

July – September 2016

TENDREL

Make Life Good



Time has rapidly transported us into the third quarter of 2016 where we will celebrate His Holiness the Dalai Lama's birthday and host the Most Secret Hayagriva Prayer Festival.

Chenresig, Buddha of Compassion, embodied by our most dear spiritual guide, His Holiness the Dalai Lama, and in wrathful aspect as Most Secret Hayagriva, defines the central theme of this issue, bodhicitta, the quintessential mind of enlightenment and its root, compassion.



Quarterly News from
Amitabha Buddhist Centre



Amitabha
Buddhist Centre

阿彌陀佛佛教中心

IS MOST **"BODHICITTA
AMAZING"**

Amitabha Buddhist Centre Presents

THE MOST SECRET HAYAGRIVA PRAYER FESTIVAL 2016

6 – 7 August, 9 am – 5.30 pm

Performed by Khen Rinpoche Geshe Chonyi & Sangha

Be protected against obstacles and harms. Join us for a weekend of powerful prayers to Most Secret Hayagriva, the wrathful aspect of Chenresig, Buddha of Compassion. Sponsor two full days of pujas for yourself, family or business.

PROFOUND BENEFITS OF THE MOST SECRET HAYAGRIVA PUJA

This particular puja, 'Tamdrin Tsog Kong' in Tibetan, is formidable against obstacles from:

- Nagas – instigating cancer, leprosy and skin diseases
- Landlord spirits – manifesting as paralysis or spirit harm
- Spirit harm – leading to epilepsy

When faced with the negative karma of being disturbed by non-human entities that result in heavy obstacles, the compassionate force of Most Secret Hayagriva serves as the powerful remedy to stop the harm.

ALL ARE WELCOME!

Witness ceremonies dating back 600 years as the Sangha perform rituals that include abundant and elaborate offerings, extensive confession practice, and supplications to various Dharma protectors for their swift enlightened activity.

6 AUGUST IS MERIT-MULTIPLYING WHEEL TURNING DAY!

Day 1 coincides with *Chökor Duchon* – commemorating Buddha's First Turning of the Wheel of Dharma. On this auspicious day, all merits multiply **100 million**, and even up to **1 billion times**, as stated in some sutras.

Our recommended activity: Take part in the meaningful practice of reciting the mantra of Most Secret Hayagriva



and dedicating for the long lives and perfect health of His Holiness the Dalai Lama and Lama Zopa Rinpoche, and your own wishes.

CEREMONY FOR INCREASING VIRTUOUS SIGNS OF AUSPICIOUSNESS – SUNDAY, 7 AUGUST, 4 PM

Don't miss the grand finale on Day 2 where the Sangha will perform an

elaborate series of prayers to invoke the:

- Descent of Blessings
- Gathering of Life Essence*
- Gathering of Wealth and Fortune
- Proclamation of Auspiciousness

Specially blessed **longevity pills and nectar** will be distributed after the "Gathering of Life Essence" ritual.*

FOR ALL PUJA SPONSORS

Receive precious blessed Hayagriva nectar pills and torma powder from Sera Je Monastery. Incense smoke from the Hayagriva torma powder purifies illnesses and pacifies spirit harm.

SPONSORSHIP OPTIONS

- Online sponsorship at www.fpmtabc.org (opens 8 July)
- Mail in a Sponsorship Form
- Visit our office from **8 July up to 7 August**

SPECIAL DATES THIS JULY & AUGUST

CELEBRATE H.H. DALAI LAMA'S BIRTHDAY WITH GURU PUJA

In honour of His Holiness the Dalai Lama's 81st birthday, we will be offering the Guru Puja to celebrate this joyful occasion. All are welcome to join in this precious practice of guru yoga. Let's offer the merits for His Holiness to remain with us forever more in perfect health, and for all his holy wishes to be swiftly fulfilled.

Date: Wednesday, 6 July
Time: 4 – 6 pm



SHAKYAMUNI BUDDHA PUJA FOR WHEEL TURNING DAY

Take part in our extensive offering of prayers to the Buddha as we mark *Chökor Duchon*, the First Turning of the Wheel of Dharma, a merit-multiplying day! All virtue accumulated on this auspicious day is magnified by **100 million times** and even up to **ONE BILLION times** according to some sutras!

Our **Shakyamuni Buddha Puja with 1,000 Offerings** will be held on:

Date: Saturday, 6 August
Time: 7.30 – 9.30 pm

PRACTISE JOYFUL GIVING AT ULLAMBANA

Ullambana commemorates the 15th day of the seventh month, when the Buddha's ordained disciples completed the Rains Retreat. At that time, many attained realisations and even liberation. We celebrate this joyful occasion with the **100 Torma Offering Ritual**, a practice of giving that develops our qualities of compassion and generosity to the 12 types of guests, from the Three Jewels, to worldly spirits and hungry ghosts.

