

Transcript of Venerable Tsemang's Recent Talks with Buddhists

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During the last few days, Buddhist disciples who have come here from all over the world, to attend the prayer Dharma assemblies at the Holy Miracles Temple, have gradually returned to their respective countries. Venerable Tsemang has met with some Buddhist disciples several times at their requests to address some of their concerns. Below is the summary of what Venerable Tsemang talked about during those meetings with some masters. Venerable Tsemang has reviewed the transcript and given us permission to release it to the public.

Today, I have made time to meet with all of you. Previously, throughout the duration of the prayer Dharma assemblies, some people wanted to talk to me about certain matters, but I declined most of their requests for a few reasons: Firstly, I am a living being filled with tremendous humility. Even though I have continually been learning, my cultivation is very poor, and I have no actualized realization power. I am unable to resolve many of your problems.

Secondly, I do not know most of you. In the past few years, most of the time when the Buddha Master was only giving audiences to Buddhist disciples, but not imparting Dharma, I was not present. They all know this. That was because I did not want to get to know people. I also have plenty of work to tend to. Therefore, I don't know most people who attended the prayer Dharma assemblies at the Holy Miracles Temple this time.

Thirdly, I do not have enough time. I want to spend most of my time on the organization and translation of the audio recorded Dharmas imparted by His Holiness Dorje Chang Buddha III. This is a task that no one else can do on my behalf.

Another reason, frankly speaking, is that I am afraid that once you step outside the door, you will incorrectly relay to others what I have said, or even completely distort the meaning of what I said. That will cause problems. Just like some time ago when I openly spoke at the Holy Miracles Temple, once my words were disseminated by others on the Internet, the meaning was no longer the same. Most of the things they said

were not what I meant. Some people even said things that were contrary to what I said.

That's why you can see that I have brought an audio recorder today to record my own words. Why? If in the future you relay my meaning incorrectly, at least I will have evidence. At the same time, in the future, when I listen to it again, if I find anything that I said incorrectly, I will be able to tell you what was incorrect and make it right. This is because in any discussion involving knowledge and views about Buddha Dharma, we must be extremely serious and cautious, and cannot be in any way sloppy or careless.

I do know some of you who are here today, but I have not met most of you. I think perhaps I will first address some of your concerns by sharing some of my personal points of views for your reference. These are questions that many of you have asked. After I finish talking, if you have further questions, we can discuss them then. I would like to emphasize that I am a living being filled with humility. It was out of compassion that the Buddha allowed me to stay by His side and therefore I probably have had more opportunities than others in listening to teachings of the Buddha. I perhaps started learning from the Buddha a few years earlier than some other people.

That said, I cannot say that it means my points of views are correct. I am definitely not giving a Dharma discourse here. I have already said so many times on different occasions: I am not qualified to give a discourse on Dharma. What I am about to say is simply my thoughts and opinions, based on some personal experiences in learning from the Buddha and cultivating myself. They are for your reference only. If you think what I said has deviated from the teachings of the Buddha, you are welcome to point out what I have said incorrectly, so that I can make amends.

The first aspect is about a question that many of you, who are masters, have asked: what you should do when you return to where you came from. If I am to answer this question fully and in intricate detail, it is essentially about how we may attain accomplishment and liberation within this lifetime. If I am to talk about this briefly, it can also be very simple. It is simply about abiding by the precepts, cultivating ourselves, and practicing Dharma. I believe neither option of responding is what you want. Therefore, I have listed a few actual things that I will briefly talk about one by one.

1. Continue to chant Sutras, pray and beseech His Holiness the Buddha and Fomu, Holy Mother the Great Mahasattva, to return to the human world to save us living beings.

Why did the Buddha and Fomu, Holy Mother the Great Mahasattva, enter parinirvana? The fundamental reason is the dark karma of us living beings! That's why every one of us must repent at any time, and not just pay lip service, but sincerely repent of all the sinful karma that we have committed during this lifetime and at this moment. Many people, when they repent, only habitually chant verses such as "I repent all dark karma stemming from greed, aversion and ignorance since beginningless time." This kind of fake repentance is simply attributing our sins to what has happened in our past lives.

My point of view on this issue is exactly the opposite. It is precisely due to the positive karmic conditions we have accumulated since beginningless time that we have had the good fortune in this lifetime to follow and learn from His Holiness Dorje Chang Buddha III to cultivate ourselves. It is also precisely since we have not cultivated ourselves well during this lifetime up to now, that we still haven't attained accomplishment and liberation. Therefore, to genuinely repent is to correct all our bad habits in this lifetime that do not accord with the teachings and admonition of the Buddha and enable ourselves to become a genuine cultivator.

The conditions of birth and death do not apply to a Buddha. When we, living beings, have good retribution, the Buddha appears in this world. When living beings no longer have such good fortune, the Buddha enters parinirvana. In the past, Ancient Buddhas did that, Nammo Shakyamuni Buddha did that, and now His Holiness Dorje Chang Buddha III has also done the same.

I will tell you about an incident that I personally experienced. In January, 1996, I accompanied His Holiness Dorje Chang Buddha III and Fomu, Holy Mother the Great Mahasattva, to Shenzhen. Fellow Brother Li Dehe was the general manager of Luohu Hotel at the time. He set up a temporary mandala on the top floor of the hotel, the 16th floor, for the Buddha Master to impart Dharma and grant audiences to disciples. One day at noon, it was time to respectfully ask the Buddha Master and Fomu to have lunch. However, we could not find the Buddha Master anywhere. I went to the 16th

floor mandala to look for the Buddha Master, but no one was there, it was empty. After a while, a fellow sister also went to the mandala to look for the Buddha Master, but nobody was there.

Shortly afterwards, fellow sister Liu Ge went to the mandala again and there was still nobody there. She did not leave the mandala immediately and was looking at her own reflection in the big mirror right next to the door, with her back toward the window. The glass window was sealed and could be seen from the reflection of the mirror. Suddenly, she saw from the mirror that a foot appeared through the window, then the Buddha Master stepped into the room from the sky through the window. Fellow sister Liu Ge was so startled that she screamed out loud. We ran over there immediately and found the Buddha Master seated at the mandala. Fellow sister Liu Ge then told us what had happened and everything she saw. The reason why I'm telling you this incident, putting it in mundane terms, is to say that the kind of holy power that the Buddha and Fomu, Holy Mother the Great Mahasattva, possess is not something we can comprehend at all. The only thing for us to do is to repent with utmost sincerity and invoke the Buddha and Fomu to return to this world and continue to teach us and save us.

2. Buddhist disciples should be compassionate, supportive, and helpful to each other. In particular, masters must guide your groups well, develop new people, and do not solicit people from other groups to join your group.

