

PERSONS OF GREAT HOLINESS AND VIRTUE MENTIONED AFTER THE MAIN SUBJECT

We have now read *A Treasury of True Buddha-Dharma*, which is like obtaining the most precious treasure. We have a correct albeit limited understanding of disciples of H.H. Dorje Chang Buddha III. However, we were unable to include many holy occurrences and great figures in this one book. For example, everyone still does not know which few people of holy virtue are the representatives of those who possess dharma transmitted in this world by H.H. Dorje Chang Buddha III. We only understand that H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata has directly descended into this world and manifested the true Buddha-dharma, has set up a correct and bright dharma banner in this Dharma Ending Age of chaotic Buddha-dharma, and has guided living beings onto a shortcut to liberation.

However, we still do not understand that H.H. Dorje Chang Buddha III did not descend into this world alone. Rather, many beings of great holiness and virtue followed His Holiness into this world. Among such beings are many great Mahasattvas who are not mentioned in the main body of this book. Such great Mahasattvas include virtuous people over one hundred years old as well as young people. We mention them here at the end of this book to show that there are limitless aspects to the absolute truth of Buddhism, to holy beings, and to holy feats that are not contained in this book.

Here we will only briefly mention a few holy people who truly are dharma kings of tremendous virtue. There is a dharma king on the level of H.H. There is a holder of holy-form inner-tantric initiation dharma. There is also elder Dharma King Mohe, who is an over one-hundred-year-old incarnation of Anathapindika, a follower of Sakyamuni Buddha. Only topmost Vajrayana dharma kings of great holiness who are incarnations of Buddhas or Mahasattvas possess the holy realization that those holy people manifest.

Take, for example, the person of great holiness who is the incarnation of Anathapindika. He has performed countless holy feats. His powers in the healing vidya alone have elicited the unending praise of many people. He is able to cure diseases such as cancer, AIDS, and demonic possession with great facility. Through the casual combination of a few different medicines, he can completely uproot those diseases. His Buddha-dharma realization powers are unfathomably deep.

There was once a person who had a malignant tumor on his back and did not want to undergo surgery. The person of great holiness told him to sit motionlessly on the other side of a wall and that surgery would not be necessary. After this elderly person of great holiness lightly snapped his fingers, a loud exploding sound could be heard. It turned out that the malignant tumor of the person sitting on the other side of the wall suddenly exploded and its contents flowed onto the ground. That person was completely healed within one month. Additionally, this person of great holiness knows what

disease any individual has just by being informed of the name of the individual. He is able to cure diseases simply through combining a few different ordinary medicines.

There was one time over twenty years ago when Dharma King Mohe was traveling outside his hometown. Because he is able to eliminate illnesses with such ease, thousands of patients gathered outside his door, blocking the door. For two days and two nights, this person of holy virtue did not eat or drink as he tended to the sick. His disciples had no choice but to dig a hole through the back wall, thus enabling the elder dharma king to extricate himself from the surrounding throng.

The realization of this person of holy virtue is indeed tremendously high. He was once openly drinking tea in a teahouse when all of a sudden he flew up onto the wall together with the chair on which he was sitting, both sticking to the wall. Another example involves a layperson by the name of Wei who reincarnated as a pig. This person of holy virtue applied his dharma powers to bring back to the earthly realm the consciousness of layperson Wei. He brought back to life layperson Wei, who had died three days earlier. Layperson Wei later explained to everyone the process by which he took birth as a pig, saw this person of holy virtue in the animal realm, and was brought back to human life. There are numerous examples of this kind. Everyone praises this elderly person of great holiness whenever his name is mentioned.

Although elder Dharma King Mohe is 119 years old, he truly has a rosy complexion and the skin of a child. The body of this person of great holiness has two of the thirty-two auspicious marks of a Buddha. One of them is flat soles. The other is hands and feet as soft as silk. The soles of this person are indeed flat and soft, and his hands are as soft and smooth as silk. They are even more delicate than those of a newborn baby. Everyone who sees these features of his is filled with admiration. Nonetheless, this person of holy virtue has always said that H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu is the greatest master.

