

Transcript of the teachings by Khen Rinpoche Geshe Chonyi on *Engaging in the Bodhisattva Deeds, 2014*

Root text: *Engaging in the Bodhisattva Deeds* by Shantideva, translated by Toh Sze Gee. Copyright: Toh Sze Gee, 2006; Revised edition, 2014.

Lesson 7

27 February 2014

Four erroneous conceptions & the four close placements of mindfulness. Chapter Two: Confessing Negativities. Verses 2.1-2.9: Offerings: The need to make offerings and the practice of offering unowned substances and offering one's body.

FOUR ERRONEOUS CONCEPTIONS & THE FOUR CLOSE PLACEMENTS OF MINDFULNESS

Much of the suffering that we experience arises as a result of following after the four erroneous conceptions. The four erroneous conceptions are:

1. conceiving that which is unclean to be clean
2. conceiving that which is in the nature of suffering to be happiness
3. conceiving that which is impermanent to be permanent
4. conceiving that which is selfless to have a self

Many of our problems and much of our unhappiness, especially mental disturbances, arise from following these four erroneous conceptions. In order to stop these four erroneous conceptions, the Buddha taught the four close placements of mindfulness:

1. the close placement of mindfulness of the body
2. the close placement of mindfulness of the feelings
3. the close placement of mindfulness of the mind
4. the close placement of mindfulness of phenomena

Conception of the unclean to be clean & the close placement of mindfulness of the body

When we look at the conception of that which is unclean to be clean, we should relate this conception to how we view our own bodies. In reality, our bodies are unclean and dirty by nature. The mind that sees the reality of the body can reverse any erroneous conception of it as being clean and pure.

The purpose of seeing the reality of the body is to overcome our attachment to it. It is taught in the teachings that we should look at how unclean and dirty our bodies are in terms of the three times, the past, present and future. We should bring to mind the source of this body, i.e., where this body comes from and how it comes about. Looking at the body in the present, we see how unclean and dirty it is by nature. In the future, this body will become a corpse.

We have to reflect and think in order to be able to see the nature of the body as being unclean and dirty. Seeing how it is unclean and dirty by nature, we will be able to set aside any attachment we may have for our bodies. We often accumulate all kinds of negativities because of our attachment to our bodies. This attachment often arises from this erroneous conception of the body as being pure and clean.

While the body is indeed unclean and dirty by nature, the teachings never suggest that one should neglect or discard one's body or that one should not take good care of it.

Although the body is unclean and dirty by nature, it can be put to good use. On the basis of this body, one can practice the Dharma, one can cultivate the good heart and one can be of benefit to others. Therefore it is wrong to think that, just because the body is impure or unclean and dirty by nature, one should neglect it and not take care of it. It does not mean that one should not take care of one's personal hygiene by not cleaning or washing it.

Khen Rinpoche: Don't do that!

This body can be useful when we use our body for virtuous activities to benefit others. For that reason, we need to take care of the body. This advice and instruction of looking at the unclean and impure nature of the body is a method for us to work with and deal with our attachment. The close placement of mindfulness on the body is one of the methods to reduce such attachment.

One's body may by nature be dirty and impure but one should take care of one's body in the same way some farmers collect and store the waste of their farm animals. Animal waste is dirty but because it can be put to good use, farmers keep and use it. At the same time, they are not attached to the animal waste.

Khen Rinpoche: They still take care of it. For example, when I was young and became a monk in Kopan, during Lama Yeshe's time in Kopan, we didn't have many houses so there was a lot of empty land.

We had to plant vegetables such as cauliflower and cabbage. At that time we had to go to the farm to look after these vegetables. Lama Yeshe taught us how to go to the septic tank of the toilet and put a bucket in to collect the waste—all the pee pee, poo poo and liquid inside the tank.

We would then go to the farm where the cabbage and cauliflower were growing with our buckets. Lama Yeshe told us not to put the waste on top of the vegetables. (Laughter).

He told us, "Dig the soil a little bit, then put one scoop in and then cover it with soil again." After that, the cauliflowers would grow very big. When you put cow dung, the cauliflower grows this much (gestures). But when you put the human waste, it grows much bigger. When I was a kid, that was what we did. Then after that, we would eat those vegetables.

Sometimes people misunderstand that because the body is in the nature of suffering and unclean, they should neglect it. Of course, this is not correct. We have to take care of our body. The point is to work on reducing our attachment to our body.

