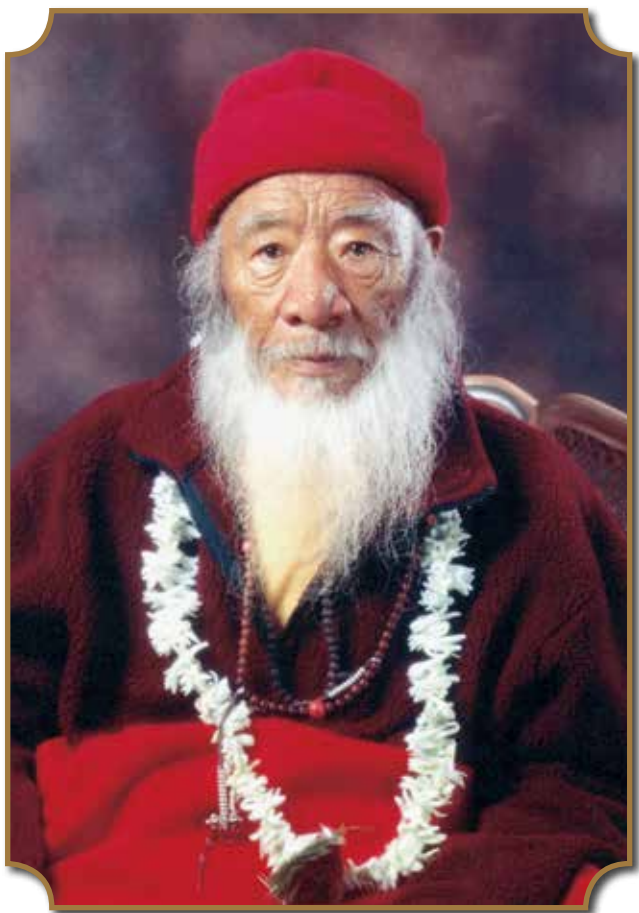


The Contemporary Mahasiddha with Many Prophecies



*Our Lord of Refuge and Protector,
His Holiness Kyabje Chadrang Dorje Rinpoche*



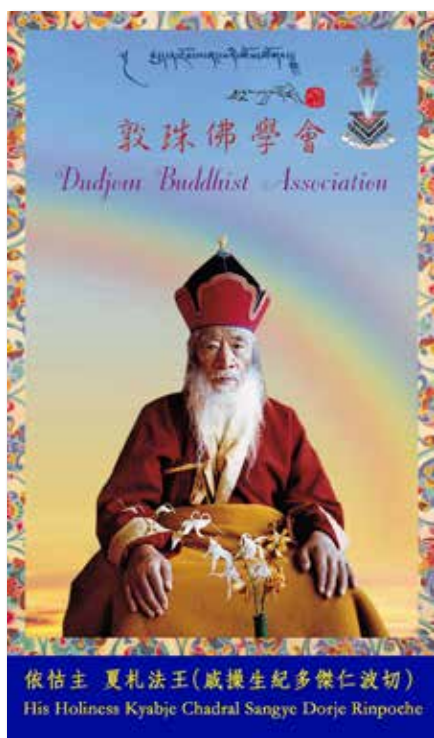


Dorje Chang His Holiness Kyabje Chadrak Gyatso Rinpoche (1913-2015)

In commemoration of the extreme kindness and compassionate blessings of our Most Beloved Wish-Fulfilling Crowning Jewel and Lord of the Mandala Dorje Chang His Holiness Kyabje Chadrak Gyatso Rinpoche (1913-2015) to all sentient beings in this universe, we humbly, sincerely and earnestly pray, from the deepest of our hearts with our greatest gratitude, for His Holiness' Continuous Bestowal of the Nectar Rain of Blessings to this universe, by upholding the Victory Banner and turning the Wheel of the Holy Dharma, for the benefits of all our motherly sentient beings, as limitless as the sky!



Prayer for Dorje Chang His Holiness Kyabje Chadrak Gyatso Rinpoche's Continuous Bestowal of Nectar Rain of Blessings -- in Chinese



弘密乘教 百載功德師範光垂四海
演寧瑪義 千秋恩澤事業譽滿三界

祈禱金剛持至尊大恩根本上師如意寶依怙主 夏札(威操)
生紀多傑法王恆常降下殊勝甘露法雨賜予加持之祈禱頌

沐恩弟子 移喜泰賢及啤嗎哈尊 頂禮敬撰



喻梳帝！（願吉祥）

自性法身普賢王如來 自性報身金剛薩埵尊
 自性化身多傑卓洛尊 三身上師尊足前頂禮
 （「多傑卓洛」即「忿怒蓮師」）

原始怙主普賢王如來 本智自光周遍於法界
 諸佛甚深密意傳承中 九種甚深傳承之法嗣
 （即「教傳派三種、巖傳派六種」之傳承）

諸尊殊勝上師予紹聖 持教法者無偏利他行
 （「紹聖」即「法嗣」）

隱蔽瑜伽大圓滿導王 佛金剛尊足前作祈禱
 （「佛金剛」即「夏札法王」之法名）

蓮師眷屬悲憫祈願力 化現為佛金剛大勇識
 特別一切佛之正三密 我等濁世眾生之本親
 遍現摩訶上師鄔金主 於今生起圓願威猛力
 （「摩訶」即「大」，「鄔金主」即「蓮師」）

現證無畏勝者之品位 本生原始佛陀真面目
金剛教乘所化善示現 超羣大持明前作祈禱
 （「佛金剛」即「夏札法王」之法名）

於無生中生起之神變 示現本智熾盛最勝身
 諸法自性為光明本性 本來清淨猶如虛空界
 無生無滅本來之意義 顯示此即勝義菩提心
 五濁衰敗黑暗晦淡中 照亮眾生善樂之榮光
 超越凡俗神聖之生平 憶之祈請聖顏決降臨
 於此濁世情況請思念 祈請聖教明燈再臨世
 三根本聖諦力難思議 照耀一切寂靜法界力
 祈請聖者夏札佛金剛 憶念恆度眾生之宏誓
 永助拔苦救度眾生事 停息凶惡安輪悉轉善
 乞求聆聽我等誓願詞 守護戒律不忘師恩重
 往昔眾罪違誓悉懺除 懇求師尊不離恒加持
 我等意樂敬信威猛力 祈使宏誓願成就無礙
 眾生安樂吉祥極歡欣 盡將不順衰敗悉消除
 無執以成就佛行事業 智悲力以饒益諸有情
 原始 智慧本來空性中 無生本覺顯現諸妙有

夏札法王「心咒」

喻鴉、勃打、班渣、吽 （唸一百遍）













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ESSENTIAL ADVICE FROM MY HEART

by His Holiness Kyabje Chadrak Rinpoche



His Holiness Kyabje Chadrak Rinpoche



Namo Guru Bhya!

Precious master of unrepayable kindness, Pema Ledrel Tsal,
Remain as the crown ornament on the top of my head, I pray!
Grant your blessings so that we may find freedom here and now
From all the sufferings of samsara and its lower realms!

Listen well, my dear disciples who are gathered here,
And whose hearts have not been spoiled, consider this.

The chances of finding a human existence are one in a hundred.
Now that you have found one, if you fail to practise the sublime Dharma,
How could you possibly expect to find such an opportunity again?
This is why it's crucial that you take advantage of your situation.
Conceiving of your body as a servant or a thing to ferry you about,
Don't allow it to rest in idleness for even just a single moment;
Use it well, spurring on your entire body, speech and mind to virtue.



You might spend your whole life pursuing only food and clothes,
With great effort and without regard for suffering or harmful deeds,
But when you die you can't take even a single thing—consider this well.
The clothing and alms needed to keep you alive are all you need.
You might dine on the finest meal of delicious meat and alcohol,
But it all turns into something impure the very next morning,
And there is nothing more to it all than that.
So be content with life-sustaining provisions and simple clothes,
And be a loser when it comes to food, clothing and conversation.

If you don't reflect on death and impermanence,
There'll be no way to practise Dharma purely,
Practice will remain an aspiration, one that is constantly postponed,
And you may feel regret the day that death comes, but by then it's too late!

There's no real happiness among any of the six classes,
But if we consider the sufferings of the three lower realms,
Then, when you feel upset just by hearing about them,
How will you possibly cope when you experience them directly?
Even the happiness and pleasures of the three upper realms
Are just like fine food that's been laced with poison--
Enjoyable at first, but in the long run a cause of ruin.

What's more, all these experiences of pleasure and pain,
Are not brought about by anyone besides yourself.
They are produced by your very own actions, good and bad.
Once you know this, it's crucial that you act accordingly,
Without confusing what should be adopted and abandoned.

It's far better to eliminate your doubts and misconceptions,
By relying on the instructions of your own qualified teacher,
Than to receive many different teachings and never take them any further.



You might remain in a solitary place, physically isolated from the world,
Yet fail to let go of ordinary concerns, and, with attachment and aversion,
Seek to bring defeat upon your enemies while furthering the interests of
your friends,
And involve yourself in all kinds of projects and financial dealings--
But there could hardly be anything worse than that at all.

If you lack the wealth of contentment in your mind,
You'll think you need all kinds of useless things,
And end up even worse than just an ordinary person,
Because you won't manage even a single session of practice.
So set your mind on freedom from the need for anything at all.

Wealth, success and status are all simply ways of attracting enemies and
demons.
Pleasure-seeking practitioners who fail to turn their minds from this life's
concerns
Sever their connection to the authentic Dharma.
So take care to avoid becoming stubbornly immune to the teachings.

Limit yourself to just a few activities and undertake them all with diligence.
Not allowing your mind to become fidgety and restless,
Make yourself comfortable on the seat in your retreat cabin,
This is the surest way to gain the riches of a Dharma practitioner.

You might remain sealed in strict retreat for months or even years,
But if you fail to make any progress in the state of your mind,
Later, when you tell everyone about all that you did over such a long time,
Aren't you just bragging about all the hardships and deprivation?
And all their praise and acknowledgements will only make you proud.

To bear mistreatment from our enemies is the best form of austerity,
But those who hate criticism and are attached to compliments,



Who take great pains to discover all the faults of others,
While failing to keep proper guard over their own mindstream,
And who are always irritable and short-tempered,
Are certain to bring breakages of samaya upon all their associates,
So rely constantly on mindfulness, vigilance and conscientiousness.

No matter where you stay – be it a busy place or a solitary retreat--
The only things that you need to conquer are mind's five poisons
And your own true enemies, the eight worldly concerns, nothing else,
Whether it is by avoiding them, transforming them, taking them as the path,
or looking into their very essence,
Whichever method is best suited to your own capacity.

There's no better sign of accomplishment than a disciplined mind,
This is true victory for the real warrior who carries no weapons.
When you practise the teachings of the Sutras and Tantras,
The altruistic Bodhichitta of aspiration and application is crucial,
Because it lies at the very root of the Mahayana.
Just to have this is enough, but without it, all is lost.

*These words of advice were spoken in the hidden grove of Padma,
In the place called Kunzang Chöling,
In the upper hermitage in a forest clearing,
By the old beggar Sangye Dorje.*

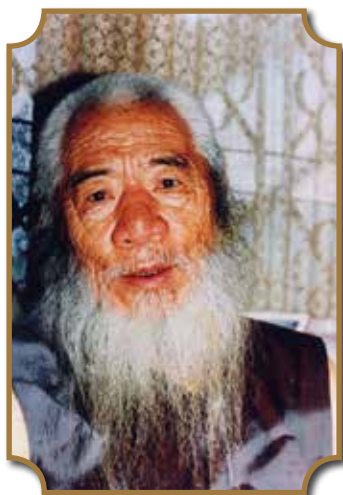
May it be virtuous (Shubham)!

Posted on August 1, 2009
by Ven. Lopon Osel



His Holiness Kyabje Chadral Rinpoche's Sacred Vajra Words

by His Holiness Kyabje Chadral Riupoche



His Holiness Kyabje Chadral Rinpoche



NAMO GURU BHYA

- KA From the primordially pure readiness, qualities manifest perfect and spontaneous.
- KHA Devoid of color and atoms, the pure essence is the great unwavering Kaya.
- GA Whatever I think of is Padmasambhava and Vimalamitra,
- NGA Resting naturally on the lotus stamen of my three-fold faith.
- CHA Yangleshod is a place without the chattering of attachment and aversion.
- CHHA To stay here even for a while brings cheer and joyous splendor.
- JA One completely forgets tea, alcohol, sensory objects and samsaric existence,
- NYA Just like a fish which is freed from the bonds of the hook.



- TA It is a place for the yogic activities of liberation and union.
THA In the perception of ordinary people, there is a beautiful cliff and a rocky ledge.
DA Where even now non-Buddhists make offerings and perform rituals.
NA Those who remember sickness, old age and death should meditate here!
- PA With intentions as white as the planet Venus,
PHA-BA In this forest hermitage I have established a new retreat center of the practice lineage of our loving father, the omniscient Longchenpa and his spiritual son Jigme Lingpa,
MA For the future of the Nyingthig doctrine.
- TSA Although there are many other holy places, such as Tsaridra,
TSHA This place has a moderate climate and its wonders are great.
DZA Like the Ganga river, the water is endowed with the eight characteristics.
WA It courses through spouts and drains and swirls into a pond.
- ZHA It dispels lameness, stiffness and composite illnesses, and cleanses impurities.
ZA It is easy to digest and makes a pleasant splashing sound.
- ‘A-YA There are many wondrous natural formations manifesting on the face of the cliff – such as phantasm-like statues, letters and hand implements.
RA Goats and buffaloes are sacrificed to the gods here,
LA Some people view this as the practice of a heretical religion,
SHA But if it becomes a focal point of compassion and patience,
SA Then this place becomes great company on the Mahayana path.
- HA A person of the absolute worst of the dark ages,
AA The hermit who aspires to practice Ati Yoga
The old ascetic **Buddha Vajra**, wrote this down as a bit of his thoughts.

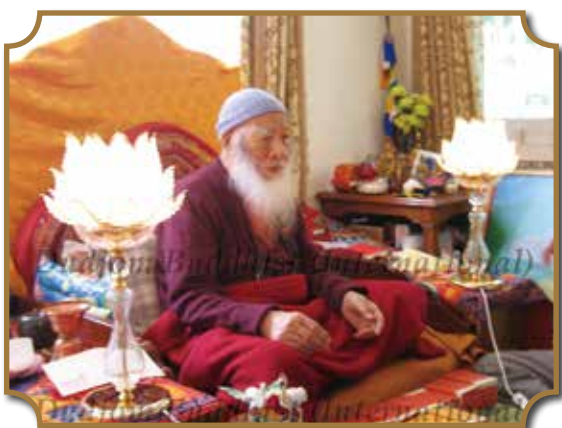
May there be virtue!



Spiritual Advice for Dharma Practitioners of this Degenerate Age

by His Holiness Kyabje Chadrak Sangye Dorje Rinpoche

Translated by His Holiness' Humble Disciples Yeshe Thaye & Pema Lhadren



His Holiness Kyabje Chadrak Rinpoche

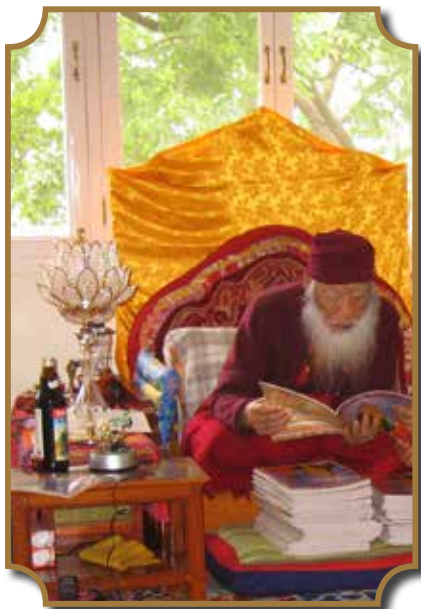
*This modern age is often known as the “Degenerate Age” (*Kaliyuga*) by Buddhism as we are now living in an age of increasing five kinds of degenerations (1). In this way, as the five degenerations are more and more in evidence in our life-world, we are totally in the clutches of our past and present negative actions (*karmas*), and so we are very much confused as to what needs to be kept and what to abandon, as well as what needs to be done and what not. Hence, these are the times to try our souls!*

*There is a general **feature**, or characteristic, of people in this present life-world context: people in this age tend to have a built-in tendency to move in rapid motions, whether it be the “mind” itself, or in terms of actions and activities, and that whatever they do, be it good or bad, will be multiplied by hundreds and thousands of times. Then, there is another feature that is more*

related to the Buddhist Dharma practitioners: that there tend to be many disturbances in this life-world, many obstacles for practitioners on the Path and more obscurations for their Dharma practices.

*It is for this kind of mentality and tendency that the **Second Buddha of our contemporary time Guru Padmasambhava**, with His most compassionate blessings, had specifically concealed those particular kinds of **Dharma treasures as “Termas”** (like the “time-capsule”), that are most suited to the sentient beings with these kinds of features in this modern life-world. **His Holiness***

***Kyabje Chadrak Gyatso Rinpoche**, being generally recognized as the mind manifestation of **Guru Rinpoche Himself in Tibetan Buddhism**, has given us His Spiritual Advice for the Dharma practitioners of this Degenerate Age.*



His Holiness Kyabje Chadrak Gyatso Rinpoche
Reading The “Lake of Lotus”

The following is the main excerpt from His Holiness Kyabje Chadrak Gyatso Rinpoche’s Spiritual Advice, which was given on 26th December, 2000 at his Salburi Monastery in Siliguri, India. Readers can also view this very special tape in the VCD on the “Rainbow Body of the Nyingma School of Tibetan Buddhism”, published by the Dudjom Buddhist Association (International).



His Holiness Kyabje Chadrak Sangye Dorje Rinpoche's Spiritual Advice

It is an auspicious day today as it is the first of the Tibetan month. All of you came from far away with a religious mind and a spiritual intention. Thank you for offering your service to the “Nyung-ne Temple”. I am going to give a little bit of advice that came purely from the Lord Buddha’s teachings. **Please remember how important it is to know precisely of what to accept and what to abandon for one’s own life!**



His Holiness Kyabje Chadrak Rinpoche

There are the ten “virtuous” actions, and there are the ten “non-virtuous” actions (2). Of course, we should try our best to do all the ten “virtuous” actions. **Among the ten “non-virtuous” actions, the worst of them all are that of “killing”, and the heaviest of them all are that of the “perverted views”.** As it is said: “there is no worse action than taking another’s life; of the ten non-virtuous acts, perverted view is the heaviest.” So please refrain from any acts of killing, even the most minute insects.

If at all possible, please refrain from eating meat and become a vegetarian. If one cannot do this all the time, then at least try to refrain from eating meat at the three important dates of each month, namely: the eighth, the fifteenth and the thirtieth days (3).

Also, try to refrain from drinking and smoking, particularly as smoking will render “Phowa” (the “**transference of consciousness**”) ineffective. As “perverted view” (which includes the two most extremist perverted views of “**eternalism**” and “**nihilism**”) (4) is the heaviest, so **be very careful about this!**



His Holiness Kyabje Chadrak Gyatso Rinpoche

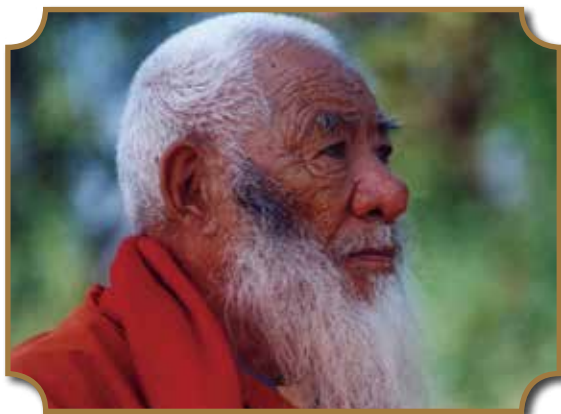
During this time period of the Degenerate Age, the effects of our actions are very powerful either way, positively or negatively. Hence, human sufferings are increasing in this world, as most people are doing “non-virtuous” actions. Try to refrain from them, and instead try to do all of the “virtuous” actions.

As for the Sangha members, it is most important that we should adhere to our own “vows and disciplines”. If offerings, made by the faithful to the Sangha, are abused, it will bring enormous “demerits” and “bad karmas” to all those concerned. So always be very careful about our own deeds!

For all good or bad actions, the **intention** is the most important factor that determines whether they are positive or negative, heavy or light. In the same way, it is the **motivation** with which you listen to the Holy Dharma that is most important.

What makes an action good or bad? Not by how it looks, nor by whether it is big or small, but by the good or evil **motivation** behind it. In the “**Sutra of the Wise and the Foolish**”, it was said: “Do not take lightly small misdeeds, believing they do not harm: even a tiny spark of fire can set alight a mountain of hay.”

So, **never underestimate the minutest wrong deed**, thinking that it



His Holiness Kyabje Chadrak Rinpoche

cannot do that much harm. In the same way, **even the smallest positive acts bring great benefits**. Hence, if we have the negative mind, we will have the “three poisons” (**that is, greed, hatred and ignorance**), and/or the five poisons of (i) greed (**desire, attachment, etc.**); (ii) hatred (**anger, aversion, etc.**); (iii) ignorance (**confusion, bewilderment, etc.**); (iv) jealousy; and (v) pride.

Together with the eighty-four thousand negative emotions that evolved from them. Then, **with this negative mind, we will continue to do bad deeds which will eventually lead us only to the lower realms (5)**”.

There is this verse from **Jowo Atisa** which says:

To be kind to those who have come from afar,
To those who have been ill for a long time, or
To our parents in their old age, is equivalent
To meditating on emptiness of which **compassion is the very essence**.

It is most important to **turn inwards and change your motivation**. If you can correct your attitude, skilful means will permeate your positive actions, and you will have **set out on the path of great beings**.

Hence, **whether your motivation is pure or not will have an**



His Holiness Kyabje Chadrak Rinpoche at Picnic

important bearing on the final outcome of your practices. It is thus said that **“the pure mind is the land of the path for the Bodhisattva”**, and so with this our everyday life will also be good.

Hence, if your mind is good, your path and the land that you will tread upon will be good; on the other hand, if your mind is bad, your path and the land that you will tread upon will be bad.

The mind is the sole generator of good and bad. So always examine your mind.

If your thoughts are positive, be glad and do more and more good. **If they are negative, confess them immediately, feeling bad and ashamed** that you still entertain such thoughts in spite of all the teachings you have received, and telling yourself that from now on, you must do your utmost not to let such thoughts occur in your mind again.

So **always watch your mind carefully. At all times, be mindful and vigilant!** We should, therefore, bear in mind the following important words:

**Not committing any evil deeds,
Fostering all that is virtuous, and
Taming one's own mind,
Are the teachings of the Lord Buddha.**



HH Kyabje Chadrang Rinpoche's Spiritual Advice

If you can fully renounce those “non-virtuous” deeds, you will close the doors of the lower realms, and you can then get the precious human birth. You will be able to meet with the Holy Dharma, and be accepted by a Spiritual Friend. Then, your obscurations will be purified, and then you will be reborn in either the **Buddha Amitabha**’s “Pure Land of the Great Bliss” (Skt. “*Sukhāvatī*”; Tib. “*Dewachen*”), or the “Potala Buddha-field” of **Avalokitesvara** (Skt. *Potalaka*), or in **Guru Padmasambhava**’s “Buddha-field of the Glorious Copper-Coloured Mountain” (Tib. “*Zangdokpalri*”) (6) in the future.

They will hold you with their compassion and will accept you (as **their disciples**), so that eventually they will lead you to full liberation and enlightenment, with the qualities of the “**Ten Strengths**” (7), the “**Four Fearlessness**” (8), and so on.

Thus, in the face of many sufferings nowadays, such as the new kinds of illnesses, wars, people who are sick in their whole lives, and those who may die suddenly, the most important thing to do is to **pray to the Three Jewels** (9) with a “**pure heart**”. Then, all of your prayers will be heard and answered, and all of your wishes will be fulfilled!

✧ The “**Mantrayana**” can be entered by many routes. It contains many methods for accumulating “merits and wisdom”, and profound skilful means



HH Kyabje Chadrak Rinpoche's Spiritual Advice

to **make the potential within us manifest without our having to undergo great hardships**. The basis for these methods is the way we direct our **aspirations**: “Everything is circumstantial, and depends entirely on **one’s aspiration**.”

The unerring path is that, on our way, we use the **basis** of our own Buddha Nature, the **support** of our precious human life, the **circumstance** of having a spiritual friend, and the **method** of following his advice. In this way, we can become **the Buddhas of the Future!**

All these, of course, will have to depend upon our using of the **“Three Holy Acts”** (10): (i) **at the beginning** – in the generation of one’s **“Bodhicitta”**, (ii) **during the process** – in doing the main practices of Bodhisattva Activities **free of conceptualization** (that is, with the nature of Emptiness), and (iii) **at the end** – the **Dedication of Merits** for the “Attainment of Buddhahood” for all our motherly sentient beings.

Furthermore, we will **have to do all these practices everyday**; otherwise, you will feel sick and tired, and will then have many obstacles. So in order to avoid this, **be consistent with your practices of the Holy Dharma everyday!**

Thank you!

Notes:

- (1) Five kinds of **Degenerations**, namely: (i) the degeneration of **beings** (i.e. it is very difficult to help and tame them); (ii) the degeneration of **views** (i.e. false beliefs will spread); (iii) the degeneration of **negative emotions** (i.e. the five poisons will increase); (iv) the degeneration of **lifespan** (to be shortened by many death conditions); and (v) the degeneration of **times** (i.e. wars and famines, etc., will proliferate).

- (2) Ten “**virtuous**” deeds refer to the refrains from: (i) killing; (ii) stealing; (iii) sexual misconduct; (iv) false speech; (v) frivolous and meaningless talk; (vi) double-tongue or tale-bearing; (vii) slanderous speech; (viii) greed; (ix) hatred; and (x) ignorance or perverted views; while the ten “**non-virtuous**” deeds will be just their opposites.
- (3) The three auspicious days of each Tibetan month, namely: (i) the eighth day of each Tibetan month is the day of the **Medicine Buddha**; (ii) the fifteenth day of each Tibetan month is the day of the **Buddha Amitabha**; (iii) the thirtieth day of each Tibetan month is the day of the **Buddha Shakyamuni**. During all these auspicious days, the effects of both positive and negative actions will be multiplied by one-thousand times.
- (4) The two most perverted views are that of “eternalism” and “nihilism”. “**Eternalism**” is the belief that there is a permanent and causeless creator of everything; in particular, that one’s identity or consciousness has a concrete essence which is independent, everlasting and singular in nature. “**Nihilism**”, on the other hand, is the belief in the non-existence of things when expired, such that when a person dies and his/her corpse is either buried or cremated, it is believed that he/she will no longer exist in this universe, and then he/she has just turned into thin air. (For a more elaborate discussion on these two extremist views, please refer to the article “**Emptiness: Neither Existence Nor Voidness (16)**” on Issue 21 of the “**Lake of Lotus**”).
- (5) Lower realms refer to the three realms of the “**hell, hungry ghost and animals**”.
- (6) The “**Three Saints of the West**” refer to the **Buddhas of the “Three-Kayas”** of the “**Lotus Family**” in the direction of the West, namely: (i) the **Dharmakaya Buddha of the Boundless Light**; (ii) the **Sambhogakaya Buddha of Avalokitesvara**; and (iii) the **Nirmanakaya Buddha of Guru Padmasambhava**.
- (7) The “**Ten Strengths**” (**daśabala**) of the Buddha are: (i) the **knowing of what is correct and incorrect** by the Buddha in accordance with the actual Truth; (ii) the **knowing of all karmic activities** and their results throughout past, present and future times by the Buddha, including



HH Kyabje Chadrak Rinpoche Reading Prayers

the loci, structures and locations of the karmic actions and associated retributions; (iii) the **knowing of** the different ways to establish **meditative concentration**, including all kinds of dhyanas, samadhis, and absorptions, in accordance with the actual Truth by the Buddha, with distinctive characteristics in defining their relative defilements and purities; (iv) the **knowing of all capacities and faculties** of all sentient beings, as well as their characteristics of superiority and inferiority, in accordance with the actual Truth by the Buddha; (v) the **knowing of** all sorts of **aspirations and desires** possessed by all sentient beings by the Buddha; (vi) the **knowing of all countless worlds'** different elements and their natures by the Buddha; (vii) the **knowing of** the characteristics of **end-points of all the paths** by the Buddha; (viii) the **knowing of all previous lifetimes** of oneself and others conclusively, together with their commonly-held characteristics and causes and conditions, by the Buddha; (ix) the **full knowledge of the "transferences, deaths and future rebirths"** of all sentient beings by the Buddha; and (x) the Buddha has **achieved the liberation of the Non-Outflow Mind** in which all defilements are totally exhausted, with omniscient knowledge of all the paths and their results. (Please refer to the detailed explanations of these "Ten Strengths" in the article "The Meaning of Near-Death Experiences (19) in Issue 19 of the "Lake of Lotus".)

- (8) The "Four Fearlessness" (*abhaya*) of the Buddha are: (i) the **fearlessness** in declaring oneself **to be enlightened to the truth of all phenomena**;

- (ii) the fearlessness in proclaiming oneself to have extinguished all desires and illusions; (iii) the fearlessness in proclaiming oneself to have elucidated the obstacles to Buddhist practices and their attainments, as well as the faults and pitfalls of other non-Buddhist practices; and (iv) the fearlessness in declaring oneself to have clarified the ways of liberation from the worlds of sufferings, and have thus clarified the ways to attain them.
- (9) The “Three Jewels” (*triratna*) are the three main objects of refuge, namely: the Jewel of the “Buddha”, the Jewel of the “Dharma”, and the Jewel of the “Sangha”.
- (10) “Three Holy Acts” – are the “Three Supreme Methods”, which can be defined as those three steps that can be applied in every act, or even for every “thought that arises within one’s own mind”. When Dharma practitioners would act in such a way constantly, they will slowly and eventually attain the status of a “sage”, and their acts are then known as the “Three Holy Acts”. If one could apply these three steps in one’s each and every behavioural programming directly and continuously, and even for every “thought that arises within one’s mind”, then one would have, indeed, become a “sage”, and would eventually “attain Buddhahood”. These three steps are: (i) *The Preparation at the Beginning* - the Dharma practitioner would “generate one’s Enlightened Mind or Mind of Awareness (*Bodhichitta*)” and “aspire to become an Enlightened Being (*Buddha*) in order to benefit all motherly sentient beings”, such that each and every act would not be separated from this generation of the “*Bodhichitta*” (hence, this is known as the “*Bodhichitta of Aspiration*”); (ii) *The Main Part in the Middle* – the Dharma practitioner would apply the “*Realization of Emptiness in Three Aspects*” (such as, realizing that the donor, the recipient and the action itself, including the item that is being donated, are all empty in nature) to practice the six transcendent perfections and countless “activities of the *Bodhisattva*” (this is known as the “*Bodhichitta of Action*”. Both the arousing and the practicing of the “*Bodhichitta of Aspiration*” and of the “*Bodhichitta of Action*” thus belong to the “*Relative Bodhichitta*”). Yet, for every single aspiration and thought, as well as for every action of one’s “enlightened status” (that is, “*Bodhi*”),

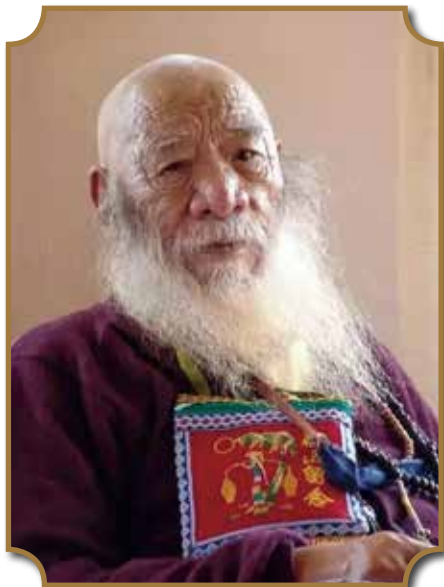


HH Kyabje Chadrak Rinpoche in Siliguri

one must have to be free from all “grasping”, with non-attachment, in order to realize the true nature of “Emptiness” (only if one can really practice in this way that one will actually be able to practice the “Absolute Bodhichitta”). In this way, one will not be in the state of non-action due to the “grasping of emptiness”, neither will one not act due to one’s not knowing. Instead, one will be in the state of **“emptiness, clarity and awareness”** while “acting without grasping”. Hence, one would clearly understand the “three aspects” of the “I” (or the “subject”), “the other” (or the “object”) and “the thing or event that is being acted upon” as having emptiness as their very nature. By following each of the specific characteristics of ‘the three aspects’ to act upon in a clear and distinct fashion, one will act without “grasping”. Hence, one would enter into the state of **“emptiness, clarity and awareness”** while “acting without grasping”. In this way, one would not grasp upon the individual characteristics and forms of each of the “three aspects”, but would all enter into the state of **“Emptiness – Neither Existence Nor Voidness”**; (iii) **The Conclusion at the End** – the Dharma practitioner “dedicates all merits” without any grasping. One would dedicate all the merits for the final liberation and enlightenment of all our motherly sentient beings, in such a way that one prays that they will all be free from sufferings, to have received great benefits, and, more importantly, to finally attain enlightenment (or “Buddhahood”) at the shortest possible time.

A Prayer at a Time of Ecological Crisis

by His Holiness Kyabje Chadrak Gyatso Rinpoche



His Holiness Kyabje Chadrak Gyatso Rinpoche

Sugatas and bodhisattvas of the ten directions,
Turn your enlightened intention towards us!
May all sentient beings tormented by this present age
Of the five virulent degenerations,
Know that they possess a treasure that can alleviate
The various portents of decay in the physical world and its inhabitants.

Due to the ripening of their wrong intentions and actions,
A treasure grounded in the renunciation of harmful actions
And the cultivation of altruistic actions,



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Granting all the spiritual and temporal well-being one could desire.
This is the supreme Wish-Fulfilling Gem of good heart,
Associated with all supreme spiritual practices.

Endowed with this (good heart),
May all beings cultivate love and compassion for one another,
Without hatred, and without fighting or quarrelling,
May they enjoy the glorious resources of happiness --
All they could possibly desire,
And swiftly attain the level of Conclusive Omniscience!

(This aspirational prayer was written by Sangye Dorje on the tenth day of the second lunar month of the Fire Pig year at the insistence of Dungshe Kunzang Jigme Namgyal, who presented a 'good day' offering scarf. May it be auspicious!)

A Prayer for World Peace

by His Holiness Kyabje Chadrang Sangye Dorje Rinpoche



His Holiness Kyabje Chadrang Rinpoche



Namo Guru Ratnatraya!

