

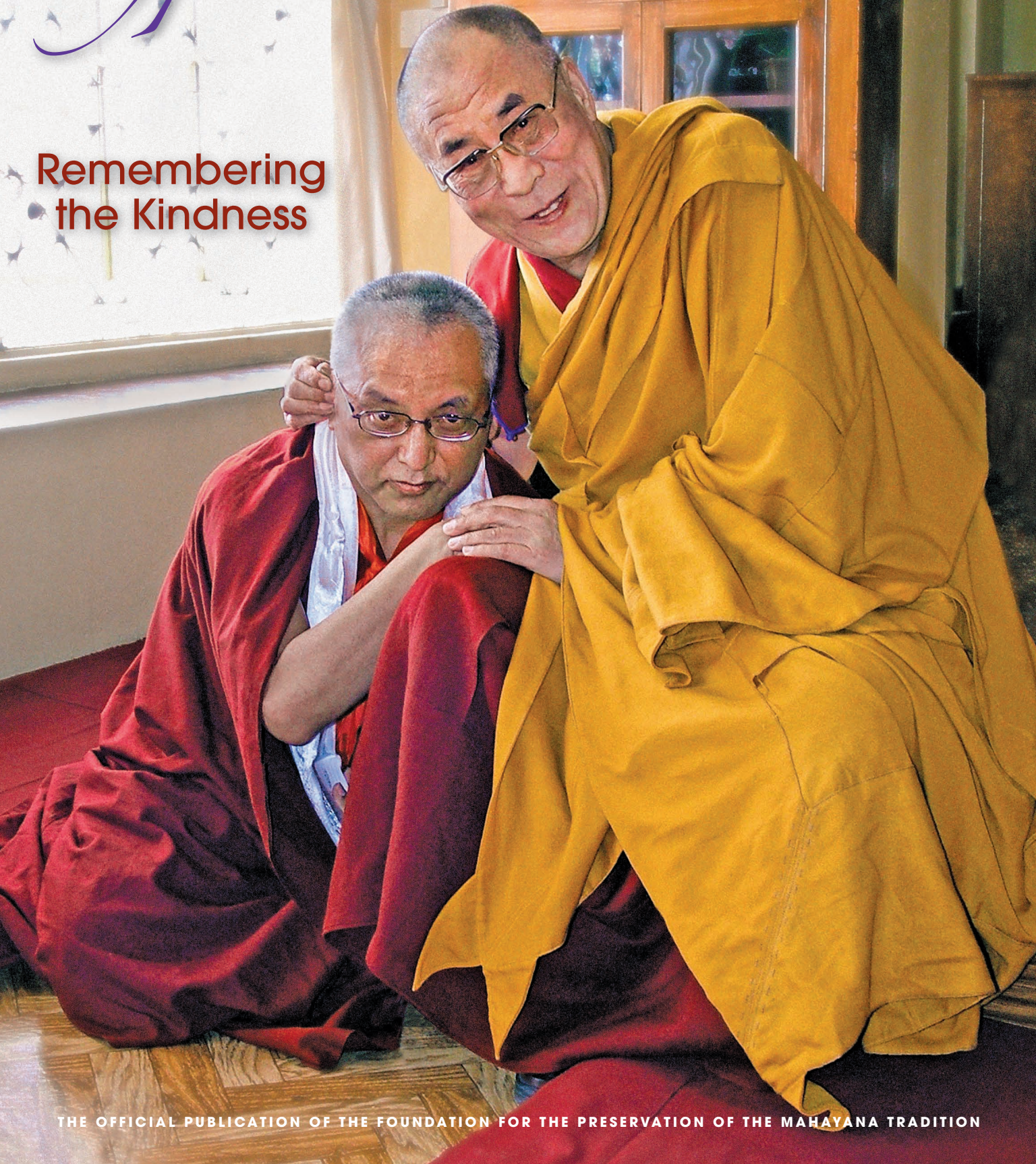


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OCTOBER - DECEMBER 2011

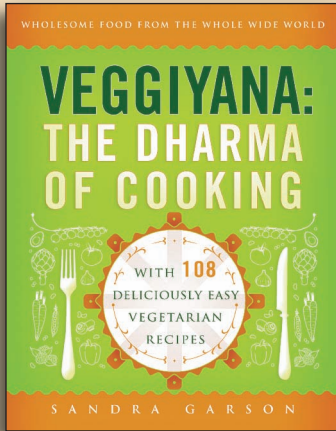
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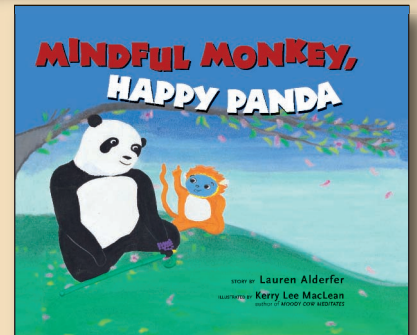
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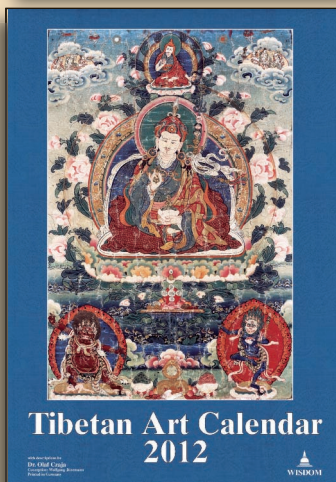
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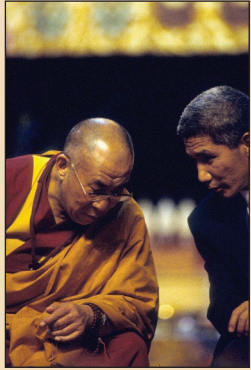
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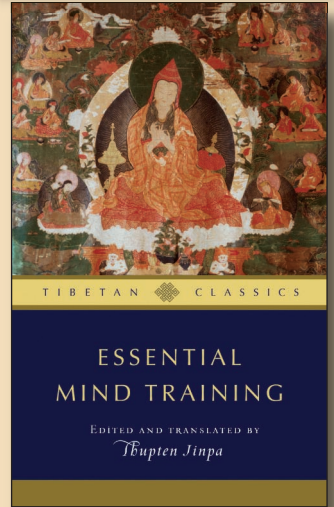


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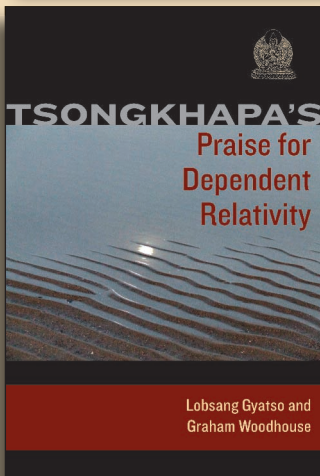
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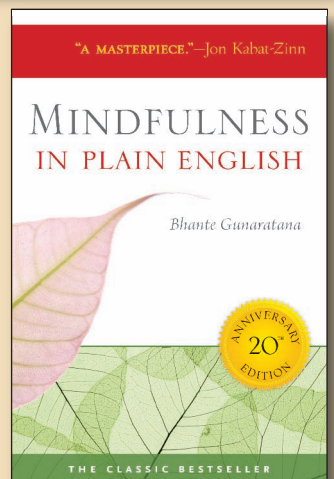
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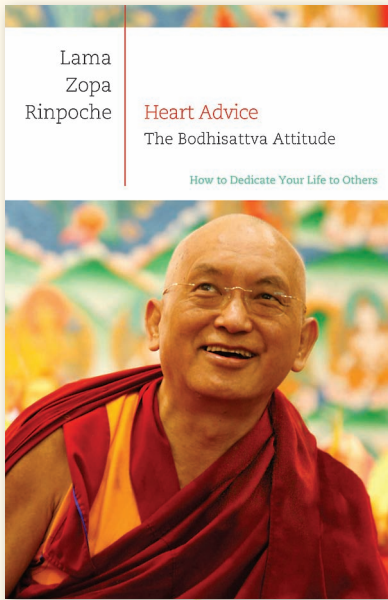
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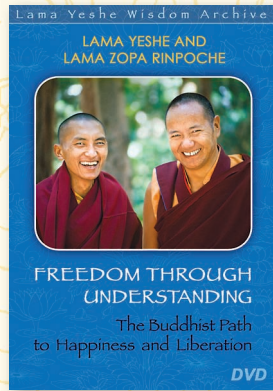
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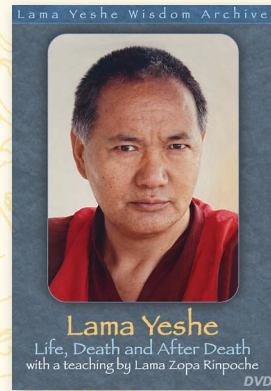
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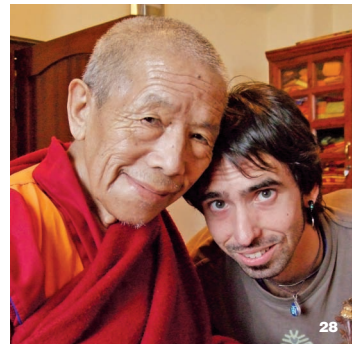
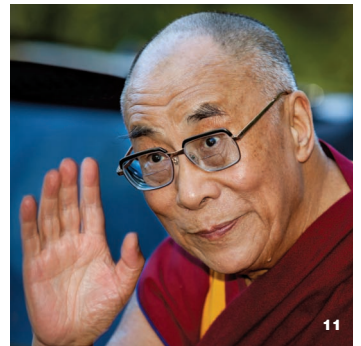
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## ONLINE EXCLUSIVE HIGHLIGHTS

*Mandala* publishes EXCLUSIVE ONLINE articles to supplement our print publication. Each issue features several articles available only online!

The October-December 2011 issue includes ...

**ROAD TO KOPAN:** Meher Baba Clearly Told Me in a Dream  
By Ven. Thubten Wongmo

**DHARMA IN THE MODERN WORLD:** Socially Responsible Investing  
By Adrian Dec

**RECOVERY AND ADDICTION:** It Doesn't Need to Be Either/Or  
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By Tsultrim Davis

... additional photos, complete interviews and much more at [mandalamagazine.org](http://mandalamagazine.org)!

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**COVER:** Lama Zopa Rinpoche with His Holiness the Dalai Lama in the room above His Holiness' temple in Dharamsala, March 2005. Photo by Ven. Roger Kunsang.

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## DEAR READER,

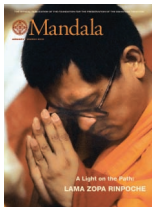
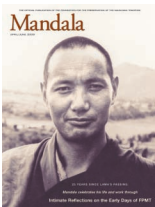
As we wrap up this issue of *Mandala* with all the usual last-minute stresses, I notice how easy it is for me to take things for granted – having healthy food to eat, indoor plumbing, a computer that works. I fail to appreciate how generous and considerate my co-workers, friends and partner are to me. Moreover, I forget the amazing and profound care I receive from my teachers and the buddhas and bodhisattvas. That is why I feel so fortunate to have spent the last two months working on this issue, dedicated to remembering the kindness of His Holiness the Dalai Lama, the Dharma Kings, Shantarakshita, Padmasambhava and the Tibetan people; as well as a special tribute to Kopan's Khensur Rinpoche Lama Lhundrup Rigsel. If you are like me, some days you need to be reminded to feel sincere gratitude and to develop a practice of remembering kindness.

This is my first issue as managing editor of *Mandala* magazine, a position in which I'm thrilled to serve. Helping me non-stop has been Carina Rumrill, an outstanding mentor and the out-going managing editor. Carina will continue working with *Mandala* in a supportive, part-time capacity. She's stepping back to spend more time with her family, which includes a newborn baby boy. Carina's hard work and passion have taken *Mandala* to the next level. Her sincere dedication to FPMT shines through in the thoughtful and far-reaching issues she put together during her two-and-a-half-year tenure. I'm truly grateful for Carina's kindness. I also want to extend my sincere thanks to Kopan Monastery, and many others, for help with our tribute to Khensur Rinpoche Lama Lhundrup.

What a mandala of kindness! Please rejoice with me.

Laura Miller

## ABOUT MANDALA



*Mandala* is the official publication of the Foundation for the Preservation of the Mahayana Tradition (FPMT), an international charitable organization founded more than thirty years ago by two Tibetan Buddhist masters: Lama Thubten Yeshe (1935-1984) and Lama Thubten Zopa Rinpoche. FPMT is now a vibrant international community with a network of over 150 affiliate centers, projects, services and study groups in more than thirty countries.

### Editorial Policy

**Recurring topics** include: Buddhist philosophy; Education; Ordination and the Sangha; Buddhism and Modern Life; Youth Issues; FPMT Activities Worldwide; Lama Yeshe and his teachings; Lama Zopa Rinpoche and his teachings; His Holiness the Dalai Lama and his teachings, among many other topics.

Writers, photographers and artists, both amateur and professional, are encouraged to submit material for consideration. *Mandala* currently does not pay for publishable content; we credit all photos and other work as requested.

*Mandala*, in addition to the *Mandala* eZine, is published quarterly and is available via the Friends of FPMT program. Additionally, both publications are supplemented by online stories published exclusively at:

[www.mandalamagazine.org](http://www.mandalamagazine.org)

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### Managing Editor and Publisher

Laura Miller  
laura@fpmt.org

### Editor

Carina Rumrill  
carina@fpmt.org

### Assistant Editor, Advertising & Sales

Michael Jolliffe  
michael@fpmt.org

### Art Director

Cowgirls Design  
cowgirl@newmex.com

### Friends of FPMT Program

Heather Drollinger  
friends@fpmt.org

### FPMT, Inc.

1632 SE 11<sup>th</sup> Ave.  
Portland, OR 97214-4702

Tel: 1 503 808 1588  
Fax: 1 503 232 0557  
Toll free USA only  
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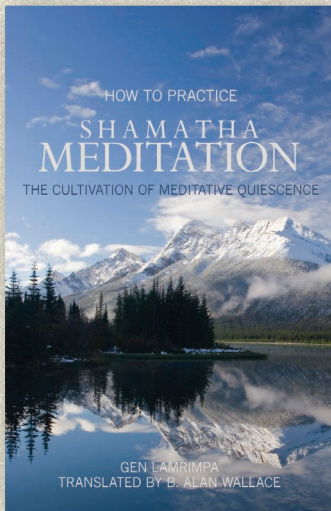
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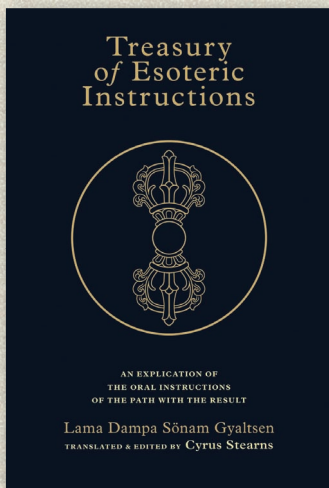
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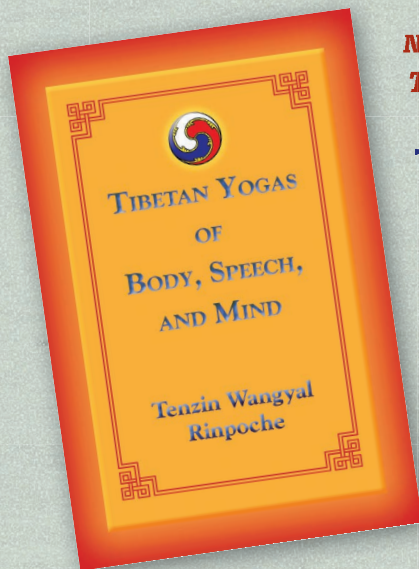
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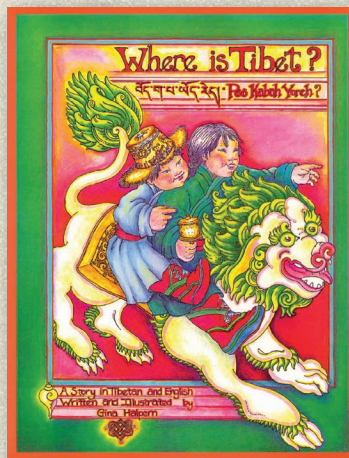
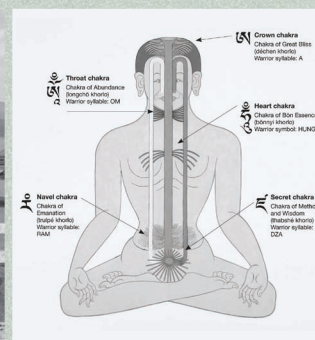
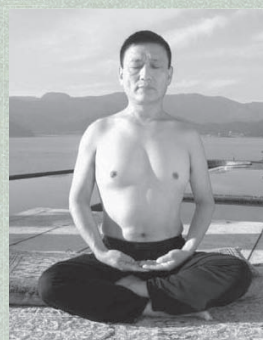
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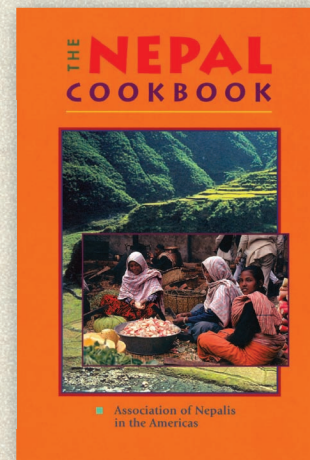


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## ■ Teachings and ADVICE

*This section features the precious teachings and advice of FPMT teachers, lineage lamas and notable Buddhist scholars.*

### LAMA YESHE'S WISDOM



## HIS HOLINESS IS THE LIGHT TO PURIFY NEGATIVITIES

By Lama Yeshe

*Lama Yeshe spoke with Geoff Jukes just after His Holiness the Dalai Lama came to visit Istituto Lama Tzong Khapa in 1982 – the end of His Holiness' month-long tour of FPMT centers in Europe. This teaching comes in response to Geoff's question: "Do you think His Holiness coming to Europe has any special significance?"*

Lama Yeshe wearing a ceremonial crown of the five dhyani buddhas for the Tara statue procession, Kopan Monastery, Nepal, 1976. Photo courtesy of the Lama Yeshe Wisdom Archive.

**In the West** there are many forms of Buddhism and many centers established by the students. I feel that we are having some success, that Buddhism is helpful for Western people. For that reason, I feel that Buddhism is not something for people who are only into meditation; I think Buddhism has something for society and the entire Western world.

... His Holiness the Dalai Lama is the figure, the top leader politically and spiritually. Tibetans believe he is a great leader in this world – which is very rare! For His Holiness to come to the Western world is the insurance that Buddhism has been established culturally in the various countries and centers, that Buddhism is not some kind of trip. It is insurance that Buddhism is something cultural, something truly and sincerely involved in serious work, and is becoming part

of the future for the Western world. I really feel that His Holiness coming to Europe is like Guru Shakyamuni coming to this earth to make firm the Dharma, the wisdom-light that is the path to liberation for all European people. Now with His Holiness the Dalai Lama's blessing, and all the European Dharma students and those teachers who work dedicating their lives to Western people, Dharma quickly becomes more significant and successful.

To bring the Dharma to the Western world is not an easy job. There are a lot of misconceptions within the Western environment, and they have to be addressed and purified by coming to understand the true picture of Buddhism. I think His Holiness is the light to purify all kinds of negativities that are vibrating – objectifying Buddhism and,



within Buddhist circles, holding on to sectarianism. I think His Holiness is the completely equanimous representative of not only the Tibetan tradition, but of the entire world's religions: he is the universal representative.

Therefore, especially at this critical time, I think His Holiness the Dalai Lama's coming is very important for all people, not only for religious people, but even non-religious people, to make the world community harmonious. His Holiness' message, from my understanding when listening to his lectures, is universal love, universal compassion, and for each of us to take universal responsibility to bring universal people to happiness. Somehow everybody understands that message.

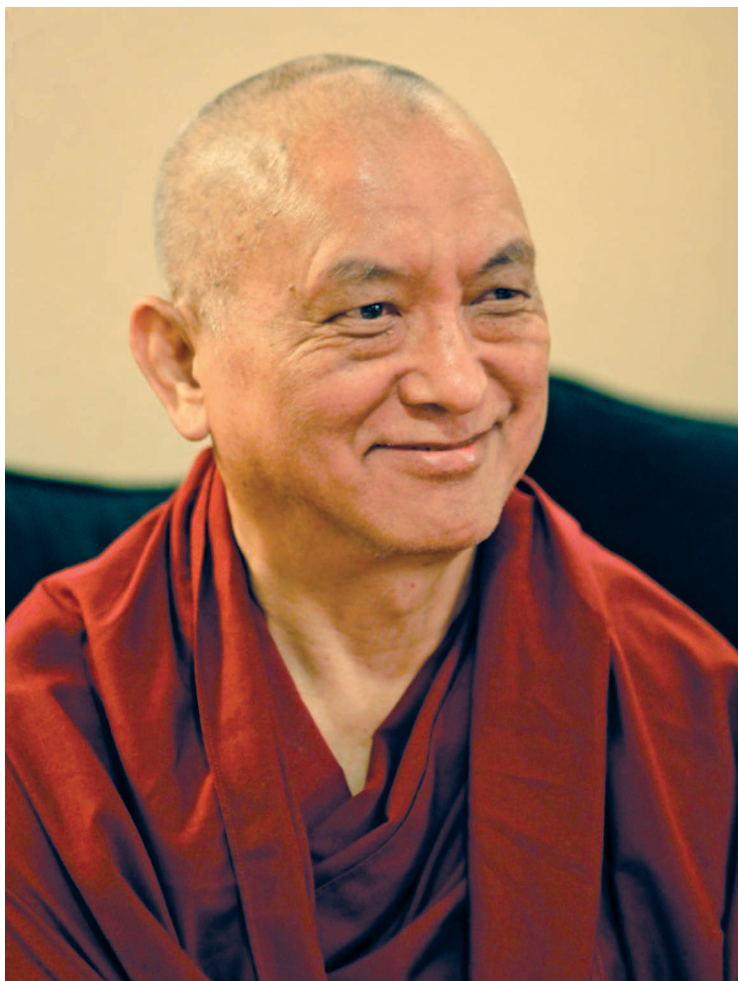
I think the Dalai Lama's coming is an incredible, incredible blessing. I and the Western people really feel something very unusual now that His Holiness has come. There is some kind of incredible harmony and good understanding between everyone in our global community. I think this understanding brings better peace, liberation and harmony to the world. I think it is very important because His Holiness teaches the best way for harmonious development, individually and universally. ♦

The complete interview is available on *Bringing Dharma to the West*, a DVD from the Lama Yeshe Wisdom Archive ([www.lamayeshe.com](http://www.lamayeshe.com)) featuring Lama Yeshe's 1982 interviews with Geoff Jukes and Brian Beresford about Buddhism coming to the West, the development of FPMT centers and related topics.

