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April – June 2016

TENDREL

Make Life Good



From building a spectacular three-metre tall statue of Thousand-Arm Chenresig, to completing the recitation of 100,000 tsog offerings, to hosting three weeks of amazing teachings by the guru himself, our admiration and adoration of Lama Zopa Rinpoche is stamped clearly throughout this issue of TENDREL as we celebrate the inspiration that Rinpoche brought to us in the early months of 2016.



Quarterly News from
Amitabha Buddhist Centre



Amitabha
Buddhist Centre

阿彌陀佛佛教中心

AN INCREDIBLE TIME WITH LAMA ZOPA RINPOCHE

JOIN US IN CELEBRATING THE BUDDHA'S ENLIGHTENMENT

"As dawn broke on the fifteenth of the Vaishakha month, he manifested the attaining of Buddhahood. Thereupon the gods scattered flowers knee deep, the earth shook, and all realms were filled with light."

Vesak Celebration 2016

20 – 22 May 2016
ALJUNIED MRT OPEN GROUND

Friday 20 May

- 4.00 pm Tara Puja
- 5.30 pm Blessing for the public by Khen Rinpoche Geshe Chonyi
- 7.30 pm "The Benefits of Doing Avalokiteshvara Practice" by Khen Rinpoche Geshe Chonyi
- 8.30 pm Light offering and circumambulation

Saturday 21 May – Vesak Day + *Saka Dawa 15th

- 6.00 am Taking the 8 Mahayana Precepts with Khen Rinpoche Geshe Chonyi
- 8.00 am Bath Offering Ceremony
- 9.00 am Medicine Buddha Puja and Vajravidarana Puja for Pacifying Sickness and Contamination
- 11.00 am Blessing for the public by Khen Rinpoche Geshe Chonyi
- 11.30 am Free vegetarian lunch
- 3.00 pm White Dzambhala Wealth Deity Puja
- 5.00 pm Blessing for the public by Khen Rinpoche Geshe Chonyi
- 7.00 pm Taking Refuge and 5 Precepts with Khen Rinpoche Geshe Chonyi
- 8.00 pm Light offering and circumambulation



Return of magnificent Amitabha Buddha Pure Land thangka!

All are welcome to view, make offerings, circumambulate and receive vast merit



Sunday 22 May

- 10.00 am Yamantaka Pacifying Fire Puja
- 2.00 pm Namgyalma Puja with 1,000 Offerings
- 4.00 pm Final dedication of merit

Puja sponsorship open to all!

Up to 20 May: visit our office / 20 – 22 May: on-site at our Vesak fairground
OR donate online at www.fpmtabc.org

*Saka Dawa 15th coincides with Vesak Day!

Double celebration on 21 May as the merit multiplying 15th day of Saka Dawa [Tibetan for 4th month, Sanskrit: Vaishaka] falls on the same day as Vesak. A most auspicious day to commemorate the Buddha's enlightenment—all virtue accumulated is magnified 100 million times as stated in the Vinaya text, "Treasure of Quotations and Logic", and even ONE BILLION times according to some sutras.

AN INCREDIBLE TIME WITH OUR GURU

What sublime joy it was to host our very beloved guru and Spiritual Director, Kyabje Lama Zopa Rinpoche, for three weeks of teachings, initiations and grand pujas from 27th February to 16th March!

An incredible, non-stop whirl of activity right from the get-go with Rinpoche's late night arrival at Changi Airport on 26th February. Hundreds of enthusiastic people came to greet Rinpoche and attend the teachings.

Besides ABC students old and new, a record number of visitors flew in from all over the world, including from FPMT centres from as far away as Mexico and Brazil.

Rinpoche gave refuge to many new students, presided over an extensive Maitreya Puja with 1,000 Offerings (see page 11), and conferred two highest yoga tantra initiations. Crowning off an already amazing programme was an unforgettable long life puja for Rinpoche on 13th March. This was the first time ABC had served as a venue for a long life puja hosted by the FPMT International Office. Joining us from around the world were representatives from 125 FPMT centres, projects and services, and more than 70 sangha members, resident geshe and teachers, and a surprise visit by Lama Osel! With a seamless procession of extensive offerings, moving speeches and several teachings from Rinpoche himself, the puja stretched for nearly 12 hours!

