

大威力準提菩薩大法會

The Miraculous Cundi Bodhisattva Grand Puja

Conducted by The 8th V. V. Zuri Rinpoche



The Biography of the 8th Zuri Rinpoche

The V. V. Zuri Rinpoche presently based in Karma Thegsum Dhechenling Monastery, Barshang, East Bhutan is the 8th reincarnation of the 1st Zuri Rinpoche who was based in Tsurphu Monastery near Lhasa in Tibet. It has been the main seat of the Karma Kagyu Lineage (one of the four main schools of Tibetan Buddhism) and residence of the successive incarnations of the Gyalwang Karmapas. The 1st Zuri Rinpoche went to Qinghai later in his lifetime. Following the Karmapa's wishes and due to karmic connections, he settled there and stayed in Qinghai Thrangu Monastery until his seventh incarnation. Traditionally he is one of the four main Rinpoches of Thrangu Monastery, who have guided and benefited this magnificent monastery, they are namely, the Traleq Kyabgon Rinpoche, the Thrangu Rinpoche, the Zuri Rinpoche and the Lodro Nyima Rinpoche. These masters have all taken rebirth at this monastery many times in order to uphold this sacred and holy place with the compassionate wish that beings in the future may continue to benefit from the Buddha Dharma.

In each of his past lives, Zuri Rinpoche was renowned for his practice of Vajrakilaya. The 7th Zuri Rinpoche, for example, have attained realisation by reciting the Vajrakilaya Mantra 1.3 billion times in his small retreat hut overhanging the cliff of the Princess Wencheng Temple in Qinghai. This is still recounted by his disciples and the elderly monks there by this day. The 7th Zuri Rinpoche passed away in Bhutan, thus created the origination of his next incarnation in this Himalayan kingdom. The 8th Zuri Rinpoche has carried on the powerful tradition of Vajrakilaya practice and Tsok offerings unceasingly for the benefit of sentient beings.

Born in Bhutan, the Venerable 8th Zuri Rinpoche was recognized by His Holiness the 16th Karmapa at two months old. At two, His Holiness presided over his enthronement ceremony in Bhutan in the presence of the Karmapa's four heart sons and many renowned Rinpoches. He was bestowed the Dharma name Karma Migyur Tenpei Gyaltsen Jigme Gocha. At a young age, Rinpoche entered Rumtek Monastery, the Karmapa's seat in Sikkim, India, to receive intensive traditional Buddhist education. He studied at the Karma Shri Nalanda Institute and performed brilliantly under the guidance of the Karmapa. He then proceeded to Nepal to further his studies in the three yanas, the five major treatises and the four tantras in the Namu Buddha Institute. Moreover, he studied extensively in India and Bhutan. He had also received empowerments and teachings of various lineages such as from the Kagyu masters: the Very Venerable 9th Thrangu Rinpoche, the 1st Kalu Rinpoche, and the Nyingma master Tullku Urgyen Rinpoche and etc. He started the spreading of Dharma in 1993.



A qualified lineage teacher and a great reincarnation master, the Venerable 8th Zuri Rinpoche is highly commended by His Holiness the 17th Karmapa Ogyen Trinley Dorje. Rinpoche said in his teachings that being a Rinpoche (meaning the "precious one" in Tibetan), his mission is to benefit all sentient beings for them to attain true happiness. At the same time, being a member of the "Golden Rosary" of the Karma Kagyu lineage, he is obliged to contribute to the prosperity of the Karma Kagyu Lineage and Buddhism as a whole. Committed in the Bodhisattva Path to spread the Dharma and liberate all sentient beings from samsara, Rinpoche travelled to and from Bhutan, Hong Kong, Mainland China and Taiwan, setting up Buddhist centres, giving teachings, conducting pujas, holding retreats and animal protection activities.

Cundi ranks supreme among the 70,000 million Buddhas, she is known as the "Buddha Mother". In Anathapindika Gardens of Jetavana Park in the City Kingdom of Sravasti, the Buddha meditated and saw the great sufferings of future sentient beings. The Buddha felt great compassion for sentient beings expounded the Cundi Dharani. The Buddha then pronounced the Cundi Mantra and proceeded to explain the Blessings and power of reciting the mantra. Her mantra is said to be one of the most liberating. To see it, hear it or speak it, is said to assure one be free from the lower realms. The Sutra of the Great Cundi Dharani, the Heart of the Mother of Seven Kotis Buddhas as taught by the Buddha was in Sanskrit and was translated into Chinese during the Tang Dynasty by the Tripitaka Master Divakara from India (Trisho Tripitaka Volume 20, number 1077).

