

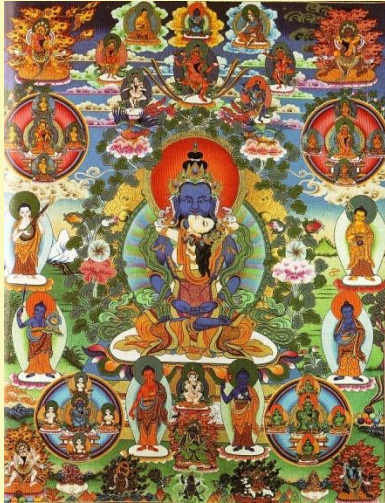
100 Deities & Prosperity Puja

百位本尊及吉祥天母护财法会

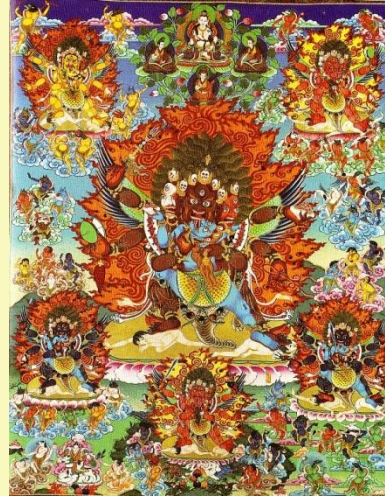
By His Eminence Beru Khyentse Rinpoche

最尊贵的贝鲁钦哲仁波切

13 to 15 November 2009



Assembly of 42 Peaceful Deities
四十二位寂静本尊



Assembly of 58 Wrathful Deities
五十八位忿怒本尊



Maha Lakshmi Devi (also known as Lhamo Palchenmo or Dorje Yangchenma in Tibetan), the main Prosperity Goddess
吉祥天母

13 November 2009 Friday 星期五 9.00am to 12 noon 2.00pm to 6.00pm 8.00pm to 10.00pm	100 Deities & Prosperity Puja 百位本尊及吉祥天母护财法会 Taking Refuge 皈依 Teaching on Bardo 中阴教授
14 November 2009 Saturday 星期六 9.00am to 12 noon 2.00 pm to 6.00 pm 7.30pm to 10.00pm	100 Deities & Prosperity Puja 百位本尊及吉祥天母护财法会 100 Deities Initiation 百位本尊灌顶
15 November 2009 Sunday 星期日 9.00am to 12 noon 2.00pm to 6.00pm 7.30pm to 10.00 pm	100 Deities & Prosperity Puja 百位本尊及吉祥天母护财法会 100 Deities Jang Chog 百位本尊超渡 Yang Kyob (8 wealth Goddesses) Initiation 吉祥天母 (八大财富天母) 灌顶

Please note that the daily break times are as follows
 法会休息时间如下:
 Lunch 午餐: 12.00 pm to 2.00 pm,
 Dinner 晚餐: 6.00 pm to 8.00 pm

Organised By:



Khyenkong Tharjay Buddhist Charitable Society
 26A Lorong 23 Geylang Singapore 388364
 Tel: 67473982
www.khyenkong-tharjay.org
 For enquiries, please call 97972662, 97469342
 81610020 or 96925207
 Or email administrator@khyenkong-tharjay.org

Venue Sponsor:



Ngee Ann Cultural Centre
 Ngee Ann Auditorium
 97 Tank Road Teochew Bldg.
 Singapore 238066

Buses: 64, 123, 139, 143 (Nearest MRT : Dhoby Ghaut Station/Dhoby Ghaut)

The Origin

It is stated in the Tantric legend that a king once executed his spiritual master. Due to this heavy sin, he passed away immediately and was born in the hell. He experienced the sufferings of all the six realms at the same time. Lord Buddha saw the great suffering of this being and He instructed him on the teaching and practice of the hundred deities. By just listening to this teaching and mantras of the hundred deities, this suffering being was liberated and reborn in heaven.

