

The Kechara in-house quarterly newsletter

NO MORE CAVES

Jan 2012

KECHARA
A Tseu Tulku Buddhist Organisation

THINK BIG

- **Breaking Free From Boundaries**
- **The Power of Pujas**
- **Extraordinary Ordination**
- **Rinpoche's Life Stories**
- **Perusing The Paranormal**
- **What Would It Take To Get You Out Of Your Comfort Zone?**

for non-muslims only



Dear readers,

There's that smell of new beginnings in the air! HAPPY NEW 2012 and here's wishing you plenty of good stuff in the coming 12 months!!

This year at Kechara, we're doing something different - we're going far beyond the usual practice of making New Year resolutions. Forget the piddly little promises we make to ourselves to lose 5 pounds, get a promotion or find Prince Charming. We're going all out and crossing all boundaries: It's time to THINK BIG. Go all the way with your aspirations, have big dreams (no matter how impossible they may feel) and then set out to achieve them before December rolls around again.

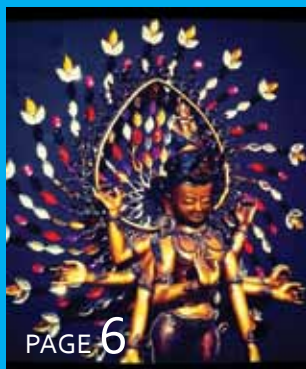
In fact, we even ended the last year with a bang - things were already starting to GET BIG with the first-ever ordination of Buddhist pastors. Yes, Kechara's always one for breaking records and pioneering new horizons. Read all about the new pastors in this issue and discover how this historical ordination marks the beginning of great waves in through the Buddhist world in this region... perhaps even in the whole world!

There's also a special focus on our temple and spiritual heart, Kechara House this issue - from pastors to *pujas* to the many people who make it what it is, we show you what it means to be a part of a dynamic, fun and wholly fulfilling spiritual family. Remember to keep THINKING BIG - the only thing holding you back is you.

Peace,
Jamie

Inside This Issue

PAGE 4, TEACHING: H.E. Tsem Tulku Rinpoche explains why breaking through your personal boundaries is so important and why the rewards are worth the effort.



FEATURE: Learn more about the Power of Pujas and how they can help in your everyday life.



EVENT: Find out about Kechara's historical Pastor Ordination that will bridge the gap between the Buddhist Sangha and everyone else.



SPEAK YOUR MIND: What would it take to get out of your comfort zone? Our columnists speak out.

no more caves is brought to you by Kechara Buddhist organisation. For more information about Kechara, its departments and activities, please visit the websites below or contact Kechara House.



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KECHARA HOUSE

From humble beginnings, Kechara House has pushed past all boundaries and limitations to become the organisation that was first visualised by H.E. Tsem Tulku Rinpoche.

When we look at Kechara House today - the 13 departments affiliated with it and the growing workforce working within these departments - it is easy for us to forget how it all started in the first place. In the beginning, there were many trials and tribulations that the founding members had to face to make their Lama's aspirations a reality.

For the pioneer members of Kechara, there was no sprawling, large, air-conditioned *Gompa* (prayer hall) with a seating capacity of 700 to use for *pujas*, events and Dharma classes. All they had then was a sincere motivation to practise and share Dharma, and the unwavering faith they had in H.E. Tsem Tulku Rinpoche and his grand vision in spreading the teachings of Lama Tsongkhapa.

In the early days of the organisation, Kecharians held their own little prayer and Lamrim study sessions at their private residences. Under the advice of Rinpoche, these activities were held regularly to create the causes for an actual Dharma

centre to manifest. Dato' Ruby Khong's home, in particular, became a regular venue for these activities in the late 90s. Things began to develop a little when Dato' Ruby came up with the idea of renting a house and turning it into a Dharma house, in dedication to her late mother who had just passed on at that time. The new place was named "Tara House", after the female Buddha Tara. Tara House was used as a venue for weekly gatherings and *pujas* and the occasional Dharma teaching by Rinpoche.

Due to limited space and the fact that it was located in a residential area, activities at Tara House were never announced publicly and guests arrived only by invitation. Despite these restrictions, the crowd that visited Tara House was substantial enough to draw complaints from neighbours. It wasn't long before Rinpoche expressed his wish for a larger, more appropriate space for Dharma activities to be held. So a hunt was set for a shoptlot in Petaling Jaya that could

be converted into a Dharma centre. It was some six months later that a suitable shoptlot was identified at SunwayMas Commercial Centre and efforts to acquire it began. The pioneers faced numerous challenges including lack of funds and other uncertainties.

But these difficulties were eventually ironed out and the first, official Kechara House was born. In 2007 another Kechara House - aptly named KH 2 - was set up down the road. On 27 November 2010, a whole new chapter unfolded for Kechara with the launch of its newer, larger and better-equipped *Gompa* (prayer hall), which is the central location for many Kechara activities.

In just over a decade, Kechara House has grown into the organisation it is today with dozens of departments working toward spreading Dharma across the region. Kechara now has chapters in Penang, Pahang, Perak and Johor as well as in various major cities around the world such as in Singapore, Kathmandu, London, Bangkok and Shanghai.

Japanese industrialist Soichiro Honda once said, "Success is 99 per cent failure." The struggles and sacrifices of the pioneer members of Kechara House have proven that nothing is impossible when we truly believe in our goals. As testament to their effort and faith in their spiritual guide - Kechara House is today an important centre for Buddhist practice and study and continues to grow for the benefit of many.



BREAKING AWAY FROM BOUNDARIES

Getting past your comfort zone can be incredibly difficult and highly inconvenient but H.E. Tsem Tulku Rinpoche shows us that the payoff is more than worth the effort.



I discovered that one of my students is very firm on becoming a Buddhist nun. This news is extra special because I know she had to overcome a major personal limitation - namely moving out of her parents' home and living on her own - to reach this momentous and significant decision. She used to make never ending excuses for not finding time for Dharma, Dharma work, volunteering and such, yet now she is committed to dedicating her life to the Dharma. Let me tell you her story because I believe it is a wonderful example about the importance of breaking through our perceived limitations.

Although mature, this student of mine lived at home. I mean if you are old enough to live on your own but you are still at home, using the facilities and enjoying all the extras like home-cooked meals, having someone else do the cleaning, laundry and paying the bills, then you clearly want an easy life. This may not appear to be a bad thing until you think about it further. Craving convenience without responsibility arises from wanting to stay in one's comfort zone.

If you live at home or choose to remain in any life situation merely because it is convenient, you will find that you never reach the heights of success or develop strength of character. Why? Well, because you are stuck on the fundamental attitude of purely wanting convenience and not taking responsibility for yourself. When that attitude is present, it will pervade everything you do and sooner or later, it will become a major stumbling block when you want to do more with your life.

I know that my student (and others who stay at home like she did) may appear to have an easy life but they will suffer in various ways. For instance, they will have major problems with their finances. When we live at home, we will usually tend to blow our paychecks on indulgences and not necessities because we know our parents will pay for everything. We end up not learning the responsibility of paying bills, watching our spending, saving, donating towards Dharma (to collect merit) or investing in anything worthwhile. Most of the time, we use the money for our own fun. How much do we donate to Dharma, charities or others when we get our paycheck and the whole paycheck is just for us and spending at our convenience? We usually allocate a large part of our money for fun. This is a dangerous and frivolous thing to do because we will end up in a big mess when our parents are not around anymore.

