

CATEGORY 4

Supreme and Profound
Buddha-Dharma That Is Difficult to
Encounter in Millions of Eons

第四大類 百千萬劫難遭遇無上甚深佛法

Introduction

Writings on the Buddha-dharma by H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata are treasures that are difficult to encounter in millions of eons. A few examples include *Sutra on Understanding and Realizing Definitive Truth*, *What Is Cultivation?*, *Commentary on the Prajnaparamita Heart Sutra* (the brief commentary is 40,000 Chinese characters and the somewhat detailed commentary is 380,000 Chinese characters), *A Monk Expounds the Absolute Truth to a Layperson*, and *Correcting the Treatises of Patriarch Bodhidharma*. In this last writing, His Holiness corrects the mistakes that the great Chan (Zen) Patriarch Bodhidharma wrote in his treatises that have been handed down from generation to generation.

The recorded oral discourses on the dharma given by H.H. Dorje Chang Buddha III cover an infinitely broad array of subjects. They encompass the essence of the *Tripitaka* and the profound meaning of the esoteric scriptures. There are even discourses that transcend the subtleties found in the *Tripitaka* and esoteric scriptures. All of those oral discourses thoroughly demonstrate that H.H. Dorje Chang Buddha III possesses complete mastery of the Five Vidyas. Each audio or video recording of a discourse on the dharma given by His Holiness can be made into a book. Those dharma discourses have produced many eminent monastics, people of great virtue, outstanding laypersons, people with extraordinary knowledge, and even great dharma kings and rinpoches. Based on those discourses, people have become liberated from the cycle of birth and death and have become great masters. There are even great Bodhisattvas who are disciples of H.H. Dorje Chang Buddha III. This is not at all surprising. Even Buddhas attained their Buddhahood by learning the dharma under Dorje Chang Buddha, who is the master of all Buddhas in the dharma realm. In reality, H.H. Dorje Chang Buddha III is the primordial Buddha—Dorje Chang Buddha. There is only one Dorje Chang Buddha in the dharma realm. No matter how many incarnations of Dorje Chang Buddha there may be, that incarnation is Dorje Chang Buddha. That is why Dorje Chang Buddha is the master of all Buddhas in the dharma realm.

The audio recordings of dharma discourses given by H.H. Dorje Chang Buddha III begin with the strict progressive levels of cultivation. These discourses contain extremely incisive teachings that concisely incorporate the twelve divisions of the *Tripitaka* and the ten divisions of the esoteric scriptures without losing the true meaning of the *Tripitaka* and esoteric scriptures. The topics covered are extremely broad. They vary from analyses of the dharma regarding the *Trikaya* (Three Bodies) and the Four Wisdoms of a Buddha to teachings on the vajra dharma of the Supreme Division. There are explanations of the true realization and manifestation of the Great Perfection of Ultimate Wisdom. H.H. Dorje Chang Buddha III also possesses the Xian Liang Buddha Wisdom Great Perfection Dharma whereby the disciple experiences and sees the rainbow-body dharma realm the very day that dharma is transmitted. Nothing is lacking either in theory or practice. Those recordings truly show that H.H. Dorje Chang Buddha III has complete proficiency in exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas. They also manifest His Holiness's supreme enlightenment, wonderful prajna wisdom, and holy state of the Buddhas and Bodhisattvas, all which are part of the inner realization vidya. All of the recorded discourses are directed at Buddhas, Bodhisattvas, Arhats, and all practitioners.

Many true deeds performed by people can be found in those recordings. (Because we did not want this book to be too thick, we did not include the vast majority of those deeds in this book.) For example, during the Highest Form of Bathing the Buddha Dharma Assembly, Venerable Akou Lamo Rinpoche and H.E. Ciren Gyatso Gar Tongtsen Rinpoche together lifted a 4,260-pound tub filled with water used to bathe a statue of the Buddha. There are other examples that involve Venerable Dharma Teacher Long Hui, who is the chairperson of the International Buddhism Sangha Association, and Venerable Dharma Teacher Yong Ding. They used a dharma within the Vajra Fist Division called the Powerful Thunder True Dharma Palm to shatter an object and break a tree that were far away from them.

Disciples of H.H. Dorje Chang Buddha III have attained control over their own living and dying, passing away serenely at the time they predicted. They sat in the cross-legged meditation posture and passed away in a state of liberation, leaving behind many sariras (holy relics) after their cremation. There are many such manifestations of accomplishment in the dharma relating to disciples of H.H. Dorje Chang Buddha III.

As a result of simply listening to the discourses on the dharma given by His Holiness, many people attained supernatural powers right then and there, saw holy sights such as Buddhas or Bodhisattvas, experienced an opening of wisdom, received blessings, or were cured of their illnesses. However, H.H. Dorje Chang Buddha III said that all of those occurrences were the accomplishments of the individual disciple resulting from his or her own cultivation.

H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata said that those were not His accomplishments. His Holiness said that those accomplishments resulted entirely from the individual disciple's cultivation and dharma powers and had nothing to do with Him. Nonetheless, we should bear in mind what Venerable Akou Lamo Rinpoche, H.E. Denma Tsemang, H.E. Gar Tongtsen, Venerable Xirao Jiebu, Venerable Xiangge Qiongwa, Venerable Muya Jiongza, Venerable Dharma Teacher Long Hui, Respected Danzeng Nuori Rinpoche, and others have said: Their Buddha Master is like the sun in the sky, and they themselves are at most only like a lamp in a room.

(This text was translated from the Chinese text that follows.)

簡 介

多杰羌佛第三世雲高益西諾布頂聖如來的佛法是百千萬劫難遭遇的珍寶，例如《了義經》、《什麼叫修行》、《般若波羅密多心經講義》(量中量開示四萬字，量中廣開示三十八萬字)、《解脫大手印》、《僧俗辯語法》，更正流傳之禪宗達摩祖師所著論說《正達摩祖師論》等等。三世多杰羌佛說的法，廣博無盡，含攝三藏精髓，密典妙義，更有超於三藏與密典的微妙，徹底表現了五明的完整無缺，每一片錄影帶、錄音帶的開示或說法，都可製作成一本書，而這些法音教化出了很多高僧大德、大居士、大學者、乃至大法王、仁波且，使他們得到了解脫的成就，成為著名的宗師，至於大菩薩是三世多杰羌的弟子，這太不足為奇，因為就是佛陀們也是跟多杰羌佛學法成佛的，實際上三世多杰羌佛就是始祖多杰羌佛，多杰羌佛只有一位，沒有兩位，無論多少世，也就是他老人家，因此是法界諸佛之師。

三世多杰羌佛的法音從修行的嚴密次第開始，以最精闢的教義收斂，含攝三藏十二部及十部密典，而不失其內含的真義，從三身四智的分析法義，到無上部金剛法，大圓勝智的實證體顯。更具有史無前例、當場即修當天實證的現量佛智大圓滿，理論與實踐的表顯圓滿無缺，堪為顯密圓通，展於妙諳五明，而內明之無上覺性般若妙智之真空妙有體顯，都在這些法音法帶中，找到若干真人真事實例(但因考慮到不要將此書印得過厚，所以未將事例列入五明書中)，如阿寇拉摩仁波且、慈仁嘉措·祿東贊尊者在勝義浴佛法會上，兩人即提動4260磅的浴佛蓮池，如國際佛教僧尼總會主席隆慧法師和永定法師用金剛拳中五雷正法掌，於遠處將物體、樹木打得粉碎；三世多杰羌佛的弟子更有生死自由，說走就走，盤腿坐化，舍利輩出等若干成就體顯，有很多人僅僅聽聞了法音，當下或得到神通，或見到諸佛菩薩等勝境，或智慧開敷，或福報增長，或病痛消失，但是三世多杰羌佛卻說：這是弟子們自己修行的成就。

三世多杰羌佛雲高益西諾布頂聖如來儘管說這些不是他的成就，完全是弟子們的修持功夫，與他無關，但是如阿寇拉摩仁波且、丹瑪翟芒尊者、祿東贊尊者、喜饒杰布尊者、香格瓊哇尊者、木雅迥扎尊者、隆慧法師、丹增諾日仁波且等都說，他們的佛陀上師就如同天上的太陽，而他們本身最多只是室內的一盞燈而已。

(此文的英文翻譯印在前面)



A Portion of the Dharma Discourses Expounded by H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata

<Trip to Taiwan>

- The Supreme and Magnificent Dharma
- H.H. Dorje Chang Buddha III's genuine and indisputable holy feasts (1/5)
- H.H. Dorje Chang Buddha III's genuine and indisputable holy feasts (2/5)
- H.H. Dorje Chang Buddha III's genuine and indisputable holy feasts (3/5)
- H.H. Dorje Chang Buddha III's genuine and indisputable holy feasts (4/5)
- H.H. Dorje Chang Buddha III's genuine and indisputable holy feasts (5/5)
- H.H. Dorje Chang Buddha III gives a discourse on cause and karmic affinity.
- H.H. Dorje Chang Buddha III gives a discourse on conditioned arising and prophesied a real circumstance.
- Disciples report to H.H. Dorje Chang Buddha III on the holy feasts manifested after listening to H.H. Dorje Chang Buddha III's discourse on "Commentary on the Heart Sutra."
- Disciples report to H.H. Dorje Chang Buddha III the details of the karmic retribution that a disciple received.
- H.H. Dorje Chang Buddha III gives a discourse on the "infallibility of planting a cause and receiving its effect."
- H.H. Dorje Chang Buddha III gives a discourse on the relationship between main practices and preliminary practices.
- H.H. Dorje Chang Buddha III gives a discourse on the differences between Exoteric Buddhism and Esoteric Buddhism and practices empowerment. (1/2)
- H.H. Dorje Chang Buddha III gives a discourse on the differences between Exoteric Buddhism and Esoteric Buddhism and practices empowerment. (2/2)
- H.H. Dorje Chang Buddha III gives a discourse on the cause and affinity of not receiving benefits due to committing offenses.
- Disciples report to H.H. Dorje Chang Buddha III on their practices.
- H.H. Dorje Chang Buddha III expounds that one needs to cut off

the worldly concept of self to begin self-cultivation.

- H.H. Dorje Chang Buddha III gives a discourse on the principle of all dharma arising from the mind.
- H.H. Dorje Chang Buddha III expounds that one needs to cultivate oneself in accordance with the teachings of H.H. Dorje Chang Buddha III.

