both of her daughters to have time to come back from the east coast to see their mother for the last time. The Buddha Master said very decidedly, "No problem! Let her have her 70<sup>th</sup> birthday before she leaves! I think Guan-Yin Bodhisattva will let her stay for a few more days before receiving her to the Western Paradise of Ultimate Bliss! I am ashamed to say that I don't have that kind of dharma power to keep her. Only the Buddha can help her."

Right away the Buddha Master empowered a Mantra Wheel and Dharma Instructions, instructing us to have my mother wear the Mantra Wheel on her head to shake her spiritual mind. The Dharma Instruction would be for her to wear at the time of her passing on to the Pure Land, using the power of the Seed Syllables to enter the Western Paradise of Ultimate Bliss.

After we went back, my mother's pupils were already dilated, and her body temperature was low. She passed away. We followed the instructions we received from the Buddha Master and put the Mantra Wheel on my mother's head, feeling very scared. My mother had already left. Was it too late for her to wear the Mantra Wheel now? Unexpectedly, a miracle happened. Within only two short hours, mother regained consciousness. Her pupils, body temperature, and breathing all became normal. She answered some of our questions by nodding, shaking, and moving her head and by blinking her eyes. Her consciousness was completely clear and normal. Not only did my mother wait until both of my sisters came back

from the east coast to celebrate her 70<sup>th</sup> birthday, but days after that, mother would sit in a wheelchair, using her unparalyzed left hand to offer incense to the Buddha.

Many monastics were there to witness the process of mother's revival. My aunt, who had been there nursing my mother, was deeply shocked and realized how great and powerful the true Buddha-dharma is. Furthermore, it changed my father, who has been a Christian for the past fifty years. He became a disciple of the Buddha Master.

Only after my mother was lingering in her sick bed and had started to accumulate phlegm in her throat, and my father could feel that my mother was suffering from the phlegm collecting in her throat, did he kneel down in front of the picture of the Buddha Master, silently begging the Buddha Master to ask Guan-Yin Bodhisattva to come and receive mother in the Western Paradise of Ultimate Bliss to enjoy the blessings! As expected, at 6:50 early next morning, my mother left peacefully with her mouth open like a sleeping baby. A message was relayed that morning from the Buddha Master's attendant Kuan that the Buddha Master would use the most profound and wonderful Pure Land spirit-raising Dharma to raise my mother's spirit from suffering and would respectfully ask Guan-Yin Bodhisattva or her attendants to receive mother to the Western Paradise of Ultimate Bliss within seven days. I was all very grateful for the Buddha Master's empowerment to send my mother to the Western Paradise. Not only were her face and lips rosy, her limbs were also soft so that the task of dressing her properly for the funeral was easy.

However, the most amazing thing was when I knelt in front of my mother's body that day and said, "Mom, if you have seen Guan-Yin Bodhisattva or the attendants sent by her with the message that they are coming to receive you, please close your mouth and smile so we don't have to worry." I kowtowed three times to thank my mother for all the years she spent raising me, knelt in front of her bed, and silently recited Guan-Yin Bodhisattva's sacred name. I lost track of time. My mother had been like a sleeping baby with her mouth opened, but now her mouth was closed and she was smiling. Wow! My heavens! I was shocked. I thought my eyes were deceiving me, that I'd made a mistake. I hurried and asked my family to come and see. Everyone saw the same thing I did—that she will be received

by Guan-Yin Bodhisattva or her attendants in the Western Paradise of Ultimate Bliss.

At that time, there were birds singing very beautiful tunes outside the window, just as described in the sutras. Normally, there is no bird around or near the house. That day, the recorder suddenly played Guan-Yin Bodhisattva's sacred name automatically. All of these remarkable auspicious events brought tears of excitement to two of my aunts who were taking care of mother at that time and who were also cultivating themselves as Buddhists. They said, "We have been doing our cultivation all these years, but now we have seen what is called the true Buddha-dharma." Because of mother's ascent and her rebirth in that Buddha Land, they kept asking us to take them to the Buddha Master to seek refuge.