Everybody is welcome to attend the puja, performed by Khen Rinpoche and ABC Sangha.

Date: Sunday, 21 August
Time: 2 – 4 pm

Note: Cash donations to the Shakyamuni Buddha Puja and 100 Torma Offering Ritual are welcomed. Donate through our office or look out for more details through our e-mail updates.

DINNER PARTY AND PRAYERS FOR KHEN RINPOCHE'S BIRTHDAY



Calling on our members and friends to come together as we celebrate Khen Rinpoche Geshe Chonyi's birthday! On our programme for Khen Rinpoche's special day: a performance offered by students, a dinner buffet, and prayers. We will be offering the Sixteen Arhats Puja to Khen Rinpoche. Join us in dedicating for our ever-patient and long-serving resident teacher to have a long and healthy life, and for his holy wishes to be swiftly fulfilled.

Date: Sunday, 24 July
Time: 6 – 9 pm

Bring family and friends along. Register for this event at our office. A dinner cost of \$10 per person will be collected at registration. No cost for children 12 years and below.

Kyabje Pabongkha Dechen Nyingpo mentioned that the only gateway to enter the Mahayana path, the Great Vehicle path, is having bodhicitta. Whether you are Mahayanist or not, whether you have generated bodhicitta or not, all depends on bodhicitta. Lama Tsong Khapa mentioned: it is not enough that the Dharma is Mahayana teaching. The person himself has to enter into the Mahayana teaching. To become Mahayanist totally depends on having bodhicitta. If bodhicitta is only talk, only words, then your being Mahayanist is not real. It just becomes words.

It is said, if you don't have bodhicitta in your mental continuum, leave aside ultimate tantra, the ultimate king of tantra, Guhyasamaja, even if you practise the generation and completion stages, leave aside achieving enlightenment, you have not entered even the Mahayana Path of Merit. There is the Mahayana Path of Merit, Mahayana Path of Preparation,

BODHICITTA: ONLY GATEWAY TO THE MAHAYANA PATH

Bodhicitta is "so amazing", says Lama Zopa Rinpoche. Without the development of bodhicitta, there is no way to enter the Mahayana path, let alone to practise tantra. Here is an excerpt from Rinpoche's preliminary teachings on 6th March 2016 for the Yamantaka initiation at ABC, on the power of bodhicitta.



Lama Zopa Rinpoche blessing a pet dog at the talk for ABC volunteers in March 2016.

Mahayana Path of Right Seeing, Mahayana Path of Meditation, and the Mahayana Path of No More Learning. You are unable to enter even the first one, the Mahayana Path of Merit. If you have no bodhicitta, what you are practising doesn't become Mahayana practice.

If you have bodhicitta, even if you recite

OM MANI PADME HUM one time it becomes Mahayana Dharma. If you have bodhicitta, it becomes the cause for enlightenment—'dzogpāi sangye'—full enlightenment, Buddhahood. If you have bodhicitta, if you recite Om Mani Padme Hum one time, it becomes the cause of enlightenment and that is the cause of not only your enlightenment, but the cause

for ALL the numberless hell beings, numberless hungry ghosts, numberless animals, in the ocean, all that you can't see with the eye but through the machine [microscope]. It becomes the cause of happiness of numberless animals that live in the ocean. Even if you don't see them, even if you are not seeing directly, your reciting OM MANI PADME HUM one time becomes the cause of happiness for numberless animals that live in the ocean, numberless animals that live in the ground, in the trees or the sky. It brings happiness to NUMBERLESS hell beings, numberless hungry ghosts, to human beings in numberless universes, the cause for every single dog on numberless universes. The cause of happiness for every single dog, every single goat, sheep, cats, chickens, those in the trucks, the chickens packed to be killed, especially in hot countries, SO hot, so many in the truck that are carried to be killed. Then for every *sura*, every *asura*, can't imagine, can't imagine, *wow, wow, wow, wow*. It becomes the cause of happiness for

everyone, the cause of happiness for every sentient being.

In your room, even if you recite one mala of mantra, whatever prayer you recite with bodhicitta, even with no realisation but with effort for bodhicitta, even some short prayer that you did for sentient beings, and then you come out. You see dogs, you see cats, or you see birds, you see insects or ants or things in the road, you see people. So you have done that one mala of mantra for everybody, every sentient being, for their happiness, for their enlightenment. When you come out, you have done that one mala of OM MANI PADME HUM or short prayer or whatever, for every being in the sky, trees, shops, people, on the road. Even one OM MANI PADME HUM recited one time is for everyone's happiness, especially for enlightenment. So you should remember, you have already prayed for them, when you see dogs, birds, you have already done prayers for them in your room. Remember that. So amazing!

