



直噶如燈大吉林

DRIGAR THUBTEN DARGYE LING



TOWARDS A **NEW** MILESTONE
A Permanent Premise For Centre

邁向建立永久中心的新里程碑






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A Permanent Premise For Centre

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邁向建立永久中心的新里程碑
讓我們一起創造歷史！

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“Ever since I first came here, we have worked very hard to create and maintain a stable Dharma centre.

Today, the centre has become rooted in a firm foundation and in order for it to continue to remain with stability in the future we are trying to gather the necessary conditions of obtaining a physical premise for the centre.”

~ H.E. Garchen Rinpoche ~

“打從我初次到這裏，我們就努力創造和維持一個穩定的佛法中心。時至今日，該中心已扎下深厚的根基，并且不斷為建立一個永久的實體中心累積必要的資源條件，以期中心將來能穩定發展。”

~ 尊貴的噶千仁波切 ~

Message From Our Spiritual Director His Eminence Garchen Rinpoche



When I first came to Singapore I have established a Dharma centre here, because I believe that when we combine the religious and the secular systems, it will bring great benefit to the country and the people of Singapore. From the outer, secular perspective of various sciences, this country is very advanced and well-off economically. However, if we lack the inner, religious perspective – the peace and happiness of the mind – and do not understand the workings of karma, cause and effect, we cannot tolerate our own suffering and we do not know how to create the causes of happiness for the future. The union of the two systems, the

religious and the secular, are like two open eyes. For this reason, I have great faith in all the Dharma centres anywhere in the world. Ever since I first came here, we have worked very hard to create and maintain a stable Dharma centre. Today, the centre has become rooted in a firm foundation and in order for it to continue to remain with stability in the future we are trying to gather the necessary conditions of obtaining a physical premise for the centre. If this is accomplished, then, in the future, the people of this country will be able to maintain the centre on their own.

Through the Dharma centre, many people can learn about karma, cause and effect and if we understand karma we will have the inner discipline to follow all laws naturally. Then, even if there would be no outer police force, people would be able to discipline themselves; they would follow the law of kindness and love thus goodness will prevail within the country.

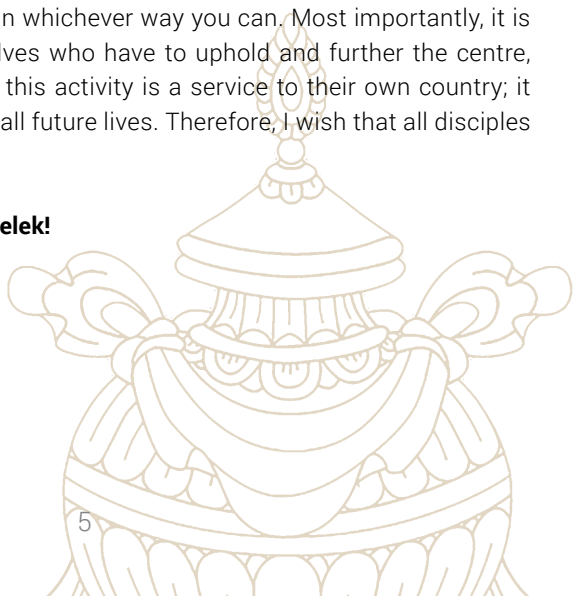
In terms of the outer conditions of a good country, Singapore has the best of it. It is a very special country; it has good laws and it is very clean. If it would also have the inner, religious aspect, it would make an even greater contribution to the peace and happiness of its people and then, the religious and secular systems would

perfectly complement each other. This is why all the disciples are considering the ways to ensure the stability of the centre in the future. Also I am giving whatever I can without hesitation to help establish a strong Dharma centre in this country. If I were not spending my money and possessions for Dharma-related purposes but would spend them only for personal reasons, it would be a great moral fault. Therefore, all the offerings I receive here will never be wasted but will always be used to sustain the Dharma center in Singapore.

If the centre is firmly established it will remain for thousands of years and many people will be protected from suffering, such as from committing suicide and so on. They will learn how to accept and overcome suffering and will understand that their present experience of suffering purifies the negative karma they have committed in the past. They will also learn that the only causes of happiness in the future are kindness and love, and thus, they will develop kindness, love, and respect for their parents, country, and teachers.

Therefore, I request everyone to remember this Dharma centre and offer your support in whichever way you can: through good intentions, your physical service, or through financial and material support. Moreover, we all need the causes of merit until attaining enlightenment and the supreme cause of merit is the holy Dharma. Therefore, I would like to ask you to uphold a pure intention for the centre, to respect the centre and help it in whichever way you can. Most importantly, it is the people of Singapore themselves who have to uphold and further the centre, and thus, they should know that this activity is a service to their own country; it will lead to happiness in this and all future lives. Therefore, I wish that all disciples will consider this.

Thank you very much and Tashi Delek!





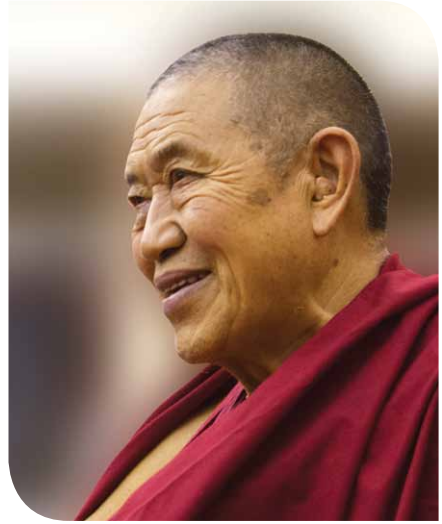
前言 - 尊貴的噶千仁波切

當我剛到新加坡時，就建立了一個佛法中心，因為我相信把宗教和世俗結合在一起，將為新加坡及其人民帶來巨大的利益。從外在世間各種科學的角度而言，新加坡非常的先進，經濟發展蓬勃。不過，如果缺乏內在宗教及心靈上的和平與安樂，同時也不明白業力因果運作的法則，我們將無法忍受自身的痛苦，也不知該如何創造未來安樂的因。將宗教和世俗兩種系統相互結合，如同雙眼的眼界大開。因此，我對世界各地的佛法中心深具信心。打從我初次到這裏，我們就努力創造和維持一個穩定的佛法中心。時至今日，該中心已扎下深厚的根基，並且不斷為建立一個永久的實體中心累積必要的資源條件，以期中心將來能穩定發展。一旦未來得以完成這一目標，這個國家的人民就能靠自己營運該中心。

通過佛法中心，許多人將有機會學習什麼是業力因果；一旦明白因果，我們將能具備內在的戒律，跟隨自然的法則。因此，即使沒有任何來自外在警察的力量，人們還是能自律，並跟隨善與愛的法則，從而促使善良的種子在這個國散播開來。

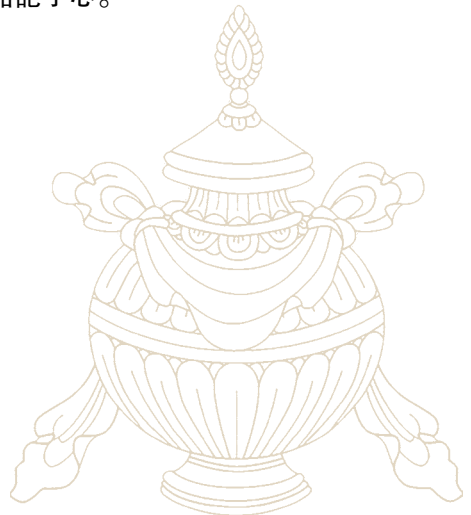
新加坡具備了作為一個良好國家的最佳外在條件。它非常特殊，擁有良好的法律和幹淨的環境。倘若還能同時擁有內在宗教的滋養，將能更大層度地為人民帶來和平與安樂，促使宗教和世俗系統彼此間相得益彰。有鑒于此，所有的弟子都在尋求確保中心未來穩定發展的方法。與此同時，我也毫不遲疑地盡我所能協助這裏建立穩固的佛法中心。倘若我没有將所擁有的財資用于佛法相關的用途，却花在我個人身上，這將是巨大的道德過失。因此，我不會浪費在這裏獲得的一切供養，而是將之用于維持新加坡的佛法中心上。