Buddha Master said this many times. Among us, Buddhist disciples are not supportive of each other and are far inferior to Christians in this aspect. Some people who have been learning from Buddha for a relatively longer time, or some people who wear rinpoche or acharya attires tend to always criticize others in a condescending manner. The root cause of such behavior is not having compassion. I hope that after you return to your own country, you will guide your group to treat each other as family, to help and support each other when facing adversities. When one person has difficulties, everyone should help this person and resolve the problem together. If you cannot even do this, yet you still claim to be cultivating yourself, and you still want to attain liberation, it will be simply impossible.

Do not form cliques or factions. This is something that Buddha Master greatly opposed. We are Buddhist disciples, we are cultivators. As Buddhist cultivators, we should be broad-minded, rather than furthering our narrow-mindedness while cultivating ourselves. As long as living beings are able to

listen to the audio recorded Dharmas imparted by His Holiness Dorje Chang Buddha III, and are cultivating themselves, we should be happy for them regardless of where they listen to the audio recorded Dharmas and which group they join. Buddhist disciples are not anyone's personal property.

3. We must earnestly and respectfully listen to the audio recorded Dharma Discourses imparted by His Holiness Dorje Chang Buddha III, because they are the source from which we obtain correct knowledge and views. I can even say that in this Dharma Degeneration Age, any Buddhist disciple wanting to attain accomplishment and liberation must listen to the audio recorded Dharmas imparted by His Holiness the Buddha. Whether you are a rinpoche, an acharya, or a master of Dharma listening sessions, your duty is to guide others to listen to the Discourses upon your own foundation of listening to audio recorded Dharma Discourses. This is most important. When you have done this well, your merit will grow.

In many audio recorded Dharma Discourses, His Holiness Dorje Chang Buddha III teaches us how to listen to Dharma in order to attain beneficial effects. Personally, I want to bring everyone's attention to the following points: First, do not selectively listen to Dharma Discourses based on your personal preferences. We must listen to all the Dharma Discourses comprehensively. Second, when we have questions, we should seek answers to our questions in the Dharma Discourses. The purpose of listening to Dharma Discourses is to obtain correct knowledge and views to guide our cultivation, to resolve the issues we encounter in our daily lives, in our work, and in our cultivation. If someone says that they have not encountered any problems in their cultivation, they would be a Great Bodhisattva, I would congratulate them and learn from them. If that's not the case, then their issue is so serious that they aren't even aware of their own problems. Think about this: if they don't have any problems, why would they still be an ordinary living being? Why are they still being transmigrated in samsara? This explains why these people have very serious problems, and they should make a sincere effort to listen to the audio recorded Dharmas imparted by the Buddha with great respect. You might think that listening to all the Dharma Discourses in a comprehensive manner is contradictory to trying to find answers from Dharma Discourses. They are, in fact, one and the same. If you try to do so conscientiously, you will realize it for yourselves.

4. Cultivating ourselves in a solid and practical manner is the foundation for attaining accomplishment and liberation. In my personal opinion, the most important reason His Holiness Dorje Chang Buddha III came to this world is to correct the many errors made by patriarchs, and to emphasize that cultivation is the foundation for attaining liberation. That's why Buddha Master always admonishes us that we must cultivate ourselves. Buddha Master imparted many Dharmas on what we need to pay attention to when we cultivate ourselves. You can listen to the audio recorded Dharma Discourses and practice accordingly. What I must emphasize today is: As a Buddhist disciple, regardless of what title you have, whether you are a Dharma master, a rinpoche, an acharya, or a master of Dharma listening sessions, you must never make money through Buddhist disciples. In other words, if you sell products, conduct businesses through Buddhist disciples from your group or other groups, or make pretense that such practices are for everyone to build good fortune and wealth together, then you have already deviated from the correct path of learning from Buddha and cultivating yourself.

If you involve yourself in scams, such as fraudulent multi-level marketing schemes, the so-called "national asset projects 民族資產," or any kind of illegal businesses explicitly forbidden by the government, then you are defrauding people and what you are doing is criminal.

This is extremely important! Buddha Master and Fomu, Holy Mother the Great Mahasattva, have always helped disciples, but have never conducted any businesses to make money through Buddhist disciples. Regardless of who, if anyone coerces Buddhist disciples to buy products or engage in multi-level marketing, Buddhist disciples should sever relations with them.

Some people might not be swindling others for money directly. They might build their fame in a dishonest manner and gather many followers first, before starting to deceive people to obtain money. For example, some people claim that in their dream, Buddha Master gave them holy amrita, and therefore, they can cure diseases very effectively. Some people claim that the Buddha and Fomu, Holy Mother the Great Mahasattva, have empowered them, and that's why they can enter dhyāna while listening to audio recorded Dharma Discourses. Some even claim they can live without eating or drinking for months, and so on and so forth. Those people are all liars!

Announcements from the World Buddhism Association Headquarters have made it very clear: Only by using the 18 Dharmas that were publicly announced can the level of a person's actualized realization power be determined. If you claim that you have actualized realization power, then contact the World Buddhism Association Headquarters and register to take the exam. The result will be publicly announced.

After you return to where you came from, not only must you make sure that you don't deceive others, you must also prevent other Buddhist disciples from being cheated. If you know anyone who has deviated from the teachings of the Buddha and is defrauding others, you must report them to the Headquarters immediately. If there is a criminal conduct, you should report the culprits to the police directly, so that these perpetrators will be brought to justice. In the entire field of Buddhism in the world, only Namohis Holiness Dorje Chang Buddha III and the World Buddhism Association Headquarters have publicly denounced their Buddhist disciples, some of whom are masters, for conduct that does not accord with Dharma. Why? By following the teachings and precepts imparted by His Holiness Dorje Chang Buddha III and Namoshakyamuni Buddha, the Headquarters handles matters in a fair and unbiased manner in accordance with Dharma.

5. All Buddhist disciples must obey the laws and regulations of their respective countries and regions. This is also critically important. As Buddhist disciples, our goal is to attain liberation, to save ourselves in order to save others. We do not get involved with politics. That said, regardless of which country you're in, Buddhist disciples must obey the laws and regulations of their respective countries and regions. Different countries have different conditions, so naturally, there are different laws and stipulations. It is essential for a government to maintain order. Some time ago, a rinpoche told me that China currently does not allow people to learn Buddha Dharma imparted by Namohis Holiness Dorje Chang Buddha III. I told this person that there is no such thing, based on four points:

1) The country's constitution stipulates that its citizens have freedom of religion. There is no law or regulation forbidding people to learn Buddhism!

Therefore, we can openly learn from Buddha. We are upstanding Buddhist disciples, what do we need to be afraid of?

2) Buddhism was established by Namo Shakyamuni Buddha in India. Buddhism is a foreign religion in China. However, after more than 2000 years of being propagated in China, Buddhism has been integrated into and has become a part of the traditional Chinese culture. It is in Chinese language that Namo Dorje Chang Buddha III propagates the most authentic, profound, and incisive teachings of Buddhism, Buddha studies, and Buddha Dharma to the world. When Buddhist disciples around the world study Sutras and the audio recorded Dharmas imparted by Namo Dorje Chang Buddha III, not only can they learn the absolutely correct Buddhist teachings, they can also learn about and assimilate the essence of traditional Chinese and Han culture. This is a significant driving force in the promotion of Chinese and Han culture. What's wrong with that?