Displaying healthy robust energy, Rinpoche gave us night after night, incredible hours of his precious time, and as he has done so often in the past, patiently and skilfully led us through the entire *lam-rim*, bestowing upon us the real essence of the Buddha's teachings. "Wow, wow, wow, wow, wow!"



The very long registration queue on the first day of pre-initiation teachings!



Rinpoche being greeted by ABC founding member, Alice Chua (right)

TAKING REFUGE – MORE PRECIOUS THAN WISH-GRANTING JEWELS

Here is an excerpt from Lama Zopa Rinpoche's teaching where he emphasised the great importance and real meaning of taking refuge, given on 27 February 2016 at ABC.



When people get hungry, they take refuge in food. When thirsty, they take refuge in drink—Coca Cola! They take refuge in milkshakes, chocolate, beer. That is normal. To protect the body from hot and cold they take refuge in the house, rely on the house. And then when sick, they take refuge in medicine, rely on medicine, doctors, nurses, and hospitals. These are the normal things. So life's happiness for people and animals is the same.

The happiness of life—you have a wedding, you have marriage. The happiness of life, to have marriage and children, is a common thing in the world. After eating food, you take refuge in the toilet, a common thing. That's what everybody does in the world, all these things.

So here, taking refuge in the founder of the actual refuge—the Buddha, then the actual refuge, Dharma, then helping us to be able to actualise refuge within oneself, Sangha. That is very different.

To be free from being reborn in hell, as a hungry ghost or animal, at the time of death, even a monk or nun to whom you have devotion, or a mantra, or Dharma text, like Heart Sutra. Just remembering at the very last moment of your life, you rely upon the Heart Sutra, or mantra, or Buddha's name, or even a monk or nun to whom you have

devotion, it is able to protect you. You don't get reborn in the hells, as hungry ghost or animals. You don't get reborn in the lower realms, in the *narak* ('*narak*' is Sanskrit for hell), as hungry ghosts, animals, if you remember somebody whom you have devotion to, a monk or nun. That definitely protects your life from rebirth in the lower realms.

Even the suffering of the lower realms, the hell realm, if it manifested as form, like the sky, it is inexpressible suffering. Whatever human problem, the heaviest, you think it is the heaviest—"I am the only one in this world who experiences the heaviest suffering". Compared to the lower realms' suffering of the animals, suffering of the *pretas*, especially the suffering of the hell realms, it is nothing. It is great peace. Compared to the suffering of the lower realms, even the heaviest human problem, it is great peace, happiness. It is peace.

How much relationship problems you have, whatever, it is nothing, great peace, compared to the suffering of the lower realms. It is like great peace, almost like liberation, nirvana. We don't know how we are so fortunate. We don't realise how we are so fortunate. Unbelievable. Compared to that suffering it is like great peace.

Even if all the fires in the human world were put together, it is nothing. One tiny fire spark from the *narak*, hell

realm, is unbelievably hot. All the human beings' fire put together is like air conditioning, like snowfall, it says in the text. Compared to the fire spark from the hell realm, how hot it is. Probably six times' hotter than the end-of-the-world fire, where the mountains and everything get melted. It is six times' hotter. And now that tiny spark of fire in the hell realms is sixty times hotter. It is mentioned in one text. It is unbelievable.

Now here, the main purpose of our relying on Buddha, Dharma, Sangha, the Three Precious Jewels, '*kon-chog sum*', the Three Precious Sublime Ones. It is translated normally in English as the Three Jewels. It becomes a very ordinary, very simple translation. It is like plastic. It is like, what is the best fruit in Singapore? [Asks the audience]

Ah, durian. I forgot durian. It is like plastic durian!

You can't eat it, like a reflection in the mirror. You can't eat it.

In Tibetan, '*kon-chog sum*' has great meaning. It is not translated as Three Jewels. I try to translate it exactly according to Tibetan. It has great meaning, '*kon-chog sum*', Three Precious Sublime Ones.