I think bodhicitta is most, most amazing, amazing, amazing. Not only just prayers but anything that you do is not just for yourself but for the most precious sentient beings, most kind, most precious, most dear, most dear, your wish-fulfilling sentient beings. These ants crawling around are fulfilling your wishes, all of them. This ant crawling, or worm going like this, Buddha came from that. Whom you take refuge in, reciting 'sangye chodang tsokyi' so many times a day, if you take refuge, whom you take refuge is Buddha, to not be reborn in lower realms, to receive higher rebirths.

To be free from samsara, to get to higher rebirths, to be freed from lower nirvana, to achieve the peerless cessation, 'sangye', total cessation of the obscurations and completion of all the realisations—you pray to Buddha. To help sentient beings, you pray to Buddha, you take refuge in Buddha. Buddha who has limitless qualities of holy body, holy speech, holy mind, who has omniscience, great

compassion for all sentient beings, embraces every sentient being, doesn't give them up whether they criticise Buddha, whether they don't criticise Buddha, whether they praise Buddha. But from Buddha's side, there is great compassion, embracing every sentient being, has perfect power. Buddha came from this insect, crawling like this. Numberless buddhas, Guru Shakyamuni Buddha, numberless buddhas came from this, whom you take refuge in. Then no question, numberless Dharma, which came from Buddha, came from this. Numberless Sangha, which came from Dharma, came from this sentient being. All the Buddha, Dharma, Sangha whom you take refuge in. So every sentient being is your most dear, most kind, most precious wish-fulfilling one who fulfils your wishes.

In terms of qualities, Buddha is precious. But the kindness of sentient beings, *wow, wow, wow, wow*, is so, so, precious, most precious. All your past, present and future happiness including enlightenment, the happiness of future lives, from liberation until enlightenment, you received by the kindness of every human being, every hungry ghost, every animal, every human, every *sura* being, every *asura* being, every intermediate state being. You received from every sentient being.

All this happiness, your past, present and future happiness came from your good karma. Your good karma is the holy action of Buddha. Buddha has two holy actions: one is their own mind and the other is, us sentient beings. So your good karma, that which is Buddha's holy action, came from Buddha. Buddha came from bodhisattva. Bodhisattva came from bodhicitta. Bodhicitta came from great compassion. Great compassion came from obscured suffering sentient beings, every single one. Not just this sentient being but not other sentient beings—not hell beings, not animals, hungry ghosts, only the human beings or devas—not like that. Great compassion came from the kindness of every single obscured suffering

sentient being. That is why all the past, present, and future happiness including enlightenment, every single daytime, night time, and even dreams, ALL came from sentient beings, the kindness of sentient beings.

Whether it is an animal or a person to whom you are making charity or helping, whether it is a dog you are giving food to or a beggar you are giving money to, or whoever it is, is most precious, most kind, dear, wish-fulfilling. From beginningless rebirths, all your past, present and future happiness including enlightenment, all the qualities of the bodhisattvas, the Hinayana Lesser Vehicle paths, the hearers, all the qualities of all the arhats. All the bodhisattvas' qualities, the five Mahayana paths, especially the *bhumis* [grounds], the 8th, 9th and 10th *bhumi* bodhisattvas who can manifest as all kinds, as mountains, rivers, bridges, even before enlightenment. Unbelievable, unbelievable, it doesn't fit our mind. All their pores can manifest many realms, many fields, unbelievable. Those bodhisattvas' qualities you can't imagine, even before enlightenment. Then Buddha, the numberless qualities of Buddha, Dharma and Sangha: there is no precedence for the holy body, holy speech and holy mind. The holy body can do the actions of holy mind and speech, and the holy mind can do the actions of the holy body. All this is great, but it came from sentient beings. It came from this beggar, this hungry animal, this hungry dying animal, this animal that pulls a heavy carriage that they hit and beat, all came from this. It came from all these chickens that get killed, all these fish that get killed, from all these sentient beings. The incredible qualities of bodhisattvas came from these fish that people eat, these chickens. These precious sentient beings, the suffering sentient beings are unbelievably precious and kind, most unbelievable. Limitless.

Transcribed from the audio recording and edited by Ven. Tenzin Tsultrim, assisted by the simultaneous transcript by Ven. Joan Nicell.

BECOMING COMPASSION BUDDHA

Khen Rinpoche Geshe Chonyi taught "The Benefits of Doing Avalokiteshvara Practice" at the Vesak Celebration, on 20th May 2016. For those who missed it, here is Khen Rinpoche's clear explanation on how to achieve lasting happiness through the practice of Chenresig, the Buddha of Compassion.