When she moved out, my student discovered that growing up means not having the conveniences of home but adjusting and finding the space and the freedom to explore and develop her mind. The dividend of living on her own is that she can grow, expand and learn how to use the tools for survival that she would have never have learned at home.

This applies to other challenges in life as well, like starting a business, changing jobs, moving to another country or ending a relationship that is bad for you. You'll find that you will have to pay more bills, have less to spend on yourself or maybe have very little time for yourself but these obstacles will make you perform better at work and in life.

It is very important to look beyond how you are and who you are now and concentrate on where you will get to and what you can be in the future. This type of forward thinking is possible if you take it one day at a time.

Never forget that failure will occur: you will try and you will fail but it is crucial that you get up, dust yourself off and do it again. Only then will you succeed. Don't feel down or disheartened because you have been unsuccessful many times. Remember, it is always better to try and fail than to do nothing and fail anyway by not accomplishing anything of value or significance in your life.

When you try, you build yourself up for the next challenge because although you did not reach your goal, you gain priceless knowledge on how to do better the next time. This knowledge will work as an invaluable tool in your next attempt at attaining your goal.

You need to understand that you will not succeed the moment you are on your own and you try to achieve something. Instead, you will have many, many anxieties and frustrations but if you want to know how to get rid of all these fearful emotions, I have the answer. It is simple but it requires persistence and determination on your part. Here it is: stop longing for conveniences and an easy, problem-free life!

You must become independent and push past your limitations. If you don't, you will look back at your life one day and wish you had done more or been better than you have been. You will realise with sorrow and regret that you didn't accomplish anything because your fear limited you. Fear can only lead to more fear. It does not disappear just because you hide from it. Fear will leave you confined within its boundaries and it will leave you helplessly wishing and hoping to be more as you watch others go on to achieve great things in their lives. Meanwhile, you are left behind, with a small life and unfulfilled dreams. In the end, you will realise that being left behind is far worse than facing your fears, breaking through your mental and physical limitations and challenging yourself to do more than you think you can.

The aim is to move beyond boundaries and to move up. Change your attitude, behaviour, dressing, appearance, performance, speech to impress and to be successful. Challenges will force you to transform yourself for the better. There is no better teacher than the need to survive. You will find that by putting your comfort zones behind you, you will achieve much greater success, which ironically will bring true comfort to you! It pushes you - in a good way - to be all that you can be **BECAUSE YOU HAVE NO CHOICE BUT TO MAKE IT.**

I am very happy for this student who has come such a long way from the complaining, whiny person she used to be. She is gaining independence from her own fears and her heavily guarded comfort zones. I am so happy for her and for anyone who successfully conquers his or her fears.

Find yourself. Be with yourself. Fail and then achieve. There's so much more out there. Find your inner freedom by making changes from the outside. You can achieve. You can do it. You fail only when you don't try and go all the way. There's really nothing to lose that you won't lose anyway if you don't do it!

THE POWER OF PUJAS

Are *pujas* merely religious rituals or do they mean something more? Tenzin Losang delves into the intricacies of this ancient practice.



Anyone who is familiar with Tibetan Buddhism would have already heard of *pujas*, witnessed one being performed or maybe even practised one or two on a daily basis. But what are *pujas*, exactly? They appear to be mystical rituals with exotic mantras, gestures and implements but what do they mean on a deeper level?

The word *puja* means "praise" in Sanskrit. The practice of *pujas* exists not only in Buddhism but in various other religions as well. As a ritual, *pujas* are basically the display of reverence and a practice of making offerings on a physical and mental level to enlightened Beings by means of prayer and ritual, sometimes with the use of symbolic implements such as bells, ritual drums, food offerings and so on. Often, visualisations and meditations are also included. Individuals can perform *pujas* at home or they can be done as a group in public spaces such as in temples, as a form of communal worship.

In the context of Buddhism, a *puja* is essentially an expression of our compassion and care, and a very powerful, direct method of developing wisdom and creating profound mind transformation. If that seems a little too complicated to understand, think of *pujas* as a way to connect with enlightened Beings and to invoke their blessings and protection, particularly when we need a helping hand to overcome worldly or spiritual problems or obstacles. *Pujas* are especially powerful when they are done with a Bodhicitta (altruistic mind) motivation for others.

Types Of Pujas

Many types of *pujas* exist in Tibetan Buddhism, each with its own unique purpose and characteristics. Some *pujas* require commitments or the taking of vows and are only meant for the initiated while some are lighter, less complicated and can be done by anyone without any form of commitment.

Typically, a *puja* revolves around a particular Buddha or deity such as Tara or Dharma Protectors such as Setrap. Since obstacles faced by sentient beings arise in various forms, so do the *pujas* which act as antidotes to specific problems. If one is facing financial difficulty, then the *puja* of the Buddha of Wealth - Dzambala - is often prescribed. If one needs swift action in dealing with curses or black magic, then doing Setrap *pujas* will be highly useful. *Pujas* are most effective when they are done on a regular basis as they help to strengthen our connection to the deities, purify the karmas that create our worldly problems and accumulate merit to support the fulfillment of our wishes..

Picking A Puja

With so many *pujas* around, one may ask "Which one is the best and most effective for me?" The answer varies from individual to individual. To know which *puja* is most effective depends on one's karmic affinity and the nature of the problem in question. The best way to determine which *puja* you can do is to either consult your spiritual teacher or, if you do not have one, select a practice or Buddha that you feel most drawn towards or comfortable with.





Ultimately, consistent practice and *pujas* will gradually bring us closer to achieving the enlightened qualities and same enlightened state as the Buddhas themselves - then, we will have the ability and wisdom to alleviate our own problems directly. In the Anguttara Nikaya Sutra, the Buddha states, "Luminous, monks, is the mind. And it is defiled by incoming defilements." In this statement, the Buddha explains that the true nature of our minds is luminous, like a clear mirror, and that our mental defilements are like temporary stains that have gathered to obscure the clarity of our minds throughout many lifetimes. *Pujas*, when performed properly and regularly, are powerful methods to remove these defilements, bringing us closer to the true "luminous" nature of our minds.



THE KECHARA HOUSE PUJA TEAM

The Kechara House Puja Team (KHPT) was formed in the later part of 2011 after a small group of Kechara members received training by monks from Gaden Monastery to perform various *pujas* in the 600-year-old Gaden tradition. This includes the making of tormas (ritual cakes) and the various elaborate set-ups for each and every *puja* that they were trained in.

The KHPT's primary goal is to perform *pujas* on behalf of sponsors who can request them to be done for clearing obstacles or alleviating problems. The KHPT is trained in 15 different *pujas* that can be done for various reasons such as healing, attracting wealth and prosperity, clearing obstacles in academic studies, clearing negative energies, travel, protection etc. To learn more about the KHPT or if you are interested in sponsoring a *puja*, feel free to contact Puja Liaison Jamie Khoo (jamie.khoo@kechara.com).



