



Grand Puja of Vajra Kilaya
Grand Naga Vases
Consecration & Offering Puja
June 2006
By
H.E. Chokling Rinpoche

普巴金剛法會
大龍王寶瓶勝住暨供養法會
二零零六年六月卓林令坡切尊者主持

His Eminence Chokling Rinpoche

H.E. Tsikey Chokling Mingyur Dewey Dorje Rinpoche, was born in 1953 as the second son to the renowned Dzogchen master, Kyabje Urgyen Rinpoche. He is the fourth incarnation of Terchen Chokgyur Dechen Shikpo Lingpa - a celebrated treasure revealer of 19th Century.

Chokgyur Dechen Lingpa The First from Nangchen of Tibet, was indubitable the chief discoverers of Guru Padmasambhava's hidden dharma treasures. All revealed treasures are collected in 39 volumes of 'Chokling Tersar Cycle of Vajrayana Practices and Direct Instructions', and are being widely practised by followers of both Nyingma and Kagyud school. Together with Jamyang Khyentse Wangpo (founder of the Non-sectarian Movement in 19th Century) and Jamgon Kongtrul Lodro Thaye, they the three great tertön of the age were venerably known as 'The Three Manjushri'.

Chokling Rinpoche was recognised and enthroned by H.H. Gyalwa Karmapa, and later was brought to Rumtek Monastery in Sikkim to receive traditional training and education from H.H. Gyalwa Karmapa and other great masters. Rinpoche has received numerous teachings from numerous outstanding Buddhist masters headed by his Holiness himself.

Known as the "Tsikey (or Kela) Chokling," Chokling Rinpoche now resides in Kathmandu, Nepal at Ka-Nying Shedrub Ling, one of the country's largest monasteries. As Vajra Master, Rinpoche presides over all Vajrayana ceremonial rituals for the living and dead, bestows initiations, and offers Dharma teachings.



卓林令坡切尊者 傳

最尊貴的卓林明珠迭威多傑(無轉大樂金剛)生于一九五三年，是馳名的大圓滿上師祖古烏金尊者之次子。令坡切是十九世紀丘吉德千西波林巴的第四世轉世化身。

第一世的丘吉林巴是著名的十九世紀大掘藏師；他發掘了大數量的蓮師伏藏，是一位真正經蓮師授記而不容質疑的掘藏師。當年由他取出的伏藏，經已收集在卅九巨冊的《卓林新寶藏——金剛乘教敕輪》中；而這些教敕，經已廣泛的被紅白兩教所奉持修習。當時，他與推動無分別運動的蔣楊虔哲旺波，和蔣貢康圖羅多泰耶合稱《文殊三大士》。三人亦師亦友，均是當時名聞遐邇的大掘藏師。

這一世的丘吉林巴是由十六世大寶法王在西藏親自鑒認，伺後賜予坐床大典。之後，他即被大寶法王帶到錫金的輪德寺接受嚴格的訓練課程。這段十多年的日子裡，令坡切從無數的佛門宗匠座下領受許多不同的教敕。

身為‘四世吉給卓林’，令坡切如今駐錫於尼泊爾嘉德滿都的迦寧雪都林寺—尼國的第一大寺。他也是金剛阿闍梨，責寺中一切羯摩作儀和法會。

H.E. CHOKLING RINPOCHE'S 2006 PROGRAMME IN KUALA LUMPUR

5-Jun-06 (Monday) 8.00 pm - 10.30 pm

Birthday Celebration for Rinpoche's birthday 上師生日 自由餐會

6-Jun-06 (Tuesday) 8.00 pm - 10.30 pm

Empowerment : Avalokiteshvara 《聖觀世音菩薩》灌頂

7-Jun-06 (Wednesday) 8.00 pm - 10.30 pm

Empowerment: Conjoined Vajrapani, Hayagriva & Garuda
《金剛手，馬頭明王暨大鵬金翅鳥》灌頂

8-Jun-06 (Thursday)