What benefit will you get by practising Compassion Buddha? Compassion Buddha cherished sentient beings more than himself. By practising that, he became fully enlightened and dedicated his whole life for all sentient beings. Whenever you pray to Compassion Buddha, pray that Compassion Buddha will help us all the time, because he totally dedicated his whole life for us. By making strong prayers, we are able to receive all his blessings.

Here is a very simple practice for us. First, meditate on Compassion Buddha in front of you for a few minutes, as clear as possible. You have to try to get as clear a picture of Compassion Buddha as you can in your mind. Everyday if possible, for two, three or

five minutes, try to get as clear a picture as you can. This is extremely important, to meditate like that every day, two or three minutes of meditation, and to continue like that all your life. This is very, very, helpful. Whenever you have a difficult time, problems, if you are able to remember Compassion Buddha immediately, especially at the time of death, you will have good rebirth in your next life. Also, you will be able to go to Compassion Buddha's pure land.

Even how busy life is, if you believe in Compassion Buddha, at least spend two to three minutes, give yourself time to meditate on Compassion Buddha. Then put your palms together to Compassion Buddha and make a strong prayer: *"How wonderful Compassion Buddha is. May I become like him to be able to benefit numberless sentient beings."*

Motivate yourself like that.

The first practice we can do is prostrate to Compassion Buddha. With Compassion Buddha in

mind, we make three prostrations. First when you prostrate, put your palms together and touch to your forehead. Think of the qualities of Compassion Buddha's body and also bring to mind all the negative karma you have accumulated with your body. Then visualise that nectar comes from Compassion Buddha and enters oneself and purifies all the negative karma you have accumulated with the body.

Also as you put your palms together at your forehead, think from your heart: *"Today, I am not going to engage in negative actions of the body such as killing, stealing and sexual misconduct. I will not engage in these three negative actions today."* Think like that from your heart.

By avoiding the three non-virtues of the body, think that by this, *"May I achieve Compassion Buddha's body."* It is as simple as that, putting your palms together at your forehead, think: *"I will not harm sentient beings' bodies."*

Second, put your palms together at your throat and remember the qualities of Compassion Buddha's speech. Then nectar comes from Compassion Buddha, enters oneself and purifies all the negative karma of your speech. Think that those four negative karmas accumulated with one's speech are totally purified. At the same time, think: *"I am not going to harm sentient beings through my speech."* You can also think: *"By avoiding, abandoning these four negative karmas accumulated with speech, may I achieve the perfect speech of Compassion Buddha."* It is very simple. You can think: *"Today I am not going to harm sentient beings by my speech."* If possible you can think that throughout this life, you are not going to harm sentient beings by your speech.

Third, put your palms together at your heart. At that time, think of the qualities of Compassion Buddha's mind. Nectar comes from Compassion Buddha, enters yourself, then all the negative karma from your mind are totally purified. Think that those three negative karmas accumulated with the mind are totally purified: *"By abandoning these three negative actions*

of the mind, may I achieve the qualities of Compassion Buddha's mind."

Think: *"Today, I am not going to have negative thoughts. I am not going to generate negative thoughts to other sentient beings. I am not going to harm other sentient beings today with my mind."* If possible, think for your whole life: *"I am not going to harm sentient beings. I am not going to develop negative thoughts."*

After that, put your knees, hands and forehead on the ground and bow down to Compassion Buddha. You can think: *"I am offering myself to Compassion Buddha with respect."* Bow down to Compassion Buddha and think from your heart that you are offering yourself totally to Compassion Buddha. This is an extremely helpful prostration. If you do one prostration like that, your day becomes meaningful. When you offer yourself to Compassion Buddha, what does it mean? It means to follow Compassion Buddha.

What does Compassion Buddha do? His speech, his mind, his body, never harms any sentient being. He wishes all the time, even with his body, speech and mind, to always help sentient beings. He never harms sentient beings. So when you offer yourself to Compassion Buddha, it means you motivate yourself to not harm living beings with your body, speech and mind for that particular day. If you live your life like that day by day, not harming other sentient beings, then your life becomes meaningful. Your life becomes exactly like Compassion Buddha. There is no difference.

The logic is that if you don't harm other sentient beings with your body and speech, you won't have problems and you won't get sick. You won't have physical difficulties if you avoid harming sentient beings with your body and speech. If you don't harm other sentient beings with your mind or you don't have negative thoughts towards other sentient beings, then you won't have mental problems. Your mind will be extremely happy all the time. You won't have these mental difficulties. All the problems we have

in life—sickness, ageing and death—all come from harming other sentient beings. If we avoid harming sentient beings daily, in the next life we won't experience, we won't have sickness, ageing and death. We won't have all these difficulties and problems.