Conception of suffering to be happiness & the close placement of mindfulness of feelings
The close placement of mindfulness of feelings is a method for us to overcome the erroneous conception that conceives suffering to be happiness.

Whenever we experience pleasant feelings, even though they start off as very small, we immediately get emotionally attached to and involved with those feelings. We want to hold on to and grasp at them.

This is what most people work for their entire lives. In order to achieve and have such pleasant and pleasurable feelings arise, people would do all kinds of things. When one's pleasurable feeling subsides or ends, one turns one's attention to another pleasurable feeling and then run after it. We have to do so much to achieve that same pleasurable feeling.

When we analyse the nature of those pleasurable feelings, first, they do not increase forever. Second, they always end up resulting in suffering. By seeing how our feelings are in the nature of suffering, we can reduce or work with this erroneous conception that conceives suffering to be happiness.

Most of us are attached to and emotionally involved with our pleasurable feelings. In the process, we accumulate non-virtue in order to experience them.

Conception of impermanent to be permanent & the close placement of mindfulness of the mind

The close placement of mindfulness of the mind is practised to overcome the erroneous conception of permanence.

Conception of the selfless to have a self & the close placement of mindfulness of phenomena

The close placement of mindfulness on phenomena is done by seeing how all phenomena lack a self. Such a reflection is to overcome the erroneous conception of conceiving that which is selfless to have a self.

The four close placements of mindfulness of the body, feelings, mind and phenomena are the methods for reducing the attachment and grasping that frequently arise due to the four erroneous conceptions.

Close placement of mindfulness	Overcomes the erroneous conception of:
Close placement of mindfulness of the body	Conceiving that which is unclean to be clean
Close placement of mindfulness of feelings	Conceiving that which is in the nature of suffering to be happiness
Close placement of mindfulness of the mind	Conceiving that which is impermanent to be permanent
Close placement of mindfulness of phenomena	Conceiving that which is selfless to have a self

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We have finished with the benefits of the mind of enlightenment, bodhicitta. This mind of enlightenment is very precious. It arises due to the existence of suffering and that sentient beings are tormented by such suffering.

In the last lesson, we saw how there are these instructions in the teachings to regard sentient beings as the Teacher, i.e., the Buddha. Bodhicitta arises due to sentient beings and sentient beings from their own side have the buddha lineage or buddha

nature, i.e., they have the potential to develop this mind of enlightenment. For that reason, we should try to respect sentient beings and take care of them.

This will come later in the text. There is a verse that states that one should cherish sentient beings as much as one cherishes the Buddha. Thus there is an internal contradiction when we cherish the buddhas and make offerings to them but we do not cherish sentient beings.

When we reflect on the benefits of bodhicitta, we find how precious bodhicitta is. When we find bodhicitta to be precious, the advice is that we should also find sentient beings from where bodhicitta arises to be precious. For that reason, we have to take care and cherish sentient beings as much as possible and not harm them.

In order to adopt the mind of enlightenment:

- We must accumulate the merit that is the favourable condition for generating bodhicitta.
- We need to purify our minds of the negativities that is the unfavourable condition that obstructs the generation of such a mind.

It is said in the *Great Treatise on the Stages of the Path to Enlightenment* that accumulating merit, i.e., the favourable condition, and purifying negativities, i.e., the unfavourable condition, are the cooperative conditions for the production of the path in one's mind.

- The cooperative conditions for generating the realisations in the mind are accumulating merit and purifying the mind of negativities.
- The substantial cause for producing realisations in the mind is sustaining the meditations on the respective topics of the lam-rim.

This means that if you only sustain the meditations on those various lam-rim topics without accumulating merit and without purifying the mind of obscurations, i.e., the cooperative conditions, then the realisations will not arise in the mind. As such, one cannot neglect the accumulation of merit and the purification of negativities. These two are indispensable.

Lama Tsongkhapa said in his *Great Treatise on the Stages of the Path to Enlightenment*:

When you hear the teachings, you do not remember them.

When you reflect on the teachings, you do not understand them.

When you meditate, you do not produce any experience or realisations.

At such times when the mind is very weak, then one has to rely on the power of the field of merit.

This is a personal instruction.