EXTRAORDINARY ORDINATION

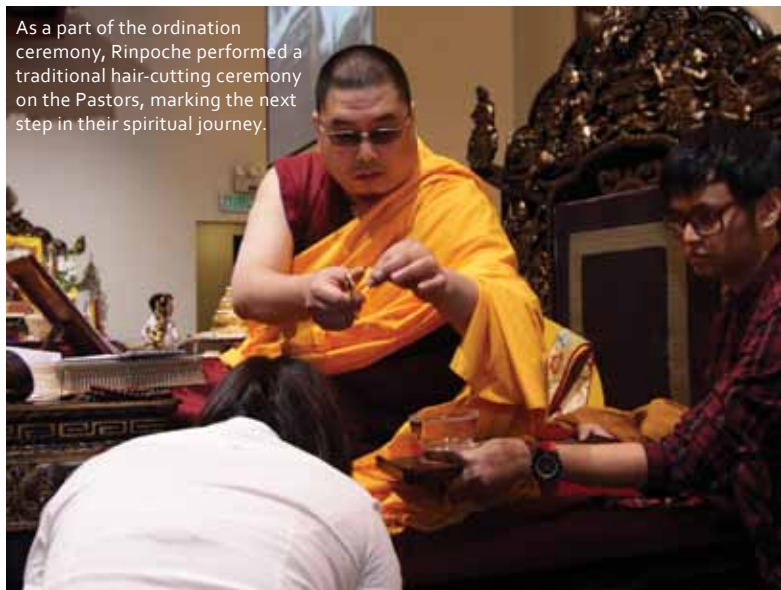
By Tenzin Losang

The ordination of Malaysia's first four Buddhist Pastors will always be remembered as the historical event that first bridged the gap between the Buddhist Sangha and lay people.

These are truly difficult times. We live in a world, which places far more emphasis on material gain than spiritual pursuits. The temptation to give in to the never-ending stream of desire makes keeping spiritual vows and commitments a real hurdle for many. As such, being an ordained member of the Buddhist Sangha (Buddhist monastic order) today, striving to maintain vows while spreading Dharma to others, is certainly not as simple and straightforward as it was during Buddha's time 2,500 years ago.

It was with this modern reality in mind that H.E. Tsem Tulku Rinpoche first hatched the idea of creating Buddhist pastors. This is certainly a new concept but one which is based entirely upon an authentic lineage and which is not in any contradiction with the Buddhist teachings or practices. Within this new order of Buddhist clergy, lay people are given a special set of

As a part of the ordination ceremony, Rinpoche performed a traditional hair-cutting ceremony on the Pastors, marking the next step in their spiritual journey.



Following ordination, all Pastors will don an official uniform whenever they attend official events or when on duty at the centre. This is a representation of their position, vows and commitment to the path.

commitments, status and authority to spread the teachings of Lord Buddha and to offer their service to the Buddhist community through various activities that are best suited to lay practitioners.

Creating a New Tradition

The idea of ordaining Buddhist pastors has long been in the offing at Kechara but it wasn't until recently, during His Eminence's birthday celebration on October 24, 2011, that the idea finally became a reality. Four fortunate individuals, who were handpicked and trained by Rinpoche himself, were officially sworn in as Malaysia's first Buddhist Pastors. It was a historic event witnessed by a packed prayer hall full of Kechara members, friends and local media.



Pastor Ngeow and the other three Pastors reciting aspirational prayers before taking their official vows.



H.E. Tsem Tulku Rinpoche led the prayers before officially ordaining the four new pastors.

But, pomp and grandeur aside, what's the real significance of this unusual event and what does it have to do with the rest of us? For a start, there is normally a considerable gap between the Buddhist Sangha (ordained monks and nuns) and lay people. Buddhists in general treat members of the Sangha with much veneration and often, the high degree of respect accorded to Sangha members result in a kind of distance that makes it hard for lay people to connect more closely with monastics. Various vows in the *Vinaya* (Buddhist monastic vows) also limit interaction between lay people and monastics to a certain degree.

Rinpoche has long noticed these issues as well as the need for lay teachers in the local Buddhist community. He believes one of the best ways to address this would be to introduce pastors into the community. Pastors would be people who are just like any other lay person with similar lifestyles, interests, experiences, likes and dislikes. This makes them more accessible and able to connect to fellow lay Buddhists so as to bring them the teachings in a closer, more relatable way.

Kechara House President Datuk May Phng makes a first offering to all the pastors on behalf of all Kechara members.



The four Pastors with their friends and family, who also attended the event in support and celebration of the ordination.



H.E. Tsem Tulku Rinpoche with the four newly ordained Pastors.



Shifting the Paradigm

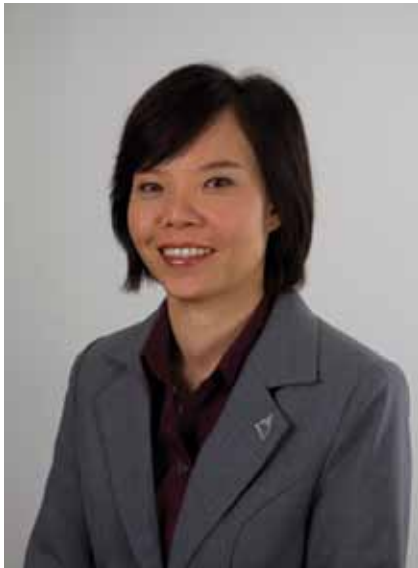
The ordination ceremony also marked a significant paradigm shift in the way Buddhist teachers are being officially trained and sanctioned to teach in the region. Although such traditions of empowering lay people as pastors have existed in various other Buddhist traditions around the world, such as in Japan, it is still very much new and uncharted territory for Buddhism in Malaysia. Hence, the ordination ceremony on October 24 marked the beginning of an era where a new generation of Buddhist teachers will fill the gap between lay people and monastics.

Among other things, Kechara Pastors will be empowered and able to provide many community services that had previously been only within the purview of Buddhist monks and nuns - such as funeral rites, marriage ceremonies, house blessings, *pujas*, Dharma teachings, etc. It is hoped that the ordination of Kechara's first group of Pastors will pave the way for more to manifest in the future to cater to the growing spiritual demands of the public throughout this region.



Each Pastor also received a certificate to officiate their ordination.

THE FIRST 4OUR



Pastor Susan Lim

Susan Lim began her spiritual path early on in life but her early journey took her down a very different road from the one she is on today. At the age of 17, she became involved with Christian missionary work while studying in Canada. In later years, her missionary work took her to exotic locales like Jamaica and Ghana. But everything changed when, during a visit to Kechara House in 2005, H.E. Tsem Tulku Rinpoche made a surprise visit and gave a teaching, which opened her eyes to a wider view of spirituality.

That "chance" encounter marked the beginning of Susan's involvement with Kechara. She would later join Kechara as a full-time staff, playing a vital role in the early years of Kechara Media & Publications. Today, apart from being a Pastor, she is also the Manager of e-communications at Kechara Media & Publications, an integral member of the Education Committee and Liaison to H.E. Tsem Tulku Rinpoche.

