



大寶法王傳承中心  
Karma Kagyu Lineage Centre  
妙境佛學會  
New Horizon Buddhist Association



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**Mar. & Apr. Activities (Conducted by Chagmay Rinpoche)**

**1 & 31 March : Guru Rinpoche Puja (Vegetarian day)**

**3 March : 21 Jambhala Deities Puja**

**6 March : Meditation Practice**

**7 March : Gana Chara (Vegetarian day)**

**17 Marh : Medicine Buddha Puja**

**20 March : Mahakala Tsog Puja**

**3-5 April : Amitabha Ching Ming Puja**

**7 April : 21 Jambhala Deities Puja**

**17 April : Meditation Practice**

**19 April : Mahakala Tsog Puja**

**21 April: Medicine Buddha Puja**

**28 – 30 April & 1 May : 1000-Armed Chenezig**

**Nyungne Retreat**

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**March Activities :**

**1 & 31 March : Guru Rinpoche Puja (Vegetarian day) ; 7:30pm**

**3 March : 21 Jambhala Deities Puja ; 7:30pm**

**6 March : Meditaion Practice ; 7:30pm**

**7 March : Gana Chara (Vegetarian day) ; 7:30pm**

**17 Marh : Medicine Buddha Puja ; 7:30pm**

**20 March : Mahakala Tsog Puja ; 7:30pm**

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**April Activities :**

**3-5 Apri : Amitabha Ching Ming Puja**

<b>Date</b>	<b>Time</b>	<b>Practice</b>
3/4 & 4/4 (Monday & Tuesday)	5:00pm – 6:30pm	Group Amitabha practice
	7:30pm – 9:00pm	Group Amitabha practice
5 April (Wednesday)	2:00pm – 6:30pm	Amitabha Puja for deceased beloved

**7 April : 21 Jambhala Deities Puja ; 7:30pm**

**17 April : Meditation Practice ; 7:30pm**

**19 April : Mahakala Tsog Puja ; 7:30pm**

**21 April: Medicine Buddha Puja ; 7:30pm**

**28 – 30 April & 1 May ; 1000-Armed Chenezig Nyungne Retreat**

### March 2023 Activities

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			Guru Ripoché Puja 7:30pm 1	2	21 Jambhala Deities Puja (Suspended) 3	4
Green Tara & Amitabha 10:00am 5	Meditation Practice 7:30pm 6	Gana Chara 7:30pm 7	8	9	Recitation & Meditation of Three roots 7:30pm 10	11
Green Tara & Amitabha 10:00am 12	13	35 Buddha & Shakyamuni 7:30pm 14	15	16	Medicine Buddha Puja 17	18
Green Tara & Amitabha 10:00am 19	Mahakala Tsog Puja 7:30pm 20	35 Buddha & Shakyamuni 7:30pm 21	22	23	Recitation & Meditation of Three roots 7:30pm 24	25
Green Tara & Amitabha 10:00am 26	27	35 Buddha & Shakyamuni 7:30pm 28	29	30	Guru Rinpoche Puja 7:30pm 31	

### April 2023 Activities

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
Green Tara & Amitabha 10:00am 2	Amitabha Ching Ming Puja 5:00pm – 6:30pm 7:30pm – 9:00pm 3		Amitabha Ching Ming Puja & Gana Chara 2:00pm – 6:00pm 5	6	21 Jambhala Deities Puja 7:30pm 7	8
Green Tara & Amitabha 10:00am 9	10	35 Buddha & Shakyamuni 7:30pm 11	12	13	Recitation & Meditation of Three roots 7:30pm 14	15
Green Tara & Amitabha 10:00am 16	Meditation Practice 7:30pm 17	35 Buddha & Shakyamuni 7:30pm 18	Mahakala Tsog Puja 7:30pm 19	20	Medicine Buddha Puja 7:30pm 21	22
Green Tara & Amitabha 10:00am 23	24	35 Buddha & Shakyamuni 7:30pm 25	26	27	Nyungne Retreat 28 / 29 / 30 & 1/5	

