

April – June 2017

TENDREL

Make Life Good

“VESAK CELEBRATION: OUR 20-YEAR CONNECTION WITH ALJUNIED”

This May, our familiar white marquee and towering Amitabha Buddha thangka will rise up again at the Aljunied MRT Open Ground as we mark our twentieth year of commemorating the Buddha's birth, enlightenment and *parinirvana* at Aljunied. In keeping with our tradition, Vesak Celebration 2017 will bring extensive prayers, countless blessings and merit-making opportunities to all. In this issue, learn more about the history and significance of ABC's Vesak Celebration and come celebrate with us!

Quarterly News from
Amitabha Buddhist Centre



**Amitabha
Buddhist Centre**

阿弥陀佛佛教中心



VESAK CELEBRATION 2017

ABC CELEBRATES 20 YEARS @ ALJUNIED

7 – 10 MAY • ALJUNIED MRT OPEN GROUND

Bringing you another grand celebration of the Buddha's birth, enlightenment and parinirvana at the Aljunied MRT Open Ground.

CELEBRATION HIGHLIGHTS

Magnificent Amitabha Buddha Thangka on display: Pay homage, make offerings, circumambulate and create skies of merit!

Wish-fulfilling coin tokens for all: Auspicious coins specially blessed with prayers for your good fortune, prosperity and success—a precious amulet that will be given away FREE to all visitors!

PUJAS FOR BLESSING AND PURIFICATION

Khen Rinpoche Geshe Chonyi, ABC's resident teacher and the abbot of Kopan Monastery and Nunnery in Nepal, will lead a series of pujas together with monks from Kopan Monastery.

FIVE PUJAS AVAILABLE FOR YOUR SPONSORSHIP:

- **Tara Puja** to swiftly accomplish all wishes
- **Namgyalma Puja** with 1,000 Offerings for long life
- **Yamantaka Pacifying Fire Puja** to overcome all obstacles
- **Medicine Buddha Puja** to fulfil all wishes for health and success
- **White Dzambhala Wealth Deity Puja** to create wealth and abundance



PLUS the popular **Vajravidarana Ritual for Pacifying Sickness and Contamination** for powerful purification—everyone can take part!

FEATURING OUR FESTIVAL FAVOURITES

Daily blessings, Dharma talks, Refuge and Mahayana precepts by Khen Rinpoche Geshe Chonyi • Light offering and circumambulation with Khen Rinpoche and Sangha • Bath offering for the infant Buddha • Gilding a statue of Buddha • Water offering for Dzambhala wealth deities • Lotus candles, oil lamps and flowers for offering • Sutra tracing • Free Dharma books and CDs • Dharma gifts and crafts galore at our shoppers' bazaar

For the full programme, visit our website: www.fpmtabc.org Puja sponsorship is open until 10 May. Visit our office/Vesak booth or download a form from our website.

A 20-YEAR CONNECTION: CELEBRATING VESAK AT ALJUNIED

This familiar scene has appeared every May in the neighbourhood for twenty years: A large white marquee beside the MRT station, trees festooned with twinkling lights that brighten up the night sky, the air reverberating with the chants of many pujas and mantras, and gigantic holy objects around which the crowds come and go. 1997 was the year we first established our Vesak Celebration at the Aljunied site. How did it all begin and how did the event develop over the years? Our president, Tan Hup Cheng, takes us through the lens of time.

How It Began At The Aljunied Field

"We already had our first major Dharma Celebration off-site in 1996 at the vacant land behind the Kuan Yin Temple in Waterloo Street and that was a great success, so we thought why not bring it closer to home. The land beside the Aljunied MRT station was at that time vacant, so we decided to apply and have the Dharma celebration held there.

1997 was the first year we applied and we got approval so we decided to have the tentage set up on the Aljunied MRT Open Ground. In 1998, I think during one visit, Lama Zopa Rinpoche gave Fred Cheong the task of constructing a huge Enlightenment Stupa to be draped by one million small fairy lights. That project was realised with the help of Fred's commando friends at Changi

It was made of L-shaped metal brackets welded together, and done in parts. I remember I had to employ twelve 40-foot trailers to transport the metal frames from Changi Commando Camp to the site. I helped to assemble the stupa with the cranes.