Susan's initial reaction to her official appointment was that of shock. She knew that this Pastorship entailed bigger responsibilities and more effort on her part. This initial feeling later turned into renewed commitment to strive harder in her duties at Kechara. She says her confidence in Rinpoche's vision for all four Pastors has helped her ease into her new role.

In her first few months as Pastor, Susan has been to Buddhist funerals to assist in final rites and also to pray for the deceased besides providing counselling services. Since the Pastor system is still new at Kechara, Susan is currently working with the other three Pastors to formulate a guideline and code of conduct for current and future Kechara Pastors. As for challenges she faces as a newly ordained Pastor, Susan feels that the biggest hurdle to overcome is to develop more skillful means of reaching out to people as a Dharma teacher - a hurdle which she believes that she and the other Pastors will undoubtedly overcome in the near future.

"I feel that being a Pastor, people become more trusting and have more confidence in me. This makes it a lot easier for me to carry out my duties in helping others."

Pastor Kok Yek Yee

Yek Yee's first encounter with Kechara came in 2007 when she was assigned to write an article about Dharma Protector Setrap. She was then invited to volunteer at Kechara by translating some Dharma teachings into Chinese. She did this with great dedication although she never really developed any deep interest for Buddhism at that time. Things began to change when, after staring at Buddhist scriptures during a trip to a famous temple in Thailand, she felt a divine calling to become more involved in Dharma.

Yek Yee returned to Malaysia with renewed faith and interest in Buddhism and started getting more involved with Kechara activities. She was soon a full time senior editor at Kechara Media & Publications, producing and editing Chinese content. Yek Yee now serves as Head of the Chinese Committee at Kechara Care and is also a Liaison to H.E. Tsem Tulku Rinpoche, member of the Kechara Earth Project committee and Kechara Education committee.

When Yek Yee first received news of her appointment as a Pastor, she initially felt burdened but soon realised that this Pastorship was an imperative stage in her spiritual progress and quest to benefit others. She also says her faith in Rinpoche's guidance quelled her doubts and lack of confidence in her new role as Pastor.

Now, just a few months after being ordained, Yek Yee feels that officially being a Buddhist Pastor has helped her gain a lot of confidence and trust from people, especially when it comes to counselling in a Buddhist context. These perks have further renewed her enthusiasm and zest in promoting Dharma and her capacity to assist others as a Pastor of Kechara House. As for the future, Yek Yee hopes to put her skills and experience as a Chinese editor and writer to share Rinpoche's teachings with the Chinese speaking world.



"At first, I felt Pastorship was a kind of burden but realised later it is the next step for me to take in my spiritual training. It is my advancement to the next level."

On 24 October 2011, four Kecharians made history when they became the first group of Buddhist Pastors to be ordained by H.E. Tsem Tulku Rinpoche, paving the way for the rise of a new generation of Buddhist teachers in the region.

The first four Pastors to be ordained by Tsem Tulku Rinpoche - Pastor Ngeow Voon Chin, Pastor Kok Yek Yee, Pastor Chia Song Peng and Pastor Susan Lim - have been around the Kechara scene for a long time.

They have all held various positions and roles in their many years of serving the organisation. The Pastor ordination ceremony, at the end of last year, marked a culmination of their dedication and commitment through the years and is a stepping stone to the next level of their spiritual journey.



Pastor Ngeow Voon Chin

Pastor Ngeow shows us how to live the best of both spiritual and material worlds, bringing that perfect balance between worldly success and spiritual aspirations. The father of three is a chartered and professional civil engineer and founder of a successful property development company. Now, while most people his age are retiring and enjoying the fruits gained from a lifetime of work, he is busier than ever as the Head of the Kechara Education Committee and at the forefront of many educational projects at Kechara. He is also an advisor to the Kechara Board of Directors and an Executive Committee Member of the Kechara World Peace Centre (KWPC).

Ngeow's interest in Dharma began some 18 years ago, long before he even met H.E. Tsem Tulku Rinpoche and became involved with Kechara. However, his spiritual life took a significant turn for the better when he met H.E. Tsem Tulku Rinpoche, some six years ago. Ngeow credits Rinpoche as the person who placed him on the road to becoming a true practitioner and who would forever change his life for the better.

Soon after joining Kechara, Ngeow began developing a reputation as a person who loves speaking about Dharma and sharing it with others. He is regularly given the role of speaker during events and often steps in front of an audience at Dharma classes or press conferences. Whether it is speaking to a crowd of people in public or simply sitting at a café with a few friends, Ngeow's deep interest in sharing Dharma is something that never goes unnoticed.

Ngeow believes that becoming a Pastor has aided his spiritual life and he has become more focused and committed. Although Pastorship involves the responsibility of taking vows, he also feels these vows have helped him become more disciplined and has led to higher spiritual development. He cites Rinpoche's method of teaching, which combines the traditional and the modern, as a great source of inspiration and hopes to emulate this in his new role as Pastor.

"On a personal level, being a Pastor provides a powerful spiritual ground to train myself through holding the Pastor Vows and exercising discipline in my conduct."

Pastor Chia Song Peng

When Chia first received word from H.E. Tsem Tulku Rinpoche that he was shortlisted as one of the Pastors-to-be, he was given some time to think about whether or not to accept this new role. He spent about two weeks pondering the prospect of becoming a Pastor before finally accepting it as a way to go forward in his spiritual life. He figured that it would be one of the best roles he could commit to in helping to realise his Spiritual Guide's aspirations. Since meeting Rinpoche in 1997, Chia has served Rinpoche and the Kechara organisation in many different ways. Besides being a Pastor, he is also a sales executive at Kechara Paradise outlets and an active member of the Kechara Chinese Committee.

But long before his Pastor ordination, Chia had already displayed a natural talent as a Dharma teacher - a talent he believes Rinpoche had been trying to sharpen and develop over many years. Rinpoche would encourage him to attend English classes (as Chia was more fluent in Chinese) to help improve his command of the language as well as put him through various retreats, among other practices. As such, his ordination as a Pastor came as a stepping stone forward - a kind of coming of age.

Chia believes that he and the other pioneer Pastors at Kechara still have a long way to go and that the ordination ceremony was just the beginning of a long journey of learning and developing their skills as Buddhist teachers. He believes each pioneer Pastor has his or her own area of specialty and strengths and that the group is currently working as a whole in helping each other become well-rounded Pastors in the future.

"Being a Pastor is a great way for me to repay the kindness of my Lama and everything that he has done for me."



LIVING BEYOND THE COMFORT ZONE

By Shantini Suntharajah

In this new segment of no more caves, we delve into H.E. Tsem Tulku Rinpoche's life and unearth the lessons that we can learn from his extraordinary personal experiences. This issue, we take a look at how Rinpoche set aside his own desires for the benefit of others.



Rinpoche addressing the crowd during his birthday celebration and pastor ordination event last year.

Anyone who has ever had the privilege of meeting Rinpoche or listening to his teachings will tell you that he is one of the kindest souls on earth and one of the most gifted Dharma teachers they have ever encountered. However, it may come as a shock to many that Rinpoche does not want or like to teach.

Rinpoche has detested teaching right from the very beginning when he was sent to Malaysia from Gaden Monastery, India in 1992. "Kyabje Lati Rinpoche insisted I travel and teach. I begged him please not to make me go. I begged to the point of respectfully debating with him until he told me to not debate and just follow his instructions," remembers Rinpoche.