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

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

**We are grateful for your continuous support.**



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

<b>Guru Rinpoche Puja – 1 Mar.</b>			
Lamp Offering (6-days)	\$350 x _____ nos	Lamp Offering (3-days)	\$230 x _____ nos
Blessing Card	\$30 _____ nos	Names :	
Food Offering	\$100 x _____ nos.	Flower Offering	\$ _____
Donation at your discretion			
			*Total :
			\$

<b>21 Jambhala Deities Puja – 3 Mar.</b>			
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Blessing Card	\$30 _____ nos	Names :	
Food Offering	\$100 x _____ nos.	Flower Offering	\$ _____
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<b>Gana Chara Puja – 7 Mar.</b>			
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Blessing Card	\$30 _____ nos	Names :	
Food Offering	\$100 x _____ nos.	Flower Offering	\$ _____
Donation at your discretion			
			*Total :
			\$

<b>Medicine Buddha Puja – 17 Mar.</b>			
Lamp Offering (6-days)	\$350 x _____ nos	Lamp Offering (3-days)	\$230 x _____ nos
Blessing Card	\$30 _____ nos	Names :	
Food Offering	\$100 x _____ nos.	Flower Offering	\$ _____
Donation at your discretion			
			*Total :
			\$

<b>Mahakala Tsog Puja – 20 Mar.</b>			
Lamp Offering (6-days)	\$350 x _____ nos	Lamp Offering (3-days)	\$230 x _____ nos
Blessing Card	\$30 _____ nos	Names :	
Food Offering	\$100 x _____ nos.	Flower Offering	\$ _____
Donation at your discretion			
			*Total :
			\$

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Lamp Offering (6-days)	\$350 x _____ nos	Lamp Offering (3-days)	\$230 x _____ nos
Blessing Card	\$30 _____ nos	Names :	
Food Offering	\$100 x _____ nos.	Flower Offering	\$ _____
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<b>*Total :</b>				\$
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			\$50 x _____ nos.	\$
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			\$50 x _____ nos.	\$
Name:				\$
<b>*Total :</b>				\$

<b>21 Jambhala Deities Puja – 7 Apr..</b>				
Lamp Offering (6-days)	\$350 x _____ nos	Lamp Offering (3-days)	\$230 x _____ nos	\$
Blessing Card	\$30 _____ nos	Names :		\$
Food Offering	\$100 x _____ nos.	Flower Offering	\$ _____	\$
Donation at your discretion				\$
<b>*Total :</b>				\$

<b>Mahakala Tsog Puja – 19 Apr.</b>				
Lamp Offering (6-days)	\$350 x _____ nos	Lamp Offering (3-days)	\$230 x _____ nos	\$
Blessing Card	\$30 _____ nos	Names :		\$
Food Offering	\$100 x _____ nos.	Flower Offering	\$ _____	\$
Donation at your discretion				\$
<b>*Total :</b>				\$

<b>Medicine Buddha Puja – 21 Apr.</b>				
Lamp Offering (6-days)	\$350 x _____ nos	Lamp Offering (3-days)	\$230 x _____ nos	\$
Blessing Card	\$30 _____ nos	Names :		\$
Food Offering	\$100 x _____ nos.	Flower Offering	\$ _____	\$
Donation at your discretion				\$
<b>*Total :</b>				\$

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## **22/8/2022 Chagmay Rinpoche's Talk on Meditation**

### **Dharma friend asked :**

About post-meditation, in Gampopa's book, it says that we should avoid idle talk and useless chatter, how do I distinguish it from socializing?