A large dharma assembly was held during which many rinpoches, venerable ones, a geshe, dharma teachers, and great laypersons expressed their views, understanding, and thoughts. However, the only words that greatly surprised everyone in attendance were the discourses on the Buddha-dharma given by a few of those people of great holiness and virtue mentioned above. Their discourses on the dharma were judged to be the best of all. The exposition by one of them on emptiness was especially penetrating and brilliant. All of the rinpoches, venerable ones, the geshe, and the dharma teachers present were filled with admiration over the unfathomably deep realization of those people of holy virtue who gave those discourses.

Actually, there have been very numerous manifestations of the state of realization and virtue of those few people of great holiness. Two of them have

been confirmed as dharma kings by having passed the test to be Golden Throne Holders. Two reincarnated patriarchs, six venerable ones, and rinpoches all underwent that test to see if they were qualified to ascend to the position of Golden Throne Holder, which carries with it the title H.H. Dharma King. The result of that testing was that all of the venerable ones and rinpoches did not have the realization to ascend to the position of Golden Throne Holder. Only one person of great holiness and virtue mentioned above received a H.H. Golden Throne Holder Certificate signed by seven monastics and ten witnesses. There was another dharma assembly in which people were tested to see if they qualified to perform the holy form of inner-tantric initiation. One after another venerable one and rinpoche failed to pass that test. Additionally, a demonic hindrance appeared. At the critical moment, a person of great virtue suddenly stepped forward from the crowd. That person displayed true realization and established an inner-tantric mandala in the holy form through a stone separating that person and the mandala. That person was the only one who obtained the qualification to perform the holy form of inner-tantric initiation and received a Certificate of Qualification to Perform the Holy Form of Inner-Tantric Initiation. However, to everyone's surprise, those two people of great holiness and virtue said that it is not important that the venerable ones and rinpoches there did not attain the position of Golden Throne Holder. They stated that the thing everyone must do at that moment was introspect upon one's own cultivation. They in essence said the following of themselves: Please do not write our names in any book. We are ordinary cultivators. You must wait at least until our cultivation rises to the level where the top of our heads can reach the soles of Sakyamuni Buddha's feet. At that time, you can praise us.

However, it would be a grave mistake for anyone to think that those few beings of great holiness and virtue are not qualified to have their names appear in this book. Which venerable one or dharma king included in the main text of this book has established a true holy-form inner-tantric mandala in front of seven monastics and ten witnesses who observed the testing process? (One must have true Buddha-dharma realization to establish such a mandala. Mere knowledge of empty theories is useless.) Which person included in the main text of this book has been praised to such a high degree by H.H. Dharma King the fourth Dodrupchen Thupten Trinle Palzang Rinpoche, who is the supreme leader of the Longchen Nying-thik?

H.H. Dharma King Dodrupchen is the dharma king of great holiness within the Longchen Nying-thik Great Perfection lineage. All of the Longchen Nying-thik dharma in the world was originally transmitted by him. Many monasteries, such as the Dzogchen, Shechen, Kathok, and Palyul monasteries, received the Longchen Nying-thik dharma as a result of initiations and dharma transmissions performed for them by H.H. Dharma King Dodrupchen. Famous figures such as H.H. Dharma King Jigme Phuntsok and his master, H.H. Tuoga Wish Fulfilling Jewel; H.E. Mighty Lion Dharma King Renzeng

Nima; H.E. Xiazhu Qiuyang Rinpoche; H.E. the seventh Dzogchen Dharma King; H.E. Longyang Rinpoche; H.E. Tudeng Nima Rinpoche; H.E. Taluo Rinpoche; H.E. Renzeng Danbi Nima Rinpoche; and others were or are his disciples. Simply put, all of the Longchen Nying-thik dharma in this world is the dharma of H.H. Dharma King Dodrupchen.