3) Namo Dorje Chang Buddha III always teaches Buddhist disciples, through His Sutras and audio recorded Dharma Discourses, not to do anything evil, and do all kinds of good deeds, as well as to love, protect and help each other, to obey the law, respect the elderly, care for the young, care for each other, contribute to our country, and promote world peace. A true Buddhist disciple is therefore a good member of their family, an active member of society, and a good citizen of their country.

4) People who have fears in their mind can be categorized into two types: The first type subconsciously believes that learning from the Buddha is wrong and not permitted. If you think that way, why continue to learn from the Buddha? This type of people still wants to attain accomplishment through learning from the Buddha. Isn't that ridiculous? The second type uses learning from Buddha as a tool to conduct business. Some even engage in illegal businesses, such as cryptocurrency and multi-level marketing forbidden by some governments. Some of them even defraud groups of people, and so on and so forth. These kinds of acts that promote chaos and disturb society are inherently illegal and should be forbidden.

If you are learning from the Buddha and not doing anything illegal, why would you be afraid?

6. Another one of your concerns is about how we can learn Dharma. Actually, the answer to this question is very simple. Once you have

cultivated yourself well, the natural progression is for you to receive Buddha Dharma. If your conduct does not accord with Dharma, even if a Dharma had been transmitted to you, it would be futile. Namo Dorje Chang Buddha III told me about a person who repeatedly beseeched the Buddha to transmit Dharma to her. The Buddha was very compassionate and did transmit Dharma to her. After a while, she came to the Buddha and said that she was having a hard time making a living and needed to make some money before resuming her Dharma practice. Do you think the Dharma is of any use to her? Will the Yidam and Dharma Protectors still be there for her? In the face of true Buddha Dharma, we choose Dharma over our own lives, let alone a Dharma being transmitted personally by His Holiness Dorje Chang Buddha III. That's why, this person has basically ruined that Dharma.

As you can see, cultivating ourselves and having correct knowledge and views are very important. They are the foundation of our Dharma practice. Once our foundation is well built, Buddhas and Bodhisattvas will know. The natural progression is that Dharma Kings and Great Holy Gurus will transmit Buddha Dharma to you. Also, I recommend that you directly study and practice the ***Supreme and Unsurpassable Mahamudra of Liberation***. The ***Supreme and Unsurpassable Mahamudra of Liberation*** that combines cultivation practice with Dharma practice. It is the best way to practice. It would be best to have a Master transmit it to you, but if you don't have a Master, you can also study and practice it yourself. You do not need anyone to transmit it to you. Anyone who steadfastly practices it in accordance with Dharma will attain accomplishment. His Holiness Dorje Chang Buddha III said so a long time ago.

7. Many people also asked about protecting Dharma. In fact, learning, protecting, and propagating Dharma are a trinity. We must first learn Buddha Dharma, and in the process of learning, we protect and support Buddha Dharma. Eventually, when we receive beneficial effects, we must propagate Dharma for more people to learn it. The Dharma ***Learning from Buddha*** imparted by His Holiness Dorje Chang Buddha III has been published into a book, as well as audio recorded Dharma Discourse CD's, in which His Holiness the Buddha has spoken a great deal about protecting Dharma. Protecting Dharma is an integral part of our cultivation as Buddhist disciples. If a Buddhist disciple does not protect Dharma, they are no longer a Buddhist disciple!

About protecting Dharma, many people are easily confused about one thing: Protecting Dharma means protecting the Buddha and protecting Buddha Dharma, not protecting their own interest. They are completely different concepts. It means when the name of the Buddha is tarnished, or when Buddha Dharma is damaged, we come forward without any hesitation to refute evil demons. However, when our own reputation and interest are compromised, we must practice forbearance. This is the most important principle in our cultivation and in protecting Dharma. Yet these days, some people are doing exactly the opposite.

In today's world, only the Buddha Dharma imparted by Namog Dorje Chang Buddha III can enable living beings to attain liberation. Sutras by Namog Shakyamuni Buddha have been tampered with by the descendants of the Demon King Mara. There are also translation errors. Some people also find it hard to understand ancient language. As a result, it becomes extremely difficult for average people to attain accomplishment through studying the Sutras of Namog Shakyamuni Buddha. Therefore, after you return home, you need to learn and promote the audio recorded Dharma Discourses and Sutras of Namog Dorje Chang Buddha III!

The second aspect is about an incident mentioned in the recent announcement issued by the World Buddhism Association Headquarters.

It was originally a very simple matter. However, many people with incorrect knowledge and views have turned it into a very complicated matter.

About this matter, I must be the first to repent. I feel that it is due to my lacking virtue and abilities that such a situation had happened. Under whatever circumstances, having an altercation in the Grand Hall of Shakyamuni Buddha was an extremely evil and sinful behavior. The Holy Miracles Temple is the one and only temple in the world where Buddha once bestowed holy amrita, and where the Grand Hall of Shakyamuni Buddha is an Inner Tantric Mandala. Most importantly, His Holiness Dorje Chang Buddha III and Fomu, Holy Mother the Great Mahasattva, were still inside the Grand Hall when the altercation happened. Having an altercation and hitting people inside the Grand Hall is extremely disrespectful to His Holiness the Buddha and Fomu. That was terrible! I feel very sad. As a disciple, I was truly ashamed in front of the Buddha and Fomu!

Of course, what was being described in the Headquarters' announcement was factual, and the Headquarters' decision was indeed correct. Everyone should know that the Holy Gurus at the Headquarters would not err on causality, otherwise they would not have passed the holy exam nor become Holy Gurus! Therefore, if someone doubts the Holy Gurus at the Headquarters and choose rather to believe an ordinary person, I can only say that this kind of person is extremely ignorant. Perhaps they are by nature evil people with deliberate intentions to undermine Buddha Dharma! Think about this: If you don't even understand such a simple question and such a basic concept, and you claim to be learning from Buddha to cultivate yourself, haven't you learned all that in vain? Isn't your learning from Buddha and cultivating yourself just a lie? Therefore, this incident reflects that some people's knowledge and views are problematic, and I feel that I must talk about it briefly.

First, from this incident, we can see the difference between a real and an ingenuine cultivator. At the very least, as a person involved in the incident, regardless of whether you consider the Headquarters' announcement factual, the first step you should take is to practice forbearance. This is the very least a cultivator should do. If you practice forbearance, then even if you have done wrong, you have now done the right thing. Because even though you have already done wrong, you are now practicing forbearance and cultivating yourself according to the teachings of the Buddha. If you do not practice forbearance, yet for the sake of saving face and preserving self-interests, and driven by your temper, you vent your grievances and want to deny your wrongdoing, then even if you did not participate in the altercation or hit people, you are now in the wrong, because you have deviated from practicing cultivation.