<The Fundamental Discourses Given in the Orient>

- On the holy birthday of Kuan-Yin Bodhisattva, H.H. Dorje Chang Buddha III gave a discourse to some of His beginning-level disciples.
- H.H. Dorje Chang Buddha III gives a discourse to beginners. (1/2)
- H.H. Dorje Chang Buddha III gives a discourse to beginners. (2/2)
- H.H. Dorje Chang Buddha III gives a discourse on the effects of empowerment. Disciples share their experiences of being empowered.
- H.H. Dorje Chang Buddha III gives a discourse on the differences between Buddhist studies and Buddha-dharma.
- H.H. Dorje Chang Buddha III gives a discourse on "The Commentary of Receiving Benefits."
- H.H. Dorje Chang Buddha III gives a discourse on why people get sick.
- H.H. Dorje Chang Buddha III answers questions posed by disciples. I (1/2)
 - (1) The question about "Cause and Effect"
 - (2) How to solve problems with correct understanding and correct views.
 - (3) How can one save living beings when one's understanding is insufficient?
 - (4) How to constantly abide by the state of self-cultivation?
 - (5) Are Buddhas sentient beings?
 - (6) Occasional problems with visualization
 - (7) How to cultivate oneself

- (8) How to be patient under insult without resentment How to overcome the challenge
- (9) Why is there poor self-cultivation?
- (10) Where can one obtain correct understanding and correct views?

· H.H. Dorje Chang Buddha III answers questions posed by disciples. I (2/2)

- (1) Is one allowed to teach others to recite the Six-Syllable Mantra?
- (2) How can one practice diligently? How can one cultivate oneself and maintain the cultivation?
- (3) How can one interfuse and maintain balance between mundane matters and Buddha-dharma?
- (4) What does one do to be able to visualize an image while practicing dharma?
- (5) How does one achieve correspondence of the three karmas (body, speech and mind) during the practice of dharma?
- (6) What should one do to have respect toward H.H. Dorje Chang Buddha III, Buddhas, Bodhisattvas, and Dharma Protecting Deities?

· H.H. Dorje Chang Buddha III answers questions posed by disciples. II (1/2)

- (1) How should one perceive H.H. Dorje Chang Buddha III?

· H.H. Dorje Chang Buddha III answers questions posed by disciples. II (2/2)

· H.H. Dorje Chang Buddha III answers different levels of questions. (1/2)

- (1) The subject of the Six Elements (earth, water, fire, wind, space, consciousness)
- (2) Are cells sentient beings?
- (3) Do cells have the nature of a Buddha?
- (4) Do they (cells) also fall into reincarnation along with humans?
- (5) Which of the six realms do they (cells) belong to?
- (6) What is “correspondence of the three karmas”?
- (7) How does one correspond to the Four Jewels (the Master, the Buddha, the Dharma and the Sangha)?
- (8) Does one cut off one’s attachments to the concept of self by cultivation or by the practice of dharma?

· H.H. Dorje Chang Buddha III answers different levels of questions. (2/2)

- (1) How does one overcome the obstacle of sleepiness?
- (2) What is the relationship between mundane matters and Buddhist matters?
- (3) Is it punishment from the Dharma Protecting Deities when someone receives his karmic retribution immediately for violating the false speech precept?

- (4) How does one cultivate oneself?
- (5) It is hard to set a time for practicing dharma. One can practice dharma during daily activities when walking, stopping, sitting, sleeping, etc. Is it the same as long as you practice it in your mind?
- (6) Is there a ritual for making offerings to the Buddhas? For example, is there a ritual for making offerings of fruits, incense, flowers or other items?
- (7) What does one do with a previous dharma name that was given when taking refuge in the past?
- (8) What is the correct way to visualize while practicing dharma?

· H.H. Dorje Chang Buddha III gives a discourse on numerous examples of the power of Buddha-dharma.

- H.H. Dorje Chang Buddha III gives a discourse on how one has to have a vigilant state of mind and cultivate oneself truthfully.**
- A discourse on true examples of perceiving H.H. Dorje Chang Buddha III as a Buddha according to Tibetan esoteric teachings**
- H.H. Dorje Chang Buddha III practices the dharma of Dharma Protecting Deities for a disciple.**
- H.H. Dorje Chang Buddha III gives a discourse on Lesson Fourteen.**
- The discussion meeting on the true practice of Buddhism (1/3)**
- The discussion meeting on the true practice of Buddhism (2/3)**
- The discussion meeting on the true practice of Buddhism (3/3)**

<H.H. Dorje Chang Buddha III Gives Discourses on Questions Posed by Disciples>

- Impermanence**
- Rinpoches are not necessarily Bodhisattvas. H.H. Dorje Chang Buddha III is clear.**
- Numerous questions posed to the H.H. Dorje Chang Buddha III by rinpoches (1/3)**

- (1) What should one be aware of when replacing the offering items on the offering altar?
- (2) How should one handle the withdrawn fruit offerings?
- (3) What is the purpose of using dharma instruments as an offering?
- (4) Should one practice visualization or how should one react when one sees dharma instruments in stores?
- (5) How should one perceive a “thanka”?
- (6) What is “kai-guang”(consecrate)? What should one be aware of during the ritual of kai-guang? Will there be dharma power? Will the dharma power disappear?
- (7) The appropriate manners and behavior when a Buddhist disciple sees an image of Buddha

- (8) What will be the other appropriate occasions for practicing the Six-Syllable Mantra Dharma besides the time of practicing dharma? Is it acceptable to recite it during a ride in a car?
- (9) There are many people who practice many different sects of dharma, including vajrayana and bodhisattvayana. Is it true that as long as one concentrates on practicing a single dharma, one can eventually achieve an ultimate state? Or, should one follow a certain order based on one's situation in practicing different types of dharma at different levels?
- (10) Is it the case that the more one practices the Mandala offering Dharma, the better? Or, is it better if one takes time in practicing that dharma? Is it acceptable to practice it any time?
- (11) Are there female Huo-Fos or rinpoches?
- (12) It is prohibited to collaborate or have meals with evil people? What should one do when one is not able to tell the difference between virtuous and evil people?
- (13) Why do we frequently choose to recite the holy name of Namo Kuan Sher Yin Bodhisattva?
- (14) H.H. Dorje Chang Buddha III has loving kindness and compassion, so he beseeched the Buddhas and Bodhisattvas to bestow nectar. Why is the nectar bestowed different each time? Is it different because the participants were different, the capacities of growth of the disciples were different, or the purposes were different?
- (15) Where should a dharma booklet be placed?
- (16) Should one visit Tibet when chances arise during the learning of Buddha-dharma?
- (17) Questions regarding the practice of the Longevity Dharma
- (18) Questions regarding Phowa during the practice of the Longevity Dharma
- (19) Questions regarding dharma wheels during the practice of dharma
- (20) What does it mean by "birth and death in an instant; achievements in progression"?

• Numerous questions posed to the H.H. Dorje Chang Buddha III by Rinpoches (2/3)

- (1) During a dharma assembly for raising the consciousness of the deceased to higher realms of existence, will living beings in the Ghost Realm still be raised and saved when the leading dharma master is not quite familiar with the related mudras or rituals? What will be the subsequent cause and effect?
- (2) Killing is prohibited. Does it mean that eating seafood, live fish, or anything freshly killed as food is not allowed?

- (3) The amount of good fortune for this lifetime has been determined. Will one depart this life sooner if one uses it up by wasting it?
- (4) Holy Pamu has specifically given a discourse on the practice of Vajrasattva Visualization Dharma. Does it mean that we have been transmitted that dharma when we listened to this CD?
- (5) Should a prostration follow immediately after reciting one of the Four Refuges or after reciting all of the Four Refugees?
- (6) Is there any special meaning in reciting the Heart Sutra before listening to the recorded discourses on CDs?
- (7) What are the differences between Vajra Hell and Hell of Uninterrupted Suffering?
- (8) Can the Raise the Consciousness of the Deceased Mantra also save human beings who have not deceased?
- (9) How should one handle the mandala plate when it is full during the practice of Mandala Offering Dharma in order to abide by the dharma?
- (10) Will one have another opportunity of learning dharma or meeting H.H. Dorje Chang Buddha III after the end of this lifetime?
- (11) There was a disciple who saw Vajrasattva and holy Pamu in a heavenly realm after listening to Pamu's discourses on CDs. How can this type of supernatural ability be obtained?
- (12) Do Buddhas have rankings? Which Buddha is the first Buddha? Who is the ancient Buddha Dipamkara as mentioned in the sutras?
- (13) Matters regarding H.H. Great Jewel Dharma King
- (14) There are many verses of praise in the sutras. Does one need to recite them frequently?
- (15) Questions regarding the encounter of an inauspicious horoscope
- (16) Can Buddhism be reformed?
- (17) Can Buddha-dharma be reformed?
- (18) Can precepts be examined, adjusted or reformed?
- (19) How should Buddhist precepts and Buddhism be promoted?
- (20) Will the lineage of Buddhism end? Could it be restored and carried on by human intervention if it were ended?
- (21) What do exoteric and esoteric mean?
- (22) What are the Five Vidyas?

• Numerous questions posed to the H.H. Dorje Chang Buddha III by Rinpoches (3/3)

- (1) There are many different precepts from all sects and schools of Buddhism. Can they be integrated?
- (2) Can Esoteric Buddhism be promoted to the whole world for everyone to learn?

- (3) What are the differences between the Buddha-dharma of Sakyamuni Buddha and that of my honorable Dharma King Master?
- (4) What are the differences between Exoteric Buddhism and Esoteric Buddha-dharma?
- (5) Will it be considered great merit if an eminent monastic wants to integrate the precepts, doctrines and practices of all the major religions to become one core practice?

· Numerous questions posed to H.H. Dorje Chang Buddha III by great laypersons (1/2)

- (1) What does it mean by “Throwing at the green fruits three times, you do not miss”? What does it mean by “Shaking eight slips three times, the same one comes out three times”?
- (2) What does it mean by communicating with Buddhas, Bodhisattvas, and dharma protecting deities?
- (3) What are the concepts “state of realization” and “virtue of realization”?
- (4) Why should one study and learn from the books written by Pamu? Why is that very important to learning Buddhism and self-cultivation?
- (5) H.H. Dorje Chang Buddha III’s English is the very elegant and prestigious version spoken among certain older generations. There is some Buddhist terminology that is difficult for us to understand. I beseech H.H. Dorje Chang Buddha III to give a discourse on the Buddha-dharma that is intended for current generations.
- (6) What is a “yidam”(main deity of veneration)? Why is it necessary to learn the dharma of the yidam? How is the yidam related to self-cultivators? What are “leaders of particular divisions of dharma” and “great female Bodhisattvas of a particular division”?
- (7) Can one recite one’s yidam mantra anytime besides the time of dharma practice, such as riding in a car or running errands?
- (8) How does one practice one’s yidam dharma so that one can receive great benefits? Can a disciple request an audience with one’s yidam?
- (9) How does one practice the Mandala Offering Dharma required during the practice of the preliminary dharma practices? How does one count the number of times of the practices?
- (10) How can one reach the goal of practicing the Mandala Offering Dharma 100,000 times when one practices it seven times a day?
- (11) What is “yuan ji” (passing away having attained liberation)? How is it different from nirvana?
- (12) What is the lineage of our sect?