H.H. Dharma King Dodrupchen spoke of those two persons of great holiness and virtue in a supplementary recognition document. Addressing those two rinpoches, he stated the following in that document: "To... Rinpoche: You were born into an honored and holy blood lineage. I recognize as follows: You will carry out for living beings all of the practices of all of the Bodhisattvas involving compassion toward living beings. You will carry out for living beings all of the undertakings of all the Buddhas involving the saving of living beings. To... Rinpoche: You were born into an honored and holy blood lineage. I recognize as follows: As long as space exists, as long as living beings exist, you will be there together with them and eliminate their sufferings."

The Recluse Dharma King wrote the following in his letter: "I saw the words of praise addressed to... Rinpoche and... Rinpoche in the recognitions written by my master, H.H. Dharma King Dodrupchen, a dharma king of great holiness. Such words prove that those two Bodhisattvas of great holiness were truly recognized by that great Bodhisattva... Rinpoche was born into an honored and holy blood lineage. He is the incarnation of Master Shantaraksita... Rinpoche was born into an honored and holy blood lineage. She is the incarnation of Sariputra, a great venerable one. Thus, I confirm the recognitions of that great Bodhisattva. I affirm that such recognitions are supreme dharma decrees that are accurate. I respectfully convey the following wish: May the longevity of those two Bodhisattvas of great holiness be equal to that of heaven, and may they save all sentient beings."

As for those two beings of great holiness and virtue, one of them is the incarnation of Sariputra, the greatest disciple of Sakyamuni Buddha, and the other is the incarnation of Great Patriarch Shantaraksita, the founder of the Nyingma sect. Only they were able to demonstrate successfully realization that those venerable ones could not demonstrate. It is therefore apparent that if they cannot be called H.H. Great Dharma King, then there is no person in this world who can be called H.H. Great Dharma King. Even though their status was clearly verified when they passed the test and received certificates showing they attained the position of H.H. Dharma King, those two still regard themselves as ordinary people. They continue to endure insults and adversity with patience and are compassionate. Nevertheless, they did not agree to have their states of realization and virtue described in this book. They also did not agree to have their high status as reincarnations of great patriarchs revealed. Moreover, they did not even agree to have their names appear in this book. Such modesty and virtue truly provide to all of us Buddhist disciples a precious model of great holiness.

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

主題之後的大聖德

我們看完了《正法寶典》一書，如獲無上至寶，其中對三世多杰羌佛的弟子也有了正確的一面認知。可是，我們也沒有辦法把很多聖事、人物全部列出來，譬如說，三世多杰羌佛在這個世界上所傳承法要的持有人，哪些聖德是代表？我們只明白了多杰羌佛三世雲高益西諾布頂聖如來，直接降世展顯真正的如來正法，為末法時期的混亂佛法樹立了正確光明的法幢，為眾生指引了一條解脫的捷徑。但尚不明白，三世多杰羌佛並不是孤身降世的，而是隨來轉世很多大聖德到這個世界，其中有很多大摩訶薩在書的前文中就沒有提到，他們既有百歲長德，也有弱冠之年，現在略提一下寫在書的尾端，以表很多無盡意的聖量人、事、菩提還未能載入書中。

我們今天只先在這裡簡要提及幾位聖德給大家，這幾位聖德是真正的巨德法王，其中有H.H.的大法王，有聖義內密灌頂持有人，有當年跟隨釋迦佛陀的給孤獨長者轉世的一百多歲的長德摩訶老法王，他們所顯露出的證量確實是只有佛和摩訶薩轉世的密乘頂尖的大聖法王們才能有的聖蹟。

例如，給孤獨長者轉世的大聖，其聖蹟不可勝數，僅其醫方明一項，就令人們稱頌不已。無論是癌症、愛滋病、瘋魔病等，在他的手中簡直是小菜一碟，隨便拿幾味藥，就讓這些病症鏟草除根。他的佛法內證功夫高深莫測，有一個人背部長了毒瘤，而又不願意開刀，長者令其隔牆而坐勿動，說不用開刀，而長者在牆內手指輕輕一彈，一聲響亮，牆外患者的毒瘤頓然破裂奔流地上，不到一個月，就痊癒了。而且，無論什麼人，只要報出名字，他就知道這人得了什麼病，往往只要兩、三味普通的藥就解決問題。二十幾年前，曾經有一次雲遊他鄉，由於信手除病，幾千病人堵在門外，這位聖德兩天兩夜不曾吃飯喝水，後來，弟子們只好將後牆挖洞，才將老法王接出，脫離圍困。