## ADVICE FROM A VIRTUOUS FRIEND

# WHAT BUDDHA DID FOR YOU

By Lama Zopa Rinpoche



**We have to understand what Buddha did** in order to be able to reveal the three baskets of teachings, the 100 volumes of the *Kangyur*. The Buddha taught these sutra and tantra teachings to us sentient beings, which includes you. To sentient beings, which includes you, the Buddha taught the 84,000 teachings which come in three baskets; and the Hinayana, Mahayana Paramitayana and Mahayana Secret Mantra Vajrayana. Buddha completed the merits of wisdom and the merits of virtue in order to actualize the whole entire path and achieve the dharmakaya and rupakaya – so that he could reveal the path to us sentient beings. That means including you. Buddha has included you; he hasn't left you out. "Sentient beings" includes you.

After completing the path and achieving enlightenment, Buddha wanted to clearly show how to achieve the whole entire path to enlightenment; how to achieve the happiness of future lives, liberation from samsara and full enlightenment. That is why the Buddha taught all those 100 volumes.

The Buddha sacrificed his life. He practiced **charity** for three countless great eons – not only for

Lama Zopa Rinpoche, April 2010.  
Photo by Ven. Roger Kunsang.

## ■ Teachings and ADVICE

hours, days, months or years. He practiced charity for *eons* with his own limbs, eyes and whole body. He gave his entire body to the tigress and her cubs. He gave his warm blood to spirits. These are not the only stories of charity; they are numberless. He did this numberless times to complete the merits of transcendental wisdom and the merits of virtue – like for a billion-dollar project you need to raise a billion dollars. He did this, numberless times, to achieve the dharmakaya and rupakaya, in order to reveal the whole entire path, in detail, to ultimate happiness, liberation and full enlightenment; to bring us there.

It is most amazing for us to make charity of even one eye to one sentient being. We can't do that. But the Buddha sacrificed his life and made charity to sentient beings for three countless great eons. Can you imagine?

Then, he practiced **morality**. Relating to your own experience of practicing morality, you know how difficult it is. Even though we take many vows, it doesn't mean that we are able to practice them. It is very difficult. But the Buddha gave up his life for sentient beings, including yourself, and practiced charity and morality purely – not for three days, months or years, but for *three countless great eons*. That is amazing. He practiced completely, totally, purely for sentient beings, including oneself. The Buddha did that for you.

Not only that, but he practiced **patience** for three countless great eons. When sentient beings gave harm to him, he practiced patience. They criticized him and he practiced patience. Even one sentient being who he had benefited so much, but who criticized him back – especially for that being, he generated even greater compassion than for others. Buddha *especially* generated great compassion for the sentient beings who harmed him. From his side, he generated even stronger patience. Buddha practiced patience for three countless great eons for sentient beings, that includes you, for your benefit.

On top of that, Buddha practiced **perseverance**, the mind that is happy in virtue, in doing virtuous activities. For the sake of each and every single sentient being, even if one has to experience the Inexhaustible Hot Hell, in which the suffering is the heaviest and the length of time it is experienced is the longest. Even if one has to experience this hell suffering for eons equaling the number of drops of the Pacific Ocean, one never allows one's mind to be upset. Even if you have to suffer so much, you generate

compassion for sentient beings.

The Buddha did that for us sentient beings, that includes you. You are not left out; you are included. That means the Buddha did all that for you, practiced perseverance for three countless great eons for *you*.

Then, he practiced **firm contemplation** for three countless great eons for sentient beings; that includes you. Then, the Buddha did the **paramita of gone beyond wisdom** for three countless great eons for sentient beings, for you. The Buddha did that.

We can't imagine what the Buddha did. Then, after achieving enlightenment, he gave all these teachings to reveal the path to achieve liberation, ultimate happiness and enlightenment. The Buddha taught all these teachings to show the path for us sentient beings, including yourself, to become free from oceans of samsaric sufferings, and to bring sentient beings, including you, to enlightenment.

The Buddha, himself, by completing the merits of wisdom and the merits of virtue for three countless great eons, achieved the holy two kayas in order to reveal all these teachings, the 100 volumes to sentient beings, that means including yourself. By achieving *that*, then he taught all these teachings for you. He gave and left them in this world for you.

In the Tibetan monasteries, there are so many scriptures on the shelves – the *Kangyur*, Buddha's teachings, and then also the *Tengyur*, the commentaries by pandits and yogis. When we see all those texts, it is very good to remember, "The Buddha taught all these for me." When you think of all the teachings the Buddha left in this world for you, it definitely inspires you to learn as much as possible.

What I am saying here today is remember what the Buddha did for sentient beings, how he sacrificed his life for sentient beings and for you. He sacrificed his life for three countless great eons. Each of these practices was done for three countless great eons. If you remember that, then even if for so many years you have sacrificed for Dharma and worked for sentient beings, it is nothing. Compared to that, it is nothing. It is unbelievable comfort compared to what Buddha did. ♦

Teaching by Lama Zopa Rinpoche from *Living in the Path, Instruction 02: Refuge and Bodhichitta*. Extracted and edited by Kendall Magnussen, July 2011.

This and other teachings are available through the FPMT Online Learning Center: <http://onlinelearning.fpmt.org>

## A TEACHER TELLS US WHY

# HELPING OTHERS AND IMPROVING THE MIND ARE BOTH IMPORTANT

### READER QUESTION:

*Is the whole purpose of Buddhist practice to improve our minds or actually to do something to help others? What is more important?*



His Holiness the Dalai Lama, Chenrezig Institute, Australia, June 2011. Photo by Bonnie Jenkins.

### ANSWERED BY HIS HOLINESS THE DALAI LAMA

**Both are important.** First, if we do not have pure motivation, whatever we do may not be satisfactory. Therefore, the first thing we should do is cultivate pure motivation. But we do not have to wait until that motivation is fully developed before actually doing something to help others. Of course, to help others in the most effective way possible, we have to be fully enlightened buddhas. Even to help others in vast and extensive ways we need to have attained one of the levels of a bodhisattva, that is, to have had the experience of a direct, non-conceptual perception of the reality of emptiness and to have achieved the powers of extra-sensory perception. Nonetheless, there are many levels of help we can offer others. Even before we have achieved these qualities we can try to act like bodhisattvas, but naturally our actions will be less

effective than theirs. Therefore, without waiting until we are fully qualified, we can generate a good motivation and with that try to help others as best we can. This is a more balanced approach and better than simply staying somewhere in isolation doing some meditation and recitations. Of course, this depends very much on the individual. If we are confident that by staying in a remote place we can gain definite realizations within a certain period, that is different. Perhaps it is best to spend half our time in active work and the other half in the practice of meditation. ♦

His Holiness' answer is taken from *Commentary on the Eight Verses of Thought Transformation*, a teaching given by His Holiness in Dharamsala in October 1981. The full text is available freely on the Lama Yeshe Wisdom Archive: [www.lamayeshe.com/index.php?sect=article&id=381](http://www.lamayeshe.com/index.php?sect=article&id=381)

# Remembering the Kindness of His Holiness the Dalai Lama and the Courageous People of Tibet

*Few lives in history have spoken as deeply to the goodness of the human spirit as the life of His Holiness the 14th Dalai Lama.... His simple demeanor and joyful humor have endeared him to millions of people around the world.* – www.kalachakra2011.com

*If you do what pleases His Holiness, it is the best thing you can do in your life, the most important thing in your life is done. It is the quickest purification, the best cause for attaining the path. Then, all the people who also participate have a strong connection to His Holiness, and so he can guide them from life to life until enlightenment.*

– LAMA ZOPA RINPOCHE



His Holiness the Dalai Lama at Chenrezig Institute, Eudlo, Queensland, Australia, June 2011. Photo by Bonnie Jenkins.

## A SIMPLE BUDDHIST MONK

His Holiness the 14th Dalai Lama, Tenzin Gyatso, is known throughout the world as a living symbol of peace and compassion. This “simple Buddhist monk,” as he often refers to himself, was born as Lhamo Dhondrup on July 6, 1935, to a farming family, in a small hamlet located in Taktser, Amdo in northeastern Tibet. At the age of three he was recognized as the reincarnation of the 13th Dalai Lama, Thubten Gyatso.

His Holiness has received dozens of awards, honorary doctorates, medals and prizes in recognition of his message of peace, nonviolence, scientific inquiry, inter-religious understanding, universal responsibility and compassion. His Holiness has also authored more than 72 books and has traveled to more than 62 countries spanning six continents. He has met with presidents, prime ministers and crowned rulers of major nations. He is the spiritual leader of millions of Tibetans and non-Tibetans alike.

In 1950 His Holiness assumed full political leadership of Tibet after the Chinese People’s Liberation Army (PLA) invasion of the eastern province of Kham. While the Chinese believe that Tibet has been part of China since the Yuan Dynasty (1271-1368), Tibetans have maintained an independent identity and systems of governance separate from China for over a millennium. The Tibetan government in place when the PLA invaded was founded in 1642 by the Great Fifth Dalai Lama.

On March 10, 1959, Tibetans in Lhasa believed His Holiness to be in danger of capture by the Chinese military. In response, people in Lhasa rose up against the Chinese, resulting in the deaths of tens of thousands of civilian Tibetans and the destruction of the Sera, Ganden and Drepung Monasteries. Within days of the uprising, His Holiness secretly left Lhasa and escaped to the safety of India. In April 1959, he established the Central Tibetan Authority (CTA), more commonly known as the Tibetan Government in Exile, in Dharamsala, a city in northern India.

For the next twenty years, His Holiness continued his practice and study of Buddhism. With the kind support of India, he established the Tibetan refugee community with a constitutional democracy, functioning school systems,



His Holiness the Dalai Lama at "Happiness & Its Causes" conference, Sydney, Australia, June 2011. Photo by Kunchok Gyaltsen.

commerce, monasteries and nunneries, medical facilities and refugee clinics.

## THE COURAGEOUS TIBETAN PEOPLE AND THE SITUATION OF TIBET

Most Tibetans do not celebrate, as Chinese officials maintain, that the PLA invasion "liberated" them from feudal serfdom. Rather, they decry how "liberation" resulted in the deaths of hundreds of thousands of Tibetans, the destruction of over 6,000 Tibetan monasteries and cultural centers, and the repression of human rights. Nearly 140,000 Tibetan refugees now live in exile around the world. For them, "liberation" has also meant loss of their homeland.

Today historic Tibet has been divided by the Chinese government into regions and prefectures. The Tibetan Autonomous Region encompasses only the central area and some of the eastern regions of historic Tibet. Tibetans also live in parts of Qinghai, Sichuan, Gansu and Yunnan Provinces. But the borders drawn between Tibetans are not as much a concern to His Holiness as the violence, environmental degradation and oppression experienced within those boundaries.

In 1987, His Holiness, with the help of world leaders, attempted to persuade officials from the People's Republic of China to engage in dialogue about the future of Tibet, offering his Five Point Peace Plan, which included a call for democratic freedoms and human rights. At the European Parliament in Strasbourg in 1988, he stated explicitly that he was not seeking independence for Tibet, but rather a genuinely autonomous special status within China, calling this a "Middle-Way Approach." The Chinese response, however, was to initiate a severe crackdown within Tibet, leading to the declaration of martial law in 1989, just a few months before the protests and massacre in Tiananmen Square. This same year, His Holiness received the Nobel Peace Prize.

Since then, His Holiness has become well known around the world. Many international leaders have urged

the Chinese government to negotiate with him. But in the last two decades Chinese leaders have tightened restrictions on Tibetans, enacting a policy that declares Tibetan religion seditious and links the practice of religion to loyalty to the Dalai Lama.

Following demonstrations around the Olympic Games held in China in 2008, His Holiness said, "Chinese brothers and sisters, I assure you I have no desire to seek Tibet's separation. Nor do I have any wish to drive a wedge between the Tibetan and Chinese peoples. On the contrary my commitment has always been to find a genuine solution to the problem of Tibet that ensures the long-term interests of both Chinese and Tibetans."

In 2011, the Dalai Lama announced his retirement from politics, stepping down from his position within the CTA. With this, the position of highest-ranking office holder in the government in exile became the democratically elected Kalon Tripa. In April 2011, Lobsang Sangay, a Tibetan refugee, legal scholar, and senior fellow at the East Asian Legal Studies Program at Harvard Law School in the United States, was voted to the position.

An interview with Kalon Tripa Lobsang Sangay was filmed at FPMT's Kurukulla Center in Medford, Massachusetts in April and can be viewed on the BBC: [www.bbc.co.uk/news/world-asia-pacific-13190731](http://www.bbc.co.uk/news/world-asia-pacific-13190731)

## REMEMBERING THE KINDNESS: THE MASTER, THE DHARMA KINGS AND THE ABBOT

By James Blumenthal, Ph.D.

Near the beginning of Lama Zopa Rinpoche's newest prayer, *Remembering the Kindness of His Holiness the Dalai Lama and the Tibetan People* [see page 22], Rinpoche invokes

## ■ Remembering the KINDNESS



four of the key figures in the early establishment of Buddhism in Tibet more than a millennium ago: Songtsen Gampo, Trisong Detsen, Shantarakshita and Padmasambhava. He makes an aspiration that their wishes be immediately fulfilled. So who were these people? And why are they so important that among all the possible masters to invoke in a prayer for His Holiness, these four were chosen?

Like His Holiness the Dalai Lama himself today, all four of these figures were critical in the maintenance of authentic Dharma and the establishment of pure teachings in new lands. We often speak of the 14 Dalai Lamas with the current Dalai Lama, Tenzin Gyatso, as the 14th. All are considered to be emanations of Chenrezig (Skt. Avalokiteshvara), the Buddha of Perfect Compassion, who is said to have a special relationship with Tibet. Traditional sources tell us that there have been many other emanations dating back far before Gendun Drub (1391-1474 CE), the first Dalai Lama, including the two Dharma kings invoked in Rinpoche's prayer, Songtsen Gampo (c. 6th CE) and Trisong Detsen (740-798 CE).

Songtsen Gampo played a central role in the early establishment of Buddhism in Tibet. The current Dalai Lama describes Songtsen Gampo's efforts on behalf of the Tibetan people as resulting "in a complete change in the Tibetan outlook ... shifting the focus to the inner workings of the mind and heart." According to traditional histories he married two princesses who were both devout Buddhists and subsequently considered to be incarnations of Tara. They so inspired Songtsen Gampo that he converted to Buddhism and began the first formal support of Buddhism as a state patronized religion in Tibet. As a

devout practitioner, he built major and minor Buddhist temples all over Tibet.

At the time Tibet did not have a written script so the pious king sent Tibetan scholars to India to develop a script so they could produce books in Tibetan. They were also instructed to study the Dharma and to learn Sanskrit. This was all in the service of facilitating the enormous project of translating the Buddhist canon into Tibetan. Moreover, Songtsen Gampo is said to have transformed some early Tibetan legal codes so that they would accord more with the Buddha's teachings. These were based on the ten virtues and restraint from their opposites as well as what he referred to as the "sixteen human dharmas," which have been the inspiration for FPMT's Universal Wisdom Education project *16 Guidelines for Life* [see page 33]. All of this helped to lay the groundwork for the flourishing of the Dharma that was to come.

As Tibetan histories recount, Trisong Detsen, the second of the great Dharma kings, was considered to be a reincarnation of Songtsen Gampo and thus another in the line of previous lives of the Dalai Lamas. He had taken rebirth again in Tibet to help further facilitate the flourishing of the Dharma there. Trisong Detsen went on to be one of Buddhism's greatest patrons, helping to establish Samye Monastery, the first among many monasteries in Tibet; inviting dozens of great Buddhist masters to come teach; and sponsoring the extensive work of translating the Sanskrit Buddhist canon (as well as some Chinese and Pali texts) into Tibetan.

Shantarakshita (725-788 CE) was abbot of Nalanda Monastery and arguably the greatest Buddhist scholar in



From left: Tibetan women in traditional chubas at the Kalachakra for World Peace 2011, Washington D.C., USA, July 2011. Photo by Wonderlane. The day before Losar, McLeod Ganj, India, 2010. Photo by Kriis Liao. Modern Lhasa, Tibet as seen from the Potala Palace, 2009. Photo by Magnus Manske. Songtsen Gampo created by Bertrand Cayla in the Jokhang at FPMT International Office, Portland, Oregon. Photo by Tom Truty. Padmasambhava at Great Stupa of Universal Compassion, Bendigo, Australia. Photo by George Manos.

India. Trisong Detsen's enthusiasm for the Dharma was so strong that his minister invited Shantarakshita to Tibet. Shantarakshita's impact on the development and shape of Tibetan Buddhism was enormous! He helped to found and was the first abbot of Samye Monastery. He instituted a system of scholastic education in Buddhist topics and classical Indian philosophy that was modeled on the system of the great Indian universities like Nalanda and is still utilized in slightly modified form in the large monastic universities today. Shantarakshita was the primary figure who taught Tibetans how to study and do philosophy, how to analyze and present arguments, how to debate, why the study of competing philosophical views was important, the graduated path to enlightenment, and so forth. And he was the most influential teacher of both sutra and vinaya (monastic ethics, etc.) during the early dissemination of Buddhism in Tibet.

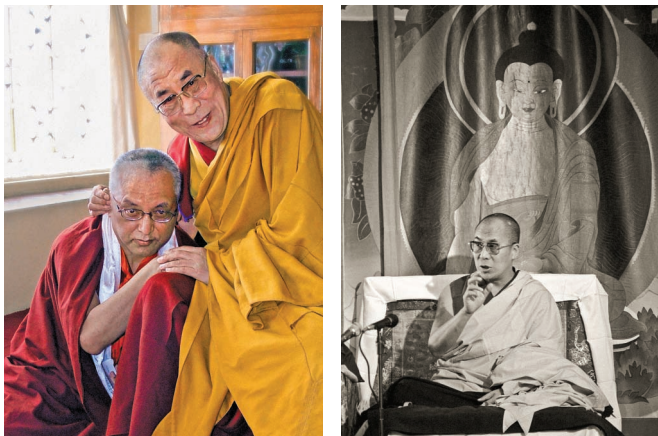
Shantarakshita's impact did not stop with what he did but included who he encouraged Trisong Detsen to invite to Tibet, including Padmasambhava and Kamalashila. When Samye Monastery was first being established, according to traditional histories evil spirits caused hail storms and other interferences. Shantarakshita encouraged King Trisong Detsen to invite the powerful tantric master Padmasambhava to come deal with the problem. Shantarakshita went to Nepal himself to extend the invitation to Padmasambhava who was in a cave at Parping at the time. Padmasambhava responded quickly and went to

Tibet. He converted all the evil spirits in Tibet to Buddhism, establishing them as Dharma protectors and clearing the way for the completion of Samye Monastery and the establishment of the Dharma in the Land of Snows. Padmasambhava went on to be the great teacher of tantra in Tibet during this early period. In addition to the teachings he gave to his close disciples, Padmasambhava is said to have left "treasure" (*terma*) teachings in various locations and in the minds of future masters to be discovered at the most appropriate time for the disciples of future eras. These treasure texts continue to be found up to the present day.

In short, it is difficult to overstate the tremendous impact and benefit the master (Padmasambhava), the Dharma kings, and the abbot (Shantarakshita) had on the development of Buddhism in Tibet. Were it not for their wisdom, compassionate skillful action and unbounded vision, it is difficult to imagine how the Dharma could have taken such powerful roots in Tibet and the pure lineages have remained as they have to this day.

James Blumenthal, Ph.D., is currently an associate professor of Buddhist philosophy at Oregon State University and professor of Buddhist Studies at Maitripa College. He is the author of *The Ornament of The Middle Way: A Study of the Madhyamaka Thought of Shantarakshita* along with dozens of articles in scholarly journals and popular periodicals on various aspects of Buddhist thought and practice. He is currently finishing work with Geshe Lhundup Sopa on *Steps on the Path: Vol. IV*, a commentary on the "Calm-Abiding" chapter of *Lamrim Chenmo* by Tsongkhapa.

## Remembering the KINDNESS



Lama Zopa Rinpoche with His Holiness in the room above His Holiness' temple in Dharamsala, March 2005. Photo by Ven. Roger Kunsang. His Holiness the Dalai Lama during his 1982 tour of Europe, organized by FPMT. Photo by Thubten Yeshe. Courtesy of Lama Yeshe Wisdom Archive.

