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**March & April Activities (conducted by Chagmay Rinpoche)**

**5 Mar. : Medicine Buddha Puja**

**7 Mar. : Guru Rinpoche Puja**

**12 Mar. : Gana Chara & Marine Life Release**  
(Vegetarian day)

\* Green Tara will be suspended

**19 Mar. : Vajrasattva Retreat**  
(Vegetarian day)

**27 Mar. : Mahakala Puja**

**1-3 Apr – Ching Ming Festival Puja**

**6 Apr. : Guru Rinpoche Puja (Vegetarian day)**

**11 Apr. : Gana Chara (Vegetarian day)**

**14-17 Apr. : 1000 Arms Chenrezig Retreat**  
(Nyungne) (Vegetarian day)

**25 Apr. : Mahakala Puja**

**Vajrasattva Retreat will be suspended in this month**

**Preview – May Activities (conducted by Chagmay Rinpoche)**

**3 May : Buddha's Bathing Ceremony ; 5 May : Guru Rinpoche Puja ;**

**6 May : Celebration of HH Karmapa's Birthday ; 7 May : Marine Life Release ;**

**10 May : Gana Chara ; 13 May : 21 Jambhala Puja ; 21 May : Vajrasattva Retreat ;**

**24 May : Mahakala Puja**

**Donation**

I wish to sponsor :

<input type="checkbox"/> Centre operation		<input type="checkbox"/> Printing dharma books		<input type="checkbox"/> Education of lamas		<input type="checkbox"/> Offerings		<input type="checkbox"/> Life release		<input type="checkbox"/> Others	
Amount :			Cheque No. :			(Pls write cheque payable to "New Horizon Buddhist Association Ltd.)					
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<input type="checkbox"/> Receipt required		For contributions above \$100, you can obtain a tax deductible receipt									

**Details of the Activities, please refer to p.3 time-table**

**Please pay attention to the following :**

**5 Mar. : 10:00am Green Tara Practice & Medicine Buddha Puja**

**12 Mar. : 10:00 am Gana Chara (Green Tara Practice & Tibet Language class will be suspended)  
2:30pm Marine Life Release ;  
Gathering place : North Point Public Pier  
Fee : \$80 per person ;**

**19 Mar. : Vajrasattva Retreat (reciting 100-syllable mantra) at 8:45am;  
Fee : \$130 (lunch included)**

**Dharma Teaching : 1、8、15、22 & 29 Mar. ; Every Wednesday at 7:30pm**

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**Please note that in April Vajrasattva Retreat; 14<sup>th</sup> April 3-roots practice & 16 April Green Tara Practice will be suspended.**

**1-3 April Ching Ming Festival Pu\ja :**

**Puja Programme \***

<b>Date</b>	<b>Time</b>	<b>Activities</b>
1&2 April (Saturday & Sunday)	10:00am – 12:00pm	Group practice of Amitabha
	2:00 pm – 3:30pm	Group practice of Amitabha
	3:30 pm – 4:00pm	recess
	4:00pm – 5:30pm	Group practice of Mahakala
	7:30pm – 9:00pm	Group practice of Amitabha
3 April (Monday)	10:00am – 12:00pm	Group practice of Amitabha
	2:00pm – 5:30pm	Amitabha Puja for deceased beloved.

**Dharma Teaching : 5、12、19 & 26 Apr. ; Every Wednesday at 7:30pm**

March 2017						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			Dharma Teaching 7:30pm  1		Three Roots 7:30pm  2	
						3
						4
Green Tara 10:00am & Medicine Buddha Puja Tibetan Language Class 2:30pm  5		<b>Guru Rinpoche Puja 7:30pm (Vegetarian day)</b>  7	Dharma Teaching 7:30pm  8		Three Roots 7:30pm  9	
						10
						11
Gana Chara 10:00am Marine Life Release 2:30pm (Vegetarian day)  12		35 Buddha & Shakyamuni 7:30pm  14	Dharma Teaching 7:30pm  15		Three Roots 7:30pm  16	
						17
						18
Vajrasattva Retreat 8:45am – 7:30pm (Vegetarian day)  19		35 Buddha & Shakyamuni 7:30pm  21	Dharma Teaching 7:30pm  22		Three Roots 7:30pm  23	
						24
						25
Green Tara 10:00am Amitabha 12:00pm Tibetan Language Class 2:30pm  26	<b>Mahakala Puja 7:30pm</b>  27	35 Buddha & Shakyamuni 7:30pm  28	Dharma Teaching 7:30pm  29		Three Roots 7:30pm  30	
						31