This is what Lama Tsongkhapa said. There is a need to accumulate merit and to purify the mind of negativities in order to be able to generate bodhicitta.

Nagarjuna also stated the need to accumulate a vast amount of merit in order to generate bodhicitta. Likewise Arya Asanga said that one needed to accumulate merit in order to make the mind clear. It is only when the mind is clear that bodhicitta can

arise. So the point of accumulating merit through making offerings is to make the mind clear and lucid.

## CHAPTER TWO: CONFESSING NEGATIVITIES

### OFFERINGS

*The need to make offerings*

Verse 2.1

In order to uphold that precious mind  
I make excellent offerings to the Tathagatas,  
To the sacred Dharma, the stainless jewel, and  
To the children of the buddhas, the oceans of excellent qualities.

“In order to uphold that precious mind”: This states the attitude that one should have when making offerings. In the context here, one should have the thought, “I’m going to make offerings so that I can generate bodhicitta.”

Often the reason that someone makes offerings is to put on a display and show off or it is done with arrogance or pride. There are also times when the person making offerings does so with a miserly mind, clinging to and unwilling to part with the offerings. One should not make offerings with such attitudes.

One should have the correct and pure motivation for making offerings. The motivation here is to be able to develop bodhicitta in order to benefit others. With that as the motivation, the rest of the verses indicate the objects to which one is making the offerings.

The objects here are the supreme objects, the supreme field of merit. One makes offerings to the buddhas, the sacred Dharma and also the bodhisattvas.

“I make excellent offerings to the Tathagatas”: “Tathagatas” refer to the Ones Thus Gone, i.e., the buddhas. If you remember from our previous discussion, when we talk about the Buddhas, there is the truth body and the form body.

Then we make offerings to the Dharma as well. The Dharma here refers to the true paths and true cessations.

*The children of the buddhas* refer to the bodhisattvas; primarily we are talking about the bodhisattvas who abide on the first ground and beyond, i.e., the Sangha Jewel.

I did not get a chance to mention this before.

The Buddha Jewel can be divided into:

1. ultimate Buddha Jewel—the two truth bodies
2. conventional Buddha Jewel—the two form bodies

The Dharma Jewel can be divided into:

1. ultimate Dharma Jewel —true paths and true cessations

2. conventional Dharma Jewel—twelve branches of scriptures that can be condensed into the three scriptural collections.

The Sangha Jewel can also be divided into:

1. ultimate Sangha Jewel—true paths and true cessations
2. conventional Sangha Jewel—superior beings

When we talk about refuge, we can talk about:

1. ultimate refuge
2. conventional refuge

In this context, when we talk about refuge, refuge here refers to the objects of refuge.

So we can have the:

1. ultimate objects of refuge—the final objects of refuge, i.e., the ultimate objects of refuge exist only on the buddha ground.
2. conventional objects of refuge—the temporal objects of refuge refer to the true paths and true cessations in the continuum of a sentient being.

With a pure attitude, one offers well to all these different objects of refuge. Offering done well means offering with respect.

|                         | <b>ULTIMATE</b>                                                                                                     | <b>CONVENTIONAL</b>                                                                   |
|-------------------------|---------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
| <b>Buddha Jewel</b>     | 1. Nature truth body (emptiness of the enlightened mind)<br>2. Wisdom truth body (omniscience of the Buddha's mind) | 1. Complete enjoyment body<br>2. Supreme emanation body                               |
| <b>Dharma Jewel</b>     | True paths and true cessations                                                                                      | 12 branches of scriptural teachings. When condensed, the three scriptural collections |
| <b>Sangha Jewel</b>     | True paths and true cessations                                                                                      | Superior being                                                                        |
| <b>Object of Refuge</b> | Final objects of refuge that exist only on the buddha ground                                                        | True paths and true cessations in the continuum of a sentient being                   |

### *Offering unowned substances*

As for the offering substances, there are many different offering substances.