Diamonds, those jewels, are more precious than other materials. Now even more precious than that is the wish-granting jewel. Bodhisattvas and universal kings, those who have lots and lots and lots of merit, find the wish-granting jewel in the ocean. They wipe off the mud because it is covered with mud. Then last thing, for the smell, with cotton, cleaning it three ways.

Then you put it on the [victory] banner on the 15th day. And then whatever you pray for, the needs of this life, anything, whatever you pray for—how many helicopters you want, how many boats, how many fishing boats—I am joking. How many five-star hotels you want. Whatever needs for this life, you get.

I saw in a Tibetan mystical text that after the relics of Buddha go into the ocean, they become wish-granting jewels. That is more rare than diamonds. That is more precious than things like diamonds. But THAT can't purify your karma, obscurations, which cause you to be born in the lower realms! It can't purify! Just by that you don't get human rebirth, devas' rebirth.

Only if you practise morality, if you take refuge, only through the practice of morality, virtuous action, then you get a deva and human rebirth. And just from that alone, you don't get liberation from the oceans of samsaric suffering, nirvana—the blissful state of peace. You don't achieve, just from that [the wish-granting jewel]. Without practising Dharma, without practising the Three Higher Trainings, '*lab-pa sum*', without that, no way to achieve liberation from oceans of samsaric suffering. No way. And then ultimate happiness, peerless happiness, total cessation of obscurations, completion of all the realisations, '*sang-gye*', you don't achieve that. No way to achieve that.

Just by receiving a wish-granting jewel you don't get bodhicitta. You can't generate compassion towards ALL, towards every single hell being, hungry ghost, animal—animals in the ocean, Atlantic Ocean, on the ground, on the grass, tiny insects, in the trees, in the sky. That is just animals. Then the human beings: there are numberless universes, numberless human beings, *sura* beings, *asura* beings. To be able to generate compassion to every single sentient being, it doesn't happen.

Just by receiving the jewel, you don't get great compassion. Just by receiving the jewel, you don't get bodhicitta. Just by receiving the jewel, through that alone you can't achieve enlightenment, '*sang-gye*', buddhahood. You can't achieve.

Everything else, whatever you need for this life, you get by praying.

Oh, now Buddha, Dharma, Sangha, OHHH! That helps you to not get

reborn in the lower realms. You understand? By relying on that you are able to purify negative karma, the cause of the lower realms. You create the cause of virtue, morality. You can achieve higher rebirths, deva and human rebirth. You achieve that and you achieve liberation from oceans of samsaric suffering by ceasing the cause of delusions and karma. You can do that. And not only that you can actualise, achieve, the total cessation of mistakes, the obscurations and the complete realisations, '*sang-gye*'. So you can achieve that by relying on Buddha, Dharma, Sangha, you understand? By relying on wish-granting jewels, you can't achieve that.

But relying on Buddha, Dharma, Sangha helps. So '*kon*' is this. It is extremely rare, more rare than a wish-granting jewel, much more rare. Wish-granting jewels are more rare than the most precious jewels and diamonds. But Buddha, Dharma, Sangha is extremely rare, precious, more precious than wish-granting jewels. It is extremely rare! '*Kon*' has that meaning—'*kon-chog sum*'. '*Sum*' is three, so extremely, unbelievably, extremely, most precious.

Therefore, why we are taking refuge in Buddha, Dharma, Sangha—extremely most important, most urgent, most needed. The need to rely on Buddha, Dharma, Sangha is most extremely needed. *Wow, wow, wow, wow, wow!*

Of course, most of us don't like death. We don't want to think about death. Ignore, even though it is something you have to go through in reality. Whether you are a millionaire, billionaire, zillionaire, trillionaire. What else? I don't know what else is after that. Whether you have one rupee, one dollar or one Singapore dollar, whatever! You have to go through death. If you own the world, you have to go through death.

