



**Grand
Yellow Dzambhala Vases
Consecration & Offering Puja
June 2007
By
H.E. Chokling Rinpoche**

黃財神寶瓶勝住法會
二零零七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 略傳

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。令波切是十九世紀丘吉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揚虔哲旺波，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，負責寺中一切羯摩作儀和法會。

H.E. CHOKLING RINPOCHE'S 2007 PROGRAMME IN KUALA LUMPUR

22-May-07 (Tuesday) 8.00 pm - 10.30 pm

Empowerment : Yangdak Heruka 灌頂 : 揚達赫汝迦

23-May-07 (Wednesday) 8.00 pm - 10.30 pm

24-May-07 (Thursday) 8.00 pm - 10.30 pm

Teachings 開示法義

25-May-07 (Friday) 8.00 pm - 10.30 pm

White Umbrella Puja & Empowerment

大白傘蓋佛母法會暨 灌頂

26-May-07 (Saturday) 8.00 pm - 10.30 pm

Four Hundred Offerings Puja

《四百供養禳解法會》

27-May-07 (Sunday) 8.00 pm - 10.30 pm

Vajra Kilaya Puja & Empowerment

普巴金剛法會 暨 灌頂

28-May-07 (Monday) **Rest Day** 上師休息日

29-May-07 (Tuesday) 8.00 pm - 10.30 pm

Empowerment: Pema Nyugu [*myu gu*] Bodhisattva

灌頂 : 蓮花芽菩薩

30-May-07 (Wednesday)

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。

H.E. CHOKLING RINPOCHE'S 2007 PROGRAMME IN KUALA LUMPUR

31-May-07 (Thursday)	8.00 am - 6.00 pm
01-Jun-07 (Friday)	8.00 am - 6.00 pm
02-Jun-07 (Saturday)	8.00 am - 12 noon

Retreat : Threefold Sky (Dzogchen Tradition)

閉關營：三虛空相應法（大圓滿法系）

03-Jun-07 (Sunday) **Rest Day** 上師休息日

04-Jun-07 (Monday) 8.00 pm - 10.45 pm

Empowerment: Parnashavari 灌頂：葉衣佛母

05-Jun-07 (Tuesday) 8.00 pm - 10.45 pm

Empowerment: Kurukulle 灌頂：咕嚕咕咧佛母

06-Jun-07 (Wednesday)

Vases Preparation. 準備財神寶瓶

07-Jun-07 (Thursday) 8.00 pm - 10.45 pm

08-Jun-07 (Friday) 8.00 pm - 10.45 pm

Grand Yellow Dzambhala Vases Puja

黃財神寶瓶勝住法會

09-Jun-07 (Saturday) 8.00 pm - 10.45 pm

Grand Yellow Dzambhala Vases Puja & Empowerment

黃財神寶瓶勝住法會 暨 灌頂

10-Jun-07 (Sunday) 7.00 pm - 10.00 pm

Fire Puja - Kurukulle 咕嚕咕咧佛母火供

Yellow Dzambhala Vases

THE TRADITION OF THE Wealth Treasure Vase has been well known in Tibet for centuries, and many households had them. Wealth Treasure Vase (Nor-bum) brings blessings to its possessor. Positive energy of the Treasure Vase pervades within the premises where it is installed, magnetises and increase both spiritual and material wealth of the residents.



Traditionally, the Vase is consecrated to protect one from harms that caused by negative influences of both human and non-human beings. It protects one from fears of life and death. It strengthens karmic connections so that obstacles to one's prosperity are eliminated. Ultimately, one is able to expand one's wholesome pursuits and spiritual practice without much obstacle.

In Buddhism, it is axiom to fulfil one's desire by not causing any harm to others; this requires great deal of knowledge and wisdom. The Wealth Vase helps one to evoke the inexhaustible qualities within oneself, as well as one's external wealth.

Through this way, both worldly and transcendental accomplishments are achieved without difficulty. It is said in the practice that when one increases, so does the other.

H.E. Chokling Rinpoche will consecrate:

One(1) **Mother Vase** - which will be installed as permanent shrine object.

Thirty(30) **Special Dzambhala Vases**. These marvellous vases are specially made in Nepal under Rinpoche's supervision. The consecrated vases are open for sponsorship at **RM 1000 per vase**.

One hundred and eight(108) **Dzambhala Vases**. The vases are specially made which marked with eight auspicious signs in gold. The consecrated vases are open for sponsorship at **RM 300 per vase**.

Bodhisattva Padmankusa

Padmankusa is the smabhogakaya of Great Terton Chokgyur Dechen Lingpa. Chokgyur Lingpa passed into pure buddha-field in June 1870; in December of the very year, Jamyang Khyentse Wangpo Rinpoche had a vision in which he met the terton in the form of Padmankusa Bodhistattva in the Lotus-covered Pure Land to the west.



Khyentse Rinpoche received the bountiful nectar of his means for attainment, empowerment, and instructions, and concealed for one month under a pledge of

secrecy. Then in January of 1871, when, in connection with feast offering, he established them, a warmth suddenly descended on the land, turning ice into streams. This auspicious omen appears to have been an extraordinary sign of blessings, made directly manifest to the sense.

Therefore, it will be exceptionally auspicious for us to receive this empowerment directly from his own manifestation .

