

ཤམ་གཤམ་མེད་ཅི་སྐྱུ་ལ་དགོན་མཚོག་རྒྱལ་མཚན།



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མཁའ་འགྲུབ་ལྷན་ཁག་གི་མཚན་མོ།

Tashi Delek to all my dharma friends!

There is a lot of suffering in this world, because sentient beings do not understand cause and effect. The people of this world go through their lives relying on two major systems, the mundane and the spiritual. From a mundane perspective, the world has developed tremendously; however, there is a problem. Without the dharma people do not understand karma. Thus, the karmas (actions) they have accumulated with a motivation of hatred, pride, jealousy, and so forth, will continue to ripen as the *result that is similar to the cause*, as the *result of full maturation*, and so forth. This is from where all the suffering of this world arises.

Therefore, the union of the mundane and spiritual systems will truly be of immense benefit. If you understand karma, you will be able to accept your own suffering, and you will be able to recognize your own afflictions as its causes. A spiritual path is thus very important, and it is important to practice both systems in union.

For this reason, wherever I go, I deem it very meaningful to establish a dharma center where people can learn about karma and *The Thirty-Seven Bodhisattva Practices*. Although the precious words of the Buddha are vast, everything is included within these thirty-seven practices. In this life, wherever I go, if I am able to introduce people to karma, then merit will proliferate even after my death. Whatever karma (action) we create, there will be corresponding result. Moreover, such activities benefit many people in this country. For example, if you give a booklet of *The Thirty-Seven Bodhisattva Practices* to a family, it can create love, compassion, and patience for them with each other and help them live their lives with peace and happiness in their minds. In addition, on the external level it will help them have success and well-being in their lives. This is why *The Thirty-Seven Bodhisattva Practices* text is so important.

我所有的法友們，吉祥如意！

這個世界之所以有許多痛苦，乃是因為有情眾生不了解因果。世人仰賴出世和入世兩大系統來過活。從入世（世俗）的觀點來看，這個世界的發展驚人，然而這其中卻存在一個問題。沒有佛法，人們不了解業。因此之故，他們懷著瞋恨、驕慢和忌妒等發心所累積的業（karmas，行為），將繼續成熟為類似其行為之因的業果，成為完全成熟的業果等等。這個世界的所有痛苦由此生起。

因此之故，入世和出世（靈修）兩個系統結合將帶來巨大的利益。如果你了解業，你將能夠接受自己的痛苦，並且認識到你的煩惱乃是痛苦之因。因此，修行的道路非常重要，出世與入世兩個系統雙修也是重要的。

基於此一原因，不論我置身何處，我都認為成立一個人們能夠學習業和《三十七佛子行》的佛法中心極具意義。佛陀的話語珍貴廣大，但一切都包含在這《三十七佛子行》裡面。今生不論我前往何處，如果我能夠把「業」介紹給人們，那麼即使在我死後，功德也會增長。不論我們造了什麼業（行為），都會產生相對應的結果。此外，這種行為替這個國家的許多人帶來利益。舉例來說，如果你把一本《三十七佛子行》送給一個家庭，它能夠在家人之間創造慈心、悲心和安忍，幫助他們心靈寧靜快樂地過日子。此外，在外在的層次，它將幫助他們擁有成功安樂的生活。這是《三十七佛子行》如此重要的原因。

西雅圖有許多佛法中心。不同的人有不同的習性，其中一些人對直貢噶舉傳承懷有極大的虔敬心。西雅圖以前沒有直貢噶舉傳承的佛法中心，直到最近，我因應弟子的請求而成立直貢西雅圖（Drikung Seattle）。如果當地人和其他弟子與這個佛法中心結緣，並且護持它，它將在未來發揚光大。舉例來說，只要中心存在期間，如果有十個弟子捐贈善款，他們將和那些在中心修持善行的人領受相同的功德，即使那只是一個由四個僧伽組成的小小共修團體。

因此之故，我懇求你根據自己的能力來護持和資助直貢西雅圖佛法中心。這可以透過出力、用言語宣揚護持中心或提供財務支持來達成。如果你沒有這種能力，你可以隨喜，在弟子之間創造和諧與情誼。這種護持將成為你和他人今生最有意義的行為。從此以後到所有的生世，直到獲致覺醒證悟之前，它也成為功德之源。

功德究竟如何生起？當你了解業，你知道慈悲是快樂之因，因此你將能夠創造這些因。結果，不論你從事什麼行為，它都會成為六波羅蜜多（六度）的修持。我們從佛法的修行體系學習這一切。我懇請所有愛我的人把這一點謹記在心。此外，世界所有的佛法中心，不論其傳承或宗教，都有其重要性，服務任何一個佛法中心都具有相同的利益。因此，如果屬於直貢西雅圖的家庭都護持中心，其力量將非常強大。它將為逝者創造善德之根，並且成為生者的皈依之源。

感激不盡。吉祥如意！

འཇམ་མེད་རྒྱལ་སྤྱོད་ཀྱི་མཚོན་རྒྱུ་མཚན།



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མཚོན་རྒྱུ་མཚན།

There are many dharma centers in Seattle. Different people have different tendencies, and some feel a great devotion to the Drikung Kagyu lineage. Until recently there was no center for Drikung students in Seattle, and responding to their requests I established Drikung Seattle. If locals and other students connected to this dharma center support it, it will flourish in the future. For example, if ten students donate to the center, for however long the center remains, they will receive the same merit of those who have practiced virtue at the center, even if it is only a small gathering of four sangha members practicing.

Therefore, I request you to support and donate to the center according to your own abilities. This can be accomplished through your physical activities, or through your speech by advocating for the center, or by offering financial support, or if you have no such means you can rejoice and create harmony and friendship among students. Such support will become a most meaningful activity for others and yourself in this life, and it will also become the source of merit from now on, throughout all lifetimes, until attaining enlightenment.

How does merit really come about? When you understand karma, you know that the causes of happiness are love and compassion, and you thus will be able to create these causes. As a result, whatever you do will become the practice of the Six Paramitas. We learn all this from the spiritual system of the dharma. Therefore, I request all those who love me to take this to heart. Moreover, all the dharma centers in the world of whichever lineage or religion are important, and serving any of them has these same benefits. It thus will be very powerful if all those who belong to the Seattle center's family support the center. It will create the roots of virtue for the deceased and become a source of refuge for those who are alive.

Thank you very much. Tashi Delek!