At least you have actualised true suffering, true cause of suffering, true cessation of suffering. You actualised true paths, wisdom directly perceiving emptiness—*shunyata*. You

have actualised the wisdom directly perceiving emptiness. OHHH! That ceases the seed of delusion and karma. The seed ceases, what the right seeing path has abandoned, what the path of meditation has abandoned. OH! Then, by ceasing delusion—the cause of suffering—delusion, karma, you become free from suffering. You don't have to experience death as well as, you don't have to experience the suffering of rebirth. You don't have to be reborn again and again without choice, without your freedom! And then you don't have to experience old age. Old age, death and rebirth came from your mind, delusion and karma, from your mind. Delusion came from eating some wrong food, no! It came from your impure mind—delusion.

Sickness, cancer, any life-threatening disease, even diarrhoea, headache, toothache, any small thing, all the sickness came from your own mind—delusion—understand? By ceasing delusion, karma, then you become free.

So here, taking refuge, to be free from death, which you don't like, hate. If you don't think about it, you ignore it, that doesn't help. You are going to die in five minutes. Ignore death. How does that help? Better learn about death, and conquer death. Conquer! Not conquer a country, but conquer your death. You are not under the control of death, but you control death and rebirth. Understand? You control sickness. Rather than sickness controls you, you control sickness. You control death! OH! So for that reason, you take refuge.

So taking refuge is SO IMPORTANT! It is not just you become a Buddhist, not just some trip, you understand? If you don't eat food, you die. So the reality is so, so, so, so, important. *Wow, wow, wow, wow, wow.* Taking refuge, *wow!* It is not just a trip. It is not just a custom. People may think it is just a custom or something, but it is not like that.

Transcribed and edited for TENDREL by Ven. Tenzin Tsultrim – March 2016

IN OUR CIRCLE OUR CHENRESIG STATUE – A DREAM COME TRUE

27th February 2016 was the day. At 4:15 pm, the moment when over 300 of our ABC family and friends gathered at the centre to welcome our most precious guru, Lama Zopa Rinpoche, into the building for his first teaching of this 2016 visit, was the same moment that Rinpoche came face to face with our newly built Thousand-Arm Chenresig statue for the first time.



After 17 years of waiting, fundraising, researching, designing and building, at long last, the statue, very nearly complete, could be presented at that auspicious moment to our most precious guru, fulfilling Rinpoche's wish to create this amazing image of Chenresig for our benefit, for the benefit of all sentient beings.

Immediately upon seeing the statue, Rinpoche wanted to offer a *khata*. Rinpoche then explained the motivation we should all have as we offered the *khata* together:

"Offering to the vajra holy body of Chenresig with my inseparable devotion, then, may I and all sentient beings achieve the vajra holy body, Chenresig's vajra holy body."

Rinpoche went on to say the best offering was to think of Chenresig as inseparable from the root guru, His Holiness the Dalai Lama:

"Numberless buddhas, sangha, numberless statues, stupas, scriptures, Buddha, but all one—root guru, His Holiness the Dalai Lama, then you collect most extensive merits, greatest purification. You collect much greater merit than offered to numberless Buddha, Dharma, Sangha, offered to numberless statues, stupas, scriptures, all the holy objects in the world."

Several details had yet to be finished on the statue, the key one being the crowns for the first and second tiers of heads. Principal artist Denise Griffin was to present a new design of the crowns to Rinpoche, incorporating changes that Rinpoche specified. The casting of the crowns would begin when Rinpoche approved the design. With the statue itself close to complete, the next step will involve creating a three-dimensional mural depicting the Nyung Nay merit field, with small statues of the lineage gurus and deities floating on clouds around Avalokiteshvara. When this spectacular merit field is completed, it will be a wondrous sight to behold, with glorious Thousand-Arm Chenresig in the centre, blessing us all. A dream come true.



"So wonderful when you see this Chenresig statue!"

- Lama Zopa Rinpoche

WATCH IT ALL IN "A THOUSAND HANDS"

Take hold of the rare privilege of being able to observe the painstaking process of how the Chenresig statue was made. Our cameras were rolling from the moment the first shipment carrying parts of the statue arrived in Singapore on 14th September 2015. Working closely with Peter Griffin, our tiny volunteer crew was able to capture and show in real time, the key stages of the statue's on-site construction and development right up till Lama Zopa Rinpoche's arrival in February 2016.