如果建立起穩固的中心，它將能屹立千年保護無量衆生免于痛苦，包括幫助他們免于自殺之苦等。他們將能學習如何接受和超越痛苦，並將明白當下的痛苦經歷是在淨化過去世所造的惡業。他們也將了解，未來安樂的因是仁慈與愛，也就會因此發展仁慈、愛心，尊敬父母、國家和師長。



所以，我懇請大家時時系念佛法中心，並以任何可行的方式給予支持：通過良善發心、行動服務，甚至是財物的供養等。此外，我們都需要累積資糧直至證悟成佛，而最殊勝的資糧之因來自無上佛法。所以，我希望你們能以清淨的發心來護持中心、尊重中心，並盡可能幫助它。最重要的是，新加坡人必須自己護持和發展中心，他們必須知道這等同為國服務，同時將為現世和未來世帶來安樂。因此，我希望所有的弟子都能將此銘記于心。

感謝大家！如意吉祥！



Message From Our Resident Teacher Venerable Dorzin Dhondrup Rinpoche

Tashi Delek!

It is with much heartfelt aspiration that I wish to share on the working towards a new milestone of securing a permanent premise for the Dharma centre. I still remember the day when I received the instruction of my kind root guru H.E. Garchen Rinpoche that I am to come to Singapore to establish a Dharma centre in 2006. His exhortation to me has never changed right from the beginning till now that I must always uphold a pure motivation to benefit the people here to the best of my ability.



With the chance to serve the centre over the years, I have had the opportunity to gain experiential learning that has helped me a great deal in my Dharma practice personally. Many kind Dharma friends have made me felt welcomed and consistently rendering their help to both the centre and me. The positive karmic connections and favorable conditions that have set in this country have allowed me a place to practice.

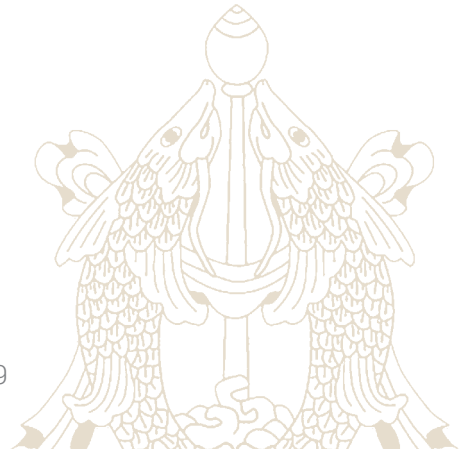
In recent years, I was able to comprehend better on the intention of Rinpoche's urge of securing a permanent premise for the centre as a stable place is needed for Dharma practitioners to continue learning the Dharma. All sentient beings wish for happiness and do not want suffering. But in fact many sentient beings are still experiencing suffering of all kind. The Buddha has taught that all happiness come from the causes of happiness and all suffering come from the causes of suffering. Therefore if we engage in the learning of the Buddha's teachings, we do not create the cause of suffering if we do not want to experience suffering. If we wish to experience happiness, we need to create the cause of happiness. As such, a permanent Dharma center will be such place that Rinpoche exactly wishes for everyone in learning the teachings of the Buddha as well as the cause for happiness and peace. It will be able to remain for a long time

to come benefiting many people including the future generation of Singapore. It will be a place where Dharma teachings will be conducted consistently for all Rinpoche's students as well as any Dharma friends who wish to come for Dharma practice.

Rinpoche is always thinking about how he can continuously benefit the people in this country as he often checks with me on the progress of the centre, the well-being of the students and about our Dharma practice despite his hectic teaching schedule and travelling tirelessly around the world even at his old age. He always remembers us wherever he goes, keeping the students in Singapore close to his heart. So in return for his kindness, I hope that all Dharma friends can join effort to help make this milestone come true. The sooner we can convey the great news to Rinpoche; it will put his mind at ease for his beloved students in Singapore.

As such, there are plans for the centre to stride over to this important milestone of securing a permanent premise. The journey that the centre has undertaken is put together in this booklet and we are inviting you to continue the journey with us for many more years to come. I wish that I can extend whatever benefits and happiness that this Dharma place can bring to all friends and warmly welcome any new friends to join us too.

Thus, I would like to humbly request all Dharma friends to come and help in fulfilling the wish of H.E. Garchen Rinpoche that concurs with the aspiration of all the Buddhas and Bodhisattvas to benefit beings. Please help to support this fundraising extensively in whatever ways you are able to. I am always offering many supplications to the Triple Gems, dedications and aspiration prayers to all (of you) sentient beings.





前言 — 尊敬的金剛上師東周仁波切

如意吉祥！

我由衷的祈願，希望向各位分享我們正致力于邁向建立永久佛法中心這項新里程碑。我仍記得2006年的那一天，仁慈的根本上師尊貴的噶千仁波切指示我，到新加坡建立佛法中心。他對我的教導，從始至今都沒有改變，既我必須竭盡所能，時時以清淨的發心利益這裏的人民。

藉着在這個中心服務數年的機會，我獲得真實的體驗并從中學習，這對我個人的佛法修持有莫大幫助。許多善良的佛友讓我備感溫馨，並持續對我和中心給予協助。與這個國家正向的業力聯系和善緣，讓我能在這裏修行。

近年來，我更加了解仁波切不斷督促我們，確保建立一個永久性穩固的佛法中心，對修行者而言是有必要的，這有助于佛法的持續修學。一切有情衆生都希求安樂，不想要痛苦。不過事實上，許多衆生仍然經歷各種痛苦。佛陀教導我們，一切的安樂來自樂因，一切的痛苦來自苦因。我們學習了佛法就會明白如果不想要痛苦，就不要造作苦因；如果我們想經歷安樂，就必須造作樂因。因此，仁波切殷切希望有一個地方讓所有人都能學習佛法，并在這裏創造安樂與和平的因。佛法中心將長久存在能利益許多人，包括未來世代的新加坡人。這將會是一個讓所有仁波切的弟子及其他希望修學佛法的佛友們繼續領受教法的地方。

儘管仁波切年紀已經如此老邁，時常忙碌地、毫不厭倦地到世界各地傳法，但他仍舊時刻思索着如何繼續利益這個國家的人民。他經常向我詢問關於中心和弟子們的近況，以及我們修學佛法的情形。不論到哪裏，他時時都記挂我們，時時把新加坡的弟子放在心上。爲了回報他對我們的慈恩，我希望所

有的佛友能同心協力，讓我們豎立起這座新裏程碑。倘若我們能盡快將這個好消息傳達給仁波切，就能讓他對所關切的新加坡弟子們感到安心。

有鑒于此，中心展開了多項計劃以跨越這座重要的裏程碑，確保能建立永久性的中心。在這本冊子中，記錄了中心迄今的發展歷程；我們邀請您共同參與中心未來許多年的發展之旅。



我懇請所有的佛友齊來協助，以圓滿尊貴的噶千仁波切的弘願，而這同時也是諸佛菩薩利益衆生的大願。歡迎您們以任何方式支持這項籌款計劃。我恆時為一切衆生（為您）祈請三寶、回向和祈願。



A decorative header with a dark red background and a gold border. It features a row of eight white line-art icons: a multi-tiered stupa, a seated Buddha figure, a stupa with a flame, a lotus flower, a seated Buddha figure, a swastika symbol, a stupa with a flame, and a Dharma wheel.