I placed an order for one million fairy lights with the wholesalers in China. It was shipped in one full 20-foot container to the site. At that time Mr T. S. Wong was the president. The lights were taken out from the boxes, streamed and joined in series, with the help of electricians and volunteers. Even the power generator had to be increased by many times to support the electricity needed for one million lights. That was fantastic, 1998!



The Enlightenment Stupa built in 1998 was draped with one million lights!

The stupa with the one million lights attracted a lot of attention. It was in the press throughout Singapore so it attracted huge crowds to the Vesak celebrations that year. Rinpoche came and he made offerings to all the buddhas with the one million lights.

Early Years And Key People

Fred Cheong has been the main driver for all the Vesak Day celebrations, the tent, the setting up. And then for the props outside, various people were involved. That year the giant stupa, I was involved, so was Fred. Then the year following the giant stupa, we had a Mount Kailash prop—that was Eng [Tay Siam Eng] who had the contractor build a mountain with Milarepa and the big Amitabha Buddha on top.

The Vesak celebrations would not have been possible without the presence of our holy spiritual masters—Lama Zopa Rinpoche, Khensur Rinpoche Lama Lhundrup, Geshe Lama Konchog, also Geshe Dawa. But principally the one who led the Dharma celebrations, since 1996 at Waterloo Street, was Khensur Rinpoche Lama Lhundrup, without fail. Until his ill health and demise, without fail, until he passed away in 2011, from 1996 until 2010, he had *without fail* every year travelled to Singapore [from Nepal] to lead the Vesak celebrations, the pujas, prayers and the blessing of thousands of people. His presence was instrumental in making our Vesak celebrations a very big success.

Most Memorable Moments

The most memorable moments from this event I would say, was to see people from all walks of life, by the hundreds, and maybe in the thousands, that would not have the opportunity to make precious holy offerings of lights, flowers, food, incense, to the holy objects on this day, they get the chance to come and make this grand offering to the holy objects.

One incident that came very clear to mind to this day was to see a blind man who was selling tissues. He was led by his



The Mount Kailash display in 1999 had a sculpture of Milarepa as well as other holy beings.



From 2009 until 2013, a majestic statue of Maitreya Buddha held the forecourt.

wife to the grounds to sell tissues. And then I offered him a flower. He offered that flower to one of the stupas. He circumambulated the stupa three times and offered the flower. That has been more than 15 years since it happened and I still remember so vividly because I think that really touched that man's heart. We really had given him that opportunity.

What The Vesak Celebration Means To Us

This once-a-year opportunity to create the platform where thousands

of ordinary people out there, who would not have the chance to make circumambulations, prostrations, extensive offerings to the holy objects, to make this happen for them. Without the volunteers' efforts, these vehicles for making offerings cannot take place. It's definitely worthwhile, to make the effort to make some sacrifices so that others may be able to create extensive merits on Vesak Day, because in the process of practising giving to others, the positive karma that [the volunteers] create will definitely come back, ripen, help them make realisations in future.

The benefits so far outweigh the cost and effort required to stage this event. In the past, this was really a vehicle for fundraising for the construction of this temple, from Day One—1997. In 1998 we bought this piece of land, in October. So Vesak 1998 was actually held to fundraise, to raise the seed money to enable us to buy land, because the land was not firm yet. The million light offerings, that one event, raised \$600,000. That was a lot of money in those days. The Mount Kailash event the following year also raised \$600,000. There was a sponsorship scheme for those million lights [in 1998].



Fred Cheong, the main organiser of Vesak Celebration, with Mrs Goh Chok Tong and our former resident teacher Ven. Sangye Khadro in 1998.



Our Spiritual Director Lama Zopa Rinpoche presided over the 1998 Vesak Celebration.