### FPMT'S RELATIONSHIP TO HIS HOLINESS THE DALAI LAMA

*[Lama Zopa] Rinpoche is someone who follows my guidance sincerely, very expansively and with one hundred percent trust. He possesses unwavering faith and pure samaya; not only has he pure samaya and faith but whatever I instruct, Zopa Rinpoche has the capability to accomplish it. So whatever dedications Lama Zopa Rinpoche makes, I also pray to accomplish this and you should do the same thing.*

— HIS HOLINESS THE DALAI LAMA, DECEMBER 2006.

Whenever possible, FPMT adopts His Holiness the Dalai Lama's advice. And when appropriate, FPMT acts to help support Tibet's struggle for autonomy as advised by His Holiness.

As explained by Lama Zopa Rinpoche, FPMT's relationship with His Holiness is definitive: "The most important thing, the heart thing for FPMT, however many billions of projects we have, the most important thing is to do what pleases most His Holiness the Dalai Lama."

This respect and gratitude for His Holiness held by FPMT also extends to all Tibetans. "It is important to repay the kindness of the Tibetan people, who have preserved the complete Buddhadharma, not only Vajrayana but the whole path; they have preserved all the teachings for a long time," Lama Zopa Rinpoche commented in 2008. "Due to this we non-Tibetans are able to receive the complete teachings, enjoy and make our lives meaningful."

Every year, FPMT offers a long life puja for His Holiness and supports His Holiness' efforts such as this year's Kalachakra for World Peace event in Washington D.C., USA.

### FPMT'S FIRST REQUEST TO HIS HOLINESS

In 1979 FPMT made its first official request to His Holiness the Dalai Lama to give teachings in centers of the newly forming organization. FPMT repeated the invitation in 1980 and again in 1981. Upon the last request, His Holiness accepted. When Lama Yeshe heard the good news, he commented that his "job had been successful." His Holiness visiting Lama Yeshe's centers guaranteed their future growth and the success of Lama's work to establish Buddha's teachings in the West.

During the tour, which occurred in September and October 1982, His Holiness visited three European FPMT centers – Nagarjuna Institute in Spain, Institut Vajra Yogini in France and Istituto Lama Tzong Khapa in Italy. It was by all accounts a tremendous, auspicious success. Since this first invitation, many FPMT centers worldwide have been blessed to host His Holiness for public talks and empowerments.

See page 8 for more of Lama Yeshe's reflections on His Holiness' 1982 European tour.

### HIS HOLINESS THE DALAI LAMA IN AUSTRALIA, 2011

From June 9–19 of this year, His Holiness the Dalai Lama taught publicly in eight venues in Australia, from Melbourne to the Sunshine Coast to Perth. Three FPMT centers – Karuna Hospice Service, Vajrayana Institute and Chenrezig Institute – hosted events.

### CHENREZIG INSTITUTE'S AMAZING VISIT FROM HIS HOLINESS

On June 16, Australia's Chenrezig Institute, located in Eudlo, welcomed 4,000 people to take part in a one-day teaching with His Holiness. Chenrezig Institute was the first FPMT center in the West and now it is the very spot where Lama Zopa Rinpoche's beautiful new dedication prayer for His Holiness the Dalai Lama and the Tibetan people (see page 22) was offered.

By Maureen Walsh, center director, Chenrezig Institute  
It was perhaps the biggest day in the history of the Sunshine Coast hinterland town of Eudlo, population 852. Streets were closed to traffic; police and state emergency services volunteers directed the 4,000 people attending the events at Chenrezig Institute (CI) to the showgrounds and the designated park-and-ride facilities. Once through intensive security checks, ticket-holders in excellent cheer joined queues for a bus through the bush and into the center.





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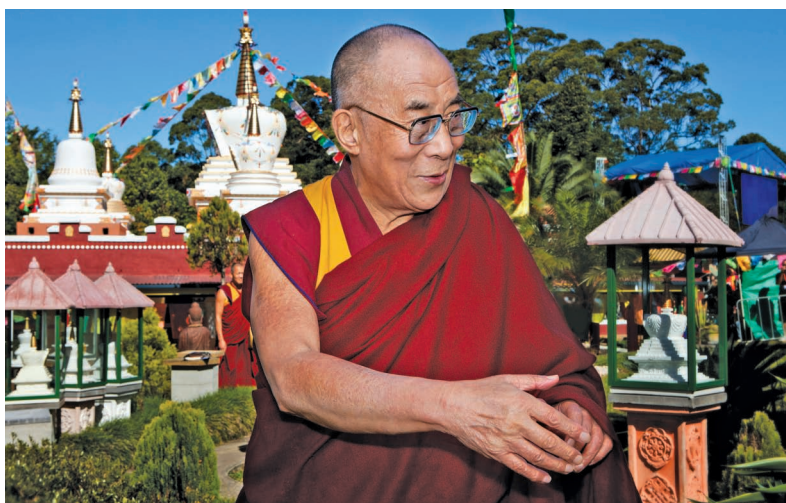


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## Remembering the KINDNESS



His Holiness the Dalai Lama arrives at Chenrezig Institute in Australia to give teaching to 4,000, June 2011. Photo by Bonnie Jenkins.



His Holiness the Dalai Lama in Garden of Enlightenment. Photo by Bonnie Jenkins.



His Holiness at Vajrayana Institute's 2011 "Happiness & Its Causes" conference. Photo by Kunchok Gyaltzen.

In the newly-renovated gomba, the CI Sangha and 500 members, joined by all of the FPMT geshe from Australia and New Zealand, didn't have long to wait for His Holiness to arrive. The helicopter arrived 45 minutes earlier than expected! Panic! But thankfully everyone and everything was ready. His Holiness blessed the gomba and listened to a short presentation about the study program, which follows FPMT education programs from the *16 Guidelines* through to the *Masters Program*.

As suggested by Lama Zopa Rinpoche, we requested His Holiness' guidance on integrating the teachings into our daily lives in order to make our lives meaningful. His Holiness was very impressed with the depth and breadth of the study program. He reminded us that ritual for ritual's sake doesn't mean anything, it doesn't change our minds, and that we must always keep in sight the end goal – buddhahood. He also spoke on the importance of shamatha (calm abiding) as necessary to furthering one's practice of compassion and wisdom.

After a brief lunch, activity moved to the Garden of Enlightenment, a memorial stupa garden constructed over the last 16 years, where over 3,500 had gathered to hear His Holiness speak on "Secular Ethics and Developing Compassion." His Holiness blessed the stupas, gardens, and the ashes of those in the Garden now and those who will come in the future.

The Dalai Lama commented on the beauty and "freshness" of the surrounding bushland, before launching into a lively talk. The message he seemed intent on delivering to the students who had been invited to attend from government, independent and religious schools across the region was the importance of promoting compassion and inner peace – not through religion but through secular education, saying his ultimate dream was to see a curriculum of secular ethics implemented globally, in all levels of education.

"Secularism is not disrespectful of religion, it is respectful of all religions," he said. "We

must develop a sense of compassion, respect and a genuine sense of concern for the well-being of all people.”

Asked by a student what his greatest achievement was, he laughingly answered, “I achieved refugee status!” He went on to explain that had he stayed in Tibet his life would have been largely ceremonial and “not much use.” Now he could meet with spiritual leaders and scientists from around the world and make a difference, he said, but also spend time with lots of ordinary people too.

In his closing statement, he leaned into the crowd as if to emphasise his final point: “We are the same. Emotionally, physically, mentally – we are the same. It is a good achievement to be normal, to mix with others, to not be reserved and to make people laugh.”

As he left, the helicopter did three laps of the clear blue sky above the center and thousands of people smiled and waved goodbye as one.

Chenrezig Institute has put together a beautiful booklet of their 37-year history culminating in this historic visit from His Holiness. It is available through their website ([www.chenrezig.com.au](http://www.chenrezig.com.au)) and serves as a great inspiration for other centers wishing to document their own history and milestones. Chenrezig Institute also created a wonderful slideshow of His Holiness’ visit, available on their Facebook page.

### YOUTH FORUM AT KARUNA HOSPICE, BRISBANE

His Holiness participated in a youth forum at FPMT’s Karuna Hospice Service on June 15. He connected on a personal level with the difficulties faced by young people, sharing examples from his own life to help them to feel more hopeful and empowered to realize their personal aspirations. The event was part of Karuna’s fifth annual Kindness Week and was especially planned to allow many of the marginalized and disabled participants to connect with His Holiness and ask questions relating to their personal situations. Many of the 3,000 attending were young people.

| [www.karuna.org.au](http://www.karuna.org.au)

### HAPPINESS & ITS CAUSES, SYDNEY

On June 17, His Holiness joined in the Science of Mind Forum within the “Happiness & Its Causes” conference hosted by FPMT’s Vajrayana Institute in Sydney. His Holiness participated in a discussion with world renowned scientists on the questions: How can we change our minds to enhance our happiness? What does science say about compassion and empathy? And how can we support our young

people to lead happy and meaningful lives? More than 2,000 people attended this extraordinary event.

| [www.happinessanditscauses.com.au](http://www.happinessanditscauses.com.au)

### THE 2011 KALACHAKRA FOR WORLD PEACE EVENT, WASHINGTON D.C., USA

Hundreds of FPMT students, and over 10,000 people from all over the world gathered from July 6–16 in Washington D.C., USA to participate in the Kalachakra for World Peace Event, led by His Holiness and hosted by the Capital Area Tibetan Association. According to His Holiness, “The initiation to the Kalachakra is one of the most important ... because it takes everything into account: the body and the human mind, and the whole external aspect – cosmic and astrological. We firmly believe in its power to reduce conflict and we believe it is capable of creating ... peace of spirit and therefore peace in the world.”

At least 35 International Mahayana Institute monks and nuns attended the teachings and the empowerment, including Sangha from Nalanda Monastery in France as well as from Malaysia, Australia and North America. Thanks to the incredible generosity of a student and benefactor, Lama Zopa Rinpoche and FPMT were a Jewel Sponsor of the event. According to IMI’s Ven. Carol Corradi, “It was an incredibly well-organized and diverse event.”

Mandala’s Michael Jolliffe kept a daily blog of his experience at the events (available on the Mandala website) and extensive information, including a download of the program booklet and much more, can be found on the event’s website: [www.kalachakra2011.com](http://www.kalachakra2011.com).

### HIS HOLINESS IN FRANCE, AUGUST 2011

FPMT’s Institut Vajra Yogini and Nalanda Monastery joined with seven other French Tibetan Buddhist centers in hosting His Holiness the Dalai Lama in Toulouse, France from August 13–15. His Holiness offered two days of teachings on *Middling Stage of Meditation* by Kamalashila and gave a public talk on “The Art of Happiness.” Maitripa College’s Yangsi Rinpoche taught at Institut Vajra Yogini August 2–8 on Kamalashila’s text in preparation for the teachings.

Watch Télématin’s French-language news report featuring Institut Vajra Yogini, Yangsi Rinpoche and His Holiness the Dalai Lama: [www.facebook.com/video/video.php?v=2142613336656](http://www.facebook.com/video/video.php?v=2142613336656)

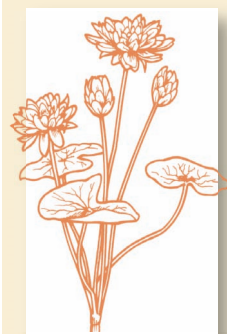
# Remembering the KINDNESS

## THEIR LIMITLESS KINDNESS

In his recently composed dedication prayer, *Remembering the Kindness of His Holiness the Dalai Lama and the Tibetan People*, Lama Zopa Rinpoche avows the profound importance of His Holiness, the Dharma Kings, Shantarakshita, Padmasambhava and the Tibetan people in general. It is because of them that the "sun of Tibetan Buddhism has now risen in the West." Due to their limitless kindness, we are able to lead meaningful lives.


We hope this featured story focused on His Holiness' extraordinary life, the Tibetan people and their struggle, the great masters of the past, and FPMT's unshakable dedication to the wishes of His Holiness enables you to remember and rejoice in their incredible kindness and inspires you to deepen and expand your personal Dharma practice. As Lama Zopa Rinpoche has advised, if you do what pleases His Holiness, there is no better thing to do with one's life.

We share this dedication composed by Lama Zopa Rinpoche for the Kalachakra for World Peace Event 2011 in Washington, D.C.:



*May all the wishes succeed of the one savior of all sentient beings – His Holiness the Dalai Lama.  
 May Tibet gain autonomy immediately.  
 May the pure Dharma shine fully in Tibet and China and the rest of the World  
 and may there be perfect peace and happiness.  
 May no one experience war, famine, sickness, or dangers of the elements, such as earthquakes.  
 May all beings live with bodhichitta – cause no harm and only benefit others.  
 May FPMT, its students and benefactors, always fulfill His Holiness' wishes  
 in all the future incarnations and become wish-fulfilling for all sentient beings. ♦*

Please visit [mandalamagazine.org](http://mandalamagazine.org) for more on His Holiness' recent activities and teachings.



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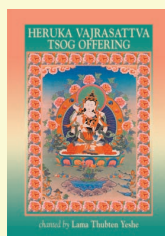
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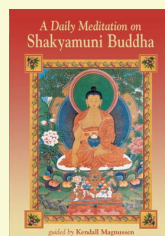
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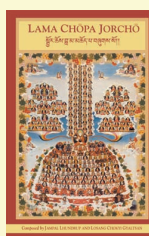
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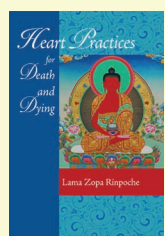
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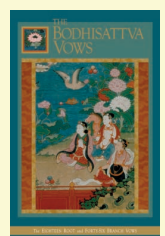
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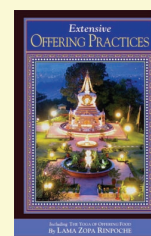
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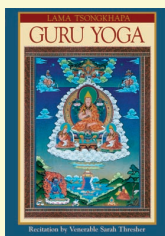
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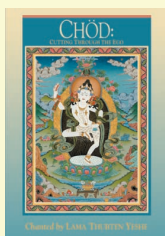
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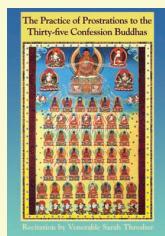
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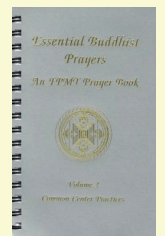
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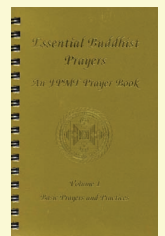
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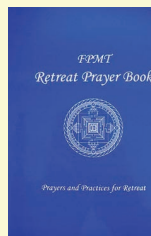
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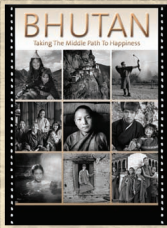
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— PAUL THEROUX

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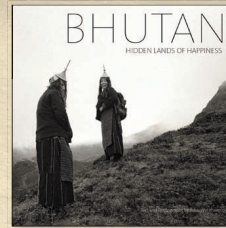


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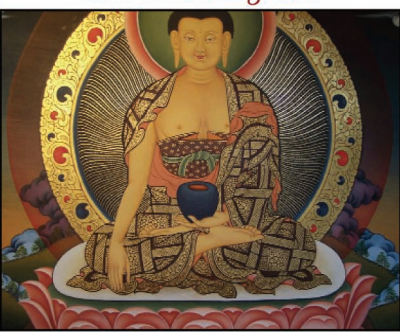
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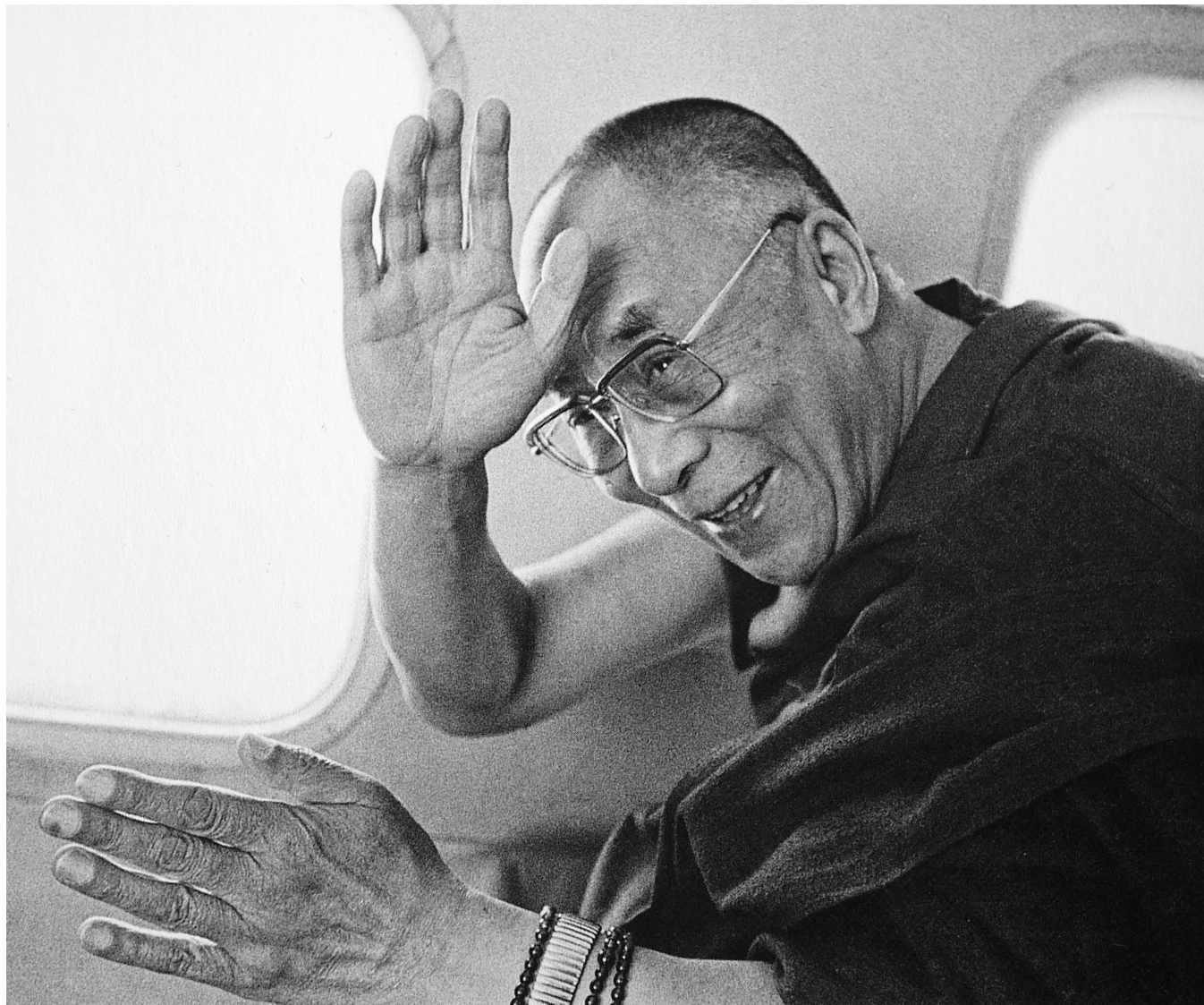
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## ■ Practicing Dharma in DAILY LIFE

*This section provides advice, resources and inspiration for practicing Dharma in daily life.*

### FEATURED PRACTICE:

# REMEMBERING THE KINDNESS



Lama Zopa Rinpoche requests when looking at this photo, "Please dedicate for auspiciousness that this is His Holiness returning to Tibet."

*As this issue's **Featured Practice**, we share Lama Zopa Rinpoche's newest dedication prayer, Remembering the Kindness of His Holiness the Dalai Lama and the Tibetan People, a prayer that embodies FPMT's heartfelt gratitude to His Holiness the Dalai Lama and the Tibetan people in general for sharing their liberating wisdom with us.*

*Rinpoche has said he would like this prayer to be recited throughout the FPMT organization and has advised to always recite this prayer when making dedications following the Prayer that Spontaneously Fulfills all Wishes. A free download inclusive of both prayers can be found on FPMT's website ([www.fpmt.org](http://www.fpmt.org)) on Lama Zopa Rinpoche's "Advice" page under "Center and FPMT Organization."*

# REMEMBERING THE KINDNESS OF HIS HOLINESS THE DALAI LAMA AND THE TIBETAN PEOPLE

By Lama Zopa Rinpoche

**The object of refuge of myself  
And of all transmigratory beings  
In all our lifetimes  
Is the embodiment of the Three Jewels,  
The all-encompassing Three Refuges in one:  
The Guru: the Wish-granting Jewel, His Holiness the Dalai Lama.**

**The Master: Padmasambhava,  
The Dharma Kings: Songtsen Gampo and Trisong Detsen,  
The Abbot: Shantarakshita,  
And the numberless Holy Beings  
Who preserved and spread the Buddha Dharma in Tibet;  
And the Tibetan people who practiced  
And served Buddhism so faithfully for a thousand years,  
As well as those who, along with many others<sup>1</sup>,  
Died sacrificing their lives for Tibet and His Holiness  
May all their positive wishes be fulfilled immediately.**

**Due to their limitless kindness,  
The sun of Tibetan Buddhism has now risen in the West,  
Which is a dark land.**

**But now that I have met with the Dharma,  
I have received the perfect human body  
Enabling me to lead a meaningful life<sup>2</sup>.**

**Our Refuge and Savior, the Supreme One: His Holiness the Dalai Lama  
And the Tibetan people have been so kind to us!  
Remembering this we make the following dedicating prayers:**

**May all His Holiness the Dalai Lama's wishes be successful immediately;  
May the Snow Land of Tibet achieve pure freedom  
And develop the Buddha Dharma even more than before in Tibet;  
And may all mother transmigratory beings achieve enlightenment quickly!**

Colophon from Lama Zopa Rinpoche: George Farley, who for many years served on the FPMT Board, requested me a number of years ago to write a prayer for Tibet. At that time I thought there was no need to do so, because there already was a prayer for Tibet that His Holiness the Dalai Lama himself had written, as well as the short and long prayers for the fulfillment of His Holiness' wishes. Therefore I suggested to George that he make his request to His Holiness the Dalai Lama instead.