What Rinpoche really wanted to do was to go into retreat in India or join Mother Teresa to do charity work as a Buddhist monk in Calcutta. "When I was 'debating' with Lati Rinpoche, about 300 monks were seated and listening because we were in a meeting. They were silent and never dared say a word. I really begged Kyabje Lati Rinpoche not to send me to teach in Malaysia

and I was very distressed but in the end I had to follow his orders and direct instructions."

Rinpoche has openly admitted that he is not happy about having to teach. "The main thing I don't like about teaching is that people produce very tiny results even if you put 100% into them, explain, help or talk to them," he says. "People have habitual comfort zones that blind them to impending negative results and it is very sad to see, so, I prefer action Dharma or quiet Dharma."

Rinpoche realises that this type of candid confession might distress many people especially since Asians are not in the habit of talking about personal issues. It doesn't seem 'proper' that a Dharma teacher would express his dislike for teaching but Rinpoche would like people to know of the pressures, scrutiny, expectations, projections and prejudices a Dharma teacher has to endure. He has often said that Dharma teachers suffer incredible disappointments but need to swallow their feelings and carry on.

Rinpoche has found that teaching the Dharma and all the other

responsibilities that come with it - like raising funds - can be an uphill struggle. This is especially true when no one wishes to or sincerely tries to transform. People get offended and angry because they can't face themselves. Sometimes, they even become hateful toward the teacher.

Rinpoche understands that all religious institutions rely on donations and fundraising is part of what he needs to do but he is often shocked at how some people will donate, then become unhappy and want their items back later or accuse him of taking their items. Rinpoche says, "I would never take anything without consent. Never. It's scary to even think about it but the delusions, fantasies and anger people have can be beyond imagination sometimes!"

Rinpoche, who has offered so much to his Gurus, the Sangha and monasteries and asked for nothing back, finds it hard to imagine what would cause people to donate and then go back on their decision. "Imagine if all the people who donated to all the religious institutions wanted everything back. What havoc! What a negative trend. How can someone give and then say they want it back? It really blows my mind the fantasies and anger people create and wish to take out on others to the detriment of themselves and others in the short and long term," says Rinpoche.

Rinpoche acknowledges that money is always a sensitive issue but it is impossible for a centre to grow without donations or viable financial help which is why he often finds himself caught between a rock and a hard place when it comes to raising funds.

Rinpoche admits that he also finds it

really hard to watch a student stay in the same negative patterns of behaviour after years of teachings with hundreds of repetitions of the same advice. He explains that teachers must be compassionate towards students but not to the extent of allowing them to harm others or themselves. Meanwhile, students must be kind to teachers too. It goes both ways.

Excuses and justifications for the same mistakes arising from pure laziness and selfishness create powerful karma for the teacher to go away, pass away or just remain silent. It creates karma for students to become harder, lazier and even more closed up.

"Remember results resemble causes," advises Rinpoche. "The degeneration of Buddhism will arise from practitioners who don't practice and this will create the main causes for the demise of Shakyamuni's teachings," he warns.

"You may think you are happy and free because your teacher stopped pointing things out to you, but the so called happiness and freedom is temporary because karma catches up and the teacher, with tears in his eyes, will have to watch you experience the effects of your karma," he explains. "The teacher stopped speaking to you or stopped teaching because your karma to receive it is not supportive. This is dangerous. Never let it go that far... never."

Despite his own deep wishes and all these obstacles, Rinpoche vows to never stop teaching. "I am not happy about it. It is not easy to always tell people what they need to change or to know what is going to happen to them or the effects of



their karma; and it is very easy to create 'enemies' when you have to tell people what they don't like to hear. But if it is the order of my Guru, then I will do it and do it until the end. I have more faith in my teachers than in my unhappiness to teach."

Rinpoche's love and dedication to his teachers and his ability to think beyond his own needs shows incredible selflessness. "As long as I have to teach, I will never be at peace or be happy but I trust my teachers more than my reluctance to teach. So I just do it and do the best I can. I will teach as much and as well as I can although I abhor it."

It is Rinpoche's kindness and pure, unselfish love for others that motivates him to continue his role as a Dharma teacher in the hope that his words and guidance will benefit others. His decision to continue teaching also shows that he is an extremely dedicated student and would never dream of disobeying his own Gurus who have instructed him to spread the Dharma and continue to teach, even if it is at the "cost" of his own life-long preference to stay in the monastery and in retreat.

Rinpoche has dedicated his life to a cause far greater than his own desires and throughout his life, has always pushed way past his own personal comforts and needs. His choice is an inspiration to the rest of us to think beyond our own attachments and to live our lives in a way that is far bigger, greater and more beneficial than we could ever imagine.



Rinpoche blessing students during a pilgrimage to Kathmandu, Nepal in 2008.

GATEWAY TO SPIRITUALITY

By Tenzin Losang



Kechara Sunday Talks serve as a wonderful introduction to Buddhism and a great way to explore the ins and outs of Dharma.

Kechara Sunday Talks can trace its beginnings to the early years of Kechara House, when groups of Kechara members began casually gathering during weekends to discuss Buddhism as well as to share their views and experiences on spirituality and other similar topics.

Back then, the talks were informal discussions and with more senior members taking on the role of speakers and sharing their knowledge and experiences. From these simple beginnings, the talks began to evolve into a more structured and organised weekly event with a wider agenda that attracted people from all walks of life, young and old.

Today, Kechara Sunday Talks feature a varied range of topics that serve to introduce participants to Dharma and spiritual practice, as well as the basic practices and teachings of Kechara. What's special about the Kechara Sunday Talks is that they weren't designed merely as a Buddhist education program but more as a channel toward understanding Buddhist philosophy and how it can be applied to everyday life such as in the workplace, in relationships, at home and at school.

Facilitators guide participants in understanding how Dharma can be applied in a practical sense and also introduce various specific practices within Tibetan Buddhism - such as how *pujas* are performed, the significance of setting up



an altar or making offerings, and so on. Participants are also given basic guidance as to what direction to take when it comes to their spiritual journeys. In fact, some people attend the talks without being sure if Buddhism is the ideal path for them and the facilitators help them make a decision by clarifying any doubts and uncertainties.

Apart from the usual roster of speakers, Kechara Sunday Talks also occasionally feature various Buddhist personalities or everyday folk who speak about Buddhism and share their own powerful experiences in Dharma.

At any given day, a guest speaker could turn out to be a top corporate figure of a multinational company or even a panel of parents and children. This broad range of speakers give diverse perspectives of Dharma and how the teachings can be incorporated into every aspect of our lives.

Although the Talks have been known to offer a very basic introduction to Buddhism, participants often leave each session with beneficial knowledge that can be immediately applied to their daily routines.

At the Talks, attendees are also encouraged to take up volunteer work in any of the Kechara departments so they can have a first-hand experience of Dharma in action. For the most enthusiastic participants, the Talks serve as a gateway into more advanced Dharma practice or work. For instance, those who are inclined

towards academia have found their way into the Kechara Lamrim classes while those who are have an affinity for rituals begin participating in the various weekly *pujas* at Kechara. In fact, some participants who first began their spiritual journeys at the Kechara Sunday Talks have gone on to become Dharma teachers and Pastors.