· Numerous questions posed to H.H. Dorje Chang Buddha III by great laypersons (2/2)

· H.H. Dorje Chang Buddha III gives discourses on the questions posed by disciples. (1/3)

- (1) One has read Buddhist books and listened to discourses. However, one does not practice accordingly. Will one obtain benefits?
- (2) How can one become a person with wisdom? Which step should one first start with?
- (3) I have questions on Buddha-dharma. Can H.H. Dorje Chang Buddha III please give answers to them?
- (4) It is said “Major questions lead to great realization. Minor questions lead to slight realization.” Then why is it prohibited to pose questions regarding suspicions on the authenticity of Buddhism?
- (5) Why does one need to make a vow before listening to discourses?
- (6) Will one fall into hell if one makes a vow and then breaks it?
- (7) Why are there some rinpoches and dharma teachers who refuse to empower patients but sometimes give them medicine?
- (8) One took refuge in a master. Then, one takes refuge in the master’s master. How should one address one’s former master?
- (9) Should one still prostrate oneself to the former master?
- (10) What can one do to make people believe in Buddhism in the process of proselytizing people?
- (11) How does an esoteric Buddhist disciple learn from a vajra master?
- (12) If one receives little benefit after following the dharma transmitted by H.H. Dorje Chang Buddha III, what is the reason?
- (13) What are the requirements for one to learn the esoteric dharma?
- (14) Some say that the Exoteric School is good. Some say that the Esoteric School is good. Which one is the best?

· H.H. Dorje Chang Buddha III gives discourses on the questions posed by disciples. (2/3)

· H.H. Dorje Chang Buddha III gives discourses on the questions posed by disciples. (3/3)

· The important segments of his words were retrieved at the scene.

· In addition to the Middle Way, there is esoteric dharma to achieve the samboghakaya (reward-body).

· Regarding *The Mahamudra of Liberation*

· Buddhism is a form of construction.

<Dharma Practice Reports Secretly Recorded by H.H. Dorje Chang Buddha III>

- **H.H. Dorje Chang Buddha III gives a discourse. Disciples report on their dharma practices.**

- Disciples report on their dharma practices. (1)
- Disciples report on their dharma practices. (2)
- Disciples report on their dharma practices. (3)
- Disciples report on their dharma practices. (4)

- **The Grand Assembly of Debates - Part I**

H.H. Dorje Chang Buddha III gives a discourse on the dharmakaya (reality body), samboghakaya (reward body), and nirmanakaya (transformation body).

- **The Grand Assembly of Debates - Part II**

H.H. Dorje Chang Buddha III gives a discourse on “True Emptiness and Wondrous Existence, Karmic Affinity, and Correspondence of the Three Karmas.”

- **The Grand Assembly of Debates - Part III**

H.H. Dorje Chang Buddha III gives a discourse on the subjects of raising the consciousness of the deceased, karmic retribution, and offerings.

- **The Grand Assembly of Debates - Part IV**

H.H. Dorje Chang Buddha III gives a second discourse on “True Emptiness and Wondrous Existence,” “A Thought Becomes Reality,” and “All Dharma Stems From the Mind.”

- **The Grand Assembly of Debates - Part V**

- **The Grand Assembly of Debates - Part VI**

Disciples report on their dharma practices.

H.H. Dorje Chang Buddha III gives a discourse and uses examples of disciples to explain.

- **Disciples talk about their experiences and report on their dharma practices.**

- **Disciples report on their dharma practices.**

<H.H. Dorje Chang Buddha III's Trip to the United States>

- **H.H. Dorje Chang Buddha III gives a discourse on Pamu's connection with the lineage of this sect and on the qualifications and status of a great rinpoche.**

- **H.H. Dorje Chang Buddha III answers questions posed by disciples. (1/2)**

- (1) What level of rinpoche is he?
- (2) The circumstances surrounding a rinpoche
- (3) What are the differences between these great rinpoches and other dharma kings?

- (4) What are the differences between these rinpoches and the Elder Dharma King?

- (5) What is the status of Pamu? What is the relationship between her and our school?

- (6) The shariras that descended into the bowl when Pamu invoked the Buddha to bestow nectar

- (7) Why was the dharma bowl not washed face up?

- (8) Why did the rinpoches standing by her side wear masks?

- (9) What are the differences between the dharma bowl of H.H. Dorje Chang Buddha III and that of Pamu?

- (10) Why does H.H. Dorje Chang Buddha III not accept offerings?

- **H.H. Dorje Chang Buddha III answers questions posed by disciples. (2/2)**

- **H.H. Dorje Chang Buddha III answers questions posed by disciples. (1/2)**

- (1) The circumstances surrounding a Tibetan Rinpoche in his previous lifetimes

- (2) What is the meaning of bringing one's palms together in front of one's heart?

- (3) What is the relationship between Amitabha Buddha and Long Life Buddha?

- (4) What is a mandala?

- (5) What is a hada? Why does one need to offer hadas?

- (6) In the practice of Mandala Offering, is it the greater the offerings we visualize, the better, or is it the more times we make offerings, the better?

- (7) What is vajra hair? Why is it magnificent?

- **H.H. Dorje Chang Buddha III answers questions posed by the disciples (2/2)**

- **H.H. Dorje Chang Buddha III answers questions posed by the disciples (1/2)**

- (1) When should one recite the mantra to raise the consciousness of the deceased?

- (2) What should one do when encountering other living beings from other realms?

- (3) Does every practitioner of Esoteric Buddhism have to have his or her own yidam as well as his or her own dharma protecting deities and seed syllables?

- (4) How does one visualize one's yidam?

- (5) How can one correct one's negative habitual tendencies?

- (6) How does one overcome great fear toward certain things?

- (7) Is there a certain period of time when the bardo state in between death and rebirth ends?

- (8) How can one be determined to leave the cycle of reincarnation?

- (9) What can one do when stepping on H.H. Dorje Chang Buddha III's shadow?
- (10) What does it mean by the concept of "Both sentient beings and non-sentient beings perfectly attain their wisdom" as written in a sutra?
- (11) Bodhisattvas engage in what appears to be negative habits? They are doing this in order to save living beings.
- (12) Mandala Offering
- (13) The problem concerning the driving of cars
- (14) The contrition of an organization's president
- (15) H.H. Dorje Chang Buddha III gives discourse on "Giving rise to such a mind by not abiding in anything" and "True emptiness and wondrous existence."

· H.H. Dorje Chang Buddha III answers questions posed by disciples. (2/2)

· H.H. Dorje Chang Buddha III gives a discourse in Los Angeles. (1/2)

- (1) H.H. Dorje Chang Buddha III gives a discourse on "good fortune, how not to be attached to phenomena, and how to cut off attachments to the concept of self."
- (2) H.H. Dorje Chang Buddha III gives a discourse on "A Buddha saves those who have a karmic connection with the dharma. A Buddha does not save those who lack a karmic connection with the dharma."
- (3) How does one deal with a distracted mind? What is the correct attitude while listening to the Master's discourses?
- (4) Should one use expedient means to proselytize non-Chinese people?

· H.H. Dorje Chang Buddha III gives a discourse in Los Angeles. (2/2)

· H.H. Dorje Chang Buddha III gives a discourse in Las Vegas on questions posed by disciples.

- (1) H.H. Dorje Chang Buddha III gives a discourse on the illusory city—Las Vegas.
- (2) H.H. Dorje Chang Buddha III gives a discourse on magical powers and tricks of illusion.

· H.H. Dorje Chang Buddha III gives a discourse on exoteric and esoteric Buddhism, nectar, and non-Buddhist practices.

- (1) H.H. Dorje Chang Buddha III gives a discourse on Exoteric and Esoteric Buddhism.
- (2) Who takes the lead in Tibetan Buddhism?
- (3) How does one deal with people who practice non-Buddhist ways?

· H.H. Dorje Chang Buddha III answers questions posed by disciples.

- (1) Does it mean that a disciple deviates from the dharma if he or she does not participate in group cultivation sessions or has not learned the "Fifty Verses Regarding How Disciples Should Treat Their Master"?
- (2) Must everyone who practices the esoteric dharma engage in solitary meditation?
- (3) Are there contradictions or conflicts between the practices of Exoteric Buddhism and Esoteric Buddhism?
- (4) H.H. Dorje Chang Buddha III gives a discourse on disciples' violating the Samaya Precepts.

· H.H. Dorje Chang Buddha III gives a discourse at the Institute in the United States. (1/2)

- (1) How does one promote the Buddhist books written by Pamu?
- (2) H.H. Dorje Chang Buddha III gives a discourse on "Great Good Fortune and Great Capacity for Growth."
- (3) There are many things that one is afraid to do because of the fear of violating precepts.
- (4) One should treat Buddha-dharma with extreme veneration.

· H.H. Dorje Chang Buddha III gives a discourse at the Institute in the United States. (2/2)

· H.H. Dorje Chang Buddha III answers questions posed by disciples.

- (1) Most people say that women bear heavier negative karma than men do. However, Dakinis and Vajravarahi are female and Pamu is a female Dharma King. I respectfully request H.H. Dorje Chang Buddha III to expound the differences between women and men in terms of self-cultivation.
- (2) What are the differences between the Buddha-land where H.H. Dorje Chang Buddha III is taking us and the Western Paradise of Ultimate Bliss?
- (3) Bodhi Holy Water and Three Secrets Dharma Water
- (4) Should we participate in Dharma Assemblies conducted by other temples in order to persuade their sangha members to join our sect?
- (5) H.H. Dorje Chang Buddha III expounds that disciples should care for one another, have the mind of bodhicitta, and the Four Limitless States of Mind.

· H.H. Dorje Chang Buddha III gives a discourse on the demons of the Five Aggregates and the profound Esoteric Dharma.

<Discourses on the Dharma Given in the United States>

· Have you thought about the matters after death?

- (1) Will a living being either from the human realm or another of the six realms receive condemnation from King Yama after the state of bardo (intermediate state between death and rebirth)? What kind of being is King Yama? Is he a Bodhisattva?
- (2) What should one do to express veneration or make offerings when one meets King Yama?
- (3) Does H.H. Dorje Chang Buddha III need to prostrate himself before King Yama?
- (4) At a temple, can one do prostrations in a Yu-Huang Heavenly King worshiping hall or King Yama Hall in order to express veneration toward the Bodhisattvas?
- (5) When going to other temples, do we need to prostrate ourselves in front of the deities from the heavenly realms?
- (6) One should examine one's qualifications before attempting to proselytize others.

· It will be fruitless if one does not listen to discourses in accordance with the dharma expounded in this discourse. (1/3)

· It will be fruitless if one does not listen to discourses in accordance with the dharma expounded in this discourse. (2/3)

· It will be fruitless if one does not listen to discourses in accordance with the dharma expounded in this discourse. (3/3)

· It is time for awakening.

· What does it mean by ending the cycle of birth and death?

· The magnificent and selfless Dorje Chang Buddha III (1/2)

· The magnificent and selfless Dorje Chang Buddha III (2/2)

· H.H. Dorje Chang Buddha III gives a discourse on "The Mandatory Chapter on the Karmic Affinity of a Master and a Disciple." (1/2)

· H.H. Dorje Chang Buddha III gives a discourse on "The Mandatory Chapter on the Karmic Affinity of a Master and a Disciple." (2/2)

· Another discourse on "The Commentary on Receiving Benefits"

· No matter which sect you practice, you cannot end the cycle of birth and death if you do not practice this dharma.