Not to mention you did indeed hit someone, and then lied about that on the Internet. Furthermore, during the Dharma assemblies, you said you repent your sinful karma in front of the Buddha and Fomu, yet afterwards, you brought chaos and hit people in the Grand Hall. Think about it: In doing so, aren't you inflicting yourself with additional sins? How could you be so ignorant? From my personal point of view, this kind of sin cannot be resolved by repenting in the normal way. Do you know why? Because this is a direct offence against the Buddha and Fomu. Other than Buddhas, Equal Enlightenment Bodhisattvas, or Wondrous Enlightenment Bodhisattvas, any other Bodhisattvas will not and dare not accept her repentance.

The second point is about the issue of making vows. Many people said that she has already made a vow. Could the vow be false? These people don't understand the meaning of making vows. Perhaps the person who made the vow doesn't even understand the meaning. Buddha Master once talked about this, but I cannot remember whether it is in one of the audio recorded Dharma Discourses. I did personally hear the Buddha Master said this: Even if you are very sincere in making a vow, it usually takes 12 years for the consequence of the vow to manifest, as causality takes time to ripen.

Therefore, if a person vows that they didn't do a certain thing, and that if they did, they will be hit by a car once they step outside the door, or they will immediately go bankrupt and die, or they will lose their job the next day, etc., these are not realistic vows. It is because this kind of vow will not come true immediately. Since many people do not understand this, they think that the person who made the vow must be speaking the truth. As a result, they have been deceived.

If you don't believe me, we can do an experiment now. If one person here slaps the next person, then immediately make a vow saying that you have not slapped anyone, and if what you said is false, you will be hit by a car and die once you step outside the door. Let me tell you, when you go outside now, as long as you do not intentionally run into a car to be hit, you definitely will not be killed by a car. Even if you intentionally run into a car to be hit, you still might not die. In China, many people defraud people for money by pretending to be hit by other people's cars. Those are real life examples. Have all those people been killed by cars?

Well, here comes the problem. We clearly saw you hitting someone on the spot, but you swore that you didn't hit anyone. Yet when you stepped outside, you were not hit by a car and you did not die. Does it mean that your vow now proves that you did not hit anyone? Are we supposed to trust our eyes or your vow? In the past, when Buddhists made vows, they often bet themselves against "not attaining liberation." "descending to hell after death," or "falling into the three lower realms after death." There are two conditions for making such oaths: First, it will definitely come true after a long period of time; secondly, not attaining accomplishment is the worst punishment for a cultivator.

That's why, being extremely compassionate and could not bear to see anyone fall into the three lower realms, the Buddha Master later said: If someone makes a vow voluntarily, do not vow that you might "go to hell after death." Rather, use words like "I will definitely be poverty-stricken in this lifetime, and my life will be miserable," or "I will be sickness-ridden." This kind of vow will definitely come true after a long period of time, especially if they are made in a temple or in the Grand Hall of Shakyamuni Buddha.

I will tell you another factual example. Once, there was a master, some of you here certainly know him. I won't say his name. He once cheated money from people to buy a house for himself. When he came to the Buddha Master's Vajra Mandala to seek an audience with the Buddha, the Buddha asked him about that, and he said he didn't defraud anyone for money. He immediately made a vow in front of the Buddha: He vowed that if he cheated anyone for money, he would be hit by a car once he stepped outside the front gate. I was at the Vajra Mandala that day, and of course he wasn't hit by a car. However, after this master returned to his own country, those who were deceived by him sued him. This case went to trial, it was proven that he did defraud quite a few people for money. This master was eventually sentenced to imprisonment. This is indeed a factual example of someone making a false vow. However, I would like to remind you that the law of causality never errs. Do you think there is no consequence for making a false vow? You will be reaping the corresponding outcome.

Third, many people say: "The Buddha and Fomu have always been so compassionate. When this kind of matter happens, They will definitely be merciful toward living beings. Why wasn't the Headquarters being more compassionate and just criticize these people in private? Why did they have to issue a public announcement?" This kind of saying is extremely ridiculous. They basically don't understand the principles of Buddha Dharma. They don't understand what true compassion is. If I am to elaborate on this question, it will take too much time. I will only put forward a few questions for you to think about: Buddhas are the most compassionate beings throughout the universe, but why did Buddhas stipulate so many precepts as guidance, model, and restraint for Buddhists' words and deeds? Did the Buddha want to deliberately torment Buddhists? The Buddhas are compassionate even toward evil demons, then why did

They also transform into the Vajra Beings to eliminate the demons that harm living beings?

Do not equate being compassionate with being unprincipled. Do not equate being a compassionate person with an unprincipled person who just wants to be nice. Genuine loving-kindness and compassion are about how to protect living beings' opportunity to attain wisdom, and what is truly beneficial to living beings to enable them to attain liberation and accomplishment. Further, are you already a Holy Guru or a Bodhisattva, or are you an ordinary being who is still learning from Buddha to cultivate yourself? You must understand that the Buddha being compassionate is what the Buddha does. As ordinary beings, we cannot assume the enlightenment state of the Buddha. As Buddhists, we must strictly abide by the precepts, otherwise we will only degenerate. Therefore, reflect upon this, then listen to the audio recorded Dharmas imparted by His Holiness Dorje Chang Buddha III. I believe you will understand why the Headquarters must issue the announcement, and why the Headquarters is truly compassionate in doing so.

Fourth, the announcement issued by the Headquarters is not just about those two people. Some people have equally serious problems. So, how should we treat those so-called Buddhists who do not follow the teachings of the Buddha, do not abide by the precepts, and obstinately do not admit their wrongdoing? Some people say that they are all our fellow Vajra brothers and sisters, and we are a family, so we need to support and help each other. Simply put, this is a wrong view! When the Namo World Honored Shakyamuni Buddha was asked this question before entering parinirvana, Shakyamuni Buddha taught: "Forsake them." That means, Buddhists should stay far away from this kind of evil people, let them live and die on their own, and eventually receive their retribution from causality. Since we are ordinary people, we can't afford to inflict ourselves with that kind of dark karma. Only great Buddhas and Bodhisattvas can edify these evil people. As living beings, we must stay far away from them. Therefore, the only thing we must do is to follow the teachings of the Buddha.

To those who say they are "Vajra brothers and sisters" I can only say that they really need to make good effort to listen to and learn from the audio recorded Dharma Discourses. This reminds me of some time ago, some people were burning Buddhist books, Buddha statues and audio recorded Dharma Discourse CD's. Those people are no doubt evil demons. Yet,

some other people still wanted to help those evil demons, and as a result, they got themselves stricken with dark karma. It can be said with certainty that eventually, these people will descend to hell along with those evil demons and they will undergo all kinds of sufferings. In the end, they will still need Buddhas and Bodhisattvas to save them.