Through the years, the Talks have touched a wide spectrum of society, from young housewives to senior citizens, college students to CEOs. Some have chosen to stay on and continue their spiritual journey with Kechara while some have taken it as a one-off experience.

But regardless of spiritual inclinations or commitments, one thing's for sure - participants emerge from the Talks with something precious in their minds. Be it a short mantra or a completely different perspective of Buddhism, it is a known fact that nobody leaves the Kechara Sunday Talks empty handed.

Kechara Sunday Talks are held every Sunday 2 - 4pm, at Kechara House. To learn more about Kechara Sunday Talks, log on to:

<http://www.kechara.com/kechara-house/education/english/kechara-sunday-talks/>

Kechara House also organises Chinese talks, called Chinese Manjushri Class, which discuss the same topics. These talks are held on Friday evenings, 8pm in Kechara House.

By Ngeow Su An



PERUSING THE PARANORMAL

If you've ever wondered about the paranormal (and who hasn't!) you'll be fascinated with the exciting new addition to H.E. Tsem Tulku Rinpoche's blog.

Do you wonder what's tugging on your legs when you lie down to sleep? Ever doubted if we are really "alone"? Do you have a fetish for Thai horror movies, which are "based on true events" and wish you lived through one? Are you an undercover witch?

Most of us have probably been scared, curious or wistful about the paranormal at certain times in our lives or maybe even throughout our lives. Tsem Tulku Rinpoche has had a huge interest in the mystical ever since he was very young: from magic to mysteries, bigfoot to Loch Ness and everything in between. He doesn't keep this avid interest to himself either; Rinpoche loves to take his students and volunteers to watch scary movies!

In his blog (www.blog.tsemtulku.com) Rinpoche shared numerous stories, articles and videos on paranormal or other ghostly topics, and the archive kept getting bigger and bigger. More and more people came out to share their experiences and physical encounters with such "absurdities". Even scientists and researchers are discovering new evidence, which point toward the existence of the paranormal. Based on the influx of comments on Rinpoche's blog, it was obvious that many people were

interested in or have encountered ghosts/aliens/other weird experiences too.

One fine September day in 2011, someone presented Rinpoche with a night-vision camera. This, along with his vast mental library of paranormal stories accumulated from his family, relatives, neighbours, students, friends and acquaintances plus his eagerness to share gave rise to Tsem Rinpoche's Paranormal Zone.

The zone is made up of two parts: the blog and a TV show. The purpose of the Paranormal Zone is to explore, present and share the paranormal experiences of ordinary people. Tsem Rinpoche's Paranormal TV investigates all kinds of these experiences. The team investigates claims of paranormal phenomenon

by employing elements of journalism, research and detective work. These include (but are not limited to) haunted homes, roaming spirits, possessions, UFO sightings, strange creatures, etc. To date, Rinpoche has recorded six videos with the night-vision camera.

But why on earth would Tsem Rinpoche dedicate a whole category on his blog just for paranormal stories? It can be argued that people tend to have views that have been narrowed by the limits of science. Many of us have been taught that whatever science cannot prove or measure or detect cannot be "real". But is this truly the case? Why would our ancestors make up stories of gods and demons, ghosts and ghouls, of witches and magic? Why did most ancient cultures in vastly different geographical locations have similar concepts? Even now scientists are discovering new species of frogs and insects each day, so why can't there be discoveries of other life forms outside of known science or logic? Perhaps there is some element of truth in these stories, which is why they have been passed on through so many generations.

Tsem Rinpoche's Paranormal Zone seeks to tease the minds of its readers and challenge their accepted beliefs or concepts of what is real and what is not. It is also Rinpoche's interesting way of teaching us how to have an open mind and not reject ideas just because it has yet to be proven through conventional methods.

Moreover, the existence of ghosts, spirits, demons, gods and hell beings are clearly accepted and taught in Buddhism. Buddha saw them with his enlightened mind and gave he teachings about these beings. Remember that Buddha doesn't lie! But he didn't just stop at that, he taught us how to deal with them with compassion if we ever encounter them. This 2,500-year-old wisdom continues to be passed on today and is further taught and explained by Tsem Rinpoche through his Paranormal Videos. So turn off the lights, log on to paranormal.tsemtulku.com and get ready to be spooked!

What Does Paranormal Mean, Anyway?

Paranormal is a general term that designates experiences which lie outside "the range of normal experience or scientific explanation" or that indicates phenomena understood to be outside scientific explanation or measurement. Paranormal subjects are broadly categorised into:

- 1) Ghosts and other spiritual entities
- 2) Extraterrestrial life and UFOs
- 3) Cryptids (animals whose existence are not confirmed by science).

Kechara will be organising Paranormal Camps (ParaCamps) for people with a common interest in sharing paranormal stories! Contact Cynthia Lee on +60 17 222 8212 for details.



TSEM RINPOCHE'S PARANORMAL ZONE



WHAT WOULD IT TAKE TO GET OUT OF YOUR COMFORT ZONE?

Our outspoken columnists share their thoughts about getting past personal limitations.

The Dharma Princess

Funny you should ask about getting out of my comfort zone because I consider myself the queen of comfort zones. If there's no reason for me to do that extra bit more than I'm comfortable with, you won't find me raising my hand for anything. Why do all that extra hard work? I ask myself, as I lay back on a plush sofa and reach for another cocktail.



The thing is, most of us don't realise that pushing ourselves even just a little beyond our comfort zones - to do a little extra work, to go out of way to do something new and unexpected, to sacrifice something we're terribly attached to just for a moment - could make all the difference to someone else.

The parameters of our comfort zones vary massively from person to person - what could be uncomfortable for me might be the greatest and happiest passion for someone else, and vice versa. It's not the action itself but how we push ourselves beyond our usual limits to achieve something more, which makes the difference. And how we even motivate ourselves to take that extra step is likely to depend on what we feel we can get out of it.

Which brings us back to the original question - what would it take to get you out of your comfort zone? It could be sheer force, being dragged by a hundred horses or (a much less painful option) by thinking of how your smallest effort or sacrifice could make a big difference to someone else - it could relieve some of their pain or bring that extra bit of happiness to their day. Wouldn't that alone be worth our effort?

For me, being in a Dharma journey has always been about pushing the envelope to go beyond myself and daring to do something I'm not comfortable with. The Guru is extremely kind to "manufacture" situations for us so we think far beyond ourselves and reach our fullest potentials.

Trying to get past that "zone" can be painful and frustrating but when you cross the barrier, you realise it isn't that uncomfortable after all - your comfort zone expands and you wonder why you were so content in such a tiny little space before. Ultimately, we push and push and push until there is no more barrier - every challenge, situation and interaction becomes comfortable and possible.



Tenzin Khenchen

A comfort zone is a place where we feel safe, where we feel secure. However, our comfort zones are not as good as we might think them to be. Our comfort zones are where our negative qualities begin to manifest. When we stay in our comfort zones, we become lazy and prideful and think that we are the best.