這位聖德的證量，實在太高。很多人都見到過，明明在茶館喝茶，剎那間，聖德連人帶椅子就飛到牆壁上貼著。一位魏居士，本人已轉生投胎為一小豬，這位聖德施法力將其神識迴轉，讓已死了三天的人還魂復生，魏居士後來向大家講了他投胎和在畜牲道中見到大聖德救他活過來的經過。因此，只要說起這位老人，大家無不額手讚嘆。摩訶老法王雖已119歲高齡，確是真正的童顏肌膚，這位大聖身現佛陀具有的三十二大丈夫相中的『足下安平立相』和『手足如兜羅綿相』，雙足掌下平滿柔軟，雙手柔滑如絲綢，比剛出生的胎兒還要細嫩，所有見到的人無不嘆服。但是，這位聖德始終說：只有三世多杰羌佛雲高益西諾布才是最偉大的上師。

又如曾經，在一次大法會上，眾多的仁波且、尊者、格西、法師、大居士紛紛闡述各自的見解，但其中有大聖德的佛法開示才真正是語驚四座，法冠通場，評為最高榜首。尤其是一位聖德對空性的論述，高深精闢無比，在場所有的仁波且、尊者、格西、法師們均對作開示的聖德們的深不可測的證量佩服得五體投地。

實際上，他們的證境證德事跡多得很，他們是通過印證考上黃金法台法王位的。當時，兩位祖師、六位尊者和仁波且們同場接受升座

黃金法台H.H.法王位的考試，經考試後，其他尊者、仁波且均沒有達到升任黃金法台的證量，而只有其中一位拿到了七僧十證簽字的H.H.黃金法台升座證書。而在另一場聖義內密灌頂師資考試印證法會上，尊者和仁波且們一個一個都沒有考過關，這時加上出現了魔力，在這緊要關頭，突然一位大德從人群中走出來，施展證量，隔石建立了聖義內密壇城，唯一取得了掌持聖義內密灌頂的資格，領到了聖義內密灌頂師資證書。可意想不到的，這兩位大聖德竟然說：『尊者們、仁波且們未獲得黃金法台位，這不重要，要迴光返照自己的修行才是當下就要做的事，書上請不要出現我們的名字，因為我們是慚愧的普通修行人。至少等我們的修行達到我們的頭頂能頂在釋迦佛陀的腳心下，那時你們再讚嘆吧。』

但是，如果大家認為這幾位大聖德是沒有資格出現在書中，那就大錯特錯了。書中哪一位尊者、法王在七僧十證監考印證觀看下建立了聖義內密壇城實相境呢（要知道，這除了真實的佛法道量以外，空洞的理論是沒有用的）？書中哪一位得到過龍欽寧提總教主第四世多智欽法王土登成利華桑波的讚嘆到了如此的高度呢？