To the Teacher and the Three Jewels, I bow !
 True Leader of the Golden Age — Crown of the Shakyas !
 Second Buddha, Prince of Oddiyana, Lake-Born Vajra !
 Bodhisattvas, eight closest spiritual heirs,
 The High Noble Ones, Avalokiteshvara, Manjushri, Vajrapani and the others !
 Twenty-one Taras, Host of Noble Elders,
 Root and Lineage Lamas, Deities of Peaceful and Wrathful Ones !
 Dakinis in the Three Realms !
 You who through wisdom or karma have become Defenders of the Holy
 Doctrine !
 Guardians of the Four Directions !
 Seventy-five Glorious Protectors !

You who are clairvoyant, powerful, magical and almighty !
 Behold and consider the beings of this time of disturbance !

We are beings born in this sorrowful Degenerate Age;
An ocean of ill effects overflows from our universally bad karmas.

The forces of quick jerks,
The forces of darkness — like an army of demons — inflame important
and powerful people,
That will rise in conflicts, armed with nuclear weapons,
That will disintegrate the world.

The weapons of perverse and erring intentions,
Have released this violent wind-storm.
Through this ill-omened devil's tool,
It will soon reduce the world, within a split second,
And all those in it to atoms of dust.

It is easy to see, hear and think about
Ignorant people, caught in a net of confusion and doubt,
Who are stubborn and still refuse to understand.
It terrifies us in just hearing about it, or to remember
This thing that has never occurred before,
The world is so full of uncertainties !

But there is no other way of stopping it, nor having a place of hope,
Other than you — the undeceiving Three Jewels and Three Roots.
If we cry to you like children calling to their mother and father,
If we earnestly request you with this prayer,
Do not act in hesitation on your vows of the ancient past !
Stretch out your lightning hands of compassion !
Protect and shelter us, defenseless beings, and free us from fears !

When the mighty barbarians sit in a Council of War —
Barbarians who rob the world of joy and happiness,
Barbarians who have erring, violent and poisonous thoughts —
Bend their chiefs and lieutenants,
To the side of peace and happiness!

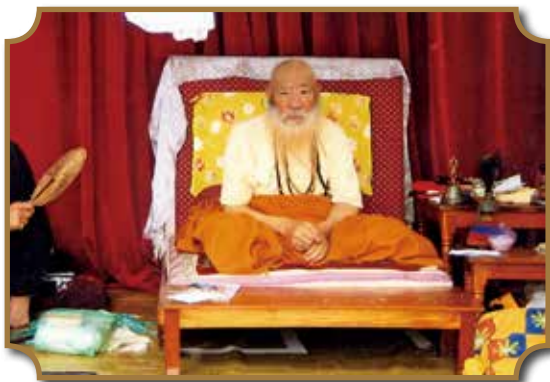


His Holiness Kyabje Chadrak Rinpoche

Pacify the armed struggles that obstruct us on the spot !
 Turn away and defeat the nuclear weapons
 Of the demons' messengers,
 And by that power, make long the lives of the Righteous Ones,
 And spread the study and practice of the Holy Doctrine
 To the Four Corners of this great world !

Eliminate the roots, branches and leaves — even their names —
 Of all those dark forces, both human and non-human ones,
 Who hate others and the Holy Teaching !
 Spread immense happiness and goodness,
 Over this fragile earth !
 Elevate it truly with the four kinds of glory !
 And, as in the Golden Age, with all conflicts gone,
 Let us be busy only with the dance of happiness —
 The Dance of Joy !

We pray with pure thoughts,
 By the ocean of compassion of the Three Supreme Refuges,
 And the power of the Realm of Truth —
 The complete Sublime Truth —
 Achieve this very goal of our prayer
 Magically, just as what we have hoped for and dreamed of !



His Holiness Kyabje Chadrak Rinpoche

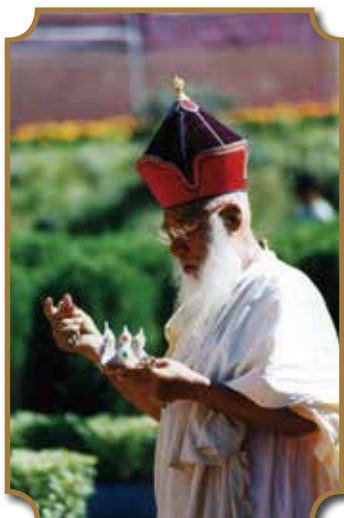
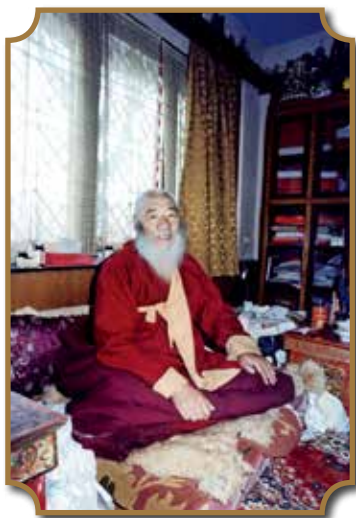


Tadya thà! Pañca driya ava bhodha na ye svàhà!

(The Conquerors' Teachings and the lifespan (and) life-force of the beings who dwell upon this great (world of) Jambudvīpa, (as well as) all the goodness of the universe and its living creatures, are threatened by the employment of poisonous nuclear weapons which have the ability to demolish them all instantaneously. On account of (such) unprecedented terrible warfare as though to sweep humanity away in little time, coming closer and closer, and the bad signs growing ever stronger day and night, with unbearable misery and intense terror, (my) mind is compelled to call upon (you). Just as a small child cries out to (his) mother, or the way (we call on) Orgyan Padma (when we are walking on) a narrow cliff pathway, so this supplication is a crucially necessary enjoining of the heart vows of the oceanic Refuges, the (Three) Jewels, made for regular recitation by everyone today. (It can) be printed on material for flags, and hoisted up on mountain summits and on bridges, etc. If (this is done, I) think it will have great purpose and benefits. All those who have faith in me should accept (this) in their hearts. These ramblings of the humble practitioner Buddha Vajra (Tibetan: Sangye Dorje) were written as a virtuous act, on the 13th day of the waxing moon (of the) *nag-pa* (constellation) of the female water pig year, the *rab-tshes* (year of the sixty year cycle). Since the Barbarians have been contracting this last period of the (Buddha's) Teachings, may this (composition) become a cause for prolonging it instead.) *

The Benefits of Building a Stupa, Offering Prostrations, Presenting Offerings, Circumambulating It and Making Aspirations

by H. H. Kyabje Chadral Sangye Dorje Rinpoche



HH Kyabje Chadral Rinpoche Doing the Practices



Homage To The Three Jewels!

I will explain briefly the benefits of building a Sugata Stupa and the benefits for the faithful ones prostrating to it, presenting offerings and circumambulating it. Assembly of fortunate ones interested in the genuine scriptures that I have quoted here as witnesses, accept these with joy!

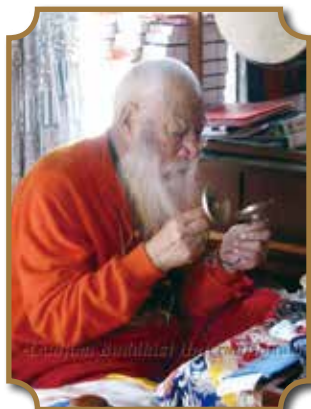
In the ***Karmavibhanga Sutra*** it is said:

The Buddha spoke to the young Brahmin Shuka: **There are eighteen benefits of building a Tathagata Stupa.** What are these eighteen?



His Holiness Kyabje Chadrak Rinpoche

1. One will be born as the child of a great leader
2. One will have a noble body
3. One will become beautiful and very attractive
4. One will have sharp sense faculties
5. One will be powerful and famous
6. One will have a great entourage of servants and helpers
7. One will become a leader of men
8. One will be a support to all
9. One will be renowned in the ten directions
10. One will be able to express oneself in words and verses extensively
11. One will receive offerings from men and gods
12. One will possess many riches
13. One will obtain the domain of a universal monarch
14. One will have long life
15. One's body will be like a collection of vajras
16. One's body will be endowed with the major marks and the minor signs (of a Buddha)
17. One will take rebirth in the three higher realms
18. One will swiftly attain complete nirvana



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These eighteen points are the benefits of building a Tathagata Stupa.

In the ***Manjushri Mula Tantra*** it is said:

If one builds a Stupa with one's own hands in order to purify one's body, one will be able to do so even if one has committed the five heinous crimes. If one builds one hundred thousand Stupas one will become the universal ruler of all knowledge-holders, completely understand all scriptures and be endowed with skills and wisdom. During an Abiding Aeon, after death, one will always be born as a king and never go to the three lower realms. Like the sun rising in a central country, one will be endowed with all sense faculties, retain what one has learned and remember one's former lives.

In the ***Sutra called Casket of Secret Relics*** it is said:

The Bhagavan spoke: Vajrapani! If one writes this Dharma teaching and places it inside a Stupa, that Stupa will become the quintessential vajra relic of all the Tathagatas. It will become a Stupa blessed with the secret Dharani essence of all Tathagatas. It will become a Stupa of ninety-nine Tathagatas, just as many as there are sesame seeds in a sesame pot. It will be blessed as a Stupa which contains the eyes and Ushnisha of all Tathagatas.

Whoever places images of the Buddha in a Stupa, that person will be blessed with the nature of the seven precious jewels of the Tathagata images. Whoever pays reverence and respect to this Stupa, will become non-returners and **will eventually, completely and perfectly, awaken to the unsurpassed and utterly perfect enlightenment.**

Even if one offers only one prostration, or makes one single circumambulation, one will be completely freed from going to places like the Avici hell. One will never fall away from the (path to) unexcelled and completely perfect enlightenment. Also the area around this Stupa and images will be blessed by all Tathagatas.

In the **Saddharma Pundarika Sutra** it is said:

Walls are built from mud and bricks,
And a Stupa of the Jina (**Victorious One**) is made likewise.
Therefore, even if it is built from heaps of dust,
Whoever builds a Stupa for the sake of the Jina (**Victorious One**),
In remote places of suffering;
Even if it is made of a heap of sand
By children playing games,
(**The builder**) will reach enlightenment.

The benefit of presenting offerings (to a Stupa) are stated in the **Sutra Requested by Prasenajid:**

If one washes a Buddha Stupa,
One will have a long life in the worlds of gods and men.
One's body and mind will be free from sickness.
One will overcome all suffering,
One will attain permanent happiness and will be wealthy.

If one rings a bell in front of a Buddha Stupa,
One will have charismatic speech and great fame.
One will gain the pleasant voice of Brahma and remember one's previous lives.

Whoever among the scholars turns his mala with a devoted mind
 In front of a Sugata Stupa,
 Will be well presented with many precious golden malas,
 Will attain various ornaments,
 And will become the foremost among the meritorious and fortunate ones.

Whoever offers to a Stupa of the Jina (**Victorious One**) the sound of music,
 Will gain perfect confidence in profundity and knowledge.
 One will have a perfect physical form and a pure mind and speech.
 One's speech will fill the world.

If people fix various beautiful banners
 At an essential reliquary (**Stupa**), which is the source of immaculate merit,
 They themselves will receive offerings as they are now an offering field for
 the three worlds.
 If one fixes streamers at a Sugata Stupa,
 One will become a glorious ruler of men, a powerful ruler of gods,
 And will experience great bliss.
 One will attain the special streamer of complete liberation.

If one cleans a Buddha Stupa,
 One will become beautiful and attractive.
 One will have a noble face and the complexion of a lotus.
 One will be completely free from the defects of samsara.

Whoever cleans the dust around a Stupa
 In the spring time with clean water,
 Will be pleasantly fanned by ladies
 Holding golden handled fans.

Concerning the benefits of prostrating and circumambulating a
 Stupa, it is said in the **Avalokiteshvara Sutra**:

If one pays respect kneeling before a Buddha Stupa,
 One will become a heroic and powerful world monarch.

One will have an armor with golden emblems.
One will become a powerful teacher and take delight in the Buddhas.

In the **Saddharma Pundarika Sutra** it is said:

Whoever joins their palms before a Stupa,
Whether with two hands or just one;
Whoever just one time bows their body,
Or even briefly bends their head;
Whoever prostrates or merely says “Buddha” with a distracted mind
Whether once or several times
Before places where relics are kept,
That one **will attain supreme enlightenment.**

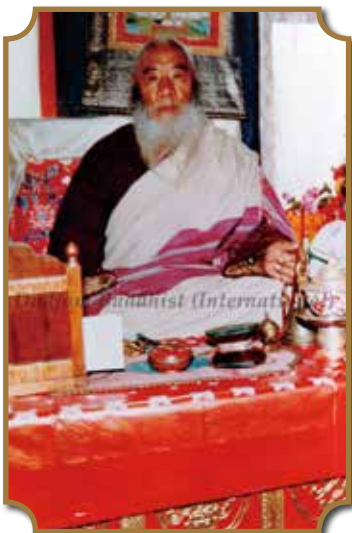
In the **Caitya Pradakshina Ghata** it is said:

The qualities of circumambulating a Stupa of the Protector of the World,
Cannot be described properly with mere words.

These and other quotations from the Sutras and Tantras will generate confidence and vast joy.

I urge all those who aspire to happiness and fortune to use their human existence in a meaningful way. Endeavor to their best of your abilities, to gather the accumulations and purify the obscurations. **With a noble Bodhicitta attitude** prostrate, offer, circumambulate, make aspirations and so forth before these special supreme supports (**Stupas**), which grant great meaningful benefits through seeing, hearing and remembering.

*This was written by the renunciant **Buddha Vajra**,
Who in this day and age of the five decadences
Gives the appearance of guiding beings
Through the representations of Buddha’s body, speech and mind.*



His Holiness Kyabje Chadral Rinpoche

Through this merit, may all beings attain the level which transcends the limitations of samsara and nirvana. By defeating the armies of the maras, may they hold the power of the great kingdom of Samantabhadra, may the two benefits spontaneously manifest and may auspiciousness and splendor blaze forth.

This was composed in the male-fire-horse year of the 16th sixty year cycle (1966), in the ninth lunar month on the 22nd day.



HH Kyabje Chadral Rinpoche Practicing in the Woods

Sarva Mangalam!



His Holiness Kyabje Chadrak Gyatso Rinpoche



His Holiness Kyabje Chadrak Gyatso Rinpoche's Heart Advice on Vegetarianism

I was the first to become vegetarian since we came to India. The first year of the Nyingma Monlam in Bodh Gaya was non-vegetarian. In the second year I came here and spoke at a meeting of all the high Nyingma Lamas. I told them that **Bodh Gaya is a very special place which is holy to all Buddhists**, and if we say we are gathered here for the Nyingma Monlam and yet eat meat, this is a disgrace and the greatest insult to Buddhism. I said they should all give up meat from now on, during the Nyingma Monlam. Even the Tibetan lamas and monks eat meat! What a shame if even the lamas can't give up meat!

First, the lamas should commit themselves to being life-long vegetarians. If the Lamas become vegetarian, and then you can address the lay people. Then, also, you should urge the monks to become vegetarian. Otherwise, if knowledgeable religious people eat meat, how can one expect the ignorant public, who follow along just like sheep, to become vegetarian?

Earlier in the Sakyapas, Sachen Kunga Nyingpo abstained from meat and alcohol. From then on, gradually, in the Nyingmapas, there was Ngari Pandita Pema Wangyal, an emanation of King Trisong Detsen. He was a vegetarian all his life. Also the non-sectarian Lama Zhabkar Tsogdrug Rangdrol: he was born in Amdo and was a heavy meat-eater, but when he went to Lhasa and saw the many animals being slaughtered in the butchers' district of Lhasa, he became vegetarian for the rest of his life. Many of his disciples also became vegetarian.

Many others – **Sakyapas, Gelugpas, Kagyudpas and Nyingmapas** – have done like this and become vegetarian. In Kongpo, Gotsang Natsog Rangdrol told his monks to abstain from meat and alcohol. Because the Kongpo Tsele Gon monks wouldn't obey his orders, he became angry with them and went to Gotsang Phug in lower Kongpo, and stayed there in isolated retreat for 20-30 years. Abstaining from non-virtuous actions such as eating meat and drinking alcohol, he attained realization and became known as Gotsang Natsog Rangdrol, a highly qualified teacher.

Similarly, Nyagla Pema Dudul abstained from meat and alcohol. He meditated in isolated hermitages for 20-30 years, not relying on people's food but rather nourishing himself on the essence of rocks and earth, and attained a rainbow body. He is known as "Pema Dudul who attained rainbow body." He lived at the time of Nyagke Gonpo Namgyal. It happened like that.

When I was in Bhutan, sometimes meat would be served during big ceremonies or pujas for the dead people. This killing of animals for the dead person is an obstacle for the spiritual evolution of the dead and an impediment on the path to liberation. It is of no benefit to the dead person. The people in the Himalayan region are all Buddhists. Some of the Tamang and Sherpa lamas are ignorant. Because they want to eat meat and drink alcohol, they say that it is necessary since they are followers of Guru Rinpoche, who ate meat and drank alcohol. But Guru Rinpoche was born miraculously, not like those Lamas who were born from human parents. **Guru Rinpoche is known as the Second Buddha.** The teacher of the Sutras is Shakyamuni and the teacher of the Tantras is the omniscient Guru Rinpoche, who prophesized exactly what will happen in the future.



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Abstaining from meat is a means of attaining world peace. I have given up meat, and I also don't eat cake since it contains eggs. Eating meat and eating eggs is the same. An egg will hatch into a chicken. A chicken is a sentient being. For example, there is no difference between killing the unborn fetus in a pregnant woman and killing the child after it is born; the killing is the same negative action. This is the reason why I don't eat eggs.

Your work is not useless – it is very useful. This message is not just for Buddhists; everyone who thinks and reasons can understand it. Especially all the learned scientists and doctors should think about this: are smoking and meat-eating beneficial? As an indication of this, who has a longer life span, smokers or non-smokers? Who has more illnesses, smokers or non-smokers? You university students can think about all the reasons and figure it out. I only speak Tibetan; I don't speak other languages. But I have studied the Buddha's outer Vinaya and inner Vajrayana teachings. Especially I have studied the Dzogchen writings of many scholars and yogis. They all say that **abstaining from meat is good for longevity**. If I consider my own family, there is no one else who has lived beyond 60; all my relatives are dead. But because I left my homeland and abstain from meat and smoking, I am now 93 years old. I can still walk, sit and get around everywhere by car and plane.

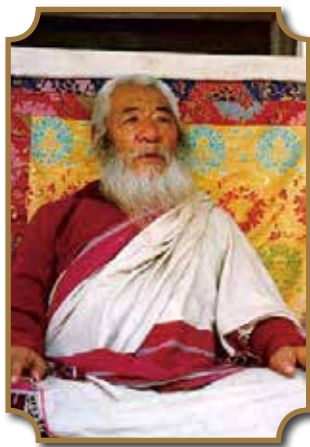
A few days ago, I went to Lhakhang Gon in Helambu, where they are building a new Sherpa monastery. You asked me to talk about the reasons for becoming vegetarian, and what I have told you may be publicized. **What I have told you is all true, not a lie. It is based on the Buddhist scriptures, the teachings of the gurus, and on my own experience,** not on the words of a few people who claim to be scholars. That is why you should publicize this message. I also rejoice in your virtue. Your actions are definitely virtuous. You should continue your campaign to educate the lay people, and also the ordained people. You should tell it to the Lamas and Tulkus who sit on high thrones and think they are important, and also to those of the lowest rank, to the monastic communities and also to the public, to those worldly people in high position with common sense who can reason for themselves and also to those without common sense.

This is what I have to say: You have asked this frail old man to speak, so **I have told you my heart advice.** There is a need for this message and the reasoning to be publicized; there is nothing in this message that should be withheld.

Dedication of Merits

May all sentient beings be happy,
May all the lower realms be empty forever.
 Wherever the Bodhisattvas live,
May this prayer be realized.

(This heart advice was given by H.H. Kyabje Chadrak Rinpoche on 29th May, 2005 to the Tibetan Volunteers for Animals, which subsequently published this in their official journal SEMCHEN, Vol.2, 2006. Khenpo Dorje Tsering and Jamphel Rabten had transcribed His Holiness' speech and it was translated by Chonyid Zangmo into English. This reprint of the text here was granted by His Holiness' kind permission.)



His Holiness Kyabje Chadrak Rinpoche



The Benefits of Saving the Lives of Other Living Beings

by His Holiness Kyabje Chadrak Gyatso Rinpoche

Glory be to the Buddha Amitayus (Tsepamey, the Buddha of Eternal Life) and the numerous Bodhisattvas!

The unimaginable benefits of such noble deeds are described in different Sutras and Tantras taught by the Lord Buddha. The practice of such acts have been recommended by all the Siddhas, both Indian and Tibetan Buddhist pandits in various scriptures. Compassion, being one of the main tenets of the **Mahayana**, also forms the foundation of the **Hinayana** sect which sets great store by abstaining from killing, or even harming any living being. The **Tantrayana**, on the other hand, has one additional facet; it lays great emphasis on maintaining a moral relationship, **Samaya**, between and the saviour and the saved.

Behind all these teachings, there is one single fact of cardinal importance: that on this earth, a human being can commit no greater sin than taking the life of another living being. By implication, there is no bigger source of accumulating merit than saving life.

To obtain real peace and happiness in this world, one has simply to follow the path of **Ahimsa** (non violence), which naturally is common to all the religions of the world. If we do not like to experience any pain or suffering of any kind, how can we expect any other creature, whether big or small, to feel otherwise?

There is no better prayer or worship we can offer to the Lord Buddha than by being thoughtful, kind, compassionate and abstaining from taking the life of any fellow human being, animal, bird, fish, or insect. Trying to save any life from imminent danger, or trying to mitigate their pain and suffering, is one more step further in the active practice of loving other living beings.

The next logical step, in this regard, is saying prayers for those who die owing to some other persons' thoughtless cruelty. Following this path automatically puts an end to conflicts, or obstacles, if any, within our inner self, generates spontaneous happiness, and bestows absolute inner peace. If your deeds flow from a genuine purity of the heart and are imbued with selflessness, they will enable you to attain enlightenment in the long run.

Conscious abstention from hunting and killing living beings, besides inspiring others to do the same, are actions behoving the kind-hearted and pious. For instance, the milk of human kindness requires us not to harm migratory birds in any way, such as casting stones or nets or shooting them while they are resting for brief moments in the course of their long journey from one country or continent to another. On the contrary, we should provide help to them in all possible ways before they reach their final destination.

A renowned Buddhist scholar from Bengal, Pandit Atisha Dipankara, said that giving compassionate love to the helpless and the poor is as important as meditating on Shunyata, i.e. Emptiness. This virtue of compassion is the principal foundation stone of the Mahayana Buddhism.

Hence, I passionately appeal to humanity at large, irrespective of nationality, caste, or religion to practice this most simple but profound virtue of compassionate love. We can praise and please our Lord Buddha in no

better way than by doing all we can to save the lives of innocent, mute and defenceless animals and birds, fish and insects and thereby **grant them the precious gift of life.**

Moral values abjure us from taking anything which we cannot give to others. We cannot give life to anybody; it is the sole discretion of the Lord. So it will be shameless arrogance and heinous sinfulness on our part if we snatch life from others.



His Holiness Kyabje Chadral Rinpoche

It is my firm belief that if people adopt this practice by universal consensus, **everlasting peace and all round happiness will descend on this earth,** and human suffering in all its forms will become a thing of the past. All of us will become privileged enjoyers of peace, prosperity, good health and increased longevity. In such an ideal situation, human beings will experience peace of mind and contentment of heart even at death. Bereft of any disturbing thoughts or hallucinations but aware of the essence of Dharma, he or she will leave for their heavenly abode in perfect serenity and, in due course, will be born in higher spheres. Continuous practice of this noble path will ultimately lead to the attainment of **Nirvana, i.e. Buddhahood.**

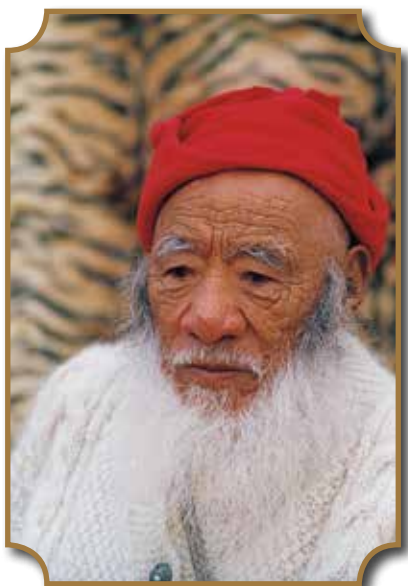
May one and all follow this most meritorious path and benefit all living beings besides accumulating meritorious riches for themselves in the process.

“Mama Koling Samanta”

(This was written by His Holiness Kyabje Chadral Sangye Dorje Rinpoche. Translated by Chowang Acharya, Senior Lecturer, Sikkim Nyingma Institute, Gangtok, Sikkim.)

**The Contemporary Mahasiddha with
Many Prophecies:
Our Lord of Refuge and Protector,
His Holiness Kyabje Chadrak Sangye Dorje
Rinpoche**

**by His Holiness' Humble Servants &
Disciples Yeshe Thaye & Pema Lhadren**



His Holiness Kyabje Chadrak Rinpoche

Namo Guru Bhya!

We bow down at the Lotus Feet of our most beloved Lord of Refuge, the precious Wish-fulfilling Gem!

Palden Tsa'wai Lama Channo!

Glorious Root Guru, please pay heed to us, and bless us with your Body, Speech and Mind!

Emaho!

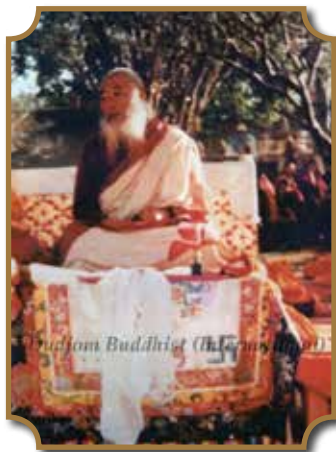
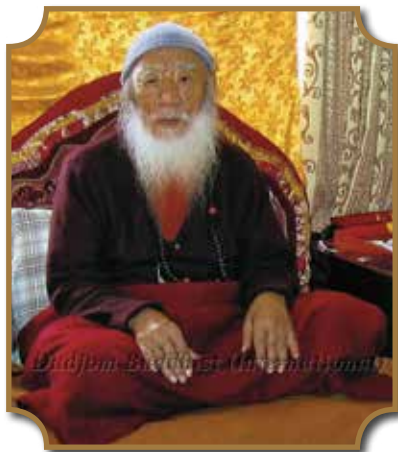
How wonderful and marvelous! With such an exceptional and rare opportunity to hear such an exceptional true account of the Liberated Life Story of this Great Vidyadhara!

Having Great Merits in Spreading the Vajrayana Teachings Beyond Hundred Years, this Great Master's Shining Lights Span Across the Four Seas

Upholding the Nyingma Teachings Through Thousand Years of Blessings, Praises of His Holy Enlightened Activities Embrace the Three Realms

Introduction

His Holiness Kyabje Chadral Sangye Dorje Rinpoche, our Most Beloved Lord of Refuge and Protector, was definitely a Spiritual Master and Mahasiddha of the highest caliber, as well as a Mahasiddha of Tibetan Buddhism of today. As the **Guru of gurus**, endowed with the greatest qualities of “wisdom, compassion and power” and well-versed in both



the theory and practice of the Buddhist Holy Dharma, His Holiness was being considered as the most Realized Master in contemporary society! His Holiness Kyabje Chadrang Rinpoche was considered by all as a “secret yogi” known for his great realizations and strict disciplines, a world-renowned greatly-realized [Dzogchen](#) Master, and the exemplary elder in the Nyingma School of Tibetan Buddhism. **His Holiness was peerless in terms of his moral conduct, sentiment, scholarship, realization and seniority,** and there was none other who could outshine him in all these aspects.

Many of His disciples had requested for His Holiness’ permission in allowing them to write His life story, but each time they were refused. **The significance of His Holiness’ life story lies in the fact that it shows us what is meant by genuine Dharma practice, the interplay of Dharma practice with everyday life, and how the Dharma is merged with one’s own mind.** Furthermore, it shows us the qualities and activities of a genuine Dharma practitioner by setting a real life example for us all in modern society: the really astonishing behaviors of His Holiness in His genuine transcendence of worldly fame, glory, wealth, power and position; His impeccable humility of heart and conducts; His most compassionate activities, in great depth and breadth, for benefiting all sentient beings; His strong temperament and tenacious will-power; His elegant wanderlust style of a vagabond recluse; His special view and understanding of the Dharma in an essential and precise nature; His unsurpassed excellent wisdom; His perseverant, enduring

hardships as a hidden yogi, as well as His boundless wisdom and compassion in upholding the genuine Dharma.

All these activities and qualities will be able to benefit, teach, guide and warn the cluttered and obscured hearts and minds of countless sentient beings nowadays, pointing them to a clear and right direction of where the real Path of Liberation and Enlightenment lies. After requesting for a very long time, His Holiness Kyabje Chadrak Rinpoche was most kind and compassionate in authorizing the two of us, instead of translating directly from His Tibetan life and liberation story (*namthar*), to relate His life and liberation story in such a way as to present a clear message as to “what to adopt and what to abandon”, in order to erect a pure and clean style of character for the practicing of the “true genuine Dharma”.

A recluse in enduring hardships, with courage and perseverance,
 His strong temperament and tenacious will-power would sweep
 away all those who led others astray,
 The great fire of his wisdom would burn all the evils and
 obscurations,
 His everlasting liberated life story would lead the misguided
 ship to its final destination.

His Holiness Kyabje Chadrak Rinpoche's Birth Conditions

His Holiness Kyabje Chadrak Rinpoche was born in the female Water Ox Year (the 46th year) of the 15th Rabjung Cycle (1913 of the Western calendar), on the tenth day of the fifth lunar month, the birthday of Guru Rinpoche*. His Holiness was born in the valley named Nyak Adzi Ron of the Nyarong province of Kham (one of the four great valleys at the Zalmo Gang region of Amdo and Kham in eastern Tibet), where his father Pema Dondrup of the Mukpo Dong family and his mother Sonam Tso of the Wa-

kyung family lived. Both of them had strong devotion, respect, and pure vision toward Spiritual Masters and the Deities.

The next day after His Holiness Kyabje Chadral Rinpoche was born, Ase Bigo Tulku Nyima Gyaltsen (the reincarnation of a great Indian Spiritual Master) went to the house of the Sha-se Tse-Ko family (His Holiness Kyabje Chadral Rinpoche's family name), told the story of his “pure vision” about His Holiness on the day before, and then bestowed the crown of the name **Tro-gyal Dorje** (Vajra King of Wrathfulness) to the future Kyabje Chadral Rinpoche. Later, His Holiness migrated to Amdo with his family.



Different Prophecies on His Holiness Kyabje Chadral Rinpoche

His Holiness Kyabje Chadral Rinpoche's style of propagating the Dharma had always been very strict, stable and solid, and he had always stuck to his principles firmly on the ground. As for the prophecies about His Holiness, He Himself never wanted to talk about them. This might be fine in the old days when people could still have the wisdom and merits to differentiate between genuine and false teachers and Dharma, such that the people could still taste the nectars of the pure Holy Dharma.

However, as we are now in this Degenerate Age, there are those unfaithful ones who have impure intentions and thus make slanders of both His Holiness and of the Holy Dharma, in which case they will sow the bad seeds and will reap the “fruits of downfall” in the future. Then, there are those who falsify themselves, by lying that they are either manifestations or reincarnations of such and such masters, or Buddhas and Bodhisattvas, so that they can cheat on others for their own ulterior motives. In this case, they will eventually lead others astray and will lay down the “cause for the

deterioration and decay of the Holy Dharma”. In order to minimize such kinds of obstructions to both the Teacher and the Holy Dharma, we dared to publish here some of the great prophecies made, by those Great Masters of Tibet, on His Holiness’s great merits.

Many past Holy Masters have praised this Great Master in trustworthy, adamant speech by writing down their prophecies about Him. At the same time, there were also prophecies that had been recorded in the Tantras, and so this is totally different from those people who falsify themselves by making up their own stories. In order to sow the seed of faith and devotion for future liberation, as well as to fulfill the pure aspirations of those faithful ones, here is contained the exceptionally well-recognized prophecies by all Dharma practitioners of Tibetan Buddhism, and thus hope that all the faithful ones will be able to taste its pure nectar!

The Great Treasure Revealer (Terchen) Dūdül Dorje’s Proclamation of the Complete Gathering of the Sacred Teachings’ Enlightened Intention (Gongpa Yongdū) states:

“The sublime manifestation of the great scholar
Vimalamitra
Will appear at Kathok and be named **Buddha....**”

Another prophecy also mentioned:

“He now called **Gyalwa Lodrö (Buddha’s Victorious Wisdom)**
Will later appear south of Kathok
As a wise person with the name **Buddha:**
Give this instruction to him!”



Yön-ru Chimey Dorje's Predictions of the Future states:

“The supreme manifestation of **Padma's (Guru Rinpoche's)** mind,
The child blessed by **Vimalamitra**,
Born in the Ox Year, by the name of **Vajra**,
Will spread the teachings of the Lineage of Practice.”

The Great Treasure Revealer (Terchen) Jigdral Yeshe Dorje (His Holiness Dudjom Rinpoche II) states:

“In particular, you, the magic dance of **Kharchu Sa (Palgyi Wangchuk)**,
Will vanquish the onslaught of wild, misleading views during the Degenerate Time,
And you will increase further the dominion of the Doctrine that fulfills our wishes.
In the radiant virtuous signs of spontaneous benefits for Yourself and others,
You will remain in this composite form for one hundred years,
And fill the three worlds with the sound of profound and secret teachings.”





His Holiness Dudjom Rinpoche II further wrote:

“Lineage Holder of Padma, Regent of the Guru
who tames all beings,
Sublime Master and Lord of the Dharma,
Renunciate Sky Yogi, Protector of the Mandala,
To you, powerful **Tro-gyal Dorje (Vajra King of**
Wrathfulness), I supplicate!”

His Holiness Dudjom Rinpoche II again declared:

“Deathless Lord **Padma Tötreng Tsal,**
Please gaze and pay heed to Your disciple **Kharchupa**
who
With good intentions will establish the noble Stream of
Practice,
A retreat center in Your sacred Sadhana Place.
Grant Your blessings to pacify any adversity there may
be,
And to fulfill His every wish!”



In giving his authorization, seal and prayers of aspiration, the Great Treasure Revealer (**Terchen**) **Dudjom Jigdral Yeshe Dorje** again wrote the following:

“**King** of Renunciates of the Definitive Meaning,
Regent of Awareness-Holders who manifested to benefit all beings,
Master of Enlightened Activity, any connection to You is meaningful:
All-embracing Lord, Vajra Master, please pay heed to me!”

In the terma predictions of **Wangchen Gyepa Dorje**, it was mentioned:

“In the direction of Tsarong, **Sangye Dorje** will appear. With a youthful manner, he will fulfill the wishes of the Dharma King.”