If you make one prostration, if you make one good prostration, you can change your whole life. The benefit of thinking of Compassion Buddha, his qualities of body, speech and mind, and trying to live your life by not harming other sentient beings with body, speech and mind, if you live like that day by day, your life becomes extremely meaningful. If you live like that, not harming others, then you are happy in this life. Not only this life but life to life, you will be so happy. So the practice of Compassion Buddha is to live for others. That is the whole idea. Living your life for others.

If you live your life like that, then anytime when you die, there is no need to worry about your rebirth. Definitely, you will have a good rebirth, to take rebirth in Compassion Buddha's pure land. If you live your life like this, it is guaranteed. You don't need to worry. Anytime you die, you die with a happy mind. If you live like that, of course you receive everything. Whatever you need, you will receive. If you live your life for others, then you will receive everything that you need.

On top of that, we can do offering practice. You can make any type of offerings—lights, flowers, water, incense—whatever you can, make offerings, thinking of Compassion Buddha.

The technique is, you can make one tiny light offering, but mentally you can think of numberless lights, like the whole universe is covered with lights. You can visualise numberless lights, then offer. If you think this way, you can accumulate so much merit. Just by making a tiny light offering, you accumulate numberless merits.

You can think that by making this offering: *"May I quickly become like Compassion Buddha."* At the same time,

in your heart, always think: *"When I become Compassion Buddha, I will not harm sentient beings."* In your daily life always be reminded to make that kind of dedication. Remind yourself: *"I will not harm other sentient beings because I want to become like Compassion Buddha."*

After that if it is possible, you can recite the mantra of Compassion Buddha. There is the six-syllable mantra of Compassion Buddha: OM MANI PADME HUM. Just to give a simple idea, OM symbolises body, speech and mind. MANI symbolises method, for example, loving kindness or compassion. PADME symbolises wisdom. HUM is the combination of wisdom and method. When these two are combined you are able to transform your body, speech and mind into Compassion Buddha's body, speech and mind.

When you recite the six-syllable mantra of Compassion Buddha, you have the power to purify the negative karma of rebirths in the six realms. This mantra has the power to develop, to generate the Six Perfections in one's mind.

The point is, when you recite the Compassion Buddha mantra, it means to remember compassion all the time. When you recite the mantra, remember compassion and also, remind yourself not to harm others. This is extremely important. With this thought you recite the Compassion Buddha mantra 108 times, or in one day maybe 1,000 or 10,000 times, as many as possible and remind yourself to be compassionate. Definitely with your thought and the power of the mantra, you become more compassionate.

If you become more compassionate, what happens is you reduce your problems. Immediately, you reduce your problems, have less problems, and you become a happier person. You become happy. From life to life, you have a very, very happy life. Then you become like Compassion Buddha.

Transcribed and edited by Ven. Tenzin Tsultrim.



Khen Rinpoche leading the light offering and circumambulation at Vesak Celebration 2016.

IN OUR CIRCLE

After a brief hiatus, more developments are advancing to complete our Thousand-Arm Chenresig statue. Top of the list is the casting of the actual crowns for nine of the heads. By the time this issue of TENDREL goes into print in July, the delicate components of each circlet will have taken shape.

Artist Peter Griffin returned to Singapore in mid-May to oversee the painstaking process of making the crowns, which he and his wife, Denise, had designed in consultation with Lama Zopa Rinpoche. Unlike the methods used to build the statue itself, the crowns have emerged through a different approach. The ancient art of “lost wax processing” has been combined with cutting edge three-dimensional computer printing technology to render fine precision-moulded results.

Peter explained that the nine heads would each bear a diadem decorated with five elements. Each element is moulded individually using the technique described. With the plan for nine crowns, at least 50 pieces will

FORGING AHEAD WITH THE CROWNS



A computer graphic display of a crown element in 3D – courtesy of Peter Griffin

materialise from this feat of industrial engineering. Working closely with a 3D printing company, the complexities involved with forming the elements piece by piece has stretched production time into at least a month.

After the parts have been assembled, each tiara will be embellished with turquoise and coral for an ornate finish. Jewellers will be on hand to assist in fitting the crowns onto the statue. Taking Rinpoche’s advice, the

crowns are modelled on those of the Thousand-Arm Chenresig statue at His Holiness the Dalai Lama’s main temple in Dharamsala.

Besides the crowns, a pair of earrings will be made for the principal face of Chenresig using the same technology. Chenresig’s garments will also be further enhanced when a shimmering brocade pattern is applied to the long scarves.

What we dearly wish for next is to have Rinpoche return at the earliest opportunity to lead us in the glorious crowning of Chenresig.



A sample from the initial casting of a crown component – courtesy of Tan Hup Cheng

LAMA LHUNDRUP HAS RETURNED!