· Expedience is not doing evil things.

· H.H. Dorje Chang Buddha III gives a discourse on the detailed practice of "Vajra Yoga Perfection Dharma." (1/2)

· H.H. Dorje Chang Buddha III gives a discourse on the detailed practice of "Vajra Yoga Perfection Dharma." (2/2)

- The offerings received by temples should not be in the name of H.H. Dorje Chang Buddha III.
- What kind of people are qualified to obtain supernormal powers?
- H.H. Dorje Chang Buddha III gives a discourse on questions posed by disciples regarding profound Esoteric Dharma. (1/3)
- H.H. Dorje Chang Buddha III gives a discourse on questions posed by disciples regarding profound Esoteric Dharma. (2/3)
- H.H. Dorje Chang Buddha III gives a discourse on questions posed by disciples regarding profound Esoteric Dharma. (3/3)
- One should focus mainly on cultivating one's dharma practices and behavior.

<Individual Discourses Given by H.H. Dorje Chang Buddha III>

· A lesson that every disciple needs to understand

· One must attain realization of the state of virtue in order to understand the true meaning of the sutras.

· Supreme and wonderful dharma

· A deviated mind attached to phenomena is Mara. Differentiation under any circumstances diverges from the state of meditation. (1/3)

· A deviated mind attached to phenomena is Mara. Differentiation under any circumstances diverges from the state of meditation. (2/3)

· A deviated mind attached to phenomena is Mara. Differentiation under any circumstances diverges from the state of meditation. (3/3)

· A discourse given on the holy birthday of H.H. Dorje Chang Buddha III

· During the Dharma Assembly in which a Discourse on Green Tara was given (1/3)

(1) H.H. Dorje Chang Buddha III expounds on what a dharma king is.

(2) The profound dharma of "The Perfect Rituals of Green Tara Dharma"

· During the Dharma Assembly in which a Discourse on Green Tara was given (2/3)

· During the Dharma Assembly in which a Discourse on Green Tara was given (3/3)

· The only requirement for initiations

- Your efforts in reciting sutras, chanting mantras, and practicing dharma are not in vain.
- Do not be deceived by Mara. Cut off attachments to self and move toward enlightenment.
- H.H. Dorje Chang Buddha III gives a discourse on the practice of mandala offering.
- The important lesson of “No casual initiations and transmission of dharma”
- If one does not attach to the thought of merit, one’s actions will definitely result in merit.
- The Dharma King Master held an initiation of Flying Lots for Inquiries for the disciples of Heng Sheng Rinpoche and Hsi-Jao Ken-Teng Rinpoche.
- The monastics’ oral reports of their practices of Green Tara Dharma (1/2)
- The monastics’ oral reports of their practices of Green Tara Dharma (2/2)
- The discourse on “Yoga Fundamental Dharma”
- Can supernormal power end the cycle of birth and death? Qi-Gong is different from Buddhism.
- Can one get married after rebirth in the Western Paradise of Ultimate Bliss?
- H.H. Dorje Chang Buddha III gives a discourse on Dharma Protecting Deities.
- I am smarter than she. However, why can I not achieve her state of realization?
- H.H. Dorje Chang Buddha III gives a discourse on the reasons why Lu Zhi Shen did not receive his karmic retribution for his evil deeds.
- H.H. Dorje Chang Buddha III gives a discourse to the monastics at Zheng Fa Si : “Have an impartial mind. Have no attachment of desire.” (1/3)
- H.H. Dorje Chang Buddha III gives a discourse to the monastics at Zheng Fa Si : “Have an impartial mind. Have no attachment of desire.” (2/3)
- H.H. Dorje Chang Buddha III gives a discourse to the monastics at Zheng Fa Si : “Have an impartial mind. Have no attachment of desire.” (3/3)
- Do you come to learn Buddha-dharma or focus on others’ attitudes and behavior?
- The transmission of Green Tara Dharma and offerings
- What kind of meditation is used to see the consciousness of the deceased being raised to higher realms of existence?
- The correct way of practicing the dharma of mandala rituals
- Can your behavior cause you to end the cycle of birth and death?
- To judge a holy being according to other people’s influence is a perverted view that will lead one to not receiving any benefit.
- What would be the consequences if you did not fully take refuge?
- Where does empowerment come from?
- A small incident about a car causes one to reflect upon what the Master has done.
- This is the mind of H.H. Dorje Chang Buddha III.
- The karmic affinity of hair sariras causes H.H. Dorje Chang Buddha III to expound on the requirements of a Vajra Master.
- Is it a violation of precepts to bypass one’s master to learn the dharma?
- In the concept of “Correspondence of the Three Karmas,” the word “correspondence” cannot be used if there is any discrepancy.
 - (1) Regarding Tibetan Esoteric Three Karma Correspondence Dharma
 - (2) Rituals according to Tibetan esoteric dharma
 - (3) How to perceive your vajra master
 - (4) Are there different levels of correspondence in the three karmas?
 - (5) Cause and effect of a disciple and a master
 - (6) How should one follow the teachings of one’s master so one can receive benefits and attain achievements?
- H.H. Dorje Chang Buddha III’s Yun Sculpture
- One’s state of mind needs to be immense.
- Recognizing a holy master from his state of realization, virtue of realization, and level of realization
- Why was she authorized to teach others when it was not understood what kind of person she was?
- You have only heard about impermanence and not truly practiced it yet.
- The Dharma in a Silver Case I : Be aware of the concept that the beginning level does not understand the second level in order not to violate precepts and fall into inferior realms.
- The Dharma in a Silver Case II : A dharma recording hidden from people
- The Dharma in a Silver Case III : You must understand this discourse if you want to truly receive benefits.
- Are you sincere in taking refuge? You’ve already forgotten!
- Do not consider Five Vidyas as five items.

- Listen to this discourse more frequently in order to develop true resolution.
- Ordinary people are not able to recognize holy beings.
- What should be the criteria to confer upon someone the status of rinpoche?
- I will not support the type of master who does not benefit living beings.
- Discourse given at Yellowstone National Park
- A kind-hearted practitioner will still receive bad karmic retribution when he or she violates the precepts.
- H.H. Dorje Chang Buddha III gives a discourse on cultivation and the book *Entering the Door of the Dharma*.
- The relationship between the Buddhas' manifesting awesome powers and correspondence of the three karmas
- The Dharma on Cultivation Transmitted by H.H. Dorje Chang Buddha III
- How to discern phenomena indicating various incorrect views within Buddhist groups.
- The Concepts of Buddha Vajradhara (Dorje Chang Buddha) and Dharma Kings
- Those Who Engage in Intellectual Frivolity Are Not Cultivating Themselves; What Nectar Is
- Discourse by the Dharma King
- The Dharma King Gives a Discourse on the 357th Dharma: Nobody Can Represent the Dharma King
- Without Truly Taking Refuge, One Cannot Attain Liberation
- If Casually Empowering Others Caused Their Liberation, Sakyamuni Buddha Would Have Long Ago Liberated Everyone
- Cause and Effect and Supernatural Powers
- Not Understanding Dharma Principles Nor Abiding by Buddhist Rules, One Will Not Experience Any Benefit From Practicing Any Buddha-Dharma; Rather, One Will Incur Negative Karma and Not Become Accomplished
- Many So-Called Cultivators Are Very Pitiful; They Are Unaware That They Commit Countless Offenses
- Is the Self-Cultivation of a Monastic the Same as That of a Layperson?
- People Who Practice Evil Ways Cannot See the Tathagata
- Who Are My Great Disciples? Who Can Represent Yeshe Norbu in Taking Disciples?
- If One Wants to Attain Supernatural Powers, One Must Not Violate Unalterable Principles

- Brief Discourse on the True Meaning of the Four Preliminary Practices
- Random Discussion of Esoteric Buddhism
- No Others Have the Realization of the Buddhas
- Venerable Xijiao Jiebu Talks About the Buddha Master When His Holiness Was Several Years Old
- Regarding the true or false Dharma King Penor and the Standards to Be Accepted in *A Treasury of True Buddha-Dharma*
- July 15th Is "Buddha Joy Day" and "End of Rebirth Day"
- A Buddhist Disciple Must Understand the Most Basic Etiquette
- Humble Statement that Need Not Have Been Made
- How Many Types of Rinpoches Are There?
- The Empowerment of Holy Vajra Pills Is Ten Times Greater Than Dharma Medicine Empowered by Ten Thousand Monks
- Important Dharma Discourse: What is my sect?
- Some Words From My Heart
- No Matter Who the Person of Great Holiness and Virtue May Be, When He Initiates a Disciple, He Must Have a Lineage Seal and Videotape in Accordance With the Dharma
- All Living Beings Want to Learn the Buddha-Dharma; the Buddhas want to Teach Them, But Living Beings Do Not Obtain the Buddha-Dharma
- The Esoteric Dharma Emphasizes Principles and Rules
- The Matter of Making Offerings in the Course of Cultivating Oneself and Learning Buddhism
- Ethics and Moral Principles Must Be the Most Basic Aspects of an Individual's Conduct
- Explaining One More Time that However High the Position of a Holy Person May Be, the Dharma that He Expounds Cannot Serve as the Standard of Right Understanding and Right View; The Dharma that He Expounds Must Accord With the Dharma I Exponent and the Dharma Teachings of Sakyamuni Buddha
- Discourse on the Right to Perform Initiations and the Dissemination of Recorded Discourses that Exponent Standard Dharma
- Testing and Verifying One's Qualifications to Perform Inner-Tantric Initiations
- No Matter How High a Person's Status May Be, He May Not Represent Me in Guiding Others Unless His Realization Has Deeply Penetrated the Inner-Tantric Initiation Mandala State and He Has a Videotape as Evidence

- You Yourself Should Weigh Whether You Are Qualified to Teach Others
- It Is a Matter of Good Roots, Not a Matter of Pulling People In
- If You Do Not Understand Initiations, Do Not Brag that You Can Perform Initiations
- Inner-Tantric Initiations, Ethics, and Bodhicitta
- What Benefit Will You Derive From Speaking Falsely to Me in Order to Deceive Me?
- Peeling Off the Shell and Seeing the True Source
- The Source of the Five Heinous Crimes and Icchantikas Is Nihilism and Eternalism
- We Cannot Let Living Beings Wait There and Not Learn Dharma
- Explanation of Certificate of Qualification to Perform the Holy Form of Inner-Tantric Initiation and Other Related Matters
- Differentiating Rinpoches

<Concise Discourses on Dharma Given by H.H. Dorje Chang Buddha III>

- How can a Buddhist disciple quickly become accomplished and attain liberation?
- The proper sequence to quickly become accomplished and attain liberation.
- All living beings are suffering. What can we do to help them eliminate their suffering?
- What is the source of suffering? Is there an alternative to it?
- How should a Buddhist disciple save living beings?
- How does one explain the principle of reincarnation to westerners?
- How do we tell living beings the importance of impermanence?
- Who is Jinba Rinpoche?
- What is the process that one goes through after death if one did not realize liberation? What is the bardo state like after death for such a person? What about his next incarnation?
- A rinpoche asked H.H. Dorje Chang Buddha III to which realm do dragons belong.
- What is the difference between the Three Pure Cumulative Precepts and “Abstain from everything that is evil and do everything that is good”?
- Most people take refuge in the Three Jewels. Followers of the esoteric school take refuge in the Four Jewels. For those who have taken refuge in the Three Jewels, should there be a ceremony when they take refuge in the Four Jewels? What qualifications must one have to take refuge?