Khensur Rinpoche Lama Lhundrup with our president Tan Hup Cheng in 2005.

And also, the Vesak event brought many unexpected big sponsors, brought forward many sponsors and helpers that allowed us to complete the payment of the land in the beginning, and the new building. If it were not for the Vesak event, people like that would not have made a connection with us. Principally, I would say, a lot of the money for this land and this building came from the Vesak Day celebrations. There were a lot of surpluses from the Vesak celebration in the early days, so very quickly we could pay off the land. Actually a lot of sponsors' donations came from the Vesak Day celebrations.

The funding was a very instrumental part *then* in the funding of the new construction, and *now*, for the funding of the day-to-day operation costs of the centre. Without the Vesak event, we cannot fund the centre's operations for one year.

So quite a few major sponsors made contact with us because of the Vesak Day celebrations. We should be very thankful that we paid for this land and have this building through the Vesak Day celebrations where many donors and benefactors made contact with us and contributed to this building, even the Thousand-Arm Chenresig statue.”

Footnote: Fred Cheong was ordained in 2013 as Ven. Tenzin Drachom while Tay Siam Eng was ordained in 2005 as Ven. Thubten Paldron.

THE WISDOM OF LIVING IN HARMONY

Khensur Rinpoche Lama Lhundrup who was the abbot of Kopan Monastery and Nunnery in Nepal, once gave a teaching on "How to Live in Harmony" that has been published in a book, "Living in Harmony". Here is an excerpt from the chapter with the bespoke title, conveying Lama Lhundrup's foresight and wisdom, so profoundly relevant in these times.



One should develop positive thoughts towards all sentient beings such as love, compassion and care for others, and the thought of benefiting them. These are the essential thoughts we should develop and later implement through our actions. Having such understanding, there will be no basis to discriminate against others on the basis of their culture and religion because one is motivated by compassion and care for others, which would not allow one to have a negative attitude towards others.

Therefore the practice of compassion, love, respect and a kind heart in our

daily life is very important. When you have all that, there will be harmony, peace and happiness in the society or wherever one may live.

These positive thoughts are the very essence of all other religions. We need to think about these thoughts, cultivate and familiarise ourselves with them and implement them in our daily life. This is very important. Then we will not make any negative judgements against others. When we develop and enhance our love and compassion for others, this is the root of the happiness for ourselves and others. As we develop these feelings for others, we have to think about the fact that when we talk about ourselves, it is only about one person. But when we talk about others, they are innumerable, they are countless.

All others are the root of happiness for oneself because the good things that one enjoys are dependent on the kindness of others. **Without the kindness of others, there is no way that one can enjoy the good things in life so others are the root of our happiness and comfort.**

We have to remember their great kindness by developing strong feelings of love and compassion for them that

are like the feelings of a mother for her only child. This strong sense of love, care and compassion should be there for *all* sentient beings.

When we talk about compassion, what does compassion mean? Compassion is the genuine thought or wish to release all sentient beings from the state of suffering. Love is the wish that genuinely, from the heart, aspires for all sentient beings to be able to have all happiness.

We have to develop compassion and love. For instance, when we see someone experiencing suffering or difficulties and we cannot bear to see her suffer—in exactly the same way that a mother cannot bear to see her only son suffer—this is the kind of attitude we should develop for all sentient beings. And just as a mother would wish for her child to have every happiness, likewise we should wish that all sentient beings have everlasting happiness too. This is genuine love.

These two attitudes must be developed within oneself. One begins the cultivation of these wonderful thoughts with people dear to oneself. Then one slowly extends that love and compassion to more and more people. Eventually, one extends those feelings towards all sentient beings without leaving anyone behind. This is the way one should have love and compassion for others.

Later through steadily training oneself in this way, when the love and compassion become stronger, one moves to the next step by thinking, "I myself will make this happen. I myself will cause all sentient beings to be completely free from suffering and to have everlasting happiness." This is the way one develops love and compassion for all sentient beings, taking care of them on a daily basis and extending one's love and compassion to each and every one of them without exception.

