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July & August Activities (conducted by Chagmay Rinpoche)

2 July : Medicine Buddha Puja

3 July : Guru Rinpoche Puja (Vegetarian day)

9 July : Gana Chakra (Vegetarian day)

16 July : Vajrasattva Retreat (Vegetarian day)

22 July : Mahakala Tsog Puja

**2 & 31 Aug. : Guru Rinpoche Puja
(Vegetarian day)**

7 Aug. : Gana Chakra (Vegetarian day)

9 Aug. : 21 Jambhala Puja

**20 Aug. : Vajrasattva Retreat (Vegetarian day)
& Mahakala Tsog Puja**

Preview – September Activities (conducted by Chagmay Rinpoche)

2-4 Sept. : Amitabha Ullambana Puja ; 6 Sept. : Gana Chakra ;

10 Sept. : Medicine Buddha Puja ; 19 Sept. : Mahakala Tsog Puja ;

24 Sept. : Vajrasattva Retreat ; 30 Sept. : Guru Rinpoche Puja

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Details of the Activities, please refer to the below time-table

Please pay attention to the following:

2 July : Green Tara practice & Medicine Buddha Puja at 10:00am

16 July : Vajrasattva Retreat (reciting 100-syllable mantra) at 8:45am;

All Participants set fee : \$130 (lunch included)

**Dharma Teaching (Subject : Sadhana of Green Tara) : 5 、 12 、 19 July & Meditation on 26 July ;
Every Wednesday at 7:30pm**

9 Aug. : 21 Jambhala Puja at 7:30pm

20 Aug. : Vajrasattva Retreat (reciting 100-syllable mantra) at 8:45am;

All Participants set Fee : \$130 (lunch included)

& Mahakala Tsog Puja at 5:30pm

16 、 23 & 30 Aug. Meditation on every Wednesday at 7:30pm

July 2017							Aug 2017						
Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1			35Buddhas & Shakyamuni 7:30pm	Guru Rinpoche Puja 7:30pm (Vegan day)		Recitation & Meditation of Three Roots 7:30pm	
Green Tara & Medicine Buddha Puja 10:00am	Guru Rinpoche Puja 7:30pm (Vegan day)	35Buddhas & Shakyamuni 7:30pm	Dharma Teaching 7:30pm		Recitation & Meditation of Three Roots 7:30pm		Green Tara 10am Amitabha 12pm	Gana Chakra Puja (Veg. Day)	35Buddhas & Shakyamuni 7:30pm	21 Jambhala Puja 7:30pm		Recitation & Meditation of Three Roots 7:30pm	
Tibetan Lang. Class 2:30pm							Tibetan Lang. Class 2:30pm						
2	3	4	5	6	7	8	6	7	8	9	10	11	12
Green Tara 10am Amitabha 12pm		35Buddhas & Shakyamuni 7:30pm	Dharma Teaching 7:30pm		Recitation & Meditation of Three Roots 7:30pm		Green Tara 10am Amitabha 12pm		35Buddhas & Shakyamuni 7:30pm	Meditation 7:30pm		Recitation & Meditation of Three Roots 7:30pm	
Gana Chakra Puja (Vegan day)							Tibetan Lang. Class 2:30pm						18
9	10	11	12	13	14	15	13	14	15	16	17		19
Vajrasattva Retreat 8:45am - 7:30pm		35Buddhas & Shakyamuni 7:30pm	Dharma Teaching 7:30pm		Recitation & Meditation of Three Roots 7:30pm	Mahakala Tsog Puja 2:30pm	Vajrasattva Retreat & Mahakala Tsog Puja 8:45am - 7:30pm		35Buddhas & Shakyamuni 7:30pm	Meditation 7:30pm		Recitation & Meditation of Three Roots 7:30pm	
16	17	18	19	20	21	22	20	21	22	23	24	25	26
Green Tara 10am Amitabha 12pm		35Buddhas & Shakyamuni 7:30pm	Dharma Teaching 7:30pm		Recitation & Meditation of Three Roots 7:30pm		Green Tara 10am Amitabha 12pm		35Buddhas & Shakyamuni 7:30pm	Meditation 7:30pm	Guru Rinpoche Puja 7:30pm (Vegan day)		
Tibetan Lang. Class 2:30pm							Tibetan Lang. Class 2:30pm						
23	24	25	26	27	28	29	27	28	29	30	31		
Green Tara 10am Amitabha 12pm													
Tibetan Lang. Class 2:30pm													
30	31												