In the writings of the Vajra-Holder of Takpu,
Lobsang Dönyö Dorje, entitled **Jadrin Ngön Dawa**,
we can find the following:

“In Tibet, the one known as **Buddha Vajra**,
Will, by the kindness of the flawless master,
Enjoy a deep Ocean of Nectar.
Whoever links with Him will be benefited.”

Again, in the **Jadrin Ngön Dawa**, we find these lines:

“**Sangye Dorje**, meaningful to encounter,
A **Lord of Yogis** who engages in Secret Mantra,
Will impart the instructions on the profound path to all
fortunate beings.”

Changchub Dorje, the Master of Nyag, wrote:

“**Sangye Dorje**, Vidyadhara Yogi,
With the sacred word, sign and statements, together
with the powers of Your experience, realization and
awareness,
The time is right for Your altruistic resolve to nurture
disciples,
So hoist the Victory Banner of Practice for the Doctrine
of the Early Translations.
The Vajra Command that You will surely guide myriad
beings
Is stamped with the seal that signifies the Doctrine of
Unchanging Secrets.”

The Treasure Revealer of Yönrü, Chimey Dorje, prophesied:

“In the Sadhana Place of **Yangleshöd**,
The incarnation of **Kharchu** will establish a practice center.”

These and many other past Saints had used their most reliable Adamantine Speech in recording the place, time, teacher, entourage, birth year, and activities of this Great Master and Mahasiddha. For example, **Nyak-la Pema Dudul** in *The Treasure Transmission* had precisely predicted the birth-place of His Holiness in Adzi Rong. Other predictions further mentioned that His Holiness **Kyabje Chadral Rinpoche** was the combined manifestations of both **Vajrasattva (Dorje Sempa)** and **Wrathful Guru Rinpoche (Guru Dorje Drolod)**, and that He was an Awareness-Holder (Skt.:Vidyadhara, Tib.:Rigdzin) of the highest level.

Every time when His disciples asked about His own prophecies, His Holiness would answer them in a straight, firm and absolute voice: “**I am just an ordinary sentient being, and there is nothing special about me.** I just follow the teachings of the Lord Buddha. Without any cheating on my part, I stand firmly on the ground in practicing the Dharma and in helping all sentient beings. I wish that all sentient beings can let go the acts of self-deception and self-aggrandizement, so that they can really practice the Dharma in order to liberate themselves from the cyclic existence and to help other sentient beings. Otherwise, it will be too late when they are feeling remorseful!”

All these prophecies had clearly shown us that His Holiness **Kyabje Chadral Rinpoche** was the manifestation of **Guru Rinpoche’s mind**. Yet, His Holiness was being reverend, not because of these prophecies, but because of his Great Deeds and Activities which clearly indicate that His Holiness had all the pure and great qualities of a Great Dharma Practitioner and of



His Holiness Kyabje Chadrak Rinpoche

a Mahasiddha. Indeed, **His deeds had shown to the world that His mind was no different from that of Guru Rinpoche.** His Holiness Himself never recognized these prophecies, the deepest intention of which was to show to all the faithful practitioners that they should focus their main attention in taming their own minds, in eliminating the three poisons of “greed, hatred and ignorance”, and to use all their efforts in a firm and persistent way to practice the Holy Dharma in order to liberate themselves from the cyclic existence, and not to waste their precious time and energy on those non-relevant prophecies.

In the *Chronicles of Padma*, it was mentioned:

“Since the **Realized Master** teaches you many methods and key points of utmost profundity,
For anyone who practices the ‘Unexcelled Secret Mantra’,
The Guru's life story is therefore taught to be supreme.”

Hence, **the origin and the basis** of one's accomplishments in "Vajrayana" practices are all due to the strength of one's own faith and fervent devotion that one has upon one's own "Vajra Master". As mentioned by the Mahasiddha Tilopa: "If one wants to attain enlightenment within a single lifetime, one must enter into 'Vajrayana'. Whether the 'deep path of Vajrayana' can have 'realized attainments' in one's own mind will completely depend upon one's faith and fervent devotion on one's own 'Vajra Master'. In order for one to develop one's faith and devotion upon one's own 'Vajra Master', one must have to realize the great 'merits' of one's own 'Vajra Master'. In order to realize the great 'merits' of one's own 'Vajra Master', one must have to know and understand his 'biography' (namthar)."

Hence, this short Liberated Life Story of our Most Beloved Wish-Fulfilling Crowning Jewel His Holiness Kyabje Chadrang Sangye Dorje Rinpoche, though only records one in billions of all the Great Enlightened Activities and Merits of His Holiness, hopes to be of both an inspiration and of benefits to all those Dharma practitioners who dare to take up and practice the "genuine Holy Dharma"!

The brilliant brightness of the manifestation of **Guru Rinpoche's mind**,

The magic dance of the wise in subduing the sorcerous evil spirits,

The dispelling of great obstacles through the activities of **Vajrasattva**, and

The unifying activities of the **Guru Dorje Drolod** across the ten directions.



His Holiness Kyabje Chadrak Gyatso Rinpoche



Special Prophecy Made by Ekajati, the Main Dharma Protectress of the Nyingma School of Tibetan Buddhism

Blessed by the **Mahapandita Vimalamitra***
As the True Manifestation of **Guru Rinpoche's Mind**
Born in the Year of the Ox, with Dharma Name of the
Buddha**
Will Spread the Holy Dharma Across the Whole World!

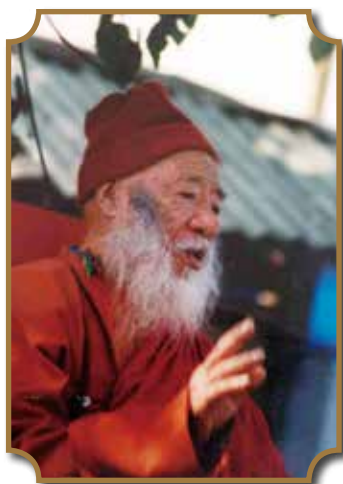
This is according to the Special Prophecy made by the Main Nyingma Dharma Protectress, particularly on Dzogchen Teachings, Ngak Srungma Ekajati, also known as Ral Chig Ma, more than one hundred years ago)

(Notes: * Mahapandita Vimalamitra was reincarnated in the past century as Khenpo Ngakchung, the Root Guru of His Holiness Kyabje Chadrak Sangye Dorje Rinpoche;

** Buddha – in Tibetan as Sangye Dorje (the Buddha Vajra) is the Dharma Name of His Holiness Kyabje Chadrak Rinpoche.)



His Holiness Kyabje Chadrak Rinpoche's Unsurpassed Excellent Wisdom



HH Kyabje Chadrak Rinpoche Travelling on Foot with His Backpack

At an early age, His Holiness Kyabje Chadrak Rinpoche had already abandoned His ties with His family, and went to many Great Masters to study and practice. He insisted on travelling on foot and refused to enter the residences of householders, staying only in hermitages, caves, or His own little tent.



His Holiness Kyabje Chadrak Rinpoche

Thus, from His early age, His Holiness had gained great mastery of the Dharma teachings through His great wisdom, diligence, humility and high realizations, and He bowed down at the Lotus Feet of many Spiritual Masters who were impartial, great Beings. Out of the boundless teachings of the great Dharma Ocean, and from the great depths of its philosophical wisdom like the endless universe, His Holiness could grasp the most essential quintessence of them all. Not only was He able to merge these teachings with His own mind, His Holiness had, in fact, put them into practice in His daily activities.

Guru Rinpoche had warned us, time and again, that we should be very careful about our “view” and “conduct”, and thus His Holiness had quoted Guru Rinpoche by saying: “Though my view is higher than the sky, my conduct regarding cause and effect is finer than barley flour.” Hence, it is most important for any practitioners that one should not lose one’s view in the conduct, neither should one lose one’s conduct in the view. However, for many Dharma practitioners, they usually let others see their “views”, but it is very unlikely that they will put them into practice, and thus making the “view” and the “conduct” to become as two separate entities. All Dharma teachings, if not merged with one’s mind and practiced in one’s “conduct”, will then become empty talks and are meaningless, and these will end up as worldly dharmas of some sort.



HH Kyabje Chadrak Rinpoche’s
100th Birthday



Thangka of Khenchen Ngagi Wangpo Rinpoche,
the Root Guru of HH Kyabje Chadrak Rinpoche

The Great Kathok Khenpo Ngawang Palzang Rinpoche (1879-1941, also known as Kathok Khenchen Ngagi Wangpo Rinpoche, or simply as Khenpo Ngagchung. Secretly, He was Osal Rinchen Nyingpo Pema Ledreltsal, an emanation of the MahaPandita Vimalamitra), the Dharma Regent of Kathok Monastery, was His Holiness Kyabje Chadrak Rinpoche's **Crowning Jewel** (Root Guru). His teacher had conferred upon Him a vertical ocean of teachings in the tantras, oral transmissions (**lung**), initiations (**wang**) and pith instructions (**tri**) to His Holiness, as if He were filling a perfect container. When His Holiness Kyabje Chadrak Rinpoche practiced all these teachings, the experience and realization of Great Perfection (Dzogchen) welled up in His mind and He became a true practitioner of the Four Great Visions.

On one very special occasion, the Great Kathok Khenpo Ngagi Wangpo Rinpoche openly acknowledged His Holiness as His sole inner, special Spiritual Heir (Lineage-Holder), His Regent of Authentic Realization, blessed Him, and bestowed a second name to crown Him: “Chadral Sangye Dorje”, mentioning that “his mind and my mind are no different”. (Chadral means the one who has abandoned all mundane activities; Sangye is Buddha, the enlightened one; Dorje means adamantite or “vajra”, which has seven special qualities of “unchanging, cannot be cut, cannot be destroyed, stand firm, still as the sky, never being defeated, and always victorious”). When one’s own Spiritual Master could have such high regards for His own disciple, it is a rare opportunity to have shown that His Holiness Kyabje Chadral Rinpoche had, indeed, achieved the greatest and highest realizations and attainments of Dharma practices.

The “Vajra Regent” of the “Dudjom Tersar Lineage” and of Other Lineages



HH Kyabje Dudjom Rinpoche

In addition to His relationship with the Great Master Khenpo Ngagchung, His Holiness Kyabje Chadral Rinpoche also studied with, and also gave back transmissions of important teachings to, some of the last century’s most renowned masters, including His Holiness Dudjom Rinpoche II Jigdral Yeshe Dorje, His Holiness the 16th Karmapa Rangjung Rigpe Dorje, and Kyabje Jamyang Khyentse Chokyi Lodro. His Holiness Kyabje Chadral Rinpoche was one of the major Lineage Holders of the Longchen Nyingthig, and in particular the lineage line that descended through Jigme Lingpa’s heart son Jigme Gyalwai Nyugu, via Patrul Rinpoche, Lungtok Tenpe Nyima and then on to Khenchen Ngagi

Wangpo Rinpoche, who was His Holiness' Most Beloved Root Guru.

Though His Holiness' main lineage was the **Longchen Nyingthig**, His Holiness Kyabje Chadrak Rinpoche was, in fact, also the Principal Lineage Holder (**Kyabchok**) and the Lord of the Mandala for the **Dudjom Tersar Lineage**.

Both His Holiness Kyabje Dudjom Rinpoche II and His Holiness Kyabje Chadrak Rinpoche transmitted teachings to each other (which was a common practice in Tibetan Buddhism) and they respected each other very much. When His Holiness Kyabje Dudjom Rinpoche transmitted all the teachings of the Dudjom Tersar Lineage and other lineages to His Holiness Kyabje Chadrak Rinpoche and authorized Him as His **“Vajra Regent”** (**Dorje Gyaltsap**), He wrote the following **“Proclamation”** which is well-known to all Dharma practitioners of the Nyingma school of Tibetan Buddhism.



H.H. 16th Karmapa Rangjung
Rigpe Dorje



Kyabje Jamyang Khyentse
Chokyi Lodro



Proclamation

To all endowed with sentience, beings large and small, who live and circle within the realms of existence:

At this time, this **Awareness-holder** (Skt.: **Vidyadhara**, Tib.: **Rigdzin**) **Tro-gyal Dorje** has received from me the oral lineage instructions of the profound instruction, heart-blood of the Dakinis. I have entrusted him with the **lineage of the meaning**, empowered him as the person to act as my **“Vajra Regent”** to guide beings, and encouraged him to impartially steer the ship of disciples to the path of freedom.

Therefore, any gods, demons, or humans who help Tro-gyal Dorje in an appropriate manner will naturally gain benefit and happiness in this and future lifetimes. However, if even the slightest thoughts or acts of wrongful animosity toward him should arise, the armies of imperious guardians of the doctrine, endowed with wrathful power and eyes of wisdom, will come to his assistance. They will most certainly sever the life-force of beings who have form or block the senses of those without form and banish their name that remains. Where there is a chance of such profit or loss, **be extremely careful!**

This letter, which should be taken to heart, has been written in Kongpo, in front of the Mountain of Wrathful Spirit (Du-ri Namchak Barwa), by the wild, wrathful, blood-drinking yogi, Jigdrak Yeshe Drakpo Tsal (H.H. Dudjom Rinpoche's Wrathful Dharma Name).

In giving his authorization, seal and prayers of aspiration, the great treasure revealer (Terchen) Dudjom Jigdral Yeshe Dorje wrote the following:

King of renunciates of the definitive meaning,
Regent of awareness-holders manifest to benefit beings,
Master of enlightened activity, any connection to you is meaningful:

Lord Vajra Master, think of me!



Thangka of His Holiness Kyabje
Chadral Rinpoche



Thangka of HH Kyabje Dudjom Rinpoche

Thus, in this “Proclamation”, it was clearly and firmly stated to all sentient beings that, if there are those who are still carried away by “greed, hatred and ignorance”, it will be stupid and dangerous for them to have any disrespectful thoughts or actions towards His Holiness Kyabje Chadral Rinpoche. Furthermore, this Proclamation had shown, once again, the great respect, trust and high regard that His Holiness Kyabje Dudjom Rinpoche had of His Holiness Kyabje Chadral Rinpoche.



His Holiness Kyabje Chadrak Gyatso Rinpoche at His Middle Age



The Auspiciousness of the Special Conditions for His Holiness' Receipt of the Holy Teachings

Every Dharma practitioner has his/her own “conditions of receiving teachings”. In accordance to the previous “merits” so accumulated through countless past lives, in relations to the various “causes and conditions” and environmental circumstances at that time, the “wisdom torch in receiving teachings” might then be ignited so as to help oneself to eventually cut off the “cords of Samsara”.

His Holiness Kyabje Chadrak Gyatso Rinpoche, who having a strict and stable style of Dharma practice rooted firmly on the ground, was born in 1913 as the “Mind Emanation” of Guru Rinpoche, which had been prophesized by many Realized Masters, Saints and Mahasiddhas of the past. So, many people would like to know: how were the “conditions of receiving teachings” for His Holiness?

The following was a truly enlightening story that was told by the Yaktse Khenpo Sonam Rinchen who, being a long-time student of His Holiness Kyabje Chadrak Rinpoche, was in his seventies and was doing a strict three-years' retreat at Samye in Tibet. We were, indeed, very fortunate to be able to hear such a wonderful story from a very faithful disciple of His Holiness who, having very pure Samayas with His Holiness and who did not want to be disclosed, was able to hear this story directly and personally from Yaktse Khenpo himself.



Wisdom Dakini Sera Khandro Rinpoche

His Holiness Kyabje Chadrak Rinpoche was very young when both His Holiness and His uncle, who was himself a learned khenpo from the Dzogchen Monastery, were to first meet the **Great Wisdom Dakini Sera Khandro Rinpoche** (1899-1952, also known as Dewe Dorje, was an emanation of Yeshe Tsogyal, and she was the daughter-in-law of Terchen Dudjom Lingpa, 1835-1903). Then, later on, when Sera Khandro Rinpoche was about to transmit the “Vajrayana teachings”, His Holiness’ uncle asked

His Holiness to go outside and wait, due to their **long-time tradition** that only those who were capable enough, and were considered to be “ripe vessels”, would be allowed to receive the Holy teachings.

As a young lad, His Holiness would be considered by most as of a very different caliber from that of His uncle, who was himself a learned khenpo and had practiced the Dharma for years. Thus, most people would tend to think that there would be a vast difference in terms of their levels of understanding and of practice, and so it would be just natural that the levels and kinds of teachings that they should receive would be very different.



His Holiness Kyabje Chadrak Rinpoche
at His Early Adulthood

However, it was **to everybody's surprise** that Sera Khandro Rinpoche said to His Holiness' uncle: “Either you benefit, or he benefits, who knows? So, **leave it as it is**, and both of you can stay behind to receive the teachings.” In this way, Sera Khandro Rinpoche saw that both His Holiness and His uncle were of the same caliber and of the same level, and thus gave the same teachings to both of them. With hindsight, it was later to be **proven** that Sera Khandro Rinpoche had, indeed, possessed the “**most unique wisdom eyes**”!

With this, Sera Khandro Rinpoche started to transmit the Holy teachings to both His Holiness and His uncle, all the way from the “Preliminaries” (Tib: **Ngondro**) to the most important “Great Perfection” (Tib.: **Dzogchen**) teachings of “Thodgal”. In fact, His Holiness was to become the only Principal Lineage Holder (**chodak**) of the very **Special Lineage of** this Wisdom Dakini **Sera Khandro**.



Dzogchen Khenpo Shenga Rinpoche



HH Kyabje Chadral Rinpoche at His Youth

After all the teachings had been transmitted, His Holiness' uncle told His Holiness to go to the “Shri Simha Shedra” at the Dzogchen Monastery, in order to further learn **the Nyingma teachings** from the then most renowned Dzogchen Khenpo Shenga Rinpoche (ཤེན་ཤེན་ཅུ་ལྷ་མོ་འཆང་། also known as Shenphen Chokyi Nangwa, 1871-1927).



The “Cause” and “Effect” of Loyalty to One’s “Genuine Guru”

His Holiness Kyabje Chadral Rinpoche knew very well that the “**path for a disciple**” in the practicing of “Vajrayana teachings” was to put in one’s **total trust and confidence** upon one’s own “Guru” in order to have any spiritual accomplishments, instead of trying to find another “Guru” who might be better than the present one, as **one would most likely think** so. If the latter case had happened, the “**Samayas**” (vows) between the “Guru and the disciple” would then be broken; resulting in the appearances of many obstacles and obstructions for one’s own spiritual attainments, and would

finally be proven to be “**more harmful than good**”. With this in mind, His Holiness **further sought the advice** from Sera Khandro Rinpoche on His further studies and training.

From this simple incident, one can see that His Holiness had, indeed, realized the most fundamental and essential **quintessence** in the practicing of “Vajrayana teachings”, namely: **never, within one’s own “Mind”, to part with one’s own “Guru”**. Even though it was a sincere suggestion coming from a very close relative as His own uncle, His Holiness **did not take this lightly**. The steadfastness and correctness of His Holiness’ “heart” were **much higher**, in both degrees and levels, when compared with His khenpo uncle.



HH Kyabje Chadrak Rinpoche
at His Youth

Upon the sincere request from His Holiness, Sera Khandro Rinpoche replied by saying: “**Don’t hurry**, I will check it out for you!” Hence, Sera Khandro Rinpoche tried to check out in her dreams as to whom and where His Holiness should go for His **further studies and training**.

It was in one of her dreams that Sera Khandro Rinpoche dreamt of a very big crossed-vajra, with the Dzogchen Khenpo Shenga Rinpoche sitting in the centre of it, while there were four Dakinis holding onto the four corners of the big crossed-vajra. She then saw the four Dakinis at the four corners slowly lifted up the Dzogchen Khenpo to the sky. At that very moment, she prayed to the Dzogchen Khenpo, seeking his advice concerning His Holiness’ wish to go and study “Vajrayana teachings” under him. Then, the Dzogchen Khenpo showed a gesture, with his finger pointing towards the south direction [**which was meant to be “seeing you in Guru Rinpoche’s Palace of Lotus Light (‘Zangdok Palri’)**”], and then he slowly disappeared into the sky.

Knowing from her dream that the Dzogchen Khenpo will be passing away soon, and so Sera Khandro Rinpoche advised His Holiness the next day by saying that: “Soon afterwards, Khenpo Shenga Rinpoche will no longer be there, and so you don’t have to go there by now.” His Holiness just followed her advice **without the slightest doubt**, and, indeed, it was one year after the dream that Khenpo Shenga Rinpoche had **really entered into parinirvana** (in 1927).



His Holiness Kyabje Chadrak
Rinpoche After Retreats

In order to have more appropriate advices for His Holiness Kyabje Chadrak Rinpoche, as to whom and where His Holiness should go for His further studies and training, the Great Wisdom Dakini Sera Khandro Rinpoche continuously prayed in her dreams. Then, for many nights, she had dreamt of the same **auspicious dream**.

For the same **auspicious** dream during each night, Sera Khandro Rinpoche saw a big “ganachakra” offering by groups of Dakinis. For each and every time of these different “ganachakras”, the same “Lama” is coming to receive the offerings. For a special night, Sera Khandro Rinpoche specifically prayed for His Holiness’ Root Guru to have some signs. Then, she dreamt of the same dream again, with the same “Lama” coming again to receive the offering during the big “ganachakra”.

This time, Sera Khandro Rinpoche asked the “Lama” the question: “who are you?”, and the “Lama” simply replied by saying: **“I am the Khenpo of Kathok Yudra (Tantrayana).”** ར་ཀའ་ཐོག་རྒྱུད་གྲུ་ཡི་མཁའ་པོ་ལོ།

The next day, Sera Khandro Rinpoche **advised** His Holiness: “You should go to find **Kathok Khenchen Ngaga** in Nyoshul Shugushar (**Jangchub Jonpalung**)” and showed the sign of having her two thumbs up together, one

on top of the other, meaning that His Holiness will become the “**Best of the Best**”. She prophesized (ཕུང་པ་ལྷན་) for His Holiness that Kathok Khenchen Ngaga (Ngawang Palzang, 1879-1941) has been His Holiness’ “**Guru of Past Lifetimes**” (“cherab-kyi-lama ཆེ་ལོ་མཁའ་ཁྱེ་བླ་མ་”).

With the **compassionate spiritual advices** and instructions from Sera Khandro Rinpoche, His Holiness Kyabje Chadral Rinpoche started to go and meet with His predestined “Root Guru” (“**tsawai-lama**”) Kathok Khenchen Ngaga.

Kathok Khenchen Ngagi Wangpo Rinpoche, also known as the Great Khenpo Ngawang Palzang, was the double manifestations of both the Indian “MahaPandita” (**Great Scholar**) **Vimalamitra** and the great Tibetan Master **Longchenpa**, and was a great renowned “Mahasiddha” (**Great Realized Master**) of the time. As what the Great Wisdom Dakini Sera Khandro Rinpoche had prophesized, His Holiness Kyabje Chadral Rinpoche was later to become one of the “**Main Lineage Holders**” and “**Heart Sons**” of the Great Khenpo Ngawang Palzang.

The appraisal of His Holiness’ realizations could simply be shown by the fact that the Great Khenpo himself had openly remarked: “**His Mind is no different from mine!**” When a “Guru” had such a high regard for his own disciple, then it could truly reflect how high the levels of practices and realizations that His Holiness could have been.

The admiring thing about this enlightening story was **not** so much about the **wonderful events of the dreams**, but rather it was the great **loyalty and trust** that His Holiness Kyabje Chadral Rinpoche had towards His Guru Sera Khandro Rinpoche. If His Holiness had **secretly went over** to meet the Dzogchen Khenpo Shenga Rinpoche, He would probably not being able to meet with His most influential and predestined “Root Guru”, and would probably end up in **wasting** a lot of His time and energy.

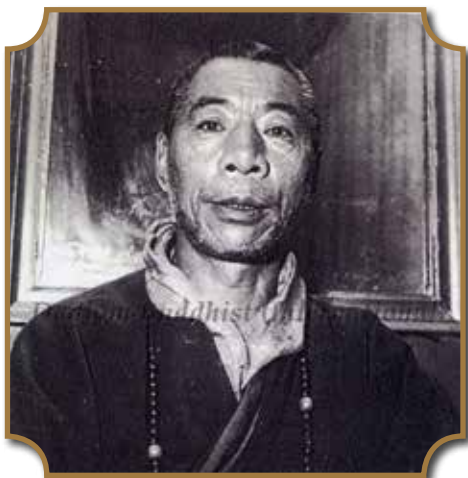
Even up till the last moment, the **profound memory and deep affection** that His Holiness Kyabje Chadral Rinpoche had for His Guru Sera Khandro Rinpoche had **never been faded**. Regardless of all those people, who might have high ranks and statuses in the Tibetan hierarchy, that have requested for the teachings of this very Special Lineage of the Wisdom Dakini Sera Khandro Rinpoche, His Holiness had simply **courteously declined** their requests.

The reason was very simple: His Holiness would only give these **precious teachings of this very Special Lineage** to those people who were **suitable vessels**, and who were **loyal and faithful**, and would **keep their pure Samayas**. On the other hand, His Holiness would **not allow these precious teachings and this Special Lineage to become deteriorated and contaminated** by putting these into the wrong hands of those people.

The way for following and serving a “Genuine Guru” most sincerely and whole-heartedly is, indeed, the most short-cut way for one to achieve spiritual attainments while practicing the “Vajrayana teachings”. Yet, on the other hand, if one follows a “fake guru” and be loyal to him/her, then it will only become the source for one’s downfall and limitless sufferings in the “hell realm” for countless of aeons!



His Holiness Kyabje Chadral Rinpoche (right) with His Holiness Kyabje Dudjom Rinpoche (left)



HH Kyabje Chadrak Rinpoche at His Middle Age



Collections of the Holy Dharma into the Heart and Mind of This Great Saint

There were so many teachers that His Holiness Kyabje Chadrak Rinpoche had received teachings from, and those teachings were as numerous as the stars in the sky. **If not for the great depth and breadth of His wisdom, it would be hard for His Holiness to integrate them all and then merged them within His own mind.** Similarly, without His great courage, tenacity and perseverance of will-power, as well as His steadfastness in upholding the pure Dharma, it would be difficult for His Holiness to carry them out through His “conduct”. Among the many teachers that His Holiness had followed, there were quite a few that He had also given His own transmissions to them. Yet, because of His humility of heart, His Holiness never mentioned this fact and just plainly stated that they were all His teachers. Herein is a list, as supplied by His Holiness himself, of the very learned and accomplished masters:

1. Kathok Khenchen Ngawang Palzang (Root Guru)
2. Terchen Dungsay, Dorje Dradul
3. Terchen Dudjom Jigdral Yeshe Dorje
4. Daki Sera Khandro, Dewe Dorje
5. Kyabje Jamyang Khyentse, Chökyi Lodrö
6. H.H. XVI Gyalwang Karmapa, Rangjung Rigpe Dorje
7. Kyabje Kalu Rinpoche, Karma Rangjung Kunkhyab
8. The fifth Dzogchen Tulku, Thupten Chökyi Dorje
9. The fourth Kathok Chak-tsa Tulku, Pema Thrinley Gyatso
10. The fifth Kathok Siddhi, Chokyi Gyatso
11. Palyul Zong-gag Chok-trul Rinpoche
12. A-pang Tertön, Orgyen Thrinley Lingpa
13. A-dzom Gyalse, Gyurme Dorje
14. Tsepu Terchen, Jowo Tashi Rabten
15. Thog-gö Tulku, Melong Dorje of Traleck Gompa
16. Drupwang Chok-trul, Thupten Chokyi Langpo
17. Zhechen Kongtrul, Pema Drimed
18. Situ Penchen, Chökyi Gyatso
19. Chok-trul Chökyi Dorje
20. Getse Chok-trul, Gyurme Tenpa Namgyal
21. Minling Tri-tsab, Ngawang Chökyi Drakpa
22. Chok-trul Jampal Dewai Nyima
23. The sixth incarnation of Drime Zhing-kyong, Jigme Dechen Dorje
24. Go-tsa Khenchen, Orgyen Tenpel
25. Khenchen Nuden Khyentse Lodrö
26. Khenchen Lek-she Jor-den Dul-we-de
27. Khenchen Norbu Wangyal
28. Khenchen Ngawang Norbu
29. Palyul Khenpo Lodrö
30. Ase Bigo Tulku, Nyima Gyaltsen
31. Rishur Khenchen Drimed Ozer
32. Gong-ri Chok-trul Rinpoche
33. Dza-mi-ra Tulku
34. Doong-kar Tulku, Ngedön Gyatso
35. Gar-long Dungsay, Pema Namgyal
36. Muksang Tulku

37. Moktsa Jigdral Chokyi Langpo
38. Garwa Lama, Gelek Gyatso
39. Nyung-ne Lama, Rinchen Dargye
40. Mani Lama, Pema Siddhi
41. A-kyab Lama, Karma Döndrub
42. Hashur Lama Chödrak
43. Tra-kya Lama Palden
44. Doong-kar Tse-tsam Lama
45. The reincarnation of De-shur Lama
46. Shuksep Jetsun Lochen, Chönyi Zangmo
47. The fourth Doderupchen Rinpoche, Thupten Thrinley Palbar

Thus, in the presence of over forty such learned and realized Masters, His Holiness engaged in the comprehensive study, contemplation and practice of all the sutras, tantras, and sastras. As a result, His Holiness became known as an authentic MahaPandit ([great scholar](#)) in the various subject matters.

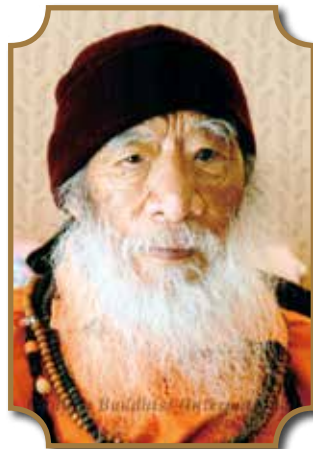
In this way, His Holiness had received the most important and precious golden lineages and traditions of the Luminous “Great Perfection” teachings of the past Saints ([all the way from the Adi-Buddha Samantabhadra, through the various Lineage Masters, to His Holiness Himself](#)) like many great rivers all flowing into the one great ocean, and so His Holiness became their main Lineage-Holders, and thus fulfilled the prophecy that He was the [Regent of all Awareness-Holders](#). The followings were some of His Holiness’ Main Lineages ([please refer to the following tables](#)):

- (1) the Dzogchen Longchen Nyingthig Tradition;
- (2) the Main Lineage of the Dudjom Tersar Tradition;
- (3) the Other Lineage of the Dudjom Tersar Tradition; and
- (4) the Special Lineage of Tersay Drimed Ozer and Daki Sera Khandro Tradition.

There were other Terma Lineages of precious teachings from Terchens Dudul Dorje and Longsal Nyingpo that His Holiness Kyabje Chadral Rinpoche had received from His Root Guru Khenchen Ngagi Wangpo Rinpoche.

In this way, His Holiness Kyabje Chadral Rinoche was the only one who held the most complete and most direct teachings and transmissions of the Dudjom Tersar Lineage in this whole world --- its Vajra Regent!

Through the merging with His mind, He collected all the streams of Dharma teachings into one,
 The secret oral pith instructions, in merging with His wisdom, shone forth as pure conducts,
 The golden declarations by the Lords of Dharma, the precious Wish-fulfilling Gems (Root Gurus),
 As the **Vajra Regent**, He unified all the streams of the precious golden lineages!



His Holiness Kyabje Chadral Rinpoche

Some of The Lamas From Whom Kyabje Chadral Sangye Dorje Rinpoche Received Dharma teachings



Kathok Khenchen Ngawang Palzang (Root Guru)



Terchen Dunsay, Dorje Dradul



Terchen Dudjom Jigdral Yeshe Dorje



Daki Sera Khandro, Dewai Dorje

Kyabje Jamyang Khyentse, Chökyi
LodröH.H. XVI Gyalwang Karmapa,
Rangjung Rigpe Dorje



The fourth Kathok Chak-tsa Tulku,
Pema Thrinley Gyatso



Kyabje Kalu Rinpoche, Karma Rangjung Kunkhyab



The fifth Dzogchen Tulku, Thupten Chökyi Dorje



The fifth Kathok Siddhi, Chokyi Gyatso



Palyul Zong-gag Chok-trul Rinpoche



Mani Lama, Pema Siddhi



A-dzom Gyalse, Gyurme Dorje



Thog-gö Tulku, Melong Dorje of Traleck Gompa



Shuksep Jetsun Lochan, Chönyi Zangmo

Longchen Nyingthig Lineage of Kyabje Chadral Rinpoche



༄༅། །རྩོགས་པ་ཆེན་པོ་གྲོང་ཆེན་སྤྱིང་ཐིག་གི་བརྒྱུད་རིམ་ནི།

ཆོས་སྐུ་ཀུན་རྩུབ་པོ།

ལོངས་སྐུ་རྩོམ་སེམས་དཔལ།

སྐུ་སྐུ་དགའ་རབ་རྩོམ།

སྐོབ་དཔོན་འཇམ་དཔལ་མཁེས་གཉེན།

རིག་འཛིན་གྱི་སིང་ཏ།

ཡེ་ཤེས་མདོ།

པར་ཆེན་བི་མ་ལ་མི་ཤ།

གུ་རུ་པར་འབྱུང་གནས།

ཆོས་རྒྱལ་གྱི་སྤོང་ལྷེ་ལུ་བཅན།

ལོ་ཆེན་བི་རོ་ཅན།

མཁའ་འགྲོ་ཡེ་ཤེས་མཆོ་རྒྱལ།

ཀུན་མཁྱེན་གྲོང་ཆེན་རབ་འབྱམས།

རིག་འཛིན་འཇིགས་མེད་སྤྱིང་པ།

འཇིགས་མེད་རྒྱལ་བའི་ལྷུ་གུ།

དཔལ་སྐུ་འཇིགས་མེད་ཆོས་ཀྱི་དབང་པོ།

ལུང་རྩོགས་བསྟན་པའི་ཉི་མ།

མཁན་ཆེན་དག་དབང་དཔལ་བཟང་།

བྱ་བལ་སངས་རྒྱལ་རྩོམ།

The Main Lineage of the Dudjom Tersar of Kyabje Chadral Rinpoche






ཕ། བྱ་བྲལ་རིན་པོ་ཆེའི་བདུད་འཛོམས་གཏེར་གསར་གྱི་བརྒྱུད་པའི་རིམ་པ་ནི།
ཆོས་སྐུ་ཀུན་ཏུ་བཟང་པོ།
འོངས་སྐུ་དོན་སེམས་དཔལ།
སྐུ་སྐུ་དགའ་རབ་དོན།
སློབ་དཔོན་འཇམ་དཔལ་བཞེས་གཉེན།
རིག་འཛིན་གླི་མིང་ཏ།
ཨོ་རྒྱན་པས་འབྱུང་གནས།
མཁའ་འགྲོ་ཡེ་ཤེས་མཆོ་རྒྱལ།
གཏེར་ཆེན་བདུད་འཛོམས་གླིང་པ།
འབྱུར་མེད་ངེས་དོན་དབང་པོ།
གཏེར་ཆེན་འཛིགས་བྲལ་ཡེ་ཤེས་དོན།
བྱ་བྲལ་སངས་རྒྱས་དོན་མཆོག་དང་།



The Other Lineage of the Dudjom Tersar of Kyabje Chadral Rinpoche



Dharmakaya Samantabhadra (Kuntuzangpo)
 ↓
 Sambhogakaya Vajrasattva (Dorje Sempa)
 ↓
 Nirmanakaya Prahevajra (Garab Dorje)
 ↓
 Vajra Acharya Manjushrimitra (Lobpon Jampal Shegnyen)
 ↓
 Shri Simha (Palgyi Senge)
 ↓
 Guru Padmasambhava (Guru Rinpoche)
 ↓
 Khandro Yeshe Tsogyal
 ↓
 Terchen Dudjom Lingpa (1835-1904)
 ↓
 Tersay Dorje Dradul (1891-1959)*
 ↓
 Kyabchok Chadral Sangye Dorje (1913-2015)

* Tersay Dorje Dradul was the youngest son of
Terchen Dudjom Lingpa.