From another perspective, let's think about this: Why have so many people brought up so many questions? It is precisely because they have not made good effort to respectfully listen to the audio recorded Dharmas imparted by His Holiness Dorje Chang Buddha III. They have not made good effort to apply what the Buddha teaches in resolving problems they encounter in their daily lives and in their cultivation. The process involves listening, contemplating, practicing cultivation, and eventually attaining fruition. If you only listen, but do not contemplate, and do not practice cultivation, then of course you will not attain fruition! Therefore, I once again emphasize: It is very, extremely important that everyone respectfully listens to the Dharmas imparted by Namo Dorje Chang Buddha III! You must listen to them earnestly, not half-heartedly.

The third aspect is about the Office of His Holiness Dorje Chang Buddha III.

A few days ago, someone forwarded a question asking if the Office could still represent the Buddha now? Whatever motivated this person to ask such a question, I think it is a good question. Because, in the entire universe, no one can represent the Buddha. Only a Buddha can represent another Buddha, not even Bodhisattvas! In the past, the Office served the Buddha and handled many aspects of work on behalf of Namo Dorje Chang Buddha III. However, after the Buddha entered parinirvana, there is no longer the issue of representing the Buddha or not!

Other than praying for the return of the Buddha and Fomu to the human world as soon as possible, the main duty of the Office now is to organize and translate the audio recorded Dharmas imparted by His Holiness Dorje Chang Buddha III. This is for the benefit of all living beings. Going forward, generally speaking, the Office will only publish transcriptions and translations of newly released audio recorded Dharma Discourses and will not be issuing any other announcements. Everyone from the Office, including myself, have not and will not use the Office as a pretext to do anything unrelated to His Holiness Dorje Chang Buddha III; Namo Fomu,

Holy Mother the Great Mahasattva; Buddha Dharma; or audio recorded Dharmas imparted by the Buddha. The Office will do our utmost to organize the audio recorded Dharmas imparted by the Buddha as soon as possible, so that everyone can respectfully listen to and learn from the teachings. The organizing of a recent set of audio recorded Dharma Discourses, **Namo Dorje Chang Buddha III Imparts Dharma During a Trip in Response to the Karmic Conditions and Needs of Disciples** is now complete, and the English translation is in progress. There are 15 chapters in total. These Dharma Discourses are very important. I hope you will respectfully request for these CD's from the International Buddhist Sangha Association before you return to your cities or countries. After respectfully listening to them, you will understand a lot of truths.

For matters relating to Buddha Dharma, the Holy Gurus at the Headquarters will issue announcements. You must study and understand the announcements issued by the Headquarters with a serious attitude.

Finally, I will say this again: My personal level is poor, and my abilities are very limited. With great humility, what I said today is only from my own experience and thoughts, which I hope you may use as a reference. If you think what I said is wrong, it doesn't matter. My only hope is that all people and all living beings can learn the Dharma of His Holiness Dorje Chang Buddha III and truly become liberated Holy Gurus, so that they can save more living beings.

Addendum: For English speakers, although this article references audio recordings and offers instructions on listening to Dharma Discourses, the same guidance and recommendations will apply to the English translations of Dharma Discourses that are published.

聖蹟寺發文：

翟芒尊者最近的談話記錄

世界佛教總部聖跡寺 2022年04月15日

最近幾天，來自世界各地的佛弟子，在參加了在聖蹟寺舉行的祈禱法會之後，已經陸陸續續回去了。應一些佛弟子的要求，翟芒尊者和大家見面座談了幾次，就大家關心的一些問題作了回答。下面即是根據翟芒尊者和一些上師們的幾次談話記錄所整理匯總，翟芒尊者審閱後同意我們公開發表。

今天抽時間跟大家見個面聊一聊，其實前一段時間還在祈禱法會期間，就有一些人想跟我說一些事情，但是我大部分都推辭了，有幾個原因：其一，我本人是一個極其慚愧的眾生，儘管一直在學習，但是修行很差，沒有證量，沒有辦法解決你們的很多問題。其次，很多人我都不認識，他們都知道的，過去很多年，佛陀師父如果只是接待佛弟子，而沒有說法的時候，我大部分都沒有在現場，因為我不想攀緣，而且我要處理自己手頭上的很多工作，所以，這一次來聖蹟寺參加祈禱法會的人，我大部分都不認識的。其三，時間不夠用，我想把時間盡量用在佛陀法音的整理和翻譯上面，這個事情是其他人無法替代的。還有一點，說實話，我是怕你們出門以後，就把我說的話傳走樣了，變成了另外完全不同的意思，這樣會帶來過患的，比如前一段時間我在聖蹟寺所講的，一傳到網路上，就變樣了，很多都不是我所表達的意思了，甚至有的人傳出來的意思還是相反的。所以，你們看我今天為什麼帶了一個錄音機來錄音？就是將來你們如果把我的意思說偏了的時候，我至少有一個證據，同時呢，我自己將來重複聽的時候，如果發現我有什麼地方說錯了，也好跟你們糾正，因為只要談到佛法，涉及到知見方面的問題，必須極其慎重，不可有一點馬虎和大意。

今天來的有一些人我認識，有很多人我過去都沒有接觸過。我想是不是

這樣，先就你們關心的一些事情，我談一點我自己的看法，供你們參考，因為這些問題很多人都在問，我說完了之後，你們再有什麼問題，我們再討論。我要強調的就是，我是一個很慚愧的眾生，只是由於佛陀的慈悲，把我收留在祂老人家身邊，聽聞佛陀的教法可能比一般人多一點，也可能比有些人學佛早幾年，但是，我不能說我的觀點就是對的，這個更不是開示，我已經在很多不同的場合說過很多次了，我沒有資格作開示，我所談到的想法和意見，只是我個人學佛修行的一點體會經驗，供大家參考，如果你們覺得我說的跟佛陀的法義違背了，我歡迎你們給我指出來我說的哪裡不對，我好改正。

第一個方面的問題，是很多人都在問的，就是你們這些上師們回去要怎麼做？這個問題，如果說複雜、說完整的話，實際上就是我們如何在這一生成就解脫的問題。如果要簡單說，也很簡單，就是六個字：“持戒修行修法”！我相信這複雜和簡單的兩種講法都不是你們想要的，所以，我具體列了幾條，下面一條一條簡單地說一下。

1. 繼續誦經祈禱佛陀佛母返回人間，救渡我們這些眾生。

佛陀佛母為什麼要涅槃？根本的原因就是我們眾生的業力！所以我們每一個人都要隨時懺悔，這個懺悔不是口頭說說，而是要實實在在地懺悔自己在這一生、在當下所犯的罪業。很多人懺罪只是習慣性地唸一些什麼“無始以來貪嗔癡，一切罪障我懺悔”，那都是假的懺悔，把自己的罪過推給過去。我的觀點剛好相反，正因為無始劫以來積累的善因緣，我們今生才有福報跟隨偉大的南無羌佛學佛修行，也正因為今生沒有修好，我們才是到現在都沒有成就解脫，所以，真正的懺悔就是改掉今生的一切不符合佛陀教誡的惡習，讓自己成為一個真正的修行人。

