

普巴金剛除障 吉祥灌頂法會

THE MAGNIFICENT VAJRAKILAYA GRAND PUJA



Zuri Rinpoche with Thrangu Rinpoche and Lodro Nyima Rinpoche attending the opening ceremony of the New Qinghai Thrangu Monastery.

Vajrakilaya, the main deity of this Grand Puja to be conducted by the Venerable 8th Zuri Rinpoche for removal of obstacles, has been the unbroken root yidam of Rinpoche for all his reincarnations. In Vajrayana Buddhism, Vajrakilaya is revered as the most auspicious and powerful deity who transmutes and transcends obstacles and obscurations. In each of his past lives, Zuri Rinpoche was renowned for his practice of Vajrakilaya. The 7th Zuri Rinpoche is a great example for attaining realisation by reciting the Vajrakilaya mantra 1.3 billion times in his small retreat hut overhanging the cliff of the Princess Wencheng Temple in Yushu, Qinghai. Despite commitment in building his monastery in Bhutan and his busy Dharma activities, the 8th Zuri Rinpoche has also vowed to uphold the reciting of 100 million times Vajrakilaya mantra and the daily offering of Vajrakilaya Tsok offerings unceasingly for the benefit of sentient beings. It can be clearly seen that all the Zuri Rinpoche's past reincarnations had upheld the importance of Vajrakilaya practice.

A common manifestation of Vajrakilaya has blue coloured body, three heads, nine eyes, six arms and two wings behind his back. The right face is white with the wrathful form of Munjushri manifested as Yamantaka which represents Buddha's enlightened body. The left face is red with the wrathful form of Avalokiteshvara manifested as Hayagriva which represents Buddha's enlightened speech. The central face is blue with the wrathful form of Mahasthamaprapta manifested as Vajrapani which represents Buddha's enlightened mind. Thus, Vajrakilaya is the embodiment of all Buddhas' and Bodhisattvas' body, speech and mind, all their merits and blessings.

Guru Padmasambhava had once said that the closer to the degenerated times, the more powerful will be the blessings of Vajrakilaya. In recent years, natural and man-made disasters are occurring more and more frequent. Rinpoche is very compassionate to teach us this powerful practice to overcome

internal and external obscurations, obstacles and demolish negative energies afflicting the life of the individual practitioner and to eliminate disaster in Malaysia and around the world. The Grand Puja provides offerings of mandala, eight auspicious offerings, lights, flowers, fruits, Jangchok for the deceased and the repaying of karmic debts for the blessings of magnificent Vajrakilaya, accumulate merits and planting the good karmic links. For the details of the Grand Puja, please visit our webpage at www.thrangumy.com.



The Biography of the 8th Zuri Rinpoche

The 1st Zuri Rinpoche was originally based in Tsurphu Monastery of Tibet. Located near Lhasa, 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 Traleg 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 five major treatises. He then proceeded to Nepal to further his studies in the three yantras, the and the four tantras in the Nammo 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 Tulku Ugyen 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.



Phurba

There are many stories about Kilaya or Dorje Phurba. The most popular Tibetan legend about Phurba and often told is this. In the South of Tibet there lived a very wrathful and malevolent demon called Kilaya. He did a lot of bad things to the people and caused innumerable sufferings to the people.

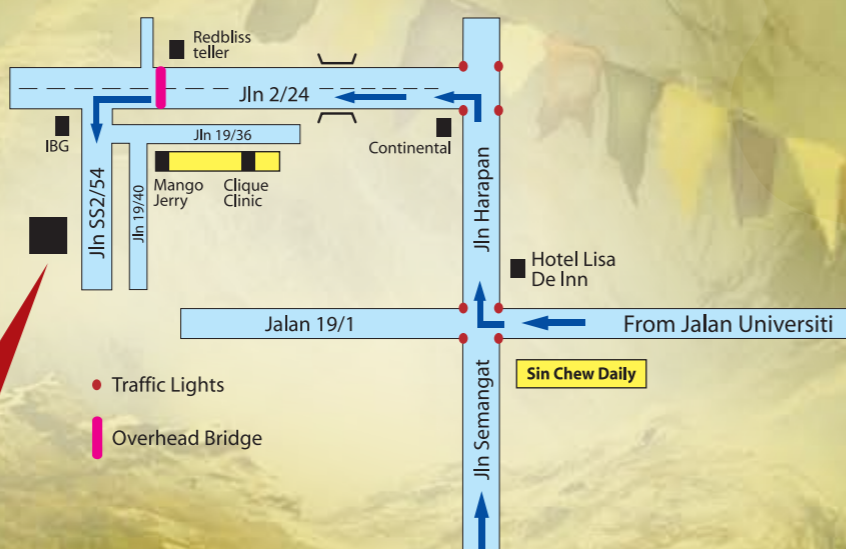
The appearance of Kilaya is frightening; his upper torso is that of a human and the bottom half resemble a Phurba dagger. There are also many other representation of Kilaya with outspread wings, 3 wrathful faces. The essence of this deity is all the same in whatever form they may be represented.

Guru Rinpoche through his divine eyes saw the problems this demon was causing and decided to go and persuade this demon to change his ways. When Kilaya met Guru Rinpoche, he was moved by a powerful force that he never felt before - the feeling of Compassion. Guru Rinpoche took him as a disciple and taught him Buddhism in accordance to the Vajrayana traditions. He vowed before Guru Rinpoche that he will serve as a Dharma Protector and many people use him as their Yidam (meditation deity) in their practice. Many discovered that the mantra of Kilaya has a calming effect on the mind and many Vajrayana meditators chant his mantra as a prelude to meditation.

The Phurba dagger, a representation of Vajrakilaya, is used both by Buddhists and Shamans in the Himalayan region. There are various explanations of the form of the practices, but all seem to be wrathful protection against harmful spirits and the forms in which they may manifest. The act may be one of pinning or pegging or of directing the energy of the deity to enter with a pointing action. This is regarded as one of the most powerful and important practice in the Vajrayana tradition.

Lama Lodro, the resident monk have in place several hundred pieces of Phurba in various sizes and the Vajrakilaya Chakra (amulet) for the blessings and consecration by the Venerable 8th Zuri Rinpoche whose reincarnations have upheld the practice of Vajrakilaya till this day. These Phurba and amulets which serves as a protection and the removal of obstacles, will be open to sponsorship. The smaller Phurba can be worn at the neck, but the bigger Phurba has to be kept on the shrine.

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	Day 1 第一天 Friday 星期五	Day 2 第二天 Saturday 星期六	Day 3 第三天 Sunday 星期日
	18 Dec 2015 2015年12月18日	19 Dec 2015 2015年12月19日	20 Dec 2015 2015年12月20日
10:00am - 12:00nn	The Vajrakilaya Grand Puja 普巴金剛大法會	The Vajrakilaya Grand Puja 普巴金剛大法會	The Vajrakilaya Grand Puja 普巴金剛大法會
2:30pm - 4:30pm	The Vajrakilaya Grand Puja 普巴金剛大法會	The Vajrakilaya Grand Puja 普巴金剛大法會	Jang Chok Puja (for the deceased and the livings) 超度盡孝薦福法會, 超度累劫冤親債主以消業障。
8:00pm - 10:00pm	The Vajrakilaya Grand Puja (Dharma Teaching) 普巴金剛大法會 (佛法开示)	Dharma Teaching - The Philosophy of Vajrayana 佛法开示 - 金刚乘的哲学观	Vajrakilaya Empowerment & Collection of Phurba etc and Souvenir for Grand Sponsors 普巴金剛灌頂法會, 分发加持過的普巴杵等, 答谢大护法。