#### Verse 2.2

Whatever flowers and fruits there are  
And whatever kinds of medicine,  
Whatever jewels exist in this world,  
And whatever clean refreshing waters;

#### Verse 2.3

Jewel mountains, and likewise,  
Forest groves, quiet and joyful places,  
Heavenly trees ornamented by and bedecked with flowers,  
And trees with branches laden with good fruit;

## Verse 2.4

Fragrances and incense of the realms of gods,  
Wish-fulfilling trees and jewel trees,  
Uncultivated harvests, and all ornaments  
That are worthy to be offered;

## Verse 2.5 a,b

Lakes and pools adorned with lotuses  
And the beautiful cry of wild geese,

- We offer all the flowers that exist in the pure lands, in the realms of the celestial beings, the human world and in the world of the nagas; all the different species of flowers.
- We offer whatever kinds of medicines that are effective in curing different illnesses and diseases.
- We offer whatever jewels there are such as wish-granting jewels that are said to be able to fulfil all one's desires and needs and all kinds of precious stones.

We also offer all the clean and refreshing waters there are in the world. This is said in the teachings to be one of the things to be offered. There are certain types of water that when drunk will harm one's stomach and throat. There are also certain types of water that when drunk are helpful and are good for one's body and health. For example, there are certain kinds of water that possess the eight properties.<sup>1</sup> One should offer these kinds of water.

There is a widespread tradition of making water-bowls offering. This practice originated from Tibet because of the abundant pure water possessing the eight properties that can be found almost everywhere in Tibet. Since the water was so readily available and so clean and pure with all these eight properties, it became very easy to accumulate merit by offering it. Offering water is something that can be done without any kind of clinging.

- We offer jewel mountains, i.e., mountains made of precious substances. In the *Abidharmakosha*, there is an explanation of Mount Meru and how it is surrounded by chains of golden mountains that are made of precious substances.
- We offer all the forest groves that exist in the world. In our context, probably this can refer to parks that are beautifully adorned with flowers and so forth.
- We offer trees that are laden with fruits, i.e., fruit trees.
- We offer various kinds of fragrances and incenses such as sandalwood and agaru.
- We offer wish-granting trees, trees made of jewels and uncultivated crops.
- We offer lakes and pools that are filled with lotuses, swans and geese.

These are the various unowned offering substances that exist in the human world, in the celestial realms and pure lands. Wherever they may be, we bring to mind all these various substances and offer them.

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<sup>1</sup> "Cool, delicious, light, and soft,/Clear, odourless, easy on the throat,/ and kind to the stomach is the water/ With the eight properties." (Quotation from Chim Jampaelyang's commentary to *Vasubandhu's Treasury of Metaphysics, Liberation in the Palm of Your Hand*, Copyright: Wisdom Publications, revised Edition 1993, page 146).

Verse 2.5 c, d  
Everything unowned  
Within the limitless spheres of space;

Verse 2.6  
Taking these with my mind, I offer them  
To the supreme beings, the Munis, as well as their Sons;  
O holy objects of offering, Compassionate Ones,  
Think mercifully of me and accept these offerings of mine.

There are these lists of unowned offering substances. Whatever offering substances you bring to mind, you should multiply them, thinking that they are numberless and filling all of space, and then you offer them to the objects of refuges that are mentioned earlier with the thought, "Please accept my offerings". Then you can think that your offerings are accepted.

Verse 2.7  
Not having merit I am destitute  
And I have no other gifts to offer.  
Thus, O Protectors, you who think of others' welfare,  
Through your power accept these for my sake.

I guess Shantideva is referring to himself here as not having enough merit and therefore is very poor in terms of having external resources, i.e., he does not actually have all these various substances. As such, he says, "I offer these things that are unowned. Please accept them."

#### *Offering one's own body*

Verse 2.8  
Eternally I shall offer all my bodies  
To the Conquerors and their children.  
Please accept me, you Supreme Heroes.  
Respectfully shall I be your subject.

Verse 2.9  
Through being completely under your care,  
I shall not fear conditioned existence and shall benefit sentient beings;  
I shall perfectly transcend my previous negativities  
And henceforth shall commit no more.

Shantideva is saying here, "What I have is only my body. I do not have other things to offer. As such I offer myself. Please accept it." The offering of one's body is done willingly and happily with faith and respect. The point of offering one's body to the buddhas and bodhisattvas is to be able to accomplish their wishes. It is said that by offering one's body to the buddhas and bodhisattvas and thinking that they accept it, henceforth one uses one's body to work fearlessly for the welfare of others. After having offered one's body, one applies the attitude of restraint, pledging that one will not use the body that one has offered to accumulate negativities.