For the most update time-table, please visit : www.kagyunews.com.hk

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** The above donor's list is upon receipt before 13 June **

Reply Form

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

Medicine Buddha Puja – 2 July		
Lamp Offering (7-days)	\$300 x ___ nos.	\$
Lamp Offering (3-days)	\$200 x ___ nos.	\$
Food Offering	\$100x ___ nos.	\$
Flower Offering \$ _____	Donation at your discretion \$ _____	\$
*Total :		\$

Vajrasattva Retreat : 16 July		
Name of participant	\$130 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 :		\$

21 Jambhala Puja : 9 August		
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 :		\$

Vajrasattva Retreat : 20 August		
Name of participant	\$130 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 :		\$

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Monlam Speech - 4

The Second International Karma Kagyu Meeting at Bodhgaya, India, December 2016

His Holiness Karmapa has very kindly asked us to share our experience as Dharma students with you. I should begin with something that we all share as human beings, for better or worse, and that is the question of “What is the meaning of life? What is life?”

Because of that, people will basically look anywhere and everywhere for purpose, the one purpose that fulfils and answers all purposes.

Life generally is unsatisfactory, and depressing sometimes. Because looking for purpose in life is like looking for a needle in a haystack....the chance is one in a million.

But it does not need to be always like that, because for us who have come here today, we found that one-millionth chance when we brought Karma Kagyu Lineage into our lives. And, it's not a needle, but a 100 carat diamond that we have found!

As I grow older, and become old in fact, more and more do I feel I should re-orientate my Buddhist journey towards other people rather than towards myself. That's because I realise as time passes there is less and less of me left!

And more and more, I begin to think that perhaps people should matter more than me in my diminished world. Sometimes I even tell myself to relax when confronted with a serious kind of situation.

I remind myself every morning as I brush my teeth. Sometimes, when I stood in front of the mirror, I actually see it's possible to re-connect positively with a world that is a lot bigger than my mortal self. To be living in a bigger world again! That sounds like a consolation! As a result, I begin try to treat people nicer and be more patient.

The bad things in life are all about age, mortality and death! How scary and hard-core. But they command attentions! However, we Buddhists have it nicer: we prefer to call it ‘impermanence!’ Besides, I think it's much closer to the truth.

But I loved to think about hard core things, even as a child, like: “*What's it like to be dead!*” However, that was long before I met my first Teacher, the late Shamar Rinpoche, in the autumn of 1981, in Hong Kong.

At first, I didn't know what ‘rinpoche’ meant; and un-familiarity and ignorance of Tibetan Lamas in general, had put me on guard with Shamar Rinpoche; on guard and feeling uneasy, that is, until Trinley Rinpoche's mother, Hecate, who had come to receive Shamar Rinpoche arriving at the Calcutta Airport told me that the word was the title of an incarnate Lama who could reincarnate by wish if he wants; or, reincarnate at will, if you like. It came to me like in a flash of lightening. It hit me like a hammer! The hammer hit a hard nail; and the nail is the question of Death.

Years before I met Shamar Rinpoche, I was studying in England, and had flown many times between home and London. In those days, the Jumbo Jet had just been launched and I often wondered, “What would happen if I flew in one of those, and it fell out of the sky and hit the ground at 200 or 400 m.p.h.?”

Death would be instant, I was sure of that. But then I asked myself, how long was an instant an instant that it would take to cross the invisible line separating life from death?