The question here is how do we get out of our comfort zone? To me, there is only one method, which is to open my mind and start thinking that I can do more than I already do. The problem with that method is that it is hard to think we can. Many people think they cannot. That is why we need a Guru to guide us in the right direction. If my Guru thinks I can, then I should be capable of whatever he advises, otherwise I would be saying that my Guru is wrong.

But you may think, "Do I have what it takes?" The answer is, yes, you do. If, you are patient, hardworking and you refuse to run away when you face hardship, you have what it takes to get out of your comfort zone.

I constantly challenge myself to get out of my comfort zone with the help of my mother and my Guru. I noticed that when I left my comfort zone to do more Dharma with the goal of benefiting others, I became a better person. My laziness lessened and I have become more humble and so I am becoming a happier person.

Do you want to come out of your comfort zone to help others?

NO EXCUSES, NO REGRETS

By Tenzin Losang

Busy, successful corporate personalities, K.H. Ng and Kevin Tan are not in the habit of making excuses. Instead, these two exemplary men push past limitations and find time to juggle their demanding careers and stay active in Dharma work.

K.H. NG

If you think the name "K.H. Ng" was coined after Kechara House, you would be forgiven. Ng Kok Heng is a long-time member of Kechara whose name is often synonymous with Setrap *pujas*. It just so happens that his initials are identical to that of Kechara House - an auspicious coincidence indeed!

He credits H.E. Tsem Tulku Rinpoche's advice to him many years ago to attend Setrap *pujas* as one of the main reasons that has motivated him through the years.

Ng helps organise Lamrim recitation events and recently served as Organising Chairperson for the 2011 Lamrim Recitation Retreat at Kechara. Ng is the Vice President of the Selangor Swimming Association, has been part of the winning team in 2008 and 2009 in Kechara's annual Manjugosha Debate Tournament and he is also a member of the Kechara Education Committee but that's not all. Ng was recently invited to be the President of BeCause - Kechara's latest social care initiative.

Ng manages all these activities despite running a public-listed telecommunications company - XOX. Heading a thriving telco and being a committed family man with three teenagers isn't easy but the optimistic Ng has never failed to carve out time for Dharma commitments.

Ng truly believes that Dharma work, when performed with good motivation, leads to a happier and more fulfilling life.



KEVIN TAN

If you've been attending the Lamrim Recitation retreats at Kechara, you'll probably find Kevin Tan Gar Peng a familiar face. The unassuming father of two, who is currently the Chief Operating Officer at Sunway Pyramid & Sunway Group of Shopping Malls, is an active member of the Kechara Lamrim Recitation Committee and Education Committee. He can often be seen at Lamrim-related events at Kechara. Tan is also a founding member of Kechara's latest community service group - BeCause.

One may find it surprising that such a high-flying corporate figure can find time and energy for Dharma work but Tan manages his spiritual and worldly commitments with skill.

Tan's interest in Buddhism began at 18, when he frequented the Chetawan Buddhist temple along Jalan Gasing, Petaling Jaya. Prior to that, he had felt a certain vacuum in his life which was relieved with community service at the temple. Tan became a regular volunteer for decades, even bringing his wife along later on.

Things took an interesting twist when, two years ago, Tan's wife discovered the Kechara Paradise outlet at SS2. The couple found Rinpoche's method of promoting Buddhism to the modern world especially fresh and fascinating.

Soon, Tan found his niche with the Kechara Education Committee and Lamrim Recitation Committee, working together with other Kecharians to organise Lamrim-related events as well as various various educational efforts.

Tan attends the Lamrim Recitation Committee meetings every Thursday and BeCause committee meetings every first Tuesday of the month. Sunday mornings are reserved for Lamrim recitation and the afternoons are for attending Sunday Talks. Tan also believes in sponsoring Dharma volunteers. He thinks it's a good way to make up for his lack of presence at Kechara due to corporate work. To date, he has offered a one-year sponsorship for Leann Lim who is a full-time staff at Kechara.

Tan believes Dharma has set him in the right direction in life, transforming selfish tendencies he once had into selfless pursuits.



FROM THE LAMA'S CUSHION

H.E. Tsem Tulku Rinpoche has not been well over the last few months, suffering from extreme pains in his abdominal and back area. Rinpoche himself advised that this is a very crucial time and that his previous incarnations have been known not to live beyond 50 years of age.

Rinpoche's students requested advice through divination and were recommended to do an extensive list of *pujas*, needed for the students to create the merit to sustain our connection with Rinpoche. These *pujas* are to be done along with extensive medical tests, treatments and specially prescribed diets.

A long-life *puya* and medical fund has been set up to this end and we invite everyone to please contribute towards this fund - any amount from your heart is most welcome. Please contact Carmen Koo at carmen@tsemldrang.com for more information.

Rinpoche has also been consulting specialists in Singapore for further medical tests and advice. Apart from having a condition known as fatty liver, tests and scans have shown that Rinpoche is cleared of any other illnesses. Doctors have advised that Rinpoche's "body healed itself" and that his rate of healing is extraordinary.

Having said that, it is still very important that students complete the full set of prescribed *pujas*, so fundraising efforts will be ongoing until we can raise the total amount needed to complete the *pujas* - these *pujas* are being done in the monastery and at Kechara House. Your contributions and support would be most appreciated.

Rinpoche will still be going for regular medical consultations with the doctors in Singapore and will be following special diets. Further updates are available on Rinpoche's blog, blog.tsemtulku.com

ASK RINPOCHE

On his highly popular blog H.E. Tsem Tulku Rinpoche answers a question a day from his readers across the globe. If you have a burning question for Rinpoche or you'd like to read more, please log on to blog.tsemtulku.com

Dear Rinpoche,

We human beings can purify our karma or do good to be reincarnated into an equal or better form for our next lives. I would like to know, how can animals achieve this? What can they do to be reincarnated to a better form?

From: Philip Yong

Dear Philip,

Animals, hell beings and spirits can do very little in their present form to take a higher rebirth but all beings have positive imprints that are dormant and need to be triggered in their mindstreams. For animals, we can blow mantras on them, take them around a stupa, place holy texts on their heads, recite sutras for them to hear, place Buddha images on their heads, give them blessed water, mani pills etc. When we do this, we plant more seeds into their mindstreams.

At the time of death, these seeds can be triggered. When triggered, they can take a good rebirth due to the ripening of their positive imprints. Hence, it is very good to do our best to not take birth in those situations in the first place as it is very hard to get out again. We have to use our human rebirths in the most spiritually beneficial way and not waste it on samsara's games, tricks and traps. Human rebirth, with all the pleasures and endowments is near impossible to reach and we should treat it as a treasured gift.