Once upon a time, there was an evil minister called Shata in Tibet. He had killed many innocent people and also caused a lot of obstacles to prevent Yeshe Tsogyal, the consort of Padmasambhawa, from practicing the Dharma. After his death, he was born in hell. Guru Padmasambhawa and his consort saw with their wisdom eyes that the former evil minister was experiencing unbearable suffering. His consort tried to save him by using various methods but she did not succeed. Guru Padmasambhawa then used the 100 Deities Mandala with Jang Chog to help the evil minister and many beings in the hells. All of them were liberated. Later Guru Padmasambhawa transmitted the teaching of the 100 Deities to his twenty-five renowned disciples.

The 100 Deities are the attributes and activities of the five Buddhas and their female counterparts. They are the manifestations from the pure nature of our minds, and remain within us in the form of five faculties, five elements, twelve sources of perception and so on. By relying on the practice of the 100 deities or even by just hearing the mantra and seeing the mandala and picture of the hundred deities, one may either instantly or gradually realizes that the nature of one's mind is inseparable from the perfect wisdom of the hundred deities.

缘起

在密续的记载，曾经有一位国王杀死自己的上师，由于罪业深重，他在死后立即下堕地狱。在地狱里，他必须同时感受一切六道的痛苦。佛陀见到他这样痛苦而为他开示了百位本尊的教法，当他听到百位本尊的教法和心咒后，便得到解脱而往生到天界。

在莲花生大士的时代，西藏有一位叫沙达的奸臣，他时常杀害无辜，并时常阻绕莲花生大士的佛母耶些磋佳修学佛法。奸臣死后，堕入地狱。莲花生大士和佛母用慧眼见到奸臣在地狱受到难忍的剧苦。佛母用尽各种方法都无法超渡奸臣。后来，莲花生大士结百位本尊的坛城和用超渡法来帮助奸臣和地狱里许许多多的众生获得解脱。过后莲花生大士将百位本尊的教法传给二十五位大弟子。

百位本尊乃是五方佛父佛母事业功德的显现。祂们都是从我们的清净自性心化现并存在于自身的五识，五蕴和十二处。只要依止百位本尊实修或只听闻百位本尊的心咒，见到百位本尊的坛城和画像，将能当下或渐渐地领悟自心与百位本尊的智慧不可分别。

Teaching on Bardo Thosgrol Chenmo (Tibetan Book of the Dead)

The Lord Buddha Shakyamuni came to this world for one great purpose to expound the Truth to all sentient beings in order to liberate them from their sufferings. As the ultimate nature of all phenomena are the same, our mind, the mind of the Buddhas and the minds of all other sentient beings are in essence no different from each other. However due to delusions sentient beings have, regarding their ultimate reality, there arises a diversity of sentient beings. Due to this diversity, the Lord Buddha with his great compassion vow to liberate them with various means for their enlightenment.

As sentient beings are the essences of the Sugatas, the Buddhas spontaneously manifest the Dharma from their primordial wisdom awareness. As our mind, in essence are the same, thus when a deceased is in the bardo stage, all the appearances of the Buddhas and Bodhisattvas would spontaneously arise from his body and mind in stages. From the chakras of his crown, throat and heart there would arise 100 peaceful and wrathful deities. These 42 peaceful and 58 wrathful deities are generally known as the 100 deities of the Bardo.

The peaceful deities that appear are from The Buddha family, which is one of the three Buddha clans comprising the Buddha family, Lotus family and the Vajra family. As Buddha hood is the enlightened embodiment and primordial wisdom of our intrinsic awareness and as path and fruit are primordially perfect, peaceful deities arise. If due to the delusions and karmic obscurations, the deceased is unable to recognize that, the appearance of the deities are the creations of his own primordial awareness and be liberated; then the wrathful deities would appear.