Brief Introduction of the Drikung Lineage

The founder of the Kagyu lineage was the Mahasiddha Tilopa (988-1069), who lived in Northern India. He is considered having received a direct transmission from the primordial Buddha Vajradhara. From Tilopa, teachings were passed to his disciple, the Mahasiddha Naropa (1016 -1100) and they were systematized as the Six Yogas of Naropa, meditations that are considered an essential teaching of the Kagyu lineage. Naropa transmitted his knowledge to Marpa Chokyi Lodro (1012 -1097), the great translator, who journeyed from Tibet to India in order to receive instructions and who subsequently returned to Tibet and spread the teachings of the Dharma widely.

Marpa's most important disciple was Jetsun Milarepa (1040-1123). He became one of Tibet's great yogis. His life story, beginning with difficult circumstances due to his father's early death, his vengeance upon his dishonest aunt and uncle, and his subsequent regret which led to an earnest desire to enter the way of the Dharma, is widely known among Tibetans. Through his perseverance and ability to accept all circumstances which he met, he achieved profound realization of the ultimate nature of reality. His teachings are recorded in the 100,000 songs of Milarepa and other collections.

Milarepa's teachings were carried on by Gampopa (1079-1153), also known as Dakpo Lhaje, the physician from Dakpo. He first studied under the Kadampa tradition, which is a gradual and systematic path. At a later age, he met Milarepa and practicing under him received and realized the true meaning of the complete teachings. Since that time, the lineage has been known as the Dakpo Kagyu. It is from Gampopa that the first Kagyu schools originated: the Karma Kagyu, Tselpa Kagyu, Barom Kagyu, and Phagdru Kagyu.

The founder of the Phagdru Kagyu was Phagmodrupa Dorje Gyalpo (1110–1170), one of Gampopa's most important disciples. His own lineage died out as a religious institution, while his clan played an important role in the country's secular governance in the ensuing epoch. Phagmodrupa's main disciples founded their own lineages, of which only three are still extant: the Drikung Kagyu, Taklung Kagyu, and Drukpa Kagyu.

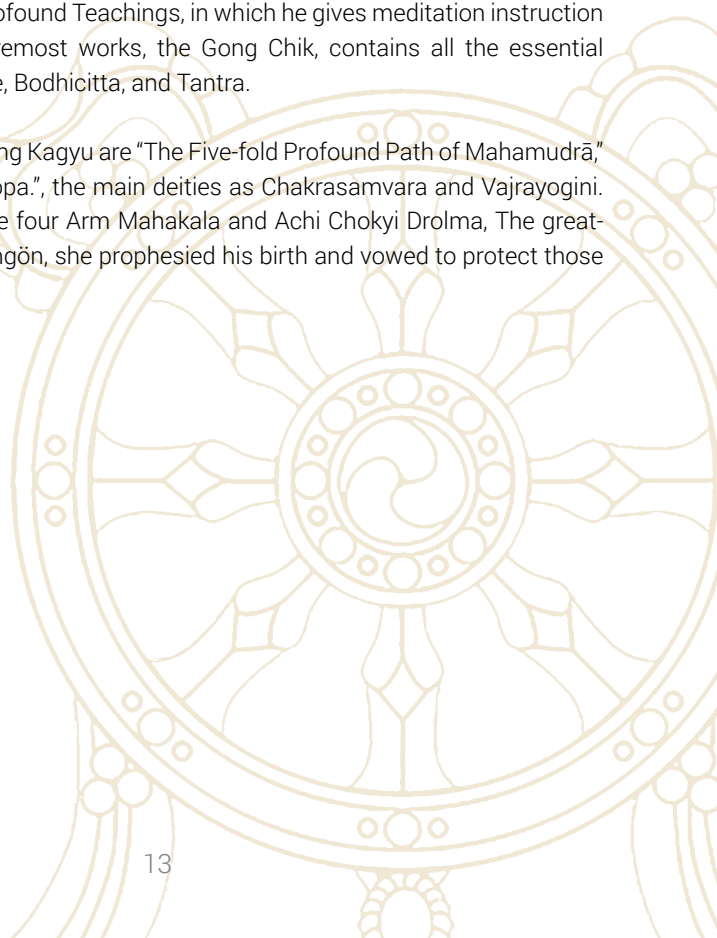
Phagmodrupa's Heart Son, Kyobpa Jigten Sumgön (1143-1217) took over the throne of Phagdru at Densa Thil Monastery for three years after his teacher's death (1177-

1179). He then established his own lineage with the foundation of Drikung Thil Monastery in the area of Drikung, as Phagmodrupa had predicted.

Although Phagmodrupa had countless students, Jigten Sumgön was one of his closest and principal disciples. Phagmodrupa prophesied that a Bodhisattva (Jigten Sumgön), who already attained the ten Bhumis (the stages on the path of a Bodhisattva), would carry on the teachings and blessings. Jigten Sumgön received the complete teachings, secret oral transmissions, explanations and initiations, and enlightened realization blessings, and so forth from Phagmodrupa.

Lord Jigten Sumgon wrote many commentaries and explanations, especially the four volumes known as Inner Profound Teachings, in which he gives meditation instruction and advice. One of his foremost works, the Gong Chik, contains all the essential aspects of Vinaya discipline, Bodhicitta, and Tantra.

The main practices of Drikung Kagyu are “The Five-fold Profound Path of Mahamudrā,” and “The Six Yogas of Nāropa.”, the main deities as Chakrasamvara and Vajrayogini. The main protectors are the four Arm Mahakala and Achi Chokyi Drolma, The great-grandmother of Jigten Sumgön, she prophesied his birth and vowed to protect those in his lineage.







直貢噶舉傳承之起源

噶舉派的祖師是居住在北印度的大成就者帝洛巴(988—1069年)，他直接從金剛總持處領受法教。教法從帝洛巴傳給他的弟子大成就者那若巴(1016—1100年)，他總結噶舉派的精要教法成爲“那若六法”。那若巴將其法教傳給從西藏至印度學習教法的大譯師瑪爾巴確吉羅卓(1012—1097年)，瑪爾巴之後回到西藏并廣大弘揚佛法。

瑪爾巴最重要的弟子是米勒日巴尊者(1040—1123年)，他是西藏最偉大的瑜伽士。他的生平故事在西藏家喻戶曉。故事始於父親過世後，米勒日巴一家艱難的生活，接着向他毫無誠信的伯父和姑母復仇。他對復仇感到後悔并因此以迫切的欲望步入佛法的修持。他修持忍辱并接受了所面臨的任何考驗，最終了悟了究竟實相的甚深境界。他的教法都記錄在《米勒日巴十萬道歌》及其他集結當中。

米勒日巴的教法由岡波巴大師(1079—1153年)延續下來。岡波巴大師又名達波拉杰，是達波地區的醫生。他首先學習噶當巴系統化循序漸進的傳統，後來遇見了米勒日巴尊者，并在他座下修學，最終了悟了全部教法的真諦。從那時起，這支法脉也被稱爲達波噶舉。從岡波巴之後，開始形成噶舉四大派：噶瑪噶舉、采巴噶舉、跋絨噶舉和帕竹噶舉。

帕竹噶舉的創派人是帕莫竹巴多杰加波(1110—1170)，他是岡波巴大師最重要的弟子之一。他自己的傳承最終消亡了，不過在隨後的年代，他的氏族在西藏世俗政府中扮演重要角色。帕莫竹巴主要的弟子們建立了各自的支派，目前僅存三支，既直貢噶舉、達隆噶舉和竹巴噶舉。

帕莫竹巴在示現圓寂後，由其法子覺巴吉天頌恭(1143—1217年)繼承了帕竹噶舉在丹薩梯寺的法座三年。之後，吉天頌恭如帕莫竹巴所預言，建立了自己的傳承，并在直貢地區建立直貢梯寺。

帕莫竹巴弟子無數，吉天頌恭是他最重要的弟子之一。帕莫竹巴曾授記，一位已證得十地的菩薩(吉天頌恭)將延續法教和傳承的加持力。吉天頌恭從帕莫竹巴處領受了完整的教法、秘密口傳、開示和灌頂，以及已證得的了悟加持等。

怙主吉天頌恭造了許多論著，尤其在其四部《精要教法》之中給予了禪修的指導和建言。此外，他最重要的著作之一《妙法一意》，包含了所有小乘戒律、菩薩道和密乘的精要內容。

直貢噶舉的主要修法是“大手印五支道”和“那若六法”，主要修持本尊是勝樂金剛和金剛瑜伽母，主要護法神是四臂大黑天和吉天頌恭的曾祖母阿企秋吉卓瑪。阿企佛母授記了吉天頌恭的誕生，并誓言保護他的法脉。



About Our Spiritual Director His Eminence Garchen Rinpoche

The 8th Gar Konchok Ngedon Tenpey Nyima was born in 1936 in Nangchen Kham. The King of Nangchen personally took responsibility for searching for the reincarnation of the 7th Gar Trinley Yongkyab. H.E Garchen Rinpoche was recognized and enthroned by His Holiness the late Drikung Kyabgon Shiwei Lodoe.