大圓滿龍欽寧體的多智欽大聖法王，這個世界上所有龍欽寧體的法都是他傳的，如佐欽、雪謙、噶陀、白玉等等若干寺廟的龍欽寧體法都是多智欽法王為他們灌頂傳法的，知名的如晉美彭措法王及其上師託嘎如意寶、仁增尼瑪雄獅法王、夏珠秋楊仁波且、第七世佐欽法王、龍洋仁波且、土登尼瑪仁波且、塔洛仁波且、仁增丹比尼瑪仁波且等都是他的弟子。簡單的說，凡是這個世界上所有龍欽寧體的法都是多智欽法王的法。多智欽法王在促認文中說這兩位大聖德：對 ××仁波且，出生在尊貴聖脈血統，如是促認：所有一切菩薩們慈悲眾生的行持，凡諸佛救度眾生的事業，你都能為眾生實現。對 ×××仁波且，出生在尊貴聖脈血統，如是促認：只要有虛空存在，只要有眾生存在，就有你一起同在，滅除眾生的苦難。而遁世法王也在證文中寫道：『得見我上師多智欽大聖法王為 ××仁波且、×××××仁波且所確認題贈之頌詞，證明二位大聖菩薩確實是大怙主認證的。××仁波且生於尊貴聖脈血統，是釋伽炯乃大師之轉世，×××××仁波且生於尊貴聖脈血統，是大尊者舍利弗的轉世。為此我再次證實大怙主們的認證。確認出至高無上的法旨、正確無誤的。敬祝二位大聖菩薩與天同壽，度諸有情。』這兩位大聖德一是釋迦佛陀的名立第一的大弟子舍利弗仁者轉世，一是寧瑪巴創始人素布切·釋伽炯乃大祖師的轉世，可想而知，正因為尊者們達不到的證量而只有他們才圓滿展顯了，如果他們都不是H.H.的大法王，世界上就根本沒有H.H.的大法王可存在了。但是，明明通過印證考上獲得了H.H.的法王位而領到證書，但他們卻慚愧忍辱慈悲而居，不但不同意介紹證德證量和崇高大祖師的身份，而且連名字都不同意出現在書中，如此自謙的證德修行，實乃我們佛弟子珍貴的大聖楷模。

（此文的英文翻譯印在前面）

WHICH FEW PEOPLE CAN ACCEPT DISCIPLES, PERFORM INITIATIONS, TRANSMIT DHARMA, GIVE DHARMA DISCOURSES, AND SAVE LIVING BEINGS ON MY BEHALF?

For many years some disciples of mine have announced that they can accept disciples, perform initiations, transmit dharma, and give dharma discourses on my behalf anywhere in the world. There are even those who use my name to ask for offerings and other things. Such disciples may be reincarnated patriarchs or they may be dharma kings, venerable ones, rinpoches, dharma teachers, or laypersons. Such announcements are based upon their own method of spreading the dharma and benefiting living beings or their own needs. Not knowing the facts, many people readily believe them.

Actually, who a person learns under, whether a person becomes a disciple of mine, whether a person becomes a disciple one level removed from me, and what level of Buddha-dharma a person learns are all determined by that person's particular karmic conditions and good fortune.

However, for the benefit of everyone, I must openly announce the following with a sense of seriousness and responsibility: I hope that all reincarnated patriarchs, all dharma kings, venerable ones, rinpoches, and dharma teachers who are qualified to lead living beings toward liberation will benefit everyone. But all people must understand something very clearly! This is extremely important! In this world, no reincarnated patriarch and no dharma king can accept disciples, perform initiations, transmit dharma, give dharma discourses, or save living beings on my behalf. They may also not accept offerings on my behalf, as I have vowed never to accept any offerings throughout my whole life. This includes even disciples of mine in this lifetime on the level of patriarchs, who are my highest level disciples and who are mentioned at the end of this book, such as the incarnations of Anathapindika, Sariputra, and Great Patriarch Shantaraksita. Even dharma kings or rinpoches of great holiness with the title H.H. who are on the level of patriarchs, such as the three people mentioned above, cannot represent me (unless I give clear authorization that a certain person can handle a certain matter on my behalf). Other dharma kings, venerable ones, rinpoches, dharma teachers, and laypersons who are below the level of patriarchs do not even have the qualifications to represent an incarnated patriarch, much less represent me. You should not think that all venerable ones and rinpoches are greatly accomplished persons. Actually, within the category of venerable ones, there are accomplished ones, there are those of small accomplishment, and there are those who have not yet attained accomplishment. You will clearly understand this when you listen to my recorded dharma discourse entitled "Are All Dharma Kings, Venerable Ones, Rinpoches, and Dharma Teachers Liberated From the Cycle of Reincarnation?" Any venerable one or rinpoche who has not received a "Certificate of Qualification to Perform the Holy Form of Inner-Tantric Initiation" that contains an official seal and the signatures of seven monastics and ten witnesses affirming the person has passed the test is not qualified to learn the highest and most profound Buddha-dharma. Only the receipt of such a certificate clearly proves that the person is a successor to my Holy Form of Inner-Tantric Initiation dharma lineage. Nonetheless, even such people of the highest order who are dharma kings or incarnations of patriarchs cannot give dharma discourses or accept disciples on my behalf. Although I consider myself to be a very ordinary person, nonetheless, I am who I am. Nobody can represent me. Therefore, whoever claims to be able to accept disciples, transmit dharma, or do anything else on my behalf is lying, no matter what that person's reincarnated identity may be and no matter what that person's position may be. One must listen to my dharma discourses in order to hear the authentic Buddha-dharma. No matter who the person may be, his or her dharma discourses cannot substitute for my Buddha-dharma.