Offering one's body to the buddhas and bodhisattvas is said to be one of the best protections for oneself. Having offered one's body, basically one places oneself under the command and orders of the buddhas and bodhisattvas, i.e., one literally becomes their servant, allowing them to use one's body in whatever way they deem fit to benefit sentient beings. When one allows oneself to be used in that way, the buddhas and bodhisattvas will always protect one. As such that becomes the best protection for oneself.

When you truly dedicate yourself to the buddhas and bodhisattvas, i.e., completely dedicating your body, speech and mind, you will be under the influence and control of the buddhas and bodhisattvas. Naturally you will accumulate a lot of merit and you will purify your negativities.

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Question: Verse 2.5 says, "Everything unowned/ Within limitless spheres of space." Let's say I want to offer all the offering substances that are unowned in the ten billion world systems but I do not specifically think of what these offering substances may be. I do not visualise them. Does that offering count?

Answer: In general, when you think that you are offering everything that exists in the world without bringing to mind any specific object, it is not that you do not accumulate merit. You definitely accumulate merit.

But when you do bring to mind some specific offering substances, while it is not yours, there is this feeling of closeness or proximity to them. By bringing them to mind and visualising them as clearly as possible in your mind, it feels as if they are yours and belong to you. When you offer that, then there is some kind of emotional involvement and feeling that you get from making the offering.

There is an account of two people making aspirational prayers. One of them really knew how to pray and he was able to think extensively, making very extensive wishes and aspirations. But the other person, he didn't have this ability and didn't really know how to think. He just thought, "Whatever he is aspiring towards, whatever he is praying for, I also pray like that. May my prayers bear fruit as well." It is said that this person also achieved the same results of those prayers.

Khen Rinpoche: It could also be like that.

Khen Rinpoche: Perhaps by thinking, "I offer whatever there is in this world," there is the likelihood that you may actually accumulate the merit of actually having offered everything.

Question: When we think, "everything unowned," does that also include things that are not so good?

Khen Rinpoche: But doesn't the text mention only the good things?

Student: It is not mentioned here but that does not mean they do not exist. Is there such a danger?

Khen Rinpoche: We only offer the good things.

Student: If I forget to think, then maybe I offer the bad things.

Khen Rinpoche: So you cannot think, "Everything in the world." You have to think, "Everything that is good in the world." Then that is OK.

Question: (1) Since there is no such thing as substantial existence, what is the thing that is attached to the ego?

(2) Through the practice of uncovering the buddha nature within all of us, is there the risk that the practice becomes a form of attachment? If yes, how do we avoid it?

Answer: The nature of all phenomena is that they are empty of existing inherently, empty of existing truly and so forth. All phenomena have the nature of emptiness. But because we do not realise this, there is this apprehension grasping at the person, at a real self, there is the arising of afflictions such as pride and so forth. In the first place, when one understands the ultimate nature of phenomena, there is no basis for such an apprehension of a self to arise.

Attachment is not to be fostered but rather attachment is to be abandoned and gotten rid of. The best method for overcoming attachment is to meditate on the emptiness of inherent existence.

Whatever practice one is doing, including studying the Dharma, everything that the Buddha taught is to overcome the afflictions. If it is a Dharma practice, then it must contribute to the destruction of the afflictions. When you are practising Dharma, whether the practice becomes Dharma or not depends on whether the afflictions are harmed or not, even if it is only a little bit. This is the criterion you can use to judge whether what you are doing actually becomes Dharma or not. Your practice has to hurt the afflictions.

While one thinks that one is practising the Dharma but when that practice does not contribute to the weakening or lessening of the afflictions, but rather it contributes to an increase in the afflictions, then that practice does not become Dharma. It only looks like practice but it is counterfeit practice. This is incorrect.

As I mentioned earlier, one may make offerings. When one does not know how to give, then the act of giving may actually become a display or a way to show off and one becomes proud in the process.

It is the same with studying the Dharma. The whole point of studying the Dharma is that it must contribute to the lessening of afflictions. It must hurt the afflictions. If in the process of learning the Dharma, instead of that becoming an antidote to the afflictions, it becomes the cause for competing with others, the cause for becoming arrogant, then that is the sign of not knowing what is Dharma and how to practise the Dharma.

This is why it is clearly explained right at the beginning of *The Stages of the Path to Enlightenment* how one should learn the Dharma. In the context of hearing the Dharma, one should do so by abandoning the three faults of the vessel and cultivating

the six ideas. Among the six ideas, there is this idea that one is a chronically ill patient and the Dharma is the medicine for the sickness of the afflictions.