When I recently arrived in Eaglehawk, Australia to visit Thubten Shedrup Ling Monastery and Atisha Centre, where they are building the Gyantse Stupa<sup>3</sup>, I remembered George's request. I thought that it would be important especially for Western people who had become Buddhist to remember the great kindness they had received from His Holiness the Dalai Lama, Padmasambhava, the Dharma Kings, Shantarakshita and the Tibetan people as a whole. While thinking how important it is, in addition to providing whatever help to Tibet that they can give, for these Westerners to at least direct their thoughts and wishes to the welfare of the Tibetan people, this prayer came to my mind. I composed it especially for the success of His Holiness the Dalai Lama's wishes, and in particular for the Tibetan people, and for there to be perfect peace and happiness in the world and for all sentient beings to achieve enlightenment.

Composed and translated by Lama Zopa Rinpoche on June 4, 2011 in Eaglehawk, Victoria, Australia. Transcribed by Ven. Holly Ansett and edited by Jon Landaw.

<sup>1</sup> This includes Westerners, Chinese and Indian people, and so forth

<sup>2</sup> The perfect human body is beneficial temporarily (for achieving the happiness of future lives), ultimately (for achieving the happiness of liberation and full enlightenment), and in just even one second (by enabling you to use every moment to achieve these happinesses)

<sup>3</sup> The Great Stupa of Universal Compassion

## Buddha Days

November 10

Lord Buddha's acceptance to descend from God Realm of Thirty-three

November 17

Lord Buddha's actual descent from God Realm of Thirty-three

## Full and New Moons

(Tibetan 15th and 30th days)

October 11, 26

November 10, 25

December 10, 24

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# Mother, Father, Teacher, Friend: The Incomparable Kindness of Kopan's Treasured Khensur Rinpoche Lama Lhundrup Rigsel



Khensur Rinpoche Lama Lhundrup Rigsel, Kopan Monastery, Nepal, March 2011.  
Photo courtesy of Jo Hathaway.

*Anyone who has had the good fortune to visit Kopan Monastery in Nepal over the last 40 years has most likely been met by the gentle smile of Khensur Rinpoche Lama Lhundrup Rigsel, who served Kopan Monastery in a variety of capacities for nearly four decades. He was officially bestowed the title of abbot by the Office of His Holiness the Dalai Lama in 2001, although he unofficially held the position since the time of Lama Yeshe's death in 1984. In July, Lama Lhundrup stepped down from that role due to advancing cancer.*

*In this issue, Mandala wishes to highlight his incredible service to preserving and spreading the Dharma and to realizing the wishes of Lama Yeshe and Lama Zopa Rinpoche. Lama Lhundrup's tireless work and limitless kindness, offered to thousands of students at Kopan as well as to his students in Singapore, Malaysia and Hong Kong, stand out as an inspiration to us all.*

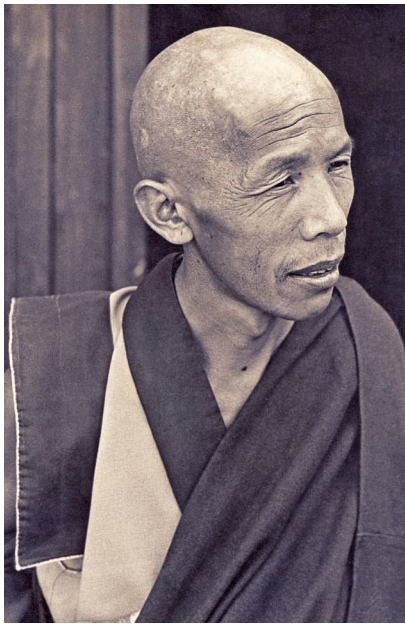
*As we go to press in late August, Lama Lhundrup continues to manifest a worsening condition and is quite ill. We will post updates to this story as they become known at [mandalamagazine.org](http://mandalamagazine.org). You may also find all official FPMT updates, including updates regarding Lama Lhundrup's health at [fpmt.org](http://fpmt.org).*

**K**hensur Rinpoche Lama Lhundrup Rigsel (known throughout the world as Lama Lhundrup) was born in Tibet in 1941 to a poor peasant family. He joined Sera Monastery while still a boy, and in 1959 fled from the Chinese invasion of Tibet to India. In Buxa Duar, the refugee camp in north-eastern India where many of the monks were sent by the Indian government, he met Lama Yeshe and Lama Zopa Rinpoche, and studied with great masters such as Geshe Rabten and others.

In 1972, Lama Yeshe sent a letter from Kopan Monastery in Nepal to Lama Lhundrup, who was then living in Mysore, India, helping to rebuild Sera Monastery. The letter said, "I have some monks, can you teach them? If so, then please come."

Lama Lhundrup wrote back to Lama Yeshe that he didn't feel he had enough knowledge to teach, but that he would very much like to see him and could perhaps come for three months. The abbot of





From left: Lama Lhundrup at Kopan, 1973. Photo courtesy of Lama Yeshe Wisdom Archive. Kopan Monastery in 1972. Photo courtesy of Lama Yeshe Wisdom Archive.

Sera Je told Lama Lhundrup at his departure, “You have permission for only three months, so when you arrive there you tell him [Lama Yeshe] that you cannot stay any longer, and then you immediately come back.”

When Lama Lhundrup arrived at Kopan, Lama told him, “You must become a teacher for my boys.” By this time, Kopan Monastery, which had been established in 1971, was looking after about 30 young monks from Lama Zopa Rinpoche’s Mount Everest Center in Lawudo and the need was growing for someone to oversee the young monks’ studies. Lama Lhundrup accepted Lama Yeshe’s request and remained faithfully at this post until July 2011, when the responsibility of abbot of Kopan was passed on to Geshe Thubten Chonyi.

Lama Lhundrup received his geshe degree from Sera Monastery in 1987. He traveled to Sera Je for the final debate, and it has been said that his debate was one of the most entertaining and brilliant debates in Sera’s recent history.

Since 1972, nearly 800 monks have been educated at Kopan Monastery, including the 370 who are in residence today. Kopan House at Sera Monastery, part of Tsawa Kamsen, now houses around 80 Kopan monks on their way to becoming geshe. Kopan monks also study at Gyume Tantric College and at the Central University of Tibetan Studies in Sarnath. Six resident geshe of FPMT centers are from Kopan. In 1986, the Kopan Nunnery, Khachoe Ghakyil, was established and since that time approximately 450 nuns have been educated there including the 350 currently in residence.

Karuna Cayton, current FPMT board member who worked side by side with Lama Lhundrup at Kopan from 1975-1988, said, “The impact that Kopan, through its monks and its courses, has had on thousands of lives throughout the world is amazing. I believe it is accurate to say that without Kopan there would be no FPMT centers.

### Kopan Monastery's New Abbot

**K**henrinpoche Geshe Thubten Chonyi, born in Nepal in 1962, was ordained by Lama Zopa Rinpoche in 1974. Khenrinpoche has been resident teacher at Amitabha Buddhist Centre (ABC) in Singapore since 1999. In July 2011, he was requested to take over from Khensur Rinpoche Lama Lhundrup as abbot of Kopan Monastery. Geshe Chonyi was the first Kopan monk to become a lharampa geshe, completing his studies at Sera Je Monastery and Gyume Tantric College. After spending some time teaching at Kopan Monastery, Geshe Chonyi was asked by Lama Zopa Rinpoche to teach in Singapore. For the time being, he continues to teach at ABC eight months a year, spending the rest of the year at Kopan, where he says his goal is to “continue with what already exists and to maintain the monastery and nunnery well as it was before.” There will be a formal enthronement of Khenrinpoche Geshe Thubten Chonyi later in the year at Kopan.





From left: Karuna Cayton, Pam Cayton, Nick Ribush, Thubten Tsering and Lama Lhundrup in the office at Kopan circa 1981. Photo courtesy of Karuna Cayton. Lama Yeshe teaching at Kopan, 1974. Photo by Ursula Bernis.

And without centers, countless students may never have met Lama Zopa Rinpoche, Lama Yeshe or the Dharma path. And without Lama Lhundrup, perhaps there would be no Kopan.”

In addition to the hundreds of monks and nuns Lama Lhundrup took care of over the past 40 years, he also has many students in Singapore, Malaysia and Hong Kong where he would travel on regular occasions to give teachings. Several thousand students have attended the annual meditation courses offered at Kopan over the years and Lama Lhundrup’s impact on and benefit to those students, through giving refuge vows, teachings and advice, and in turn the impact those students ended up having on others, cannot be calculated.

“Of course there were many other important figures in the early development of Kopan such as Lama Pasang, Gelek Gyatso, Tenpa Choden and a host of volunteers,” Karuna said, reflecting on Kopan’s development. “But it was Lama Lhundrup who was always there. He was the glue that held Lama Yeshe’s vision together, both before and after Lama passed away in 1984. Lama Lhundrup felt responsible for every wish Lama Yeshe and Lama Zopa Rinpoche had for Kopan. When Lama Lhundrup felt he had let Lama Yeshe down he would have the same look on his face that a mother has when not being able to provide her child with safety and nurture. But, at the same time, after being reprimanded by Lama Yeshe – while I would be upset, often stunned and speechless – Lama Lhundrup would turn to me and softly giggle. He knew Lama Yeshe’s love. Lama Lhundrup knew he was doing his best. He knew we would get better and we would fulfill all of Lama Yeshe’s wishes. Lama Lhundrup

understood Lama Yeshe’s extraordinary qualities and was never fooled by the mere manifestations Lama Yeshe would use to guide living beings.”

One of Lama Lhundrup most significant accomplishments at Kopan was establishing the philosophy studies program that leads to a Geshe degree. The program was officially recognized in 2010 and has produced around 15 rabjampa geshe already with many more coming. Because of Lama Lhundrup’s years of dedicated effort, Kopan Monastery joins the three great Gelug monasteries (Sera, Gendun, and Drepung) and Tashi Lhunpo as institutions bestowing Geshe degrees to its monks.

Lama Lhundrup also established philosophy studies for the nuns of Khachoe Ghakyil Nunnery. In a few years, there will be the first nuns obtaining the rank of geshema because of this work. Lama Lhundrup also took responsibility for oversight of Rachen Nunnery and Mu Monastery in Tsum and Shedup Ling Monastery in Solu Khumbu.

Lama Lhundrup helped to establish the Nepal Gelug Great Monlam Prayer Festival which Kopan leads every year. He also helped to create the Nepal Gelug Education Forum with all of the Gelug monasteries in Nepal coming together every year to debate during Jayang Guncho, the annual inter-monastic debate. In 2010, the first Gelug Exams were held for these monasteries. The exams are an important step in continuing philosophy studies at Sera Je.

“Lama Lhundrup showed patience and care for every student and visitor of Kopan,” Geshe Thubten Sherab, who served as headmaster of Kopan Monastery’s school for four years, told *Mandala*. “He worked day and night, taking care



From left: Lama Lhundrup at Lama Zopa Rinpoche's long life puja at Kopan, 2009. Photo courtesy of Wolf Price: Wanderwolf Media (wanderwolf.com). Lama Lhundrup at Kopan, 2003. Photo courtesy of Kopan Monastery.

of and listening to the grievances and problems of monks, nuns, students from around the world and all the visitors who come for advice and guidance. He responded with great concern, care and compassion but without any complaints or sense of pride. He was always trying to solve problems peacefully whenever they arose, without anyone getting hurt or sad.”

Lobsang Drolkar, a student from Amitabha Buddhist Center in Singapore, said in 2010, “Lama Lhundrup has made Kopan into a place where many students have had the experience of truly coming home. Over the years, I’ve had many opportunities to observe the way Lama Lhundrup works his magic on visitors and students alike – his all-embracing openness and kindness, the way he breaks out into peals of laughter, the paternal way he would grasp one’s hand as he listens so attentively to what one has to say (even when it’s gibberish!).”

Geshe Chokley, a Kopan monk who was head teacher in Tsum, related how from even 20 years previously, “Lama Lhundrup really looked after all the small monks as a mother would, wiping noses and dressing them. He dedicated his whole life for the monks and nuns, and that they become good makes him satisfied and happy.”

Ani Tenzin Jangsem, manager of Khachoe Gakyil Nunnery, said in July, “The kindness of Lama Lhundrup cannot be compared or measured. Even with his busy schedule, he would come down to the nunnery to teach us and give advice to the young nuns, tell them about the 10 non-virtues, how to be kind to others, how to have a good heart, etc. Other times he would teach the senior nuns how to chant. The nuns came from remote places such as Tibet

and other parts of the Himalayas. Whatever the nuns are currently enjoying – the nunnery being well known around the world, for example – this is all due to the kindness and blessing of Lama Zopa Rinpoche and hard work and guidance of Lama Lhundrup.”

Lama Zopa Rinpoche and the Kopan community became very concerned about Lama Lhundrup’s health towards the end of 2010. After several requests, Lama Lhundrup accepted the invitation to seek Western medical advice in Singapore and traveled there in early January, where he was admitted to the hospital and diagnosed with metastatic stomach cancer in mid-January 2011.

Jo Hathaway, a palliative care nurse from New Zealand and a student of Lama Lhundrup who has been staying at Kopan since January 2011 to help take care of him, told *Mandala* the following in July:

“Right from the first day that Lama Lhundrup came home to Kopan from the hospital in Singapore, his approach to illness was different from any other ‘patient’ I have cared for. As we began discussing new routines for feeding, Lama Lhundrup sat swinging the end of his recently inserted stomach feeding tube around in the air, laughing as he exclaimed, ‘Look, my new mouth!’

“No matter what the situation, Dharma is always the first thing on Lama Lhundrup’s mind,” Jo said. “Physical needs just don’t rank as highly for Lama Lhundrup as they do for most ordinary beings and he doesn’t seem to pay much attention to any changes in his body. This can make our job of trying to keep a handle on what’s happening a little tricky because, unlike most seriously ill people, he never complains of anything. Ever.



Khensur Rinpoche Lama Lhundrup with his two attendants Ven. Thubten Kunkhen and Ven. Lobsang Thardoe and Jo Hathaway, his palliative care nurse and student, Kopan, August 24, 2011. Photo by Ven. Thubten Kunsang. Lama Lhundrup and Osel at Kopan, July 2011. Photo courtesy of Jo Hathaway.

“Lama Lhundrup’s wish to make others happy also takes precedence over his own welfare. When we became concerned that physiological changes in his body may indicate that he was experiencing pain, I tried to ask him about it. The conversation started out well, ‘Do you have any pain?’ ‘Yes.’ ‘Can you show me where the pain is?’ ‘Around here.’ Then I fell into ‘concerned nurse’ mode while asking the next list of questions. Instead of answering, Lama Lhundrup said to me with a relaxed smile, ‘You don’t like pain?’ ‘No, of course not, Khenrinpoche’ was my perplexed reply. (Nobody likes pain, right?) Lama Lhundrup simply responded, ‘Then I don’t have pain.’ And with that, turned back to his text and continued his evening prayers. End of conversation, end of my reason to be worried.

“Another time when we were again discussing pain I asked him how he would like us to treat it,” Jo continued. “He replied, ‘It’s better to experience it, for the sake of all sentient beings.’ Lama Lhundrup used the manifestation of illness to practice tonglen for others and he often tells people to send all their worries and sicknesses to him so they can be free from suffering. These days, I suspect out of compassion for us and to ease our worry, Lama Lhundrup accepts a small amount of pain relief medication, just enough to enable him to concentrate well when doing his prayers and practices but without the need for, or intention of, stopping the experience of pain completely. His views on illness are definitely extra-ordinary!”

According to Karuna Cayton, Lama Zopa Rinpoche told those upset about Lama Lhundrup’s illness, “You don’t

need to worry about Lama Lhundrup because he has spent his life fulfilling Lama Yeshe’s wishes.” Reflecting on this in early August, Karuna said, “I think this quality of Lama Lhundrup’s is just one of the qualities that make him so remarkable. Lama Thubten Yeshe was a visionary lama, a rebel of sorts, a renaissance man. In traditional Tibetan society, particularly the society of monastics, innovation was viewed suspiciously. And yet, Lama Yeshe saw the writing on the wall for the exiled Tibetans and Himalayan Buddhists and while his ideas might have seemed radical, Lama Lhundrup, from my experience, never faltered in attempting to fulfill Lama Yeshe’s dreams. Lama Lhundrup *knew* Lama Yeshe’s extraordinary attributes and thus attempted to carry out Lama’s ideas often upon faith alone.”

In 1995, Lama Lhundrup reported to *Mandala*:

*My main job is to make sure that all the monks have a good education and develop a good attitude, then we are fulfilling Lama Yeshe’s wishes. So in the end, all these young boys, after they finish classes, after 15 years, they know at least Tibetan language, writing, reading, also general philosophy, so they can become translators, teachers, whatever. I want them to be good quality, to have a good heart; yes, this is my aim. ... This is Lama Yeshe and Lama Zopa’s main monastery; they have no time, so I need to do this work for them. With that I am very happy.*

With Lama Lhundrup’s health becoming increasingly delicate, Karuna Cayton and Osel Hita decided they would make a brief visit to pay respects to their old friend and teacher. They arrived at Kopan on July 4, unannounced

with the exception of Ven. Roger Kunsang and Lama Zopa Rinpoche knowing in advance they were coming. During their six-day stay, they visited with Lama Lhundrup almost daily. It was also the first time that Osel had been back at Kopan in 13 years, making it a homecoming for him as well. At the request of Rinpoche, Osel gave heartwarming talks at both Khachoe Ghakyil Nunnery and in the main gumpa at Kopan.

“I refer to Lama Lhundrup as my ‘friend,’” Karuna explained to *Mandala*. “I do not mean this in an arrogant or derogatory way. He is my *kalyanamitra*, my spiritual friend. If you knew Lama Lhundrup, then I believe you know what I mean and you most definitely see him as your friend also.”

A Western student who has been at Kopan 20 years made the following observation about Lama Lhundrup: “In all he made Kopan into the monastery it is today. He added one piece after the other, with patience and loving care, seeking advice from many and following the instructions of his gurus. These efforts unfolded into the Kopan Pure Land.”

The life, accomplishments and dedication of Khensur Rinpoche Lama Lhundrup Rigsel are worth celebrating. As

a young monk, he dedicated himself to serving Lama Yeshe and Lama Zopa Rinpoche and spent the next 40 years perfectly carrying out their wishes and caring as mother, father, teacher and friend for countless others. As Lama Zopa Rinpoche offered in praise years ago, Lama Lhundrup is “one lama you can completely trust.” Please join the entire FPMT community in rejoicing in Khensur Rinpoche Lama Lhundrup’s tremendous dedication to preserving and spreading the Dharma and for caring for Kopan, the very heart of the FPMT organization. ♦

In July of this year, the office of Kopan sent out the following request: Our Most Kind Guru Lama Zopa Rinpoche advised today that it would be very beneficial for Khensur Rinpoche if those who have karmic connections with him (e.g., have received advice, oral transmission, other teachings, or taken refuge with him) can do the Ksithigarba practice as many times as possible.

Many pujas and prayers are being done for Lama Lhundrup at Kopan and by students around the world.

You can find the Ksithigarba practice, updates on Khensur Rinpoche Lama Lhundrup’s health as well as more reflections on Lama Lhundrup from Geshe Thubten Sherab, Karuna Cayton, Ani Tenzin Jangsem, Jo Hathaway and others at [www.mandalamagazine.org](http://www.mandalamagazine.org).

# Dharma Journeys Pilgrimage

... formerly Chasing Buddha

## Tenth ANNUAL Pilgrimage to INDIA and NEPAL

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- Includes a three-day retreat at Kopan Monastery in Kathmandu
- Land cost from US\$3800 plus air to Varanasi, India and returning home from Kathmandu, Nepal.



Venerable Tenzin Chogyi

PROFITS GO TO LIBERATION PRISON PROJECT, A PROJECT OF THE FPMT. IT SUPPORTS THE BUDDHIST PRACTICE OF PEOPLE IN PRISON WORLDWIDE. [www.LiberationPrisonProject.org](http://www.LiberationPrisonProject.org) +1 (415) 701 8500



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*The people on the trip were all kind,  
 helpful and wonderful traveling companions.*

*I miss them already!*

JEAN KASOTA,  
 2008 India Pilgrimage

— Check out our website [www.dharmajourneys.com](http://www.dharmajourneys.com) for full itinerary and pictures —

## ■ EDUCATION

*This section focuses on FPMT's religious and secular work to educate and transform the hearts and minds of people everywhere.*

### FPMT EDUCATION SERVICES

*FPMT Education Services is the education department of FPMT International Office and develops study programs, practice materials and trainings designed to foster an integration of four broad education areas: study, practice, service and behavior. These programs and materials are available through the FPMT Foundation Store, the FPMT Online Learning Center and FPMT centers worldwide.*

## Taking Up the Challenge of Translating Buddhism: FPMT'S First International Translation Conference

By Merry Colony



From left: Istituito Lama Tzong Khapa, Ven. Detchen and Ven. Dechen

**I think there is magic** in the Palestra, Istituito Lama Tzong Khapa's top-floor venue with distant views of the Ligurian Sea. Ten years earlier, in that very room, FPMT Education Services hosted a conference that gave rise to the *Discovering Buddhism* program. Now, on the advice of Lama Zopa Rinpoche, a second and equally inspired conference took place. FPMT's first international translation conference – Taking Up the Challenge of Translating Buddhism – marked the start of a new era of FPMT translation work. The conference spanned eight unforgettable days, giving Education Services the opportunity to get buy-in and help on a topic that generally generates fear and loathing in the heart of many a translator: the standardization of terminology.

