वत्रवगुन्ध्वत्रविद्याध्वमा विश्ववेद्यायक्रमा



HIS HOLINESS DUDJOM RINPOCHE

Sangye Pema Zhepa Supreme Head of the Dudjom Tersar

<u> ब्रियाकान्त्राती यान्यावार वर्षन्य प्रमृत प्रमृत प्रमृत प्रमृत प्रमान प्रमृत प्रमृत प्रमान प्रमृत मृत्या प्र</u> र्रियानप्रविद्यम् अवादाश्चित्रविवाद्यान्य वाद चर श्रेद्राक्ष्य द्रभारा द्रभाद्राचा स्वाचा स्वाचा त्रा भावत् .श्रेथ.तम्. जय.शर.शहर. ४ ह्य. हे. ५ ग्री. र र र् 551 た。日本の所はまり、日とり、日本日 त्रायकर प्रायं भावेच त्राट्च क्व इ.चयः चित्रा अभिनश इ.च.चया इ.इ.चक्क प्रदर्भ कर मुख्य गुणवर्श सुग्रूर ज्यामः ग्रीमः स्वांत कव र वि.श.रश.तप्रश्रजीकरकरा.रेव र्यार.चरश्चि というない はればれ これにたれる 内でいる さみがらい र ब्रेट्स असी अद्भारति स्त्री असी असी कुर महार ब्रिस श वियानप्रवर्गिष रिश्ने राष्ट्रक्रमा देश र गाय हेव वहूव ही र प्रदेश राय ग्रांश्चर या ज्ञाय अयर देव या अयर देव र यह दिन या ग्रांस है यह असत व उत्राचित्रप्रदायान्य विष्याच्याच्या श्चित्रवारात्रायाचार्याच्याच्याचारात्राचारात्राच्यायात्राचा चुराक्रमाश्रमानुसाई मात्रासिर निर्माल निर्माल निर्माल निर्माण शक्यावादावन सद्याचन वाद्याचन वादान देव हैं वाद्व हैं निया तादान शावन सद्याद र सेवा तादा है त्र झे.लट झेबाबी उद्श्याची ट बाबी बाबा ट बार बाव बात प्र र जिवाब बाहे र बाबार अशवा जुव र. र्याय के की क्षेत्र लाटशाय का का वाय का का जात रेवाटश है वा का कर अस र अश्र श्रेट यावट याट य र्षात्त्रराथाश्चरावर्गायास श्वाकार्य र त्वाकाशकार्य वाराश्चर स्था पश्चिम प्राप्त प्र वाधकारा विट. देशका अभका इता.श.वुर.वश्रेटश.चलुर.श्रृंच.वुर.वश्रुंग.पर्टचश्रा.टर.लट.श्रृंग.ट्रश.पह्य.ले.वयट.श्रवश्रा.र.व्यंश.त.र. विर्मालित कुश्रमा द्रमेश से उद्देश से लाय रायर तिमाय क्रा श्रमा रायर में रायर में विर्माण क्षेत्र ह .चर्र वह्रभग्नाव ज्ञीता शर री चरेगाना चरिर वह्रभन्न नरम मेशराई चरानिवात्त्रप्राचितःयेर्ट्यचिर्द्वीत्यः१००० विद्याने

वत्रवतुन्त्रकृत्रविन्नाधवमावविश्ववन्नवन्नवस्मा

医米耳内造制造图查异义使工程看现象反应的:

गुर्भार कृत्य हिर अर्थ देश या वहित्र या यहुन वहित्र भारत तुल यहु यसह या



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In this exceedingly degenerate final period of time, due to the weak fortune of beings and the decline of the Buddha's doctrine, the sublime holy great masters of the Glorious Great Secret Early Translation School are departing for the pure lands, one after another. We must feel great sadness. In particular, the upholder of the profound treasury of the great secret oral lineage, the sovereign of the entirety of doctrinal presentations of the Early Translation School, the one who showed unsurpassed kindness toward all general and specific teachings of the triumphant buddhas, and my single focus of devotion: the very close supreme Lord of the Family, the principal protector of the mandala, my root lama, the great Kyabje Chatral Dorje Chang displayed a manner of merging his wisdom mind into the pure vast expanse of reality on December 30, 2015, in order to inspire his disciples inclined to laziness and still fixating on permanence to practice the sacred dharma. It is a massive loss for all beings and for the Buddhist religion, and we are extremely sorrowful and heartbroken.