When one is able to develop love and compassion for all sentient

beings, the benefit is inconceivable because when one cultivates love and compassion for even just one sentient being, the merit one creates is already limitless.

Cultivating love and compassion for others is the most important thing that we have to pursue in our life. They are the most essential qualities in our life.

However there are numerous opposing factors that hinder the cultivation of love and compassion for others. The opposing factors are attachment, anger, pride and jealousy. The root of all these afflictive emotions is the self-grasping ignorance and the self-cherishing thought. These are the obstructions to the cultivation of unconditional love and compassion. These are the major afflictive emotions that we need to overcome in order to develop genuine love and compassion for others.

Jealousy is one of the most selfish practices in the sense that it does not allow us to rejoice in the goodness of others. When we see someone having good things or some success, because of our jealousy, there is a certain lack of peace or a feeling of unrest in the mind. So instead of being jealous of others, we should rejoice from our heart in the good things, successes and excellences achieved by others.

Pride is also one of the most destructive emotions that obstruct the cultivation of love and compassion. **Because of pride, one will always consider oneself as the most important person of all. One would not be able to see the positive qualities of others.**

Generally speaking, when someone is very proud of his knowledge, this in fact indicates his lack of real knowledge. Pride is one of the most detrimental factors that prevent one from developing respect, love and compassion for others. It is clearly a very harmful negative attitude. So to counter pride, one has to develop a humble attitude, seeing oneself to be in a lower position than others and seeing

others as superior to oneself with far more good qualities than oneself. But the very worst of all negative emotions that hinder the cultivation of respect, love and compassion is anger.

With anger, one loses the very foundation of developing love, compassion and respect for others. In order to counter anger, one has to practise patience. Practise patience day by day, even when one encounters problems or difficult situations in one's daily life. Instead of being upset and angry, try to practise patience. Try to be more forgiving. Then one will really be able to cultivate respect, love and compassion for others. The practices of patience, love and compassion are inter-related. Therefore they must be practised together all the time.

Anger, jealousy, pride and all the negative emotions are the sources of all the problems in our life. They are the real enemies. So one has to overcome them instead of letting oneself come under the influence of these negative emotions. One should try to counter and lessen these negative emotions by cultivating love, compassion and respect for others. This is an important point that one should keep in mind and practise daily.

One of the causes for disharmony or what brings harm to others is the ten non-virtuous actions. The three non-virtuous actions relating to the body are (1) killing, (2) stealing and (3) sexual misconduct. The four non-virtuous actions relating to speech are (1) lying, (2) divisive speech, (3) harsh speech and (4) idle gossip. The three non-virtuous actions relating to the mind are (1) covetousness, (2) harmful intention (or malice) and (3) wrong view.

The ten non-virtuous actions are the principal factors that create disharmony within the community that one lives in and cause suffering to everyone.

The root of these ten non-virtuous



actions is the self-grasping attitude and the self-cherishing mind that lead to all the problems and troubles in the family and society. The ten non-virtuous actions not only bring immediate problems to this life but they also serve as the causes for rebirths in the lower realms in the future where one will experience more painful consequences.

The ten non-virtuous actions are very destructive actions because they bring about much pain and problems to oneself and others. One should think about these drawbacks.

To counter the ten non-virtuous actions, one has to think about and engage in the morality of observing the ten virtuous actions or ethics (or ethical discipline) in one's life. One has to think about them again and again and adopt them in one's daily life.

When one carries out the ten non-virtuous actions, one brings all sorts of problems to everyone one meets. The reason that there are so many problems at the national level is due to the ten non-virtuous actions. Problems within and among religions are also related to the ten non-virtuous actions. Likewise problems within the community and society are related to the ten non-virtuous actions. So the ten non-virtuous actions are the source of all troubles, problems and disharmony within a country and among the different religious beliefs.