For most people who have little idea about how holy objects are made, our six-part video series, "A Thousand Hands", provides first-hand views and insights into the sacred art of building a statue. Watch this documentary, a modest homemade production, anytime on ABC's YouTube channel at www.youtube.com/user/ABCFPMT



A HOLY OBJECT INSIDE AND OUT

The Thousand-Arm Chenresig statue is not only inspiring to behold, but sequestered within it are countless holy objects of immeasurable value. Inside the statue are millions of mantras, including the powerful Four Dharmakaya Relic mantras, precious nectar pills, and sand from significant mandalas. There is sand that was obtained from mandalas that were constructed for initiations conferred by His Holiness the Dalai Lama: the Guhyasamaja initiation given at

Gyudme Tantric College in December 2015, and Kalachakra initiations given on three different occasions.

There are also some exceedingly precious gifts that were offered by His Holiness the Dalai Lama and Lama Zopa Rinpoche. In 2014, we had made a request to His Holiness for a personal article to be offered to the statue. His Holiness accepted our request and gave us his yellow robe ('chogu'). The 'chogu' has been wrapped around the life tree,

which forms the central core of the statue.

ABC made a similar request of Lama Zopa Rinpoche in December 2015, in south India. Rinpoche then selected nine holy relics to offer to the statue. Rinpoche also dictated a brief message to explain about these relics.

Here is a description of the relics and some of Rinpoche's comments:

1. From Trijang Rinpoche's yellow robe

Rinpoche: "His Holiness Trijang Rinpoche was His Holiness the Dalai Lama's younger tutor and my root guru from whom I received the first lam-rim teaching in my life. I don't remember the year but it was in Sarnath. I might have just come from Buxa at that time with the teacher who had brought me to enter Dromo Monastery in Tibet, who brought me through Bhutan into exile in India. The robe is most precious."

2. From Trijang Rinpoche's orange robe

3. From salt that was used to cover the holy body of the previous Ling Rinpoche after he had passed away, while he was in clear light meditation. The previous incarnation of Ling Rinpoche was the senior tutor of the His Holiness the 14th Dalai Lama. The salt was offered to Lama Zopa Rinpoche by the present incarnation of Song Rinpoche, of Gaden Monastery.

Rinpoche: "After His Holiness's tutor Ling Rinpoche passed away, he was in meditation a long time [13 days]. Salt is what was used to cover the holy body."

4. From the yellow robe of the previous Ling Rinpoche

This was offered to Lama Zopa Rinpoche by the present incarnation of Ling Rinpoche.

5. From the yellow robe of the first Shabdrung Rinpoche, Ngawang Namgyal

Rinpoche: "Shabdrung Rinpoche was the first great lama in Bhutan."

6. From the holy robe of the Great Yogi Thangtong Gyalpo

Rinpoche: "Here is his abbreviated life story. What he did in Tibet in his lifetime was he built 58 iron bridges, 60 wooden bridges, 118 ferries, 120 assembly halls and temples, 111 stupas and many hundreds of large and small statues and innumerable paintings! So amazing, amazing, amazing, how he benefited Tibet.

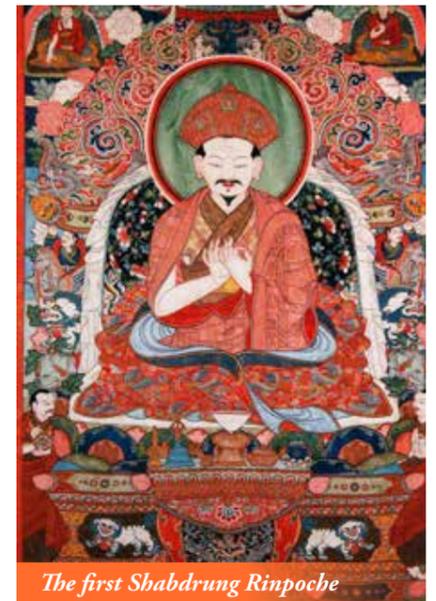
For example, the iron bridges, such an incredible distance from one mountain to the next—he built many of those. There are still some pieces of the iron bridges that you can see, and there might even still be the whole bridge. I saw a story that, lifetimes ago he [Thangtong Gyalpo] was Guru Shakyamuni Buddha.