At the age of seven H.E Garchen Rinpoche was brought to Lho Miyalgon, where he was offered ceremonial clothes and other items. He pointed to a painting of the founder of Drikung Kagyu lineage, Jigten Sumgon, and proved his authenticity as the reincarnation by saying, "He is my Guru." This made people around him confident that he was the true reincarnation.

From that time until the age of 22, H.E Garchen Rinpoche lived at and administered this monastery. Under the tutelage of Chime Dorjee, H.E Garchen Rinpoche received many teachings. At the age of 13, he received the Drikung Kagyu lineage teachings from Lho Thubten Nyingpo Rinpoche of Lho Lungkar Göñ. He received oral transmission, explanation and empowerment for Mahamudra and the Six Yogas of Naropa. He completed Ngondro practice and went into a three year retreat. He later was imprisoned for twenty years during the Chinese Cultural Revolution. During which, he met Khenpo Munsel, a great disciple of the renowned Nyingmapa Khenpo Ngagchung. From Khenpo Munsel, he received Dzogchen teachings and practiced secretly. Khenpo Munsel was astonished at H.E. Garchen Rinpoche's great achievement and commented of him: "He is an emanation of a Bodhisattva."

Since 1979, H.E Garchen Rinpoche has been looking after the welfare of his monastery. He has been gracious and kind to poor people. He has given all the offerings he received to the monastery and has decided not to use anything for himself, his relatives, or his mother.

In addition, His Holiness Drikung Kyabgon Chetsang Rinpoche received the empowerment and transmission (lung) of Yamantaka (Jampel Shinje) from H.E. Garchen Rinpoche, and composed a long life prayer for him. In prayer, H.H. Drikung Kyabgon Chetsang Rinpoche regards H.E Garchen Rinpoche as a great Drikung Kagyu yogi of the present time.

H.E Garchen Rinpoche is very considerate and humble to all people regardless of position, age or gender. His advice for people who drink, smoke, gamble and engage in other wrongdoings has been very effective in correcting their behavior. By nature he is able to work for the benefit of others and has earned great respect from the public. He has never betrayed the expectations of his disciples or others. He is extraordinary in this age of degeneration.

In recent years, H.E. Garchen Rinpoche has shouldered responsibility for rebuilding all of the Drikung Kagyu monasteries in Eastern Tibet, while at the same time wholeheartedly giving profound teachings of the lineage to others. He also travels tirelessly around the world yearly to give Dharma teachings in the USA, Russia, Germany, Singapore, Taiwan and so forth to his students worldwide.

關於中心創辦人-尊貴的噶千仁波切

尊貴的第八世噶千昆秋念頓滇培尼瑪秋吉帕桑耶在1936年誕生於康區囊謙縣。當時的囊謙王親自負責尋找第七世噶千廷列永嘉的轉世靈童。隨後，第八世噶千仁波切被已故直貢蔣貢詩偉盧多法王所認證。

仁波切七歲時到洛明亞貢寺接受法衣和其他法器的供養。當時，他指着一幅直貢噶舉祖師吉天頌恭的畫像說：“他是我的上師。”因而使周圍的人都對他生起極大信心，相信他確實無誤是噶千仁波切的轉世。

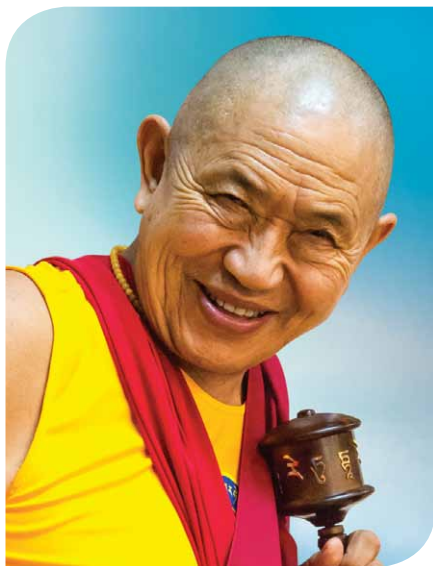
從那時候至22歲，噶千仁波切住在這個寺廟中，在晉美多杰仁波切的座下領受了許多教法。13歲時，仁波切在洛盧卡寺領受了洛圖敦寧波仁波切直貢噶舉傳承的教法。此外，他也獲得了大手印口傳、教授和灌頂，以及那若六法的教授，並完成了四不共加行的修持及三年閉關。由于政局紛亂，噶千仁波切之後被關入勞改營中將近二十年，在這段期間，他遇見寧瑪派大圓滿著名成就者堪布囊辰的弟子堪布蒙色仁波切，而得到大圓滿的教法，並秘密地修持。堪布蒙色驚訝於噶千仁波切所臻至的境界而贊嘆道：“他是菩薩的化身。”

自1979年起，噶千仁波切就擔負維持其主寺的責任，同時幫助當地的貧苦大眾。他將信眾所有的供養都用於主寺的運作發展，沒有一絲一毫用在自己、親戚和母親身上。

今世的第八世噶千仁波切，是以大悲心聞名於世的拙火成就者，也是直貢噶舉教法最重要的持有者之一。歷代噶千仁波切都曾是兩位直貢法王的上師。此世的噶千仁波切，亦是現任直貢蔣貢澈贊法王的上師之一。他從噶千仁波切處領受文殊閻魔敵的灌頂和口傳，為他寫下長壽祈請文，贊嘆仁波切為當代直貢噶舉的偉大瑜伽士。

噶千仁波切對任何人不論身份、年齡和性別，都極盡關懷和謙恭。他勸誡那些有酗酒、吸煙和賭博等問題者，有效地幫助他們糾正錯誤行為。噶千仁波切自然展現的利生事業，在現今的末法時代非比尋常，令他贏得社會大眾的敬仰。

近年來，噶千仁波切不但肩負起重建東藏直貢噶舉寺院的重任，而且還不辭勞苦地弘揚直貢傳承的甚深法教。深具悲心的仁波切，每年皆不辭辛勞，來往奔波於全美、俄羅斯、德國、新加坡、臺灣等世界各地弘法利生，弟子遍及四海。





About Our Resident Teacher Venerable Dorzin Dhondrup Rinpoche

Venerable Dorzin Konchok Dhondrup was born in Dochug village in Nanchen, in the west of Tibet in 1969. As a child, he studied reading and writing Tibetan in the elementary school of his village. In 1984, he took refuge under H.E. Garchen Rinpoche and become a monk in the Gar Monastery. From Ven. Kyabje Garmigyur Rinpoche, he took full ordination and received the instructions and transmissions of the Yangzab teachings and had completed the preliminaries.