Rest Day 上師休息日

9-Jun-06 (Friday) 8.00 pm - 10.30 pm

Empowerment: Gyalwel Dungdzhin (Guru Rinpoche)
《世尊胃裔》蓮花生大士 灌頂

10-Jun-06 (Saturday) 8.00 pm - 10.30 pm

Four Hundred Offerings Puja
《四百供養禳解法會》

11-Jun-06 (Sunday) 8.00 pm - 10.30 pm

Lama Norlha Puja & Empowerment
Dharma teaching: Guru Rinpoche's pure land - Sangdok Palri
《蓮師財神》法會 暨 灌頂
開示蓮花生大士之淨土 -- 銅色德山

12-Jun-06 (Monday)

Rest Day 上師休息日

13-Jun-06 (Tuesday) 8.00 pm - 10.30 pm

Dharma Teaching 開示佛法

14-Jun-06 (Wednesday) 8.00 pm - 10.30 pm

Dharma Teaching 開示佛法

15-Jun-06 (Thursday)

Travel to Genting View Resort

All retreat participants to meet at Genting Review Resort in the evening. Participants are to make their own transport arrangement; the details of location will be provided.

晚上，所有參加閉關營的學員均須到雲頂高原報到。請諸位學員自行安排交通工具；本會將會近期內向學員披露地點詳情。

16-Jun-06 (Friday) 8.00 am - 10.30 pm

17-Jun-06 (Saturday) 8.00 am - 10.30 pm

18-Jun-06 (Sunday) 7.00 am - 12 noon

Retreat: Kunzang Thukthig (Heart Essence of Samanthabhadra) 《普賢王如來心髓》 閉關營

19-Jun-06 (Monday)

Rest Day 上師休息日

20-Jun-06 (Tuesday) 8.00 pm - 10.30 pm

21-Jun-06 (Wednesday) 8.00 pm - 10.30 pm

22-Jun-06 (Thursday) 8.00 pm - 10.30 pm

Vajrakilaya Puja 《普巴金剛》大法會

23-Jun-06 (Friday) 9.00 am - 10.30 pm

24-Jun-06 (Saturday) 9.00 am - 10.30 pm

25-Jun-06 (Sunday) 6.30 am - 12 noon

**Grand Naga Vases Consecration & Offering Puja
《龍王寶瓶勝住供養》大法會**

Grand Puja of Vajrakilaya

20th - 22nd June 2006

Arising from the infinite and uncreated buddha-mind of primordial buddha Samantabhadra, Vajra Kilaya is the wrathful aspect of Samantabhadra.

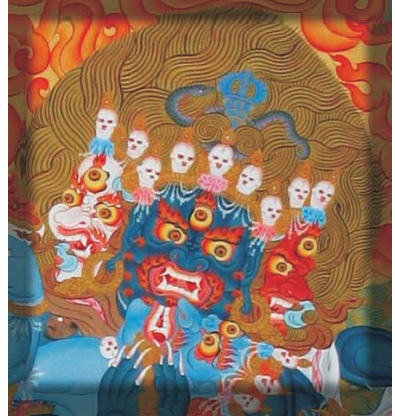
Kilaya has three planes of significance. Outwardly, it is the physical phurba; inwardly, it is the *Rigpa* (primordial wakefulness) and *Kadak* (primordial purity); secretly, it is the Dharmadhatu Mudra.

Vajra Kilaya is well known of his mightiness in removing obstacles. Again, obstacles could be categorised in threefold: outwardly the sickness, demonic interference and physical obstacles; inwardly the obstacles on *prana, nadi* and *bindu*; secretly the three poisons (attachment, aversion and ignorance) that obscure the *Rigpa*.

Through the power of Vajra Kilaya practices, we:

- ◆ Externally, pacify external enemies and obstacle-makers;
- ◆ Internally, subdue the obstacles of disturbing emotions

Thus, actualising the realisation into the inexpressible dharmata.