You should try to read the remaining verses of this chapter quickly. There is nothing really important or critical in that sense that it needs detailed explanation.



ONE YEAR MEDITATION PROGRAM

I think some of you have already started but for those of you who have signed up for the one year meditation program but have not yet started, please take note that the start date is this Sunday, 2nd March 2014, the first day of the Tibetan New Year. If you haven't started, make sure you start this Sunday.

The commitment is that you have to meditate for a minimum of 15-20 minutes daily for a year. We are doing this exercise as a group or collective effort. So it will be easier if everybody reflects on the same topic. As such you should start with the topic of correctly relying on the virtuous friend. We will set aside three months for this topic.

Meditating for 15 or 20 minutes goes by very quickly. For the first 10 minutes, what you should do is go for refuge, generate bodhicitta and the four immeasurables. After that, you do the seven-limb practice. This is what you should do for the first 10 minutes.

Khen Rinpoche: Don't tell me that 10 minutes is not enough time and I cannot finish these four meditations! You know what I am saying? People say, "I don't know what to meditate on," but there is plenty to meditate on.

My point is this: For 10 minutes you can do refuge, bodhicitta, the four immeasurables and the seven-limb practice. If you meditate on them for 10 minutes, 10 minutes is not enough. Some people say, "What do I think about for 10 minutes?" Many people say, "I don't know what to think about," but there is plenty to think about and 10 minutes may not be enough. For those people who think, "10 minutes is too long. I don't know what to meditate on," there is plenty of things. Those who think there is not enough time, then you set aside more time. Maybe 20 minutes. That is up to you.

Then you bring to mind your own guru, viewing him as inseparable from Lama Tsongkhapa. You reflect on the topic of correctly relying on the virtuous friend or guru devotion. You can think of the whole topic of guru devotion in terms of five main points. What you have to think about is:

1. The advantages of correctly relying on the virtuous friend
2. The disadvantages of relying incorrectly on the virtuous friend
3. The root training in faith
4. Developing respect for him by remembering the kindness of the guru
5. Devoting correctly in action

The whole topic of guru devotion can be looked at in terms of these five main points.

You should ask yourself:

- What are the qualities that I have gained after I have relied on this particular person as my guru?
- What would happen if I did not rely on this person?

On the first and second points, if you have time, you should consult the lam-rim literature where there is an extensive explanation of the many benefits. There is a list of benefits or advantages of correctly relying on the virtuous friend. There is also a list of all the faults and disadvantages of not relying correctly on the virtuous friend.

Although there are these lists of advantages and disadvantages, you should take those that are effective for your mind and that help you to see for yourself the benefits of correct reliance and the faults of incorrect reliance on the guru. The whole point is to bring about a transformation in the mind that you can actually feel and experience.

As for the third point, the root training in faith, this means training your mind to look at your guru as a buddha. For this particular point, it is good to refer to the lam-rim text, *Liberation in the Palm of Your Hand* by Pabongka Rinpoche where there is an extensive discussion on the topic of guru devotion.

- Why you should look at the guru as a buddha
- How to be able to do that
- The actual way of looking at the guru as a Buddha and transforming your mind to be able to do so.

On the fourth point, remembering the kindness of the guru, again there is a very good explanation of the different sub-points in *Liberation in the Palm of Your Hand*.

Whatever you are reflecting on or analysing, you need to have a good grasp of the subject matter. It is also good to situate the entire subject matter in terms of its main areas or what we called the outlines.

As I mentioned earlier, you can look at the whole topic of guru devotions in terms of the five main areas. It is not possible to reflect on everything in one session, so you should start with the benefits of relying correctly on the virtuous friend and think about this for a few days. Then you move on to the next point and reflect for a few days or weeks on the faults of relying incorrectly on the virtuous friend. Then you move on to the next point, the actual training as mentioned in *Liberation in the Palm of Your Hand*, using those reasons to train the mind to see the guru as a buddha and so forth. You can divide the time up on your own.

MEDICINE BUDDHA RETREAT IN KOPAN

Actual retreat will be from October 16 to 23. Leaving Singapore on 15 Oct and returning on 24 Oct. Registration starts now. Closing date: April 1. Estimated cost: \$1300 to \$1400.

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