༥ བྱ་བྲལ་རིན་པོ་ཆེའི་བདུད་འཛོམས་གཏེར་ཆོས་བརྒྱད་རིམ་ལུགས་གཅིག་ནི།
ཆོས་སྐུ་ཀུན་ཏུ་བཟང་པོ།
ལོངས་སྐུ་དོན་ཤེས་མས་དཔལ།
སྐུ་ལ་སྐུ་དགའ་རབ་དོན།
སློབ་དཔོན་འཇམ་དཔལ་བཤེས་གཉེན།
རིག་འཛིན་གྱི་སིང་ཏ།
ཨོ་ཀུན་པདྨ་འབྱུང་གནས།
མཁའ་འགྲོ་ཡེ་ཤེས་མཚོ་རྒྱལ།
གཏེར་ཆེན་བདུད་འཛོམས་གླིང་པ།
གཏེར་ཤས་དོན་དག་འདུལ།
དེས་སྐྱབས་མཚོག་བྱ་བྲལ་སངས་རྒྱས་དོན་ལ་གནང་།

The Special Lineage of Tersay Drimed Ozer and Daki Sera Khandro of Kyabje Chadral Rinpoche

Tersay Drimed Ozer (1881-1924)*



Daki Sera Khandro Dewai Dorje (1899-1952)



Chodak Tsultrim Dorje



Kyabchok Chadral Sangye Dorje (1913-2015)

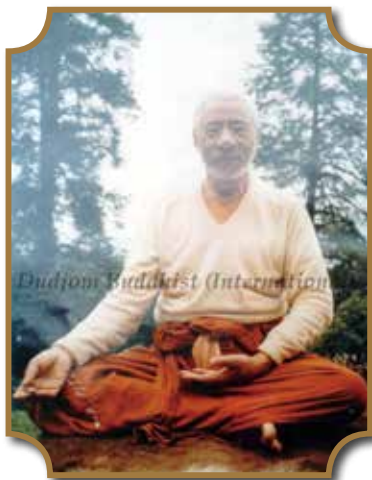
Both Daki Sera Khandro Dewai Dorje and Chodak Tsultrim Dorje gave Sera Khandro's teachings (the Ter cycle of which is very much related to that of the Dudjom Tersar --- added by the Authors) to Kyabchok Chadral Sangye Dorje Rinpoche. Then Kyabchok Chadral Sangye Dorje Rinpoche himself offered everything (including all the wang, lung and tri) of this special lineage to Terchen Jigdral Yeshe Dorje.

* Tersay Drimed Ozer, one of the eight sons of Terchen Dudjom Lingpa, whose consort was the famous Wisdom Dakini Sera Khandro Dewai Dorje.

ཕུ་སེ་ར་མཁའ་འགྲོ་དང་བྲི་མེད་གཏེར་ཚེས་ཀྱི་གསལ་ན་ཡིག་བརྒྱད་རིམ་ནི།
གཏེར་སྤུལ་བྲི་མེད་འོད་ཟེར།
ཐུ་གི་བདེ་བའི་ངོ་མཇེ།
ཚེས་བདག་ཚུལ་ཁྲིམས་ངོ་མཇེ།
ཐུ་གི་བདེ་བའི་ངོ་མཇེ་དང་ཚུལ་ཁྲིམས་ངོ་མཇེ་སྟེ་གཉིས་ཀའི་སློབ་ཆེན་བྱ་བུ་བརྟུ་བཙོ་ལ།
དེས་གཏེར་ཆེན་འཛིགས་བྲལ་ཡེ་ཤེས་ངོ་མཇེ་ལ་སྤྱིན་གྲོལ་རྒྱུ་བརྟེན་ཡོངས་ཆོགས་ཕུལ་བའོ། །



HH Kyabje Chadrak Rinpoche
in His Admantine Posture



HH Kyabje Chadrak Rinpoche
Practicing in the Woods



His Most Important Historical Role in the Preservations and Transmissions of the Most Rare, Precious, Important and Secret Lineages and Teachings of Vajrayana Buddhism in Modern Times

The lineages and teachings of Vajrayana Buddhism can be divided into the “Old Translations” (“Ngagyur Nyingma”) and the “New Translations” (“Sarma”). Within the numerous lineages and teachings of the “Old Translations”, there are the **“Kama” Lineages** (please refer to the article on “The Lineage Traditions of the Nyingma School of Tibetan Buddhism (1)” in Issue 8 of the “Lake of Lotus”) that have been transmitted directly from the Dharmakaya Buddha Samanthabhadra to the present-day Masters, and the **“Terma” Lineages** that have come down directly from the Nirmanakaya Buddha, as well as the Founder of Tibetan Buddhism, Guru Padmasambhava to the present-day Masters (please refer to the article on “The Lineage Traditions of the Nyingma School of Tibetan Buddhism (2)” in Issue 9 of the “Lake of Lotus”).

Due to the extreme kindness and blessing of **Guru Padmassambhava**, in accordance to the various circumstances, He had concealed many extremely important Dharma Treasures in caves and other sacred places, which were to be later revealed by prophesized “**Treasure Revealers**” (**Tertons**) at the appropriate time and place under favourable conditions for those to be tamed. These important Dharma Treasures are now known as the “**Concealed Treasures**” (**Termas**). Among these various “concealed treasures”, there are some “**Newly-Discovered Terma**” (**Tersar**) which has been transmitted from the **Terton** himself directly to his “**Principal Doctrine-holder**” (**Chodak**). As this kind of transmission is so near and direct from Guru Padmasambhava himself, it carries with it all the powerful **blessings**, and so as long as one can keep one’s **pure “samayas”** (**vows**) with one’s own Root Guru, then the benefit of practicing such precious teachings is that it will bring about **swift results and accomplishments**.



Terchen Traktung Dudjom Lingpa



HH Kyabje Dudjom Rinpoche



His Holiness Kyabje Chadrak Gyatso Rinpoche

The teachings of the “**Dudjom Tersar**” Lineage is of such an example: the teachings of these “concealed treasures” were discovered by both the **Great Terton Dudjom Lingpa** (His Holiness Kyabje Dudjom Rinpoche’s predecessor, 1835-1903, please refer to the article on “A Short Life Story of the Great Terton Dudjom Lingpa” in Issue 3 of the “Light of Lotus” in June 2000, published by Dudjom Buddhist Association) and the **Great Terton Dudjom Jigdrak Yeshe Dorje** (His Holiness Kyabje Dudjom Rinpoche, 1904-1987, please refer to “The Life Story of His Holiness Kyabje Dudjom Rinpoche” in Issue 5 of the “Lake of Lotus”), and these were all transmitted in its pure totality to **His Holiness Kyabje Chadrak Gyatso Rinpoche**, who was the **Sole “Principal Dharma-Heir”** (Kyabchok) and also the “**Lord of the Mandala**” of the “Dudjom Tersar” Lineage.

Since this kind of lineage directly comes from Guru Padmasambhava to the Terton, and so its blessings are extremely great as it carries the “**warm breath**” of Guru Padmasambhava Himself. There are at least 13 disciples of the Great Terton Dudjom Lingpa who had practiced these precious teachings and had thus attained the accomplishments of the “Rainbow Body” (please refer to the Chinese article on “The Eight Manifestations of Guru Rinpoche” in Issue 7 of the “Lake of Lotus”, as well as the VCD on the “Rainbow Body of the Nyingma School of Tibetan Buddhism”, published by Dudjom Buddhist Association). This is the main reason why

the “**Dudjom Tersar**” Lineage is being considered by many as the extremely rare “**Treasures**” of Vajrayana, as well as the “**Golden Key**” for the swift attainment of enlightenment (or **Buddhahood**). The contents of its practices are concise and direct, which includes all the “**essences**” of the Dharma practices. It is systematic, is progressing step-by-step, and is leading one to the “**pith-instructions**” of the highest level of the “**Great Perfection**” (**Dzogchen**) practice.

Another important person in this lineage was the **Wisdom Dakini Sera Khandro Dewe Dorje** (1899-1952, the daughter-in-law of the Great Terton **Dudjom Lingpa**), who was herself a “terton” and a great Dharma practitioner with great realizations. Her secret “**Special Lineage**” consists of many “concealed treasures” which were themselves teachings, commentaries, practices and highest “pith-instructions” on the “Dudjom Tersar” Lineage of the Great Terton **Dudjom Lingpa**. Hence, this “**Special Lineage**” was kept most secret and had never been revealed to the public before.



Sera Khandro Dewe Dorje

Many of the following information, in describing the transmissions of these rare and precious lineages, were provided by our Most Beloved Root Guru His Holiness Kyabje Chadrak Rinpoche Himself, and were then written down by us during our visit to His Holiness in His own Saliburi Monastery in Siliguri, India on 11th August, 2003. However, if there were any inaccurate information that might have kept in this book, this was all due to our own faults. Here, we most humbly and sincerely ask for our Most Beloved Crowning Jewel His Holiness Kyabje Chadrak Rinpoche’s forgiveness of all our mistakes!



His Holiness Kyabje Chadrak Rinpoche and His Special Relationships with the “Dudjom Tersar Lineage”

In relating His youthful experiences with us concerning His receiving those various rare, precious, important and secret lineages and teachings of Vajrayana Buddhism, His Holiness Kyabje Chadrak Rinpoche spoke with pure visions about His Great Masters while with great humbleness on His own part.

The first time when His Holiness Kyabje Chadrak Rinpoche met the Wisdom Dakini Sera Khandro Dewe Dorje in Golok, His Holiness first sought Her prior permission to write on Her “spiritual biography” (namthar). Then, with the help and guidance of Lama Tugbon and Sera Khandro’s own relative, His Holiness composed Her “spiritual biography” in great details, and then it was presented and offered to the Wisdom Dakini Sera Khandro, who later edited it Himself.

After final checking with complete satisfaction, His Holiness again offered this “spiritual biography” to the Wisdom Dakini Sera Khandro, who presented it back to His Holiness by saying: “I hope my namthar will be useful at a later date. But, at present, there is no need to publicize it, and so just take care of it and keep it to yourself, and you can take it to wherever you go. At a later stage, my namthar may be useful and it may then have a greater meaning to use it.”

His Holiness thus received all the “empowerments (wang), oral transmissions (lung) and pith-instructions (tri)” from the Wisdom Dakini Sera Khandro Herself of Her own cycle of “terma” teachings (which have important commentaries and further teachings on the “Dudjom Tersar” of the Great Tertön Dudjom Lingpa), and of Her secret “Special Lineage”, as well as to learn how to make sacrificial and ritual cakes, tormas, tsogs, and so on. All through those times while His Holiness was staying in Golok, for each time that they met each other, His Holiness would undergo every

detail of those perfect instructions and trainings of the teachings, while the Wisdom Dakini Sera Khandro Herself would make careful inspections of them.

Furthermore, His Holiness also received all the transmissions of the Wisdom Dakini Sera Khandro's secret "Special Lineage" from her "**Dharma-Heir**" (Chodak) **Yigepa Tsultrim Dorje** (or **Shila Vajra** in Sanskrit). Hence, His Holiness had received this secret "Special Lineage" of the Wisdom Dakini Sera Khandro from both the Wisdom Dakini Herself, as well as from Her direct "Dharma-Heir", and so **His Holiness was the only person who held this very secret "Special Lineage" in this whole world ever since.** It was only later on that His Holiness offered this secret "Special Lineage" of teachings to both the Great Masters: His Holiness Dudjom Jigdral Yeshe Dorje (1904-1987) in Lhasa, and Kyabje Jamyang Khyentse Chokyi Lodro (1893-1959) in Derge.

Also, His Holiness had written extensively on the "spiritual biography" (**namthar**) of the Great Tertön ("**Terchen**") Dudjom Lingpa (1835-1903) which was later checked by **Tersey Dorje Dradul** (1891-1959, the youngest son of **Terchen Dudjom Lingpa**), who had found it to be completely perfect. His Holiness had also received all the "wang, lung and tri" of all the "Ter" cycles of the **Dudjom Tersar Lineage** from Tersey Dorje Dradul*. But, then, His Holiness was being advised by Tersey Dorje Dradul not to spread these rare, precious and secret teachings in Central Tibet at that time, as people there had not got enough faith to receive such kinds of precious transmissions and initiations, and there were so many obstacles involved. Hence, it would not be wise to spread those precious and secret teachings at that time. And so, His Holiness was being advised by Tersey Dorje Dradul just to keep these teachings to Himself and not to expose it to any other person.



Tersey Dorje Dradul

Tersey Dorje Dradul further advised His Holiness that it was quite possible and beneficial for all sentient beings to have the “spiritual biography” (*namthar*) of the Wisdom Dakini Sera Khandro to be spread in Central Tibet, but that the “spiritual biography” (*namthar*) of Terchen Dudjom Lingpa should not be spread in Central Tibet as the time was not yet ripe, and it was not suitable to do so. In this way, His Holiness became the “Sole Dharma-Heir” (“Kyabchok”), and was the only person in the whole world who held all the complete transmissions (“wang, lung, and tri”) of both the “Dudjom Tersar Lineage” and of the secret “Special Lineage” of the Wisdom Dakini Sera Khandro.

[*Note(1): It was reported at one time that the Great Tertön Dudjom Lingpa was invited by his two famous contemporaries, Jamyang Khenytsé Wangpo (1820- 1892) and Jamgon Kongtrül the Great (1813-1899), both of whom were themselves Great Tertöns, to have his own “New Treasures” (“Dudjom Tersar”) to be included in their collection of the “Precious Treasury of Terma” (“*Rinchen Terdzo*”). But Dudjom Lingpa politely declined their kind offer by saying that: “wherever the ‘Rinchen Terdzo’ will be spread, it will be the same with my “Tersar”. The present “Dudjom Tersar” Lineage and its teachings are composed of two main parts: the first part is composed of those “Ter” cycles of teachings that were discovered by the Terchen Dudjom Lingpa, while the second part is composed of those “Ter” cycles of teachings that were discovered by the Terchen His Holiness Kyabje Dudjom Rinpoche. Here, in this case, it was the first main part of the “Dudjom Tersar” Lineage and its teachings that His Holiness Kyabje Chadrak Gyatso Rinpoche had received directly from Terchen Dudjom Lingpa’s youngest son Tersey Dorje Dradul in Golok.]



The Holy Bridge for the Precious Dharma

Then, it was only much later, when the time had ripened, that His Holiness had decided to offer both of these “spiritual biographies” (*namthars*) and all the “Ter” cycles of the secret lineages of the Wisdom Dakini Sera Khandro and of the Terchen Dudjom Lingpa to His Holiness

Kyabje Dudjom Rinpoche in Lhasa. At the same time, His Holiness Dudjom Rinpoche also directly transmitted all his own newly-discovered “Ter” cycles of teachings (including all the “wang, lung and tri”) of the “Dudjom Tersar” to His Holiness Kyabje Chadrak Rinpoche **, authorizing Him to be the only “Spiritual Guide” for the whole of the “Dudjom Tersar Lineage” by proclaiming to the whole world that His Holiness Kyabje Chadrak Rinpoche was His “Vajra Regent”. Thus, His Holiness became the “Sole Dharma-Heir” (“Kyabchok”) and the “Lord of the Mandala” for all these most rare, precious, important and secret lineages and teachings of Vajrayana Buddhism.

[Note(2):** In this case, it was the second main part of the “Dudjom Tersar” Lineage and its teachings that His Holiness Kyabje Chadrak Rinpoche had directly received from the Terchen His Holiness Kyabje Dudjom Rinpoche Himself in Kongpo, near Lhasa. Hence, both parts of the “Ter” cycles of teachings (that is, from both of the Terchen Dudjom Lingpa and of the Terchen His Holiness Kyabje Dudjom Rinpoche) of the “Dudjom Tersar” Lineage had now, under such favourable circumstances, been converged as one whole and complete system under His Holiness Kyabje Chadrak Rinpoche. Furthermore, His Holiness Kyabje Dudjom Rinpoche had written a Special Prayer in praising the special and great merits and blessings of the Wisdom Dakini Sera Khandro, after receiving His Holiness Kyabje Chadrak Rinpoche’s offerings of Her “namthar”, together with all Her “Ter” cycles of teachings and Her secret “Special Lineage”. Please refer to page 158 of this book for the English translation of this Special Prayer.]

༄༅། ལྷ་ཁ་བརྟེན་ཅིག་འཛིན་ཏེ་ཀའི་འཁོར་ལོས་སྐྱུར། ། སྤྱོད་མེད་གང་མས་ཟབ་མཁའ་འགྲོའི་གསལ་ང་མཛོད་བདག །
མཁའ་སྤྱོད་དབང་མོ་བདེ་བའི་རྩི་ཡི། ། རིང་ལུགས་སྤྱོད་མས་མཐར་འཁེལ་རྒྱས་རྟག་བྱུང་བཤོག ། ཅེས་ཡེ་ཤེས་ཏེ་ཀའི་གཙུག་མོ་འདི་ཉིད་ཀྱི་
རྣམ་ཐར་ལ་རྒྱ་མཚན་ཤེས་པའི་དད་པ་བརྟན་པོ་ཐོབ་སྟེ་གང་གི་ཐུགས་ཀྱི་སྤྲུལ་མཚོ་ག་བྱུང་མེད་པར་ སྟོན་གྱི་རྣལ་འབྱོར་པ་ཁོ་རྒྱུ་པ་རྩི་མས་རྩེ་མཐོ་བས་ཡོངས་རྒྱལ་གྱི་སྤྱོད་སྟོན་ ་ ་ ་
རྒྱལ་བརྟན་བྱས་པ་གང་རྒྱས་སུ་རྟོན་པའི་ཆོ་འཛིགས་བྲལ་ཡེ་ཤེས་རྩི་རྩེས་མཁའ་འགྲོ་འདུ་བའི་དུས་བབ་པོར་སྤྱིང་ནས་འདུན་པ་དུག་པོས་སྤྱོད་ཆོག་ཏུ་སྟེལ་པ་སྨྱི་རུ། ། །

HH Kyabje Dudjom Rinpoche's Prayer of Offering to Sera Khandro

His Holiness Kyabje Chadrak Rinpoche had been most kind to both the “Holy Dharma” and to all “sentient beings” in having this boundless “Auspicious Bodhicitta” by taking upon Himself this most important task for the preservations and transmissions of all these most rare, precious, important and secret lineages and teachings of Vajrayana Buddhism by playing this important role of the “Holy Bridge”. As His Holiness Kyabje Dudjom Rinpoche was unable, at that time, to travel such a long distance to Eastern Tibet (to such places as Kathok and several other places in the Golok areas) while His Holiness Kyabje Chadrak Rinpoche was young and very vigorous, and so He felt it to be His own responsibility to take this up upon Himself. Hence, for the preservations and transmissions of these very rare, precious, important and secret Holy Dharmas for the future generations, His Holiness had taken upon Himself many great hardships and difficulties, sometimes even at the risks of His own life, in order to play this most important role as a “Holy Bridge” in between those Great Masters of Eastern Tibet and those Great Masters of Central Tibet.



HH Kyabje Chadrak Rinpoche's Footprint in a rock
at Kham(1956)

His Holiness Kyabje Chadrak Rinpoche first met His Holiness Kyabje Dudjom Rinpoche in Lhasa, before His Holiness Kyabje Dudjom Rinpoche's visit to Beijing in the early 1950s, along with His Holiness the XVI Karmapa, His Holiness Drikung Kyabgon, and other important dignitaries of the various schools of Tibetan Buddhism. After


which, during the mid-1950s, His Holiness Kyabje Chadrak Rinpoche went through Bhutan, and then later on settled in Darjeeling, India where His Holiness was able to renew an old monastery with a retreat centre, through His Enlightened Activities. There was also an important story about the fact that His Holiness had left behind His footprint on a rock in Kham before he left for Bhutan, but then His Holiness did not want to talk about it.

In this way, His Holiness had played this most important historical role of the “**Holy Bridge for the Precious Dharma**” for the preservations and transmissions of all these most rare, precious, important and secret lineages and teachings of Vajrayana Buddhism (with all their “wang, lung and tri”) from the Great Masters of the older generations [including His Holiness’ Root Guru (Tsawai Lama) **Nyoshul Khenchen Ngawang Palzang Rinpoche** (1879-1941, more commonly known as Khenpo Ngakchung to the Tibetans), the Wisdom Dakini Sera Khandro, Tersey Dorje Dradul and many other Great Masters] in Eastern Tibet, and then offered them to His Holiness Kyabje Dudjom Jigdral Yeshe Dorje, Kyabje Jamyang Khyentse Chokyi Lodro, Shuksep Jetsun Lochen Chonyi Zangmo, and other Great Masters in Central Tibet. These were all due to **the great efforts of just one person – His Holiness Kyabje Chadral Rinpoche !** However, His Holiness Himself just shunned off this kind of importance by saying that: “I was just a “messenger” (this very humble word was personally used by His Holiness for Himself) in doing so!”



Shuksep Jetsun Lochen
Chonyi Zangmo



One could imagine how difficult it was at the times of the 1940s and 1950s when there were virtually no transportations at all in those rugged terrains and regions of Tibet, and so one would literally have to walk on foot across snowy mountains of high altitudes, swamps and valleys in order to travel and cross over those various rugged terrains. Hence, not only that one had to have a strong and healthy body to fight against the various changing natural environments, it would take a strong will-power and courage, together with tenacity and determination, so as to fight against all kinds of difficulties that one would encounter during those processes in order to achieve such a great and noble objective. It was only possible for **such a Great Bodhisattva as His Holiness Kyabje Chadral Rinpoche, with His great compassion**, that He had undertaken such a great and noble task in benefiting both the “Holy Dharma” and all “sentient beings”, sometimes even at the risks of His own life, by preserving and transmitting all those most rare, precious, important and secret lineages and teachings of Vajrayana Buddhism!



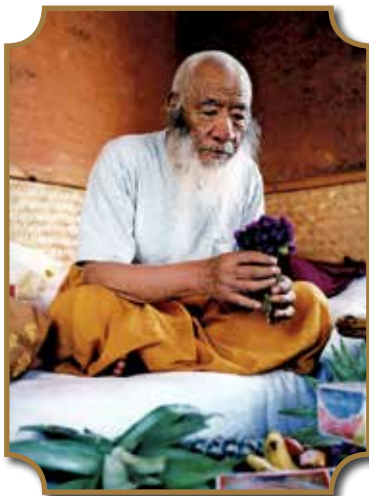
His Firm, Solid and Steadfast Style of Practicing the Holy Dharma

Have we ever thought about why we can now, by the 21st Century, have the blessings as well as the chance to have a taste of such “**Holy Nectars**” of these most rare, precious, important and secret lineages and teachings of Vajrayana Buddhism? Indeed, without His Holiness’ great deeds and activities of playing such an important historical role in being a “**Holy Bridge**”, both **spatially** (from Eastern Tibet to Central Tibet) and **temporally** (from the Great Masters of the older generations to the younger generations of Great Masters in modern times), in preserving and transmitting such rare, precious, important and secret lineages and teachings of Vajrayana Buddhism, it would be just unthinkable for us now to be able to receive such rare, precious, important and secret lineages and teachings from our own various “root gurus” in this age of the 21st Century, and to have received such kind of blessings and bestowal. These were all due to the **extreme kindness of His Holiness Kyabje Chadrak Gyatso Rinpoche** that we are now, indeed, being able to have a taste of such “**Holy Nectars**”! We should pay our greatest respects and with our greatest gratitude to His Holiness Kyabje Chadrak Gyatso Rinpoche for His blessings!

We need to remember the “**root**” of where all these “**Holy Nectars**” had come from, and to know how difficult these secret lineages and teachings had been preserved and transmitted. We should remind ourselves that these rare and precious secret lineages and teachings had come no easy, and that we should treasure them and take them to our hearts. Furthermore, we should try our very best to nurture and protect them from contaminations (in terms of purity), deteriorations, and the withering away with all our might and efforts so that they will continue to grow and develop even stronger for the benefits of more and more sentient beings! This is, indeed, the kind of duty and responsibility that we, as the humble servants and disciples of His Holiness Kyabje Chadrak Gyatso Rinpoche and His Holy Lineages, should take upon ourselves in order **not to disappoint all our previous “Lineage Masters” and Forefathers**, as well as **not to waste the great efforts and hard works** that



They had put into it in Their undertakings of such great hardships during the propagation of these rare and precious secret lineages and teachings of Vajrayana Buddhism!



HH Kyabje Chadrak Rinpoche

Hence, the extreme kindness and benefits that His Holiness had given to both the “Holy Dharma” and to the countless “sentient beings” were, indeed, immeasurable and unfathomable! To this, we should be most grateful to His Holiness Kyabje Chadrak Rinpoche for what He had done to the “Holy Dharma” and to all “sentient beings”! Yet, His Holiness had never taken any of these credits upon Himself, but only humbly said that He was just an ordinary “messenger”! Even up till now, when we dared to ask His Holiness for His “Secret Namthar” on the “Rosary of Pearl Garlands” of His past Holy Incarnations, His Holiness simply shunned this off by just saying: “There is nothing special about me. I am just an ordinary human being, having devoted my whole life in searching for the truth, and that’s all!” His Holiness never allowed anyone to say that He was the manifestation of such and such a Buddha or Bodhisattva, nor did He allow them to mention that He was the reincarnation (tulku) of such and such a Great Master, or High Lama, Rinpoche, or Tulku.

Then, His Holiness further related to us a seldom-heard story of the Tibetan Saint Milarepa, who had once overheard one of His great disciples Gampopa relating to all his other fellow disciples saying that their Guru must be the manifestation of Vajradhara (Tib. Dorje Chang), so that they should pay their venerations and due respects to such a Great Enlightened Being. Afterwards, Milarepa told all His disciples that they should not say such a thing to others again in the future; **otherwise, they were just accusing their own Guru of not knowing what is the true nature of the “Law of Cause and Effect”!** Because Milarepa mentioned that He Himself was just an ordinary man who had committed great sins, and that through His whole life of Dharma practice, He had managed to repent His sins and sought to achieve Enlightenment for the sake of all motherly sentient beings.

The Lord of the Mandala



HH Kyabje Chadrak Rinpoche Wearing A Very Secret & Sacred Clothes (never disclosed before)

His Holiness Kyabje Chadrak Rinpoche had always been living a very simple life of a **“recluse”**, meditating and practicing in mountain caves, hermitages and other holy places blessed by Guru Rinpoche and other Great Saints of the past. His Holiness had shown us that His wisdom truly emerged from the rugged training and Dharma practice of a hard life as a **“hidden yogi”**, which can be witnessed by the wrinkles on His face that were left behind by the **forces of Nature** (His simple way of life in caves, and thus

living through the hots and colds of the seasons, as well as the winds and snowfalls of Nature) during His solitary practices throughout His whole life.

With His truly yogic way of life for decades, His Holiness finally earned Himself the due respects and admirations from among all the many great and genuine Dharma practitioners in Tibet, and thus He came to be known by others as **“Chadral” (a recluse), one who has abandoned all mundane activities in this world!** To this very day, His Holiness’ fame and position as a Great Lama and a Great Rinpoche did not really show His true greatness. His Holiness never pretended to have anything special or holy about Himself, but **His simplicity of words and deeds in being an “Enlightened Being” was the most special character in showing us His true nature and greatness,** which is absolutely beyond words!

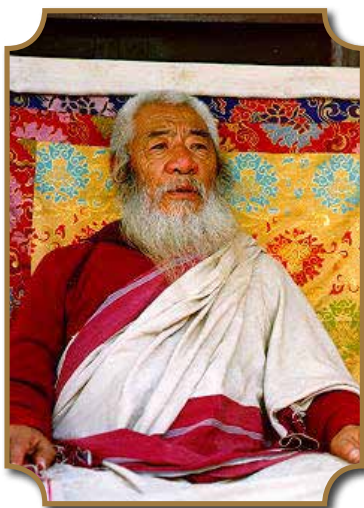


HH Kyabje Chadral Rinpoche
Cooking His Own Meals



HH Kyabje Chadral Rinpoche
Doing His Practices at a Cave

Indeed, we should most sincerely and earnestly pray for His Holiness Kyabje Chadral Rinpoche’s continuous bestowal of the Nectar Rain of Blessings for all sentient beings in this universe, and that He continued to shine upon our lives with His great wisdom and compassion in leading us towards the Great Way of Liberation and Enlightenment! We should humble ourselves and pay our greatest respects and veneration to His Holiness who was, indeed, the true living embodiment of the **Wish-fulfilling Gem** which contains all those rare, precious, important and secret lineages and teachings of Vajrayana Buddhism – our Most Beloved **Lord of the Mandala!**



His Holiness Kyabje Chadrak Rinpoche



HH Kyabje Chadrak Rinpoche Travelling on Foot with His Backpack



His Everlasting Strong Perseverance and Great Endurance of Hardships

For more than six years, His Holiness Kyabje Chadrak Rinpoche perfectly served His Root Master, Khenchen Ngagi Wangpo Rinpoche, through the three doors of pleasing one's master. He began His spiritual path with the preliminary practices (Ngondro), continued through the path's various stages, until the practices of secret luminosity in the **Great Perfection (Dzogchen)** – “Cutting Through Solidity to Primordial Purity” (**Thekchöd**) and “Crossing Over to Spontaneous Presence” (**Thödgäl**), resulting in the Four Great Realizations of Dzogpa Chenpo. In this way, His Holiness' great achievements and realizations on the study and practice of Tibetan Buddhism were beyond words, only comprehensible by the few Great Holy Masters.

Though He was brought up in a good family that respected the Holy Dharma, His Holiness Kyabje Chadrak Rinpoche was determined, while He was still very young, to lead a very simple and harsh life of a “hidden yogi”. The **“Four Thoughts that Turn One's Mind Towards the Holy Dharma”**



His Holiness Kyabje Chadral Rinpoche's Root
Guru Kathok Khenchen Ngagi Wangpo Rinpoche



HH Kyabje Chadral Rinpoche
at His Early Adulthood

had been strong in His Holiness' mind ever since: (1) it is extremely rare to have this precious human birth and to be able to listen to the Holy Dharma; (2) death and impermanence come so suddenly and without prior notice; (3) cyclic existence is miserable and full of sufferings; and (4) all actions (*karmas*) will have causal effects. Thus, at the age of fifteen, His Holiness had abandoned all His ties with His family and the villagers, and went to many teachers to study and practice.



HH Kyabje Chadral Rinpoche
at His Early Adulthood

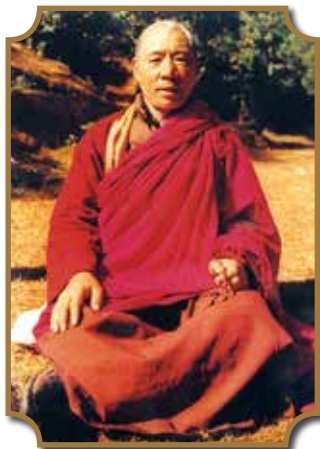
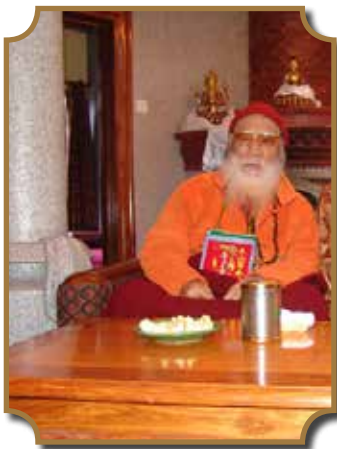
With everything behind Him, His strong thought of **renunciation** had pushed Himself to only one aim in life: **liberation and enlightenment**. With His light backpack, His Holiness insisted on traveling on foot across the whole of Tibet. He refused to enter the residences of householders, staying only in hermitages, caves, or His own little tent. Having nothing with Him, His Holiness relied on whatever alms came His way. With nothing to desire, His mind was completely free from all attachments. **In this way, He led His life**

with His mind merging with the Holy Dharma, and that His “conduct” was in total congruence with His “view”. Because of His genuine determination in practicing the Holy Dharma, His Holiness’ realizations and attainments were as strong and stable as the mountains. Fame, glory, wealth, position, power and so on, together with the “eight worldly dharmas”, just could not move Him for even a single moment, nor a single inch! His Holy Face, which was so full of wrinkles, had shown to the world the great endurance of hardships (including the forces of nature), as well as His everlasting strong perseverance, during His many years of Dharma practice in the mountain caves. All these were witnesses to His great attainments and realizations (which came no easy) that could not be compared with those other gurus and rinpoches who only enjoy their comfortable livings in their own modern monasteries with modern facilities.

Wind and frost were training grounds for His strong
perseverant will-power,
Smoke and cold dusts covered His Holy Face,
With shabby clothes He lived under His small tent,
No fear of solitude, the stars accompanied Him in His
sleep.

The Necessary Conditions for the “Attainment of Buddhahood in One’s Lifetime”

His Holiness Kyabje Dudjom Rinpoche II, in His world-famous work *Extracting the Quintessence of Accomplishment: Oral Instructions for the Practice of Mountain Retreat Expounded Simply and Directly in Their Essential Nakedness*, has mentioned the necessary and most essential conditions for one to achieve enlightenment in this lifetime, as well as the critical points upon which one must remember in order to train one’s mind in this worldly context. Here is an excerpt of the main points:



His Holiness Kyabje Chadrang Rinpoche

“It is said: ‘By abandoning one’s Fatherland half of the Dharma is accomplished.’ So, leaving your Fatherland behind, wander through unknown countries. Parting from your friends and relatives in a pleasant way, ignore those who try to dissuade you from practicing the Dharma. (Once a Dharma practitioner has met a great realized Master and has received teachings from him, this hermit style of Dharma practice is the swiftest path – added by the Authors). Giving away your possessions, rely on whatever alms come your way. Understanding all desirable things to be the obstacles linked with bad habits, develop a disinterested mind. If, of possessions and so on, you don’t know how to be contented with just a little, once you’ve got one you’ll want two, and it won’t be difficult for the deceiving devil of the desirable objects to enter...