The wrathful deities belong to the Vajra family. The term "Vajra" symbolizes indestructible wisdom and it is associated with one's "brain". The Vajra family is the indestructible wisdom energy aspect of the Buddhas. They have the power to destroy sentient beings' delusions, karmic obscurations and sufferings. Due to the powerful, energetic, piercing aspect of indestructible wisdom, wrathful appearances of deities arises with ferociously bright lights, loud voice, mighty strength and fearful grimaces.

中阴闻教救渡大法（西藏生死书）

佛陀以一大事因缘，出现于世间，开示实相，拔众生苦，度脱众生。由于法性同出一源，心，佛，众生三无差别。但因众生根性不同，故佛以大慈同体，大悲无上的愿力，以种种不同的法门引导众生成就正觉。

以众生本具胎藏故，由佛的大胎藏流出他化之法们。又由于心，佛，众生三无差别，亡者在中阴期间，在他的自识变现中，一切佛菩萨都从体内各种部位次第出现。由其顶轮，喉轮，心轮所化现的四十二位寂静本尊和五十八位忿怒本尊共一百尊，称中阴文武百尊。

所显寂静本尊为胎藏界之佛，莲花，金刚部三部曼荼罗的佛部。因为果上理智具足，觉道圆满，故现出寂静诸尊。假使亡者业力牵引，不能证入，忿怒诸尊续而出现。

忿怒本尊是三部曼荼罗的金刚部。金刚表智，所以从脑部出现。金刚部都是如来的智慧力用，能摧破惑业苦三障，因面目狰狞，声音巨大，威势可怕。

100 Deities Empowerment 百位本尊灌顶

The 100 Deities of the Bardo practice of liberation is found in Guru Padmasambhava's collection of root tantras transmitted originally from the Buddha Samantabhadra. This method of practice is able to benefit people of the three types of mental capacities and is even capable of removing the sufferings of the worst Avici hell. Just by listening intently and properly to the recitation of the names of the hundred Deities from a qualified Vajra master, the deceased would not fall into the three lower realms of sufferings. If when the peaceful and wrathful Deities arises, the deceased is able to be free of fear, arises right faith, beseech the Buddhas and the Deities for blessings, recognized that the Deities are his own primordial creations and merge non-dually with the natural wisdom energy of his own awareness, he would be enlightened and liberated from samsara.

中阴文武百尊超渡法会是莲花生大士从普贤王如来所说之根本密续中所摄集。此法普摄上，中，下三根，其功德能根本摧破金刚地狱。若由具德，具传承的上师诵于亡者，亦可超三恶趣，若能于忿怒诸尊现前时，亡者不惊不怖，生起正信，求佛，本尊加持，若了悟本尊即自识所变现，即可无二交融而证悟解脱。

Benefits利益:

- ❖Purifying one's negative karma 净化恶业
- ❖No suffering after death 死后没有痛苦
- ❖Will not be reborn in 3 lower realms 不会投生三恶道
- ❖During Bardo period practitioner will be able to recognize the 100 Deities and be liberated 实修者在中阴其间能够认识百位本尊而获得解脱

Jang Chog Puja For The Deceased

During the performance of Jang Chog puja, the hundred deities are invoked and the various types of offerings are made to them. The merits accumulated from these offerings are dedicated to the deceased to help them in their purification and liberation. The prayer itself is also an offering of assistance to those in the intermediate or Bardo state to show them the path to liberation.

At the end of puja, the paper tablets of the deceased are burnt away. The fire used in the burning symbolizes the wisdom of the 100 deities; the burning of the tablet symbolizes the cutting of the attachment of the deceased to a "self which is the cause of his or her suffering. Through the prayer and the ritual performed, the consciousness of the deceased are merged and become inseparable from the wisdom of the 100 deities. Thus they are liberated.

