

## 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。

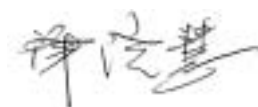
五年過去了，對明心見性已有體悟，見地上有了顯著受用，惟有在實際妙有的功夫上卻少有顯現。當我看到身邊的高僧大德師兄們，基本上很多證量都拿得出來，當時我又難過又緊張，感受到很大的壓力，我自問：難道我以空洞理論就能了生脫死嗎？為什麼師兄們能展現佛法，我不能呢？我曾多次向多杰羌佛三世雲高益西諾布恩師請修甘露，佛陀恩師每次都很慈悲地對我開示說：『修甘露的法我學了的，但是確實沒有把握把甘露降下來，我曾經修過幾次都沒有成，這絕不是決定能成功的法，因為凡要求佛降甘露，首先必須要求到甘露功德的法章，這法章是西藏的大活佛集體上萬人修火供所轉的功德，聚在一張有種子字的紙上，最重要的是雖然有上萬活佛、喇嘛修法火供，但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.





三世多杰羌佛雲高益西諾布加持世界級高僧們，為高僧們修法。下面為當時的報紙報導。







*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