Maitripa College founder and president Yangsi Rinpoche gave perspective and sublime inspiration at the start by

speaking on the conference's timing. "From the point of view of the external conditions, if this conference had been held 30 years ago, it would have been too soon as there was still chaos in the field of Buddhist translation and there would not yet have been a solid basis for discussion," Rinpoche remarked. "If it had been held 30 years from now, it would have been too late as translators would by then be too stuck on their ideas and choice of terminology and an open discussion would have been impossible. In addition, the time is ripe for such a conference to take place in that a kind of collective karmic interest in translation has begun to evolve. ... I think it is a very auspicious time."

Senior translator Gavin Kilty concurred with Rinpoche's sentiment, reminding us that Trisong Detsen had organized the first conference of translators in the 8th century at

Samye. One thousand four hundred years then passed, and now in the last two years there have been two other major translation conferences: the launch of the ambitious project by the Khyentse Foundation to translate the Kangyur in 100 years into English – 84,000: Translating the Words of the Buddha – hosted in March 2009; and the International Conference on Tengyur Translation hosted by the American Institute of Buddhist Studies in collaboration with the Central University of Tibetan Studies in January 2011.

Our first two days were dedicated to a presentation and discussion with Mariana Orozco, senior lecturer of the Department of Translation and Interpretation at the Autonomous University of Barcelona, who spoke on translation theory and methodology, clarifying that “translation technique” occurs at the level of the term, while “translation method” occurs at the level of the text. Translation methods include literal translation (most useful for people

Yangsi Rinpoche added that “a classical translator needs to really understand the text. He or she needs to get to the bones, not just to the skin, to see what lies behind the words, to really understand the philosophy. This is because what the words are saying is very limited compared to what is behind the words. A translator needs to come to an understanding of all those complex ideas, and then, through that, come up with the best translation possible.”

Exemplifying this approach, Gavin spoke movingly of his engagement with this process. First, he reads the text in full. Then slowly going over one point or one passage again and again, he has mental discussions with the author. Alone in his room he explains the meaning to others and debates it out loud in Tibetan to the point when he becomes the author explaining the text to an audience. And only at that point, when the meaning is fully revealed, does he then open a blank page and compose the intent in English.



From left: Yangsi Rinpoche, David Kittelstrom and Roger Wright

learning the source language), philological translation (which includes footnotes to learn more about the context in which the author wrote the text), interpretative-communicative translation (the most widely used form of translation), free translation (for poetry and the like), and “beyond” translation adaptation (which includes simplification, additions, etc.).

For example, while sutras should ultimately be translated philologically with footnotes explaining translation decisions, background, etc., an interpretative-communicative translation of the same text could be done for a different audience. In short, Mariana turned upside down the misconception that being true to the author means translating her words verbatim and opened our eyes to the fact that simply knowing Dharma and the source language, without acquiring translation competence, will not make for a good translator.

In regards to learning Tibetan, Rinpoche emphasized that this could easily start at more centers. Many suggestions were also gathered for how to more thoroughly prepare FPMT’s Lotsawa Rinchen Zangpo Translator Programme (LRZTP) students for interpreting at centers. Spain’s foremost interpreter, Ven. Nerea Basurto, so clearly touched by having interpreted for His Holiness and other great lamas, added that “interpreters in training should receive inspirational talks by other interpreters who can speak on the incredible *joys* of the job.”

David Kittelstrom of Wisdom Publications spoke on how translators and editors can make each other’s lives easier, identifying points from deciding at the onset whether to use footnotes or endnotes to addressing how to adapt one’s translation to the target audience. Ven. Nerea and Ven. Detchen,

## EDUCATION

coordinators of FPMT's Spanish and French translation offices, spoke on the incredible progress of the last six years. Jon Landaw shared his expertise as a senior editor of Lama Yeshe's works, advising that when translating Lama Yeshe into other languages, the translator should not feel they have to be totally faithful to the English, which has already been



Merry Colony facilitates the discussions leading to the standardization of terminology

changed a lot from the original, but to instead think a lot about the meaning and be faithful to that. Lama Yeshe's main objective was to communicate, and Jon argued that this must be the priority. This view echoed what Mariana had said on day one, that the important thing is the message, not the

words, and that translation is an act of communication.

On the fourth day of the conference, we moved into the heart of the matter at hand – the discussions and debates leading to the creation of a glossary of FPMT's preferred translation terminology. Two hundred and fifty terms had been extracted from Lama Tsongkhapa's *Middling Lam-rim* (FPMT's first significant translation of a philosophical text to be published by Wisdom Publications) along with all the current translations of these words. Over the next four days, we engaged in delightfully entertaining and sublimely inspiring discussion – and only got through 20 terms! (The first term alone, “*chö nyi*,” often translated as “emptiness,” took two hours.) Those 20 terms were so fully discussed, debated and digested that in the end we were able to reach a consensus on the preferred FPMT standard. As an example of the complexity of the matter, take the term “*blo*” which is commonly translated as “awareness,” “intellect,” “thought,” “knowledge,” “consciousness,” “cognition,” “cognizer,” “discernment,” “rational mind” or “knowing.” Our conclusion at the end of the day's discussion: “mind” or “awareness,” depending on whether or not it is a technical discussion of the Buddhist understanding of the mind.

When discussing the criteria for choosing a preferred standard, participants felt there should be a compromise between radical, newly coined words and commonly used or well-established options. For example the term “four noble truths,” although not literally accurate, is even now used by His Holiness the Dalai Lama, so it was decided that for the sake of progress there will be instances like this when it is better to choose the most commonly used option. Another example would be the word commonly translated as “suffering,” which has been translated by others as “anguish” and “dissatisfaction.” But because these terms are not so widely used, we will inevitably accept “suffering” as the FPMT standard.

Gavin explained that while Tibetans usually translate the meaning, if we only translate meanings we may potentially lose the link with the Tibetan in terms of the types of meaning associated with a word's etymology. For example,

## New on the FPMT Online Learning Center!

Lama Zopa Rinpoche's teachings from the recent Bendigo, Australia retreat are now available on the Online Learning Center (see *Bodhicaryavatara* commentary in "Special Commentaries"). These fabulous teachings are available freely in video and audio formats.

| <http://onlinelearning.fpmt.org>



if “*don spyi*” is translated as “construct” or “universal,” the etymology of the word as “meaning generality” is lost. The commonly translated word “renunciation” (*nges ‘byung*) similarly has lost the etymological meaning best captured in Alexander Berzin’s “definite emergence.”

The conference ended remembering that Tibetans also faced these challenges when translating the Dharma from Sanskrit. The first wave of translation happened 500 years after the Buddha, and it took another 1,200 years to complete standardization. So with luck, if we start the process now, we may have sorted it out in time for the coming of Maitreya Buddha!

Summing up the time we had spent sorting through the various challenges and solutions discussed, Yangsi Rinpoche said, “A hundred years from now people will look

back on this conference and see that it made a difference to their life. They will appreciate that all of you came from different places to make history, to do something that is of real benefit for people’s spiritual path. Your intention, effort and purpose here in the 21st century is similar to that of the people back in the time of Padmasambhava and the founding of Samye Ling.... We should be strongly inspired and think ‘Let’s do it! Let’s start! Let’s move!’”

Yangsi Rinpoche composed *Thus I Have Heard: An Offering to the Participants of the First FPMT Translation Conference*, a sutra-style piece acknowledging the spiritual significance of FPMT’s first translation conference. Rinpoche’s audio recording and transcript of the piece is freely available as part of *Mandala’s* exclusive online content.

The full conference report is available online at [www.fpmt.org](http://www.fpmt.org). You can find it on the “Education” page under “Translating.”

## UNIVERSAL WISDOM EDUCATION

*Universal Wisdom Education (U WE) is FPMT’s program of secular education for people of all ages and cultures.*

### A Message from Alison Murdoch

The Foundation for Developing Compassion and Wisdom is very happy to announce a new name for its activities: **Universal Wisdom Education** (U WE). The name has been given by Osel Hita with the agreement of Lama Zopa Rinpoche. This is particularly welcome seeing that it was Lama Yeshe who originally launched this project in the 1980s with the name “Universal Education.” From 2006-11 it was known as “Essential Education.” With Universal Wisdom Education, we enter a new consolidated phase of development grounded in our three core values of *authenticity, validity* and *accessibility*.

In this issue, we’re putting the spotlight on U WE activity in hospices. In Australia, Malaysia and New Zealand, a range of palliative care organizations have been inspired by the U WE program *16 Guidelines for a Happy Life* to create their own specialized version for end-of-life care. With the coordination of Shyla Mills, our Australian board member, our aim is to develop a specific package of resources, training and support for palliative care professionals who want to bring Buddhist-based philosophy and psychology into their work.

The *16 Guidelines* program was launched at Rinpoche’s request in 2006 and is inspired by the *16 Human Dharmas* of Songtsen Gampo. As the first Buddhist king of Tibet, Songtsen Gampo decided to give lay people a simple set of ethical guidelines that would bring their lives – and eventually the whole country – into better shape. The *16 Human Dharmas* continue to be recited on a regular basis by children in monastic schools, but are rarely the source of teachings within those institutions. Last year, Lama Zopa Rinpoche generously spent several weeks with Ven. Steve Carlier, Karuna Cayton and Jon Landaw working on a new translation and commentary. With the arrival of Gabor Reder in June 2011 as our new resources manager, we look forward to creating a new U WE resource based on this precious text.



| [www.essential-education.org](http://www.essential-education.org)

# 16 Guidelines for End of Life Care

By Shyla and Jason Mills

As palliative care nurses and educators we have always been interested in linking our work to our Buddhist beliefs. Unfortunately, due to strict protocols and the medical model, there are limitations to piloting new and innovative approaches to the care of the dying.

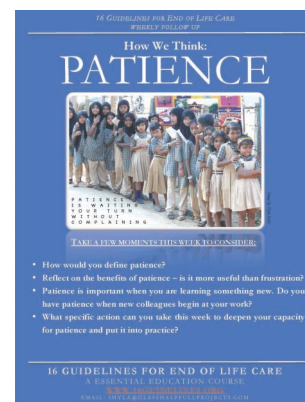
However, in 2010 Hospis Malaysia (Kuala Lumpur) invited U WE to conduct a workshop with their staff. With this opportunity came long discussions between U WE staff of how to blend the *16 Guidelines* and modern end-of-life care techniques. This resulted in the birth of a one-day workshop entitled *16 Guidelines for End of Life Care* which aims to equip multidisciplinary health clinicians with an understanding of the *16 Guidelines* as well as techniques for incorporating these guidelines into their daily work activities.

The one-day workshop was divided into four sessions, each incorporating both the *16 Guidelines* and the phases of palliative care: preparation, diagnosis, stable, deterioration, terminal and bereavement. The workshop was designed to be followed up with 16 weekly e-mails which included reflective exercises on each of the guidelines.

Alison Murdoch, Shyla Mills and Jason Mills facilitated the workshop attended by 20 participants, including palliative care workers, government officials and university staff. Feedback was positive and it has resulted in a variety of activities being integrated into the participants' work activities.

We have also presented the pilot project this year at a spirituality and health conference as well as the Palliative Care Australia conference. There has been much interest internationally in the workshop, so much so that we are currently developing an online version, which is expected to be completed by mid-2012.

For more information contact Shyla:  
shyla@glasshalfprojects.com



Posters help participants at *16 Guidelines for End of Life Care* integrate the *16 Guidelines* into their work environments.

## Amitabha Hospice Introduces the *16 Guidelines* in Its Volunteer Caregiver Training Course

By Kala Dostal

In April 2011 Amitabha Hospice introduced the *16 Guidelines* into our caregiver/volunteer training program, and since then the results and volunteer feedback have been amazing!

The training was given over eight weeks. Each training evening is about two and a half hours long. In the first evening of the training we introduce the hospice, the volunteers and the *16 Guidelines*. The second evening is about the *16 Guidelines*: we do brainstorming, read quotes from the book and do exercises both with and without *16 Guidelines* playing cards. The rest of the six evenings are spent mostly in formal hospice training, but we also take time for a short mindfulness meditation and a 15-minute

debrief on how the week went. For homework participants are asked to read two guidelines from the book each week and do the associated exercises.

In August we started offering a *16 Guidelines for End of Life Care* to volunteers and the community in general. The response has been very positive. Most of our trustees and coordinators have done the *16 Guidelines* workshop, so the hospice environment is quite harmonious and respectful. We strongly recommend other hospices and centers to introduce the *16 Guidelines* in their community. It helps everyone to start talking "the same language."

| www.amitabhahospice.org

## Family-friendly HABIT

By Jo de Silva



Engaging children as well as their parents is a cornerstone of a new fortnightly meeting at Buddha House, Adelaide, Australia. Facilitated by Loving Kindness Peaceful Youth, the Adelaide HABIT group creatively uses the standard HABIT meeting format, including a "children's space" segment.

| www.lkpy.org/html/habit.html

Three-year-old Maya is one of the children who regularly attends the group meetings.



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## Universal Mandala School By Belén Köhler



**Universal Mandala School's summer program** ended successfully with almost 30 children between 3- and 10-years-old attending during the month of July. We have become inseparable friends while immersing ourselves in both the English and Spanish language.

The program explored the “Great Rainbow Spirit,” that is, concentrating on our ecosystem and our place within it. We paid very special attention to the interconnection between our natural surroundings, animals and their homes, and human impact – inspiring each of us every day to make responsible choices.

The program emphasized friendship, interconnection and change. We paid attention to all of our activities and to the wonderful meanings behind the Seven Colors, a learning tool to help us explore the nature of our minds and transform our emotions. Through all of this, we've followed our imaginations and enjoyed the use of music, art, intellectual expression, movement and creative dance, yoga, cooperative games, and gardening. Without a doubt, we have achieved our mission: to become Rainbow Heroes – people able to make a real difference in this world.

In September, Universal Mandala School continues with its workshop on the Seven Steps to Knowledge, Strength and Compassion – there is already a waiting list. In October, the morning program for children ages 3 to 6 begins. Another inspiring journey awaits! ♦

| [www.universalmandalaschool.blogspot.com](http://www.universalmandalaschool.blogspot.com)

## ■ Taking Care of OTHERS

*This section highlights the incredible work being done in the FPMT organization aimed at taking care of others.*

### ANIMAL LIBERATION

# 10 MILLION LIVES FOR THE GURU



From left: Amitabha Buddhist Centre buys five to six different types of shellfish to liberate regularly for the long lives of their teachers. Photo by Jackie Tan. Fred Cheong (right in brown shirt) has helped to liberate 100 million animals over 11 years. Photo by Jackie Tan.

By Ven. Tenzin Tsultrim

**On July 20, 2011 Amitabha Buddhist Centre** (ABC) in Singapore accomplished its mission of liberating 10 million animals, all dedicated so that Lama Zopa Rinpoche would return to perfect health. Started by Fred Cheong on April 25 – just days after Rinpoche manifested a stroke – this massive animal liberation was done on behalf of ABC with all FPMT centers invited to join the effort. By the end of May, 10 other FPMT centers had chipped in for the cause.

Fred has been ABC's animal liberation champion since 2000 when he started the practice on a large scale for the health and life of one of his gurus, Geshe Lama Konchog. The number of lives liberated by Fred and ABC crossed the 100 million mark in May 2008.

With 11 years of practice, animal liberation at ABC follows a well-rehearsed procedure. The practice is scheduled every second Sunday of the month, although the pace had to be picked up to quickly hit the target of 10 million liberations for Rinpoche. Sea creatures – predominantly five to six types of shellfish and occasionally large fish – were purchased live from wholesalers for liberation during the three months it took to reach the goal.

A team of volunteers faithfully helps Fred conduct these ongoing missions. The shellfish are loaded up on a truck and are driven around the block where ABC is located

at least three times, giving the sea creatures the benefit of having circumambulated the many holy objects inside ABC's seven-story building. The animal liberation prayers are done according to the practice given in *Essential Buddhist Prayers, Vol. 2: An FPMT Prayer Book*, together with the many mantras advised by Rinpoche. Bottles, and sometimes buckets, of water are blessed by those doing the practice who recite the mantras and blow on the water. The water is poured over the animals just before they are released into the sea. Quite often the animals are brought out to sea on a boat. Sometimes they are released at the beach.

Most of us at ABC who regularly support animal liberation through our donations are on Fred's text messaging list, which is used to update us on the latest progress. This was sent on July 20: "Liberating 4,000 kilograms of seashells now. Estimated 700,000 animals now. With this liberation, we will hit 10 million animals for the swift recovery of Kyabje Zopa Rinpoche and Lama Lhundrup. Thanks so much for your support all this while." ♦

Regular animal liberation is an ongoing project at ABC. You can support their efforts online: [www.fpmtabc.org/donation-1.php](http://www.fpmtabc.org/donation-1.php)

*Essential Buddhist Prayers, Vol. 2: An FPMT Prayer Book*, which contains the animal liberation practice, can be ordered from the Foundation Store: <http://.shop.fpmt.org>

# HearingNEPAL By Lew Tuck

## Visits Ranchen Nunnery



A Tsum Valley woman rejoices after regaining her hearing with Dr. Ven. Thupten Dolkar. Black Bear and Rachel Bear wear khatas individually blessed by His Holiness the Dalai Lama and have become popular mascots for HearingNEPAL, June 2010.

*The HearingNEPAL program began in 2009 during the November course at Kopan Monastery as a karma yoga exercise, inspired by the indelible words of Khensur Rinpoche Lama Lhundrup, former abbot of the monastery: "It would be beneficial if you could take your [hearing health] program to Tsum Valley and Solu Khumbu. You must benefit all sentient beings, using your Medicine Buddha and Heart Sutra practice for pure motivation and freedom from obstacles." Since then, Lew Tuck has taken HearingNEPAL to Kopan Monastery, Tawal, Tsum Valley, Solu Khumbu and Sera Je Monastery, providing hearing diagnosis and treatment to hundreds of people otherwise unable to access care.*

**HearingNEPAL** brings preventative primary ear care and education to as many people as possible, especially in remote villages, schools and monasteries. For those in remote areas where the voice is the *only* form of communication, hearing loss dramatically affects a person's quality of life.

In June 2011, Sue Tuck, Keshab Dangol – our local expert ear technician from the Nepal Association of the Hard of Hearing, our associated clinic near Kathmandu – Ven. Dhargye from Kopan Monastery Medicine Buddha Clinic, and I made a follow-up visit by helicopter to Ranchen Nunnery in Tsum Valley, now under the care of Kopan Monastery.

We were warmly greeted by manager Ven. Tenzin Lhondup, teachers and other nuns, and quickly began setting up the clinic: primary ear care section, video otoscope, ENT-style ear wax removal and ear syringe equipment, and a suitcase full of lotions and potions for ear health management. Fifteen new clients, who had walked for two days, were waiting patiently. Ears were checked for impacted wax or foreign bodies and hearing levels screened. Further treatment included cleanings, medication administration, primary ear care education, medical specialist referral, hearing aid fittings and reviews of the hearing aid settings of last year's clients.

Hearing loss makes a particularly negative impact on younger people, who may be unable to develop normal speech, benefit from schooling and develop socially. One young man said they "hated" him in his village because he could not hear correctly.

So it is no surprise when, with a new hearing aid, a 21-year-old woman was moved to tears because she could start to seek some normality with her family and friends, or, when another young man, with renewed hearing, joyfully announced that he would be able to get married.

This year, Keshab trained the local Tibetan doctor, Dr. Ven. Thupten Dolkar, in primary ear care and hearing aid maintenance. We were able to leave batteries, Western medicines and equipment with her for use throughout the year.

Next year we plan to trek five days down from Ranchen Nunnery to Arughat in order to run a two-day "ear camp." Here there is a school where we will have access to more children. We will also follow up new fittings made this year and track those fitted last year who were unable to make the two-day trip up to the nunnery. ♦

At the end of 2011, HearingNEPAL will visit Solu Khumbu, Lama Zopa Rinpoche's native region. In 2012, HearingNEPAL will visit Sera Je Monastery in order to train local health workers in primary ear care, check 1,000 little monks' ears, and fit or follow up on hearing aids for as many as possible. You can support HearingNEPAL's work by visiting: <http://hearingnepal.org>

## ■ Taking Care of OTHERS

### DEATH AND DYING

# How to Prepare Your Dharma Will

By Kala Dostal

In October 2010, after Isabelle, one of the tenants renting Amitabha Hospice's house, passed away, there was some uncertainty regarding what practices to do for her, creating unnecessary stress at an already difficult time. In order to help others avoid this situation, Amitabha Hospice decided to create a new webpage featuring a "Dharma will" template containing Lama Zopa Rinpoche's advice on the prayers and practices he recommends before, during and after death, based on his book *Heart Practices for Death and Dying*. We also created a practical, printable template to help Buddhist students create their own Dharma wills. The template contains Rinpoche's suggestions but also has extra spaces where people can add their personal requests.