You should take along the Path all connections, both with people who hold you in good esteem and treat you well, and with people who dislike you and treat you badly, good or bad, without caring at all, accepting them with pure and good wishes. At all times inwardly keep your spirits high, without losing courage; and outwardly on the path of action, remain humble. Wear worn-out clothes. Consider everyone, good, bad or neutral, above yourself. Live frugally and remain steadily in mountain hermitages. Fix your ambition on the condition of a beggar. (Hence one should adhere to the saying that

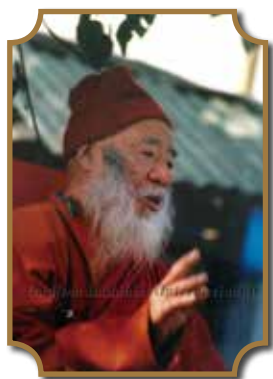


HH Kyabje Chadrak Rinpoche
Doing Sadhana Practices

“while I am still alive, I will keep on practicing the Holy Dharma; even if it leads to poverty: even if leads to my death; even if it leads to my corpse being buried in a mountain cave”--- added by the Authors) ...

Even when meditation has penetrated your mind, you need to cultivate it continuously, otherwise the deep instructions will be left on the pages of the books, and your mind, your Dharma and your practice will become impervious, so that the birth of genuine meditation will never come. You old meditators still novices in practice watch out --- there’s a danger that you may die with your head encrusted with salt...”

We have seen a lot of Dharma practitioners who, having left their motherlands, tried to practice the Holy Dharma, yet they could not be persistent all through. Or else, **they still linger a thirst of desires in their minds, or even have the pride of being a hermit.** The end result is that even though they are physically away from the worldly context, but **deep down inside, their minds are so full of desires and other poisons, that in fact they are closely related to the “eight worldly dharmas”.** Even if they can go over this hurdle, they will still stick to the very refined attachments.



HH Kyabje Chadrak Rinpoche

In this way, they will not be able to **“descend with the view while ascending with the conduct”**, and so their realizations will not be stable and cannot be maintained! Whether one can have a congruence on both the “view” and the “conduct” is more easily said than done, and that those who are weak in their will-power will usually fail at the end of the day. The reason that **His Holiness Kyabje Chadrak Rinpoche** was being revered by others is simply because of the fact that He **persistently and steadfastly held onto His pure practice of the Holy Dharma, thus making His whole life as the**

best exemplary of all the best and pure qualities of what a genuine Dharma practitioner is supposed to be.

With His mastery of the power of the great “Altruistic Enlightened Mind” (*Bodhicitta*), evident through love, compassion, diligence, transcendent knowledge, and other pure qualities, His Holiness had been working tirelessly all along for the benefits of all sentient beings, but only **in the conduct of a “hidden yogi”**. After long periods of continuous and persistent practices, His Holiness’ inner experiences metamorphosed into realizations, and He stayed in the pure nature of “intrinsic awareness”. Now that His realizations of the Dharma practice had come to the point of the “*yoga of no-returning*”, in order to further benefit all sentient beings and to fulfill His yet unfulfilled karmic connections, **His Holiness Kyabje Chadrak Rinpoche had finally decided to come back to society and started spreading the Holy Dharma**. At the same time, He married His consort Kamala, the daughter of Tertön Dulshug Lingpa, at around His mid-fifties. They were to have two daughters, Saraswati and Taradevi.

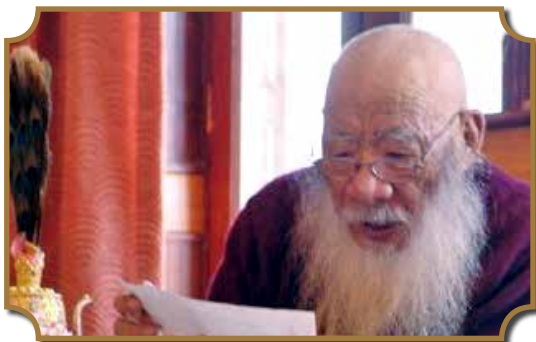


HH Kyabje Chadrak Rinpoche
with His Whole Family



HH Kyabje Chadrak Rinpoche
with His Grand-daughter

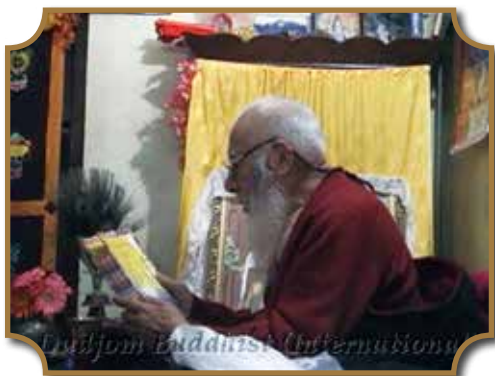
Strictly adhered to the disciplines for self-restraint,
Protecting one’s mind in the pure state of awareness,
Living happily in caves and mountains without
 attachments,
In benefiting sentient beings, He continued with His
 karmic connections.



His Holiness Kyabje Chadral Rinpoche



His Holiness Kyabje Chadral Rinpoche' Impeccable Humility of Heart and of Conducts



HH Kyabje Chadral Rinpoche Reading on the Inaugural
Issue of 'Lake of Lotus'

As a Realized Master adored by both gods and humans, the great humility of heart and impeccable character of His Holiness Kyabje Chadral Rinpoche were disclosed naturally and spontaneously. Herein was an illustration of these characters:

There was a true story about His Holiness when He was still quite unknown by others in Tibet. At one time, the Great Khenpo Ngagi Wangpo Rinpoche was giving some teachings at a very large ceremonial gathering of more than a few hundred people, with some high lamas sitting on the high thrones, while His Holiness Kyabje Chadral Rinpoche was sitting at the back unnoticed. Then, at the end of the gathering, the Great Khenpo announced: "Among all of you here today, there are less than five of you who have one-

tenth of my realization; and **there is only one person here whose realization is no different from mine, and he is Sangye Dorje. He can now represent me to transmit the teachings and his merits are the same as mine.**”

With this announcement, there was an uproar, and everybody’s attention was focused upon His Holiness. Many people came up to His Holiness and congratulated him. Afterwards, they were preparing for a huge celebration for the next day, in order to show their respects to His Holiness. During the middle of that night, His Holiness Kyabje Chadrul Rinpoche quietly took away His tent and left, so that those people could not find Him anywhere early next morning.



His Holiness Kyabje Chadrul Rinpoche

Not being trapped by “fame and glory”, and not to be stained by “wealth and offerings”, His Holiness Kyabje Chadrul Rinpoche suddenly disappeared in the middle of the night and continued on with His firm, solid and steadfast practice of the Holy Dharma, far away from this world in the wilderness!

Incomparable, now and in the past, for His humility as vast as a valley,

Humble, yet firm for His principles, extremely hard to find in this world,

Fame and fortune could not lock up the heart and mind of this wise man,

Lost in the dark night, He continued on with His Dharma practices.

His Holiness Kyabje Chadrak Rinpoche was one of the very few Realized Masters (**with both attainments and realizations**), and there were many great Rinpoches who were either His juniors or His disciples. **It was, indeed, peerless to find someone who could be compared with His Holiness' boundless wisdom, as well as the breadth and depth of His realizations. It is even much rarer to find someone who had the noble character of His great humility of heart.** (As for the many past prophecies that have been left behind to predict the appearance of such a Great Master, it is indeed hard to find nowadays.) It is in the Tibetan Buddhist tradition that the highness or lowness of one's throne distinguishes the rank or position of a lama. In the case of His Holiness Kyabje Chadrak Rinpoche, He would always let the guest Rinpoches to sit on the highest thrones, while He Himself would always sit on the modest one!



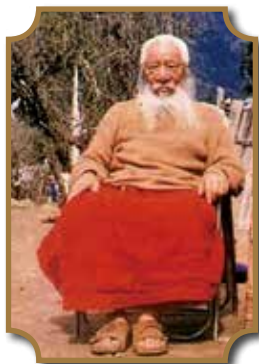
His Holiness Kyabje Chadrak Rinpoche's Elegant Wanderlust Style of a "Hidden Yogi"

The Regent of Tibet, named **Redring Jampal Yeshe Tenpe Gyaltap**, also known as "Hutukatu Nolmenhan" (**an official title in Mongolian**), had requested for teachings from the Great Khenpo Ngagi Wangpo Rinpoche, who was then the Abbot of Kathok Monastery. The Great Khenpo then said to him: "I am too old now for transmitting the teachings to you. I have a disciple whose mind and realization is the same as mine, and he is called Sangye Dorje. You can go and ask for the teachings from him."



Redring Rinpoche,
the Regent of Tibet

When the Regent was finally able to find His Holiness Kyabje Chadrak Rinpoche in the mountain caves, he got the reply that "I am sorry, there is nothing special about me, and I have nothing to teach you. Please go somewhere else for teachings!" Then, the Regent had to show His Holiness the letter that was written, signed and stamped by the Great Khenpo Himself. With this, **His**



His Holiness Kyabje Chadral Rinpoche

HH Kyabje Chadral Rinpoche as Spiritual
Master of the Regent of Tibet at Lhasa

Holiness was finally invited to Lhasa and became the Regent's Principle Master. Moreover, His Holiness was empowered as the Spiritual Master of the entire land of Amdo, central Tibet, and Kham.

Such persons as major and minor outstanding masters who have reincarnated in a series of lifetimes; holy persons rich in qualities of both learning and realization; great leaders elevated due to authority and responsibility; important officials proud due to their clan, family, influence, power, or wealth; and men and women benefactors adorned with faith, riches, generosity, and the wealth of noble beings all came to honour His Holiness and bowed their heads at His Golden Lotus Feet, marked with auspicious wheels. **For all these, His Holiness saw it as a distraction from the path.**

So, at one time, after the transmissions of important Dzogchen teachings, His Holiness told the Regent that He would want to go to some remote holy places for pilgrimage. In accompanying His Holiness, the Regent had sent a troop of servants and soldiers for protection. After arriving at the destination, His Holiness Kyabje Chadral Rinpoche asked the troop to go back, saying that He would stay there for His quiet practice. After the Regent knew of this, He immediately sent more troops to go and search for His Holiness, but nowhere did they find Him. Finally, they found a beggar who had earlier exchanged his beggar's clothes for the clothes of beautiful brocades that His Holiness had worn earlier.



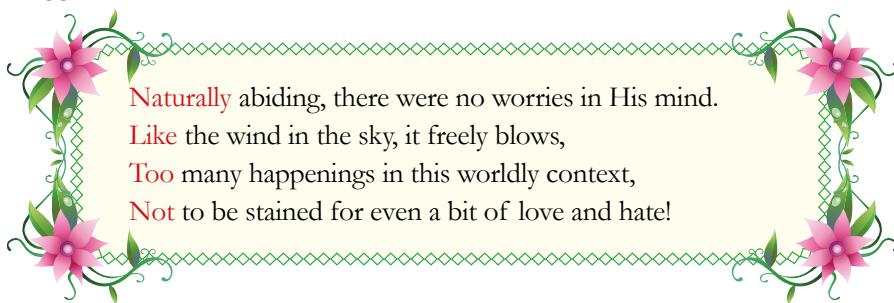
HH Kyabje Chadrak Rinpoche at His Middle Age

Every Dharma practitioner will boast and feel confident that he/she will be able to go over the hurdles of fame, glory, wealth and power. But if the time comes when this real situation occurs, one will usually make up a lot of excuses for self-deception (as well as for cheating others), such that one will feel comfortable in accepting these “pleasant” feelings of being honoured. All those thoughts of Dharma practice in solitude, and all those promises of meditational stabilization, will soon be carried away by the “eight worldly dharmas”. When all Dharma practitioners are put to the test of whether their “words”, “views” and “conducts” are in congruent with each other, it is most likely that most of them would fail this important test! Not even to bring away half a piece of “colourful cloud” (meaning “glory”), but only bringing a beggar’s clothes to wander in the mountain caves for His Dharma practice, there was none other in this world who could do so except His Holiness Kyabje Chadrak Rinpoche!

His Holiness’ elegant wanderlust style of a “vagabond recluse” and of a “hidden yogi”, to be evident at any moment, erects an excellent paradigm and example for all future Dharma practitioners which are incomparable and unsurpassed in this world. At the same time, His pure and clean style of Dharma practice had shattered the “false masks” of many so-called Dharma practitioners who would pretend themselves to be high in characters

outwardly, but were, in fact, full of lusts and other poisons deep down inside their hearts and minds.

When asked about His trip from Tibet to Bhutan, His Holiness smiled and said: “**Very light and happy, with free-ness.**” The real meaning of this being that: He did not bring anything except Himself, and so He was **very light**; He even did not have a single penny with Him, and so He needed not worry about being robbed, and so He was **happy**; His only clothes were the beggar’s clothes, and so there was a **free-ness** of His heart.



His Holiness’ reaction to fame and fortune was like this, then how about His Holiness’ reaction toward adverse conditions? We had the fortunate opportunity to ask His Holiness about this, and His answer was again very simple: “Since I was very young, I had the good opportunity to learn the Holy Dharma. I am a fortunate person, and there have never been any adverse conditions for me. It is just so ordinary!” Do not take these few words lightly, for these words could only come from the mouth of this very wise Saint! As far as we know, **there were many adverse conditions** during His Holiness’ whole life. **Yet** these did not do Him any harm, nor did they leave any traces upon His life, for **His Holiness had taken them all up upon Himself as His Path of Dharma practice!**

With perseverance in His tough activities, His Holiness’ “body” could bear the most unbearable acts; His “speech” never spoke anything about Himself; and His “mind” was dwelling in the natural state of **“resting as it is” or “non-action”** - only aware of things as they came without any attachments! This is definitely **the merging of the “view, meditation and action” of the “Great Perfection” (Dzogchen) with His Holiness’ “body, speech and mind”**, in order that everything is so spontaneously arising! This

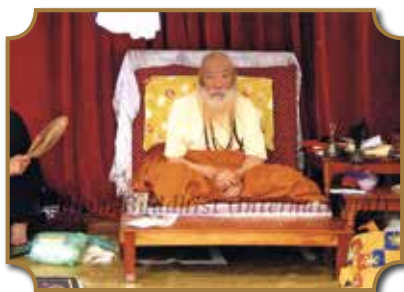
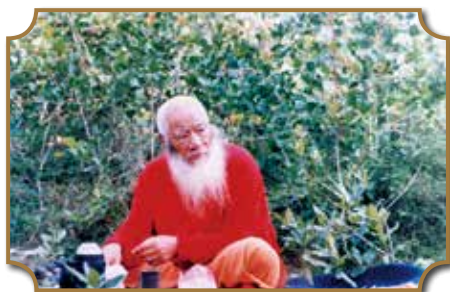


His Holiness Kyabje Chadröl Rinpoche at His Early Adulthood

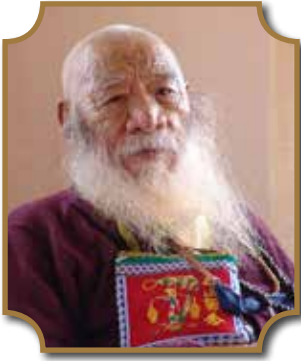
is, indeed, not a simple matter. Thus, the saying in the **“Mountain Retreat”** (by His Holiness Dudjom Rinpoche) of **“when realization becomes as vast as space, all adverse conditions arise as friends”** is the exact reflection of His Holiness’ stage of realization!

A lot of Dharma practitioners, when great impacts of adverse conditions arise, will be crushed by them, and they might end up becoming powerless and collapsed. Their “body” will be weakened; their “speech” will only speak of unwholesome things; and their “mind” will be entangled like strings. Adverse conditions have made many Dharma practitioners knelt and bowed down in front of the cruel reality. It is, indeed, **not an easy matter** to practice the Holy Dharma in times of difficulties and of adverse conditions!

Winds of prosperity come and go,
Like smoke and mist they will naturally disperse and disappear,
Adverse conditions come suddenly like gust and frost,
Naturally resting in His mind, just let it be!



His Holiness Kyabje Chadröl Rinpoche



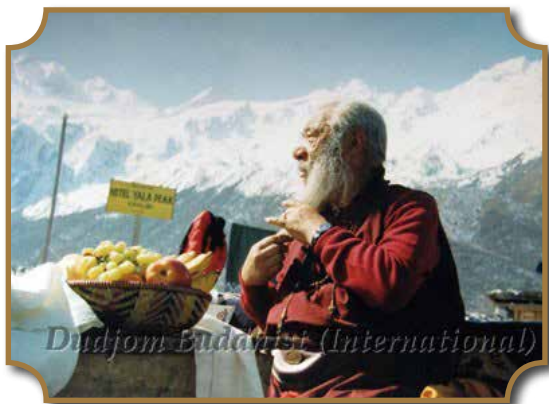
His Holiness Kyabje Chadrak Rinpoche



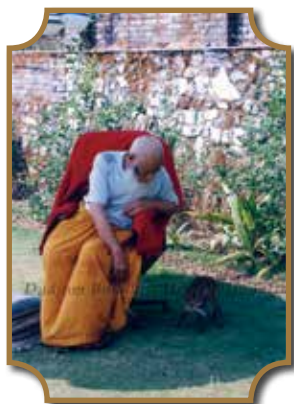
His Holiness' Strong Sentiment and Tenacious Will-power

His Holiness Kyabje Chadrak Rinpoche always had the style and character of a gusty wind which blew strongly and fiercely at times. **He never involved himself in politics, neither would he meet with those rich and powerful people who have contaminated minds about Buddhism.** There were many cases of this nature, but we would like to relate one instance, which we have heard and which did not involve “big” people. There was a very wealthy person from the West who would like to receive teachings from His Holiness Kyabje Chadrak Rinpoche. Maybe this person has the thought that “he has never seen a Dharma practitioner who does not bow down in front of wealth, so long as the amount is great enough to make them do so !”

Hence, this person brought a huge bundle of American dollars in front of His Holiness, and asked for the teachings, saying that these were the offerings He would make to His Holiness if He gave him the teachings. The answer is so simple, and there is no necessity of negotiation and bargaining! His Holiness Kyabje Chadrak Rinpoche took the whole bundle and threw it onto his face by saying “get out!”, never to see him again. This throwing by His Holiness was already a blessing to the person, in **teaching him of what his arrogance could lead to**, as well as to **teach him something about the real**



HH Kyabje Chadrak Gyurme Dorje Rinpoche



His Holiness Kyabje Chadrak Rinpoche

meaning of the Holy Dharma. His Holiness never wanted to see him again so that he would not have another chance to do more bad deeds. Unless this person could, from the deepest of his heart, earnestly do his **utmost repentance and confession** of his sins, before his “heart of wisdom” could slowly open up, upon which then he might have a chance to see His Holiness again.

Just to eat a spoonful of pure and clean rice,
But not taking a grain of contaminated wealth,
He who dared to insult the Holy Saint,
Instantly sown the seed for the cause in hell!

On the surface, His Holiness Kyabje Chadrak Rinpoche gave people the feeling that He was very **strong, stern and fierce**, and sometimes He was even incomprehensible. His instructions were **changing** from the morning till night; His travels, **sometimes here, sometimes there**, never to be certain until the very last moment. Once His instructions were out, these were final and nobody could change Him, except Himself. Indeed, **nobody could really understand the real meanings behind His Holiness’ words and deeds**,

especially when it came to those “secret meanings” which could only be transmitted by the mind and could not be spoken out. Especially when His Holiness was angry with someone, no one dared to speak on his/her behalf and everyone became so speechless and helpless, as they were so afraid that His Holiness would never want to see them again. This would mean that they would sow the seed of downfall, as well as to lose the opportunity for their own swift liberation. Even when those high lamas and rinpoches were allowed to see His Holiness Kyabje Chadrak Rinpoche, if they were not behaving themselves as according to the Holy Dharma, they would also be scolded, not in a polite way !

When almost everybody was thinking how unreasonable and incomprehensible His Holiness Kyabje Chadrak Rinpoche was, we just think that His Holiness was, indeed, the most reasonable, and most wise and compassionate person that we have ever known of ! Behind His sometimes stern face and voice, His Holiness was so full of compassion and loving kindness towards all sentient beings ! “At times of leisure, He would not do things just to amuse Himself; when suitable conditions arise, He would teach and bless all beings.” Every word and deed of His Holiness naturally reflected His genuine “view, meditation and action” of the Great Perfection (Dzogchen). As His Holiness had already attained the highest stage of natural spontaneity, there was pure simplicity and originality (with no pretense at all) in His outward appearance, and so, on the surface, His Holiness’ look was no different from any ordinary person.



The “View, Meditation and Action” of the Great Perfection (Dzogchen)

This has been so vividly described in the *Mountain Retreat* by His Holiness Dudjom Rinpoche: “Although a Yogi like this (one who realizes Dzogchen), ‘united to the Nature’, has the appearance of an ordinary person, his mind dwells in effortless vision of the Dharmakaya, and without action he traverses all the levels and paths.”

While “emptiness” is ‘neither existent nor non-existent’ (void), the appearance and emptiness of “awareness” is no different from the natural way of the primal state. To be able to recognize this “intrinsic awareness” is what constitutes the “View” of Great Perfection (Dzogchen); then, to truly experience this “view” continuously with one’s mind is called “Meditation”. Diligently observe this “awareness”, not allowing “emptiness” to remain in the domain of theory, bring everything back to “awareness” itself without any attachments. With continuous practice over a long period of time, a time will come when experiences will metamorphose into realizations, and “awareness” will be seen naked and resplendent. This is called “Action”.



His Holiness Kyabje Chadrak Rinpoche

Because of the Great Wisdom which naturally arose from His pure “intrinsic awareness”, His Holiness Kyabje Chadrak Rinpoche could observe, came to realize and even predicted the various circumstances and conditions in their entirety, their interdependent origination as well as changes, and many other things that others just could not see, so that His instructions and style of doing things were always changing, yet without any attachments ! “To extract the essences from all things, and to use all circumstances as a support on the Path” is a pith-instruction for the practices of Vajrayana, and especially that of Dzogchen. This accounts for the reason why, for a lot of times, His Holiness’ ways of doing things were incomprehensible, and sometimes even “shocking”, to all others. It is simply because they lacked the depth of wisdom, as well as having too many attachments in their own minds, to be able to truly understand such a Great Master and His ways of doing things.

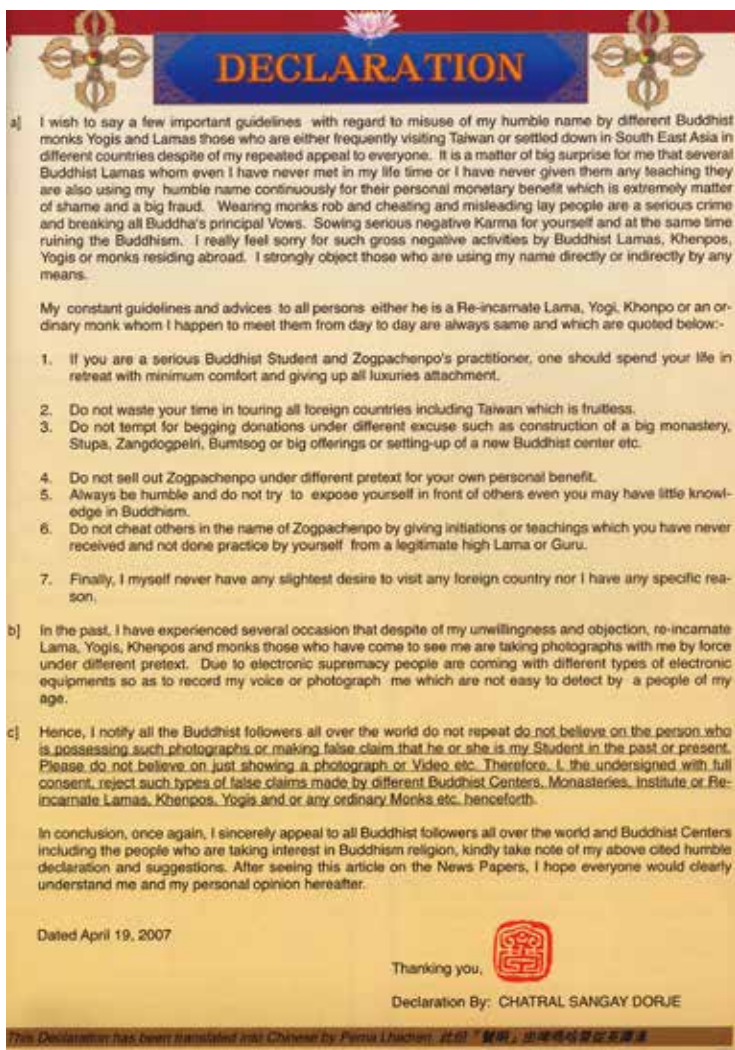


His Holiness Kyabje Chadrak Rinpoche

Furthermore, if one has resentment in one's mind, then it will be just the opposite of what you had originally intended to do for your Dharma practice, which shows that you are not yet ripe as a vessel ! Even if His Holiness Kyabje Chadrak Rinpoche had so compassionately bestowed upon you all the teachings and oral pith-instructions of Dzogchen, it will still be useless. The reason is so simple: if one does not put his/her “trust and faith” on the Guru, then what is the point of practicing all his teachings?

Again, in the *Mountain Retreat*, it is mentioned: “...the most important thing is fervent devotion, to pray with ardor from the heart, without ceasing even for an instant to consider the Guru as the real Buddha; this is the universal panacea that is superior to all other ways of dispelling obstacles and of making progress; levels and paths will be traversed with great momentum.” (Of course, here we are talking about those authentic Gurus, and not those “false teachers” who cannot even save themselves from the cyclic existence of Samsara ! - added by the Authors.) Thus, if one can truly understand the “secret meanings” of this Guru, and then wholeheartedly follow His instructions for practice, it is more likely that one will be able to reap the successful fruit of the Great Perfection (Dzogchen). We sincerely hope that all those people who have misunderstood His Holiness Kyabje Chadrak Rinpoche should be mindful about their own misdeeds and try to make confessions, in order that they will not commit more sins and thus waste their most precious human births and lifetimes !

His Holiness Kyabje Chadrak Rinpoche had personally told us that: there were two persons who had come from Kham and had done their three-year retreats at His Holiness' retreat centers, but His Holiness had not transmitted to them any teachings. Later, these two persons had gone to Taiwan, saying that they were the reincarnations of such and such masters, and had received teachings from His Holiness, in order to **boost their own images and positions as "gurus"**.



DECLARATION

a) I wish to say a few important guidelines with regard to misuse of my humble name by different Buddhist monks Yogis and Lamas those who are either frequently visiting Taiwan or settled down in South East Asia in different countries despite of my repeated appeal to everyone. It is a matter of big surprise for me that several Buddhist Lamas whom even I have never met in my life time or I have never given them any teaching they are also using my humble name continuously for their personal monetary benefit which is extremely matter of shame and a big fraud. Wearing monks robe and cheating and misleading lay people are a serious crime and breaking all Buddha's principal Vows. Sowing serious negative Karma for yourself and at the same time ruining the Buddhism. I really feel sorry for such gross negative activities by Buddhist Lamas, Khenpos, Yogis or monks residing abroad. I strongly object those who are using my name directly or indirectly by any means.

My constant guidelines and advices to all persons either he is a Re-incarnate Lama, Yogi, Khenpo or an ordinary monk whom I happen to meet them from day to day are always same and which are quoted below:-


1. If you are a serious Buddhist Student and Zogpachenpo's practitioner, one should spend your life in retreat with minimum comfort and giving up all luxuries attachment.
2. Do not waste your time in touring all foreign countries including Taiwan which is fruitless.
3. Do not tempt for begging donations under different excuse such as construction of a big monastery, Stupa, Zangdogperi, Bumsog or big offerings or setting-up of a new Buddhist center etc.
4. Do not sell out Zogpachenpo under different pretext for your own personal benefit.
5. Always be humble and do not try to expose yourself in front of others even you may have little knowledge in Buddhism.
6. Do not cheat others in the name of Zogpachenpo by giving initiations or teachings which you have never received and not done practice by yourself from a legitimate high Lama or Guru.
7. Finally, I myself never have any slightest desire to visit any foreign country nor I have any specific reason.

b) In the past, I have experienced several occasion that despite of my unwillingness and objection, re-incarnate Lama, Yogis, Khenpos and monks those who have come to see me are taking photographs with me by force under different pretext. Due to electronic supremacy people are coming with different types of electronic equipments so as to record my voice or photograph me which are not easy to detect by a people of my age.

c) Hence, I notify all the Buddhist followers all over the world do not repeat do not believe on the person who is possessing such photographs or making false claim that he or she is my Student in the past or present. Please do not believe on just showing a photograph or Video etc. Therefore, I the undersigned with full consent, reject such types of false claims made by different Buddhist Centers, Monasteries, Institute or Re-incarnate Lamas, Khenpos, Yogis and or any ordinary Monks etc. henceforth.

In conclusion, once again, I sincerely appeal to all Buddhist followers all over the world and Buddhist Centers including the people who are taking interest in Buddhism religion, kindly take note of my above cited humble declaration and suggestions. After seeing this article on the News Papers, I hope everyone would clearly understand me and my personal opinion hereafter.

Dated April 19, 2007

Thanking you, 

Declaration By: CHADRAL SANGAY DORJE

This Declaration has been translated into Chinese by Penpa Lhakpa. 此項聲明，由堪布彭巴譯成漢語。

As in April of 2007, His Holiness Kyabje Chadrak Rinpoche had specially issued a “Declaration” to the whole world, saying that there were those who have cheated others by falsely claiming themselves as the disciples of His Holiness and in abusing His Holiness’ Holy Name, especially in Taiwan. Hence, our Dudjom Buddhist Association (International) had made our special offering to His Holiness through the publishing of His Holiness’ “Declaration” in all the major local newspapers in Hong Kong, in both English and Chinese languages, (with one major English local newspaper, and three other major Chinese local newspapers) on 21st April, 2007. At the same time, our Dharma center has also uploaded this important message of His Holiness onto our official websites (both English and Chinese) for its world announcement. Furthermore, one of His Holiness’ disciples in Taiwan had also helped to publish His Holiness’ “Declaration” in one of the major local newspapers in Taiwan on 22nd April, 2007, thus making known to all people of this world on this very important message of His Holiness.



His Holiness Kyabje Chadrak Rinpoche

Nowadays, because of this Degenerate Age, there were many tricksters who came to His Holiness and tried to cheat Him for teachings, and that was why His Holiness had warned us to be very careful about these tricksters, and that His Holiness had to be even more strict than ever before when transmitting higher teachings in the future. Hence, a minimum requirement of six years will be required for the transmissions of higher teachings: three years for the Guru to observe his disciple, and another three years for the disciple to observe his Guru. This is just the minimum requirement!

In order to understand such a Holy Saint as His Holiness Kyabje Chadrak Rinpoche, **first of all one has to know oneself, and then try to nurture and elevate one's own wisdom. Otherwise, it will be of no benefits even if one can see the Buddha Himself, as he/she will probably think of the Buddha as just another ordinary person. So, this is exactly the same situation with His Holiness!** If one cannot see one's "true nature", then there is no way that one can see the Buddha, and then all the practices and efforts that one does will be just like "going to the precious mountain of treasures but returning home empty-handed"! So please do not find faults in others !



His Holiness Kyabje
Chadrak Rinpoche

Who could understand the heart and mind of the Holy Saint we called **Buddha**?

Without meeting anyone who really understood Him,

He continued to uphold the Holy Dharma,

In a firm and steadfast manner as a **Vajra**!

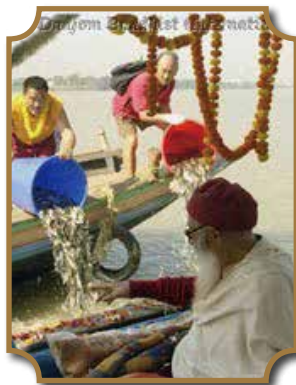
(**Buddha Vajra is the Holy Dharma name of His Holiness Kyabje Chadrak Rinpoche.**)



His Holiness Kyabje Chadrak Rinpoche



H.H. Kyabje Chadrang Rinpoche Praying
During Fish-Release Ceremony (2001)



HH Kyabje Chadrang Rinpoche
in freeing of Fishes



His Holiness' Most Compassionate Activities for Benefiting Sentient Beings

There were many other prophecies concerning His Holiness Kyabje Chadrang Rinpoche's activities for the propagation of the Holy Dharma and for the benefiting of all sentient beings. The followings are some such examples:-

Ngak Lama, Jangchub Dorje states:

Awareness-holder, Yogi **Sangye Dorje (Buddha Vajra)**,
You have gained transmission of the Canon and the
symbols, and have the creative power of awareness
through experience and realization.

The time for you to strive for others' benefit, to keep
disciples, has arrived:

Your meditation will plant the Victory Banner of the
Original 'Translations' doctrine

And will sure guide many beings,

I seal this Vajra Prophecy with the changeless secret sign
of the doctrine!

This Holy Master's main residence was also predicted by Yon-ru Tertön Chime Dorje:

In the practice place of Yangleshöd (Pharping),
An emanation of **Kharchu** (Palgyi Wangchuk) will establish a retreat center.

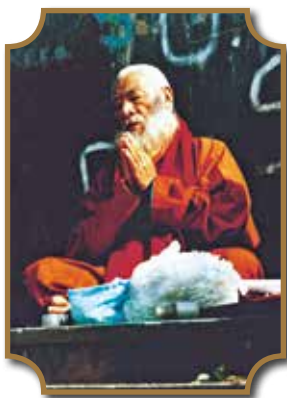
The great treasure revealer (Terchen) Jigdrak Yeshe Dorje (Kyabje Dudjom Rinpoche II) states:

Lord of Truth, who preserves Guru Rinpoche's (Lotus-Born's) family,
You are empowered as Regent of the Master who guides beings.
Total renunciate, Yogi of Space, Lord of the Wheel,
Tro-gyal Dorje Tsal,
To you I pray!

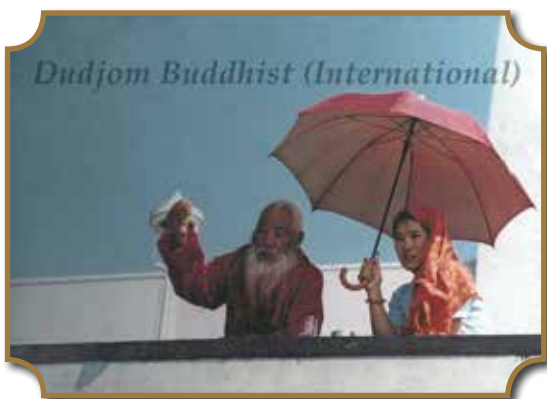
Further, the Vajradhara (Dorje Chang) Lozang Donyö Dorje's *Story of the Cuckoo Named Dawa* states:

In Tibet, one called **Buddha Vajra**
Will, due to the kindness of his faultless spiritual masters,
Enjoy an ocean of profound ambrosia
And become one with whom any connection is meaningful....
The extent of one's connection with **Sangye Dorje** is meaningful:
This Yogi who practices Secret Mantra
Bestows to fortunate persons direct instruction in the profound path.