對佛陀而言，早都已經沒有生死的概念了，我們眾生有福報，佛陀就示現於世，眾生沒有福報，佛陀就滅度，過去的古佛如是，當年南無釋迦牟尼佛如是，現在南無三世多杰羌佛也是如此。

我在這裡說一個我經歷的公案，那是 1996 年 1 月，我隨佛陀佛母去深圳，黎德和師兄當時是羅湖大酒店的總經理，黎師兄就在酒店的最高一層第 16 樓佈置了一個臨時的壇場，佛陀師父在那兒說法、接待大家。有一天中午了，要請佛陀師父、佛母用餐，但是到處找不到佛陀師父，我就去十六樓的壇場去找，空的，沒有人，過了一會兒，一個師姐又去壇場找，也沒有人。又隔了一會兒，劉戈師姐又去壇場找，還是沒有人，這個時候她沒有馬上離開，而是站在門邊上的一個大的穿衣鏡前面看自己，背對著後面的窗戶，窗戶的玻璃是密封的，但是那個鏡子裡可以看到窗戶，結果她從鏡子裡面看到窗戶裡面先突然出現一隻腳，隨著佛陀師父就從空中跨進房間來了，劉戈師姐嚇得大叫一聲。我們馬上跑過去，發現佛陀師父坐在壇場裡面，然後劉戈師姐也把她所看到的經過告訴了大家。我說這個公案的目的，用一句俗話來說，就是佛陀、佛母的本事不是我們所能認識的，我們唯一要做的就是真誠懺悔，感召佛陀佛母回來，繼續教導我們、救渡我們。

2. 佛弟子要慈悲，要團結幫助他人，尤其是做上師的，要把自己的團隊帶好。要發展新人，不要從別的團隊拉人。

佛陀師父多次說過，我們佛教徒不團結，遠遠不如基督教，有一些學佛時間長一點的人，或者身穿仁波且的衣服、阿闍黎的衣服，經常以一種居高臨下的態度，對他人動輒批評撻伐，根本的原因還是沒有慈悲心。希望你們每一個人回去，讓自己的團隊，大家相處得像一個大家庭一樣，有什麼事情互相幫忙，一個人有問題，大家共同幫助解決。如果這一點都做不到，還要

談修行，還要想成就解脫，是不可能的。

不要拉幫結派搞山頭主義，這是佛陀師父非常反對的事情。我們是佛教徒，是修行人，修行人的格局要大，不要修了半天把自己修得心胸越發狹隘，只要眾生能聞聽到佛陀的法音，在修行，我們就應該為他們高興，無論他們在哪裡聞法，跟了哪個團體。佛教徒不是誰的私有財產。

3. 一定要認真聞法。恭聞南無第三世多杰羌佛的法音，是我們獲得正知正見的來源，我甚至可以說，在如今的末法時期，任何一個佛教徒，要想得到成就解脫，非得恭聞南無羌佛的法音不可！仁波且也好，阿闍黎也好，聞法上師也好，你們的任務，就是在自己聞法的基礎上，帶領大家聞法，這一點是最重要的，這一點做好了，你們的功德就上去了。

關於聞法，佛陀的法音裡面有很多說法，告訴大家如何聞法才能得到受用。那麼我個人覺得有兩點要引起大家的重視：一是不能根據自己的好惡來選擇性地聞法，聞法要完整、全面地恭聞佛陀的法音。二是要帶著問題聞法。聞法是要獲取正確的知見，用來指導我們自己的修行，解決我們自己在工作生活中、在修行中所遇到的問題。如果一個人說自己在修行中沒有遇到過問題，那要麼你是大菩薩，我非常恭喜你，向你學習；那要麼你的問題就太嚴重了，因為你嚴重到都發現不了自己的問題。你想想，如果沒有問題，怎麼還是一個眾生呢？怎麼還在輪迴裡面打轉呢？所以問題很嚴重，更要好好地恭聞佛陀的法音。完整地聞法和帶著問題聞法，這兩點好像有矛盾，其實是一體的，你們仔細地去體會。

4. 踏實修行，是成就解脫的根本。我個人認為，南無第三世多杰羌佛來到這個世界，最重要的一點就是匡正了祖師們的很多錯誤，強調修行才是成就解脫的根本！所以，佛陀師父隨時隨地都告誡大家，一定要修行！關於修行

中要注意的問題，佛陀師父在法音裡面講得非常多了，你們自己去聞法、去照著做。但我今天要強調一點的就是，法師也好，仁波且也好，阿闍黎也好，聞法上師也好，無論是什麼身份的佛教徒，都不能想要通過佛弟子來賺錢！換句話說，如果想通過自己團隊的佛弟子或者非自己團隊的佛弟子來賣產品、做生意，美其名曰共同致福、合夥發財，那已經脫離了學佛修行的正道！至於搞什麼傳銷、民族資產之類或者國家明令禁止的事情，那就是詐騙，已經是犯罪行為了。這一點非常重要，佛陀師父、佛母從來都是幫助弟子，從來沒有通過佛弟子來做生意賺錢！凡是強行讓佛弟子買產品、做傳銷之類的，無論是什麼人，佛弟子都應該離開！

還有一些人，不一定是直接騙錢，有可能先騙點名聲，把人聚集起來以後再騙錢。比如有些人就說佛陀師父在夢中給他甘露水，他現在治病很厲害，或者有人說佛陀佛母加持他，他現在可以邊聞法邊禪定了，還有可以幾個月不吃不喝的，如此等等，這些都是騙子！總部的公告已經說得非常清楚，只有公佈出來的十八法才能衡量一個人證量的高低，如果哪個人宣稱自己有證量，那就到總部報名來考試，然後公佈結果。所以，你們回去以後，不僅自己不能騙人，還要防止其他的佛教徒們上當受騙！如果你們知道了哪些人違背了佛陀的教導，在行詐騙，你們要及時反映給總部，如果是犯罪行為，那就直接上報給政府或警察，讓這些壞人騙子受到法律的制裁！在全世界的所有佛教中，只有南無羌佛、只有世界佛教總部公開批評下面的上師和弟子們不如法的行為，為什麼？因為總部遵照南無羌佛和南無釋迦牟尼佛的教誡，公正無偏，如法行事。

5. 所有佛教徒，必須遵守所在國家和地區的法律法令。

這一點也是非常重要的。我們是佛教徒，我們的目的是了生脫死，自

渡渡人，我們不涉入任何政治。但是，無論在哪個國家，佛教徒都必須遵守所在國和地區的法律法規，因為每一個國家的情況不同，自然會有不同的法律和規定，政府的管理也是必須的。前一段時間，有一個仁波且跟我說，中國現在不讓學習南無羌佛的佛法，我說這是沒有的事情，當時我跟她說了四點：