Students have already begun to make use of this document in preparation for their own deaths. "The structure

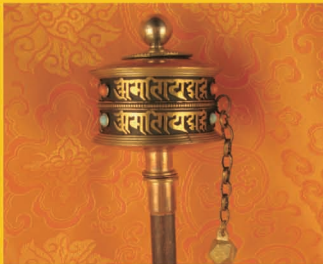
and information in the Dharma will relieves me of the work of thinking out how to create an environment that will help me leave the body peacefully and in the Dharma," Anna Fanene, a student with cancer, commented. "As I tick the boxes, I feel very relieved and content that everyone involved in my death will have guidelines on what to do and thus prevent them from feeling confused, awkward and useless, not to mention, helpless." ♦

You can find Amitabha Hospice's Dharma will template as well as other recommend documents on end-of-life care online: [www.amitabhahospice.org/](http://www.amitabhahospice.org/)

Although having guidelines in your Dharma will greatly increases the likelihood of your wishes being carried out, it is always recommended that you make your Dharma will legally binding according to your country's laws.

Lama Zopa Rinpoche's *Heart Practices for Death and Dying* is available for the Foundation Store: <http://shop.fpmt.org>

## Authentic Tibetan Prayer Wheels



Our very special Tibetan Buddhist Prayer Wheels are a unique combination of ancient sacred tradition and new modern technology. They are filled with copies of the mantra: ཨོཾ་མ་ཎི་པདྨེ་ཧུཾ། OM MANI PADME HUM.

This Mantra was written by His Holiness The Dalai Lama specifically for the purpose of duplicating as many times as possible for use in our Prayer Wheels. These mantras are then specially Micro printed and properly placed inside the Prayer Wheels. According to tradition, the more mantras that are wound inside a Prayer Wheel, the more beneficial and harmonizing it becomes - Micro printing allows us to put Millions of sacred mantras in every one of the beautiful Prayer Wheels we offer.

The method for making all of our Authentic Prayer Wheels has been verified by Kyabje Zopa Rinpoche; and every Prayer Wheel we offer has been checked for authenticity by Ven. Lhundrop Kelsang. The ancient texts and Buddhist Teachers expound the profound benefits of spinning the Prayer Wheel. Even wearing of having a Prayer Wheel in one's home is said to be of immeasurable benefit.

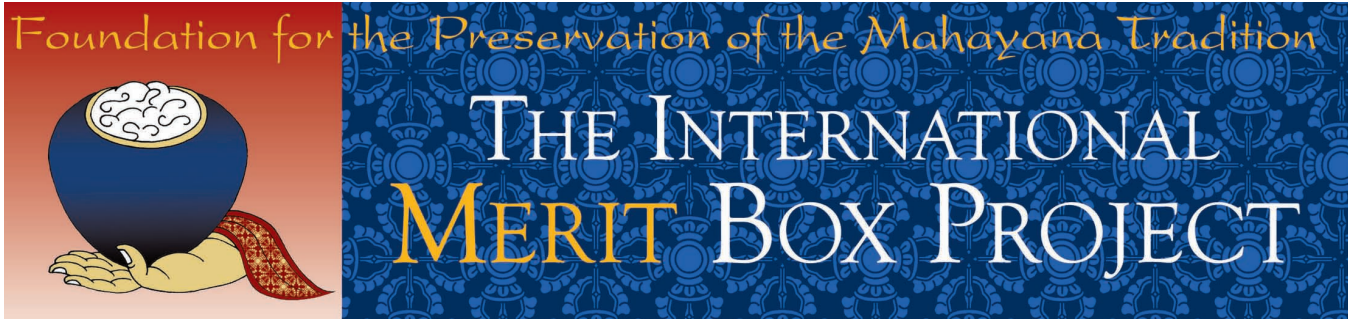
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*A percentage of all sales are donated to the Bodhi Tree Educational Foundation.*

## FEATURED PROJECT

# The International Merit Box Project



The International Merit Box Project began in 2001 and was designed as a method for Lama Zopa Rinpoche's students to add the yoga of generosity to their daily practice, enabling them to help Rinpoche generate the resources that are the lifeblood of his many projects.

"This practice [of generosity] will benefit the students themselves, making them become wealthy in their future lives," Lama Zopa Rinpoche has said. "The practice of offering is part of the *Seven Limb Prayer*, which, even without a bodhichitta motivation, creates extensive merits. With a bodhichitta motivation, making offerings to the buddhas definitely and immediately creates the cause to attain enlightenment – no question."

Participating in the International Merit Box Project is as simple as acquiring a Merit Box kit, doing the short practice given in the Merit Box practice book and placing a money offering in your donation box. Then on Lama Tsongkhapa Day (December 20 in 2011), you complete your practice and open up your donation box, count the contents, and either make a donation online using the Virtual Merit Box, send in a check in U.S. funds or give the donation to the Merit Box coordinator at your center who then submits it along with other members' donations.

On March 31 of the following year, the collection period ends and the grant application review process begins. In June, Merit Box grants are announced to the community and distributed to recipients.

Each year FPMT centers, projects and services apply for funding for initiatives related to a wide variety of activities. The publication of Dharma texts, the construction of holy objects, and the development of educational trainings and programs are just some of the beneficial initiatives that have been supported over the last decade. And each year,

the offerings of hundreds of Merit Box participants are combined together to support Lama Zopa Rinpoche's projects and the initiatives of many FPMT entities, unifying the FPMT community in a dynamic of mutual support and benefit.

To help more students around the world participate in the International Merit Box Project and to more accurately represent the global FPMT community, a new practice kit was designed in 2008. Thanks to the dedicated effort of many translators, the kit now contains a booklet with the Merit Box practice in eleven languages and an attractive donation box printed in four languages.

Since the International Merit Box Project began, over US\$725,000 has been distributed. In 2010, the project raised US\$78,200 in donations that were awarded to 17 worthy recipients. All FPMT centers, projects, services and study groups are encouraged to apply for funding for their initiatives. Applications for 2011 will be accepted November 1, 2011 through March 31, 2012. ♦



Millarepa Center received a 2009 International Merit Box grant for the statue of Padmasambhava in obstacle eliminating posture. Photo by Ven. Amy Miller.

To learn more about the International Merit Box Project and how to acquire your own kit, apply for grants or get the details on the 2010 disbursements, please visit: [www.fpmt.org/projects/fpmt/merit-box.html](http://www.fpmt.org/projects/fpmt/merit-box.html)

Please visit [mandalamagazine.org](http://mandalamagazine.org) for more articles on **Taking Care of Others**, including an update from the Animal Liberation Society in Nepal.

## ■ Your COMMUNITY

*This section introduces you to the many remarkable individuals in the organization through profiles, interviews, personal stories and obituaries.*

### PROFILE:

# Painting the Dharma

One may serve the Dharma in any number of ways, but few kinds of service please the eyes more than the decorative paintings of Gelek Sherpa. The former Kopan monk has transformed gompas, shrines, statues and stupas into colorful and inspiring examples of traditional Tibetan art, profoundly enriching the environment around them.

More than a painter familiar to FPMT centers, Gelek's life knits closely together with FPMT's history. He was born in 1964 above Thamdeng in Solu Kumbu, Nepal, not far from Lama Zopa Rinpoche's native village of Thami. When he was still quite young, his father took him to Rinpoche's Mount Everest Center for Buddhist Studies at Lawudo, where he became a monk and started learning the Tibetan alphabet and basic prayers. Gelek remembers life being difficult at Lawudo, having to carry water and wash dishes under harsh conditions. But he also remembers meeting Lama Yeshe and Lama Zopa Rinpoche there. When the Mount Everest Center monks moved to Kopan Monastery near Kathmandu, Gelek went with them.

While at Kopan, Lama Yeshe told Gelek to paint a merit field that had been printed from a woodblock onto silk. Gelek was still young and not experienced with painting deities or applying color to silk. "It was difficult for me to paint, especially [since the figures were] very tiny," Gelek said. His efforts didn't go well at first. His watercolors, which he mixed with a lot of water, bled through



Gelek and an altar he painted, Buddha Amitabha Pure Land, Washington state, USA

the silk. Frustrated, he quit the painting. Lama Yeshe, however, did not tolerate this and disciplined Gelek.

With the help of Ani Jampa Chokyi, who brought some fine brushes and acrylic paint and instructed Gelek to not use too much water, and Lama Zopa Rinpoche, who gave Gelek a picture of the merit field to look at while he painted, Gelek gained some confidence and was able to continue his work painting the merit field. Gelek also remembers how Lama Zopa Rinpoche sent his drawing of a mudra to Gelek and how Rinpoche taught Gelek to apply gold leaf on a Maitreya statue.

"Now that I've become more skillful, I have come to realize that Lama Yeshe blessed me by manifesting in the form of three deities," Gelek said. "He showed wrathful



action which is like Vajrapani, his mala became like the symbol of Manjushri's wisdom sword, and from inside his heart he showed me compassion like Avalokiteshvara."

Gelek left Kopan in 1985 to attend the Kalachakra initiation in Dharamsala and ended up spending the next four years at Tushita Meditation Centre, painting Lama Yeshe's stupa, cooking and working in the bookstore. He then attended thangka painting school, due to the kindness of a benefactor. In 1991, Gelek worked with other artists on His Holiness the Dalai Lama's temple in Dharamsala. Then in 1996, Gelek went back to Kopan to paint the new gumpa.

Gelek's largest creative challenge came when he arrived at Land of Medicine Buddha in Soquel, California in 1998 to paint the Memorial Shrine there. "It was a big job," Gelek said. And Lama Zopa Rinpoche wasn't there, so he had to start the work on his own. Over the next five years, Gelek and another Tibetan painter from India, Ngawang Kunkhen, filled the space with traditional paintings, including murals depicting the 12 deeds of Shakyamuni Buddha and panels of Medicine Buddhas, Chenrezig and the nyung nä lineage gurus, Taras, dakinis and mantras. A large thangka-style painting of the Medicine Buddha mandala adorns the ceiling. According to the Land of Medicine Buddha's website, "Having these powerful images inside the Memorial Shrine transforms it into a sacred space, as merely seeing these images has a powerful positive effect on the mind."

Gelek's beautiful paintings have spread throughout the West Coast of North America. Visitors to Vajrapani Institute in California can see his work in murals and decorations on Lama Yeshe's cremation stupa. At Lama Zopa Rinpoche's Washington state retreat house, Buddha Amitabha Pure Land, Gelek has painted extensive altars. And at the FPMT International Office and Maitripa College in Portland, Oregon, he has painted a stunning large altar in the Jokhang and other sacred objects.

"To follow traditional Tibetan style, you need to focus deeply and have patience," Gelek explained, which is why he doesn't wear his hearing aids when he paints. "It comes better that way." Watching him work, you see a man relaxed and confident in his skills and happy with his vocation. While he frequently receives commissions to do paintings, he also does gold leafing, restorations and repairs of sacred objects as well as opens the eyes of buddhas. For the times



Gelek and Lama Yeshe's cremation stupa at Vajrapani Institute

when demand for his artistic skills slow, Gelek has also learned how to do electrical work and plumbing.

Gelek's parents live in Kathmandu and his brother works as a translator in Italy. But Gelek likes living in America and became a citizen in 2010. In the next year, he is scheduled to paint the Enlightenment Stupa for Universal Peace and Environmental Harmony created by Gendun Drubpa Centre in British Columbia, Canada and create decorations for the exterior of FPMT International Office's building in Portland. As for the longer-term future, he says someday he'd like to try Western style painting with oils, figure drawing and sculpture.

"Both Lama Yeshe and Lama Zopa Rinpoche have been so kind to make my life not only meaningful but also useful in their centers," Gelek said. "I feel proud and fortunate to serve there. The motivation with which I joined the thangka painting school in Dharamsala and the dedication I made during that time came true. I also owe more than big thanks to our beloved long-time teacher [at Kopan] Lama Lhundrup, who also gave me the opportunity to paint in the new gumpa there and also thanks to Valentino Giacomini from Italy who sponsored me during thangka painting school." ♦

You can contact Gelek at [lhadrigelek@netzero.com](mailto:lhadrigelek@netzero.com)

See more of Gelek's work as part of our exclusive online content. Visit [madalamagazine.org](http://madalamagazine.org).

## YOUR WORDS

*Your Words* is Mandala's section devoted to the writers among us. Send us poetry, creative writing, short essays or letters that are inspired by your Buddhist practice and under 1,200 words.

*Please send your submissions to [michael@fpmt.org](mailto:michael@fpmt.org)*

# Kindness

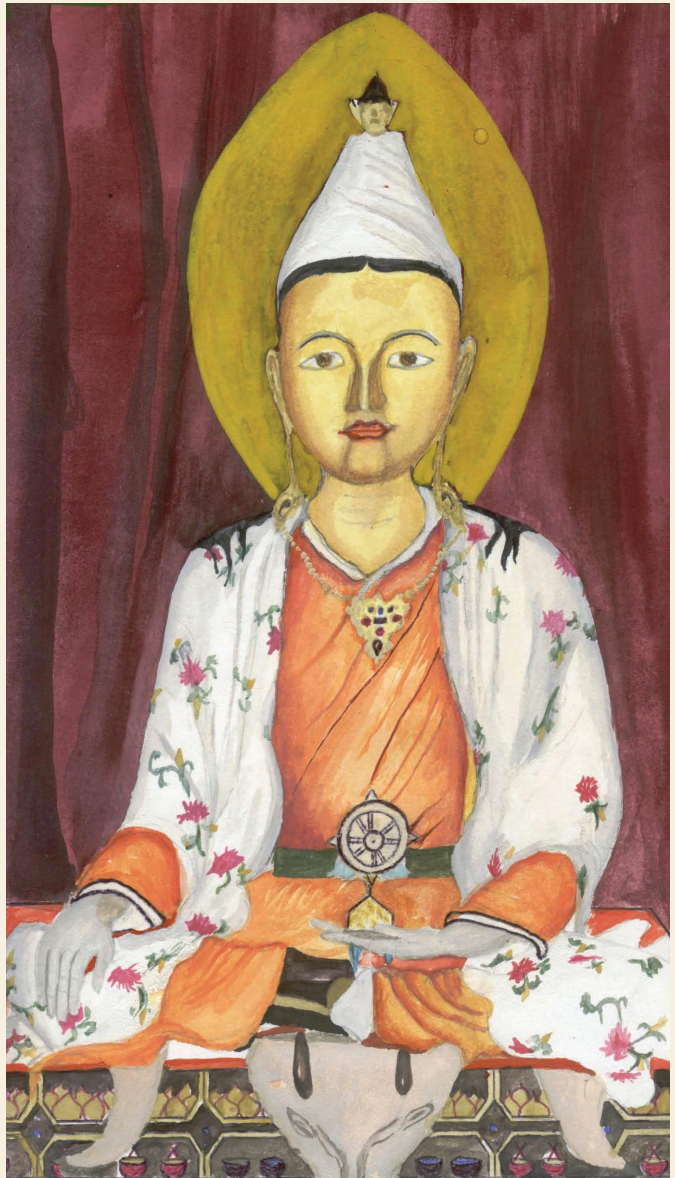
By Gwen McEwen

Consider kindness –  
Immeasurable, sustaining, life-giving,  
mind-nurturing.  
Contemplate the kindness of Sujata  
who offered a bowl of rice,  
of the Buddha,  
of his five companions,  
of his disciples,  
precious Sangha,  
precious teachers.

Kindness is all around us.

We are surrounded and sustained  
by kindness.  
Often it is quiet, like Sandburg's fog  
that comes in on little cat feet  
or it is unnoticed  
or it takes form, offered by  
unrecognized bodhisattvas,  
as opportunities to train and  
transform our mind.

For the kindness of others, rejoice.  
Be kind without fanfare.  
Be kind in this moment.  
Be the loving kindness that  
sustains others  
that they may rejoice.



Statue of Songtsen Gampo in Jokhang, Portland, Oregon, USA.  
Watercolor by Bernard Chanda, Liberation Prison Project student  
in Kabwe, Zambia.

You can find more **Your Words** submissions in *Mandala's* exclusive online content. [www.mandalamagazine.org](http://www.mandalamagazine.org)

## OBITUARIES

*Lama Zopa Rinpoche requests that “students who read Mandala pray that the students whose obituaries follow find a perfect human body, meet a Mahayana guru and become enlightened quickly, or be born in a pure land where the teachings exist and they can become enlightened.” Reading these obituaries also helps us reflect upon our own death and rebirth – and so use our lives in the most meaningful way.*

**Advice and Practices for Death and Dying** is available from the Foundation Store <http://shop.fpmt.org>

**Rosaria “Saza” Verro, 48, died in Milan, Italy, April 25, 2011, of complications following abdominal thrombosis**

By Paula Verro and Tim Van der Haegen



**From her sister Paula Verro:**

In 2008 Saza went to Dharamsala to study Tibetan in the Lotsawa Rinchen Zangpo Translator Programme (LRZTP). Having successfully completed the two-year program in November 2010, Saza decided to remain in India for several months in order to spend some time going for pilgrimage before returning to Italy. She participated in the Kagyü Monlam, attended the teachings of His Holiness the Dalai Lama in Sarnath,

and completed the recitation of 100,000 refuge mantras before returning to Dharamsala in February 2011 to pack her bags. A few days later she was overcome with severe abdominal pain and was hospitalized briefly in Kangra before being transferred to Delhi. There she underwent an emergency operation during which much of her small and large intestines were removed. At the end of March, Saza was stable enough to fly with me and a doctor to Milan where she was admitted into a hospital. Although initially she seemed to be slowly improving, the doctors were unable to clear the infection which gradually damaged more and more of her organs. After two weeks in an induced coma, Saza passed away.

Saza faced these two months of constant suffering and weakness with great mental strength. Whenever the pain would lessen, she would recite prayers and happily talk about Dharma. Her sense of humor never left her and she often made jokes, even though laughing was painful. She often mentioned that she wanted to get out of the hospital to get on with her new job of translating for Istituto Lama Tzong Khapa. She rejoiced whenever she thought about how fortunate she was to

have heard the teachings of and also to have translated for such great lamas as His Holiness the Dalai Lama and His Holiness the Karmapa.

Throughout her illness Saza was supported by a wide network of people, including many lamas, her friends in the LRZTP, the community of Istituto Lama Tzong Khapa, and her Dharma companions from Centro Muni Gyana in Palermo, all of whom dedicated extensive prayers for her recovery. I think it was because of these prayers that Saza died with a smile on her face.

**From Tim Van der Haegen, director of LRZTP:**

Saza was already a translator before she embarked on her journey at LRZTP. Translating wasn't a new experience for her, but learning the Tibetan language was, and a rather difficult experience, she told me. She started taking extra classes with an old Tibetan *ani-la*, which eventually resulted in her being the only student who started translating even before the classroom study was actually over – a refuge ceremony conducted by Denma Locho Rinpoche.

I believe Saza enjoyed her time in Dharamsala. Whenever she had the

opportunity, she would sit on the balcony outside her room, enjoying the sun while studying or working on editing the Italian translations of the *Basic Program* materials for online students. Or she would be found chatting with Paty, her Mexican classmate and next-door neighbor, with Ajja Chondzum, our wonderful LRZTP cook, and with me, her other next-door neighbor. We shared the school's kitchen on many occasions, sharing our culinary experiments. We both had a fondness for good food, especially cheese!

With the passing of Saza, the Italian Dharma students suffer a great loss, as she would undoubtedly have become an excellent interpreter. In a way, she was one already. We should rejoice in her efforts, as one of her classmates, Ven. Khedrub, wrote of her passing, and in the fact that she lived the life she wanted to live, in the service of the Dharma and other sentient beings. I hope that a few years from now a young child will pull on my trousers, look up at me, and say, "Hey, Tim-la, you want some parmigiano?"

### **Ven. Thubten Sangpo, mid-40s, died in Solu Khumbu, Nepal, May 21, 2011, of poisoning**

**V**en. Thubten Sangpo was a senior FPMT monk who joined the first monastic community before Kopan Monastery was built and was part of the original small community of Sherpa monks living at Lawudo. Born up the valley from Lawudo in the village of Thami, he was one of the pioneers helping to build Lawudo and becoming one Lama Zopa Rinpoche's earliest students. When the monks ultimately moved from Lawudo to Kopan in 1970, Thubten Sangpo was amongst them.

Like the other Kopan monks,



Ven. Thubten Sangpo beside some of his work, 1995. Photo by Merry Colony.

Sangpo was trained in the arts in addition to the traditional philosophical studies and he quickly excelled at painting, a talent that blossomed over the course of the next 35 years.

After several years at Kopan, he left to care for his aging mother and mentally ill sister, joining Keroc Gompa near Thami. There he continued his studies as well as his painting (mainly landscapes for the tourist trade). Sangpo's skills caught the eye of the local Buddhist community who started commissioning him to paint their monasteries, thangkas and stupas. Sangpo eventually left landscape painting behind for good and became one of the foremost religious artists in the Khumbu region.

Examples of Sangpo's art commissioned by FPMT projects and students include the paintings of the 35 Buddhas and Indian pandits hanging in Lawudo Gompa, the decorations for the two stupas built for Lama Zopa Rinpoche's mother and mother's incarnation down the mountain from Lawudo, and the beautifully adorned interiors of two prayer wheel houses in Lukla and Teshowk. Many FPMT students who visited Lawudo also had the good fortune

to have a thangka painted by Sangpo who always fulfilled every request with great joy and gratitude.

Sangpo passed away after having performed a naga puja in a local villager's home. He leaves behind a legacy in his artwork from Lukla-Thami, as well as many sorry friends and family who will miss his beautiful smiling face, devoted heart and kind nature.