The yellow robe of His Holiness the Dalai Lama



Great yogi Thangtong Gyalpo



The first Shabdrung Rinpoche

The one-syllable Prajnaparamita is AH. In Sanskrit it means a negative. What it means is, no phenomenon is truly existent. Like in the Heart Sutra where it says no eye, no ear, and so forth, AH means "no". It means no truly existent such and such."

7. From the Fifth Dalai Lama's red robe

Rinpoche: "Before the Fifth Dalai Lama, the previous Dalai Lamas didn't hold the power of government in Tibet, just Dharma. From the Fifth Dalai Lama onwards, it was both Dharma and government. The Potala Palace was built during that time. Up to the 14th Dalai Lama, there was the unification of Dharma and political government. Now, His Holiness says he has completely retired from government."

8. From the 13th Dalai Lama's yellow robe

9. Do Khyentse Yeshe Dorje's holy hair

Sending "much love and prayers", Rinpoche said: "Everybody please enjoy all the merits by offering, by praying, prostrating, everything."

Traditionally when you move into a new house, you first carry an astrological diagram called 'simpa ho' to eliminate inauspicious things. Then this great yogi's picture is taken in. Perhaps that is for long life, I am not sure, or maybe for auspiciousness. Then this is followed by the root guru's picture. These days we carry the picture of His Holiness the Dalai Lama followed by the Prajnaparamita [Perfection of Wisdom Sutras] in 8,000 stanzas (in Tibetan, 'Gyaltong-pa').

There is the elaborate one in twelve volumes, a more condensed one in three volumes, and a third even more condensed one is the one volume 'Gyaltong-pa'. This is carried to enter a new house. Even much more condensed is the Essence of Wisdom, the Heart Sutra, and even more condensed is a few syllables of the Prajnaparamita, the prayer "Lama tonpa..." and so forth, and "Tadyatha Om Muni Muni" and so forth.



Relics offered by Lama Zopa Rinpoche

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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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

APRIL / Qing Ming Puja

Our annual Qing Ming puja will not be held this year. Lama Zopa Rinpoche is on a rare extensive teaching tour in the region and will be giving teachings in Malaysia throughout April. Many students from ABC, including the sangha, are planning to attend.

MAY / Saka Dawa 15th Day

This year, the 15th full moon day of Saka Dawa, which celebrates the Buddha's enlightenment and *parinirvana* according to the Tibetan calendar, will fall on 21 May, coinciding with Vesak Day. According to Buddhist texts, this is a merit-multiplying day where the power of any virtue created is increased by 100 million times (some sutras say 1 billion times). Join us at our Vesak Celebration 2016 to pay homage to the Buddha and create extra merit on this auspicious day (see page 2 for details).

JUNE

/ Basic Program

The current module on Chapter 8 – "Meditation" of Shantideva's "Engaging in the Bodhisattva Deeds" is expected to run until June. The topic for Module 9 of the Second Basic Program taught by Khen Rinpoche Geshe Chonyi will be announced later. This advanced course has been in progress since June 2011. Every Tuesday and Thursday, 7.30 – 9.30 pm.

/ Introductory Courses

The schedule for our upcoming beginner level courses was not available at the time of publishing. Subscribe to ABC's mailing list to receive on-going updates on our spiritual programme and other events. Call the office or sign up through our website: www.fpmtabc.org. To subscribe online, click on the 'Subscribe to E-mail' box shown on the top right corner of the homepage.

PRAYER SESSIONS APR-JUN 2016

Animal Liberation:

10 April / 8 May / 12 June – 10 am

Confession & Purification Practice:

15 May / 19 June – 4 pm

Guru Puja:

2, 16 April – 4 pm / 2, 16 May / 29 June – 7.30 pm

Tsog Offering: 31 May, 14 June – 9 pm

Medicine Buddha Puja:

17 April / 1 May / 5 June – 4 pm

Tara Puja:

10, 24 April / 8, 29 May / 12, 26 June – 4 pm

For our full calendar visit www.fpmtabc.org

In Our Circle – continued from page 6

In February, ABC organised two special prayer events that were inspired by prayers for Lama Zopa Rinpoche and the desire to fulfil Rinpoche's holy wishes. The pujas took place in the newly refurbished prayer hall on Level 2, soon after the completion of our Thousand-Arm Chenresig statue.