### **Rinpoche replied :**

Yeah, I mean, basically, gossiping. Gossiping, or useless talk, everything, is also included in the ten unvirtuous deeds. Basically, the result of all these talks, useless talks, and gossiping, it takes you further and further and further away from practice. That is the negative result of these qualities. But when you say, when you have to socialize, and then talk, there is one saying, that is quite useful: if you know it is useless talk, there is always skillful methods that can be applied towards that certain moment, or every day in our lives. Because we live in a community, so on. If we recognize that we have to use the useless talks, useless topics, you know, just gossiping, to recognize that. If it is not coming from jealousy, anger, or hatred, that is fine, I mean, if you notice. Because when people talk, usually, gossiping, it is either coming from jealousy, or hatred, or anger, or you know, it is always coming from these. When we talk about someone else, it is either because, there is some jealousy, or hatred, or anger. So if these qualities is not within your mind, this is how you distinguish gossiping...but, still gossiping, but not gossiping. When you socialize with people, and then everyone is talking this and that, I mean, you can add on a few sentences, just to make everyone happy too. Because if you don't talk, and if you just listen, listen, listen, and then don't say anything, that would be weird too with your friends, or anyone, your colleagues. That's why I say, skillful methods can be applied in our everyday lives. Skillful methods is knowing, but at the same time, adapting. And then if you can become skillful, I mean, if you can become used to using these kinds of methods, then you can have opposite effects on the others too, you can have positive effects on others as well. If you are gossiping, and then if the negative qualities are not arising within you, then it is okay. Okay meaning, it is good for you, because you don't go into that quality.

### **Dharma friend asked :**

If I do analysing meditation, so is it only analysing just the live-time, or I can meditate on Buddha's story?

### **Rinpoche replied :**

When we say "analyze", it means to analyse your mind. Whatever has happened in the past is like a memory within you, that memory can create emotions, grasping, and attachments, and so on. But if you analyse a story, then, I mean, it is not the mind, it is something different. Maybe you can use that to, just use the concentration, but that does not become analyzation. So analyse, what we are trying to analyse is the belief of the self, the ego, and everything that is connected, linked, and attached to the ego. Then we have to analyse, how is this, why is this related, why do I feel like this towards certain things, and so on. It is said that there are only three ways that the mind can be attached. Attached meaning attachment toward the outer world. When you see something, you think it is good, there is a grasping to that whatever object that is. The second one is that you think it is bad, and then your mind has grasped that to be something else too. So there are two different views. And then the third one is neutral. Having not

labelling as good, or not labeling as bad as well, but you label it a very neutral way. Which means that your mind is unclear, doesn't know what to do, then it becomes neutral. So these are the three ways that can ignite the attachments. Does that make sense? It feeds the ego. These three ways of receiving the information from the outside, and labelling them in that category, kind of feeds the ego. And then when you analyse, it comes down to these three, and then so on. When it is in the good category, then you try to think, try to analyse what is what. Basically, you can try to find out the pros and cons of the grasping towards certain object. And then this is just a way, and then you can apply this way to, I mean, imagine how many things that we have that kind of feeling towards, some may be good, some may be beneficial, some may be not good, what we thought is good may not be good. So just now again, we can start from objects, try to analyse, and then slowly slowly, move on to your emotions, then you can just imagine how fast that can be. It can be very fast, meaning that we have a lot of experiences in life. Then the mind has graspers, keeps on, the mindstream is so busy that it never has a state of mind where it is in a peaceful state. So everything is... a lot of things is going on. So when you analyse, depending on your meditation, your mind quality, then you can analyse a lot of things.

**Dharma friend :** I see it is very quick.

**Rinpoche said :**

Yeah, it is very fast. If you can break down into the two categories like I said, you can break down to that, and then try focusing on the most obvious things in the beginning, like personal belongings, or habits that you have, your interests, everybody has interests, good interests, bad interests, good habits, bad habits, and then neutral ones as well. So break it down into that kind of categories, and then you start with the most obvious ones, and then you start to get familiarized with that kind of meditating.

Dharma friend : Sometimes a good thing also has a bad thing, and bad thing also has a good thing.