Tsem Rinpoche



Manjushri Examination Puja

There are plenty of reasons to hang around Kechara these days and with the recently introduced Manjushri Examination Puja, Kechara has become even more exciting. The *Puja* was held on October 2, 2011 with 158 devotees consisting mostly of young students keen to clear obstacles in their studies. Thanks to the positive response another one is planned for the near future! Read more about it at kechara.com/kechara-house

NEW NEWS



Speeding Down the Highway to Bliss

Dharma can reach people in so many ways - through books, movies, DVDs and even as a contemporary music album. Kechara now has its very own music album thanks to Kechara InMotion. The album *Highway to Bliss* features new-age themed songs that resonate with mantras such as Migtsema and Lord Setrap's mantra performed by renowned local artists and our very own Kecharians. See the making of this beautiful album and find out where you can get your own at kechara.com/kim



His Promise. Our Happiness

The life story of H.E. Tsem Tulku Rinpoche has long been a popular topic to read and talk about. Now, the official release of Rinpoche's pictorial biography brings to life everything we've heard about through the years. This new and intimate pictorial biography about Rinpoche is as fascinating and inspiring as the high Lama it portrays and is now available in all Kechara Paradise outlets and major bookstores. Find out more about this and other publications by Kechara Media & Publications at kechara.com/kmp

A House of Prayer

Kechara House expands yet again to include another premises. This time, the creation of a new "Shabten Khang" (or Puja House) signals new growth of the Puja Team of Kechara and will be a space specially dedicated for conducting sponsored pujas on request. Trained in 15 different sacred pujas learnt directly from monks of Gaden Monastery, the KH Puja Team is set to bring huge blessings to the region.

Dato' Ruby Khong in the Top 5

Kechara's Dato' Ruby Khong is in the limelight again, this time as one of the five finalists who was nominated for the Prime Minister's Award for Woman Social Activist 2011. Dato' Ruby, the President of Kechara Soup Kitchen, was recognised for her dedication and hard work in feeding the homeless and needy in Malaysia. The glitzy award presentation ceremony was attended by VVIPs including Prime Minister Y.B. Datuk Seri Najib Tun Razak and wife Datin Seri Rosmah.

H.E. Tsem Tulku Rinpoche Turns 46

October 24, 2011 saw the celebration of H.E. Tsem Tulku Rinpoche's birthday at Kechara which was made even sweeter with Malaysia's first Buddhist pastor ordination ceremony. Apart from the highlight of the Pastor ceremony, the day also saw an animal liberation in the morning and a hugely meritorious Lama Chopa *puja* in the afternoon, all dedicated to Rinpoche's long life.

KSK Donates to Potential Kelantan flood victims

Kechara Soup Kitchen recently reached out to potential flood victims in Kelantan by donating 2,844 packets of Fortified Rice - Soy Meal to Pusat Khidmat Kota Lama to be redistributed to the people of Kelantan should a flood occur in the state. In the event a flood does not occur, the food will be distributed to the poor and needy.

6 New Liaisons!

Congratulations to Irene Lim, Wan Wong, David Lai, Chua Siong Woan, Dr Lanse Chiah and Nicholas Yu on their recent confirmation as Liaisons. All six had first served as Apprentices to the Liaisons Council, which had been set up specifically to assist Rinpoche in the many secular, working matters of the Kechara organisation. By their significant contribution, loyalty and commitment to Dharma, they were unanimously voted in as full Liaisons, to continue their work to help realise all of Rinpoche's visions and works. Congratulations!



Visiting Sacred Sites

Kechara Care recently went on pilgrimage to Kathmandu, Nepal in late November. The pilgrims visited iconic spiritual landmarks such as the Swayambhunath Stupa, Naropa's Cave, Pharping Vajrayogini Chapel and of course, our very own Tsem Ladrang in the Kathmandu hills, and Kechara Lounge in Boudhanath. We can expect them to be Kechara's best tour guides for when we next go on pilgrimage! At the same time, Kechara House staff visited the holy sites of Sri Lanka, visiting many iconic places which still preserve relics of Buddha Shakyamuni.

Making Dharma a Career

Extend your heartiest congratulations to the newest member of the Kechara family! Former film production expert Lim LeeAnn recently swapped the bright lights of showbiz for the bright sparkle of butterlamps by joining Dharma as Kechara House Puja Team's first full-time staff. Congratulations!

100,000 Prostrations for Love

Out of deep concern for Rinpoche's health, a group of 46 Kechara members engaged in a retreat to complete 100,000 prostrations to be dedicated to Rinpoche's long life. The retreat saw the efforts of children as young as 10 years old and retirees in their sixties, all converging in Kechara House *Gompa* every single day to recite prayers and perform prostrations - as many as they could each day!

GET INVOLVED!

Kechara offers a wide variety of ways for YOU to get involved, learn, practise, meet new people and have fun at the same time!

Kechara House Weekly Schedule (All pujas are in English unless otherwise stated)

Monday	8pm	Setrap Puja	Friday	8pm	Lamrim Class (for registered participants only)
				8pm	Chinese Manjushri Class
Tuesday	8pm	Setrap Puja (Chinese)	Sunday	11am	Simplified Lamrim Class (for registered participants only)
Wednesday	8pm	Menlha (Medicine Buddha) Puja (Tibetan)		2pm	Manjushri Kids' Class
	8pm	Dzambala Puja (Chinese)		2pm	Kechara Sunday Talks
Thursday	8pm	Dzambala Puja		5pm	Drolchok (Tara) Puja (Tibetan)

For more information on Dharma classes, email us at education@kechara.com
For more information on pujas, contact the KH Administrator on +60 3 7803 3908 or care@kechara.com

Say A Little Prayer with Kechara House

Your search for peace, wisdom and protection ends here! Kechara House offers a range of *pujas* (prayer sessions) throughout the week to bring you blessings for all aspects of your life.

Whether you need to clear an obstacle, invite wealth, request protection from negative energies, improve your health or simply find more peace and clarity in your life, Kechara House invites you to participate in these sacred *pujas* to fulfil your wishes.

All *pujas* conducted in Kechara House have been passed to us from the unbroken pure lineage of Gaden Shartse Monastery and adapted specially by H.E. Tsem Tulku Rinpoche for the convenience of the modern practitioner right here in Malaysia.

All are welcome and you do not need to have any prior knowledge or initiation to join these *pujas*.

For more information on *pujas*, contact the KH Administrator on +60 3 7803 3908 or house@kechara.com



Sharpen your Wisdom with Kechara House's Education Programme

Find solutions to daily problems and gain a clear understanding of Dharma teachings that will change your life at Kechara House. We offer a range of Dharma classes, catered to varying levels of learning, including a broad series of talks for beginners and an active, engaging class for children.

Based on the teachings of our Spiritual Guide, H.E. Tsem Tulku Rinpoche and key scriptures from the Gelugpa School of Buddhism, all classes follow an authentic lineage that is traced all the way back to Buddha Shakyamuni himself. The teachings however, are adapted to suit a modern practitioner, and address many examples and issues found within the 21st Century.

The classes combine both formal teachings and informal group discussions to foster dialogue and friendly interaction between students. Kechara's education programme brings plenty of wisdom and peace into your life - to deal with the many challenges of daily living and to foster happiness in every situation.

For more information on Dharma classes, email us at education@kechara.com



STAY CONNECTED

Stay in touch with all that Kechara has to offer and all the latest news by subscribing to our online newsletter, brought to you by the Kechara News Network (KNN). Write to care@kechara.com with a request to be added to the Kechara mailing list.

Or, if you're hungry for more, visit kechara.com or Rinpoche's blog: blog.tsemulku.com as often as you like for new news round the clock.

If you know someone who would like to read *no more caves* or if you'd like to read it from the comfort of your computer, it is also available online for download at kechara.com