- When some people begin to learn Buddhism, they will encounter obstacles. How can they overcome such difficulties?
- Can we dissolve the grudge that we have for those with whom we do not get along if we sincerely cultivate ourselves and dedicate the merit of our cultivation and daily meditation to them?
- Some dharma teachers are practicing Zen meditation, other forms of meditation, or dharma relating to the Pure Land sect. When they come to us to learn, they feel that they have to start all over again and therefore lack confidence. How do we solve that problem?
- Those who have just begun learning Buddhism have insufficient power, but they are very devout and want very much to learn Buddhism. How can they overcome this barrier?
- Recently H.H. Dorje Chang Buddha III practiced special dharma for my deceased non-Buddhist relatives that enabled them to pass on to the Western Paradise of Ultimate Bliss. What is the Western Paradise of Ultimate Bliss like?
- Many Buddhists very much want to cultivate themselves well, but they frequently are influenced by their karma and negative habits. After they express greed, hatred or ignorance, they feel very remorseful and angry. How can this be solved?
- In our cultivation, how do we treat fellow disciples who have broken the precepts?
- Is there a relationship between bodhicitta and a mind determined to leave the cycle of reincarnation?
- When practicing samatha and vipasyana, if obstacles such as drowsiness and scattered thoughts appear, what is the most effective method overcoming them?
- How do we teach living beings to practice the four limitless minds?
- Some people want to request transmission of dharma, but they do not know that different dharmas exist. Does a highly virtuous vajra master select a particular dharma for them?
- If the dharma transmitted does not correspond to the level of the disciple, is that a very serious problem?
- Of course we cannot discuss the profound matters of the body-that-does-not-rot or the rainbow body. But can we find out about other forms of accomplishment?
- The matter of merit.

There are many additional recorded dharma discourses given by H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata. Because of limited space, we have only listed the titles of some of them.

多杰羌佛第三世雲高益西諾布頂聖如來 之部份開示法音

〈台灣行〉

- 無上殊勝法
- 三世多杰羌佛真實不虛之事跡1/5
- 三世多杰羌佛真實不虛之事跡2/5
- 三世多杰羌佛真實不虛之事跡3/5
- 三世多杰羌佛真實不虛之事跡4/5
- 三世多杰羌佛真實不虛之事跡5/5
- 三世多杰羌佛開示因緣
- 三世多杰羌佛開示緣起和實相境預告
- 弟子們向三世多杰羌佛彙報聽三世多杰羌佛開示的《心經講義》所顯聖境
- 弟子們向三世多杰羌佛彙報一弟子遭果報的經過
- 三世多杰羌佛開示種因得果不錯謬
- 三世多杰羌佛開示正行與加行的關係
- 三世多杰羌佛開示顯宗與密宗的差別及修加持1/2
- 三世多杰羌佛開示顯宗與密宗的差別及修加持2/2
- 三世多杰羌佛開示不得受用所犯罪過之因緣
- 弟子向三世多杰羌佛彙報功課
- 三世多杰羌佛開示修行首先要斷世俗我執
- 三世多杰羌佛開示萬法由心生的道理
- 三世多杰羌佛開示要按照三世多杰羌佛的教導修行

〈在東方的基礎開示〉

- 三世多杰羌佛在觀音菩薩生辰之日對部分弟子開示，為最初機者說
- 三世多杰羌佛開示對初機者說1/2
- 三世多杰羌佛開示對初機者說2/2

- 三世多杰羌佛開示加持的作用，眾弟子談受加持的感受
- 三世多杰羌佛開示佛學與佛法的區分
- 三世多杰羌佛開示《受用論》
- 三世多杰羌佛開示人為什麼要生病
- 三世多杰羌佛開示弟子們提問一1/2
 - (1) 關於因果的問題？
 - (2) 如何有正知正見處理問題？
 - (3) 自己的理念不夠，如何渡生？
 - (4) 如何隨時隨地處於修行之中？
 - (5) 是否佛也是眾生？
 - (6) 觀想有時會出問題？
 - (7) 如何修行？
 - (8) 要忍辱沒有瞋心，如何透關？
 - (9) 為什麼修不好行？
 - (10) 從何處得正知正見？
- 三世多杰羌佛開示弟子們提問一2/2
 - (1) 能否教人念六字大明咒？
 - (2) 如何才能精進？如何修持？
 - (3) 如何圓融世法和佛法？
 - (4) 修法時觀想不起來，怎麼辦？
 - (5) 修法如何三業相應？
 - (6) 應怎樣對上師諸佛菩薩護法恭敬？
- 三世多杰羌佛開示弟子們提問二1/2
 - (1) 如何理解三世多杰羌佛？
- 三世多杰羌佛開示弟子們提問二2/2
- 三世多杰羌佛開示分層各類提問1/2
 - (1) 關於六大的問題。
 - (2) 細胞是不是有情識？
 - (3) 細胞有佛性嗎？
 - (4) 他們也要跟著人去轉輪迴？
 - (5) 他們屬於六道的那一道？
 - (6) 什麼是三業相應？

- (7) 如何相應四寶？
- (8) 如何斷我執？從修行還是從修法？

• 三世多杰羌佛開示分層各類提問2/2

- (1) 如何除睡眠蓋？
- (2) 世間法和佛法的關係？
- (3) 犯妄語戒，報應當時就顯，是否護法菩薩的懲罰？
- (4) 怎樣修行？
- (5) 修法時間不好定，行住坐臥方面也可以修，只要你觀想是不是也是一樣？
- (6) 供佛是不是有儀軌？如供果供香供花，或者供其他的東西給佛菩薩，是不是有儀軌？
- (7) 原來皈依的法名，該如何處理？
- (8) 怎樣才是修法時的正確觀想？

• 三世多杰羌佛開示佛法威力多例

• 三世多杰羌佛開示提起警覺心，必須真修行

• 依藏密『視師如佛』的實例開示

- 三世多杰羌佛給弟子修護法
- 三世多杰羌佛開示第十四課
- 佛學實修交流會1/3
- 佛學實修交流會2/3
- 佛學實修交流會3/3

〈三世多杰羌佛開示弟子提問〉

- 無常
- 活佛不一定是菩薩，三世多杰羌佛是透明的
- 仁波且對三世多杰羌佛的諸多提問1/3

- (1) 供桌上的供品擺設及更換供品要注意的事情？
- (2) 換掉的水果該怎麼處理呢？
- (3) 供法器是什麼作用？
- (4) 看到店裡的法器，是觀想還是什麼樣的態度？
- (5) 「唐卡」像這種東西，應該是怎麼樣？
- (6) 什麼叫做開光？開光要注意什麼？是不是有法力？會不會有消失的情形？
- (7) 弟子看到佛像，該有的態度跟做法？
- (8) 修六字真言，做功課之外，在什麼情形下也可以？坐車時念誦可不可以？

- (9) 有很多人修很多不同的法，有金剛部的、菩薩部的，是不是只要專修一個法，就自然可以達到最後的境界，還是要依照個人的情形做不同的按次序按階段的修練？

- (10) 曼達供是做的次數愈多愈好呢？還是時間愈長愈好？是不是隨時都可以做？
- (11) 有沒有女的活佛或女的仁波且？
- (12) 不可與惡人同謀共事或者共餐，若無法分別是好人壞人，該怎樣處理比較好？
- (13) 為什麼我們時常特別來朗誦南無觀世音菩薩名號？
- (14) 三世多杰羌佛慈悲會向佛菩薩請甘露，為什麼每次請的甘露都不一樣？是因人的不同，還是弟子的根器不同？還是目的不同？
- (15) 法本應放在什麼地方？
- (16) 學習佛法，是不是有機會應該到西藏去？還是不需要？
- (17) 關於修長壽法的問題？
- (18) 當修長壽法的時候，有關頗瓦的問題。
- (19) 修法時金剛輪的問題。
- (20) 什麼叫做「瞬間生死，階段成就」？

• 仁波且對三世多杰羌佛的諸多提問2/3

- (1) 超渡法會，主壇的法師萬一手印不是很熟練或儀軌不是很清楚的時候，陰靈鬼使，陰入界之眾生是否能渡到？他們將會產生什麼因果？
- (2) 不能殺生，如海鮮、活魚等活的東西是都不能吃？
- (3) 這一生福報多少已經註定，若用的快吃的多，是否很快就要離開了？
- (4) 帕母老人家特別開示了金剛薩埵觀修法，我們聽帶子的時候，是不是表示這個法已經傳了呢？
- (5) 四皈依時，是說一句然後頂禮呢？還是四句都把它說了再來頂禮？
- (6) 聞法時先誦「心經」，有什麼特別的意思？
- (7) 金剛地獄跟無間地獄有什麼不同？
- (8) 超渡除了超渡死去的眾生之外，是不是也可以超渡人？
- (9) 做曼達供，這個曼達盤滿了後該怎樣做比較如意？
- (10) 這個生命結束了，是否有機會再來學法或見到三世多杰羌佛呢？
- (11) 聆聽帕母老人家的法音，有一位弟子可以到天上看見金剛薩埵跟帕母老人家，如何學到這樣的神通？
- (12) 佛有沒有大小？最早的佛是哪一位佛？在經典裡常看到燃燈古佛這些事情？
- (13) 關於大寶法王的情形？
- (14) 經裡頭有許多的讚，是不是要時常稱誦？

- (15) 關於遇太歲的問題。
- (16) 佛教可不可以改革呢？
- (17) 佛法可不可以改革呢？
- (18) 戒律，可不可以把它再研究，或者再做調整改革呢？
- (19) 佛法的戒律和佛法應該如何發展？
- (20) 佛法的傳承會不會斷滅，如果斷滅了可不可以用人為的方法把它延續？
- (21) 顯密二字的意思？
- (22) 五明是什麼？

• 仁波且對三世多杰羌佛的諸多提問3/3

- (1) 佛教各宗各派分別有不同的戒，是否可以把它融合在一起？
- (2) 密法可不可以向全世界推廣？讓每個人都可以學習？
- (3) 佛陀的佛法和我敬愛的三世多杰羌的佛法有什麼不同？
- (4) 顯教和密法的差別是什麼？
- (5) 如果有高僧他想把各大宗教戒律、制義、修持融為一個精華的修學，這個算是功德大嗎？