Our Refuge Lord who has now departed to bliss was foretold as the authorized peerless ambassador of the definitive meaning by many sacred masters of the Great Secret Kama and Terma traditions. Specially, the previous Dudjom Rinpoche impressed upon Chatral Rinpoche the importance for him to live 100 years and remain as the glorious protector of the Buddha's teachings and sentient beings. Accordingly His Holiness lived to be over 105 years of age and fully perfected his life-span and his wisdom activity. He raised up the great secret teaching from the depth of smoldering embers. He hoisted the victory banner of the instructions of the practice lineage. Every year he established tens of thousands of helpless creatures in safe havens where they could abide without fear. He protected weak animals and took a leadership role regarding vegetarianism. Voluntarily choosing a lifestyle of utmost simplicity as a carefree mendicant, he was unmatched in living what he preached: an absolutely pure practitioner. A sublime, incredible doctrine-holder, His Holiness had total mastery in the secret and profound meaning of all teachings of the Buddha: the sutras, tantras, and the tradition of profound and direct instructions. For someone the likes of His Holiness there is no need for the special extensive and elaborate practices engaged in for purifying obscurations and so forth. However in order for us disciples to perfect both merit and wisdom accumulation, we are assembled to make great offerings for his passing in front of his precious wisdom kaya for the full duration of the forty-nine day period.

Thus to remember the supreme kindness of this holy being, I request all who have devotion to him, especially all Nyingma lineage followers in general and specifically the Tersar practitioners of my tradition, wherever they are in the world, in Dudjom dharma centers and monasteries and privately at home – in any and every place – to make offerings as extensively as possible for the passing of His Holiness Chatral Rinpoche. I also ask everyone to observe vegetarianism, in the best case continuously and second best for one year and at least for the duration of the forty-nine day period. Finally I request everyone to strive to save the lives of beings such as fish and goats and other animals as much as possible.

His Holiness himself left two messages as his final testament. He said, "First there is no need to search for my reincarnation after I have passed. Second, don't be sad."

Accordingly, since we are respecting Rinpoche's own final wishes in not needing swift rebirth prayers and requests to identify another tülku, please everyone understand and follow properly in this fashion.

The tülku of the great Treasure-revealer Dudjom, Sangye Pema Zhepa, named by His Holiness Departed himself, composed this on the 28th day of the 11th month in the 17th Tibetan sixty-year cycle, the western date of January 7, 2016.



दश्यक्षकृत्वत्र विज्ञाध्यमा स्विधं वद्यायद्यवस्य

当严大哲造北京员复杂大怪失到 鼻周屬地為內斯

स्वत क्रमान हैत करे हम य वहेंद्र य यहूद वहेंद्रान करत हुन यह यनद्र या



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在此恶极的浊世,因众生福报衰败,大密旧译宁玛派的圣士上师相继往归净土,实令人悲痛。尤以大密甚深耳传持藏者,所有旧译教法教主,对总体佛教有无上大恩,吾等唯一寄托大部主,众生依怙主具恩根本上师 怙尊 贾札金刚持,为劝使懈怠执常的所调众生转心向法,于西元2015年12月30日密意融入法界示寂。这是佛教与众生一极大损失,令人非常惋惜。

估尊善逝尊者 曾受大密教传伏藏上师众灌顶授记为了义佛之补处(继承者)胜士。尤其如上一世敦珠法王嘱其当住世百岁以作为无量众生依怙般,尊者住世一百又五年,寿命与利生事业达究竟,令大密教法余烬得以复燃,竖立修持传承法教胜幢、每年放生并劝化他人素食,将成千上万无依众生安置于无畏处。

尊者终其一生不参与俗务,是无与伦比言行一致的清净修行者、掌教胜士,于佛之经续口诀等秘密甚深法义已得自在。对他而言,本已无需再特别修净障之法事,然而为使我等所调弟子圆满福慧二资粮,将于四十九日中在其法体前举行圆寂供养大法会。为了纪念尊者恩德,呼籲所有对其有信心者,特别是宁玛派弟子与居于世界各地本法脉新伏藏法修行者、敦珠法室修行者、及其他私人寺院在其各自处所举行圆寂供养法会。最好能长期茹素,中等的素食一年,至少素食四十九天,并且尽量多放生鱼羊等类。

尊者临终前嘱咐二事:第一,我过世后不需再寻转世。第二,汝等不用悲伤,也不用祈请迅速降临和认证转世。我们皆当遵照其遗嘱而为。

估尊善逝嘱咐 敦珠大伏藏师化名者 敦珠桑杰贝玛协巴记于藏历十七丁卯年十一 月二十八日, 西元2016年1月7日