亡灵超渡法会

在法会进时，将祈请百位本尊现前并献上种种供养，一切供养所累聚的功德将回向亡灵以清静他们的业障，使他们得到解脱。法会上的念颂文亦是祈请百位本尊带领一切中阴身众生步上解脱的道路。

在法会结束时，将会把亡灵的牌位焚化。焚化的火象征百位本尊的智慧，而焚化亡灵的牌位则象征来断除亡灵的受苦之因-我执。通过祈轻的仪式，亡灵的识将与百位本尊的智慧无二无别而得到解脱。

Prosperity Puja 吉祥天母护财法会

Prosperity or Yang Kyob Puja invokes the blessing of 8 Wealth Goddesses (i.e. Yangchenma, Norgyunma, Dhashelma, Jenjedma, Rabjinma, Phagma, Bayma and Rabzangma) to help us rid our bad fortune and bring in good luck, happiness, prosperity and auspiciousness. All of us have problems in our family be it relationships, lack of wealth, luck or unhappiness. Besides, bad spirits could be creating troubles, hindering our happiness and prosperity. Through this prayer, the 8 Goddesses will help us eliminate it and thus increase our good fortune.

Maha Lakshmi Devi (also known as Lhamo Palchenmo or Dorje Yangchenma in Tibetan), the main Prosperity Goddess, is worshiped by householders for health and welfare of their families; business men and women offer her prayers to ensure the success of their endeavours. Vasudhara (Lhamo Norgyunma), the consort of Zambhala represents the female aspects of the wealth deities embodying the giving and enrichment quality of the Buddha. She is the provider of material and spiritual wealth to all sentient beings who devotedly seek her blessings and assistance. She also brings good fortune and fertility.

吉祥天母护财法会祈请八大财富天母的赐福来帮助我们摆脱厄运，带来好运，幸福，富裕和吉祥。所有的人在家里都会面对一些问题，如关系恶劣，没有财运，缺乏幸福感。此外，外在的邪灵也会制造麻烦，妨碍我们幸福和丰裕的生活。通过祈请，八大财富天母会帮我们清除以上的问题和增加我们的好运。

户主礼拜大财富天母可带来健康和财富给他们的家庭。作生意的人和女人可祈请大财富天母以确保他们的努力能达至成功。财源天母，财神的明妃为女性财神之一亦具足佛陀的施舍和增益能力特质。天母对虔诚祈请加持并依止祂的众生提供物资和精神财富。天母亦带来好运和丰收。

Unique Ritual 特别仪式

The performance of this Prosperity Puja ensures that no evil circumstances will arise and one will achieve whatever one desires by participating in this ritual.

Dough is used to rub on the sponsor's body to take away illnesses and negativities on the first day of puja. Some of the person's own pieces of clothing, hairs, finger and toe nails are collected for the ritual (if convenient).

The complexity of the ritual requires a great master to perform the ritual for us. It requires highly developed contemplative powers and instantaneous generation to send our obstacles and problems away.

We hoped that you and your dear ones would take this unique opportunity to pacify disharmony, remove obstacles, prevent suffering of sickness, increasing your merits, luck and fortune.

吉祥天母护财法会有一个特别的仪式让参与者在没有恶因缘的干扰的情况下圆满各自的愿望。

仪式参与者在法会的第一天用面团擦身体以带走疾病和负面的东西。如果方便的话，参与者可自带一小片穿过的衣服，头发，手指甲或脚指甲放在这个特别仪式的指定容器里。

我们需要一位很高证量的上师来主持这个复杂的特别仪式，他会用很深的禅定功力在瞬间把我们的障碍和问题遣除掉。

我们希望你和所爱的家人能够利用这个特殊的机会来平息不协调的状况，清除障碍，防止病痛，增加功德，运气和福气。

Benefits for the Prosperity Empowerment and Wealth Vase

吉祥天母(八大财富天母)灌顶和宝瓶的利益:

- ❖ Bring peace and prosperity to you and your family 为个人和家庭带来平和及富裕
- ❖ Increase merits, luck, auspiciousness, fertility and fortune 增长福德与财运
- ❖ Success in businesses 生意兴隆
- ❖ Stop negative forces and remove obstacles 清除业障
- ❖ Prevent sufferings of sicknesses 消除病痛
- ❖ Fulfillment of all wishes 令诸有情所求皆得

Charitable Activities 慈善事业

Khyenkong Tharjay Buddhist Charitable Society is a Buddhist Organization founded by H.E. Beru Khyentse Rinpoche. The Society was officially registered on 6 July 2005.