If one were to follow the ten non-virtuous actions, that means there would be no peace, harmony and happiness in the country and no harmony among the different religions. On the other hand, following the path

of the ten virtuous actions brings about happiness, peace, harmony, good health, prosperity and so forth in the world. Therefore one must be determined to cultivate the ten virtues in one's way of life and avoid the ten non-virtues.

The most important thing to bear in mind is the proper understanding of what the causes are that bring about problems and disharmony, and what the causes are that bring about harmony, peace and happiness.

We have to understand their respective causes and act accordingly. There is a great necessity for harmony among all religions. The way to bring about harmony is to cultivate respect for each other's religion and to look at the positive qualities that each religion has to offer and the benefits that the religion brings to the lives of its followers.

The spiritual leaders of all religions play an important role and have a great responsibility to promote happiness and harmony among people in the world.

They should explain sincerely the need to cultivate respect for all religions and the need to look at the positive qualities or potential that all religions offer for the betterment of its followers. Spiritual leaders should explain this properly and in a precise manner. Then this would be a wonderful contribution to peace and harmony among people in the world.

It is very important to understand the significance, essence and purpose of all teachings. Let us take for instance, Buddhism. Within Buddhism, there are two traditions, namely the Theravada (or Hinayana) and the Mahayana. When we do not understand the real significance or the special features of these teachings, we may feel that they are contradictory.

Are they contradictory? No, they are not contradictory at all! Because each of the practices of the different

vehicles such as the Hinayana vehicle or the Mahayana vehicle will lead an individual practitioner eventually to the attainment of full enlightenment. In fact, the different vehicles are like the graduated stages to reaching full enlightenment.

The practices of the Hinayana vehicle serve as the preliminaries or the foundation for, by following the path that is common to it, one can then move on to the next stage, the Mahayana. There is a perfect sequential order to these practices and they are the perfect paths for persons of differing mental dispositions, aspirations and inclinations. The purpose of all these different vehicles is finally to achieve enlightenment. One can see from this context that they are not contradictory at all.

All these various practices of the paths—some act as the causes or the preliminaries while others are the actual parts of the path leading to full enlightenment. For example, if we do not learn the alphabets—A, B, C, D and so forth—we would not be able to read and understand anything. So in order to be able to read and understand, we have to learn the alphabet. Likewise we need a solid foundation by practising the preliminaries.

For example, some of the teachings of the Buddha on lower rebirths common with the path of the person of small capacity act as the preliminary teachings. There are other teachings that act as the actual practice, for instance, the teachings of generating love and great compassion. So you see, when you do not know the significance of these teachings, you may think that they are contradictory.

Due to not understanding the actual significance of the teachings of the two vehicles, then problems such as prejudice arises, i.e., taking the side of the Mahayana, criticising others or vice versa. When we know the actual purpose or the significance of the teachings of the two vehicles, that

all these teachings were given by the Buddha himself, then we understand that by depending on them, we can achieve full enlightenment. Therefore there is no contradiction at all. All of them are the means to achieving full enlightenment so we have to know their significance and purpose.

It is more important to put the teachings into practice after having studied them well than just to have a dry intellectual knowledge of them. Otherwise, our studies may only cause our own arrogance and pride to be inflated, thinking, "I am so learned now." The point is that whatever we have learnt, we should put it into practice.

To conclude, what is important in our daily life is for us to look within our mind and find out what is it that we really need to do? It is to practise Dharma.

Without practising Dharma, life is meaningless. The actual purpose of our life can be accomplished only through Dharma practice.

Since life is impermanent, we will definitely die but the time of death is uncertain. Death can come at any time, any day and anywhere because there are so many causes and conditions for death. We should contemplate like this, "Luckily I am not dead yet but I am going to die soon. When that day comes, nothing can be of any benefit except the Dharma. Therefore I am going to be a kind person, be compassionate and loving and I will always work for others. I will practise charity towards others, keep pure morality, cultivate patience, put effort into virtuous deeds, meditate and develop wisdom knowledge to ensure good future lives."