And I thought, because of the force of impact of a Jumbo Jet, maybe it wouldn't take any time at all! Maybe, nothing would happen, and life would just continue over that thin line without noticing anything had even happened! I had a good case there, I thought. But at other times the whole thing felt just like fanciful speculation.

And yet, in the middle of that night chucking along inside our taxi with Shamar Rimpoche's entourage, the question was anything but fanciful, as the meaning of a 'Rinpoche' or 'Tulku' was being explained to me. For me, the fact that a living person could claim that he had crossed the line separating life and death at will, was totally serious to me.

After a rough night's sleep that night, I came down to breakfast in the morning only to find Shamar Rimpoche, Sopen-la and another lama had already finished theirs; and were chatting at the table. I was rather embarrassed to have got up so late; but they beckoned me to sit down, and ordered me tea and toast. Later, when I had finished and asked for the bill, they said, "It's all right, we have paid for you."

Now, coming from the Chinese tradition, I would certainly have felt most embarrassed to have been taken care of like this by the Sangha. But at that moment, I felt a complete satisfaction, physical almost, like a breath of fresh air had just filled my entire chest. Also, I felt the ice had been broken between me and Shamar Rimpoche: a veil had been lifted. And I had been won over, all for a cup of tea! Yet, from that moment on, I never have had any doubt or felt any distance again.

Looking back at my long 'career' under the guidance of Shamar Rimpoche, especially after his paranirvana two years ago, I have often wondered, in the wonder of wonders and, of all possible things in an impossible world, about the immense coincidence that had brought us together as student and teacher – from nowhere at all, it seems.

I wondered about the precious coincidence of 'falling-so-fatefully' into the time-trap that is thrown wide open by 'Karmapas of Past Present and Future', and of the unbroken and unassailable Kagyu Lineage, which serves all beings in the universe!

To this immense coincidence between 'the trap and those who are trapped' -- I owe my entire existence, purpose and worth. As it turns out, this time-trap is the power that protects and holds us, and carries us forward, in the fullness of time and until the end of the universe, in order that we too may serve all sentient beings: equally, and regardless of oneself or one's self-interests; and regardless of all hardships.

That I believe, is the vision of our Lineage – the vision that coincides, head-on, face to face and perfectly with what is taught by our Precious Lineage Masters as Compassion, and Enlightened actions of Body, Speech and Mind.

The great coincidence of Teaching and Boundless Beneficial Actions that, as students and disciples we could resolve to embark on one day, is what I understand to be the Precious Kagyu Transmission; it is what I understand to be the meaning of the name Karmapa, the Founders and Protectors of our Lineage, that the Buddha had predicted 2,500 years ago!

Looking forward now to our careers as Dharma practitioners in all our future lives, and following the foot-steps of all Karmapas in this world and all other worlds: Do I have a vision? What should I see beyond this lifetime?

Three years ago under the Bodhi Tree, here at Bodhgaya, just before the conclusion of the Mon Lam Prayers, I remember Shamar Rimpoche admonishing us with a paradox.

He said, "With your continued effort and dedication, you will one day attain Buddhahood, and empty samsara of all sentient beings and suffering. After that, what more do you have to do? No, it is not that you will have nothing more to do! There won't be any holidays. Because, your compassion will continue!"

But I think before we get there, long before we get there in fact, there will be 996 more Buddhas appearing in this world. All of them will probably speak a language we won't understand, just as we probably wouldn't understand the language spoken in the time of the previous Buddhas, had we lived at that time.

Therefore, the road ahead of us will be long and arduous. But in spite of that, I do think that we have already been very fortunate, because we have a strong connection with our Most Precious Gurus and with the precious teachings of our Kagyu Lineage.

As I have said our Lineage is a vehicle, like a spaceship, and we are the lucky passengers.

I hope, therefore, going forward to all our future lives, we will cherish this vision and share it with all sentient beings alike!

Sonam Rinchen