April 2017						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						Ching Ming Puja 10am/2pm/ 7:30pm  1
<b>Ching Ming Puja 10am/2pm/7:30pm</b>  2	<b>Ching Ming Puja 10am/2pm</b>  3	35Buddha& Shakyamuni 7:30pm  4	Dharma Teaching 7:30pm  5	<b>Guru Rinpoche Puja 7:30pm (Vegetarian day)</b>  6	Three roots 7:30pm  7	
						8
Green Tara 10:00 am Amitabha 12 pm Tibetan Language Class 2:30pm  9		<b>Gana Chara 7:30pm (Vegetarian day)</b>  11	Dharma Teaching 7:30pm  12		<b>1000 Arms Chenrezig Retreat (Nyungne) (All practice in the centre is Suspended)</b>  14	
						15
<b>1000 Arms Chenrezig Retreat (Nyungne) (All practice in the centre is Suspended)</b>  16		35Buddha& Shakyamuni 7:30pm  18	Dharma Teaching 7:30pm  19		Three roots 7:30pm  20	
						21
						22
Green Tara 10:00 am Amitabha 12 pm Tibetan Language Class 2:30pm  23/30		<b>Mahakala Puja 7:30pm</b>  25	Dharma Teaching 7:30pm  26		Three roots 7:30pm  27	
						28
						29

For the most update time-table, please visit : [www.kagyunews.com.hk](http://www.kagyunews.com.hk)

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**Offerings**

Umzela、Lau Yan Ho、Lai Sing Yum、Melody Wan、Margaret Tse、Amy Chow、黎保宜、Wong Man Yee Mandy、Butt Yuen Ling、Wong Kit、Chow Wing Yan、畢浩然、畢有森合家、麥志明、畢婉賢、畢東雄合家、梁有、周詠欣合家、譚月養合家、傅蘊儀、蔡志輝、楊文龍先生、何慧玲、周有嬌、鄭濟元、利金海、陳錦芳、溫姜釗傑、張姜釗文、馮劉妹

**Others**

**Li Pak Kwong**

**Life Release**

Umzela、Lau Yan Ho、Lai Sing Yum、Melody Wan、Margaret Tse、Amy Chow、黎保宜、Wong Man Yee Mandy、Butt Yuen Ling、Wong Kit、Chow Wing Yan、畢浩然、畢有森合家、麥志明、畢婉賢、畢東雄合家、梁有、周詠欣合家、譚月養合家、傅蘊儀、蔡志輝、楊文龍先生、何慧玲、周有嬌、鄭濟元、利金海、陳錦芳、溫姜釗傑、張姜釗文、馮劉妹

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**\*\* The above donor's list is upon receipt before 15 February \*\***

**Reply Form** (Receipt for tax purpose will be given for donation above \$100)

<b>Medicine Bhudda Puja –5 Mar.</b>		
Lamp Offering (7-days)	\$300 x _____ nos.	\$
Lamp Offering (3-days)	\$200 x _____ nos.	\$
Food Offering	\$100 x _____ nos.	\$
Flower Offering	\$ _____ Donation at your discretion \$ _____	\$
*Total :		\$

<b>Marine Life Release : 12 Mar.</b>		
Ferry Ticket	\$80 x _____ nos.	\$
Donation at your discretion		\$
*Total :		\$

<b>Vajrasattva Retreat – 19 Mar.</b>		
Name of participant	\$100 x _____ nos.	\$
Lamp Offering (7-days)	\$300 x _____ nos.	\$
Lamp Offering (3-days)	\$200 x _____ nos.	\$
Eight Offerings	\$100 x _____ nos.	\$
Food Offering	\$100 x _____ nos.	\$
Flower Offering	\$ _____ Donation at your discretion \$ _____	\$
*Total :		\$