From his root guru, H.E. Garchen Rinpoche, he received teachings and initiation on Mahamudra, the Six Yogas of Naropa, the great Drikung Phowa, Dzogchen and Yamantaka as well as the Dharma protectors according to the Drikung tradition. He has also completed many retreats on the nature of mind. In addition, he received a series of Dzogchen teachings from Khenchen Munsel Rinpoche and he received teachings on Engaging in the Bodhisattva's Conduct and The Three Vows from Khenpo Tenzin.

For six years, he attended the Drikung Kagyu Institute, Jangchubling studying Tibetan grammar, literature and poetry. He also studied the 13 Major Volumes of Philosophical Texts and Gampopa's Jewel Ornament of Liberation under Ven. Khenpo Togdrol and Ven. Khenpo Tashi. With Ven. Kyabje Khenchen Konchog Gyaltsen Rinpoche, he studied Gongchik, Thekchen Tenpinyipo (The Essence of Mahayana, the Same Intent and Uttaratantra and their commentaries) and The Seven Verse of Refuge in Arya Tara. In addition, he received the empowerments and transmissions of the Treasury of Instructions from Kyabje Thrulzhig Rinpoche.

Over many years, H.H. Kyabgon Chetsang Rinpoche had given him teachings, including the instructions and transmissions of the great works of Lord Jigten Sumgon and past Kagyu masters. He also received empowerments, transmissions and instructions associated with the Five fold Path of Mahamudra, which he practiced from the preliminaries up to the Firé Puja of the Yidam deity Chakrasamvara. In addition, he received several instructions on many Tantra practices.

In June 2006, under the instruction of his root guru H.E Garchen Rinpoche, Ven. Dorzin Rinpoche arrived in Singapore to establish a Dharma Centre (Drigar Thubten Dargye Ling) according to the eminent Drikung Kagyu Lineage. H.H Drikung Kyabgon Chetsang Rinpoche then officially appointed Ven. Dorzin Rinpoche as the resident teacher with the title Dorzin (Vajra Master) in February 2008. In the same year, H.E Garchen Rinpoche performed the enthronement ceremony and recognized Lama Konchok Dhondrup as Dorzin Rinpoche.

Since the setting of his footprint in Singapore, Ven. Dorzin Rinpoche has diligently conducted many Dharma activities and taken on the responsibility of propagating Dharma teachings further in USA, Europe and Asia region by faithfully carrying out the intentions and instructions of his root guru.

In recent years, Ven. Dorzin Rinpoche has also engaged in charitable humanitarian works by providing education to the underprivileged children and support to the needy, sick and elderly in the remote part of Eastern Tibet.

關於中心住持—尊敬的金剛上師東周仁波切



金剛上師更却東周喇嘛于1969年出生在西藏囊謙縣的一個村莊。他小時候在村裏讀小學，學習藏文。1984年，更却東周喇嘛皈依在噶千仁波切座下，成為噶爾寺裏的一名僧人，從噶明就仁波切處獲得了具足戒以及楊薩伏藏法，並圓滿了四加行。

其後，他從根本上師噶千仁波切處領受了大手印、那洛六法、直貢頗瓦法、大圓滿、大威德金剛以及直貢護法的灌頂與法教，且圓滿了許多閉關。除此之外，他也從夢色仁波切處接受大圓滿法教，從滇津堪布處得到了《入菩薩行論》與《三戒揀別》的教授。

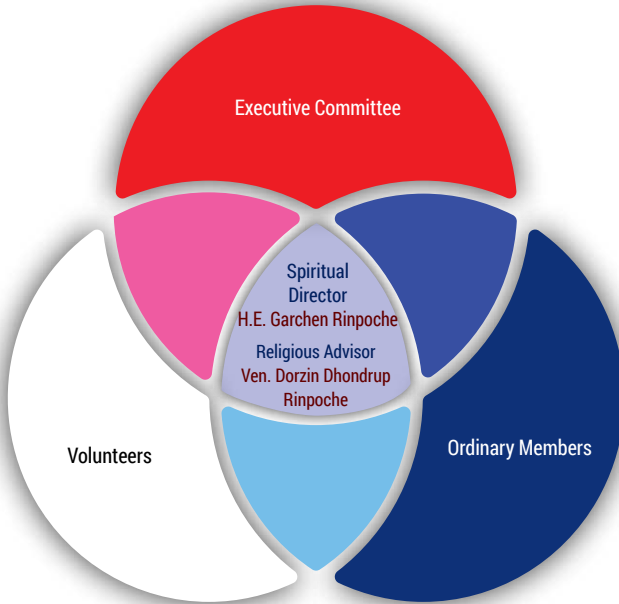
在直貢噶舉佛學院強久林長達六年的時間，更却東周喇嘛學習了藏文文法、文學和詩歌，同時在堪布圖多與堪布扎西座下，完整通達了岡波巴大師的《妙法如意寶解脫莊嚴論》。另外，他也向堪千嘉稱仁波切學習《妙法一意》、《究竟一乘寶性論》及《聖救度母七句祈請文》等。不但如此，更却東周喇嘛還從尊貴的圖續仁波切處得到了《口訣藏》的灌頂與口傳。

在多年的學習過程中，尊貴的直貢澈贊法王親自給予更却東周喇嘛指導，將直貢噶舉祖師吉天頌貢及其他傳承上師的偉大著作授予口傳。與此同時，更却東周喇嘛也接受了大手印五支道的灌頂口傳與指導，並圓滿了四加行以及勝樂金剛本尊瑜伽法。更加難能可貴的是，他還從許多密續實修大師處得到了不同的大手印教授。

在尊貴的噶千仁波切指示下，更却東周喇嘛于2006年6月來到新加坡，肩負起建立尊聖直貢噶舉佛教中心的重任。2008年2月18日，尊貴的直貢澈贊法王正式授予更却東周喇嘛金剛上師的頭銜，同時指派他成為新加坡直噶如燈大吉林的常駐喇嘛。同年，尊貴的噶千仁波切為更却東周喇嘛主持了金剛上師的昇座儀式，並認可他為多金仁波切（金剛上師仁波切）。

自從在新加坡建立了中心，尊敬的多金仁波切盡心盡力地主持許多佛法活動，同時在其根本上師的囑咐下，不畏艱辛地肩負起到國外弘法的重任，包括美國、歐洲和亞洲區域等多國。近年來，尊敬的多金仁波切也展開了許多人道慈善工作，包括為西藏東部山區的貧困兒童提供教育機會，以及為當地的貧病和老人提供救援。

Brief Introduction of Drigar Thubten Dargye Ling



DTDL Executive Committee Members

Drigar Thubten Dargye Ling (DTDL) is a Buddhist Centre under the glorious Drikung Kagyu lineage, established by **H.E. Garchen Rinpoche** in year 2007. The primary objective is to provide a gathering place for Singapore students to study and practice Dharma together as a Sangha community, through qualified teachers under the lineage of Drikung Kagyu.

Ever since its inception in 2007, the centre has organised regular practices, retreats, Dharma teachings and activities for anyone who is interested to learn and practice Buddhism.

In our continuous effort to propagate the Dharma, **DTDL** has regularly engaged in printing and distributing free Dharma books, all in hope to reach out and spread the precious teaching of the Buddha.

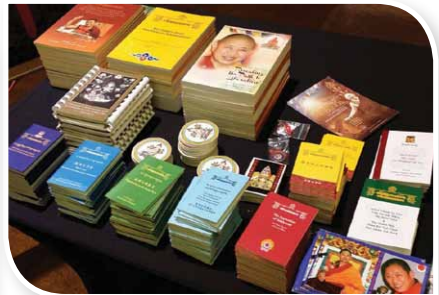
Apart from the Dharma activities, **DTDL** also donates to the needy and provide supports in kind to the tertiary institutions as part of our contribution effort to the Community and Society.