Imagine what level of realization a holy reincarnated being has in order to be able to communicate with Buddhas and Bodhisattvas and ask Buddhas and Bodhisattvas to call back my mother from death, allow her to stay many days, and come and arrange to have her received as desired. That can only be done by a Buddha! The fact that my mother passed away, came back to life, and ascended to the Western Paradise of Ultimate Bliss after her 70<sup>th</sup> birthday is only a very small and ordinary case among all of the Buddha Master's many disciples. There are too many other examples to mention concerning all the other disciples who attained accomplishment, became liberated and ascended to the Pure Land.

Many disciples have only seen the Buddha Master once and received transmission of the Buddha-dharma, such as fellow disciple Yu-Shan Hou. He practiced the dharma that the Buddha Master transmitted to him and was able to visit the Western Paradise of Ultimate Bliss. He came back to tell everybody that he would pass on to the Western Paradise of Ultimate Bliss seven days later. As he predicted, he passed on to the Western Paradise on a lotus seven days later.

Buddhist disciple  
Ruei-Chi Yu

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

## 死而復生至極樂

2003年3月中的某一天，母親疑似急性中風，突然右半身不能動彈，不能言語，送急診室，未料檢查出來結果是腦癌末期，腫瘤有拳頭般大小，醫生說不能開刀，不能化療，化療治癒機會幾乎零，醫院勸說家屬將母親領回家做人生最後日子的安寧看護，當時全家聽了陷入一片恐慌的悲哀，那是一種母親等死的恐懼。

當時我不斷地祈求母親能得見至尊的佛陀上師——雲高益西諾布頂聖如來一面，佛陀上師非常慈悲，不但答應了，還馬上安排接見。

那天在壇場的情況我記得非常清楚，母親一進入壇場，由於不能說話，急得哭出來，只聽佛陀上師說：「不說了！不說了！我都明白

了！」那天佛陀上師當場收母親為弟子，還傳了法，由於母親右半身癱瘓，又說不出話，還無法結手印，我記得佛陀上師慈悲地從法台上走下來，親自握著母親未癱瘓的左手，將修法種子字套在母親的左手心上，那一幕深印在我八識田裡，那是一位佛陀對一個受苦的眾生發大悲心的加持，我真的深受感動，更感恩我的佛陀上師，儘管他老人家不准弟子喊他老人家為佛陀，但是他老人家是真正的古佛降世。那天在壇場的種種情景，母親用眼神跟佛陀上師溝通，當時在場的還有父親與四姐，那時他們都還未皈依，回去之後，母親每天望著左手掌心精進用功，連漆黑未開燈的夜晚都盯著手心不放。(母親從發病到往

升的這六個多月中，沒服過一顆止痛藥，生命也超過醫師預期的三個月)

就在將要過母親農曆七十歲生日前三天清早，母親狀況突然轉壞，陷入昏迷，全身不斷抽動，癱瘓的右半邊完全僵直不能彎曲，呼吸非常急速，心跳加快，血壓下降，醫生護士通知我們該準備後事了，且壽衣要先給她穿上。八十歲的父親難過悲傷的樣子，實在叫人不忍心，全家人慌成一團，我第一個念頭只有懇請佛陀上師慈悲，能超渡母親去一個好地方。那天佛陀上師在百忙之中抽空接見了父親和我，見到了的時候都已經深夜十一點了，父親懇求佛陀上師，希望能讓母親過完七十大壽再離開我們，並且讓兩個在東部的女兒能趕回來見母親最後一面，只聽到佛陀上師非常斬釘截鐵地說：「沒問題！讓她過完七十歲生日再走！我想觀世音菩薩會看在這位老年人的面子上，讓她多留幾天再接她去西方極樂世界！可惜我很慚愧，沒有道力留她，只有求菩薩幫助了。」隨即加持了一道咒輪與一道法令，並吩咐咒輪回去戴在母親頭頂，以震攝她的靈知心識，另一道法令要在母親往升時戴上，藉上面種子字的力量去到西方極樂世界。