The name '**Khyenkong**' derives from the names of both **Khyentse** Rinpoche and Jamgon **Kongtrul** Rinpoche, two Great Rime Masters during the 19th century. These two Great non-sectarian Masters were guru and disciple to each other, spreading Dharma activities and social welfare continuously.

钦康泰吉佛教慈善会是最尊贵的贝鲁钦哲仁波切于2005年七月六日正式成立

钦康是的（钦）哲仁波切和蒋贡（康）楚仁波切两个字合成而来的。钦哲仁波切和蒋贡康楚仁波切都是十九世纪提倡不分教派（利美）运动的大师。这两位大师在往后的转世都互为师徒，在传播佛法和慈善事业作出杰出的贡献。

Sponsoring Educational Projects and Monastic Institutions 教育和寺院重建项目



Kindergarten located near Lhasa, Tibet in Nyethang area has an enrolment of 123 children and is increasing annually. We need your support for teachers and staff salaries and to maintain the facilities.

位于拉萨礼桑的幼儿园目前有123位儿童接受学前教育，而新生的人数也在逐年增加。我们需要社会善心人士的支持以支付每年教师和职员的薪水和设施的维护的庞大费用。



Tharjay monastery located in Boudha stupa Kathmandu Nepal, needs support for the institute (for tibetan and nepali sherpa monks).

位于尼泊尔加德满都布特勒佛塔的泰吉寺院（内有藏族和夏尔巴族僧侣）需要社会善心人士的支持佛学院的经费。



URGENT Manang Kagyud monastery (more than 400 years old) located near Milarepa's cave Gotari (3,300 m above sea level), needs to be restored completely for retreat.

位于尼泊尔锡安贾噶举寺院（超过400年），靠近密勒日巴山洞GOTARI（海拔3300公尺）急需全面修葺以作闭关用途。



URGENT we need to restore Nangchen Monastery, which is in very bad condition. It is located in Kham, East Tibet (4100m above sea level)

位于西藏东部**西康**的囊谦寺院（海拔4100公尺）严重损坏，急需全面修葺。囊谦寺院提供佛学教育给年轻的僧侣。



Nangchen Tharjay young monks need educational support (i.e. robes, stationery, food, teachers' salaries).

他们需要社会善心人士的支持以支付僧袍，文具，食物，教师薪水等等的费用。



Tharjay nunnery needs nuns quarters and boundary (the nunnery roof have to be repaired). It is located in Kham East Tibet (4100m above sea level).

位于西藏东部**西康**的泰吉阿尼寺院（海拔4100公尺）需要扩建阿尼宿舍和围墙，寺院的屋顶也需要修葺。



Tharjay nuns also need support for food. Presently, there are 15 nuns on 3 years solitary retreat. The rest of nuns are studying Buddhist philosophy in other places.

目前寺院有15位阿尼作三年闭关修行。其他阿尼则在别处修读佛教哲学。目前寺院需要社会善心人士支持她们食物费用。



Nangchen Tharjay, 3 years retreat centre, located in Kham East Tibet (4100m above sea level), needs maintenance support for its facilities.

位于西藏东部**西康**的泰吉三年闭关中心（海拔4100公尺）需要社会善心人士支持中心设施维护的费用。



Nyethang Tashigang monastery (750 years old) located at Lord Atisha's Tara temple, near Lhasa, needs support for monks and maintenance.

位于拉萨阿底峡尊者度母庙禮桑**塔希冈**寺院（750年）需要社会善心人士支持僧侣生活费和寺院设施维护的费用。