• 大居士對三世多杰羌佛的諸多提問1/2

- (1) 青果投緣，三投不誤，是何意義？奏請護法八籤搖桿，三搖無誤又為何意？
- (2) 什麼叫三洲感應？三洲又是什麼概念？
- (3) 所謂證境、證德是何概念？
- (4) 為什麼要學習帕母之著作？為何對學佛修行這麼的重要？
- (5) 三世多杰羌佛所說之英語為美語中老一輩人之非常典雅高貴的英語，其中佛法專有名詞比較難懂，請三世多杰羌佛再開示一些現代人聽的佛法？
- (6) 什麼叫本尊，為何必須要學本尊法，本尊於修行人有什麼淵源？什麼叫部主和部母呢？
- (7) 本尊除了修法時唸，在平時是否可持誦，如坐車或做其他事情時？
- (8) 如何修本尊法，才會得到大受用？弟子能不能求見到自己的本尊呢？
- (9) 修加行時要修曼達供，應如何修？數字該怎麼來計算呢？
- (10) 每天修曼達供七次，如何才可到10萬次呢？
- (11) 什麼叫圓寂，和涅槃有什麼分別？
- (12) 本派的傳承？

• 大居士對三世多杰羌佛的諸多提問2/2

• 弟子提問，三世多杰羌佛開示1/3

- (1) 看過佛書，也聽了課，但是沒有照著做，這樣有沒有受用？
- (2) 怎樣才能成為一個有智慧之人，應該先從哪方面著手？
- (3) 佛法有疑問可不可以請求三世多杰羌佛解答呢？

- (4) 大疑大悟，小疑小悟，為什麼不容懷疑佛法的不真實呢？
- (5) 為何在聽課時要發誓呢？
- (6) 發了誓，沒做到是否會入地獄？
- (7) 有些活佛法師不給病人做加持，有時又給病人吃藥，為何呢？
- (8) 以前已有一個上師，後來又拜了師爺，應如何稱呼前面的上師？
- (9) 此時是否應再向以前的上師頂禮呢？
- (10) 渡眾時，怎樣才能讓人真正相信佛法？
- (11) 密乘弟子如何依止上師？
- (12) 依照三世多杰羌佛傳之法修，受用不大，是何原因？
- (13) 要具備何條件，才可學到密法？
- (14) 有人說顯宗好，有人說密宗好，那一個最好？

• 弟子提問，三世多杰羌佛開示2/3

- 弟子提問，三世多杰羌佛開示3/3
- 現場收走他的重要語言
- 中觀之外更有修報身的密法
- 有關“解脫大手印”
- 佛法是個工程

〈三世多杰羌佛秘錄功課彙報〉

- 三世多杰羌佛開示/弟子們彙報
- 弟子們彙報（一）
- 弟子們彙報（二）
- 弟子們彙報（三）
- 弟子們彙報（四）
- 雄辯大會之一/三世多杰羌佛開示法、報、化三身
- 雄辯大會之二/三世多杰羌佛開示真空妙有、緣起和三業相應
- 雄辯大會之三/三世多杰羌佛開示超渡、因果業報、供養的問題
- 雄辯大會之四/三世多杰羌佛開示再說真空妙有、一念成真、萬法由心生
- 雄辯大會之五
- 雄辯大會之六/弟子彙報/三世多杰羌佛開示並以弟子為例說明

- 三世多杰羌佛開示並以弟子為例說明/弟子談體會、弟子彙報
- 弟子們彙報

〈美國行〉

- 三世多杰羌佛開示帕母與本派傳承之關係及仁波且的資格與地位

- 三世多杰羌佛開示弟子提問1/2

- (1) 他是何等位的仁波且？
- (2) 一位仁波且的因緣？
- (3) 這些仁波且與其他法王的差別？
- (4) 這些仁波且、法王與老法王的差別？
- (5) 帕母的地位與本派傳承關係？
- (6) 帕母求請佛降甘露時鉢中降下之舍利？
- (7) 洗鉢時為何不正面洗鉢？
- (8) 為何旁邊的仁波且們要戴面具？
- (9) 三世多杰羌佛的鉢與帕母的鉢不同？
- (10) 何以三世多杰羌佛不收供養？

- 三世多杰羌佛開示弟子提問2/2

- 三世多杰羌佛開示弟子提問1/2

- (1) 一位西藏喇嘛前幾世的因緣？
- (2) 合十的涵義？
- (3) 阿彌陀佛與長壽佛的關係？
- (4) 什麼是曼荼羅？
- (5) 什麼是哈達？為什麼要供養哈達？
- (6) 曼達供是修的愈大愈好？還是修的次數愈多愈好？
- (7) 什麼是金剛毛？其殊勝為何？

- 三世多杰羌佛開示弟子提問2/2

- 三世多杰羌佛開示弟子提問1/2

- (1) 何時持超渡咒？
- (2) 外出遇到不淨(他道眾生)該如何處理？
- (3) 是否每位密教弟子都要有自己的本尊、護法及種子字？
- (4) 如何觀想本尊？
- (5) 如何改習氣？
- (6) 特別害怕某些東西如何克服？
- (7) 中陰是否有固定轉生的時間？
- (8) 如何生起出離心？
- (9) 藏密『上師五十頌』規定弟子不能踩到金剛上師的影子，該如何處理？

- (10) 佛經中『有情無情同圓種智』該怎麼理解？

- (11) 菩薩不斷習氣為渡眾生故？

- (12) 曼達供？

- (13) 開車的問題？

- (14) 會長懺悔

- (15) 三世多杰羌佛開示「應無所住而生其心」及「真空妙有」

- 三世多杰羌佛開示弟子提問2/2

- 三世多杰羌佛於洛杉磯開示1/2

- (1) 三世多杰羌佛開示福報，不要執著境界，要去除我執。

- (2) 三世多杰羌佛開示「佛渡有緣人，無緣不渡」。

- (3) 如何對治散亂心？聽上師開示時的正確態度？

- (4) 接引外國人是否可以特別方便？

- 三世多杰羌佛於洛杉磯開示2/2

- 三世多杰羌佛於拉斯維加斯開示弟子提問

- (1) 三世多杰羌佛開示有關拉斯維加斯此幻化城市。

- (2) 三世多杰羌佛開示魔術與幻術。

- 三世多杰羌佛開示顯教與密教、甘露、外道

- (1) 三世多杰羌佛開示顯教與密教

- (2) 誰領導西藏佛教？

- (3) 如何與外道溝通？

- 三世多杰羌佛開示弟子們之提問

- (1) 若弟子沒有參加共修或沒有學習「上師五十頌」是否不如法？

- (2) 是否每位密教弟子都要閉關？

- (3) 顯教與密教是否於作法上有衝突矛盾？

- (4) 三世多杰羌佛開示弟子有關犯三昧耶戒

- 三世多杰羌佛開示於美國基金會1/2

- (1) 如何推廣帕母的佛書？

- (2) 三世多杰羌佛開示大福報、大根器。

- (3) 因怕犯戒很多事就不敢做。

- (4) 要以無比恭敬心對待佛法

- 三世多杰羌佛開示於美國基金會2/2

- 三世多杰羌佛開示弟子們之提問

- (1) 常聽到女眾業障重，但空行母、金剛亥母皆為女子且帕母為女法王，請三世多杰羌佛開示女眾與男眾修行上的差距。

- (2) 三世多杰羌佛要帶我們去的佛國與西方極樂世界有何不同？
- (3) 菩提聖水與三密法水。
- (4) 為接引更多出家眾，可否參加其他寺廟之活動？
- (5) 三世多杰羌佛開示弟子們要互相愛護，要有菩提心、四無量心。

- 三世多杰羌佛開示五陰魔及甚深密法

〈在美國開示的法音〉

- 你想過你死後的事嗎？

- (1) 人或是六道眾生，他經過中陰以後，再受到閻王的處罰嗎？
閻王祂是一個什麼樣的人？或者菩薩？
- (2) 見到閻王應該用什麼樣的方式來表示恭敬或供奉？
- (3) 三世多杰羌佛見到閻王的話，也要禮拜？
- (4) 到廟裡玉皇大帝的殿或者閻王殿，表示對菩薩的恭敬，還是可以禮拜？
- (5) 到其他的廟，天人道的這些眾神，我們是不是要禮拜呢？
- (6) 要去攝受他們，也要看自己有什麼樣的條件？

- 若不如是聞受法音，則徒勞無功1/3

- 若不如是聞受法音，則徒勞無功2/3

- 若不如是聞受法音，則徒勞無功3/3

- 該醒悟的時候了

- 什麼叫做了生脫死？

- 偉大無私的三世多杰羌佛1/2

- 偉大無私的三世多杰羌佛2/2

- 三世多杰羌佛開示《師徒緣起必讀章》1/2

- 三世多杰羌佛開示《師徒緣起必讀章》2/2

- 再講《受用論》

- 任汝學何宗，不行此法生死不了

- 邪惡並不是方便

- 三世多杰羌佛開示《金剛瑜伽圓滿法》的具體修法1/2

- 三世多杰羌佛開示《金剛瑜伽圓滿法》的具體修法2/2

- 寺廟收的供養不要打在三世多杰羌佛的身上

- 什麼人才有資格得神通

- 三世多杰羌佛開示弟子提問甚深密法1/3

- 三世多杰羌佛開示弟子提問甚深密法2/3
- 三世多杰羌佛開示弟子提問甚深密法3/3
- 以修自己的法和行為主體

〈三世多杰羌佛開示個別帶〉

- 每個弟子必須聽明白的一課

- 了解真經義理必須實證德境

- 無上殊勝法

- 心動著境即是魔，隨緣分別則無定1/3

- 心動著境即是魔，隨緣分別則無定2/3

- 心動著境即是魔，隨緣分別則無定3/3

- 三世多杰羌佛生日的法音

- 在綠度母開示法會上1/3

- (1) 三世多杰羌佛開示何謂法王

- (2) 《綠度母修法圓滿儀軌》甚深法義

- 在綠度母開示法會上2/3

- 在綠度母開示法會上3/3

- 灌頂唯一具備的條件

- 誦經持咒修法，福不唐捐

- 不要上魔的當，斷除我執向菩提

- 三世多杰羌佛開示曼達供的修法

- 重要的課“不輕易灌頂傳法”

