



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



After the nectar pills were distributed to attendees and before dharma was practiced at the Food Offering Dharma Assembly, the bowl of nectar pills was not full.
 在將金剛丸分發給參加法會的人之後而在上供法會修法之前，沒有滿的一鉢甘露丸。



One hour later after dharma was practiced at the Food Offering Dharma Assembly, the nectar pills instantly grew in number, filling the entire bowl and lots of nectar pills dropt to the table.
 上供法會修法一個小時之後，甘露丸剎那暴漲，漲平成了滿鉢，很多掉在法台上。

inside a jade bowl. At that time, the nectar pills were level with the lower edge of the brim of the bowl. Those nectar pills were piled up evenly and filled the entire bowl. The Buddha Master later empowered the fifty-nine attendees of that dharma assembly by giving each of them some of those nectar pills. As a result, the nectar pills that remained in the jade bowl were lower than the lower edge of the brim of the bowl by about 1.5 centimeters. We saw that the nectar pills neither lessened nor increased from 7:03 p.m. when the practice of the dharma began until around 8:10 p.m. when the offerings of the three karmas to the Buddhas was completed. At that time, a holy event nobody ever imagined suddenly took place. In an instant, the nectar pills grew in number. Not only did the pile of nectar pills rise more than 1.5 centimeters filling the entire bowl, its top part formed a dome that rose high above the brim. Everyone was ecstatic at the sight of that holy

occurrence.

Furthermore, the nectar pills were moist and soft right after they were made. Everyone decided to use a microwave oven to dry the nectar pills so that they would become dry and hard as soon as possible. A few dharma teachers placed four nectar pills inside the microwave oven as a test to determine the appropriate microwave time. Shortly after those nectar pills were placed inside, to everyone's surprise the microwave oven began emitting smoke and a burning scent. Everyone quickly took out those pills only to discover that two of them were burning and had become like black coal, while the other two were still their original bright red without any sign of being burned.

The Buddha Master decided to mix the two nectar pills that were burned black and the two that were still bright red into the jade bowl that contained nectar pills to be offered to the Buddhas. A few minutes after this was done, the two nectar pills that were burned black surprisingly disappeared in the bowl. Everyone had no choice but to spill the nectar pills onto a large platter and carefully look for those two nectar pills. However, no matter how meticulously all of us looked, no trace of those two black nectar pills could be found. At this time, Venerable Xirao Jiebu said, "How could there be any differentiation in the Buddha-dharma tathata (true-suchness) of the Buddha Master? None of you will ever find those two pills. How could there be the concepts of burned black and not burned black with respect to true nectar that is Buddha nature? How could there be differentiation of colors?"

Second, the Buddhas, Bodhisattvas, and dharma protecting deities bid farewell to H.H. Dorje Chang Buddha III when that dharma assembly to make offerings to the Buddhas ended. At that time, the starry and cloudless sky suddenly rumbled with thunder four consecutive times. All of the people there heard this. Of course, that was the laughter of the dharma protecting deities. It was the height of summer in the Los Angeles area. It had not rained for a few months, and the sky was full of stars. How could there be thunder under such circumstances?

What I have just described is merely one example from among the many feats of H.H. Dorje Chang Buddha III. Actually, we at the International Buddhism Sangha Association often receive emergency phone calls. In the vast majority of those phone calls, the caller beseeches H.H. Dorje Chang Buddha III to save his or her life or the life of another person. Of course, without exception, those close to death take a turn for the better and are out of danger after being empowered by H.H. Dorje Chang Buddha III. We then receive their calls expressing gratitude toward H.H. Dorje Chang Buddha III. Thus, in our eyes H.H. Dorje Chang Buddha III truly acts as an emergency treatment center that relieves the sufferings of all living beings.

At times like those, H.H. Dorje Chang Buddha III often promptly gives a discourse to everyone about how the law of cause and effect, or karma, never fails or about how living beings must cultivate themselves in order to change or postpone karmic retribution. H.H. Dorje Chang Buddha III has told us that it is useless to rely on empowerment alone. Although

empowerment has the effect of temporarily blocking one's karmic hindrances, one will ultimately still experience karmic retribution if one does not cultivate oneself.