普巴金剛大法會

2006 年6月20日 至 22日

普巴金剛是從本初普賢王如來之無作法性中顯現起來的。所以，普巴金剛乃是普賢王如來的忿怒相。

普巴(金剛鏢)共有三層密義：外普巴就是實體的金剛鏢；內普巴是自心的明體及其淨分(相)；而密普巴則是法界大印。

一直以來，普巴金剛法以降魔除障稱著於世。而普巴金剛法所要摧折的魔障可以分成三個層面：外則摧滅病苦，魔障，災禍等等的違緣；內則調伏氣，脈和明點上的諸種留難；密則降服貪，瞋，癡等諸煩惱。

修行人可透過普巴金剛法的威神力，外摧菩提道上種種魔事與障礙，內息種種之煩惱。當內外損惱都得以平息之後，對法性的認證將能無礙的生起。

迦部，加上此法精簡易修，具有威猛的降魔除障力，而又賦特殊加持力。所以，丘吉德千林巴與他的歷代轉世均奉此桑滴普巴為不共本尊。

Grand Naga Vases Consecration and Offering Puja

23rd - 25th June 2006

For peace and prosperity of Malaysia.

The origin

In the early formation of this world where purity still prevails, gamut of gemstones and precious metals strewn the crust in abundance. As time went on, sentient beings became more disposable to the mental defilement, and it was this negative inclination that caused the precious gifts to sink deeper into the earth - till it reached the territory of Nagas who took the guardianship of them. Since then it has been difficult to gain much wealth; more so when we relentlessly retract the precious resources without replenishing them.

Today Naga Vases are proffered to repair our relationship with the wealth guardians (Nagas) as well as to replenish the earth; besides, it does help to heal illnesses (e.g. leprosy) caused by Nagas.



Effects & Merits

"Your families will prosper and flourish, your dominion, merits and wealth will expand; will enjoy good crop; will have fertile land and forest; students will possess ample necessities, and the teachings will be widespread and renowned."

Rules to be observed

During the three-day puja, participants who wish to enter the main shrine are required to observe the followings without deviation:

- Do not consume any pungent foods (e.g. garlic, onion etc.);
- Do not apply cosmetics, perfumes and fragranced toiletries;
- Do not carry any nectar pills (dharma medicine);
- Do not burn any incense within the vicinity of the main shrine;
- Do not smoke, and do not consume alcohol;
- Keep your clothing clean and free from ordour or fragrance.
- Strict vegetarian.

Breaking the rules will cause unnecessary harm to Guru and participants. Therefore, we appreciate your corporation, and, would like to take this opportunity to apologise for any inconvenience caused.

Sponsorship

A Grand Naga Vase and one-hundred-and-eight Naga Vases will be consecrated.

- You may contribute to the Grand Naga Vase at **RM10** per coupon.
- You may sponsor Naga Vase on individual capacity at **RM300** per vase.

大龍王寶瓶勝住暨供養法會

2006年6月23日至 6月25日

伏祈馬來西亞

國基鞏固，國運昌盛，

風調雨順，五穀豐收，

國庫豐足，國泰民安。



緣起

當這個世界初成時，處處皆是垂手可得之奇珍異寶。後來，隨著眾生業力的轉重，地面上的這些珍寶遂漸漸沉入地層深處，由龍族 貴保護監管。從此財富就不再那麼容易得來了。換句現代話來說，我們不停的從海陸開採天然資源來享用，卻 少仁慈的回饋這個賜予我們財富的大地。由是，我們就藉獻龍王寶瓶來重修與龍族的關係，懇求諸龍王賜予財富上的擁護及庇佑。同時讓解染犯癩疾（如癲瘋病）的痛苦。

功德利益

“能庇佑家運昌盛，安穩富足；增添產業，報和財富；農作豐收；土地肥沃；佛門弟子都不須要為衣食憂愁；佛法必能發揚光大。”