- 不著德相，必建功德

- 三世多杰羌佛為恆生及喜饒根登仁波且之弟子舉行飛籤問訊灌頂

- 出家人「綠度母」修持彙報錄1/2

- 出家人「綠度母」修持彙報錄2/2

- 瑜伽根本法的開示

- 神通能了生死嗎？氣功異於佛教

- 往生極樂世界能結婚嗎？

- 三世多杰羌佛開示護法

- 我比她的素質高，但是為什麼證不到她的境界

- 三世多杰羌佛開示魯智深作出的壞事為什麼沒有遭到報應
- 三世多杰羌佛開示正法寺僧侶：要有平等心，不要貪著1/3
- 三世多杰羌佛開示正法寺僧侶：要有平等心，不要貪著 2/3
- 三世多杰羌佛開示正法寺僧侶：要有平等心，不要貪著3/3
- 你是來學法，還是來看大家的臉色行為
- 緣度母傳灌及上供
- 用什麼定力看超渡的境界？
- 儀軌壇城的正確修持
- 看看你的行為能了生死嗎？
- “受外界影響而判斷聖者”是得不到受用的邪見
- 你如果沒有徹底皈依，將會是如何？
- 加持從何而來？
- 一件小事卡賓車，費人回觀諸師行
- 這才是三世多杰羌佛的心
- 由髮舍利的緣起，三世多杰羌佛開示金剛上師的條件
- 越級學法犯戒嗎？
- 既是三業相應，若有程度減少，則無“相應”二字
 - (1) 關於藏密三業相應法
 - (2) 依照西藏密法而談儀軌。
 - (3) 怎麼樣看待上師？
 - (4) 三業相應對不同上師之差別
 - (5) 弟子與上師之因果。
 - (6) 怎樣依止得受用？
- 三世多杰羌佛的韻雕作品“有美玉於施”
- 心境要博大
- 從證境、證德、證量，來認聖者上師
- 為什麼不了解她，還讓她去教人
- 你只聽了無常，並未實修
- 銀盒法音（一）：初地不知二地事，以免犯戒墮惡道
- 銀盒法音（二）：一盤見不得人的法音
- 銀盒法音（三）：你如果要真正得受用，這一場法音你一定要聽懂
- 你是真心皈依嗎？你已經忘了！
- 不要把五明看成五個項目
- 多聽這盤法音發起真心來
- 凡夫無法認識聖人
- 仁波且應該以什麼方式封認？
- 不利益眾生的上師，我堅決不支持
- 黃石公園開示
- 善良的修行人犯了戒同樣遭惡報
- 三世多杰羌佛開示修學與《入法門論》
- 佛威顯現與三業相應
- 三世多杰羌佛傳的修行法
- 如何識別佛教團體中的各種知見不正的現象
- 金剛總持多杰羌佛和法王的概念
- 入戲論者已不是修行；什麼叫甘露
- 三世多杰羌佛開示
- 三世多杰羌佛開示第357法：任何人不能代表三世多杰羌佛
- 不是真皈依，不能得解脫
- 如果隨便一加持就能解脫，釋迦牟尼佛早都把大家解脫完了
- 因果與神通
- 不明法理、不依教規，修學任何佛法，都不得受用，而獲得罪業，不得成就
- 很多所謂的修行人很可憐，罪過無窮卻自己還不知
- 出家人修行與在家人修行是否是一樣
- 世人行邪道，不能見如來
- 大弟子是誰？哪個才能代表益西諾布收皈依？
- 要得神通不能違背鐵定原則
- 淺談四加行的真實義理
- 對密宗的隨意而談
- 別無他有佛陀的證量
- 七月十五是佛喜日和了生日
- 一個佛弟子必須明白最基本的禮節
- 不該發生的慚愧的聲明
- 仁波且有多少種
- 聖甘露丸的加持力是萬僧法藥的十倍
- 重要法音：我是什麼教派？

- 幾句肺腑之言
- 無論任何大聖德，為弟子灌頂時，必須持有合法傳承印信和錄影
- 眾生都想學到佛法，佛陀要教，眾生得不到
- 密法注重原則和規矩
- 基金會的會員
- 修行學佛中的供養問題
- 必須以倫理道德作為最基本的人格行為
- 再次說明：無論地位多高的聖者講的法都不能作為正知正見的標準，必須符合我講的法和釋迦佛陀的教法
- 關於灌頂權和正規法音的弘揚
- 內密灌頂的資格驗證
- 無論多高的身份，都不能代表我去作指導，除非修證達到深入內密灌頂壇城的境界，以錄像為憑
- 自己有沒有資格教人，自己掂量
- 是善根的關係，不是拉人的概念
- 不懂灌頂不要自吹灌頂
- 內密灌頂、倫理、菩提心
- 打妄語、說假話來騙我，你能得到什麼利益？
- 剎殼見真源
- 五毒惡闡提罪的來源是斷常二罪所生
- 不能讓眾生等在那裡學不到法
- 從聖義內密灌頂證書說起
- 對仁波且們的鑒別

〈三世多杰羌佛開示法語〉

- 一個佛弟子如何快速地成就解脫？
- 快速成就解脫比較好的次第。
- 眾生都是痛苦的，我們能夠做什麼幫助他們，解決他們的痛苦？
- 痛苦的來源起因是什麼？有什麼其它的可以轉變這些痛苦嗎？
- 一個佛弟子該如何渡眾生？
- 如何給西方的眾生解釋輪迴的道理？
- 我們怎麼樣告訴眾生，無常的重要性？

- 欽巴仁波且是誰？
- 如果一個人沒有證道解脫的話，那麼他死了以後過程是怎麼樣子的？中陰的境界又是怎麼樣？他再生的情況又怎麼樣？
- 仁波且請問三世多杰羌佛：龍是那一道的眾生？
- 三聚淨戒跟我們說的「諸惡莫作，眾善奉行」這個法義有什麼差別？
- 一般皈依是皈依三寶，密乘皈依是皈依四寶，已皈依三寶者是否再舉行四皈依？信眾們應具何條件、資格來皈依？
- 有的人一開始想要學佛，他的那個障礙就會出現。他要怎麼去突破他這個困境？
- 我們真誠的修行，然後我們修行做功課的功德回向給我們的冤親，這樣是不是也可以化解恩怨？
- 有些法師他們本身是已經在參禪、打坐，或者是修淨土法門，他們要來我們這裡學習，他覺得說他又要重新開始，所以他自己沒有把握，那麼像這種情況怎麼解決？
- 剛開始在學佛的人，其德力不夠，但他有很虔誠想要學佛的心，那麼他要怎麼樣去突破難關？
- 最近三世多杰羌佛為我的非佛教徒的親戚而修了一個特別的法，讓他們往升到西方極樂世界。那麼西方極樂世界是個什麼樣的情況？
- 有很多佛教徒都很想把行修好，可是他往往都受他的業力、習氣影響，所以當他有貪瞋癡的表現的時候，他自己就很懊惱，那該怎麼解決？
- 在修行的當中，如何面對犯戒的師兄弟？
- 菩提心跟出離心這兩者之間是不是有什麼關係？
- 眾生在修止觀的時候，如果出現昏沈掉舉等等這些障礙，該如何對治最有效？
- 如何教授眾生修習四無量心？
- 有些人有心要求法，但是他不知道有一些什麼法，那麼是由具德的金剛上師來為他擇決？
- 如果不依基礎而傳法的話，這問題是不是很嚴重？
- 關於這個肉身不壞和化虹身的問題，當然這個是甚深我們不能談，但是如果其它成就的結果，我們是不是可以了解？
- 關於功德的問題。

多杰羌佛第三世雲高益西諾布頂聖如來開示的法音還有很多，限於篇幅，本書只節錄了部分。

(此文的英文翻譯印在前面)

三世多杰羌佛說：僧俗辯語

(一) 論文正誤

一提起我的論文，有些人就會產生許多說法。有說是天書，需要破析，有說是談禪理，處處潛伏禪機，還有的說是儒道莊老哲學，不見現代科學。這些說法都是笑話，論文就是論文，哪裏是甚麼天書？我的論文主要是集多元化哲學科學為一體，內容頗為深廣，為了言簡意捷，靈活透闢地表達意思，就只有採取半白文言的表達形式和手法。至于認為論文為禪機佛語，儒道莊老之後繼，那是人們錯誤領悟了文中的一些詞語典故的原因。實際上，佛教雖為外來的宗教文化，卻對我國傳統文化，以及人們日常生活，包括文人遣詞造句、百姓日常用語，影響是頗為深廣的。例如：無事不登三寶殿、孽障、叫喚、功法、巧用、安樂、百味、打包、奴婢、宏願、有無、先輩、自覺、覺悟、決定、吉祥、解脫、讀誦、歡喜等等，不計其數。僅以“名”組成的詞，如名望、名義、名利等就不下五百個，以“一”字組成的詞，包括一身、一日、一層、一面、一剎那、一枝花等就不下一千個。我可以說，凡是寫文章的人，隨時都要用上以上的佛家詞語，何況以上詞語為佛家詞語萬分不及其一。人們對平常用佛語佛詞已習慣成自然，以為是祖宗傳授，不知道都來源于佛家用語和佛家籍典。至于對那些不常用的佛語詞而又為漢文化所早已吸收施用的，有人就統統認為是在講佛法和儒道之論述。如果按照這種平見的觀點去看問題，那麼，不是每一本書都在談佛教和儒道嗎？這是一種嚴重的偏見和錯誤，主要是知識平庸所造成的。凡是做學問的人都知道：“要得才橫奪天工，必將諸識尋根窮。”因這緣故，我養成了這樣的習慣，歷來對各個領域的知識我都喜歡學習，並竭盡全力去探討，去問一問為什麼，包括現代哲學思想知識，儒釋道當然也不例外。

要說談佛家禪理的論文，我曾作了幾篇，也可以向大家介紹其中一篇《僧俗辯語》。這篇文章是我二十歲那年所作。其產生的起因當歸我的一位好友辛寂老法師。辛寂大和尚八歲出家，二十二歲破初參時，做寶光禪堂綱領主持，禪定頗深，曾在寺內打餓七禪定，圓滿殊勝。至今，寺內比丘一提辛寂大師，都異口同聲讚揚：“和尚打禪七、七日七夜不食不動，泰然如常。”辛寂大

師一生主修華嚴宗，對天臺止觀和顯密均具深研功底，猶為明見般若實相，故爾德高望重，後任寶光寺方丈，如今已供奉于祖師堂。一天，大和尚和我在寶光寺晤面，對我說：“我見了你幾篇論文，其理法甚妙。可否另作論及空性之道新篇而為教益？”我答：“可以。”于是三日之後造《僧俗辯語》一文交與求教，但和尚閱後不以為然，置之一旁。時至六年後初冬的一個黃昏，在寶光寺大雄寶殿左側，辛寂法師突然遇見我，說：“我現在實在頗為慚愧，特地向你懺悔。”我聞聽此言一時驚惶不知所措，只好怔怔地盯住他。辛寂法師又真誠地說：“世尊在世之日，有大居士維摩助佛教化弟子，我雖不才可以效法，今天特地請你助我教化比丘之力。想我佛門世尊是何等威德，大雄寶殿乃千年莊嚴聖境氣象，人人敬仰，現今輪到我來管理寺廟，沒承想做功課時竟然發生鬧殿事件，這真是千年沒有的業力。這不怪其他，只說明我辛寂無德無能，沒有管理好寺廟，也沒有給眾比丘帶好頭，這實在無堪主持，教人慚愧且無地自容。今晨我于惶急之中，重新尋出《僧俗辯語》細研，我明白了以前的愚癡。幾年前，我初識此文，認為你連經書中的‘如是我聞’也沒有搞清楚，而寫成了‘如是我明’，加之我悟性不徹，因此不予重視。今日一急之下重讀，方頓悟妙理，如是我明原是你自己明白之意，俗見空居士代表俗諦，僧諦和尚以表真諦，真俗之諦都定在心中，所以般若照見萬法惟心，三點魚鉤洞為打字謎而造的詞語一畫上一個魚鉤形，再加三點，不正好成為一心字嗎？所謂菩提臺者是立于真諦角度對‘六大緣起’、‘萬法惟心’于俗諦的照觀。此文真是字字珠璣，深藏莫測之妙論，尤其是內中禪理、般若正見，現為大殿事故，成熟我開悟之緣起，始得識真諦，實謂羞地而慚。”聽了這番肺腑之言，以及明了他那無私無染的法性聖境，把我照耀得何等勝喜，使我不禁向他行了合掌禮。可惜，不久這位大德歸西圓寂。記得他圓寂前三天我去拜望他，他從病床上支起軀體，說：“我要謝謝大師的《僧俗辯語》。還有你在寺院內做的事，以及對我的幫助，眾生會感謝你的。這些有相布施的言語本不該說，怎奈大後天（二月十九日）觀音生辰，我已決意離開此地了，所以不得不煩絮數語。”當時聞聽這番言語，我還以為他要到外地去遊方，於是問：“師傅幾時歸來呢？”他慨然而笑：