One day we learned that a layperson with the surname Yan had contracted cancer of the nose and pharynx (nasopharyngeal carcinoma). For seven days and seven nights, he only ate a few spoonfuls of thin rice gruel. He was in the final throes of late-stage cancer with only a few hours left to live. There being no alternative, H.H. Dorje Chang Buddha III was asked to save him. H.H. Dorje Chang Buddha III told him that his situation was the manifestation of karma, or cause and effect, and that there was no way to save him. However, being unable to withstand the strenuous and sorrowful supplications of layman Yan's family, H.H. Dorje Chang Buddha III went to layman Yan and gave him a nectar pill. Unexpectedly, after this person who was on the brink of death ate that nectar pill, he regained a clear state of mind that very evening. In less than a half month, his cancer disappeared, and he became completely well. He even taught people the martial arts. His entire family was tremendously grateful to H.H. Dorje Chang Buddha III. However, H.H. Dorje Chang Buddha III simply said, "What I did is of no use if he does not cultivate himself. He will still pass away." Given these words of His Holiness, what happened to him five years later was indeed expected. Although his cancer had completely disappeared, his mouth ulcerated as a result of his previous late-stage cancer. He was no longer able to speak clearly. One day he suddenly came up with a strange idea. He decided to use the flesh on his body to fill the gap in his mouth caused by the ulcer. Layman Yan died in the hospital as a result of that operation.

Thus, I would like to sincerely offer the following advice. We should not hope that H.H. Dorje Chang Buddha III will completely eliminate our karmic forces simply because H.H. Dorje Chang Buddha III is alive in our world today. First of all, do you have the karmic affinity to meet His Holiness? Even if you meet the Buddha Master, will the Buddha Master accept you as a disciple? Even if you are accepted as a disciple, do you practice virtue such that you are qualified to learn the Buddha-dharma? Even

if you learn dharma transmitted by the Buddha Master, can you practice that dharma with your three karmas perfectly corresponding with the teachings of the Buddha Master? We should avail ourselves of the time this Buddha is in our world to follow the correct course of cultivation shown to us by H.H. Dorje Chang Buddha III and practice the highest Buddha-dharma that His Holiness has taught us. This applies to our daily lives and daily meditation. We will then be able to truly attain good fortune, wisdom, accomplishment in the dharma, and liberation!

Jue Hui Shih

We personally attended the Torma Offering Dharma Assembly conducted by H.H. Dorje Chang Buddha III that Dharma Teacher Jue Hui spoke of above. The nectar pills did not increase in number at the beginning of the dharma assembly. However, they suddenly increased in number about one hour after the dharma assembly began. Two nectar pills that were burned black were buried among all of the other nectar pills. A few minutes later, those two pills could not be found. When the dharma assembly ended, the dharma protecting deities emitted the rumbling sound of thunder in the sky four consecutive times. All of these things are true manifestations of the magnificent Buddha-dharma.

Some of us were directly involved with the case of Mr. Yan and other cases mentioned above, and some of us were not. Thus, what are attesting to here through our signatures only relates to what happened at the Torma Offering Dharma Assembly conducted by H.H. Dorje Chang Buddha III. We are Buddhist disciples. We do not speak falsely or deceive living beings, knowing that in so doing we would experience karmic retribution.

(Signatures relate to attest what happened at the Torma Offering Dharma Assembly are listed in the next page.)

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

佛陀身邊見到的事實

每次一提到三世多杰羌佛雲高益西諾布頂聖如來的聖蹟，大家都說不完，因為事實就是如此，每當三世多杰羌佛所到之處，總有一些不期而至的神奇現象出現，好像沒有聖蹟就是不正常似的。

比如有一次三世多杰羌佛修『食子』，上供下施，在上供的食物中，有一道最殊勝、最珍貴的是用三世多杰羌佛請來的佛降真精甘露與麵粉、酥油混合，在頭天晚上由仁波且、法師們等用手工做成的甘露丸。而在這法會上供的過程中，產生了諸多聖蹟。

第一，當天壇城中央供奉著釋迦牟尼佛陀，佛陀上方供有原始報身佛多杰羌佛，佛陀右方是佛舍利，左方為蓮花生大師。並供有鮮花、奇珍異果、各類型的西藏糌粑食品、香味四溢的奶酪等供品琳瑯

滿目、鮮艷無比，供滿三個案頭，甘露則供在案頭的正中央。上供之前將甘露丸裝在玉鉢裡面的時候，甘露丸剛好與玉鉢的較低的一邊齊平，成為平滿的一鉢甘露丸，後來佛陀上師加持給參加上供法會的59人每人一些甘露丸之後，剩下的甘露丸比玉鉢較低的一邊還要低1.5厘米左右。但是，自七點三分修法開始，到八點十分左右三業上供圓滿時，看到在這一小時甘露沒有減少也沒有增長，就在這個時候，從來沒有想到過的聖蹟，突然發生了，甘露丸剎那暴漲，不但超過1.5厘米，漲平成了滿鉢堆成了弧形，而且已經冒超很高，聖蹟展顯，大家都驚喜若狂。

並且，甘露丸剛做好的時候是濕軟的，為了讓甘露丸儘快變乾、