Cundi in Sanskrit means "Extreme Purity". She has 3 eyes and is seated on a lotus. Her 18 Arms are the symbolic expression of the profound principles of the pathway in the eighteen merits of attaining enlightenment. In particular, the persistent, tireless and unceasing zeal to save sentient beings. Each of her Arms is either forming a mudra or holding an instrument that represents an activity or characteristic of an enlightened being. She is adorned with a jewelled crown which is mounted with a figure of a manifested Buddha. She is the source and essence of the Buddhas of past, present and future and has unimaginable power of blessings. Cundi Bodhisattva will respond to prayers that are sincere and selfless. Those who practice Cundi Sadhana will attain wisdom, victory in debate, harmonious and respectful family, improved relations with others, longevity, healed sicknesses, removal of negative karmas and other wishes fulfilled.

Benefits of praying to Cundi Bodhisattva as follows:

1. To eradicate all past negative karma and avoid all future calamities and protection from all kinds of harm;
2. For the removal of all obstacles and the fulfillment of our wishes in this lifetime;
3. For the accomplishment of siddhis and swift manifestation of practice;
4. To subjugate all Maras and heretics;
5. To accumulate infinite power, merits and blessings;
6. To acquire perfect round and perfect aura;
7. To bridge others to the teachings of the profound Dharma;

If you are unable to attend, you can sponsor the Drubchen and dedicate all merits to any person for his / her well-being, heal sickness, increase longevity or for yourself to accumulate blessings and good fortune, maintain a happy and harmonious family, to dispel all negative karma acquired since beginning less time and to keep out all calamities and negativities that may befall on us. It has been said that listening to the Lamas chant the prayers or sponsoring the prayers is as good as chanting the prayers together with the Lamas.

Cundi Mirror

The Cundi Mirror is one of the most effective tool to repel negative energy, protection from evil and harmful spirits. The back of the mirror is normally a rear depiction of Cundi Budhisattva. The front of the piece is a "mirror" with the Dharani of Cundi surrounding it, representing the front of Cundi Budhisattva. It reflects all the negativity back from which it came. The Cundi Mirror is used for cultivating and reciting mantra of Cundi. When reciting the mantra in front of the mirror imagine the mirror purifying all the negativities in your body and manifesting good luck. The Cundi Mirror can be displayed at the altar at home. If one does not have an altar, then the Cundi Mirror can be displayed facing the main door. One can also place the Cundi Mirror on the office table to attract positive energy. The Cundi Mirror will help to charge up positive energies on the incoming "Chi" to the house or office.

The Cundi Mirror is also used to clear away stale and dark energy from a person's face. This is particularly when one is starting a new day when going out for an important pursuit or new undertaking. The Cundi Mirror counteracts, prevents and dissolves all devilish or unfavourable influences. It also acts to dissolve problems if ones astrology or zodiac is afflicted with bad energies.



Eight Auspicious Symbols

Dharmachakra Wheel, Conch, Victory Banner, Parasol, Lotus Flower, Treasury Vase, Golden Fish and Endless Knot are the Eight Auspicious Symbols of Buddhism originated from ancient India which are associated with coronations of kings. These symbols are believed to be offerings made by the Gods to the Lord Buddha after his Enlightenment. Hence, were adopted in Buddhism as Offerings.

The Symbols used in religious or other ceremonies are believed to propitiate the surroundings and offer protection to the activity being undertaken. They are also used as good luck emblems. They help to bring good fortune and draw positive energies of prosperity and harmony.

For non-muslim only

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Venue 地点	Chin Woo Stadium 雪隆精武体育馆 Jalan Hang Jebat, City Centre, 50150 Kuala Lumpur.		
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	Day 1 Friday 第一天 星期五	Day 2 Saturday 第二天 星期六	Day 3 Sunday 第三天 星期日
	16 Nov 2018 2018年11月16日	17 Nov 2018 2018年11月17日	18 Nov 2018 2018年11月18日
10:30am - 12:00nn	Cundi Drubchen 準提菩薩大法會	Cundi Drubchen 準提菩薩大法會	Cundi Drubchen 準提菩薩大法會
2:00pm - 4:30pm	Cundi Drubchen 準提菩薩大法會	Cundi Drubchen 準提菩薩大法會	Cundi Drubchen 準提菩薩大法會
5:00pm - 6:00pm	Mahakala Puja 大黑天金剛护法法會	Mahakala Puja 大黑天金剛护法法會	Jangchub Puja & Repayment of Karmic Debts 超度累劫冤亲债主
8:00pm - 10:30pm	Cundi Bodhisattva Empowerment 準提菩薩灌頂	V. V. Thrangu Rinpoche Long Life Prayer 尊貴的創古仁波切 長壽祈福法會	Cundi Drubchen 準提菩薩大法會 Body, Speech & Mind Offering 身、口、意供养 Closing Ceremony 閉幕典禮



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