The week leading up to Vesak Day was brightened further by the news

reincarnation of the late Lhundrup

that the reincarnation of Khensur Rinpoche Lhundrup Rigsel had been identified. In a message via FPMT News (15th May 2016), Lama Zopa Rinpoche announced: “Now Lama Lhundrup has been recognised by Buddha Chenresig His Holiness the Dalai Lama, who said, “Tenzin Rigsel to be recognised as a

Rigsel comes out extremely positive.”

“What made Lama Lhundrup to have this special reincarnation was his pure morality, compassion to sentient beings and wish to liberate all sentient beings by spreading the teachings of Lama Tsong Khapa. I think this incarnation will be continually more and more beneficial as his life goes on and also as his lives go on.”

The young *tulku* was born on 29th January 2013 in Tsum, Nepal, to the very same parents of Tenzin Phuntsok Rinpoche who is the reincarnation of Geshe Lama Konchog.

Lama Lhundrup, the ex-abbot of Kopan Monastery, shared a close connection with many ABC students, having visited Singapore frequently to teach at ABC since 1998, and presiding over our Vesak Celebrations and Medicine Buddha Celebrations for more than a decade. Lama Lhundrup passed away on 7th September 2011. We rejoice that he has returned to us!

Photo of Tenzin Rigsel – courtesy of Ven. Thubten Kunkhen’s Facebook

A team of volunteers has been giving a helping hand to a member in need through our CARE service. Every Saturday since last December, seven volunteers take turns to visit Yap Siew Kee, cheerfully helping to mop and clean her flat.

Siew Kee, an ABC senior who lives alone, has warmly welcomed the help as she copes with weakening health and on-going medical treatments. “Physical exertion resulted in feelings of exhaustion and tiredness”, explained Siew Kee. “Understandably, I would face some difficulties in managing some of the daily household chores, especially in cleaning up my home.”

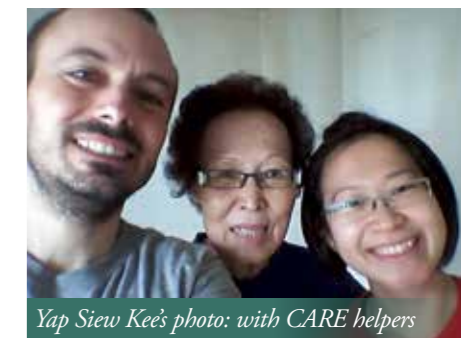
Having learnt of Siew Kee’s plight the CARE group sprang into action and thanks to regular scheduled visits by the volunteers, Siew Kee has found the support she needs as she manages her health. Indeed, Siew Kee has expressed her gratitude for the volunteers’ help

CARE IN ACTION

into words of appreciation. (Read Siew Kee’s letter on the back page.)

CARE, which stands for Community of Assistance for Recuperative Effort, was initiated by Lama Lhundrup in 2004 out of his concern for the welfare of members who were ill and needed support or who lacked support from a family network. The CARE service was reinforced in 2014 with a bigger pool of volunteers in an effort to cater to ABC members in need, such as ferrying

them to medical visits, obtaining meals, and helping with chores.



Yap Siew Kee’s photo: with CARE helpers

Amitabha Buddhist Centre is a centre for the study and practice of Mahayana Buddhism in the tradition of the Tibetan master Lama Tsong Khapa, originating from the Foundation for the Preservation of the Mahayana Tradition (FPMT), a non-profit international organisation founded by Lama Thubten Yeshe and Lama Thubten Zopa Rinpoche.

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Opening Hours

Tuesdays – Saturdays: 10:30 am – 6 pm

Sundays: 10 am – 6 pm

The office is open till 7.30 pm when evening events are scheduled

Closed on Mondays

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WHAT'S NEXT

JULY / Meditation for Beginners

Introductory steps on how to meditate will be taught over five sessions, every Saturday at 10 am from 2 – 30 July. Course instructor Wee Geok Hua will teach techniques that are helpful for developing mindfulness and awareness in everyday life.

Basic Program

The topic currently in progress is Module 8: "The Eight Categories and Seventy Topics", based on the Mahayana treatise, "Ornament of Clear Realisations" composed by Maitreya. Khen Rinpoche Geshe Chonyi will continue teaching this module until 6 October 2016. Module 9 on "Tantric Paths and Grounds" has been postponed until next year. The Basic Program is an advanced course that has been in progress since 2011.

AUGUST / Teachings by H.H. Dalai Lama in Dharamsala

Some 30 ABC members and friends will be heading to Dharamsala, India, from 27 August to 4 September to attend teachings by His Holiness the Dalai Lama at his residence, Namgyal Monastery. His Holiness will be teaching Chapter 2 of Nagarjuna's "Precious Garland of the Middle Way" at this annual teaching, which is organised at the request of His Holiness's students from Southeast Asia and South Korea.