- 1) 國家的憲法規定公民宗教信仰自由，沒有任何一條法律法規禁止人們學佛！所以，我們學佛是光明正大的，我們是堂堂正正的佛教徒，有什麼好怕的呢？
- 2) 佛教是南無釋迦牟尼佛創立於印度的，對中國而言，佛教是外來的宗教，但是經過兩千多年在中國的傳播、發展，已經與中國的傳統文化緊密結合在一起，成為中國傳統文化的一部分。而南無羌佛恰恰是以中文向全世界傳播最正宗、最精闢的佛教佛學佛法，所以，全世界的佛教徒通過學習南無羌佛的佛書和法音，不僅能學習到正確無誤的佛教，還能了解吸收中華傳統文化的精華，這對中國和中華文化都有極大的推動促進作用，有什麼不好呢？
- 3) 南無羌佛在所有的佛書和法音裡，都一直教導佛教徒們要諸惡莫作，眾善奉行，大家互相愛護、互相幫助，遵紀守法，尊老愛幼，關心大家，建設國家，熱愛世界和平，所以，一個真正的佛教徒是家庭的好成員、社會的積極分子、國家的好公民！
- 4) 凡是自己心裡害怕的，大概是兩種人：第一種人是自己的意識裡面就認為學佛是不被允許的、是不對的，那如果這樣，你還學佛幹什麼呢？這種人還想學佛成就，豈不是荒唐？！第二種人是打著學佛的招牌，實際上卻是在做生意，甚至是非法的生意，比如政府命令禁止的什麼虛擬貨幣、傳銷之類的，還有人在群裡面詐騙等等，這種違法亂紀、擾亂社會的行為本身就是違

法的，應該被禁止。

所以，只要是正當地學佛，有什麼好怕的？

6. 還有一點，大家都關心的，怎麼學法的問題。其實這個問題非常簡單，當你的行修好以後，你自然而然會得到法，行不符合的話，即使給你傳了法，也是沒有用的。南無羌佛就跟我說過，有一個人一再求佛陀給她傳法，佛陀非常慈悲，給她傳了法。過了一段時間，她跑來跟佛陀說：她現在生活困難，要等賺錢以後再來修法。你們想，她這個法還有用嗎？本尊、護法還會來嗎？對於真正的佛法，我們要“寧捨生命不捨法”，更何況是佛陀親自傳的法？所以，這個人等於就是把這個法給毀了。因此，修行和知見非常的重要，是修法的基礎。這個基礎打好了，佛菩薩會觀照的，法王們、大聖德們自然會把佛法傳給你們。還有，我建議直接修學解脫大手印，解脫大手印是修行和修法結合在一起的，這是最好的，有上師傳當然好，如果沒有上師傳，自己也可以直接修學，不需要任何人傳，如法修持都能成就，這一點佛陀師父早就說過的。

7. 還有很多人問的一個問題就是護法的問題，其實，學法、護法和弘法是三位一體的，我們首先要學習佛法，然後在學習的過程中要護持佛法，最後當我們有受用以後，要弘揚佛法，讓更多的人學習佛法。佛陀師父在《學佛》一書裡，在法音當中，講了很多關於護法的問題，護法是我們佛弟子修行的一個重要的部分，一個佛弟子如果不護法，就已經不是佛弟子了！談到護法，很多人容易混淆的一點就是，護法是維護佛陀、保護佛法，而不是維護自己的利益，這兩者是截然不同的。也就是說，當佛陀的名譽受損、當佛法受到傷害的時候，我們要毫不猶豫挺身而出，反駁妖魔，但是，如是我們自己的名聞利養受到損失，那我們要忍辱自修，這是我們修行、護法最為重

要的一個原則。而我們現在有一些人的所作所為，與這個原則背道而馳。當今世界，唯有南無第三世多杰羌佛的佛法能讓眾生得到解脫，因為南無釋迦牟尼佛的經書遭到魔子魔孫的篡改，加上翻譯的錯誤以及現代人不容易理解古文，導致一般人要想通過學習南無釋迦牟尼佛的經書得到成就，非常困難。所以，你們回去以後，要學習和宣傳南無第三世多杰羌佛的法音和佛書！

第二個方面的問題，就是關於最近總部的公告所涉及到的事情。

這個問題本來是一個非常簡單的事情，但是，由於很多人知見不正，把它弄得複雜了。

說到這個事情，我自己就首先要懺悔，我覺得是我本人沒有德能，才造成這個情況的出現。因為無論如何，在大雄寶殿咆哮鬧殿，這可以說是罪大惡極的事情，聖蹟寺是世界上獨一無二的寺廟，佛陀曾在聖蹟寺降下甘露，聖蹟寺的大雄寶殿是內密壇城，而最重要的，佛陀佛母還在大雄寶殿裡面，鬧殿打人是對佛陀佛母的大不敬，太糟糕了！我非常難過，作為弟子，我實在愧對佛陀佛母！

當然，總部的公告所說的都是事實，而且總部的決定也是非常正確的。大家要知道，總部的聖德們是不會去錯因果的，不然也就過不了聖考、成不了聖德！所以，如果有人懷疑總部的聖德們，而去相信某一個凡夫眾生，這種人我只能說，是極度地愚癡，或者本來就是故意來破壞佛法的人妖！這麼簡單的問題、這麼基本的概念都不知道的話，你們想一想，所謂的學佛修行，不是白學了嗎？不是騙人嗎？因此，這個事情的出現，反映出一些人的知見有問題，我覺得有必要簡單地說一下。

第一個，從這個事情就可以看出一個真假修行人的區別。退一萬步說，先不論公告所說的是不是事實，作為一個當事人，第一步就是忍辱，這是修行人最起碼要做到的，如果忍辱了，你不對的都變成對的了，因為之前雖然做錯了，但現在已經是按佛陀的教導在修忍辱、在修行了。如果沒有忍辱，為了自己的面子和利益，按自己的脾氣、想法去發洩一通，表白自己，就算沒有咆哮、沒有打人，現在都已經錯了，因為已經脫離修行了。而且事實就是自己實實在在地打人了，然後自己又去網路上說假話，更何況還是當著佛陀佛母的面，一方面說要懺悔自己的業力，另一方面又鬧毆打人，你們想一想，這不是自己強行往自己身上罪上加罪，又是什麼呢？！怎麼會有這麼愚癡的人呢？以我個人的觀點，這種罪，普通的懺悔是解決不了問題的了，你們知道是為什麼嗎？因為這是在佛陀、佛母身上犯的罪，除了佛陀和等妙覺菩薩以外，一般的菩薩都不會、不敢接受她的懺罪！

第二個，關於發誓的問題。很多人說，她都發誓了怎麼怎麼，難道還有假嗎？這是因為這些人不懂發誓的道理，說不定連發誓的本人都不懂這個道理。佛陀師父就曾經說過這個事情，是不是在法音裡有，我現在記不到了，但是我曾親耳聽到佛陀說過的：即使是非常真心的發誓，往往都要等十二年左右才能兌現，因為因果成熟是需要時間運轉的。所以，如果一個人發誓說他出門就被車子撞，或者馬上破產亡身，或者第二天就失去工作等等，這些都是不實在的發誓，因為這些發誓不會馬上兌現，所以往往有人不了解這個道理，聽到發誓就信以為真，結果就上當了。如果你們不相信，我們現在就可以做一個試驗，我們這裡面找一個人，現在打身邊的某個人一個耳光，然後當場發誓說你沒有打，如果你說的是假話，你馬上出門被車撞死。我告訴你，你現在出門，只要你不是主動去撞別人的車子，你絕對不會被車撞死，甚至你主動去撞車子，也不一定會被撞死，中國很多碰瓷的人，就是實際的