### **Ven. Ani Tenpa Sangmo (Elizabeth Hood), 62, died in Valla, New South Wales, Australia, June 13, 2011, of cancer**

By Ven. Thubten Chokyi

**A**lthough interested in Buddhism since she was a teenager, Ven. Sangmo's study of Buddhism flourished when she moved to Sydney. When she took ordination in 2004, she was already quite ill with an aggressive and debilitating cancer.

In 2005 Ven. Sangmo wrote to Liberation Prison Project requesting to become a corresponding mentor, and started writing to LPP students right away with great enthusiasm, wisdom-knowledge and a good heart. Sangmo



regarded her mentoring of LPP Dharma students as her Dharma practice, which she engaged in so very often from her bed at home or in the hospital.

Over the past six years, Ven. Sangmo has supported the Dharma practice and studies of some 46 LPP students. An amazing demonstration of her commitment and sheer determination to benefit others was her capacity to continue writing to seven of her regular students right up until a week before her death.

She made an enormous impact not just on the inmates she wrote to, but all of us engaged in the project, including other prisoners who read her story in *Liberation* newsletter and wrote to her to let her know how much her courage, clarity and strength of mind inspired them to continue to practice no matter what difficulties arose in their own less than ideal situations.

Ven. Sangmo frequently applied her meditation to healing and relaxation and shared her personal experience of this with those she wrote to in order to help them see the power of meditation and encourage their practice.

I have memories of her taking turns with the other nuns in leading early morning and evening meditations while on retreat with Ven. Robina in early 2008 despite her increasing ill health. Nor did her illness prevent her giving very direct and clear advice when requested. She was simply determined to get on with living and her Dharma practice was integral to her every breath.

She was never interested, when asked, to speak about her pain, and always turned the conversation to what was being done to help the prisoners. As His Holiness Sakya Trizin said, Ven. Sangmo was a very dedicated practitioner, serving prisoners right up to her death. She truly was an emanation body of the Mahayana

aspiration to benefit others.

One of her students wrote recently: *Ani, you stay well please. I think of you a lot. Sometimes I imagine you on your beach, doing meditation, or maybe in your garden. You have been a great example of dedication to Buddhadharma for me and I cannot thank you enough for that.*

**Sonia Campanella, 73, died in Mexico City, Mexico, July 25, 2011, of a stroke**

By Luz Bella Ramirez

**S**onia was a very active business woman, dealing with and exporting Mexican fruit, and at the same time engaged in Dharma studies and practice for many years. She attended Dharma teachings in many places, and even traveled to Tibet. She also



founded a Buddhist death support group in Morelia that provides help for its members and for other people willing to receive Dharma support at the time of death. Sonia was the first member of the group to die, and she fortunately received good Dharma support from her group and many of us within FPMT, particularly from

Ven. Lobsang Tonden, who happened to be in Mexico City then and from whom she had expressed written wishes to receive support at the time of death before becoming ill.

Sonia often attended Dharma teachings at Chekawa Study Group in Uruapan and we still remember her enthusiasm at a beach Tara retreat in 2006. She was a generous Dharma sponsor and supporter in many ways.

After she had the first stroke two years ago, doctors predicted she'd only live three or four more days, but fortunately she lived on for another two enriching years. While still disabled at a nursing home in Mexico City, she became a devoted Dharma practitioner, fully engaging however she could. Once she was able to write and send emails, she was the most efficient Dharma advertiser, forwarding publicity from all the centers and groups she knew of. To our good fortune, she then became an honorary member of our Chekawa Study Group, and from afar she took part in all practices we did, read the *Sutra of Golden Light* everyday as her health permitted, recited mantras and studied. She was deeply concerned about the health of our most precious Guru Kyabje Lama Zopa Rinpoche when he manifested a stroke and dedicated many practices, mantra repetitions and Medicine Buddha pujas to his health.

Lupita Queirolo, one of Sonia's friends from the death support group in Morelia, commented after visiting her just before her death that "[w]e found a light and happy Sonia, living what karma brought to her life each morning. ... We found and were inspired by a Sonia devoted to Dharma, her true refuge that she did not drop even in the most difficult moments." ♦

Since 1987, *Mandala* has served as one of FPMT's official publications, bringing topical stories, teachings, news and advice to FPMT's growing family. Our archive is filled with many treasures: articles, artifacts and images that remain relevant and inspiring year after year. In this section, we publish some of our favorites from the *Mandala* archive.

Renowned historian, biographer and yogi, Ribur Rinpoche (1923-2006), had a close relationship with His Holiness the Dalai Lama. He wrote and composed works at His Holiness' request and was trusted with hearing His Holiness' descriptions of many of his own inner realizations. The following is an excerpt from a longer article.

## The Inner Realizations of the Dalai Lama

From *Mandala* June 2001

By Ribur Rinpoche, Translated by Fabrizio Pallotti

During one of our meetings, His Holiness told me about a time he was reading and meditating on the commentary on Madhyamaka by Lama Tsongkhapa. As he read about the simile in which a rope at nighttime can be mistaken for a snake, all of a sudden, in deepening his understanding (conventionally speaking, this is what he was telling me) all the constructed appearances ceased in his perception, and he had this very strong – even physical – sharp feeling coming through him. For almost 20 days without cease, his mind did not perceive as true whatever appearances appeared to his senses.

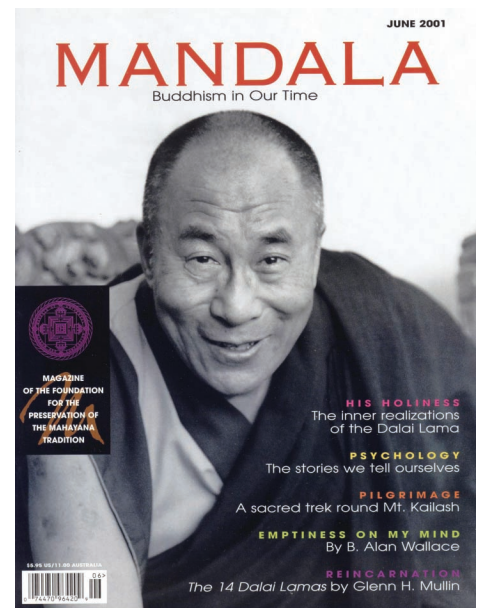
Immediately I said, “This sounds like the direct realization of emptiness,” and His Holiness kind of downplayed it. Keeping it slightly hidden, he said, “Well, as far as direct realization of emptiness, probably something similar – no, not even similar.” And he moved on. This shows conventionally that he's achieving this kind of realization, and in actuality, he's Arya Avalokiteshvara.

During another meeting, His Holiness told me, “I'm really paying a great deal of attention to bodhichitta, to great compassion and great love. I'm engaging my mind very seriously, and strange things are happening. Even if I hear outside the cry of a dog who's been hit by a stone or something, right away I feel pain like I've been hit myself.” When he told me this, strong faith came that this is actually Arya Avalokiteshvara, although on a conventional level he's showing us ordinary beings the development of great compassion.

Another time when His Holiness just returned from one of his teaching trips to Ladakh, I went to see him, and he said, “I'd like so much to liberate animals whose lives are in danger, but I cannot do it around here because there is no space to put them. I will do it in Ladakh where I have a huge space where I put animals, and I have a lot of sheep.

“One day all of these sheep in the meadow in front of my place came by, and as I was looking at them – at their stupidity, their pitiful state – I had this overwhelming compassion thinking what a pitiful, pitiful ignorance they are in. It was unbearable.” This is a clear sign of his having developed great compassion.

... We are so fortunate to witness the display of someone who has even conventionally realized bodhichitta and emptiness. Especially with regards to emptiness, those of us who have taken many teachings from His Holiness can understand by his very unconventional, profound yet easy-to-understand way of explaining emptiness, that it is only by having directly realized emptiness that he could have this understanding. ♦



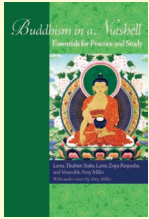
The cover of *Mandala* June 2001

Read the full article by Ribur Rinpoche online as part of our exclusive online content for *Mandala* October-December 2011 at [www.mandalamagazine.org](http://www.mandalamagazine.org)

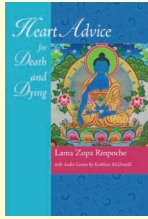
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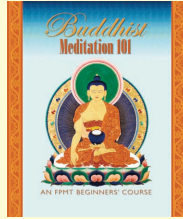
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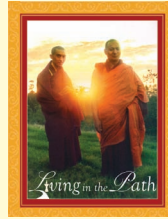
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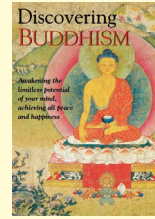
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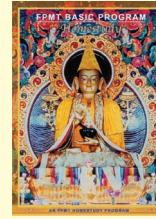
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## FPMT Media Center:

High-definition streaming video of Lama Zopa Rinpoche's Light of the Path teachings are available in English, French, Spanish, Chinese, and German.



The Online learning Centre is an absolutely, wonderful incredible resource. Truly, what a gift! Thank you. – Mary, Canada, August 2010

<http://onlinelearning.fpmt.org>

*This section is devoted to reporting and sharing the successes and struggles, stories and future plans of Lama Zopa Rinpoche and FPMT activity around the world.*

## Lama Zopa Rinpoche Health Update



Lama Zopa Rinpoche continues doing well with his recovery from a stroke he manifested in April. He is staying at Kopan Monastery in Nepal and maintains a strict daily discipline of exercise, massage, and physiotherapy work to regain control of the right side of his body. Students are requested not to visit at this time as Rinpoche needs to focus on recovery.

Updates on Rinpoche's health can be found at [www.fpmt.org/teachers/zopa/rinpoche-health-updates-and-practices.html](http://www.fpmt.org/teachers/zopa/rinpoche-health-updates-and-practices.html)

Lama Zopa Rinpoche turning a prayer wheel with great effort using his right hand. Rinpoche does three circumambulations at Boudhanath Stupa walking (with help), and then does seven circumambulations in the wheelchair, each time stopping to turn the prayer wheel, using his right hand. Photo by Ven. Roger Kunsang.

## Osel Hita News



Osel with the managing nuns of Khachoe Ghakyil Nunnery, Nepal, July 2011. Photo by Ven. Roger Kunsang.

### OSEL AT KOPAN

Osel spent a week at Kopan Monastery in July visiting Lama Lhundrup and Lama Zopa Rinpoche. It had been 13 years since Osel last was at Kopan. At the request of Rinpoche, he gave a talk in Tibetan to the Kopan monks and the nuns at Khachoe Ghakyil Nunnery, who all gave a warm response.

To read more about Osel's visit to Kopan, see Ven. Roger Kunsang's blog "Life on the Road with Lama Zopa Rinpoche" at [www.mandalamagazine.org/category/on-the-road/](http://www.mandalamagazine.org/category/on-the-road/)

## International ENLIGHTENMENT FOR THE DEAR ANIMALS

From Tania Duratovic and Phil Hunt

Enlightenment for the Dear Animals in partnership with MAITRI Charitable Trust rescued 10 goats in Bodhgaya from the butchers and dedicated the merit to the long life of Lama Zopa Rinpoche. We had stalls at His Holiness the Dalai Lama's events in Australia and distributed hundreds of flyers and had petitions available for signature.

| [www.enlightenmentforanimals.org](http://www.enlightenmentforanimals.org)

## GOMO TULKU'S DEBUT SINGLE – RELEASED JULY 28

A fresh sound in pop music is often credited to the fusion of an artist's unique life experiences with his music. Gomo Tulku, the 23-year-old Tibetan-Canadian-American, was recognized as the 23rd Gomo Tulku by His Holiness the Dalai Lama at age 3, and is by no means short of unique experiences. He

released his first single, "Photograph," on July 28.

| [www.gomotulku.com](http://www.gomotulku.com)

## INTERNATIONAL MAHAYANA INSTITUTE

From Ven. Carol Corradi

August 3 marked Chokor Duchon, Wheel-Turning Day in the Buddhist calendar and the day on which FPMT's Ninth Annual International Sangha Day was celebrated. IMI Sangha members offered a special recitation of *The King of Prayers* for all FPMT centers, projects, services, staff and all of our kind and supportive FPMT family members. "Thank you" multiplied a million times from IMI!

| <http://imisangha.org>

## LAMA YESHE WISDOM ARCHIVE

From Jen Barlow

For those who are missing the blissful nectar of Rinpoche's holy speech these days remember that Lama Yeshe Wisdom Archive has hundreds of hours of audio that you can listen to online while reading along with the unedited transcripts. We also are always updating our links to the many translations of the Lama Yeshe and Lama Zopa Rinpoche's teachings on our website. See the "Foreign Translations" page under the Teachings menu on our website for a full list.

| [www.lamayeshe.com](http://www.lamayeshe.com)

## JADE BUDDHA FOR UNIVERSAL PEACE DAMAGED AND THEN RESTORED!

A serious traffic accident damaged the Jade Buddha and its throne while traveling in its container on a German



highway. Ian Green, who directs the project, flew to Berlin to meet with the German restoration experts who restored the statue. The Jade Buddha's European tour resumed in Norway on August 4, just 13 days after the country experienced terrorist attacks in Oslo.

You can see photos of the restoration project online: <http://jadebuddha.org.au/en/gallery/jade-buddhatraffic-accident>

## FPMT Regional and National Offices

### EUROPEAN REGIONAL MEETING

From Annelies van der Heijden

In May, 45 staff members from centers in 13 countries arrived at the beautiful new Panchen Losang Chogyen Centre in the heart of Vienna to attend Guru Puja tsog and kick off the weekend-long FPMT European Regional Meeting. FPMT Europe is an active region with 61 projects in 19 countries with many different languages and challenges. It was a true delight and important to come together again to share, socialize and network, especially for more isolated Dharma friends and for new study groups. Words cannot express the amazing, delicious efforts put in by our many hosts. *Vielen Dank!*

| [fpmtcoor.europe@gmail.com](mailto:fpmtcoor.europe@gmail.com)

### NORTH AMERICAN REGIONAL ACTIVITIES

From Amy Cayton

Many FPMT centers in North America hosted Dagri Rinpoche and many students were able to benefit from Rinpoche's teachings and presence. FPMT Bay, a collaborative group of Northern California centers and projects, sponsored His Holiness Sakya Trinzin to give an initiation with teaching on Four-Armed Chenrezig. The centers and projects worked harmoniously together to rent a

space in Santa Cruz as well as provide tsa-tsas and offer information about their projects and centers. Four hundred people attended from all around the greater Bay Area, the Tibetan communities and other traditions.

| [fpmtnorthamerica@gmail.com](mailto:fpmtnorthamerica@gmail.com)

## Australia

### QUEENSLAND

#### EIGHT SOLITARY NYUNG NÄS AT LANGRI TANGPA CENTRE

From Miffi Maxmillion

Karen Wallwork, a member of Langri Tangpa Centre, went on the ultimate adventure and completed eight nyung näs by herself, offering 111,000 manis, dedicated to the recovery of Lama Zopa Rinpoche. "Sure, some sessions were absolute shockers. My bulging stomach and skinny biceps changed places, lip balm became a treasured possession, and words like beings, lotus and courage sounded like beans, lettuce and porridge," Karen said. "Other sessions, especially on the silent days, I couldn't wait to start. My discomfort felt like the urging of sentient beings in all realms for me to continue, and my glass mala transformed into the crystal tears of Chenrezig right there in my hand."

| [www.langritangpa.org.au](http://www.langritangpa.org.au)

### SOUTH AUSTRALIA BUDDHA HOUSE TURNS 30



Lama Zopa Rinpoche holds up his handwritten message for Buddha House, July 2011. Photo by Ven. Roger Kunsang.

Rinpoche sent a special message via two photos and offered a "large birthday cake for the 30th birthday of Buddha House. Big enough that all receive a good piece of absolutely delicious cake from the best cake maker in town. It should be a beyond-blissful experience, starting with just the mere amazing awesome sight of it up to the merging of it with the tongue!"

"People were delighted that Rinpoche had insisted that it be the most delicious cake we could buy – and it was," center director George Manos said. "It was a very successful night with some older students returning and many newer ones. Thank you to International Office, FPMT Australia and especially Rinpoche for being part of our celebrations."

| [www.buddhahouse.org](http://www.buddhahouse.org)

### TASMANIA

#### VEN. TENZIN CHOGKYI VISITS CHAGTONG CHENTONG

From Ven. Lindy Mailhot

In July and August Chagtong Chentong hosted Ven. Tenzin Chogkyi who led a rich and varied program that was well attended by old and new, young and not so young. Offerings included *Buddhism in a Nutshell*, *Meditation 101* and mini retreat days. There were two wonderfully interactive presentations at The Quakers Friends Senior School to fifty 14- to 16-year-old students who were studying Buddhism, particularly looking at Tibet after the 1950s.

| [www.chagtong.org](http://www.chagtong.org)

### VICTORIA

#### THUBTEN SHEDRUP LING

From Ven. Lhundrup

During Rinpoche's retreat in April the monastery was host to approximately 24 guests – a large number for us. A

## FPMT News Around the WORLD

quiet and cold winter followed. Final work on the new accommodation block has continued as well as landscaping. Our intention now is to begin the final stage of building early next year by laying the foundation for a two-story gompa/ abbot's residence that will be completed as donations come in.

| [www.tsimonastery.org](http://www.tsimonastery.org)

### Austria

#### PANCHEN LOSANG CHOGYEN GELUGZENTRUM

From Eric Leopold

In May we hosted Ven. Lobsang Namgyel, who gave teachings on peaceful living and dying. A week later Geshe Tashi gave the first part of his teaching on dying, rebirth and the bardo. The second part follows in September.

| [www.fpmt-plc.at](http://www.fpmt-plc.at)

### Canada

#### GENDUN DRUBPA CENTRE



Circumambulating the stupa with Jon Landaw

From Dianne Noort

The summer rain was well needed but has delayed our stupa painting. During our intensive weekend seminar on tantra with Jon Landaw, we went out to our stupa site for a wonderful boxed lunch picnic. During our visit, Jon gave a wonderful talk on stupas stating that all stupas are connected all throughout the world! When he asked if we had any

relics, Ven. Chönyi said yes, that we have five relics from Geshe Lama Konchog and one from Geshe Dhargyey. Jon became quite emotional when he heard the name of Geshe Dhargyey as Geshe-la was his root teacher. It is amazing to realize that Jon is also very connected to our stupa ... and to Gendun Drubpa.

Gendun Drubpa is now an FPMT center (we have graduated from being a study group)! This has given us impetus to pursue the creation of what we will call our "town center" – the rental and renovation of an older house close to the downtown core of Williams Lake.

| [www.gendundrubpa.com](http://www.gendundrubpa.com)

### England

#### LAND OF JOY

From Andy Wistreich

Land of Joy is the name given by Lama Zopa Rinpoche to a project which will create a Buddhist retreat community in the UK. The plan is to purchase a large property in an inspiring location on the British mainland, on which to construct group and solitary retreat facilities and a contemplative community. The three-year-old project is focusing on creating merit to raise £3-5 million [US\$5-8 million]. Following Rinpoche's advice we have had White Dzambhala and Four Dakinis statues made in Nepal for making tormas offerings to, as well as sponsoring many pujas, prayers and offerings.

| [www.landofjoy.co.uk](http://www.landofjoy.co.uk)

#### JAMYANG BUDDHIST CENTRE LEEDS

From Lorri Tolan

Jamyang Buddhist Centre Leeds has moved, but only a few doors away, from number 21 to number 31 St. Paul's Street. Everything was carried

carefully along the pavement where, normally, lawyers in suits walk to their work. Prayer flags are now an integral part of the city's financial quarter!

| [www.jamyangleeds.co.uk](http://www.jamyangleeds.co.uk)

#### JAMYANG BUDDHIST CENTRE LONDON

From Michael Murray  
and Sally Barraud

This summer Geshe Tashi taught lamrim on Wednesday evenings to about 40 people each night. The center also received our first batch of Rinpoche's newest version of the combined Lama Chöpa and Jorchö text. Since Rinpoche manifested a stroke the center has offered the Medicine Buddha puja on site five evenings a week. This culminated in a nine-day retreat on the Medicine Buddha practice in late July.

Jamyang had a spontaneous surprise visit by Osel and Gomo Tulku! They had just flown in from Australia on a long flight and were pretty exhausted when they arrived at Jamyang. We gave them a guided tour of the building, then Gomo Tulku had to rush off to the airport. Osel joined us for lunch and then spent time with Esther in the Universal Wisdom Education office and Anna in the Repaying the Kindness office and chatted to Jamyang staff.

| [www.jamyang.co.uk](http://www.jamyang.co.uk)

### Germany

#### DIAMANT VERLAG

From Claudia Wellnitz

This year's publications of Diamant Verlag include the German translations of Lama Zopa Rinpoche's book *Wholesome Fear* and *16 Guidelines for a Happy Life* by Alison Murdoch and Dekyi Lee Oldershaw. We have also published a small booklet with guided

# LIVING IN THE VOWS

## Practicing together with FPMT sangha in France

Nalanda Monastery is located in three hectares of beautiful parkland in the rural landscape of Southern France, and provides a supportive monastic environment for Western monks in the Tibetan Geluk tradition. Inspired by an attitude of universal responsibility, ethical behaviour, compassion and wisdom, Nalanda Monastery serves to transform hearts and minds into their highest potential for the benefit of all sentient beings.



### TRADITION

- Nalanda offers a supportive environment for Western monks to integrate their vows and monastic way of life into study, service and practice.
- Nalanda offers the opportunity for aspirant monks and novices to receive support, pre- and post-ordination training, as well as an experience of Tibetan monastic life from a Western point of view.