His Holiness Kyabje Chadrak Rinpoche had never wasted even the smallest amount of offerings given to Him in faith and devotion. He had used them for such projects as building Buddhist stupas, support for other Dharma practitioners in His retreat centers and monasteries, fish and animal releases, as well as for other projects that were beneficial for genuine Dharma practices. *As His Holiness' style had always been on the genuine practices of the Holy Dharma, and not just on the talking of it, most of the resources had been put on the constructions of retreat centers.*



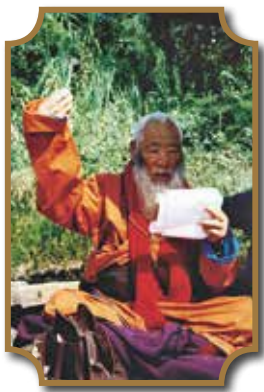
HH Kyabje Chadrak Rinpoche
Praying for the Released Lives



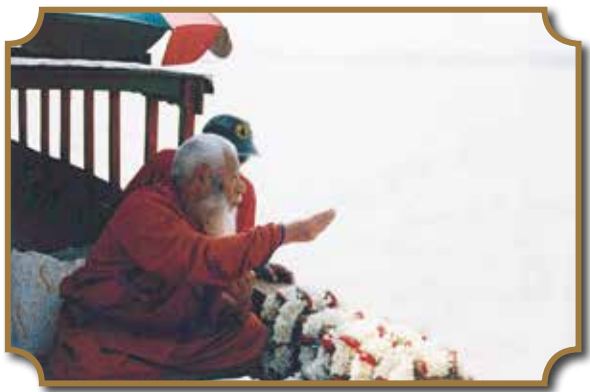
His Holiness Kyabje Chadrak Rinpoche
with His Daughter Tsemo Saraswati Lama

As a Great Realized Master, His Holiness Kyabje Chadrak Rinpoche was already in the state of “no fear for Samsara, and no admiration for Nirvana”, yet *He always set a good example for all His disciples by being a vegetarian since His mid-life, not to eat any meat at all, and He also asked His followers to do the same.* Many Dharma practitioners, particularly tantric practitioners, believe that it is not a necessity for them to be vegetarians. Some of them even think that, so long as they do not have the intention to kill, everything is empty and so they would think that there is no “karmic” problem for them in eating meat.

Yet, the problem lies in whether one is so certain about oneself in having achieved such high realizations on “Emptiness” as to be able to stop one’s own karmic debts? Definitely, ordinary visualizations on the so-called



His Holiness Kyabje Chadral Rinpoche Blessing the Released Lives



His Holiness Kyabje Chadral Rinpoche During Fish-Release

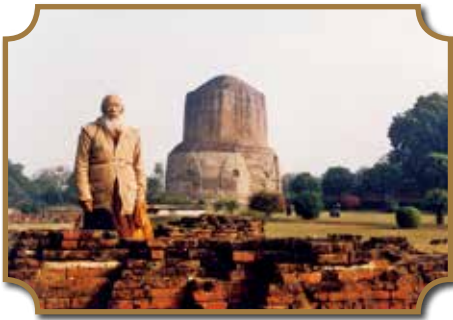
“Emptiness” will not have the ability to do so! Furthermore, ‘no intention to kill’ does not mean that one will be free from the karmic debts one has accumulated in eating meat. All these karmic debts will, specifically, have an important bearing on the direction of the dying person at the moment of death! As for those animals, at the moment when they were killed, their hearts of anger will have their bodies released some kind of toxic substances. Thus, when people eat meat all through their lives, they are in fact taking these toxic substances which will have chronic effects upon them.



Newspaper Clipping on Fish-Release by HH Kyabje Chadral Rinpoche at The Asian Age (7 Dec. 1997)

Then, there are those who argue that if vegetarians are so “attached” to not eating meat, their practices of the “true nature” of the “mind” in Dzogchen will be affected. What better example can we find, other than His Holiness Kyabje Chadral Rinpoche Himself, to argue against them? We just do not feel there is any strong justification for their

argument, and probably those who argue in this way are rather rudimentary in their own practices. Definitely for His Holiness Kyabje Chadrak Rinpoche, His decision for being a vegetarian had nothing to do with His own practice of the “true nature” of mind in Dzogchen, but **it had all the intentions to do with His pure intention, compassion and pity for all sentient beings**: He just could bear with the sufferings that these animals had, and the anger that were aroused in them when they were killed, all of which might influence these animals to remain in the animal realm for longer periods of time.



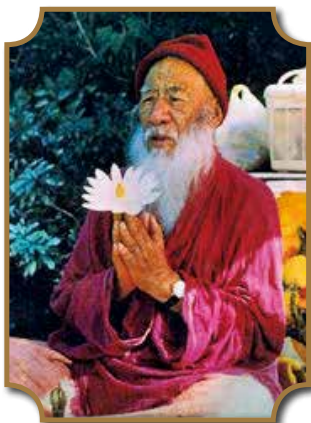
His Holiness Kyabje Chadrak Rinpoche
Went for Pilgrimages in India



Statue of Lord Buddha at Bodh Gaya

While His Holiness Kyabje Chadrak Rinpoche was paying His pilgrimages at the various Holy Sites in India back in the late 1950s, His Holiness had specifically made a solemn vow in front of the Holy Statue of the Lord Buddha inside the Mahabodhi Temple at Bodh Gaya, the special Holy Place where the Lord Buddha had attained Perfect Enlightenment, to refrain from eating meat. Ever since, His Holiness had committed Himself to be a life-long vegetarian, setting a good personal example to all and preaching all other lamas who came to Him to practice “vegetarianism” (please refer to the article on “His Holiness Kyabje Chadrak Rinpoche’s Heart Advice on Vegetarianism”).

Furthermore, His Holiness also could not bear with the fact that eating the meat of these animals is like eating the flesh of His own parents, as all these animals must have been His beloved parents in His past countless lifetimes. **With His pure intention, His Holiness had set an extremely good**



H.H. Kyabje Chadrak Rinpoche Praying
During Fish-Release Ceremony in
Calcutta, India in December of 1999



H.H. Kyabje Chadrak Rinpoche
with His Daughter Tsemo
Saraswati Lama During Fish-
Release Ceremony

and important example to let His disciples to follow suit. If more and more people can take this to their hearts, then a chain of reactions will slowly evolve, resulting in more and more animals to be able to get away from their sufferings of “being killed”. At the same time, it will be able to help those who are weak in their practices (and thus unable to cut off this “karmic cyclic existence”) to slowly accumulate more “good deeds”. If one still cannot arouse a genuine compassion in one’s heart, please go to a slaughter house and hear for yourself the agonized shrieks and cries of those miserable animals at their death beds!

Of the same origin, sentient beings and ourselves are of same nature,

Even though our bodies are different, our minds are all the same,

Why we all together eat the flesh and meat of our own parents?

Screams and squeaks of agonies are most heart-breaking!



HH Kyabje Chadrak Rinpoche
in Releasing Yaks



HH Kyabje Chadrak Rinpoche
in Releasing Birds



The Most Powerful “Fearless and Compassionate Generosity”

In particular, His Holiness Kyabje Chadrak Rinpoche’s Enlightened Mind was filled with the Mind of Awakening. As a sign of its fruition, He had a yearly practice of giving the most powerful ceremony on the “compassionate refuge and generosity of fearlessness” by ransoming and freeing millions and millions of weary, unprotected animals, such as fish, frogs, eels, snakes, birds, yaks, and so on. Donations for the freeing of animals flocked from all over the world, in full support of His Holiness’ Enlightened Activity, and so this was an annual huge project for the freeing of countless helpless lives, using the very limited resources that His Holiness had for the greatest benefits to all sentient beings. There are some people who have doubts about this: “For the lives of animals, you might free them today, but for tomorrow they might be eaten by others, so their final destiny is death anyway. Then, what is the point of freeing them?”

In the article of “The Benefits of Saving the Lives of Other Living Beings” written by His Holiness Kyabje Chadrak Rinpoche Himself, it is mentioned: “Behind all these teachings, there is one single fact of cardinal importance: that on this earth, a human being can commit no greater sin than taking the life of another living being. By implication, there is no bigger source of accumulating merit than saving life... We can praise and please our Lord Buddha in no better way than by doing all we can to save the lives



HH Kyabje Chadral Rinpoche
Praying During Fish-Release Ceremony



HH Kyabje Chadral Rinpoche's Feeding of
Monkeys in India

of innocent, mute and defenceless animals and birds, fish and insects and thereby grant them the precious gift of life.”

For those people whose intentions are pure, during their freeing of the animals, it will help to rid themselves of the “three poisons” (of greed, hatred and ignorance) in their “mind-training” practices, and will also have practical benefits in their “karmic causes and results”. As for those animals, which could be blessed and freed by such a Realized Master as His Holiness Kyabje Chadral Rinpoche Himself, they would be sown a very positive seed of the karmic “cause” to be swiftly released from their animal bodies in their “minds”, so that their chances of escaping from the “three lower realms” would be greatly increased. This is the real meaning for the freeing of animals ! (Please refer to both the book and the CD on the “Release of Animals and the Law of Cause and Effect”, published by the Dudjom Buddhist Association.)



HH Kyabje Chadral Rinpoche with His Daughter
Tsemo Saraswati Lama During Fish Release



Newspaper Recording HH Kyabje Chadral
Rinpoche's Life-Release Activities (2004)

For such a Great Realized Master (**Mahasiddha**) who had achieved the highest level of Dzogchen attainments – His Holiness Kyabje Chadrul Rinpoche – had tirelessly and endlessly travelled to Calcutta, India every year for the freeing of fish and other animals, do you still think that it is meaningless? As lowly as we are, in terms of both the study and practice of the Holy Dharma, can we still say that there is no such a “Law of Cause and Effect”? **Why do we still want to deceive both ourselves and others?** Please carefully examine our own practices, and do not just pay lip services to such kinds of **empty talks like “don’t be attached”, “everything is empty”,** otherwise we will just end up in leading both ourselves and others astray!

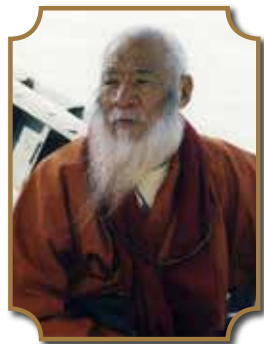


HH Kyabje Chadrul Rinpoche

His Holiness Kyabje Chadrul Rinpoche taught us by setting a personal and very good example of merging the Dharma with everyday life by practicing His “meditation” in “action”. “Is this very simple?” “Of course not! If yes, can you really do it?” “So, it must be very difficult!” “Well, on the other hand, it is not too difficult if we can really put in our efforts with great determination!”

Again, there are other Dharma practitioners who have said that: “We eat the meat of animals so that we can have karmic connections with them, so that we can save them by our Dharma practices!” However, we had never heard of such kind of a saying from our Great Realized Master, His Holiness Kyabje Chadrul Rinpoche, Himself. So, we just wonder who will be those great Dharma practitioners who would make such kind of a claim?

We have to take this very seriously because their words and deeds will influence a lot of Dharma practitioners who will be following them, and so this will, in turn, involve how many lives? How many causes and effects? Even though when that great Dharma practitioner may have the certainty of liberating oneself from the cyclic existence, can his/her followers have the same kind of certainty to do so? Will those animals whose bodies have been eaten by them be really saved? Will the toxic substances inside one's own body, from eating meats, be cleansed by itself?



H.H. Kyabje Chadrak Rinpoche

Hence, if one has practiced “Dhyana” to a certain stage, one will be able to have a deeper understanding on the answers to these questions, and will clearly come to know and **marvel at the deep meaning and great significance of this “real life example”** of His Holiness Kyabje Chadrak Rinpoche! At this Degenerate Age, when rights and wrongs are always confused, when views are becoming distorted and perverted, and when the Holy Dharma is being corrupted and distorted, **the teachings of His Holiness Kyabje Chadrak Rinpoche’s words and deeds were like a fresh gust stream of pure and clean nectars, not being contaminated by this most ungrateful and sinful worldly context!** This stream helps to cleanse, moisturize, clear the doubts and save the hearts and minds of countless sentient beings. At the same time, His Holiness’ great Enlightened Activities blessed their “body, speech and mind”, so as to dispel their ignorance of attachment and to increase their wisdom!

Kind and compassionate to those in the ocean of suffering,
Bestowing the cause of liberation through freeing them,
Do not find excuses to satisfy one's own lusts,
The pure example of the Holy Saint would eliminate all doubts!



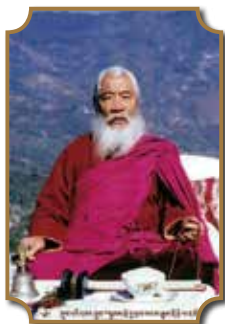
His Holiness Kyabje Chadrak Rinpoche



Correct Guidance on Dharma Practice – Smoking and Alcoholism Will Lead to Downfalls

As mentioned in the *Mountain Retreat*: “All kinds of **smoking** are said to be the tricks of **oath-breaking demons**, so reject them from the heart. **Wine** should be taken as an element of ‘**samaya**’ (vows), but not drunk without control, to the point of intoxication.” Hence, smoking and alcoholism are two very bad habits that all Dharma practitioners should avoid.

At one time, His Holiness Kyabje Chadrak Rinpoche had mentioned the following words: “**The major defect of smoking is that it will close the ‘aperture of brahma’ at the top of one’s head.** So, at the **moment of death**, it will be **extremely difficult** for one’s practice of Phowa, in trying to get one’s own **consciousness** out from there, either to liberate oneself from the cyclic existence, or to go to the three upper realms. Hence, the closure of this ‘aperture’ will lead to one’s **loss of the chance for salvation.** It is most advisable for all Dharma practitioners, both for themselves and for others, not to smoke at all!” His Holiness Kyabje Chadrak Rinpoche also reminded all Dharma practitioners to refrain from alcoholism as well.



His Holiness Kyabje Chadrak Gyurme Dorje Rinpoche



The Annual “Fasting Ceremony” (Nyung-ne)

Another annual great Enlightened Activity of His Holiness Kyabje Chadrak Rinpoche was to conduct the annual “Fasting Ceremony” (nyung-ne) of puja, during the Lord Buddha’s Festival of Enlightenment for sixteen days. This is a practice that one can do while still living a family life, when one is so busy with no time to do extensive practice or retreat, so that this practice can combine various skillful means to quickly complete the works of accumulating merits, as well as in the purification of obscurations.

For the first day, it begins with a vow and the participants can have liquid for the whole day, but only a lunch (without onions, garlic, chilly, etc.) before noon time, and they can talk for the day. Then for the second day, no food, no liquid and no talking is allowed for the whole day, except with prayers and prostrations, until the next morning of the third day. Then, before the break of dawn, it begins with a new vow and the participants are given a semi-solid food (such as rice congee) to break the silence, after which they can talk again for that day. In this way, it will continue to last for sixteen days altogether, and hence one would have received a total of eight vows for this “Fasting Ceremony” (nyung-ne).

Hence, it is not quite possible for those people who do not have strong will-powers to participate in this “Fasting Ceremony” (nyung-ne). In purifying obscurations of many past lifetimes, in eliminating the toxic



His Holiness Kyabje Chadrak Rinpoche

substances in the human body, in training one's persistent will-power, in elevating one's spiritual clarity of mind, in transcending the painful experiences of hunger, as well as in confessing one's breaking of precepts and samayas, this is an experiential practice which is most helpful and extremely powerful for one's Dharma practice.



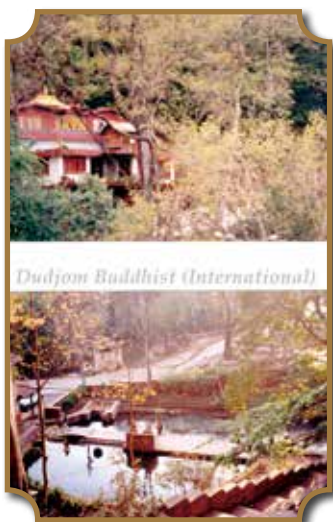
Establishing the Foundations for the Propagation of the Holy Dharma

His Holiness Kyabje Chadrak Rinpoche had always put His energy and resources in establishing those things that are **most conducive towards the genuine practice of the Holy Dharma**, in training His disciples, as well as in **benefiting all sentient beings**. Here we would like to report on some of those major constructions as follows:-

When His Holiness Kyabje Chadrak Rinpoche was at around sixty years of age, His Holiness (**as predicted**) went to the sacred land of **Yangleshod** (Pharping) [the sacred place of accomplishment (**chandho**) where Guru Rinpoche took the form of Vajrakumara and attained the Vidyadhara stage of the Great Seal (**Mahamudra**) realization] to build a retreat center there, so that it would be most beneficial to both the Holy Dharma and to all sentient beings.



His Holiness Kyabje Chadral Rinpoche



The Retreat Centre & Gumpa
at Yangleshod, Nepal



HH Kyabje Chadral Rinpoche
in Godavari (2001)



HH Kyabje Chadral Rinpoche
in Godavari (2002)

Hence, both His Holiness Kyabje Dudjom Rinpoche II and His Holiness Kyabje Chadral Rinpoche went to Yangleshod in observing the site over there, as well as in deciding on the plans for construction. In this supreme sacred place of Yangleshod, His Holiness Kyabje Chadral Rinpoche had founded a retreat center called the “Glorious Meditation Center, the Joyful Garden of Vidyadhara Accomplishment” (**Pal Rigdzin Drubpe Ghatsal**), as well as a small Gumpa, in fulfilling the prophecies made about His Holiness’ Great Deeds by the past Saints.



His Holiness Kyabje Chadrul Rinpoche at Yolmo

Furthermore, in **Godavari** of Nepal, **one of the twenty-four great sacred places of Dakinis**, His Holiness had founded the retreat center named the “Place of the Supreme Accomplishment of Meditation on the Highest Luminosity” (**Lame Ösel Ting-dzin Chok-drup Ling**), and had built a Burmese style of Buddhist stupa called the “Great Stupa Which Upon Seeing Liberates” (**Chorten Tongdrol Chenmo**).



His Holiness Kyabje Chadrul Rinpoche

In **Yol-mo**, a place which was foretold in both ***The Flower Ornament Discourse*** and ***The Seven Profound Chronicles***, His Holiness had founded the retreat center of the “Spiritual Center of Ever-Excellency” (**Kunzang Chöling**). In **Sikkim**, His Holiness had founded the “Guarding Courage Kathok Monastery” (**Pa-kyong Kathok Gö**n). Outside the city of **Darjeeling**, he had also founded the monastery of the “Spiritual Center of the Magnificent Ngayab Island” (**Phuntsok Ngayab Chöling**) in 1962 and its retreat center the “Peak of Luminosity that Liberates All” (**Kundrol Ösel Tse**).

In Bhutan, at the site of treasures and concealed land called **Lang-drak**, His Holiness had restored the retreat center of the “Definitely Secret Eternally Stable Place” (**Nge-sang Tak-ten Ling**), founded by Longchenpa’s son, Gyalse Tulku Drakpa Özer. In these and many other places, His Holiness had established, in isolated mountains or valleys, many such retreat

centers with buildings and furnishings for all Dharma practitioners for their retreats.

Every year, His Holiness would go to these various retreat centers, where retreatants are completing the three-years' retreat programmes, and bestowed upon those worthy disciples with profound pith oral-instructions on the direct path to enlightenment within a single lifetime, that is, the luminous “Great Perfection” (Dzogchen).

In this way, His Holiness had been working tirelessly and ceaselessly for the benefits of all sentient beings, and had thus nurtured the Holy Dharma and in upholding its propagation during this Degenerate Age. People from all over the world flocked in to try to meet His Holiness, like unending rivers flowing into the one Great Ocean of Wisdom, in order to receive His Holiness' personal blessings and teachings.

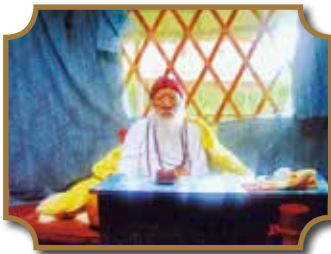


His Holiness Kyabje Chadrak Gyatso Rinpoche

In the year 2000, just after the Tibetan New Year (Losar) of the new millennium, there were hundreds of people, coming all the way from the mountain ranges of the Himalayas, all gathered in tents near the Gompa in Yangleshod and sought for His Holiness' blessings and initiations. They were determined not to go away, and so His Holiness finally agreed to give them

a “long-life initiation”. Men and women, whose previously cultivated merits, positive aspirations, and auspicious connections have ripened at the right time, had thus received all the nectars and blessings of this Great Master. After the initiation, these mountainous people sang beautiful songs and danced, **praising the Great Honor and Glory, as well as all the Enlightened Activities of this Most Exalted Master!**

Displaying extraordinary qualities in the midst of the ordinary,
His compassionate face shining from His sternness,
Kneeling down in front of this Awareness-holder among humans,
Begging for His nectars of Dharma teachings to flow like rivers.



HH Kyabje Chadral Rinpoche inside
a tent in Godavari



HH Kyabje Chadral Rinpoche

In such ways, His Holiness’ excellent deeds of Enlightened Activity, like a wide white parasol that spanned all the existence in this world, had been like the medicine for nurturing the “life-force” of Buddhism. **His Holiness’** extreme kindness was inexpressible in words and incomparable in scope, like that of the brilliant sun shining in mid-day, dispelling all darkness of ignorance and guiding the misled sentient beings back into the right track of Dharma practice in this Degenerate Age!



His Holiness Kyabje Chadrak
Rinpoche Reading the magazine
'Lake of Lotus'



His Holiness Kyabje Chadrak Rinpoche



His Special View and Understanding of the Dharma in an Essential and Precise Nature

In order to help modern-day Dharma practitioners, the following statements of Spiritual Advice were written by His Holiness Kyabje Chadrak Rinpoche Himself at the age of 87:

An autobiographical account containing direct teaching that hits the vital point, written about a present-day misleading trickster like myself, is this:



His Holiness Kyabje Chadrak Rinpoche

May the Spiritual Master and the Three Jewels think of me!

I am an old man, at the end of my eighty-seventh year and approaching my eighty-eighth. Many persons close or distant to me have asked, "Please write an **autobiographical account** of your life **of spiritual liberation** to help your followers." I have recognized this as an obstacle and a hindrance to liberation and I see no need to write many **misleading words**. As no one is better informed than me on this subject, I will **act as my own witness** and reply with this composition, **"A Reply in Three Syllables"**:

The dry kindling of boastful pretense of having the qualities of moral conduct and transcendental knowledge's three forms,

Yet evidently not even having a scent of it,

I fling it into the expanse of blazing fire: **Zvala Ram!**

The blend of the **spiritual** and worldly materialism in a lama's form,

Whose practice accords: I know that's not me.

The dry ashes of the **fraudulent, cunning** persons, **spoiled** to the Dharma,

I throw to the winds at the mountain-top: the syllable **Yam!**

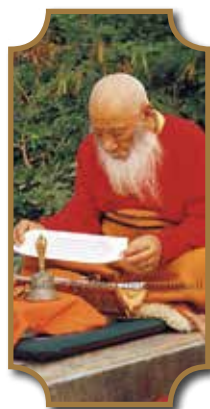
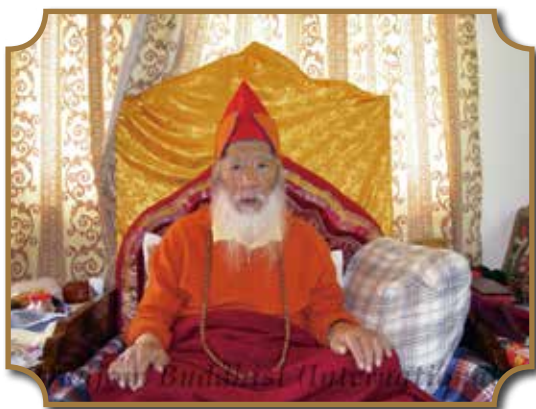
The offerings given with faith or for the dead **impede life and liberation**.

Knowingly, still **save and invest**, to make representations and offerings.

With the pure water of turning from attachment, not needing nor accepting,

I wash away (such bad karma): the element syllable
Kham!

Apart from being a reply to my own self-inquiry, these lines should not be construed in any way as dart of criticism or accusation toward genuine, holy individuals who see the truth of the nature of reality's equanimity and who work actively or inwardly to benefit themselves and others. Please don't misunderstand these words in anger or jealousy: I ask that you relax in the equanimity of great exaltation. With the exception of such individuals, I and persons like me in general, those who have not risen above the state of ordinary individuals, have towering pride that disrupts the Buddha's doctrine and creates discord. Such persons should regard these words as the truth: May they become a cause for the practice of "caution and mindfulness"!



His Holiness Kyabje Chadrak Gyatso Rinpoche



His Holiness Kyabje Chadrak Rinpoche



Spiritual Advice for Dharma Practitioners

His Holiness Kyabje Chadrak Rinpoche had further advised us: “There are **three kinds of Dharma practitioners**: firstly, there are those who look like Dharma practitioners **outwardly**, but inwardly they are not real practitioners; secondly, there are those who talk very high but there is no realization at all for them, such that their **“views” and “conducts” never match**; thirdly, there are those who do not look like Dharma practitioners outwardly, but who are in fact genuine practitioners inside, as their **“views” and “conducts” match together as one.**” These words of wisdom have given us a **yardstick** to measure all Dharma practitioners in this Degenerate Age!

Because of the attractiveness of materialistic hedonism in this world with so many different “traps”, many people have the kind of **“utilitarian mentality”** in looking for **“short-cuts”**, and thus they are easily led astray by all kinds of **“fast food” systems** of the so-called Dharma teachings. In trying to convince them of the **urgency** of liberation from the “cycle of karmic existence” (**Samsara**) is not an easy matter, even though the skillful means of Vajrayana teachings are already “short-cuts” among “short-cuts”! Those “who want to reap the rewards but would not want to pay for the price” would hope to find a realized master in order that they can receive his **blessings**, by making offerings to him, even though they would pay lip



His Holiness Kyabje Chadrak Rinpoche



HH Kyabje Chadrak
in Releasing Fishes

service by saying that they are helping to spread the Holy Dharma for others' sake. In fact, they hope to be blessed so that they, with their whole family, could have a prosperous living, that his/her children and grandchildren are flourishing and well, that they are all cured of any illnesses and be dispelled of all obstacles and disasters, to be healthy and long-lived, and that they will be blessed and saved when they were dead, and to have a good future life!

If according to the “Law of Cause and Effect”, all such kind of hopes will not be effective solely by replying upon blessings, unless one can diligently practice the Holy Dharma. Yet, only a very few people can understand this basic and fundamental idea! **Because there is a huge “demand” for blessings, and that is why there are so many “supply” of “false teachers” nowadays!** In fact, we can now see that there are “more supplies of ‘teachers’ than the demands” for them!



His Holiness Kyabje Chadrak Rinpoche



His Holiness Kyabje Chadrang Rinpoche

In a nutshell, if one meets a truly great realized and accomplished master, yet if one does not ask for his teachings and then diligently practice his Holy Dharma, but instead only ask for his blessings in this life and at the moment of death, the best that one will reap is to be reborn in the “Three Upper Realms” (of either humans, gods or demi-gods). Then, one will have to flow with one’s own karmas in the “cycle of karmic existence”, and may again end up in the “Three Lower Realms” (of either hell, hungry ghosts or animals).



The Importance of the “Spiritual Master”

Hence, if one does not practice the Holy Dharma but only want to receive blessings, the chance of hoping to become liberated from this “cycle of karmic existence” (Samsara) is indeed very slim, and is almost impossible! Even though the skillful means of Vajrayana teachings are “short-cuts” for liberation, it will take years and decades of training and practices in order to have any results. Hence, we should try to practice as soon as possible, or

else we might feel regret in the future. Indeed, His Holiness Kyabje Chadrak Rinpoche was such an excellent example for us to follow in His footsteps of practice in order to benefit both oneself and others. It is well said in a Chinese poem: **“Without a strong and severe winter such that its chill penetrates into the bones, one cannot smell the fragrance of the blossoming plumrose flowers in springtime.”**



His Holiness Kyabje
Chadrak Rinpoche

As it is, indeed, a “rarity for us to have this precious human body”, and so if we do not take advantage of this by finding the Path for Liberation, very soon we will find ourselves to be “on our death beds”. There is a Dharma practitioner who **had sighed** and said to us before: “For me, just to be able to find the correct Path of Liberation has already taken me many years to do so; by the time that I am certain that the Vajrayana teachings are the most supreme, it then took me more than a decade in order to find a genuine Guru; after I had practiced the Holy Dharma, it will again take many years of training and practices before I would be able to get some results. By that time, I think I am already very near to my death bed!”

The Most Venerable Patrul Rinpoche in ***The Way of Great Perfection*** mentions the following spiritual advice: “No sutra, tantra, or sastra speaks of any being ever attaining Perfect Buddhahood without having followed a Spiritual Teacher. We can see for ourselves that nobody has ever developed all the accomplishments of the stages and paths by relying on their own efforts and abilities alone.... First you followed a Supreme Master and obeyed Him; then you practiced, undertaking great hardships; **finally, your mind and your Teacher’s Mind became one, and you inherited the Lineage.** Peerless Teacher, I bow down at Your Lotus Feet!”

Even for the Lord Buddha himself, he also had had many teachers before. **The searching for an Authentic Guru is the first gateway, and also**



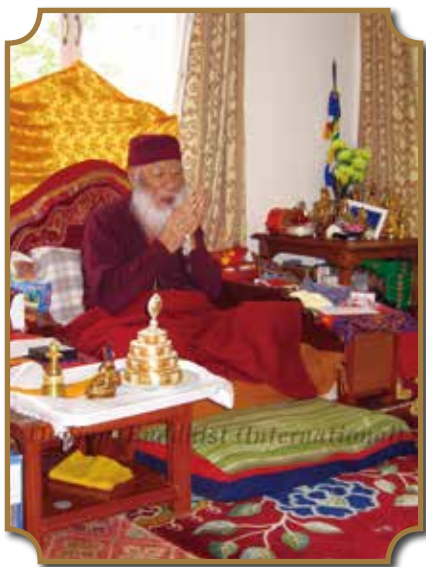
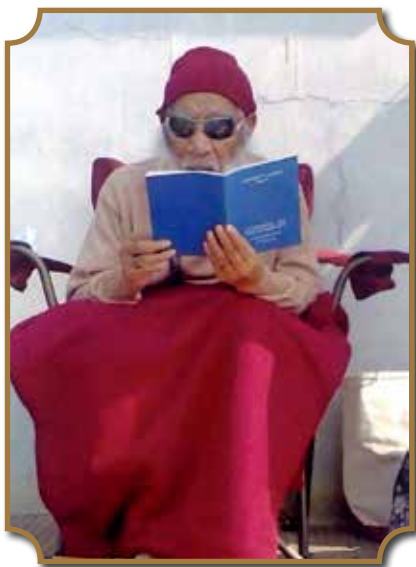
His Holiness Kyabje Chadral Rinpoche

the most important gateway, towards the Path of Liberation. No doubt, His Holiness Kyabje Chadral Rinpoche had been recognized, by all the great Dharma practitioners of our times, as a Great Realized and Accomplished Master and a Holy Saint. It would have saved you a lot of time and efforts, as well as doubts and searches, if you could have followed His Holiness as a disciple. The only problem was whether His Holiness would think that you were a “good enough” and ripe vessel for His precious teachings?

Human birth is hard to get at, but death comes at any moment,
 Sufferings and dangers of the cyclic existence are immense,
 Natural circulation of causes and effects in chain reactions,
 The best way for liberation is to search for the Authentic Guru!



His Holiness Kyabje Chadral Rinpoche



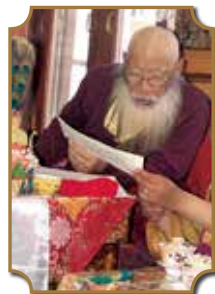
His Holiness Kyabje Chadrak Gyatso Rinpoche



How To Differentiate Between Fake and Authentic “Spiritual Masters” (Gurus)?

As a hidden yogi, His Holiness Kyabje Chadrak Gyatso Rinpoche’s “body, speech and mind” must have to be very “secret” in terms of His Dharma practice and realization. Any realizations from one’s practice, if spoken from one’s mouth, will lose its warmth and blessing. Hence, if one does not want to lose what one has so painstakingly achieved through one’s own Dharma practices, one must be very mindful of the meaning of “secrecy”! If there is such a “guru” who boasts about his/her own realizations in front of you, then you better be very careful and watch out! One should observe the “spiritual master” (guru) from different points and aspects: such as, his writings, his teachings on “mind-training”, his concepts and meanings (view) of the Holy Dharma, as well as his behaviors (conduct), in order that one can test him and find out whether he is really an authentic “spiritual master”(guru) or just a fake one?

We hope that you will not be stupid enough to take refuge from such a “guru” who, speaking of himself as having attained the highest stages of realization on the Great Perfection (**Dzogchen**), asks his disciples to buy his so-called “blessed” bottles of water (**saying that it will cure diseases**) for high prices? Not only this, those who have drunk the water soon find themselves to become “addicted”, and thus cannot get rid of this habit. Furthermore, in using human thoughts and medications to control his disciples, this so-called “guru” boastfully said that his practice of the Great Perfection (**Dzogchen**) will have “no need to keep and uphold the precepts”! His Holiness Kyabje Chadrak Rinpoche’s advice to us is that: “You should immediately go away if you ever met him, as if you are encountering a poisonous snake, and try not to see him at all”.



His Holiness Kyabje
Chadrak Rinpoche Holding
the Whole Set of Wisdom
Dakini Sera Khandro’s
Collected Works

This Degenerate Age is so saturated with false teachers,
Countless sentient beings are torn with sufferings,
Already so many bitter and painful stories in life itself,
Distressingly, why there are more poisons to be added?



HH Kyabje Chadrak Rinpoche with HH Kyabje Dudjom Rinpoche



His Holiness' Boundless Wisdom and Compassion in Upholding the Genuine Holy Dharma

His Holiness Kyabje Chadrak Rinpoche had directly received all the “wang, lung and tri” from the **Wisdom Dakini Sera Khandro Dewe Dorje** Herself of Her own cycle of “terma” teachings (which have important commentaries and further teachings on the “Tersar” teachings of the Great Tertön Dudjom Lingpa), and of Her **Special Lineage**. At the same time, the Wisdom Dakini Sera Khandro’s “**Dharma-Heir**” (Chodak) was **Yigepa Tsultrim Dorje** (or **Shila Vajra in Sanskrit**), from whom His Holiness had also received all the transmissions of the Wisdom Dakini Sera Khandro’s Special Lineage. Hence, His Holiness had received this Very Precious and Secret Special Lineage of the Wisdom Dakini Sera Khandro from both the Dakini Herself, as well as from Her direct “Dharma-Heir”. Furthermore, His Holiness had also received all the “wang, lung and tri” of the “**Dudjom Tersar**” Lineage from **Tersey Dorje Dradul** (1891-1959, the youngest son of the Great Tertön Dudjom Lingpa).