例子，他們都被撞死了嗎？那麼，這裡面的問題就來了，我們在這裡現場明明看到你打人了，但是你又發誓說沒有打人，並且你現在出門又沒有被車撞死，難道你可以憑這個發誓就證明你沒有打人嗎？那我們到底是該相信我們的眼睛呢，還是相信你的發誓呢？因此，以前佛教徒發誓的時候，往往都發“不得成就解脫”、“死後墮地獄”或者“死後墮三惡道”這種誓言，發這種誓有兩個原因，一是時間長，一定會兌現的；二是對一個修行人來說，不得成就就是最大的懲罰。但是後來，佛陀師父極度慈悲，不忍心看到任何人墮入三惡道，就說：如果某個人是自願發誓的話，不要發“死後墮地獄”，可以發“今生一定窮困潦倒，生活困苦不堪”，或者“疾病纏身”這一類的誓言。這種誓言，因為時間長，尤其是在廟子上或者大雄寶殿裡面發誓，那一定會兌現的。我再說一個真實的例子，曾經有一個上師，你們這裡一定有人認識他，我不說他的名字，他曾經騙了一些人的錢給自己買房子，他到佛陀的金剛壇城來拜見佛陀師父的時候，佛陀就問他，他回答說他沒有騙任何人的錢，而且當場就在佛陀面前發誓說：如果他騙了任何人的錢，他出大門就讓車子撞死。當天我在壇城，他當然沒有被車子撞。但是，這個上師回去以後，那些被騙的人起訴他，法院經過審理，證實他確實詐騙了好幾個人的錢財，這個上師最終被判坐牢。所以，這就是一個活生生的例子，發假誓。但是，我提醒一點，因果不昧，發了假誓，難道就這麼算了嗎？今後還是要結相應的果的。

第三個，很多人說：佛陀佛母是多麼慈悲，遇到這種問題一定會慈悲眾生的，總部為什麼不慈悲一點，私下批評解決問題，而非要公告大眾？說這個話是極度荒唐的，根本不了解佛法的義理，不明白什麼才是真慈悲。這個問題如果要詳細說，時間太長了，我在這裡只是提出幾個問題，請大家思考：佛陀們是宇宙間最慈悲的，但佛陀為什麼要制定出很多戒律來規範約束佛教

徒的言行呢？難道佛陀要故意折磨佛教徒嗎？佛陀連對妖魔都同樣慈悲，但是為什麼佛陀們又化現出金剛來消滅殘害眾生的妖魔呢？不要把慈悲跟毫無原則畫等號，不要把慈悲跟爛好人畫等號，真正的大慈大悲，是要看怎麼樣才能保護好眾生的慧命，真正對眾生的成就解脫有利。還有，你自己已經是一個聖者菩薩呢，還是一個正在學佛修行的凡夫眾生呢？大家要明白，佛陀的慈悲，那是佛陀的事情，不能把佛陀的境界套在我們這些凡夫身上，我們佛教徒必須嚴格守戒，否則只會墮落。所以，大家自己去思考，再去認認真真地恭聞佛陀的法音，我相信你們就會明白，為什麼總部必須出公告，為什麼總部是真正的慈悲。

第四個，總部的公告並不只是說了兩個人，有些人的問題同樣嚴重。那麼，對於那些不按佛陀教導、不守戒律、一意孤行、毫不認錯的所謂佛教徒，我們該如何對待？有些人說，我們都是金剛師兄弟，是一家人，要團結，要幫助。簡單地說，這個觀點是錯誤的！當年，南無釋迦世尊在報化涅槃前被問到這個問題的時候，釋迦佛陀教導說：“摒棄之”，也就是說佛教徒們應該遠離這種惡人，讓其自生自滅，最後受其果報，因為我們是凡夫，沾不得那樣的黑業，怎樣教化這些惡人，是只有偉大的佛菩薩們才能做到的，我們眾生必須遠離。所以，我們唯一要做的，就是遵照佛陀的教導。至於說什麼“金剛師兄弟”之類的，只能說這些人還需要好好聞法學習。聯想到前一段時間，有人已經在燒佛書佛像和佛陀的法音，這絕對是變成妖魔無疑了，結果還有人要去所謂的幫助這些妖魔，幫得黑業纏身，可以肯定的說，這些人最終一定會和妖魔一起同墮地獄，受盡痛苦，到最後還是得佛菩薩們去救渡他們。

回過頭來，我們想一想，為什麼有很多人提出這麼多問題，就是因為沒有好好地恭聞佛陀的法音，沒有好好地把佛陀的教導用於解決我們生活修行

中遇到的問題，聞思修果，只有聞，沒有思，更沒有修，當然就沒有果！所以，再次強調，大家恭聞南無羌佛的法音非常非常地重要！要真聞法，不要假聞法。

第三個方面，就是關於三世多杰羌佛辦公室的事情。

前幾天，有人轉來了一個問題，詢問現在辦公室能否代表佛陀？不管問這個問題的動機是什麼，我都覺得這是一個好問題。因為，在整個宇宙裡，沒有任何一個人可以代表佛陀，能代表佛陀的只有佛陀，菩薩都不行！那麼以前，辦公室是為佛陀服務的，代表南無羌佛處理工作上的很多問題，但是現在佛陀涅槃以後，就已經不存在代表不代表的問題了！辦公室除了要祈禱佛陀佛母盡快返回人間，現在最主要的任務就是整理和翻譯佛陀的法音，這是利益所有大眾的事情，辦公室今後除了公佈新的法音之外，一般不會再發其它的公告，辦公室的所有工作人員，包括我本人，過去沒有，將來也不會打著辦公室的旗號去做任何與南無羌佛、南無佛母、佛法或佛陀法音無關的事情！辦公室會竭盡全力，盡快整理好佛陀的法音，讓大眾都能恭聞學習。最近的一套法音《南無三世多杰羌佛旅行中應佛弟子之需隨緣說法》已經整理完成了，總共十五卷，這是非常重要的法音，希望你們在離開之前到國際佛教僧尼總會請到這套法音，你們恭聞了就會明了很多道理。

總部的聖德們如果有關於佛法的事情，總部會出公告的，大家一定要認真學習和理解總部的公告。

最後再說一遍，我個人水平差，能力有限，極其慚愧，我今天所說的，是我自己的一點體會和想法，希望能夠給你們作一個參考，如果你們覺得我說的是錯的，也沒有關係，我唯一的希望就是所有的人們、所有的眾生都能學習到南無羌佛的佛法，真正成為一個解脫的聖者，以便救渡更多的眾生。