

THE REAL MEANING OF THE FIVE VIDYAS

今說五明真諦

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

Venerable Akou Lamo Rinpoche

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

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

阿寇拉摩仁波且

(此文的英文翻譯印在前面)



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

戴法帽的阿寇拉摩仁波且在為活佛、法師們和居士們舉行法會

RECOGNITIONS IN ACCORDANCE WITH THE DHARMA

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

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

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

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