回去之後，母親早已瞳孔放大，體溫下降，死亡了，我們趕緊照著佛陀上師的指示，將咒輪給母親戴上，心裡非常害怕，母親早已走了，現在再戴這個咒輪會不會太遲了？沒想到，奇蹟出現了，短短不到兩個小時，母親清醒過來，瞳孔、體溫、呼吸都恢復正常，我們問母親一些問題，她還能用點頭、搖頭、眼睛轉動、眨眼等來回應，意識完全清楚正常，不但等到遠在東部的兩個姐姐回來歡渡七十歲生日，往後的日子裡，母親還坐著輪椅用未癱的左手給佛菩薩上香，在座的許多出家僧眾也都看到母親這死而復生的過程，讓在旁照顧母親的看護阿姨都深受震撼體認到真實佛法之威力是如此偉大，更改變了五十年來信奉基督教的父親，皈依佛門，成為佛陀上師的弟子。

一直到母親久臥病床喉嚨開始積痰，父親實在心疼母親抽痰時母親會受苦，他便跪到家裏佛堂佛陀上師法相前，默默懇求著佛陀上師，請觀世音菩薩還是將母親早點接去西方極樂世界享福吧！果然，第二天清晨六點五十分，母親張著嘴有如沉睡中的嬰兒般安詳離開，當天早上便接到佛陀上師侍者Kuan師兄的轉達，佛陀上師將會用甚深精妙的淨土超渡法來超渡母親，並恭請觀世音菩薩或觀世音菩薩的侍者在七天內接走余林彩春居士去西方極樂世界。弟子無限感恩佛陀上師加持超渡母親，母親的遺體不但臉色紅潤，嘴唇也紅潤，手腳柔軟可配合更衣穿褲等等瑞相都不在話下，更殊勝的是，當天我跪在母親的遺體前說：「媽！如果您看到觀世音菩薩或她老人家派遣侍者通知到您，要來接您，就請您將嘴巴合攏，微笑讓我們放心。」說完了我就叩了三個頭以答謝母親多年的養育之恩，跪在床前默念著觀世音菩薩聖號，也不知過多久，母親原來張嘴如睡著的嬰兒，此時嘴竟合起來了並帶著微笑，哎呀！天啊！我當時真的是驚呆了，我以為是我眼睛

看花、看錯，趕忙找家人來瞧，每個人跟我看到都是一樣，她將會跟著觀世音菩薩或她老人家的侍者去西方極樂世界。那時窗外還有小鳥唱歌非常好聽，就像佛經上所述般，平時家裡附近是沒什麼鳥的。當天突然錄音機自動無人操控播放起觀世音菩薩聖號。這種種殊勝瑞相，讓家裡另兩位也學佛的看護阿姨激動地掉淚，她們說：「學佛多年，現在才看到什麼叫做真正的佛法」，就由於母親往升，她們再三懇求我們帶她們到佛陀上師那裡去皈依。

想想是什麼樣證境的再來聖者，能與佛菩薩溝通，能請佛菩薩將我母親余林彩春居士死了又喊回來，多留幾日便多留幾日，想接走就安排接走！那一定是佛陀才能辦得到的事，今天我母親余林彩春居士死而復生，過完七十歲生日才往升西方極樂世界，只不過是在佛陀上師眾多弟子中，稀鬆平常的一個小case，其他的師兄弟，坐化往升，自己修法圓滿生死自由往升淨土，多的不勝枚舉，許多師兄弟只見佛陀上師一面，傳法受用，如侯欲善師兄，自己修到可以去西方極樂世界周遊一趟再回來，告訴大家七天再去，後果然七日坐蓮往升。

佛弟子 余瑞琪



(此文的英文翻譯印在前面)

有關“死而復生至極樂”當時的報紙報導