PRAYER SESSIONS JUL-SEP 2016

Animal Liberation:

10 July / 14 August / 11 September – 10 am

Confession & Purification Practice:

17 July – 4 pm

Guru Puja:

29 July – 7.30 pm / 13, 27 August / 11, 25 September – 4 pm

Tsog Offering:

14 July – 9 pm

Medicine Buddha Puja:

3 July / 14 August / 4 September – 4 pm

Tara Puja:

10, 31 July / 28 August / 18 September – 4 pm

For our full calendar visit www.fpmtabc.org

While visiting Southeast Asia in April, Tenzin Osel Hita and Gomo Tulku spent an evening at ABC and opened up to a frank exchange during an informal chat with some of our members and friends. Tenzin Osel is the reincarnation of Lama Yeshe and Gomo Rinpoche were among the gurus of Lama Zopa Rinpoche. As recognised reincarnations, both young men were ordained from an early age but have since left Sera Je Monastery. Here are short takes from the session on 25th April.

Gomo Tulku: The teachings of Buddha, what do you do with that? You try to help others. Helping others through Dharma has not only helped me, but it made me understand that I can also help others a lot. Obviously, there will be different ways you will communicate, you will help others, and I think me and Osel, we have taken a different approach to this.

At least from my side, I am definitely feeling that I can help others, maybe even through the traditional way of teaching as well, because I am still studying in the monastery. I go back to India every year for three months to study Dharma, even after I left the monastery. It wasn't because I was supposed to anymore, because I left the monastery. It was because I got the interest. It was like a genuine interest, not because someone put me in the monastery at a young age. Now it's like I have become an adult and I have really found the meaning and the benefit of it. Yes definitely, there is this dream if you put it that way. There is definitely this dream. And that all happened because they recognised

A CHAT WITH TENZIN OSEL AND GOMO TULKU



me as the 23rd reincarnation of Gomo Tulku! Otherwise I will still be, I don't know, I was in the swim team. I would be in Wall Street doing something.

Tenzin Osel: I am very grateful for everything in life every day. I think that's a very important attitude, especially when you forget to be grateful then that's where we suffer more. Our suffering becomes larger. When we are grateful then that helps us to subdue the suffering more.

There are so many different situations for so many people. That's why being grateful really helps us, to appreciate life more and to be happy. Happiness is not really something that you go after. If you go after it, it's more like the donkey behind the carrot. You will never reach it. So I think the first step would be to *not* be unhappy. I think that is a goal and a more reachable goal. You can reach that more easily, not to be unhappy. You have to take

these baby steps to get to that point first. And then when you get to that point, you can find a certain peace of mind. You can also affect people around you with that certain energy or state of mind, and slowly, slowly, that can actually bring you a little bit of what people think happiness is.

Happiness normally, will be a constant state of mind. And that's very difficult for us because we are changing all the time according to circumstances and situations. So it's not so much like: "Oh, I want to be happy, and if I do this I will be happy", because happiness should be eternal, right? I mean that's the real happiness. It's not something temporal.

Gomo Tulku: Contentment, right?

Tenzin Osel: Contentment, yeah, so we can be content. That is a more approachable aim or goal.

WORDS OF TRUTH

“Genuine compassion is based on the recognition that others have the right to happiness just like yourself, and therefore even your enemy is a human being with the same wish for happiness as you, and the same right to happiness as you.”

– His Holiness the Dalai Lama at a public talk in Manchester, UK, 1996

MY VIEW

*Care to share good thoughts or helpful ideas from your Dharma experience? Send your views, in 150 words or less, by e-mail to **TENDREL** at centre@fpmtabc.org and your message might be selected for print in the next issue. Note: It is our policy to edit any material for language and content before publishing*