Our members are guided by these commitments:-

- Advocate and Spread the Buddha Dharma
- Living our lives according to the teachings of the Buddha
- Serving our Guru, the lineage and mother sentient beings
- Equanimity towards all mother sentient beings
- Serving our Community and Society



100 Million Ami Dewa Recitation Retreat



Free Distribution Dharma Materials

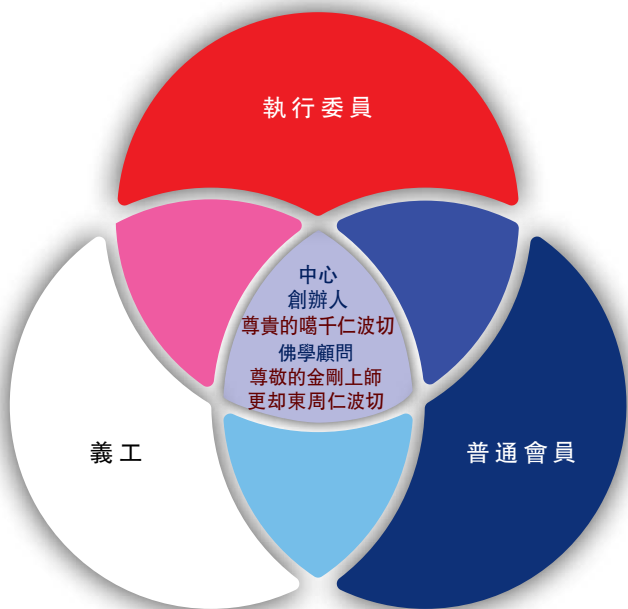


Smoke Offering Puja



Vesak Day

關於直噶如燈大吉林中心



執行委員

直噶如燈大吉林于2007年由尊貴的噶千仁波切成立，是屬於直貢噶舉傳承的佛法中心。該中心成立的初衷，是爲了讓新加坡的弟子能在直貢噶舉的具格上師指導下，如僧衆般聚集在一起修學佛法，並有一個學習之處。

自2007年成立迄今，該中心經常舉辦日常共修、閉關法會、佛法課程及各種佛法活動，任何對佛法修學感興趣的人士都能參與。

直噶如燈大吉林持續致力於弘揚佛法，同時定期印行免費結緣佛法書籍，旨在希望能讓佛法接觸到更多衆生，將珍貴法教傳揚出去。

除了佛法活動，直噶如燈大吉林也積極為社會作出貢獻，不定時捐贈物資給社區有需要的人士，給予他們援助。

中心會員的承諾：

- 弘揚佛法
- 將佛法實踐到生活中
- 團結一心承侍上師、直貢法脉和如母有情衆生
- 一切如母有情衆生皆平等待之
- 服務我們的社區乃至社會



放生活動



白度母一日閉關法會



供龍王寶瓶法會



印度尼西亞婆羅浮屠朝聖之旅

Our Journey

2007

- H.E. Garchen Rinpoche established a Centre in Singapore and appointed Lama Konchok Dhondrup as the resident Lama.
- DTDL was officially established with the Registrar of Society.

2008

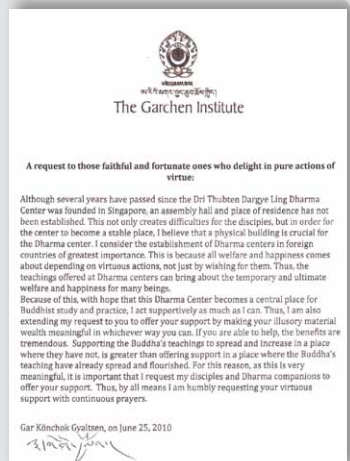
- DTDL relocated to King George's Ave.
- DTDL organized the 1st retreat of the Great Drikung Phowa Chenmo in Taipei Buddhist Centre by H.E. Garchen Rinpoche.
- DTDL organized its 1st Life Liberation.
- Ven. Dorzin Dhondrup Rinpoche started the regular Ngondro Practice.

2009

- Consecration of the three main statues housed in the centre's altar.
- DTDL opening ceremony by H.E. Garchen Rinpoche.
- DTDL organized the 2nd retreat of the Great Drikung Phowa Chenmo in Taipei Buddhist Centre by H.E. Garchen Rinpoche.

2010

- DTDL organized the 3rd retreat of the Great Drikung Phowa Chenmo in Taipei Buddhist Centre by H.E. Garchen Rinpoche.
- DTDL relocated to Lorong 29 Geylang (current).
- H.E. Garchen Rinpoche wrote a formal letter to the Dharma friends in Singapore to assist in the building fund for a permanent premise.
- Fundraising initiative - "The Great Offering to the Triple Gem" was launched in support of the centre's building fund.



Fundraising Request Letter by H.E. Garchen Rinpoche

2011

- Members of DTDL pay homage to H.H. Chetsang Rinpoche in Kuala Lumpur, Malaysia.
- DTDL organized the 1st 100 Million Ami Dewa Recitation Retreat in Taipei Buddhist Centre by H.E. Garchen Rinpoche.
- H.E. Garchen Rinpoche kindly urged members to support the building fund during the members' dinner night.



Members dinner - H.E. Garchen Rinpoche kindly urged members to support the building fund.

2012

- DTDL organized the 2nd 100 Million Ami Dewa Recitation Retreat in Taipei Buddhist Centre by H.E. Garchen Rinpoche.

2013

- DTDL organized the 3rd 100 Million Ami Dewa Recitation Retreat in Marina Bay Sands by H.E. Garchen Rinpoche.
- H.E. Garchen Rinpoche inquired on the progress of the permanent premise for the centre and kindly urged the committee members to work towards establishing it.

2014

- DTDL is honored to have H.H. Chetsang Rinpoche to grace the centre for the first time.
- DTDL organized the 4th 100 Million Ami Dewa Recitation Retreat in Marina Bay Sands by H.E. Garchen Rinpoche.



我們的里程碑

2007

- 尊貴的噶千仁波切在新加坡建立佛法中心，并指示更却東周喇嘛為常駐喇嘛。
- 直噶如燈大吉林正式註冊為社團。

2008

- 直噶如燈大吉林搬遷至 King George's Ave。
- 直噶如燈大吉林在大悲佛教中心舉辦首個閉關法會，是由尊貴的噶千仁波切主法的直貢波瓦大法會。
- 直噶如燈大吉林舉辦首個放生大法會。
- 尊敬的金剛上師更却東周仁波切開始帶領弟子進行四加行修持。

2009

- 常住喇嘛為中心佛龕的三座主尊佛像裝藏。
- 噶千仁波切為直噶如燈大吉林舉行開幕儀式。
- 直噶如燈大吉林在大悲佛教中心舉辦第二屆直貢波瓦大法會，由尊貴的噶千仁波切主法。

2010

- 直噶如燈大吉林在大悲佛教中心舉辦第三屆直貢波瓦大法會，由尊貴的噶千仁波切主法。
- 直噶如燈大吉林搬遷至芽籠29巷（目前會所）。
- 尊貴的噶千仁波切寫下正式信函致新加坡的佛友，呼吁大家協助籌募建寺基金。
- 籌款行動-成立 [殊勝供養三寶計劃] 的目的是為了支持中心的建寺基金。

請求所有喜于淨業的具福善士們幫助：

直噶如燈大吉林在新加坡已成立數年，但共修大堂與住所至今仍未設立。這對眾弟子無疑是一種障礙。我相信一個修行道場應當有個專屬的建築，這樣道場才可算是真正成立了。我認為在他國設立佛學道場是十分重要的。這是因為所有的快樂與福報皆由善業而生，所以單單祈求得到快樂而不修善業是無濟于事的。

佛學道場所傳播的法教可為許多眾生帶來暫時與究竟的快樂與福報。因此，為了讓佛學中心可成為修學佛法的聚集地，我盡能力支持所有的活動。我也在此呼吁各位善主仁翁慷慨解囊，讓您此生如過眼雲煙的財富可用得更具意義。