蓮花芽菩薩 灌頂

蓮花芽菩薩是大伏藏師秋吉德千林巴的報身相。秋吉林巴于一八七零年六月示寂。同年十二月，蔣揚虔哲旺波在一淨相中與秋吉林巴相遇于西方一個名為蓮花覆蓋的淨土，當時秋吉林巴現菩薩莊嚴相，名號為蓮花芽菩薩。蔣揚虔哲旺波從菩薩處聽取了無量如甘露般之有關成就，灌頂與口訣的精要。為了遵守密誓，他密不外宣達一個月之久。然後，在一八七一年一月(冬季)的一次薈供輪上，他正式安立開顯所得一切教敕。當時大地突然變暖，冰雪溶化匯聚成流。這正是菩薩不共加持的吉祥徵兆。今次，有幸能親從蓮花芽菩薩于此世界之化身上師處領得這個灌頂，該是何等吉祥之緣起啊。

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.

Any sponsor who contribute RM150 and above will receive a specially made Tsa-tsa at the end of the Puja. 凡贊助RM150者將獲贈一個特制的察察塔以表謝意。

四百供養 禳解法會

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'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)；
- ◆盜賊與爭斗不息；
- ◆瘟疫肆虐；

請記得攜帶已剪下之少許指甲與頭髮一同來參加法會。



Yangdak Heruka 揚達赫汝迦 (極淨飲血尊)

'Three-Cycle of Secret Bindu' (*Sangthik Khorsum*) consists three Yidam practices: Dorje Sempa, Dorje Phurba and Yangdak Heruka. This terma was revealed by Great Tertön Chokgyur Dechen Lingpa from Tsa-Like Jewel Rock, and his reincarnation Chokling Rinpoche will confer the empowerment to us.

《秘密明點三輪》是由大伏藏師秋吉林巴由察達林千岩取出；這部伏藏共有三部修法：金剛薩埵，揚達赫汝迦和普巴金剛。這次賜予揚達赫汝迦灌頂的乃是大伏藏第四代轉世的卓林令坡切尊者。



Ushnisha-Sitatapatre 佛頂尊勝大白傘蓋佛母

Effectively repelling curses and black magic cast by enemies, harms hurled by deva, naga, raksha and fierce spirits, negative bondage and entrapment caused by deva.

善能回遮冤敵之魔咒與黑巫術，一切天人龍夜叉精怪之侵害，八部凶惡鬼神惱怒之加害，和天人所作種種束縛與留難。



Parnashvari (*Rithrod Lhamo*) 葉衣佛母 (山林佛母)

Reciting the mantra helps protect one from contagious disease.

常持佛母心咒，能防一切瘟疫與傳染病。



Kurukulle (Padma Dakini) 咕嚕咕咧佛母 (蓮花空行母)

善能勾召諸種善緣與助緣，令人歡喜敬愛，和睦無諍。

這次火供乃屬於懷愛法，出席者請身著紅衣。火供所用供品均須經過清洗灑淨方可供進火壇，所以請勿攜帶任何供品。

謝謝。

Effective in magnetizing positive condition and supports, adoration and harmony. Given that the fire puja is of magnetizing, all participants are encouraged to dress in red.

Offerings for the fire puja are cleansed and purified, therefore participants are advised not to carry any offerings for this puja .

Thank you.

Retreat 2007: The Yoga of Threefold Space

31st May to 2nd June 2007

'The Yoga of Threefold Space' belongs to Tradition of Dzogpa Chenpo. Practitioner takes specified posture staring into cloudless sky in bringing the outer, inner and innermost space into one taste, this brings great attainment.

Participants shall meet Rinpoche's pre-requisites. The fee for the retreat is set at RM 480 per person. Please note the fee does not include travel arrangement.



《三虛空相合瑜珈》2007 閉關營

2007年5月31日 至 6月2日

《三虛空相合瑜珈》屬大圓滿法系修法。行者仰望虛空，借口訣將外，內，密三種虛空相應而合一，由此證取成就。

參加閉關者必須符合上師所立下條件。請向本會詢問有關詳情。閉關費用定為馬幣四百八十零吉。其費用不包括交通載送。



Group photograph of 2006 Retreat

For information, please contact
有關詳情，請聯絡：

John Yuen 012-325 9938

PC Chia 012-327 1239

Sponsorship Form 贊助表格

黃財神寶瓶勝住暨灌頂法會 Yellow Dzambhala Vases

- | | | | |
|----------------------|---------|--------------------|--------------------------|
| 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
Yangdak Heruka Empowerment 揚達赫汝迦灌頂	☐	☐	☐	
Ushnisha-Sitataputra Puja & Empowerment 大白傘蓋佛母灌頂暨法會	☐	☐	☐	
Vajra Kilaya Empowerment 普巴金剛灌頂	☐	☐	☐	
Pema Nyugu Empowerment 蓮花芽菩薩灌頂	☐	☐	☐	
Parnashvari Empowerment 葉衣佛母灌頂	☐	☐	☐	
Kurukulle Empowerment 咕嚕咕咧佛母灌頂	☐	☐	☐	
Yellow Dzambhala Vases Consecration & Empowerment Puja 黃財神寶瓶勝住 暨 灌頂法會	1st Night 首晚 ☐	☐	☐	
	2nd Night 次晚 ☐	☐	☐	
	3rd Night 末夜 ☐	☐	☐	
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			
Ushnisha Sitataprata Puja 大白傘蓋佛母法會	☐	☐	☐	
Vajra Kilaya Puja 普巴金剛法會	☐	☐	☐	
Kurukulle Fire Puja 咕嚕咕咧佛母火供	☐	☐	☐	
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 : _____

Organized by

吉隆坡迦寧佛教會

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Strictly for non-Muslim only