GURU PUJA WITH 100,000 TSOG OFFERINGS

Coinciding with the merit-multiplying Days of Miracles during Losar, we held an all-day guru puja (*Lama Chöpa*) on 13th February to accumulate 100,000 tsog offerings. It was encouraging to find that many students turned up to participate, with some 200 people attending the morning and afternoon sessions.

With Rinpoche himself presiding, we performed an extensive Maitreya Puja with 1,000 sets of offerings on 28th February. The puja acknowledged the special importance that Rinpoche places on the Maitreya Project, which centres on the plan to build a gigantic statue of Maitreya Buddha in Bodhgaya as well as in Kushinagar. During the puja, Rinpoche stressed the great importance of making strong prayers for oneself and loved ones, including the deceased, to be guided by Maitreya Buddha in the future. Rinpoche said that prayers to Maitreya Buddha had the power to liberate from rebirths in the lower realms.

ABC would like to thank all the sponsors for their generous donations to the offerings made during the Maitreya puja. With the contributions received,

OFFERING OUR PRAYERS TO THE GURU



The puja was organised in response to a call for FPMT centres to accumulate 100,000 tsog offerings to pacify obstacles for Lama Zopa Rinpoche's life and health. Eager to contribute to the international FPMT effort, we set the bar high for a target of 100,000.

Through our concerted efforts, we accumulated 100,000 tsog offerings and wholeheartedly dedicated for Rinpoche's extremely long and healthy life, and for all his wishes to be swiftly fulfilled.

the centre was able to purchase quality items for the presentation of the thousand offerings. For example, 2,000 bottles of Icelandic mineral water was purchased for the water offerings at a cost of \$2,400. 1,000 bottles of pure sandalwood essential oil were offered for the perfume offerings, and 1,000 jars of Manuka honey for the food offerings. There were also flowers and incense, and generous food offerings for the main altar that day.

Please rejoice in our collective karma of having made these excellent offerings, transformed into oceans of blissful nectar through the prayers performed, and to have dedicated the merits for Rinpoche's holy wishes to be successfully accomplished.

MAITREYA PUJA WITH 1,000 OFFERINGS



MY VIEW

WORDS OF TRUTH

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.

FIRST GLIMPSE OF THE NEW CHENRESIG STATUE

As I opened the door to our *gompa* at ABC to receive the Chinese New Year blessing from Khen Rinpoche, I felt as if I had been struck by lightning – my breath stopped, and I froze in my tracks. The long wait was over and there before me was the Thousand-Arm Avalokiteshvara, radiating blessings to all who beheld him. I stood there, mesmerised. For me it was not just a statue but Chenresig himself, surrounded by images of my root guru, His Holiness the Dalai Lama, and Lama Zopa Rinpoche. The dream that we had all dreamed together had now taken concrete shape and it made me gasp.

As I stepped forward towards Khen Rinpoche to receive blessings from him, I knew that our decision to leave USA in 2007 and to move to Singapore to be close to ABC had been the right one.

Tara Dhar Hasnain, ABC member

“If you really think well, by next year, this time by next year, or by tomorrow this time, even by tomorrow this time you can’t say you are in Singapore, you are in this gompa, at Amitabha Buddhist Centre. You can’t say you will be here tomorrow in Amitabha Buddhist Centre.”

– Lama Zopa Rinpoche, teaching about death on 3rd March 2016 at ABC



ONE SHOT

8th March 2016 – Lama Zopa Rinpoche in the midst of preparing for an initiation, surrounded by students who were quietly reciting the Vajra Cutter Sutra. Rinpoche had just advised those gathered to recite certain prayers to help two students who had illness and any others who might be sick.

Photography: Ven. Tenzin Tsultrim