能幫助弘揚佛法是件具大功德的善業，若將佛法傳到一些還未接觸佛法的地方，此功德更是無量。為此，我誠心請求所有的弟子和同修一起努力，實現建造道場的心願并時時祈願此計劃早日成功。

噶千仁波切寫于2010年6月25日

尊貴的噶千仁波切寫下籌款請求函的內容

2011

- 直噶如燈大吉林的會員組團到吉隆坡觀見直貢法王澈贊仁波切。
- 直噶如燈大吉林在大悲佛教中心舉辦第一屆一億阿彌陀佛心咒持誦閉關法會，由尊貴的噶千仁波切主法。
- 在會員晚宴上，尊貴的噶千仁波切殷重地叮請會員們支持中心的建寺基金。



會員晚宴－尊貴的噶千仁波切殷重地叮請會員們支持中心的建寺基金。

2012

- 直噶如燈大吉林在大悲佛教中心舉辦第二屆一億阿彌陀佛心咒持誦閉關法會，由尊貴的噶千仁波切主法。

2013

- 直噶如燈大吉林在濱海灣金沙舉辦第三屆一億阿彌陀佛心咒持誦閉關法會，由尊貴的噶千仁波切主法。
- 尊貴的噶千仁波切詢問永久中心的進展，並督促中心委員積極籌辦。

2014

- 直噶如燈大吉林非常榮幸邀請到直貢法王澈贊仁波切首次蒞臨中心。
- 直噶如燈大吉林在濱海灣金沙舉辦第四屆一億阿彌陀佛心咒持誦閉關法會，由尊貴的噶千仁波切主法。

Activities of Our Centre



Every year, DTDL benefits thousands of people locally and abroad by organising retreats, Dharma teachings, donates to the needy and supports in kind to the tertiary institutions. The center also contributes to the sangha community through distributing free Dharma books that helps anyone who wishes to learn buddhism and practice it.

Our centre provides the following Dharma activities monthly and yearly.

Annual Activities

- The 100 Million Ami Dewa Recitation Retreat
- White Tara Retreat
- Vajrakilaya Retreat
- Nyungne Retreat
- Smoke Offering Puja
- Vesak Day Celebration
- Chinese New Year and Tibetan Losar Celebration
- Life Liberation
- Celebration of the Four Special Days of the Buddha
- Lord Jigten Sumgon's Anniversary
- Birthday of H.H. Kyabgon Chetsang Rinpoche, H.H. Kyabgon Chungtsang Rinpoche and H.E. Garchen Rinpoche
- Teachings on Gampopa's Jewel Ornament of Liberation

Weekly Morning Practice

(Sun-10:30am - 12:30pm)

- Lama Chopa
- White Tara
- Medicine Buddha
- Chenrezig
- Great Phowa Chenmo Practice
- Five-Fold Path of Mahamudra

Special Days Practice

Weekdays (8pm - 9.30pm) /

Sunday & Public Holidays (10:30am - 12:30pm)

- Chakrasamvara Practice Tibetan 10th
- Amitabha Practice Tibetan 15th
- Drikung Protectors Practice Tibetan 29th

Dharma Propagation

- Inviting qualified teachers to give Dharma teachings and conduct retreats such as:

• *H.H. Chetsang Rinpoche • H.E. Lho Kunsang Rinpoche • H.E. Tritsab Rinpoche • Ven. Lho Ontrul Rinpoche • Ven. Khenchen Rinpoche • H.E. Nupa Rinpoche • H.E. Dagpo Chenga Rinpoche • Ven. Yudra Rinpoche • Ven. Chime Dorjee Rinpoche • Ven. Choeze Kuchen Rinpoche • Ven. Rigyal Rinpoche • Ven. Khenpo Sonam Tsegyal • Ven. Khenpo Rangdrol • Ven Khenpo Tenzin Nyima • H.E. Togden Rinpoche • H.E. Chakme Rinpoche.*

- Printing of Dharma Books
- Holding of Dharma Classes

Other Dharma Activities

- Eight Precepts
- Blessing and prayer services
- Consecration of Buddha statues.

Other Activities

- Community Outreach Programs
- Members and Volunteers Gathering



中心的活動

每年，直噶如燈大吉林都通過舉辦各種閉關、佛法課程、捐獻貧困人士及等方式利益了數千名本地和海外人士。此外，本中心也分發佛法結緣書，幫助那些想要修學佛法的人。

本中心定期舉辦下列活動：

年度活動

- 一億阿彌陀佛心咒閉關大法會
- 白度母閉關法會
- 普巴金剛閉關法會
- 紐涅千手千眼觀音閉關法會
- 烟供法會
- 慶祝衛塞節
- 慶祝農歷和藏歷新年
- 放生法會
- 慶祝佛陀四殊勝日
- 怙主吉天頌恭紀念日
- 直貢法王澈贊仁波切、直貢法王瓊贊仁波切及尊貴的噶千仁波切誕辰
- 《解脫莊嚴寶論》佛學課程

每周共修 (早上10點半至中午12點半)

- 上師薈供
- 白度母共修
- 藥師佛共修
- 四臂觀音共修
- 破瓦法共修
- 直貢噶舉大手印五支道四加行共修

特定共修

周日(晚上8點至9點半) / 星期日或公共假日(早上10點半至中午12點半)

- 勝樂金剛共修 藏歷10日
- 阿彌陀佛共修 藏歷15日
- 直貢護法共修 藏歷29日

弘法活動

- 邀請具格上師前來傳法：
 - 直貢法王澈贊仁波切·尊貴的洛昆桑仁波切·尊貴的赤匝仁波切·尊敬的翁珠仁波切·尊敬的堪千仁波切·尊貴的努巴仁波切·尊貴的達波澈噶仁波切·尊敬的玉扎仁波切·尊敬的晋美多杰仁波切·尊敬的措杰古辰仁波切·尊敬的瑞賈仁波切·尊敬的索南才加堪布·尊敬的朗多堪布·尊敬的丹增尼瑪堪布·尊貴的東登仁波切·尊貴的喬美仁波切。
- 印經
- 開辦佛學班

其他佛事

- 八關齋戒
- 加持與誦經儀式
- 佛像裝藏

其他活動

- 社區義工活動
- 常年會員與義工大會



TOWARDS A **NEW** MILESTONE

A Permanent Premise For Centre

邁向建立永久中心的新里程碑

In line with the aspiration of **H.E. Garchen Rinpoche** to benefit all sentient beings and to propagate Dharma Teachings far and wide, **Drigar Thubten Dargye Ling (DTDL)** is looking for a permanent new premise for our Dharma centre, where disciples and practitioners can practice and study Dharma under the glorious Lineage of **Drikung Kagyu**.

直噶如燈大吉林的根本上師噶千仁波切發大清淨願，生生世世盡其所能弘法利生。爲了實現上師的願望，我們一直在尋找一個可永久設立道場的地方。這樣，所有的佛弟子便能夠聚集在以一起修學佛法，發揚直貢噶舉派的佛學思想與教義。



TOWARDS A NEW MILESTONE

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邁向建立永久中心的新里程碑

With a permanent and stable premise established for the centre, we hope to accomplish the following objectives for the centre:

- a) **As an Institution** – Public can study and learn Buddhism under qualified teachers. Through studies and contemplating, one will have firm foundation and deep understanding of Buddha's Philosophy. Long and short term Dharma Classes will be planned for and Dharma talks by visiting teachers will be organised.
- b) **As a Sangha Community** – People can learn and practice the Buddha Dharma way of Life. One can purify one's negative Karma. Regular practice of chanting and recitation will continue. Courses on playing of ritual Instruments, learning of hand Mudra, etc, will form part of our program.
- c) **As a Charity Welfare** – To contribute back to our community and society by engaging in wholesome activities. Activities will be organised with the motivation to benefit the people, society and our country.
- d) **As a Cultural Centre** – People can learn about the beautiful culture and heritage of Tibet.