法會所須遵守事項

在這三天的法會期間，本會佛堂將被灑淨結界。因此法會期間，凡有意進入佛堂隨喜唸誦的善信們，都必須嚴格遵守以下的事項：

嚴禁食用五辛（蔥，蒜等）

不可使用任何化妝品，香水或具有香味的日常洗潔用品；

不可帶入法藥；

嚴禁燃香（佛堂範圍內）；

嚴禁吸煙或飲酒；

身體和衣物都必須保持乾淨，沒有異味；

嚴持素食。

有任何不便之處，尚祈見諒。

贊助方式

萬緣護國龍王寶瓶，大家可以以每張RM10固本贊助。

此外，諸位也可贊助個別龍王寶瓶，每個RM300。



Benefits of Offering Precious Vases to Nagas 供養龍王寶瓶之功德利益



The benefits of activities pertaining to the Dispeller of All Obstacles known as the *Skillful Method of Vase Arrangement Garland of Nectar Waves*, are as follows:

《除一切障》中有一份關於如何為龍瓶安臚的指示，名為《裝瓶之善巧- 甘露浪之鬘》；其中記載著供養龍王寶瓶之種種福德：

At this place there will always
Be timely rain; crops and cattle will be excellent.
Harm of blight, frost, and hail [to crops] will be pacified.
All that is excellent with respect to the world and its inhabitants
Will be effortlessly gathered under one's control.
Thus one will come to possess the wealth of gods, nagas, and humans,
And enjoy happiness, joy and auspiciousness.

這個地域將會風雨順時；五穀豐登，畜牧肥壯；
侵害農畜之瘟疫，嚴寒，冰雹皆得以消弭。
廣攝情器之間最上之受用；坐擁天人，龍及人之富饒。並
長享歡愉，喜悅與吉祥。

Illnesses from spirits, obstacles, poverty, war, violence, grudges, and naga's jealousies are totally pacified everywhere. Life span, merit, fame, fortune, power, grain, possessions, and all the excellences of the world and its inhabitants are increased. Additionally, all the accomplishments of the nagas are realized.

鬼病，障礙，貧困，征戰，暴亂，怨懟及龍神之妒忌悉得消釋。壽元，福德，名聞，時運，威權，田產，及情器世間妙善受用悉皆增長。猶甚者，乃能臻取諸龍之成就。

Gyazhi (Four-Hundred Offerings)

'Gyazhi' means 'Four-Hundred Offerings'.

What is the four-hundred offerings? It refers to 100 tsha-tsha, 100 tormas, 100 lamps and 100 ransoming effigies that used for redeem one from torments caused by the Four-Mara. Ritually, Four Maras are represented by four tormas: the yellow torma represents Mara of Aggregates, white torma the Mara of Heaven-Son, the red torma the Mara of Defilements and the black torma the Mara of Death; They are placed in row.

Approaching to the final part of puja, these tormas accompanied by offerings will be ousted from the shrine to specified locations according to Rinpoche's instructions. The act symbolizes departure of all troubles and problems from you.

Therefore, the puja is excellent in dispelling the followings:

- Diminishing of life forces, or bad omens of untimely death;
- Hard luck;
- Harms from powerful spirits and demons ;
- Negative astrological effects (bad years and months) ;
- Robbery, thievery, quarreling and unrests;
- Epidemics.

Please cut some nails and hairs, and bring them along to the Puja.

四百供養 禳解法

四百供養指的是
一百個察察小
塔，一百個食
子，一百盞油
燈，及一百個
'贖俑'食子；
以分別遣除四

魔的留難。前方有四個代表四魔的大食子：黃色的代表蘊魔，白色的代表天子魔，紅色的代表煩惱魔及黑色的代表死魔。

法會將結束前，我們將依上師的指示，將代表四魔的四大食子分別送到不同的地方遺棄。這個法會在禳解障礙方面特別有效。

《四百供養禳解法》最適合用來遣除以下的諸種留難：

- ◆ 壽元日漸損耗，或有不祥的死亡徵兆(非時死)；
- ◆ 運氣奇差，事事不順，且諸多障礙；
- ◆ 鬼神作祟；
- ◆ 星宿作難(流年不利)；
- ◆ 盜賊與爭鬥不息；
- ◆ 瘟疫肆虐；

請記得攜帶已剪下之少許指甲與頭髮一同來參 法會。



Retreat 2006: Kunzang Thukthig

(Heart Essence of Samanthabhadra)

16th to 18th June 2006

Kunzang Thukthig is the most notable Dzogchen teaching in 'Chokling Tersar' tradition; it was the heart practice of Late Tülku Urgyen Rinpoche.