<b>Ching Ming Puja 1-3 April</b>		
Lamp offering (7 days)	\$300 x _____ nos.	\$
Lamp offering (3 days)	\$200 x _____ nos.	\$
Food offering	\$100 x _____ nos.	\$
Flower Offering	\$ _____ Donation at your discretion \$ _____	\$

<b>Ullambana Puja</b>		
Name:		
Prayer for Accumulation of Merits and Wisdom	\$500 x _____ nos.	\$
Name:		
Prayer for Accumulation of Merits and Wisdom	\$100 x _____ nos.	\$
Name:		
Blessing for the Deceased (please fill in the attached proforma)	\$500 x _____ nos.	\$
Name:		
Blessing for the Deceased ((please fill in the attached proforma)	\$100 x _____ nos.	\$
*Total :		\$

<b>1000 Arms Chenrezig Retreat (Nyungne) 14-17 April</b>		
Eight Offerings	\$100 x _____ nos.	\$
Food Offering	\$100 x _____ nos.	\$
Flower Offering	\$ _____ Donation at your discretion \$ _____	\$
*Total :		\$

Please mail the cheque or fax the pay-in slip with reply form back to center. Fax : 2986 3908		
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### **Why being present when a great being dies can be one of the greatest teachings**

In the last few years, we have witnessed the passing of many eminent masters. Reflecting on this, Thaye Dorje, His Holiness the 17th Gyalwa Karmapa, offers a teaching on the power and significance of great beings passing into parinirvana.

Not even a Buddha can escape death. Our common perception might be that enlightened beings have in some way overcome death. However, this would be a misunderstanding of what it means to be an awakened being. This is largely because we identify and misinterpret death as the end of things: a state of sleep that one can't be woken up from.

In Buddhism, every aspect of existence, be it birth, life or death, is celebrated and valued equally. Therefore, as Buddhist practitioners, we fully dedicate our body, speech and mind to the practices of listening, contemplation and meditation, in order to recognize with full awareness the stages of birth, life and death as both natural and interdependent.

Most often, our restlessness, confusion and panic originates from not knowing that birth, ageing, falling ill and death are the most natural parts of life. Due to this not knowing – meaning not accepting these parts of life as natural – contractions are caused, for example: to fear living so much that one looks at living as unnatural and looks at death as an escape from living. Similarly, at times, fearing death so much that one has an unnatural perspective towards living, and therefore one tries to find all kinds of ways to prolong one's essentially fleeting life.

Until this acceptance is initiated, the inevitable tomorrows of birth, ageing, falling ill and death, the tomorrows of living and dying, cause endless panic.

When Buddha Shakyamuni (563-483 BCE) attained the fully enlightened state under the Bodhi tree, for the first time in his life he saw that these stages of existence weren't as frightful and disturbing as he had imagined. His misguided assessment of birth, living and death had driven him to escape from his princely life, and to search for some kind of elusive elixir. The elixir he finally discovered was to simply let things be.

This was the peace he had been searching for when he renounced his life in luxury. He saw that when causes and conditions gather, there is nothing one could do to change the results. The only meaningful thing that can be done is to let things be. Therefore, after he attained enlightenment, every aspect of his life was a message of how to let things be, how to live, and how to die.

Just because he was the Buddha doesn't mean that he conformed with our concept of a perfect being. There were times during his life when he and his entourage experienced hunger, sickness and even physical injuries. But those didn't disturb his peace or shake his wisdom.

When the inevitable end of his life came, he entered peacefully into the passage of death. He died without being affected by any anxieties, without any fear or panic, because he understood that what he was experiencing was the most natural way of things, and there was nothing wrong about it.

I believe that this is one of the greatest teachings ever. Yes, one of the greatest teachings comes when a great being dies. It might even be far more powerful, condensed, direct and simple than all of the 84,000 teachings of the Buddha and the three turnings of the Dharma Wheel.

The departure of a Buddha or great being can help us realize that everything is impermanent. This teaching has the potency to shake us and awaken us from the daily dream of permanence, which is otherwise so difficult to wake up from.

Therefore, to be present when a great being is dying – untainted by our usual perspective on the concept of death – until his or her cremation, can be a teaching of immense value for our own spiritual path during life and death.