From "Living in Harmony" by Khensur Rinpoche Lama Lhundrup Rigshe, a free publication by Amitabha Buddhist Centre, available in print and e-book at www.fpmtabc.org/resources_pubebooks.php. Slightly edited for TENDREL.

LAMA LHUNDRUP HAS RETURNED



6th March 2017 was a day filled with happiness at Kopan Monastery as over a thousand people gathered to welcome the return of our beloved Khensur Rinpoche Lama Lhundrup in the precocious form of Thubten Rigshe Rinpoche. The enthronement ceremony of the four-year old reincarnation was attended by some four hundred visitors from around the world together with the sangha of Kopan Monastery and Nunnery and the local Nepalese community. ABC students, old and new, were among the many foreign guests who had flown into Kathmandu for this long-awaited occasion, which was presided over by Kyabje Lama Zopa Rinpoche. The three-day event was organised by Kopan Monastery, under the guidance of Khen Rinpoche Geshe Chonyi.

Lama Lhundrup had served as the first abbot of Kopan Monastery and Nunnery for four decades up until his

passing on 7th September 2011. ABC was privileged to have forged a special connection with Lama Lhundrup over a period of 15 years through his annual visits to Singapore since 1996 (see page 3). Lama Lhundrup had very kindly bestowed his presence at our Vesak and Medicine Buddha celebrations up until



he manifested cancer in 2010. He had touched many students in Singapore with his warmth, humour and wisdom and we were heartbroken when he passed away. So the news that Lama Lhundrup's reincarnation had been found and officially recognised by His Holiness the Dalai Lama late last year was received with jubilation.

Thubten Rigshe Rinpoche was born on 29th January 1933 in Tsum Valley to the parents of Tenzin Phuntsok Rinpoche, who is the reincarnation of Geshe Lama Konchog. It was amazing to learn that Lama Lhundrup had chosen to return as the brother of Phuntsok Rinpoche, continuing the close association that both 'tulku's had shared in their former lives.

The enthronement ceremony gave us the special opportunity to meet young Rigshe Rinpoche for the first time and to rejoice that our prayers had brought Lama Lhundrup swiftly back to us in a delightful aspect. Five of our Executive Committee members, led by Tan Hup Cheng, attended the enthronement. The "Exco" represented us in offering mandala to the 'yangsi' with a twelve-inch tall White Tara statue offered to represent the Buddha's body.

ABC students also paid young Rigshe Rinpoche a visit the day after the official ceremonies. When asked if he would come back to Singapore soon, the young lama gave a soft but certain answer: "Yes".

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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Alternatively, pick up a print copy from the centre or download our full-colour web edition from: www.fpmtabc.org

All published dates and events are up-to-date at the time of printing. For our latest news, subscribe to our e-mail or SMS updates, or visit our website at www.fpmtabc.org for a preview of What's On and Calendar.

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WHAT'S NEXT

LONG LIFE PUJA FOR KHENRINPOCHE

Sunday 21 May, 9.30 am
At Amitabha Buddhist Centre

The long life puja is a time-honoured ceremonial practice where extensive offerings, prayers and requests are made to the kind spiritual master—the guru—to supplicate their continued life and health. By praying for the guru's long life, the disciples too create the cause to be blessed with their own longevity. Join us in offering the Long Life Lama Chöpa to Khen Rinpoche Geshe Chonyi who has given us eighteen precious years as our valued resident teacher and indispensable spiritual friend.

Look out for the registration details in our e-mail update.

CLASS SCHEDULE

Dharma for Seniors

Our monthly Sunday session that brings the benefits of the Dharma to our senior community begins again this April. Khen Rinpoche will teach in English, with the aid of a Mandarin interpreter. Bring your parents or other seniors you know to this once-a-month class. It's never too late to meet the Buddha's teachings.