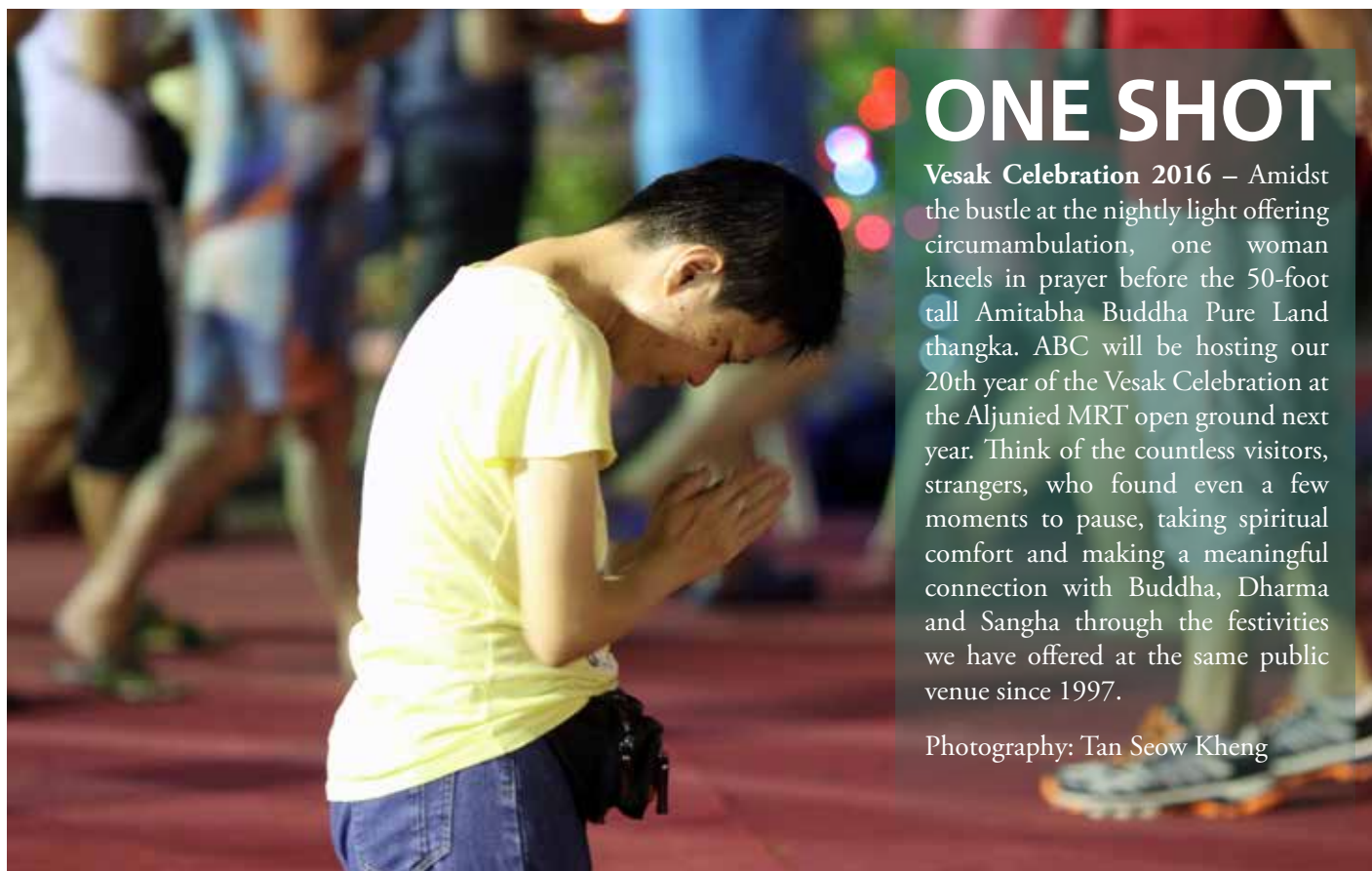
WITH GRATITUDE TO CARE VOLUNTEERS

I have been having some health issues for quite a while already and have been going for medical consultations regularly to have my condition treated. All these have resulted in my experiencing the weakening of my health and exhaustion. A few months ago, I was made aware of the voluntary services that the ABC CARE Group renders to those members who live alone and face some difficulties in attending to menial tasks on their own.

Subsequently, a roster was arranged for the volunteers to help me with cleaning my home on a weekly basis. The volunteers have been very exemplary in the help rendered to me and I am bereft of words to express my heartfelt gratitude to them for their commitment and diligence in seeing to it that my needs are well met, cleaning, wiping and mopping my home.

I cannot ask for a better A-Team of compassionate volunteers who made sure that I did not want for anything. They have been very forthcoming in their continual and unfailing assistance. I would like to put down in writing my sincere thanks and gratitude to them for having given up so much of their precious time to give me their unstinting support. As a result I have been able to manage so much better on my own towards regaining more energy as I go about my daily activities.

Yap Siew Kee, ABC member - May 2016



ONE SHOT

Vesak Celebration 2016 – Amidst the bustle at the nightly light offering circumambulation, one woman kneels in prayer before the 50-foot tall Amitabha Buddha Pure Land thangka. ABC will be hosting our 20th year of the Vesak Celebration at the Aljunied MRT open ground next year. Think of the countless visitors, strangers, who found even a few moments to pause, taking spiritual comfort and making a meaningful connection with Buddha, Dharma and Sangha through the festivities we have offered at the same public venue since 1997.

Photography: Tan Seow Kheng