During this retreat, H.E. Rinpoche will teach the Ngondro in detail preparing all participants for higher teachings; it is our tradition that one will not be entrusted with Dzogchen teaching without having completed the appropriate *Ngondro*.

Participants are required to meet some prerequisites. Do feel free to contact us for further information. Thank you.

The fee for the retreat is at RM 480 per person.

《普賢王如來心髓》閉關營（由卓林令坡切主關）

2006年6月16日至18日

《普賢王如來心髓》是《卓林新寶藏》中最為稱著的一部大圓滿教敕；也是已故祖古鄔金的主修法之一。

在閉關期間，卓林令坡切將詳細講授這部法要之不共四加行法，為大家將來修習大圓滿法作好準備 - 在上師的傳統裡，大圓滿法必在行者圓滿不共之四加行法後始能授予。

參加閉關營者需符合先決條件。敬請向本會查詢。

閉關營費用定為馬幣四百八十零吉。謝謝。



Group photograph of 2005 Vajrasattva Retreat

Sponsorship Form

A. Grand Vajrakilaya Puja	普巴金剛大法會			
B. Grand Naga Vases Puja	大龍王寶瓶法會		A	B

1) Super VIP Sponsor	首席名譽贊助人	RM10,000 and above	☐	☐
2) VIP Sponsor	名譽贊助人	RM 5,000 and above	☐	☐
3) Grand Sponsor	首要贊助人	RM 3,000 and above	☐	☐
4) Chief Sponsor	特別贊助人	RM 1,000 and above	☐	☐
5) Main Sponsor	主要贊助人	RM 500 and above	☐	☐
6) Ordinary Sponsor	普通贊助人	RM 100 and above	☐	☐

Auspicious Lamp Offerings 普佛吉祥明燈		Individual 個人 RM 10	Family 闔家 RM 20	Business 寶號 RM 30	Subtotal 小計
Avalokiteshvara Empowerment 觀世音菩薩灌		☐	☐	☐	
Vajrapani, Hayagriva & Garuda Empowerment 金剛手, 馬頭明王及大鵬金翅鳥灌頂		☐	☐	☐	
Gyalwey Dzungdzin Empowerment 世尊貴裔蓮師灌頂		☐	☐	☐	
Lama Norlha Empowerment & Puja 蓮師財神灌頂暨法會		☐	☐	☐	
Vajrakilaya Puja 普巴金剛大法會	1st Night 首晚	☐	☐	☐	
	2nd Night 次晚	☐	☐	☐	
	3rd Night 末夜	☐	☐	☐	
Grand Naga Vase Consecration & Offering Puja 龍王寶瓶勝住供養法會	1st Night 首晚	☐	☐	☐	
	2nd Night 次晚	☐	☐	☐	
Sponsorship 贊助供養		Individual 個人 RM 20	Family 闔家 RM 30	Business 寶號 RM 50	
Gyazhi Puja 四百供養禳解法會 Special sponsors will receive one Tsa-Tsa Stupa. 特別贊助RM150者將得一'扎扎'塔。(Limited to 90 only. 只限90個而已)		☐	☐	☐	
		☐ Special Sponsorship RM 150 特別贊助			
		Total 總額			

Please issue cheque(s) crossed and payable to 所有支票請劃線抬頭
'Persatuan Dharma Ka-Nying Ling'

Name 姓名 : _____	Tel. 電話 : _____
Address 地址 : _____	

Organised by
Ka-Nying Ling Dharma Society Kuala Lumpur
No.8, Jalan Union 3, off Jalan Sentul
51100 KUALA LUMPUR.
T. 603-4043 3690 F. 603-9057 0381

For non-Muslim only