



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

BRIEF DISCRIPTION OF THE INCARNATION OF DORJE CHANG BUDDHA

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

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

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

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

accordance with His dharma teachings.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

United International World Buddhism Association Headquarters
International Buddhism Sangha Association

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

簡述多杰羌佛轉世

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

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

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

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(此文的英文翻譯印在前面)