I will definitely not abandon any person, since I regard all living beings as my relatives. Any living being could become my disciple when the karmic conditions mature. As long as such living being has right understanding and right views, abstains from doing anything evil, and does what is good, he or she can receive my profound initiations.

All of the above was stated for the sake of benefiting living beings. In order to prevent certain people from claiming that they represent me or using my name to do unbeneficial things to living beings, I had no choice but to make this statement, which on its surface seems quite mundane.

當今有哪幾位可以代表我收徒、灌頂、 傳法、開示、渡生？

多年以來，我的一些弟子，他們或者身為祖師，或者身為法王，或為尊者、仁波且，或為法師、居士，其中有些人基於弘法利生的宣傳或他們自身的需要，宣說他們已代表我在世界各地收徒、灌頂、傳法、開示，乃至有人借我之名要供養等，很多人一聽就信，蒙在鼓中。

其實，對一切眾生，他們能夠跟誰學習、成為我的徒弟或徒孫，學到什麼等級的佛法，那是個人的因緣和福報。

但是，為了大家的利益，我必須公衆負責嚴肅宣佈：我希望所有具備渡生資格的祖師、法王、尊者、仁波且、法師們去利益大眾。但是大家要十分了解，看清楚！聽好了！在這個世界上，沒有任何一個祖師、法王可以代表我收徒、灌頂、傳法、開示、渡生或收供養，因為我發心終生不收任何供養，就是本書最後所提到的今生在我的弟子中列入第一流的祖師級弟子，如給孤獨長者、舍利弗、釋伽炯乃大祖師所轉世的這幾位 H.H. 級的大聖法王仁波且都是代表不了我的（除非我授權說明某人可代表我處理某件事），至於低於祖師一級的其他法王、尊者、仁波且、法師、居士，他們代表祖師的資格都沒有，更沒有資格代表我。不要認為尊者和仁波且都是大成就者，其實，無論什麼尊者，其中有成就者，有小成就者，有未成就者，你們聽我開示的《法王、尊者、仁波且、法師是否都是了生死者？》法音就清楚了。因為尊者、仁波且們凡未經過七僧十證考試領到蓋印簽字的《聖義內密灌頂師資證書》，就不具備修學無上甚深佛法。只有領到《聖義內密灌頂師資證書》，才能證明已法承了我的聖義內密灌頂，儘管是這樣，這一級的祖師、法王同樣代表不了我作開示、收弟子。我雖然很慚愧、是非常普通的人，但我就是我，沒有任何人能代表我。因此，凡是說代表我收徒、傳法、做任何事的人，不管他是什麼身份、地位，都是說假話。要聽到正知正見的佛法，必須聞受我的法音，無論什麼人的開示都代替不了我的佛法。

至於我本人，絕不會嫌棄任何一個人，一切眾生都是親人，遇緣時都能成為我的弟子，只要是正知正見，諸惡莫作，衆善奉行，都可得到甚深灌頂。

以上所講的一切都是為了利益眾生，為了防止有人宣稱代表我或借用我的名義來行對衆生不利之事，我才不得不講這一段看起來很世俗的話。

三世多杰羌



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The only difference between this revised first edition and the original first edition is that the listed sequence of a few rinpoche disciples of H.H. Dorje Chang Buddha III has been slightly rearranged based upon their different practice of Buddha-dharma.

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