2 April / 4 June – 10.30 am

PRAYER SESSIONS APR-JUN 2017

Animal Liberation:

9 April / 14 May / 11 June – 10 am

Guru Puja:

21 April / 5 May / 19 June – 7.30 pm / 4 June – 4 pm

Tsog Offering: 6 April – 9 pm

Medicine Buddha Puja:

16 April / 18 June – 10.30 am

Tara Puja:

23 April / 28 May / 25 June – 10.30 am

Confession and Purification Practice:

30 April – 10.30 am

For our full calendar visit www.fpmtabc.org

IN OUR CIRCLE

IN FAVOUR OF PEACE AND HARMONY

This Lunar New Year, ABC participated for the first time in **Singapore's annual Chingay Parade** that was held in mid-February. We took part at the invitation of the Geylang Serai Inter-Religious Confidence Circle, a community initiative in our district that supports religious harmony. Executive Committee members Vincent Koh and Ng Swee Kim represented our centre in the Chinatown parade, hoisting a banner with the slogan "Religious Support" and bearing goodwill messages and signatures from some of our members.

On the eve of Losar, some ninety

people took part in an enthusiastic recitation of the **Golden Light Sutra** at ABC that lasted past 11 pm! The recitation was held to coincide with an annular solar eclipse that took place on the evening of 26th February. During a solar eclipse, it is said that any merits created are multiplied by 100 million times. The eclipse was also perfectly timed to welcome the Tibetan New Year.

We have contributed this and previous group recitations of the Golden Light Sutra to the FPMT's on-going count of recitations around the world. Over 42,000 recitations have been



chalked up so far, and ABC Singapore joins students from 81 countries in reciting this precious sutra that has inconceivable effects for favourable conditions from the individual level all the way up to the universal.

QING MING PUJA WITH 100 TORMA OFFERINGS

Prayers to honour your ancestors and departed loved ones
Sunday, 2 April, 2 pm

Led by Khen Rinpoche Geshe Chonyi and Sangha

All welcome to take part in this ritual of compassionate giving to the 12 types of guests.

Dedications can be made **for the benefit of all persons, living or deceased**. Donations in any amount are welcome. Water blessed by White and Yellow Dzambhala deities will be distributed to all present.

SAKA DAWA 15TH CELEBRATING THE BUDDHA'S ENLIGHTENMENT

Fiday, 9 June

A 100 million merit-multiplying day for virtuous practice:

- Golden Light Sutra Recitation – 1.30 pm
- Shakyamuni Buddha Puja with 1,000 Offerings – 7.30 pm

All welcome to participate. Contribute to extensive offerings for the Shakyamuni Buddha Puja – cash collection will be open at our office from late May.

MY VIEW

WITH THANKS FOR 20 YEARS OF SUPPORT

“Thanks so much to all the organisers, volunteers, benefactors and supporters for twenty years of celebration of Vesak at Aljunied. I humbly rejoice in all the merits we have created and pray that we will continue to benefit many others in years to come. May it also become the cause for us to have good health, to study, to contemplate and to meditate, to achieve enlightenment for all.”

— A message from Ven. Tenzin Drachom (Fred Cheong) who has led the organising of Vesak Celebration for over twenty years



WORDS OF TRUTH

“We followers of Shakyamuni must hold him, the King of Sages, as our principal object of worship, above all other buddhas. For as all good accumulations in our minds, from the decrease of the slightest fault and the growth of the slightest virtue upwards, are the work of the speech of our teacher, the King of Sages, it is exceedingly beneficial to honour and worship him with the thought of repaying him for what he has done.”

-Ngawang Palden, composer of the Shakyamuni Buddha Puja



ONE SHOT

The Mahabodhi Stupa Was Here: A shining replica of the Mahabodhi Stupa lent its blessed presence to our Vesak Celebration from 2004 to 2008. This photo taken in 2005 shows visitors paying homage to the Buddha while in the far left stands our still unfinished building at Lorong 25A. Our president Tan Hup Cheng pointed out that the initial Vesak celebrations had “brought forward many sponsors and helpers that allowed us to complete the payment of the land in the beginning, and the new building.” **19th May 2017** marks the tenth anniversary since the official opening of our building.

Photography: Sandra Galistan