建立永久和穩固的中心後，中心希望達成以下目標：

一、作為學院：公眾能在具格上師的指導下研讀和學習佛法。通過研讀和思維，才能穩固地扎下根基，深入了解佛理。中心也將規劃長期和短期的佛學課程，以及參訪上師的佛法講座等。

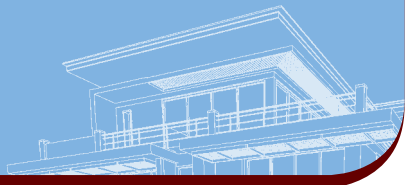
二、作為僧團：公眾能學習將佛法融入生活中，借此淨化所造惡業。與此同時，中心將繼續現有的持咒和念誦等日常共修。另外，中心也計劃將來新增宗教樂器、手印等教學課程。

三、作為慈善福利組織：中心將借由舉辦各項有益身心的活動，為社區乃至社會做出貢獻。這些活動將以利益人民、社會和國家為目標。

四、作為文化中心：在這裏，可以學習到西藏豐富的文化遺產。

How You Can Contribute

護持方法



As **DTDL** is a non-profit organization, we are launching a fundraising campaign to raise funds for this purpose. With collective efforts from all individuals, we can realize H.E. Garchen Rinpoche's aspiration and vision to benefit all sentient beings and to spread Dharma Teachings far and wide.

由于本中心是非盈利組織，我們需要眾位善信的捐助，希望各位能慷慨解囊，讓直噶如燈大吉林能够成爲實現上師願景的地方，爲弘揚佛法發一道光，獻一份力。如此，便可真正利益衆生，拔其痛苦，讓其快樂；讓慈愛遍布十方，令六道衆生皆得智慧之芽。

A token of appreciation (*picture on the right*) will be given to all the sponsors who contributes towards this meritorious activity.

我們將贈予所有護持功德主感恩小禮物(右圖)，以感謝你們對這項功德無量的佛法事業作出貢獻。



Token of appreciation may defer. 感恩小禮品或會更換。

Inter Bank Giro

財路申請

When you choose to contribute through GIRO on a regular basis, we will offer the 365 days Mother Lamp on your behalf for your well-being throughout the year.

選擇財路每月固定扣款者，中心將爲您供養365天吉祥天母燈。

For application, please refer to the attached form. Alternatively you can download the "GIRO" form from our website at www.drigar-dargyeling.com, or email us at admin@drigar-dargyeling.com for a copy. Fill in and mail it back to us.

如欲申請，請參考附件表格。另外您也可以到本中心網站 www.drigar-dargyeling.com 下載“財路”申請表格，或電郵致 admin@drigar-dargyeling.com 取得表格，填妥後寄回給我們。

One-Time Sponsorship 一次性贊助方式

- A) Pledge **\$1,000** or more
1000元或以上
- Limited edition designed T-shirt*.*
贈送限量版設計款T恤*。
-
- B) Pledge **\$5,000** or more
5000元或以上
- Limited edition photo of H.E. Garchen Rinpoche & limited edition designed T-shirt*.*
贈送限量版尊貴的噶千仁波切照片和設計款T恤*。
-
- C) Pledge **\$10,000** or more
10000元或以上
- All of the above and a 6 inches consecrated Buddha statue*.*
以上全部及6寸特別裝藏佛像*。

Contribution of any other amount is much appreciated. 歡迎隨緣供養。

Names and/or photo of Giro Sponsors and One-Time Sponsorship Sponsors will be sent for blessing by H.E. Garchen Rinpoche personally.

尊貴的噶千仁波切將特別加持功德主(姓名和/或照片)。



**Please take note that we will contact the sponsor via phone or email for the collection of the token of appreciation. 請注意，我們將通過電話或電子郵件聯系贊助者領取禮品。*

For application, please refer to the attached form. Alternatively you can download the sponsorship form from our website at www.drigar-dargyeling.com, or email us at admin@drigar-dargyeling.com for a copy. Fill in and mail it back to us.

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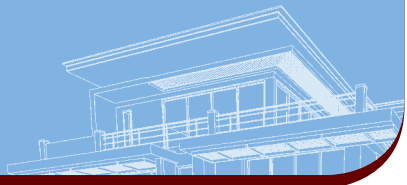
Spread the word 分享信息

Share the news of our campaign with your friends and family.
將這項活動的信息與你的朋友和家人分享。

Share your ideas 分享想法

We welcome ideas that can help to expand our fund raising outreach.
歡迎您提出想法，協助擴大這項籌款行動。

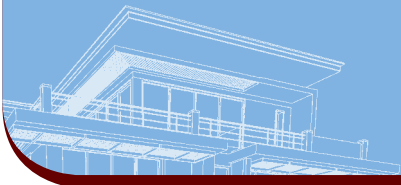
Merits of Contributing to Build a Dharma Centre



The Lotus Sutra of the Wondrous Teachings says that if one were to have aspirations to build a stupa, a temple, or a Buddha image, one will be able to meet innumerable Buddhas, gain enlightenment and help liberate innumerable sentient beings.

The Sutra also says that faithful disciples, who aspire to help in the construction of temples and shrines, will be able to gain the following 10 merits:

- 1** Reducing or clearing the non-virtuous karma accumulated from beginningless time.
- 2** Gain protection from heavenly deities, such that misfortunes will ultimately turn into blessings.
- 3** Clear obstacles and suffering resulting from enemies taking revenge.
- 4** Protection from harm caused by demons.
- 5** Liberation from afflictions and ignorance.
- 6** Blessed with food and clothing, and will enjoy continuous flow of good fortune and happiness.
- 7** One's speech and action will be able to please both humans and heavenly deities.
- 8** Increase in the accumulation of merits and wisdom.
- 9** Upon death, one will be reborn in a higher realm, endowed with dignified appearance, talent, happiness and good fortune.
- 10** Upon death, one will be reborn in a land with the opportunity to learn the Buddha's Teachings, thus gaining Buddhahood swiftly.



助建寺院的無量功德

修建經堂寺廟具有無量功德，對於我們的現世或將來都有不可思議的利益。《蓮花經》云，任何善信發心贊助建寺與佛壇，可以獲得以下十大功德：

- 1 無始以來諸惡業，得以減輕或消除。
- 2 天人護佑，逢凶化吉。
- 3 去除障礙物，免夙仇報復之苦。
- 4 妖魔邪怪，不能侵犯。
- 5 解脫煩惱和無明。
- 6 豐衣足食，福祿綿長。
- 7 所言所行，人天歡喜。
- 8 增加福慧二資糧。
- 9 往生善道，相貌端莊，天資福祿兼有。
- 10 往生能聞之國土，速證佛果。

TOWARDS A NEW MILESTONE

— A Permanent Premise For Centre —

邁向建立永久中心的新里程碑



Image is for illustration purpose only. 中心構想圖

"I request everyone to remember this Dharma centre and offer your support in whichever way you can: through good intentions, your physical service, or through financial and material support. Moreover, we all need the causes of merit until attaining enlightenment and the supreme cause of merit is the holy Dharma. Therefore, I would like to ask you to uphold a pure intention for the centre, to respect the centre and help it in whichever way you can."

~ H.E. Garchen Rinpoche ~

“我懇請大家時時系念佛法中心，并以任何可行的方式給予支持：通過良善發心、行動服務，甚至是財物的供養等。此外，我們都需要累積資糧直至證悟成佛，而最殊勝的資糧之因來自無上佛法。所以，我希望你們能以清淨的發心來護持中心、尊重中心，并盡可能幫助它。”

~ 尊貴的噶千仁波切 ~

BE PART OF THE HISTORY

Let's make it happen together! 讓我們一起創造歷史!





直噶如燈大吉林
DRIGAR THUBTEN DARGYE LING

No. 15, Lorong 29 Geylang, #04-01, PTH Building, Singapore 388069

admin@drigar-dargyeling.com

www.drigar-dargyeling.com