“我會回來的啊！”但我見他身負重病，認為他是不可能外出的，便沒有放在心裏。誰知三日一到，聽說寶光寺大開齋宴，一打聽才知辛寂法師圓寂。他早本于觀音生辰那天焚香沐浴，披衣搭具，盤腿坐化歸西。七日後，又聽法師弟子護義師言及法師火化的殊勝情況，並捨得十多顆三色舍利。

以上是涉及《僧俗辯語》一文產生的有關究理，為了正誤其它論文並非談禪機佛理，儒老莊學之論，還于它文論及宇宙人生及現代科學哲學思想之本來面目，僅以此篇《僧俗辯語》為例外，故寫了上述文字以補記。

(二) 僧俗辯語

如是我明，僧諦和尚居三點魚鉤洞，坐菩提臺上與眾證法。一日，從本原心基來一女居士，求其印證圓覺。居士名俗見空，對僧合掌問曰：“吾聞和尚證得如來大定，有長生不老之術，求和尚慈悲開示。”

僧曰：“吾所能告汝者，乃如來大樂了生脫死之法，非長生不老之術也。汝從何來，前者曾習何法？”

俗曰：“從本原心基而來，曾學三十七家外道，亦曾學佛參禪，已得無上定力，特求和尚印證，是否如來大定？”

僧曰：“汝之大定是何覺受？”

俗曰：“吾初入定時，彈指已是一夜，開眼後方知一夜已過，當時境界，心中並無半點妄念，亦無任何知覺。”

僧曰：“無知無覺，豈不如木石一般。如來大定乃大樂無邊之法，汝有何樂？此境乃昏沉之母入輪迴之根，非如來大定也。”

俗曰：“其後吾明心見性，始知此定落在昏沉之中，後入之定方為正定。吾住于智慧之中，了知如來大定，亦不過如此。”

僧曰：“何為明心見性？”

俗曰：“性者本性也，明者明白也，本性即是如來之法身，此法身乃不生不滅之體。明心見性，就是前念已去，後念未生，不住其間，明悟此一剎那之感，此感便是如來體性，知覺如來體性，便是明心見性也。”

僧點一點頭又曰：“汝之大定是何覺受？”

俗曰：“吾之大定，不住色相，亦不住于聲香味觸法，而長定于如來體性之中。其覺受相，無昏沉，無妄念，有禪樂之感。定中所顯一切諸色相，由它自來，由它自去，不被它牽引，長住

如來體性之中，出定入定分明，提得起放得下，有時還發出無量神通，但吾也不住于神通之中，由它自顯自滅，不作聖境觀，只照住于明而無念之體性上。和尚之定，可能也是如此。”

僧曰：“不也。吾之大定與汝不同，但汝之定也是正定，此定乃諸有眾生成佛之道而必經之路，但非如來大定耳。此定名為‘明空知覺定’，是禪家初參後之定境，由此定而養，可得如來大定，如來大定而養方證無上菩提。汝之定有樂明無念之感覺，此感覺即是我見，而如來之定並無我見。”

俗曰：“無我覺受豈不又成了木石一般，法師所言如來大定乃極樂無邊之定，木石無知有何樂可取？無所聞知，豈不又是昏沉之母，入輪迴之根了？如來大法若是如此，有何可貴，莫如凡夫所求榮華富貴，每日妻恩子愛，吃喝玩樂，逍遙一輩子還快活些。”

僧兩目悲淚長流，對天嘆曰：“吾師如來為一大事因緣而示現于世，吾亦為渡眾生而修行，然眾生累生累劫造下無邊業障，障其如來正道，吾實悲心難忍。彼等不入昏沉，便入我見，若不入昏沉我見又落入邊見之中，好不容易破了初參，又造成口業，自以為此即是如來大定，狂禪性發不好好用功，以此為究竟，障其解脫之路，以致狂魔入體，將來其魔去後，弟子與師皆陷亡難，實為可憐。”和尚道完復對俗曰：“汝見差矣。汝于此知覺定中久而久之破了重關，便知此定並非如木石一般，勝過知覺千百萬億倍，無邊自由，知覺定有出有入，有樂明無念之感受。如來定則並無出入，不定也定，定也非定，是名為定，實無所定，無一時不在定中，行住坐臥作諸事理皆在定中。”

俗曰：“行住坐臥作諸事理皆在定中，走路豈不錯了道？如果出定走，豈不又與凡夫無異？”

僧曰：“汝見俗矣，不悟重關焉知此境。凡夫走路心在路，所做諸事心住事中，心隨諸事妄念所轉引。吾心不隨妄念所轉引，雖走此路，不著此路，作諸事理，心不住境，不存分別，見諸眾生，不見是非長短，男女諸相，人天禍福，豈不聞金剛經云：‘若見諸相非相，即見如來。’又云：‘應無所住而生其心’，歸言一句，心不著相無我無人，任汝作諸事理，皆是如來大樂之法相。吾之所說是名說法，雖名說法，實無所說，汝當自證，方知真實之義也。”和尚言已，取念珠一串對俗曰：“此是何物，共是幾顆？”

俗曰：“此乃念佛之珠，共一百零八顆。”于是和尚一手指

天，一手指地，兩眼瞪俗而不言語，俗不解其意問曰：“此是何意？”

僧曰：“方才觀音菩薩在此地獄渡餓鬼，地藏菩薩在此天上渡仙人。”

俗曰：“法師差矣，地藏菩薩在地獄渡餓鬼，為何反說觀音菩薩在地獄渡餓鬼？”

僧曰：“汝未悟大道，一無所解，當努力修持，不可向外馳求落為狂禪。若不如此，不但虛度此生，且有墮落之災。”

俗曰：“吾聞法師所言甚深微妙，廣大無邊，如來大樂之法實為高深難解，我當如何修之？”

僧曰：“若想入此如來大定，別無它路，其一以菩薩行為而照己德；其二努力精進而習定。”

俗曰：“菩薩行為與凡夫行為如何分別，望和尚慈悲開示。”

僧曰：“我今說此，汝當聽聞，諸有眾生，大略可分為上中下三品。下品人每日但思足一己之欲，貪得無厭，窮奢極欲，永無饜足之日，所羨者榮華富貴，稱王圖霸，以害人為樂，從不見自己之過失。見別人之苦難，反覺稱心快意，想盡千方百計劫奪他人所有為已有，見自己所有過失，不以為恥，反以為榮，此等將來必墮無間地獄，受無量諸苦；中品人亦以足一己之私為務，以榮華富貴為高，驕傲自大，唯我獨尊，有利可圖，即盡力從之，每時每刻，只說別人過失，雖知自己之過失而護短，不肯說也不肯改，此等人並不專門以害人為樂，然利益相爭之際決不讓人，此等人將來也難免地獄之難；上品人重于善德，不圖世間榮利，但圖諸福，見他人有苦難，則全力相助，利益相爭之際，每每讓人，見別人之過失，心雖知而口不言其是非長短，見自己之過失立即改正，處處廣施陰德，以善為事，此等人後為天人，但仍是凡夫。”

俗曰：“如此善功，仍是凡夫，豈不怪哉！”

僧曰：“此等人雖積功累善，乃有漏之因也，有數之善果，其果受完，仍然下墮，故仍為凡夫。菩薩行為大與凡夫不同，心中不存善惡分別，每時每刻自查已過，分毫過失，立改之，從不見別人過錯，也不見自己好果，處處望眾生早脫輪迴，一切善惡境來，普行恭敬，依此而行，行者性之用，性者行之體，體用本來不二，是故行者性也，性者行也。此理非二乘羅漢所能解，汝當依此而作。吾亦凡夫，未證此法。此法乃大寶上師功德所示。”和尚言至此合掌讚曰：“頂禮大寶上師前，吾師妙法普行緣，功

德巍巍照眾生，為渡六道超俗凡。”

俗聽完讚偈問曰：“和尚既言一切平等，無有分別，為何又分菩薩行與凡夫行，此非分別乎？又言無我無人，然則今朝此身從何而來，和尚此言豈非荒謬？吾實不解，唯願和尚以理服我。”

僧曰：“我今告汝，汝當聽聞。汝今朝之身乃過去善惡妄念二因合成，非汝法身也。汝之法身，即如來之體，本來空寂，今朝此身皆過去作善作惡所種之因結聚之果所現之身。故此身名為業果報身，一切善惡諸業皆以此身而受報。善惡業之輕重不同，報應于六道輪迴之種類亦不同，故有富貴貧賤之不同。作善者，受輕業；作惡者，受重業。輕業距佛果近，重業距佛果遠，作善事之上品人報應結果升天堂成仙人，天堂一切乃善果享受。作惡事之下品人，報應結果入地獄成餓鬼，地獄一切乃惡果享受。作善之人種善因故結善果，作惡之人種惡因故結惡果。此二因皆起于善惡，二種妄念。菩薩觀今朝之身如夢幻泡影，如露，如電，長住如來體性，不隨善惡二因所轉，故不結二果。脫離輪迴，菩薩慈悲眾生，無災，無難，無有業障，發普渡眾生之心，成就方能普渡，故結成就之果，菩薩不斷慈悲普渡心，為渡眾生故。”

俗曰：“二因合聚之果，眾生觀之為何實在非夢幻也？”

僧曰：“眾生迷其本性，昏沉于二因之中，故覺實在，如人在夢中所覺，一切皆實在，睡醒方知是夢也。眾生若住于如來體性之中，頓然知覺此身如夢，縱上刀山，入油鍋也無痛苦，無一處不是如來報身境地也，至此境地便一切平等。但未悟得此理之前，先得作一善士之君，為人人敬愛尊而稱德，以此築基而為人正，方可依佛之教，修其生圓次第之出離心、四無量心、十善、三聚戒、六度，乃至信、願、行、戒、定、慧之深習行持，而後正行，方可如法圓滿。否則皆為空中樓閣也。故望行者步步腳印，了知佛法在世間，不離世間覺，因果不昧律，輪迴何所縛。”

于是和尚合掌讚曰：“諸佛上師之功德，普行回向諸法界，現身福慧速圓滿，同證如來大樂界。”

俗聞已，對僧合掌曰：“和尚所演無上如來大樂之法，吾當傳于後世。”言訖頂禮七百而去。