**Rinpoche said :** Yeah. I mean, you never know.

**Dharma friend :**

So, what is the purpose for analysing, for this thing. Sometimes a good thing also has a bad thing. So what is the purpose for analysing?

**Rinpoche replied :**

Is to understand the mind, because you are analysing the mind, I told you. When we analyse, we are analysing the mind, how it is being, how it has shaped to be just now, just very moment.

So when we do analyzation, especially on the emotions, when we analyse, we have to look at it in a way where there is no new emotions arising, when you are analysing on anything, basically, either on your emotions, or outer objects, or people. To have no new emotions arising when analysing the past. Basically analysing is analysing through the past where the mind has experience, we analyse basically on that. And then there should not be any new emotions arising. If that happens, then rather than coming to a



realization or gaining wisdom. If there is many emotions arising, then we are kind of feeling the ego again. So then if we are angry, if we are an angry person, then when we meditate, and then emotions arise, and then we don't realise that happening, and then the angry person will become angrier, without knowing actually. So when we analyse, it should be completely in a very natural way. As I said before, meditation should be as natural as possible, and not let new emotions rise to the meditation, and let that emotions take over the meditation. That is wrong. But if you recognize that, and if there is no emotions arising, rather, solely focus on what we are trying to understand, which is the mind. So if we have a core understanding, and concentration towards this. Then your meditation will stick to the point, and try to analyse, and whatever wisdoms you receive will be received. Then instead of an angry man becoming more angry, the angry man will become more wiser, and less angry. It's just an example.

Rinpoche:

So basically, this is how we practice, and how we come to concept of meditation. That should be very natural as well, without any extra labelling, like the three categories: good, bad, and neutral. So when we come to practice, any kind of practice, we should approach in that way, in that concept. If we can approach that in that way, then when we are practicing, whatever we are practice, then it naturally flows. When we do the analyzation meditation, emotions also don't come. Because we are approaching meditation in that understanding, with that perspective. So that concept or that approach of meditation becomes like a fertilizer in the soil. If you have a garden, and if you want the garden to become nice and beautiful, then you have to fertilize the soil in order to become like that. So that kind of concept is like a fertilizer for meditation, if you approach in that way. If you approach it in a different way, with the concept of good, then many emotions can start to rise, with just that concept, in the beginning. I think this is important to notice, and we should always try to remind ourselves about meditation that to do it naturally, without thinking that it is something good, it is something that will benefit me. If we do that, like I said, emotions will start to rise when you do the meditation as well, or when we are doing the meditation with disturbance from the outside, that can cause emotions to rise as well. So we should remind ourselves every time when we approach meditation that "I should not approach it that way".

**Dharma friend asked :**

Does better airflow make a better meditation? I am suffering from a pain, I wonder whether my airflow is blocked, and therefore I make very slow progress.

**Rinpoche said :**

When we talk about meditation posture, nervous system, airflow, and the essence that is within us, that is a little bit different from what we think it is. We may think it is just breathing: breathing in, breathing down to the navel, to our lungs, and then breathing out. Maybe we understand it as the airflow. It is said that we are made of the four elements: fire, earth, wind, and water. All these combinations make something solid, make a body, make a form, basically. So, there is wind in us. All the elements, basically, we are talking about elements and that has created this form, this body. So if you feel a little bit unwell, that is different to do with the progress of meditation, I think. Because that is two different things. In Chinese, you call it Qi. Qi is, from my understanding, it is like energy that makes to be balanced with the

right temperature, right airflow, right lifestyle, by what you eat, everything takes an effect on our Qi. In the meditation, airflow, I think, is more subtle to that, it is something that cannot be seen. So you feel unwell, then that is just a physical part of a thing. Maybe there is nothing to do with the progress at all. The progress will slowly come, but it will surely come as well. We should not be expecting any progress as well when we practise, nor should we be discouraged as well.

Rinpoche:

So the airflow and everything is just to make you, make the mind in the most natural state. So it doesn't have anything to do with the progress.

----- **End** -----