Thus, His Holiness Kyabje Chadrak Rinpoche had offered to His Holiness Kyabje Dudjom Rinpoche II all the teachings and transmissions of the very Special Lineage of the **Wisdom Dakini Sera Khandro Dewe Dorje** (1899-1952) while they were still in Tibet. With this, His Holiness Dudjom Rinpoche II was most delighted and rejoiced at the blessings, and thus wrote a special Prayer of Offering to the Wisdom Dakini Sera Khandro as follows:

༄། བླ་མ་བཀྲེས་རིག་འཛིན་ཀླུ་ཀླུ་འཁོར་ལོས་སྐྱུར། ། སྔོན་མེད་གདན་མས་ཟབ་མཁའ་འགྲོའི་གསང་མཛོད་བདག །
མཁའ་སྔོན་དབང་མོ་བདེ་བའི་རྩི་ཡི། ། རིང་ལུགས་ཕྱོགས་མཐར་འཁེལ་རྒྱལ་རྒྱལ་བཞོག ། ཅེས་ལེམས་རྒྱ་ཀློང་འདི་ཉིད་ཀྱི་
རྣམ་ཐར་ལ་རྒྱ་མཚན་ཤེས་པའི་དད་པ་བརྟན་པོ་ཐབས་སྟེ་གང་གི་ཐུགས་ཀྱི་སྤྲུལ་མཚོ་གྱུར་མེད་རང་གིས་ཀྱི་རྣམ་འབྱེད་པ་ཁྲི་རྒྱལ་རྩི་ལས་ཟབ་ཆོས་ལོངས་རྒྱལ་གྱི་སྤྱན་རློབ་
རྒྱལ་བརྟན་བུམ་པ་གང་ཚུལ་སྤྱོད་པའི་ཆོ་འཛིགས་བྲལ་ལེ་ཤེས་རྩི་ཆེས་མཁའ་འགྲོ་འདུ་བའི་དུས་བཟང་པོར་སྤིང་ནས་འདུན་པ་དག་པོས་སྤྱན་རློབ་ཀྱི་ཏུ་སྤེལ་བ་སྟོན་རྒྱུ། ॥

Empress of the Enlightened Vidyadharas and Dakinis,
 Holder of the Dakinis' secret treasury of unprecedented
 secret instruction,
 Queen of the Sky Dancers' wisdom sphere, **Vajra of
 Happiness** (Dewe Dorje),
 May Her tradition be eternally encompassing, spreading
 and flourishing throughout the far reaches of every
 direction!

These words of prayer were composed with heartfelt, fervent aspirations by Jigdral Yeshe Dorje on the auspicious occasion of the Clustering of Dakinis (the 25th day of the lunar month). It was written at a time when, having gained a properly-reasoned and unshakeable faith in the lifestory of the Supreme Wisdom Dakini, I received the ripening (empowerments) and liberation (pith instructions that support) of her profound teachings in their entirety from her principal Heart Son, the Yogin of Activity-Free Self-liberation, **Tro-gyal Dorje**, like a vase being filled to the brim.



HH Kyabje Chadrak Rinpoche
 with HH Kyabje Dudjom Rinpoche

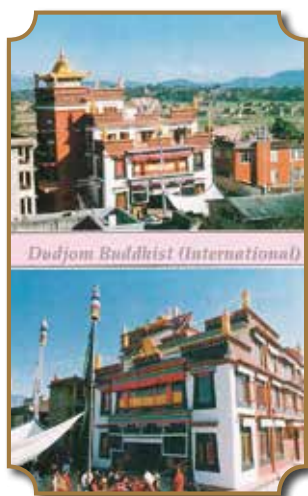


HH Kyabje Chadrak Rinpoche (left),
 HH Kyabje Dudjom Rinpoche (middle) and
 HH Kyabje Dilgo Khyentse Rinpoche (right)

Due to the unwholesome collective karmas of most people in this world, it was most unfortunate that **His Holiness Kyabje Dudjom Rinpoche** had entered into Parinirvana on 17th January, 1987 at Dordogne, France. Then during the two years of 1987-89, it was **His Holiness Kyabje Chadrak Sangye Dorje Rinpoche** who was mainly responsible for coordinating and designing the whole renovation project of the small gumpa

(Urgyen Dongak Chöling), with all its wall-paintings, of His Holiness Kyabje Dudjom Rinpoche near Boudhanath, as well as in erecting the **Kudung Stupa** for His Holiness Kyabje Dudjom Rinpoche's Kudung to be enshrined in it afterwards.

One of His Holiness Kyabje Dudjom Rinpoche's chief disciples, as well as His Holiness' Chinese Spiritual Representative in the Far East, Ven. Lama Sonam Chokyi Gyaltsen (alias Ven. Guru Lau Yui-Che) had led most of his disciples from Hong Kong, Taiwan and Southeast Asia to go and pay their final respects to the Kudung of His Holiness Kyabje Dudjom Rinpoche during the 49 days of Kudung Enshrinement Ceremony at the Kudung Gomba near Boudhanath, Nepal in-between January and February of 1989.



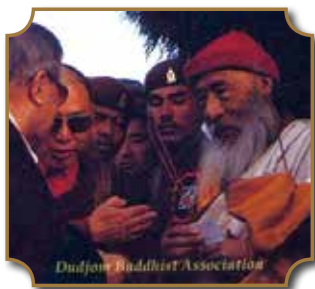
Bird's Eye View of HH Kyabje Dudjom Rinpoche's Kudung Gomba



HH Kyabje Dudjom Rinpoche's Kudung in Close-up View

HH Kyabje Dudjom Rinpoche's Kudung Inside the Stupa

It was over there that Ven. Guru Lau was greeted by many prominent Rinpoches and Lamas of the Nyingmapa, among whom was His Holiness Kyabje Chadrak Sangye Dorje Rinpoche.



Ven. Guru Lau's Meeting with HH Kyabje Chadrak Rinpoche
at the Kudung Gompa in Nepal (1989)

During this special occasion, an anecdote needed to be recorded in history that His Holiness Kyabje Chadrak Sangye Dorje Rinpoche had paid a special visit to meet with Ven. Guru Lau in his hotel on 10th February 1989, bringing along three special volumes of Dzogchen Tantras of Longchen Nyinzhig as presents to Ven. Guru Lau.



HH Kyabje Chadrak Rinpoche's Visit with Ven. Guru Lau in Hotel of Nepal (1989)

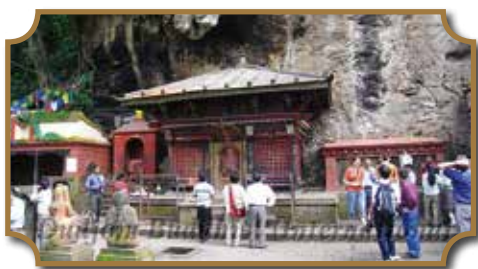
Then, on 13th February 1989, Ven. Guru Lau had also specially paid back a visit to His Holiness Kyabje Chadrak Sangye Dorje Rinpoche at His Holiness' residence in **Yangleshod** with some small Chinese gifts so as to repay His Holiness' extreme kindness to him. On that special occasion, Ven. Bhakha Tulku Rinpoche and myself (**Yeshe Thaye**) were doing the translations for both Gurus.



Ven. Guru Lau's Visit with HH Kyabje Chadrak Rinpoche at Yangleshod (1989)



Ven. Guru Lau's Visit with HH Kyabje Chadrak Rinpoche at Yangleshod (1989)



Yangleshod-the Cave Where Guru Rinpoche Achieved Mahamudra Attainments

As both His Holiness Kyabje Dudjom Rinpoche II and His Holiness Kyabje Chadrak Rinpoche were so respectful to each other, and that they loved each other so much that it is just natural that His Holiness Kyabje Chadrak Rinpoche feels it was His responsibility to take care of His Holiness Kyabje Dudjom Yangsi Rinpoche. Yet, there was another reason for this: before Kyabje Jamyang Khyentse Chokyi Lodro Rinpoche passed away in Sikkim in 1959, he had written a letter asking His Holiness Kyabje Chadrak Rinpoche to be mindful about the confusion of the future incarnation of His Holiness Kyabje Dudjom Rinpoche II, and that His Holiness Kyabje Chadrak Rinpoche should be responsible for, and to take care of, the Dudjom Yangsi Rinpoche in the future.

As His Holiness Kyabje Chadrak Rinpoche was the “Vajra Regent” (Dorje Gyaltsap), the Principal Doctrine-Holder and “Dharma-Heir” (Kyabchok), as well as the “Lord of the Mandala” on the most complete teachings and transmissions (wang, lung and tri) of the “Dudjom Tersar” Lineage, His Holiness Kyabje Chadrak Rinpoche held the most complete authority on both the “Dudjom Tersar” Lineage and of the secret “Special Lineage” of the Wisdom Dakini Sera Khandro, and thus had the total and full responsibility of transmitting all these important and complete teachings and transmissions (wang, lung and tri) back to Dudjom Yangsi Rinpoche. So, naturally, His Holiness Kyabje Chadrak Rinpoche was the Root Guru of Dudjom Yangsi Rinpoche.



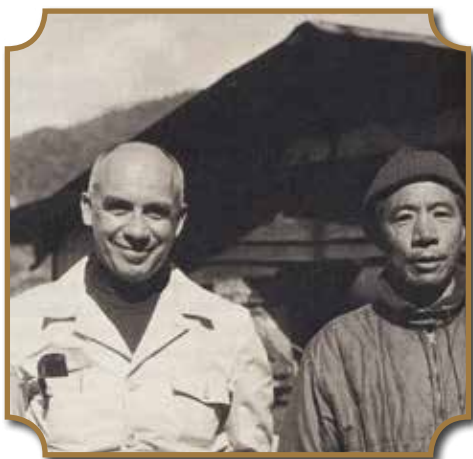
HH Kyabje Chadrak Rinpoche with His Daughter Tsemo Saraswati Lama



HH Kyabje Chadrak Rinpoche
Visiting and Praying at a Hindu Temple



HH Kyabje Chadrak Rinpoche
Consecrated the Earth for the Dipamkara Stupa,
Gorubathan, India (2006)



His Holiness Kyabje Chadral Rinpoche and
Father Thomas Merton



HH Kyabje Chadral Rinpoche with
Tenzing Norgay at His Holiness'
Darjeeling Gompa (21-06-1965)



His Holiness' Boundless and All-Pervasive Wisdom That Shone Forth In All Directions

For His Holiness' unsurpassed excellent wisdom, even people from other religions came to pay their great respects to Him, and to show their admiration for His great wisdom and compassion. For instance, many disciples of Hinduism in both India and Nepal adored His Holiness Kyabje Chadral Rinpoche as a great Holy Saint. Then, in the western world, there was a Trappist monk, by the name of Father Thomas Merton, who was the most skillful interpreter of Zen Buddhism in the West. D.T. Suzuki, the great scholar of Zen Buddhism in Japan, once remarked that no Westerner had ever understood Zen as well as Merton (refer to [Francine du Plessix Gray](#) in [The New Republic](#)). In his book *The Asian Journal of Thomas Merton* (edited by [Naomi Burton Stone](#), [Patrick Hart](#) and [James Laughlin](#). New York: [New Directions](#), 1975), Merton wrote about his meeting with His Holiness Kyabje Chadral Rinpoche on November 16, 1968 as follows:

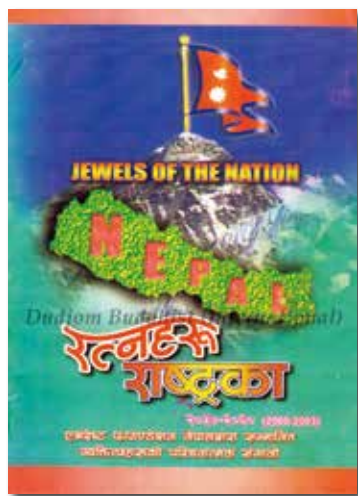
“... and there was Chatral, the greatest rimpoché that I have met so far and a very impressive person. Chatral looked like a vigorous old peasant in a Bhutanese jacket tied at the neck with thongs and a red woolen cap on his head. He had a week’s growth of beard, bright eyes, a strong voice, and was very articulate, ... We started talking about dzogchen and Nyingmapa meditation and ‘direct realization’ and soon saw that we agreed very well. We must have talked for two hours or more, covering all sorts of ground, mostly around about the idea of dzogchen, but also taking in some points of Christian doctrine compared with Buddhist: dharmakaya... the Risen Christ, suffering, compassion for all creatures, motives for “helping others” -- but all leading back to dzogchen, the ultimate emptiness, the unity of sunyata and karuna, going “beyond the dharmakaya” and “beyond God” to the ultimate perfect emptiness. He said he had meditated in solitude for thirty years or more and had not attained to perfect emptiness and I said I hadn’t either. The unspoken or half-spoken message of the talk was our complete understanding of each other as people who were somehow on the edge of great realization and knew it and were trying, somehow or other, to go out and get lost in it – and that it was a grace for us to meet one another. I wish I could see more of Chatral. He burst out and called me a Rangjung Sangay (which apparently means a “natural Buddha”) and said he had been named a Sangay Dorje. He wrote “Rangjung Sangay for me in Tibetan and said that when I entered the “great kingdom” and “the palace” then America and all that was in it would seem like nothing. He told me, seriously, that perhaps he and I would attain to complete Buddhahood in our next lives, perhaps even in this life, and the parting note was a kind of compact that we would both do our best to make it in this life. I was profoundly moved, because he is so obviously a great man, the true practitioner of Dzogchen, the best of the Nyingmapa lamas, marked by complete simplicity and freedom.... If I were going to settle down with a Tibetan guru, I think Chatral would be the one I’d choose....”

Mr. Harold Talbott, who was present at their meeting, recalled Merton remarking to him after the meeting: “That is the greatest man I ever met. He is my teacher.” (As according to Ven. Tulku Thondup’s description of His

Holiness Kyabje Chadrak Rinpoche in his book *Masters of Meditation and Miracles: The Longchen Nyingthig Lineage of Tibetan Buddhism*. Boston, Ma.: Shambhala Publications, Inc., 1996, pp.296-7.)

Furthermore, it was with great rejoice for us, as the humble disciples of our Most Beloved Wish-Fulfilling Crowning Jewel His Holiness Kyabje Chadrak Rinpoche, to know that our Great Master was greatly recognized and highly credited for His many great contributions to the Nepali society. Indeed, His Holiness Kyabje Chadrak Rinpoche was awarded the “Nepal Samman, 2060” (that is, Nepal Honour, 2060 which was the Nepali calendar year) at a ceremony organized by the Everest Foundation Nepal, and was felicitated by the Chairman of the Standing Committee of Raj Parishad (Royal Councillors).

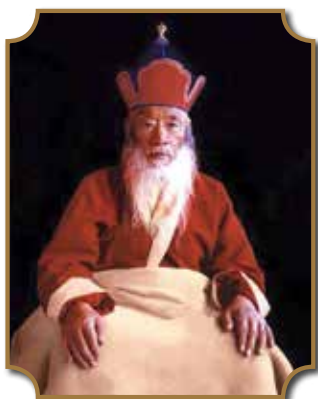
Thus, it was on 12th May, 2003 that the Himalayan Times in Kathmandu, Nepal had released a news entitled “23 Honoured at Nepal Felicitation 2003”, in which His Holiness Kyabje Chadrak Rinpoche was the first, among the 23 people from various walks of life with major contributions to society, to be felicitated at the Nepal Felicitation 2003 on 11th May 2003, organized by the Everest Foundation Nepal. At the same time, a book entitled “Jewels of the Nation” was also published by the Everest Foundation Nepal to commemorate this special event, with detailed information on His Holiness Kyabje Chadrak Rinpoche’s life story in the first few pages of this book.



Book on the Jewels of the Nation by Everest Foundation Nepal



The manifestation of **Guru Rinpoche** in human form,
 With His boundless wisdom surpassing all others in this
 world,
 His holy and glorious name of **“Chadral”** should be
 spread far and wide,
 The darkness of this Degenerate Age will be gone when
 the sun comes out!



His Holiness Kyabje Chadrak Rinpoche



HH Kyabje Chadrak Rinpoche at Rest in a Park with His Daughter Tsemo Saraswati Lama



His Holiness Had Never Been Contaminated by Any Worldly Concerns

In this way, His Holiness Kyabje Chadrak Rinpoche did His Great Activities without any kind of attachments nor with any kind of worldly concerns. Thus, His Holiness' enlightened deeds had never been "flooded by riches and wealth, frightened by the flames of power, contaminated by spoiled offerings, left to the tender mercies of fame and positions, involved in the disputes within the Sangha community, nor erred by heated debates".

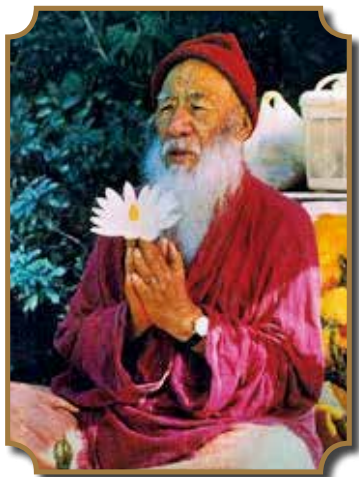
Everyone knows that His Holiness would only stay around in India, Nepal, Bhutan and Sikkim, and that He had declined all the invitations to go overseas to the West, Taiwan and any other places. There might be a few reasons to account for His Holiness' decision on this, namely:

- (a) There are already so many lamas and rinpoches in those places, and so there is no need for His Holiness to go there;
- (b) In order to test the sincerity of those who want to receive teachings from His Holiness, they should take the journey to come and visit with

His Holiness to show their respects and sincerity to both the Holy Teacher and the Holy Dharma, and not the other way round;

(c) His Holiness always loved Mother Nature, especially when there are so many holy and sacred places in India, Nepal, Bhutan and Sikkim blessed by Guru Rinpoche and past saints, so that His Holiness would prefer to stay in these various places;

(d) There are so many meritorious ones in the mountains, as well as many Dharma practitioners who are practicing in the various retreat centers, all of whom would want His Holiness to stay behind to be with them all the time for His Spiritual Advices and teachings.



His Holiness Kyabje Chadral Rinpoche

Unless there were strong and very special reasons, such as the freeing of fish and animals, it was the style of His Holiness Kyabje Chadral Rinpoche not to go to other far-away places and countries in the world.



His Holiness Kyabje Chadral Rinpoche's Collected Works

On the excellent explanations that this Noble Master had composed, in response to requests by faithful disciples, His Holiness' writings were all related to the transmissions of sutras, tantras, and treatises; His Holiness' style conformed to grammar, logic, and reasoning, and His Holiness induced understanding by adding elucidation from the pith instructions. These contained refutations to criticisms, histories of spiritual centers, collections of praises, direct instructions, the Cycle of the Oral Lineage of the Great Perfection, catalogs, the history of Buddhism, rituals, directions



His Holiness Kyabje Chadrak Rinpoche

for performance of ceremonies, advices for intensive meditation, practice of enlightened activities, dances, measurement for mandalas, thangkas, etc., music, and the subjects on the three elements of rituals, making tormas, wind instruments, percussion instruments, so on and so forth.

His Holiness Kyabje Chadrak Rinpoche was trying to build a library in one of His places of residence, Tashi Gang retreat center, so as to preserve, collect and re-edit some of the rare manuscripts and collections of the precious teachings. In short, **His Holiness' works contained all the true characteristics of treatises that are both well-written and enduringly valuable.** His earlier and later works could be collected into at least three to four volumes (**at the present moment**), as His Holiness had always been very strict on His own works for collection. Similarly, His Holiness had been very strict in allowing others to translate the important works of the Holy Dharma into other languages.

Many times with His help and support in upholding the right Dharma,

With gratitude, we bowed down to the Holy Saint who had boundless wisdom and compassion for all sentient beings,

To protect the young by upholding the Victory Banner of golden lotus,

His style of gusty wind would blow away obscurations and stopped all disputes!



His Holiness Kyabje Chadral Rinpoche
at Yolmo's Retreat Centre (1989)



HH Holiness Kyabje Chadral
Rinpoche



Concluding Remarks

His Holiness Kyabje Chadral Rinpoche had told us, time and again, that all Dharma practitioners alike have to always keep their “samayas” (vows) pure and clean, as this is the most essential and important condition if one is to achieve any attainments while practicing on the Vajrayana teachings.

Again, on this point, His Holiness Kyabje Dudjom Rinpoche II had advised us of this importance in His **“Mountain Retreat”** as follows: “It has never been said that you have to keep the samaya perfectly with important Gurus who have many attendants, who are rich, powerful and prosperous, but that there is no need to keep it with modest Guru who take a humble position, the beggar-like yogis; whichever the case, you must understand the crucial points of advantages and risks, since to remain as dull as an old horse won’t work. This need to keep the samaya, is it for the Guru’s benefit or for your own? Deeply recollect yourself and think this

over carefully, as when grinding medicine. If it's for the Guru's benefit, then you can forget it right away; but if it's not, then there's no point in throwing ashes upon your own head.....

At all times there are only three things to be considered: the Dharma, the Guru and sentient beings. So do not contradict your intentions by your actions. Don't

compete with those who bear the trappings or the names of yogis or monks. Bite your lip, control your mind. This is extremely important – don't play the fool.”



His Holiness Kyabje Chadrak Rinpoche

This whole Liberated Life Story of His Holiness Kyabje Chadrak Rinpoche is so full of valuable insights and practical meanings for all modern day Dharma practitioners. It also helps to clear away countless doubts, obstacles and it stops many disputes and debates. As a “real life” case study, His Holiness’ life and liberation story has plainly and clearly shown us the real meaning of what genuine Dharma practice is all about, as well as what we should adopt and what we should abandon. There will be no more uncertainties on all aspects as we can see that His Holiness had lived out His simple life in total accordance with the teachings of the Lord Buddha!

The pure example of His Holiness Kyabje Chadrak Rinpoche is a most vivid one that anyone should follow. For one's own sake, one should discard the very “mentality of deceiving oneself and others”. Only then, will one have the strong will-power and determination to diligently practice the Holy Dharma at any moment. Even though one might not be able to attain Full Enlightenment (Buddhahood), but at least one must strive to be liberated from this cyclic existence, otherwise it will be too late if one feels remorseful in the future!

In the biography of the Tibetan Saint Jetsun Milarepa, there are a few verses which remind us of the ultimate aims of one's Dharma practice:-

If the lineage of my guru's teachings is impure,
 What benefits will I have to receive initiations from him?
 If my mind cannot be merged with the Dharma,
 What benefits will I have to hold texts and sadhanas in
 my hands?
 If I do not discard the worldly dharmas,
 What benefits will I have to do visualizations from
 instructions?
 If my three actions cannot be merged with the Dharma,
 What benefits will I have to recite mantras and sadhanas?

The life and liberation story of His Holiness Kyabje Chadrak Rinpoche is like a mirror in reflecting upon, and pointing out, all of our mistakes and wrongdoings so that we can start to confess, repent and correct them. Furthermore, His Holiness' words and deeds, which were so truthful, trustworthy and solid, had set excellent examples for us all by directing and guiding us toward the true Path of Liberation and Enlightenment.

All through His whole life, His Holiness Kyabje Chadrak Rinpoche had shunned institutional and political involvement, choosing instead to live the life of a wandering yogi and had thus maintained a "hermit tradition" all through His life. He worked tirelessly in carrying out His Bodhisattva Activities for the benefits of all sentient beings. As a householder, His Holiness was also greatly concerned with maintaining strict disciplines and "samayas" in the context of the **Dzogchen** view.



HH Kyabje Chadrak Rinpoche Manifested
 as Guru Dorje Drolod

His Holiness Kyabje Chadral Rinpoche had always maintained His style of a “vagabond recluse”, had attained His Great Realizations, and had thus proven the importance of “**renunciation**” in **Theravada** teachings. His Holiness’ great compassion and wisdom in His Great Activities of benefiting the world and all its sentient beings had proven the essential nature of the “**Altruistic Enlightened Mind**” (“**bodhicitta**”) in **Mahayana** teachings. His Holiness’ skillful means in spreading the glorious and precious Holy Dharma had further proven the significance of skillful means on the sublime and profound path of **Vajrayana** teachings, the epitome of the Buddhist teachings.



His Holiness Kyabje
Chadral Rinpoche



His Holiness Kyabje
Chadral Rinpoche

In redirecting the misguided ship of sentient beings back to the right track, during this Degenerate Age, His Holiness **Kyabje Chadral Rinpoche** had shown us the real paradigm of integrating the “**Three Vehicles**” (of **Theravada**, **Mahayana** and **Vajrayana**) and their essence in His genuine Dharma practice, thus giving us a true and clear picture of the quintessence of the Holy Dharma! We sincerely pray and hope that this wonderful life and liberation story of His Holiness Kyabje Chadral Rinpoche will call upon and enlighten all sentient beings to go forward towards the Path of Liberation and Enlightenment.



HH Kyabje Chadral Rinpoche with Tsemo Saraswati Lama

Throughout His entire life, His Holiness Kyabje Chadrak Rinpoche had spared no time and efforts on activities other than Buddhist ones. By the using of all offerings that He had received in helping all sentient beings, such as to conduct the **ransoming of countless lives** by releasing them, as well as in the almsgiving of both material and spiritual assistance to all retreatants, thus His Holiness Kyabje Chadrak Rinpoche had **benefited countless sentient beings**. He had also erected numerous

Buddhist śārīra-stūpas and retreat centers in the snowy mountainous regions of Tibet, Bhutan, Nepal and India throughout the Himalayas, including those in Pharping, Yolmo, Godavari, Darjeeling, and so on.



His Holiness Kyabje Chadrak Rinpoche

As late as in April and May of 2015, two huge earthquakes had happened in Nepal (the first one of 7.9 Richter Scale had happened on 25th April, 2015, while the second one of 7.4 Richter Scale had happened on 12th May, 2015 respectively), resulting in the losses of many lives and properties. Luckily, we were so very much delighted to hear of the good news that Our Most Beloved Wish-Fulfilling Crowning Jewel His Holiness Kyabje Chadrak Sangye Dorje Rinpoche and His immediate entourage were all sound and well. In trying to make up for the misfortunes that had happened over there, we had immediately sent in our small sincere and humble offerings to His Holiness, hoping that it might help a little bit in repairing those damages that had happened to His Holiness' residence during the earthquakes, as well as for whatever purpose it might need to be done after the earthquakes.

It was, indeed, so moving for us to have received back a message from His Holiness' elder daughter Tsemo Saraswati Lama by saying that:

“As according to the wishes of His Holiness, we have bought food for the earthquake relief. Yesterday we have sent some food to the needy people of Nuwakot Village for distribution. Tomorrow we will send some more food to more needy people of other mountainous villages. We are trying to do more help in buying more food for the relief of the village peoples in remote areas of Nepal, and to the other earthquake victims.” Here, one can see how compassionate and most kind His Holiness Kyabje Chadrak Rinpoche was to all sentient beings, as His Holiness would simply prefer to use all those offerings for the donations of food for those needy village peoples and not for His own usage. For this, we greatly rejoiced and prayed with deep gratitude for His Holiness’ great generosity of heart and compassion for all sentient beings!

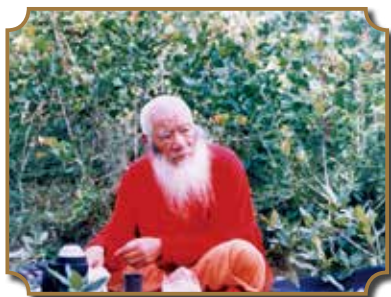
Specifically, for many years, His Holiness Kyabje Chadrak Rinpoche had provided food, lodging and other necessary facilities for the retreatants in His retreat centers, and thus provided a lot of help to many Dharma practitioners, hoping that they would in turn help spread the Holy Dharma and thus benefitting countless sentient beings as a result. Within Tibetan Buddhism itself, as the **Guru of all Gurus**, His Holiness Kyabje Chadrak Rinpoche, as the Standard-Bearer of the genuine Holy Dharma, could thus be correctly named as the **Unsurpassed Maha-Guru and Mahasiddha** with great realizations, complete accomplishments in enlightened activities and merits, in this contemporary age.

With great aspirations to benefit both oneself and others, His Holiness Kyabje Chadrak Rinpoche had established a **Great Role Model** of “**Great Wisdom, Great Compassion and Bodhicitta, Great Strength, Great Aspirations, Great Enlightened Activities and Great Merits**” of the **Living Embodiment of a Real Buddha** in this world, such that “**a most pure and clean spring of nectar fountain**” had been created by His Holiness Kyabje Chadrak Rinpoche’s Enlightened Activities in this secular world of five impurities and in an Age of Degeneration!

Beautiful sunshine, like lovely breeze, shines upon shady minds,
Nectars like rivers flow to nourish all sentient beings,
Compassionate activities call upon countless burnt beings,
The appearance of the dorje and the ringing of the bell
 Wake up those dreamlike beings,
Dare to say: there are no better words to describe Him
 in this world,
Cannot fully repay His kindness, and thus continues to
 be karmically connected,
Sincerely pray for the continual blessings from this Great
 Holy Saint!



Our Greatest Gratitude for His Holiness Kyabje Chadrak Rinpoche's Extreme Kindness and Compassionate Blessings in Helping Us to Uphold Ven. Guru Lau Yui-Che's Lineages in the Chinese Soil and Beyond



His Holiness Kyabje Chadrak Rinpoche

Furthermore, because of His Holiness' boundless wisdom and compassion, His Holiness Kyabje Chadrak Rinpoche had lent His greatest support and help upon me (**Yeshe Thaye**) and my wife (**Pema Lhadren**) by **recognizing and authorizing me as the Lineage-Holder of the late Ven. Lama Sonam Chokyi Gyaltsen (alias Guru Lau Yui-che 1914-1997), the**

Chinese Spiritual Representative of His Holiness Kyabje Dudjom Rinpoche II in the Far East, (please refer to the two Authorization Letters written by His Holiness Kyabje Chadrak Rinpoche Himself) so as to uphold Ven. Guru Lau's lineages in the Chinese soil and beyond, in fulfillment of His Holiness Kyabje Dudjom Rinpoche II's secret intention. (For those readers who are interested in Ven. Guru Lau's life story, please refer to our website at http://dudjominternational.org/?page_id=279 for more details.) .



HH Kyabje Chadrak Rinpoche
with Yeshe Thaye & Pema Lhadren (1997)

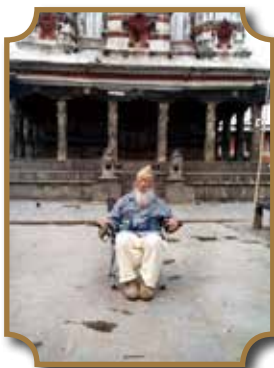


HH Kyabje Chadrak Rinpoche's Authorization Letters for Yeshe Thaye

Furthermore, while recognizing me as the Lineage-Holder of Ven. Guru Lau's lineages with His two Authorization Letters, His Holiness Kyabje Chadral Rinpoche was so kind and compassionate by further bestowing upon me (*Yeshe Thaye*) a Pandita Hat as my Coronation, together with my Enthronement Ceremony on Guru Rinpoche's Birthday on the Tenth Day of the Monkey Month of the Wood Monkey Year (*that is, 27th July, 2004 of the western calendar*) at His own Salburi Monastery in Siliguri, India.



HH Kyabje Chadral Rinpoche



HH Kyabje Chadral Rinpoche



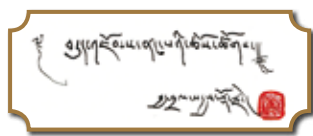
HH Kyabje Chadral Rinpoche Bestowing the Pandita Hat to Yeshe Thaye (2003)



HH Kyabje Chadral Rinpoche's Bestowal of Enthronement Ceremony of Yeshe Thaye at His Salburi Monastery in Siliguri (2004)

At the same time, His Holiness had been so kind and compassionate to both of us, in accepting us as His Holiness' most humble and devoted servants and disciples, by bestowing upon us the most precious teachings and oral transmissions of Dzogchen and other important teachings from the Lineages of Longchen Nyingthig, Sera Khandro and Dudjom Tersar. In particular, it was on a very special occasion back in July of 1999, His Holiness Kyabje Chadral Rinpoche had so compassionately given the teaching of the Great Terton Traktung Dudjom Lingpa's "Nang-jang" to the only two of us, after which we had sincerely requested for His Holiness' further explanations on this teaching. Later, we could see rainbows in the sky when His Holiness Kyabje Chadral Rinpoche had authorized Lama Ngawang Zangpo, the former translator of the late Kyabje Kalu Rinpoche, to translate the Wisdom Dakini Sera Khandro's Commentary on Dudjom Lingpa's "Nang-jang" into English, at our sincere request (for which we had thanked Lama Ngawang Zangpo for his gracious help in translating this, as was recorded in the Editorial on the 3rd Issue of the "Light of Lotus" on p.4. This translation has finally appeared as the translated volume *"Refining Our Perception of Reality"* by Lama Ngawang Zangpo, published by Snow Lion Publications in 2013). We would specially like to take this opportunity here to extend our utmost sincere appreciation and deepest gratitude to His Holiness Kyabje Chadral Rinpoche for His extreme kindness and compassion to us and to all sentient beings!

Furthermore, due to the extreme kindness and compassionate blessings of His Holiness Kyabje Chadral Rinpoche, we were able to start from scratch in establishing the Dudjom Buddhist Association ([International](#)). In fact, His Holiness Kyabje Chadral Rinpoche had personally written the name of our Dharma centre in Tibetan with His own signature and seal on it, together with the special logo given to us as well.



HH Kyabje Chadral Rinpoche's Given Name to Dudjom Buddhist Association



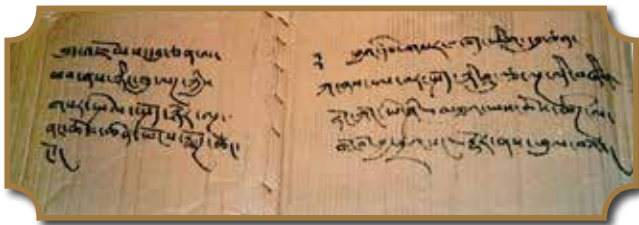
HH Kyabje Chadral Rinpoche Given Logo to Dudjom Buddhist Association

After its completed decorations and furnishings, then it was the time in late 2004 that we were so anxious to request for our Most Beloved Wish-Fulfilling Crowning Jewel His Holiness Kyabje Chadrak Rinpoche to come to Hong Kong for its consecration. However, His Holiness said that it was a bit difficult for Him to travel for such a long distance by airplane, and so His Holiness had recommended us to invite instead His own Root Guru Khenchen Ngagi Wangpo's incarnation, Kyabje Sangye Tsering Rinpoche, to come to Hong Kong for the consecration.



Kyabje Sangye Tsering Rinpoche

Whereupon His Holiness immediately wrote an Introduction Letter for us to invite Kyabje Sangye Tsering Rinpoche to come to Hong Kong for the consecration of our new Dharma centre. At the same time, His Holiness also bestowed upon us all the very precious Holy Relics of many consecrated Buddhist statues and thangkas (representing the Holy Body of All Buddhas, including that of Longchenpa), many Tibetan Buddhist Sutras and Tantras (representing the Holy Speech of All Buddhas), and many Buddhist stupas (representing the Holy Mind of All Buddhas), as well as other sacred Dharma objects of various kinds. In particular, His Holiness Kyabje Chadrak Rinpoche was extremely kind to us by bestowing the two sets of the Completed Works of both Terchens Traktung Dudjom Lingpa and His Holiness Kyabje Dudjom Rinpoche II, as well as the whole set of the Completed Works of Sera Khandro, upon our Dharma centre.

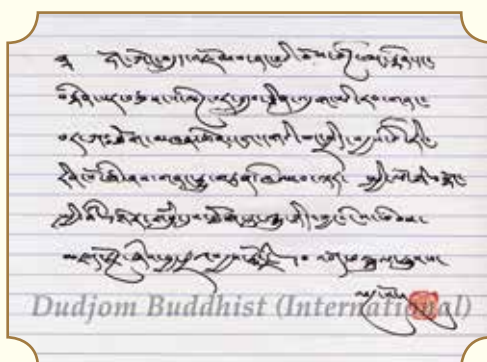


HH Kyabje Chadrak Rinpoche's Bestowal of the Collected Works of Terchen Traktung Dudjon Lingpa (In His Own Handwriting 2004)



HH Kyabje Chadrak Gyatso Rinpoche's Bestowal of Whole Set of
Sera Khandro's Collected Works to Yeshe Thaye (2006)

At the same time, His Holiness wrote an invitation card for our Dudjom Buddhist Association (International), in His own handwriting with signature and seal on it, for us to print out so as to invite all those interested parties to come for this very special auspicious occasion.



Handwritten Invitation by HH Kyabje Chadrak Gyatso Rinpoche
(With Signature & Seal - 2004)

English and Chinese Translations of the Invitation Card
written by HH Kyabje Chadral Sangye Dorje Rinpoche:

The Hong Kong Dudjom Buddhist Association is now fully furnished and completed. A special Consecration Ceremony will be performed by the Kathok Khenchén Ngagi Yangsi Kyabje Sangye Tsering Rinpoche on February 23, 2005 (Chotrul Duchen) at 10:00 A.M. local time. We cordially invite your presence at this special and auspicious occasion.

Invited by Kyabje Chadral Sangye Dorje Rinpoche
(Handwritten, signed and sealed by Rinpoche Himself).

R.S.V.P.

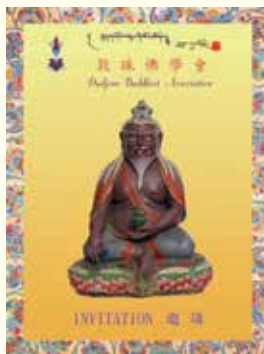
Tel: (852) 2558 3680

敦珠佛學會已裝修完竣。現特別邀請噶陀寺大堪布阿格旺波尊者的再顯化身依怙主 松吉澤仁仁波切蒞臨香港，於西元2005年2月23日（藏傳佛教四聖日之首），上午十時正，主持佛像陞座典禮。現誠意邀請 閣下撥冗蒞臨參加典禮。

依怙主 威操生紀多傑寧波車誠邀
稿由依怙主 威操生紀多傑寧波車親書、簽名及蓋章。)

敬請賜覆

聯絡電話：(852) 2558 3680





Invitation Card For the
Consecration Ceremony of DBAIL
(2005)

Due to His Holiness' continuous lending of His gracious help and support upon us, we are now able to run the “**Dudjom Buddhist Association (International)**” smoothly, and to further its aims in the carrying out of all its Dharma activities, so as to benefit all sentient beings. All these are due to the great and pure merits of His Holiness Kyabje Chadrak Rinpoche!

His Holiness Kyabje Chadrak Rinpoche has warned us, time and again, that in the future there will be many charlatans who would tell us that they are His Holiness' disciples, and so they would want to come, visit and stay in our Dharma center in order to give teachings and empowerments. His Holiness said that we should not allow such people to do so unless they would be able to present a written personal letter to be signed and sealed by His Holiness Himself. For, without His Holiness' written permission, they are not allowed to do so at all times, so that no other person in this world, without His Holiness' permission, will be able to come and try to interfere with our Dharma center's internal affairs. This is all due to the extreme kindness and compassionate blessings that His Holiness had given upon us this special arrangement of His "secret meaning" in protecting the pure and clean “samayas” of all our Sangha members of the “**Dudjom Buddhist Association (International)**”.

Those readers who are now holding and reading this book should give their heartfelt vote of thanks to His Holiness Kyabje Chadrak Rinpoche, for without His Holiness' help and support, these various activities of our Dharma Center would not have been materialized, in order that the stainless right, correct and genuine Holy Dharma can be spread in the world! If there are any slightest merits to be gained from all the activities of our association, these are all **due to the Extreme Kindness and Compassionate Blessings of His Holiness Kyabje Chadrak Rinpoche**, and so we sincerely request all of you to offer and dedicate all merits for the Continuous Bestowal of the **Nectar Rain of Blessings from His Holiness Kyabje Chadrak Rinpoche!** However, if there are any mistakes that might have been made, these are all of our own faults, due to the ignorance, stupidity and incapability on our part, and that we will have to confess to His Holiness Kyabje Chadrak Rinpoche and ask for His Holiness' forgiveness of our mistakes, and never to forsake us, now and in the infinite future! We will never be able to repay His Holiness' extreme kindness and compassionate blessings to us, now and forever!!





A Prayer of Supplication to His Holiness Kyabje Chadral Sangye Dorje Rinpoche

Empowered as Regent by sublime Spiritual Masters,
Holder of their Transmissions, You impartially work for
others' benefits,
Hidden yogi, perfect renunciate, Master of Great
Perfection (**Dzogchen**),
The Great Holy Saint **Sangye Dorje**, to You I pray!



HH Kyabje Chadral Rinpoche's Blessings to Yeshe Thaye & Pema Lhadren in Siliguri (2005)



HH Kyabje Chadral Rinpoche's Blessings to Yeshe Thaye & Pema Lhadren in Calcutta (2006)



H.H. Kyabje Chadral Rinpoche, Sangyum Kamala with Yeshe Thaye & Pema Lhadren (2006)



H.H. Kyabje Chadral Rinpoche and Tsemo Sawaswati Lama with Yeshe Thaye & Pema Lhadren in Siliguri (2005)





HH Kyabje Chadrak Rinpoche
with Yeshe Thaye (1999)



HH Kyabje Chadrak Rinpoche

With the extreme kind permission of our Noble Spiritual Master and our Most Beloved Wish-fulfilling Crowning Jewel, we have written this short life and liberation story of the Great Activities, Merits and Qualities of our Most Noble and Holy “**Lord of Refuge and Protector**” (“Kyabje”) on the basis of what we have seen and heard, which only accounts for a minute drop of water in the vast and deep Great Ocean of Wisdom and Compassion, which is, indeed, the very nature of His Holiness. If there are any mistakes on this work, we sincerely ask for His Holiness’ forgiveness of our sins. For those of us who are His Holiness’ most humble and devoted disciples, this short account only expresses one in a million of His Holiness’ True Nature, which hopes to serve as a seed of faith and devotion, and we sincerely pray that this will be meaningful and beneficial to all our motherly sentient beings, as limitless as the sky!

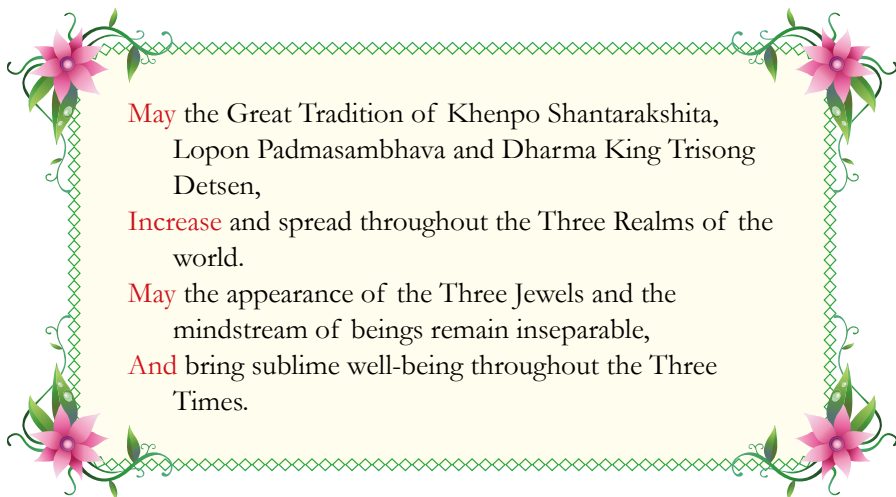


Prayers of Aspirations

Glorious Root Guru, Most Precious One,
Dwelling upon the Lotus seat on the crown of my head,
Hold me with Your Great Kindness and Compassion,
Bestow the accomplishments of Body, Speech and Mind!



Prayer for the Nyingmapa Lineage and Tradition



May the Great Tradition of Khenpo Shantarakshita,
Lopon Padmasambhava and Dharma King Trisong
Detsen,

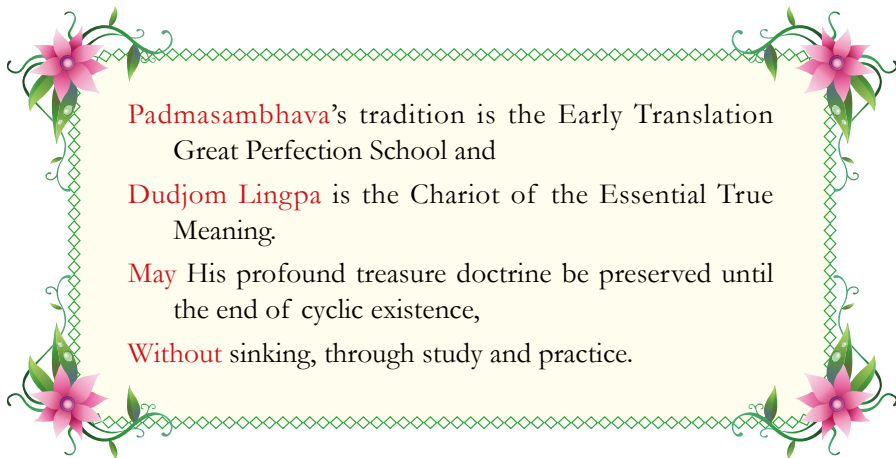
Increase and spread throughout the Three Realms of the
world.

May the appearance of the Three Jewels and the
mindstream of beings remain inseparable,

And bring sublime well-being throughout the Three
Times.



Prayer for the Preservation of the Dudjom Tersar Lineage



Padmasambhava's tradition is the Early Translation
Great Perfection School and

Dudjom Lingpa is the Chariot of the Essential True
Meaning.

May His profound treasure doctrine be preserved until
the end of cyclic existence,

Without sinking, through study and practice.





Prayer for the Dedication of Merits

May the Victory Banner of the fearless teachings of the Ancient Tradition be raised.

May the Victorious Drum of the teaching and practice of the Holy Dharma resounds in all the Ten Directions.

May the Lion's Roar of reasoning pervades the Three Realms.

May the Light of unequalled virtues further increase and expand.

May the Lotus Feet of all the genuine teachers stand firm, with

All their teachings and practices of the Holy Dharma to be flourished.

May the true believers of the Sangha community be always in great harmony,

And may all of their wishes and aspirations to be swiftly accomplished.

In the world in general, for all the peoples and nations of the earth,

May not even the names of disease, famine, war, and suffering be heard,

May virtuous qualities, merits, and prosperity greatly increase,

And may continuous good fortune and sublime well-being perfectly arise.

(These are the adamant words of
His Holiness Kyabje Dudjom Rinpoche II).

We knew very well that we will not be able to really talk about the Greatness and Holiness of His Holiness Kyabje Chadrul Rinpoche in this Liberated Life Story, nor could we really be able to repay the extreme kindness and compassionate blessings that His Holiness had given us all along these years, as we were just speechless in doing so. With our strong faith and fervent regard, hence we would like to make our very small and humble offerings to His Holiness by presenting here some of the most memorable pictures that we had taken with His Holiness during all these years.



Yeshe Thaye Offering Long-Life Mandala
Offering to HH Kyabje Chadrul Rinpoche (2000)



Yeshe Thaye Offering Long-Life Mandala
Offering to HH Kyabje Chadrul Rinpoche (2001)



Yeshe Thaye Offering Long-Life Mandala
Offering to HH Kyabje Chadrul Rinpoche (2001)



Yeshe Thaye Offering Long-Life Mandala
Offering to HH Kyabje Chadrul Rinpoche (2004)



Yeshe Thaye Offering Long-Life Mandala
Offering to HH Kyabje Chadrak Rinpoche (2006)



HH Kyabje Chadrak Rinpoche with Yeshe Thaye
& Pema Lhadren (Aug 2003)



HH Kyabje Chadrak Rinpoche with Yeshe Thaye
(Aug 2003)



H.H. Kyabje Chadrak Rinpoche with Yeshe Thaye
(1999) -(1)



H.H. Kyabje Chadrak Rinpoche with Yeshe Thaye
(1999) -(2)



H.H. Kyabje Chadrak Rinpoche with Yeshe Thaye
(1999) -(3)



HH Kyabje Chadral Rinpoche with Yeshe Thaye & Pema Lhadren (2007)



HH Kyabje Chadral Rinpoche with Yeshe Thaye & Tenzin Nyima (2007)



HH Kyabje Chadral Rinpoche, Tsemo Saraswati Lama with Yeshe Thaye & Pema Lhadren (2007)



His Daughter Tsemo Saraswati Lama was Attending to HH Kyabje Chadral Rinpoche (2007)



Yeshe Thaye was Attending to HH Kyabje Chadral Rinpoche (2007)



Tsemo Saraswati Lama and Pema Lhadren were Attending to HH Kyabje Chadral Rinpoche (2007)

By His Holiness' Humble Servants & Disciples

Yeshe Thaye & Pema Lhadren

(First Completed Version: December 1999;

Second Revised Version: September 2009;

Final Version: January 2016)



His Holiness Kyabje Chadrak Gyatso Rinpoche



Epilogue: A Pure Devotion and Dedication

The Dudjom Buddhist Association ([International](#)) publishes this book on the Life and Liberation Story of our Most Beloved Wish-fulfilling Crowning Jewel ([Tsawai Lama](#)) and Lord of the Mandala Dorje Chang His Holiness Kyabje Chadrak Gyatso Rinpoche in order to commemorate the Extreme Kindness and Compassionate Blessings of this **Great Regent of all Awareness-Holders** upon all of us sentient beings in this whole universe, and thus dedicating all merits for the flourishing of the genuine Holy Dharma for the benefits of all our motherly sentient beings!

Even though our Noble Spiritual Master's Enlightened Wisdom Mind has dissolved into the Pure Vase Expanse of Great Bliss of Dharmadhatu, by having displayed His Emanated Form's first entering into tukdam meditation on the Twentieth Day of the Eleventh Month of the Wood



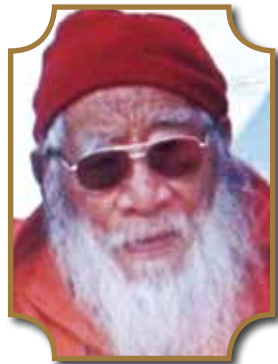
HH Kyabje Chadrang Rinpoche with Tsemo Saraswati Lama

Sheep Year of the Tibetan calendar ([that is, 30th December 2015 of the western calendar](#)) for 7 days, and then with further departure from this world in entering into Maha-Parinirvana on the Twenty-Sixth Day of the Eleventh Month of the Wood Sheep Year of the Tibetan calendar ([that is, 5th January 2016 of the western calendar](#)), we strongly and truly believe that our Most Beloved Wish-fulfilling Crowning Jewel Dorje Chang, together with His Great Bodhicitta and Vows, as well as His Great Activities and Merits, will continue to remain with us forever and ever through His Holiness' Continuous Holy Blessings.

We hereby humbly, sincerely and earnestly pray, from the deepest of our hearts with our greatest gratitude, for His Holiness' Continuous Bestowal of the Nectar Rain of Blessings to this universe, by continuously upholding the Victory Banner and turning the Wheel of the Holy Dharma, for the benefits of all our motherly sentient beings, as limitless as the sky!



HH Kyabje Chadrak Rinpoche and His Daughter Tsemo
Saraswati Lama During Fish-Release Ceremony



HH Kyabje Chadrak Rinpoche

Last but not least, we humbly and sincerely request with a million times that our Most Beloved Wish-fulfilling Crowning Jewel Dorje Chang compassionately consider all of us, as pitiful sentient beings deeply entwined with the five degenerations, and that His Most Gracious and Holy Presence will remain spontaneously with us forever and ever, such that Most Beloved Wish-fulfilling Crowning Jewel Dorje Chang will continuously and unceasingly turn the unsurpassed Wheel of the genuine Holy Dharma in the Three Realms in benefitting all sentient beings!



SARVA MANGALAM !

Humble Servants and Disciples of this Great Master,
Yeshe Thaye and Pema Lhadren,
on behalf of all the Sangha Members of the
Dudjom Buddhist Association (International)
in Hong Kong on 15th January, 2016
of the Western Calendar.

THE MELODIOUS TAMBURA OF JOY

GUIDE TO THE SUPREME HOLY PLACE OF IMMORTAL LIFE

THE ROCKY CAVE OF MARATIKA

by His Holiness Kyabje Chadrak Sangye Dorje Rinpoche



His Holiness Kyabje Chadrak Rinpoche

Homage to the Guru, Yidam and Dakinis!

To the essence of all appearances, Pema Amitayus!

To the embodiment of emptiness, the Great Mother, clothed in white!

To the Three Roots Long-life Deities, the mudra of non-duality!

I bow down with devotion and beseech you to bestow the
empowerment of immortal life!



Maratika Cave

North of Bodhgaya, the center of the universe, within a rocky mountain covered with trees and bushes, is the widely renowned wondrous holy place called Haleshi, about which I will explain, so listen for a moment with joy.

Outwardly, it is the blissful play of Shiva and Umadevi. Inwardly, it is the palace of Chakrasamvara. Secretly, it is the celestial mansion of the Deities of Immortal Life, and most secretly it is the Pure Land of Great Bliss, the absolute Akanishta realm.

In the past, when the Vidhyadhara Pema Thodreng-tsal with his ravishingly beautiful consort Mandarava practiced the swift path of the secret activities at this place, the empowerment of immortal life was bestowed on them by Amitayus, Buddha of Boundless Life. Attaining the body which is without birth or death, decrepitude and disintegration, Guru Rinpoche even now dwells in the southwest, subduing the rakshas, continuously sending forth emanation upon emanation in whatever way necessary to benefit beings in cyclic existence.

Later, Bhikshu Akarma emanated from the point between the eyebrows of Songtsen Gampo ([who was Avalokiteshvara](#)). When Bhikshu Akarma

was erecting a statue of the eleven-headed Avalokiteshvara in the Jokhang, he went in search of special substances to make it and inner relics. He miraculously arrived at Maratika and at that time beheld the faces of many deities. He called it the Practice Cave Mandala of Glorious Qualities and uttered many other praises and stories providing a reliable source and proof.

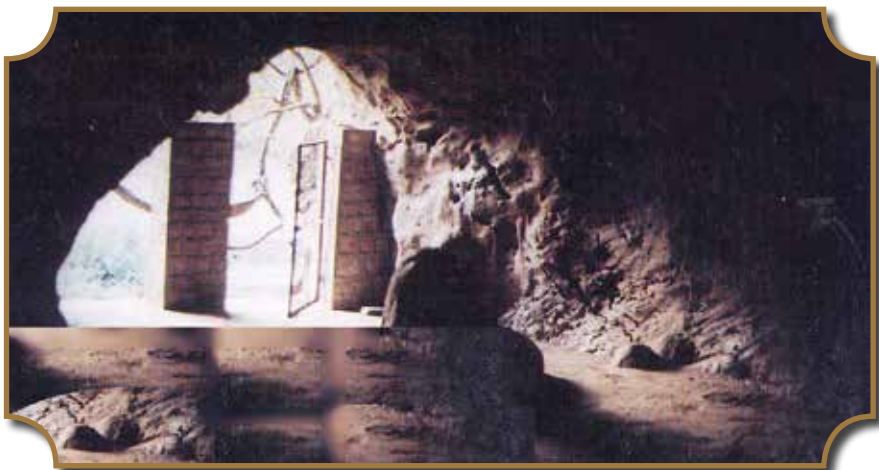
When the Tirthika Shankaracharya caused much harm to the Buddhist doctrine in India and Nepal, many old sacred places and holy objects were destroyed, scattered and lost. After that, all his followers took them over as place of Shiva.

At the present time, people make special offerings of bells, cymbals, tridents, butter lamps with a hundred or a thousand wicks and incense, flowers, milk and the three white offerings, but not one person offers life sacrifice or red offerings. Their pujas, performed with the playing, both slow and fast, of drums, cymbals, white conches and various kinds of instruments of the blowing and twirling classes, causing the sounds of “*ur ur! chem chem!*” and so forth to resound in the cave.

They continuously make offering and praise to Brahma, Vishnu, Shiva ([Mahadeva](#)), and other worldly deities. Adhering to superior and inferior castes from brahmin to butcher, there are those who are allowed and those who are not allowed to enter the cave. Some of the inferior castes may only sit at the entrance as even now they adhere to their ancient traditions.

Especially during the tenth of the waxing and waning days of the month and other excellent days, I have seen the brahmin pujaris inside the cave with mandalas of colored sand, making huge fire ceremonies.

As all individuals have their own perceptions, it is not right to harbour wrong views and speak maligning words. One should maintain pure vision, rejoice, and give praise, thus making a good connection. To slander other people or the deities is the basis for misfortune.



Maratika Cave

To arouse interest I began with an explanation of the history, to develop faith in outsiders, Buddhists and ordinary people, and incidentally to dispel arguments about the holy place.

EMA! Having mentioned some of the qualities of the holy place which are clearly evident even to ordinary people, there can hardly be room for disagreement. As well, it is said in the commentaries, with good reason, that even the words of a child if authentic and well-spoken should be used.

On seeing this place, uncontrollable wonder arises. Through merely hearing the name, the seed of liberation is planted. By recalling, even accidental death is prevented. Through making prostrations, circumambulation and offerings, great accumulation of merit is accomplished.

The sky around forms a vast eight-spoked wheel. The ground is shaped like an eight-petalled lotus with the middle swelling up like the pistil of a flower. The landscape being wide and open, the sun remains long and the weather is temperate. In the front a stream gushes forth. The center of the holy place is a huge self-existing assembly hall, high and spacious with

room for one thousand people. There is the single bindu skylight shaped like a round wheel. Outside, out of the craggy rocks grow various shrubs and trees. Inside the cave abounds with innumerable images of statues, seed-syllables and hand implements of the Peaceful and Wrathful Deities. The special characteristics or marks of this holy place are the many stone linga (stalagmites) ranging in size from six feet down to six inches in height. Naturally formed, they are white, smooth, shiny and resplendent.

During auspicious times, nectar collects like moist dew and drips down. There are many crevice-like holes through which one can test one's positive or negative karma, birth in the lower realms or entrance to the higher realms, and path of liberation.

Below the holy place is a cave whose entrance faces to the southwest. The mouth is not so big, but once inside, it opens up and is very wide and spacious, with enough room to fit a hundred people. There are many images of body, speech and mind, hand and foot imprints, a white conch and many other amazing self-arisen things. When those of fortunate karma arrive there, dew-like nectar seeps out. Straight above, unobstructed, is a high vaulted skylight, making it renowned as a training place for the transference practice of Khachod.

In the spacious sphere of the main cave are hosts of bats whose forms are imperceptible but they ceaselessly sound the Mantra of Long-life (*one hears the sounds of Tsey and bhrum*).

It is a very special place for helping all tantric practitioners on the path with their visualization of the wheel of luminosity of the deities and mantras.

This booklet, which mentions only a drop from the ocean of good qualities of this holy place, was composed with the thought of benefitting others. Like a wish-fulfilling gem or an excellent vase, may it bring unfailingly all our wishes to fruition!



Maratika Cave

By coming to this sacred place, may the obscurations of all the followers of Guru Padmasambhava, Dharma brothers and sisters, be purified and may they accumulate merits.

One should endeavor in the recitation of mantras, in the offering of tormas and in performing fire ceremonies, and especially in longevity practice.

By the merit of my composing this, may all beings under the sky be saved from untimely death and present obstacles, and, ultimately, having attained the level of the protector Amitayus, lead all beings to that state!

By the blessing and the power of the truth of the wondrous compassion of all Buddhas and Bodhisattvas, all unwanted trouble and misery without exception having been completely subjugated, may there be continuous glory and may auspiciousness prevail day and night.

My daughter Saraswasti Devi with offerings of a stainless scarf and writing paper requested me to write a praise of this holy place. Therefore, I, the old vagabond father Sangye Dorje, wrote this in the Fire Tiger year on an excellent day of the tenth month, between sessions, at the supreme holy place of Maratika which puts an end to death. SHUBHAM.

Thangtong Gyalpo's Aspirational Prayer For The Liberation of Fish

By His Holiness Kyabje Chadrak Sangye Dorje Rinpoche



Thangtong Gyalpo

Conqueror Gone to Bliss, Defeater of Enemies. Utterly Pure and Perfect Buddha Bearing the Precious Ushnisha, to you I prostrate, make offerings and go for refuge.

If one recites this to dying animals or to other sentient beings who are on the verge of death, they will not be reborn in the lower realms. As there is such great benefit, I humbly entreat you to recite this with confident faith in the authenticity of the Buddha's word.



Infalible Three Jewels and Supreme Yidam,
Lord of Compassion, Protector Avalokitesvara
Think of me, weak and pitiful, with loving compassion
And bear witness to the accomplishment of this vast
prayer.

Long ago during the time of Buddha Chubek
He recited the name of the Bliss-Gone One and
liberated fish;
Likewise may I, with the rain of Dharma,
Relieve animals who are powerlessly suffering.

Some have no protector and no place to dwell,
Stricken with fear of being helplessly devoured by
another.
These animals, tormented by agonizing misery,
May I relieve them with the rain of Dharma.

When they divest themselves of their present bodies
May they avoid the lower realms
And attain the supreme happiness of gods and humans.
That they may thus listen to the holy Dharma,
Put it into practice,
And strive to achieve unexcelled Enlightenment.

*I humbly ask all to recite this blessed prayer, as it is the very one
the Great Siddha Thangtong Gyalpo composed while he performed the
liberation of innumerable fish.*

(Translated by the Dzogchen Foundation.)





HH Kyabje Chadrak Rinpoche
at His Early Adulthood



His Holiness Kyabje Chadrak Rinpoche



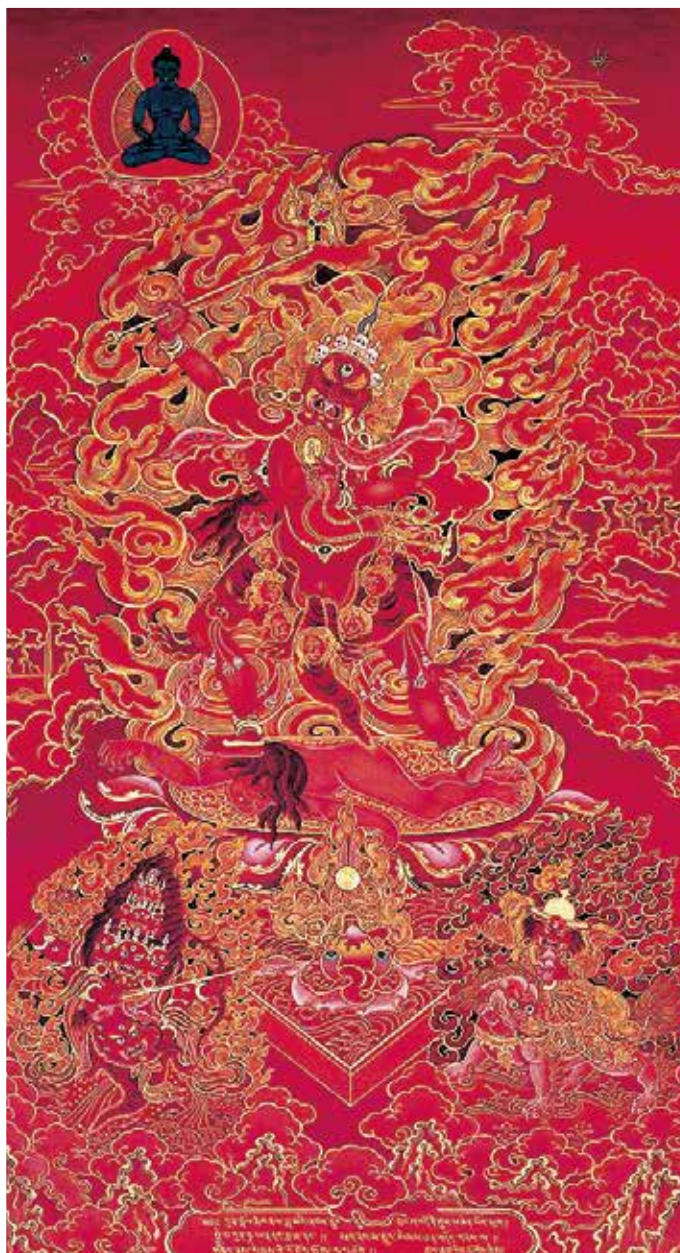
[*Thangtong Gyalpo (1385-1481), a great Tibetan sage born in the 14th century and reputed to have enjoyed a long life of 125 years old, was considered as a great manifestation of Guru Rinpoche. He had taught in monasteries of all of Tibetan schools and had been venerated for his anti-sectarian attitude. A lot of what he had learned from deities in pure visions, he passed on to his numerous disciples.

Thangtong Gyalpo was seen as a renowned engineer and saintly builder of the many iron-chain bridges in various parts of Tibet and Bhutan, which is indicated by a few chain links in his left hand, and is generally known by the Tibetans as Lama Chag Zampa, the Iron Bridged Guru.

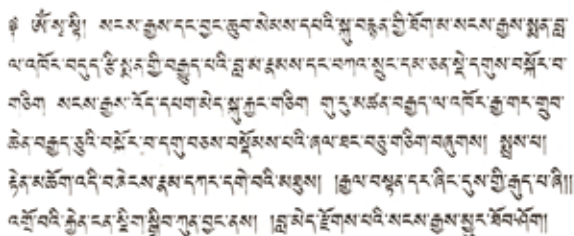
It is believed that lhamo, the traditional opera of Tibet, was created by Thangtong Gyalpo. Drawing upon the traditions of the itinerant religious storytellers of his time, Thangtong Gyalpo formed the first opera troupe in Tibet. The ten stories in the lhamo repertoire are based on Buddhist tales from India and religious events in Tibetan history, and are still renowned to this very day.]











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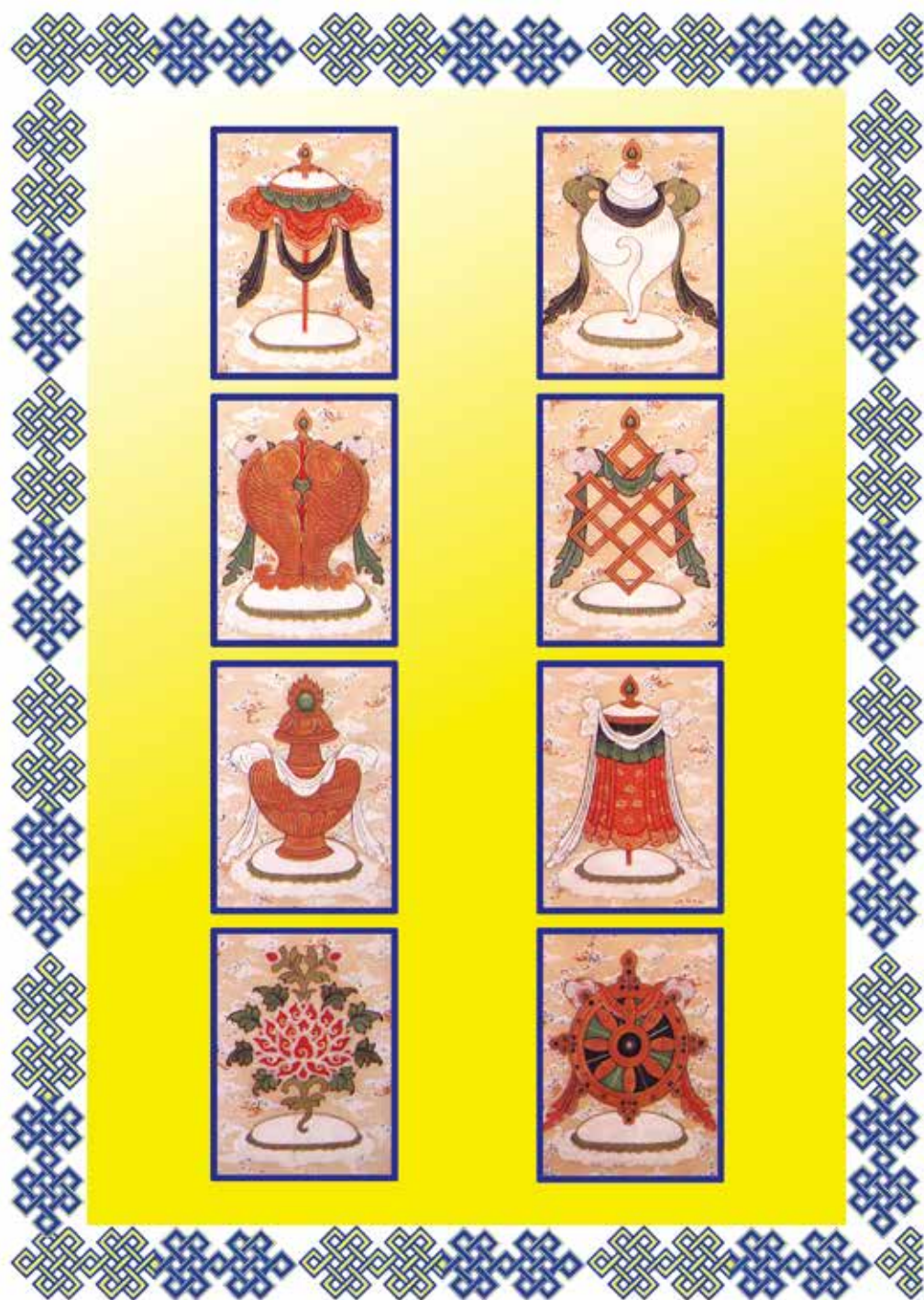
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