### STUDIES

- Nalanda's study programs are under the guidance of two resident Lharampa Geshes and frequently visiting Masters.
- Nalanda offers an in-depth seven year residential FPMT Masters Program (beginning in 2013).
- Nalanda offers an in-depth five year residential FPMT Basic Program (beginning in 2013).



### SERVICE

- Nalanda offers the opportunity to have prayers and pujas performed for people having health and other obstacles, or for people who have passed away.
- Nalanda offers the opportunity to serve the monastery as a resident volunteer, and fulfil the wishes of Lama Zopa Rinpoche.



# NALANDA MONASTERY

Buddhist Monastery in the Tibetan Gelukpa Tradition

Rouzegas | 81500 Labastide St. Georges | France | W: [nalanda-monastery.eu](http://nalanda-monastery.eu) | E: [info@nalanda-monastery.eu](mailto:info@nalanda-monastery.eu)



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[www.fpmt.org](http://www.fpmt.org)



## ■ FPMT News Around the WORLD

meditations on emptiness called *Die Dinge sehen, wie sie sind (Seeing Things as They Are)* by Claudia Wellnitz, which tries to show the usefulness of thinking about emptiness for solving the problems of daily life. Presently we are looking for people wishing to sponsor the German translations of Lama Yeshe's *When the Chocolate Runs Out* and Kathleen McDonald (Ven. Sangye Khadro)'s *Awakening the Kind Heart*.

| [www.diamant-verlag.info](http://www.diamant-verlag.info)

### TARA MANDALA CENTER

From Maria Kruming

Resident teacher Dieter Kratzer with wife Maria and center director Maria Kruming together with a small group of students went to Nepal from March–April for three weeks where they visited holy places and attended a nine-day meditation course led in German by Dieter. In May we were visited by famous thangka painter Andy Weber, who was happy to visit his home country. He showed his great skills to an admiring group of people.

| [www.tara-mandala.de](http://www.tara-mandala.de)

### India

#### TARA PURE LAND NUNNERY AND EDUCATION CENTRE

From Frances Howland

The Tara Pure Land Nunnery and Educational Centre in Sarnath, India, a branch of Kopan's Khachoe Ghakyil Nunnery since 2010, is a place for full-time Tara practice. Fifteen nuns live there and take turns reciting the *Praises to the 21 Taras* around the clock. In addition, every morning the *Four Mandala Offering to Cittamani Tara* and the White Tara puja are performed. During the day the nuns attend classes that include English and Hindi. The nuns

stay for one year and are then replaced with other nuns from the nunnery. Support for daily Tara praises and the nuns at Tara Pure Land Nunnery can be offered through Kopan Monastery's website.

| [www.kopanmonastery.com](http://www.kopanmonastery.com)  
| [taratemple2010@gmail.com](mailto:taratemple2010@gmail.com)

### TUSHITA MEDITATION CENTRE

From Gillian Boll

Here at Tushita, we've had a remarkable monsoon. Traditionally it's low tourist season, but this year we've broken our largest-ever attendance record for our "Introduction to Buddhism" courses – TWICE! A course in June had 92 students. Then our June 30–July 9 course had 94! All the more surprising given the fact that check-in took place during a massive downpour. This was twice the number of students we had this time last year, and overall, our student intake continues to rise.

Most of our courses recently have been led by *Masters Program* graduate, Glen Svensson, but we've also had a number of special guest teachers including Geshe Kelsang Wangmo (currently the world's only female geshe!) who led the July 5–11 course.

| [www.tushita.info](http://www.tushita.info)

### Indonesia

#### THE YOUTH RETREAT EXPERIENCE WITH POTOWA CENTER

From Guido Schwarze



Photo by Nevie Lim

A yearly retreat for high-school students is one of the very popular activities offered by the members of Potowa Center. Since 2006, young retreatants and the retreat organizers from Potowa Center have shared Dharma wisdom, meditations, and discussions. This year's youth retreat was held at a beautiful mountain retreat resort located about 75 kilometers [47 miles] from Jakarta and was attended by about 40 participants. The final recitation of the *Filial Piety Sutra* was especially blessed as the young people passionately prayed and opened their hearts to love and compassion.

| [www.potowa.org](http://www.potowa.org)



June 30–July 9, 2011 group at Tushita Meditation Centre



# A Taste of Our Upcoming Programs

**Kopan West: Buddhism 101** A Course on the Gradual Path to Enlightenment  
Geshe Tashi Tsering November 11–20, 2011



**Solitary Hero Yamantaka Approximation Retreat** with Fire Puja  
Geshe Ngawang Dakpa November 26–December 19, 2011



**Green Tara Retreat**  
Ven. Thubten Chodron March 13–18, 2012



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## THE INTERNATIONAL MERIT BOX PROJECT

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## TIBETAN LANGUAGE INSTITUTE

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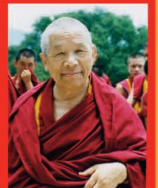
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# K o p a n M o n a s t e r y

[kopan@mail.com.np](mailto:kopan@mail.com.np)

Kopan Monastery is affiliated with the FPMT



## Annual Lam Rim Course 2011

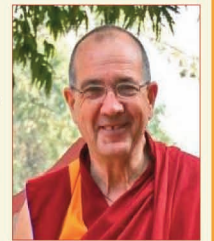
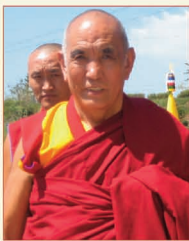
Course: Nov 10 - Dec 10

Retreat: Dec 14 - 20

Ven. Thubten Dondrup has been teaching the One month Lam Rim course many times, and knows how to get to the heart of the teachings, how to make them matter for our life. He has been appointed by Lama Zopa Rinpoche to lead this year's One Month Course.

On Lama Zopa Rinpoche's advice, Khensur Losang Tenzin Rinpoche, second in line Ganden Tripa will teach and give refuge during the later part of the course.

Book early - accommodation is limited



## 24 January - 4 Feb 2012

Ven. Antonio Sattva has been teaching extensively in USA, Europe this year. In January 2012 he will come back to Nepal to again lead this unique and renowned Retreat.

**Vipassana Meditation Retreat on the two systems of Classic and Mahayana Vipassana**

We recommend early booking for this popular retreat.



## 10 Day Discovering Buddhism - Introductory Courses

October 3-13 2011, February 26 - March 4 2012,

Our introductory course gives you a great framework for further study and practice of Buddhist teachings in the Tibetan Tradition.

Check our detailed program on [www.kopanmonastery.com](http://www.kopanmonastery.com)

## Israel

### LAMA ZOPA RINPOCHE ON NATIONAL TV IN ISRAEL

From Ven. Thubten Choekyi

In July Lama Zopa Rinpoche appeared on national TV in Israel – a very moving moment for all involved, even though Rinpoche was miles away at Kopan Monastery at the time. I'd published a poetry book and in a TV interview, I asked to show a recent picture of Rinpoche standing with his huge glowing smile next to an enormous Medicine Buddha statue he had offered us in Israel. They saw the picture, immediately said, "Yes!" and showed it for a long time.

| [fpmtisrael@gmail.com](mailto:fpmtisrael@gmail.com)



Ven. Thubten Choekyi and picture of Lama Zopa Rinpoche shown during TV interview.

## Italy

### KUSHI LING RETREAT CENTRE

From Claudia Wellnitz

On May 1 Kushi Ling celebrated its 10th anniversary. Many friends and members gathered for a joyful day of prayers, food and music. After about a year of work we were able to complete the construction and filling of our new large prayer wheel. It is 2.5-meters [8-feet] high and 2-meters [6.5-feet] wide and contains millions of manis, other mantras advised by Lama Zopa Rinpoche, as well as a set of the *Kangyur* and the collection of Lama Tsong



Kushi Ling's new prayer wheel

Khapa's writings. It is a great joy to see the wheel in the middle of green meadows when one looks out of the center's windows.

| [www.kushi-ling.com](http://www.kushi-ling.com)

### SHENPEN SAMTEN LING NUNNERY

From Ven. Sangye Khadro

Shenpen Samten Ling is a virtual nuns' community located at Istituto Lama Tsong Khapa in Pomaia, Italy. The name, which means "place of concentration benefiting others," was given by Lama Zopa Rinpoche during a visit to Pomaia in 1989. Recently, a large piece of land near Pomaia village has been purchased and plans are underway to build both a monastery for the monks and a nunnery for the nuns. Currently there are around 20 nuns of eight different nationalities, who live within or near the Istituto. Most of the nuns are studying the *Masters Program* with Khensur Jampa Thegchog, now in its fourth year.

| [www.iitk.org](http://www.iitk.org)

## Malaysia

### JANGSEM LING

From Ven. Sonam Yeshe

Jangsem Ling's Kuan Yin (Chenrezig) and White Dzambhala statues were

installed on their base foundation on Saka Dawa. After a year of planning and fundraising, the statues' magnificent forms were successfully enthroned. At heights of 25 feet [7.6 meters], the statues stand majestically over a gently sloping hill. The success of the Kuan Yin project is due to the many benefactors and volunteers. Most importantly, it is due to the great kindness of Geshe Tenzin Zopa for conceiving the idea that was whole-heartedly endorsed by Lama Zopa Rinpoche.

| [www.jangsemling.com](http://www.jangsemling.com)

## Mexico

### NEW RESIDENT GESHE

By Victor Medina

FPMT Mexico is composed of four centers, five study groups and one retreat center. We are happy to welcome Geshe Lobsang Khedup as the resident geshe of Centro Bengungyal in Aguascalientes and Centro Khamlungpa in Guadalajara.

Geshe Lobsang Khedup has been giving teachings on lam-rim as well as *Discovering Buddhism*. In July he taught at Khedrup Sangye Yeshe Study Group in Morelia and in August at Padmasambhava Study Group in Durango. We are also fortunate to have Rebecca Cuan, graduate of Lotsawa Rinchen Zango Translator Programme 5, as Geshe-la's (proudly Mexican) interpreter.

| [www.bengungyal.org](http://www.bengungyal.org)

### CENTRO RINCHEN ZANGPO

From Jampa Shaneman

Rinchen Zangpo Center in Torreón just finished consecrating a 20-foot [6-meter] stupa in Canatlán, Durango. The consecration was attended by 80 students from the Durango and Torreón centers. The stupa is on land for a Buddhist retreat and retirement



New stupa in Canatlán, Durango, Mexico

community in a valley of apple orchards at the end of the Sierra Madre mountains.

| [www.rinchenzangpo.org.mx](http://www.rinchenzangpo.org.mx)

## Mongolia

### DOLMA LING NUNNERY

From Ven. Thubten Gyalmo

Ven. Tsen-la stayed at Dolma Ling Nunnery from March–June at the request of Lama Zopa Rinpoche to assist the Mongolian nuns in implementing a new daily schedule. From her own long time experience as a nun, Ven. Tsen-la was able to offer wise counsel to our nuns on etiquette and the key points of living well within ordination.

| [www.fpmt.org/projects/other/mongolia/dolma-ling-nunnery.html](http://www.fpmt.org/projects/other/mongolia/dolma-ling-nunnery.html)

### GOLDEN LIGHT SUTRA CENTER

From Roy Fraser

Over Tsagaan Sar (Mongolian new year) 80 people participated in Golden Light Sutra Center’s seven-day and seven-night continuous recitation of the *Sutra of Golden Light*. For His Holiness’ Birthday on July 6, we organized a city-wide “Kindness Campaign” with the help of a very generous sponsor from the United States. Like many of our activities, we had good media coverage and the

event culminated in a joint puja and teaching on kindness at the local theater with monks from all the local monasteries sending representatives to chant His Holiness’ long life prayer and other prayers.

An outreach group of Golden Light Sutra Center, Aryadeva Study Group, has been established in Erdenet, a two-to three-hour drive from Darkhan and the students have been helping to share their Dharma knowledge and experience with this new group. Last year talks were given at a local monastery in Sharyn Gol, about a two-hour drive from Darkhan. There is really no limit to the potential for spreading the Dharma in the Mongolian countryside. Ven. Sarah Thresher has visited to offer teachings and guidance.

| [www.fpmt.org/projects/other/mongolia/darkhan.html](http://www.fpmt.org/projects/other/mongolia/darkhan.html)

## Nepal

### KOPAN MONASTERY

From Ani Fran

Kopan is very busy these days, with people from all over the world dropping in to pay their respects to Khensur Rinpoche Lama Lhundrup. Various long life pujas have been offered over the past few months, attended by Dagri Rinpoche, Khadro-la, Serkong Rinpoche, and many others lamas. In July Yangsi Rinpoche spent a few days at Kopan where he recited the *Lamrim*



Khensur Rinpoche Lama Lhundrup with Ven. Kunkyen, his attendant

*Chenmo* in Khensur Rinpoche Lama Lhundrup’s room on the advice of Lama Zopa Rinpoche.

Kopan and its residents are very blessed to have Lama Zopa Rinpoche staying here. Kopan monks are continuing to do extensive Medicine Buddha puja for Lama Zopa Rinpoche every Saturday morning. At the nunnery all night Tara practice is scheduled quite frequently, and many recitations of the *Sutra of Golden Light* have so far been completed by the monks and nuns.

| [www.kopanmonastery.com](http://www.kopanmonastery.com)

### TWIN LONG LIFE PUJA SPONSORED BY MALYSIAN CENTERS

From Losang Dragpa Centre’s Newsletter



Long life pujas for Lama Zopa Rinpoche and Khensur Rinpoche Lama Lhundrup in July at Kopan

In July the four Malaysian centers offered long life pujas to Lama Zopa Rinpoche and Khensur Rinpoche Lama Lhundrup. About 50 Malaysians flew to Kathmandu to represent our fellow members and friends at this grand prayer offering to the two pillars of FPMT and Kopan Monastery. Even the elements seemed to understand the significance of this occasion because just as the two lamas were descending the stairs to enter the gompa, in the sky in front of the gompa, there were twin rainbow-like beams of light, linking together into a single beam of light!

| [www.fpmt-ldc.org](http://www.fpmt-ldc.org)



Enlightenment

Dear Animals for the

# FPMT World of Animals

Foundation for the Preservation of the Mahayana Tradition



## GLOBAL WEB-AUCTION

12<sup>th</sup>-13<sup>th</sup> NOV 2011



'Enlightenment for the Dear Animals' is a project that aims to help people, particularly Buddhists, help and benefit animals.

The website is a resource providing advice, news, and linking projects and people who are helping animals around the world. It also raises funds to help projects such as the **Animal Liberation Sanctuary** at Kopan Monastery, Nepal.



The 4th annual **Global Web-Auction** is coming, with items donated by precious masters such as **His Holiness the Dalai Lama**, His Holiness the Karmapa and Kyabje Thubten Zopa Rinpoche.

**Help the animals and get a precious item too!**

Go to [www.enlightenmentforanimals.org](http://www.enlightenmentforanimals.org) for details.

## WORLD ANIMAL DAY

4th OCT 2011

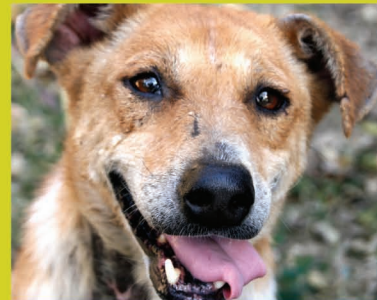


World Animal Day is recognised around the world and is associated with **St Francis of Assisi**, patron saint of animals. What will you do to promote the welfare of animals this year?

Center Animal Blessing 🐾 Animal Liberation 🐾 Interfaith Animal Blessing 🐾 Movie Night 🐾 Pledge to go Veg 🐾 Donate 🐾

## MAITRI

Animal Care Program, Bodhgaya



MAITRI's Animal Care includes a dog shelter (since 1994), goat shelter, outreach programs and an animal clinic. Thousands of animals have been rescued, vaccinated, treated or supported over the years.

Every individual matters.

MAITRI Charitable Trust, India

# FPMT News Around the WORLD

## Netherlands

### MAITREYA INSTITUUT AMSTERDAM

From Paula de Wijs

For two months, since the day we heard that Lama Zopa Rinpoche had manifested a stroke, Maitreya Instituut Amsterdam held a daily Medicine Buddha puja for his quick recovery and to help prevent a recurrence. Many led pujas for the first time, and this learning experience has been most appreciated by all. At the time of writing this, we have just completed the two months and had the final puja on our volunteers' day, which also auspiciously fell in the month of Saka Dawa. Even by manifesting illness, Rinpoche has been helping us to learn and bringing us together, for which we continue to be most grateful!

| [www.maitreya.nl](http://www.maitreya.nl)

## New Zealand

### CHANDRAKIRTI CENTRE

By Phillipa Rutherford



Geshe Jampa Tharchin

We are thrilled to have Geshe Jampa Tharchin as our new resident geshe. He was born in Tibet in 1969 and began his studies at Sera Je Monastery in India at 21, completing his Lharampa Geshe degree in 2009. He taught for a year at Khachoe Ghakyil Nunnery in Nepal before coming to New Zealand in early June. Geshe

Tharchin had a whirlwind tour of southern New Zealand and Australia during His Holiness' visit to the region, meeting many geshe and catching up with old Tibetan friends. Celia Smith is our interpreter. We also welcome Ven. Yonten, a nun from Chenrezig Institute, who has come to live at Chandrakirti Centre to help look after our precious geshe.

| [www.chandrakirti.co.nz](http://www.chandrakirti.co.nz)

### MAHAMUDRA CENTRE

From Ven. Nangsel



Snow lion on its new plinth at Mahamudra Centre

We had a very full year and the center is thriving. Rob (Milarepa) Bloor has been working on our holy object projects. The snow lions are up on beautiful stone plinths, prayer flags are flying, the new stupa garden is done and flower garlands will go up this summer, and the four prayer wheels that will go around the stupa have arrived. The center hosted an eight nyung nä retreat in July and is now preparing for the November Vajrayogini retreat and a busy summer program with Ven. Tenzin Chogyi. Work also continues on the development of the addiction program.

| [www.mahamudra.org.nz](http://www.mahamudra.org.nz)

## Poland

### LOPON CHOK LANG STUDY GROUP

From Ven. Lhundrub Jinpa

The study group has been studying Atisha's *Lamp for the Path*. My

translation happens to be the only Polish translation of it so far. Special thanks to Kasia Fidek for warm-hearted and excellent organization of all aspects of our group's meetings!

| [www.Zbigniew-Modrzejewski.webs.com/Loponchoklang](http://www.Zbigniew-Modrzejewski.webs.com/Loponchoklang)

## Romania

### GRUPUL DE STUDIU BUDDHIST WHITE TARA

From Thubten Saldon

It is a great joy to have here for the first time an impressive collection of priceless Dharma books that were in the same room as the Maitreya Project Heart Shrine relics when they visited Romania.

| [buddhism.romania@gmail.com](mailto:buddhism.romania@gmail.com)

## Singapore

### AMITABHA BUDDHIST CENTRE

From Tan Hup Cheng

Amitabha Buddhist Centre started its second cycle of the five-year *Basic Program* with a super-sized intake of 231 students attending Module 1: Stages of the Path (lam-rim). The unexpectedly large turnout of students is an encouraging sign of a growing interest among the community toward the study of the Dharma. The *Basic Program* is taught by ABC's resident teacher, Geshe Thubten Chonyi, with the assistance of Ven. Tenzin Gyurme, ABC's spiritual program coordinator cum Tibetan interpreter. (Ven. Gyurme is a Lotsawa Rinchen Zango Translator Programme graduate.)

| [www.fpmtabc.org](http://www.fpmtabc.org)

## Slovenia

### CHAGNA PEMO STUDY GROUP

From Mirjana Dechen

In June we had the most precious opportunity to meet with Geshe Losang Sherab. He taught us how to

sing morning prayers and answered many of our questions. We also had our first Transformative Mindfulness online tele-session with Dekyi Lee Oldershaw, and Tong-nyi Nying-je Ling in Denmark arranged for us to watch Ven. Robina Courtin teaching there. In September we had our first two-day Chenrezig retreat led by Jimi Neal.

| [my.sunstar@gmail.com](mailto:my.sunstar@gmail.com)



Longku Center's "flying" 21 Taras

## Switzerland LONGKU CENTER

From Marianne Frischknecht

The number of members at our center continues to grow. We also doubled our board to six members, and now have a spiritual program coordinator, which really makes board members' lives easier! We are very grateful to have experienced teachers coming on a regular basis, such as Dagri Rinpoche, Geshe Tashi, Geshe Thubten Soepa, Geshe Sherab, Ven. Namgyel, Stephan Pende Wormland and others. Ven. Rita Riniker has spent several months in our center, helping us in so many ways with teachings, practice days, leading meditations and giving advice.

| <http://fpmt.ch/fpmt>

## United States

### CALIFORNIA GYALWA GYATSO BUDDHIST CENTER

By David Jeffords

In June Gyalwa Gyatso Buddhist Center sponsored a well-attended two-day workshop entitled "Where Do Our Addictive Patterns Come From?" It was taught by Ven. Chonyi (Dr. Diana Taylor) and based on her Book

## LAND OF CALM ABIDING

From Chuck Walbridge

Dagri Rinpoche visited Land of Calm Abiding in late June. He toured the land, visited retreat cabins, made offerings, conferred a Chenrezig *jenang* on the group and performed an incense puja. There have been many changes at Land of Calm Abiding in the last year. Ven. Strider and Ven. Pemo have moved out after many years in retreat. Ven. Roger Munro begins his new four-year retreat.

| <http://landofcalmabiding.org>

## LAND OF MEDICINE BUDDHA

From Denice Macy

In May we were blessed to offer teachings by Choden Rinpoche on the *Lamrim Chenmo*. Ven. Steve Carlier began teaching the *Basic Program* with teachings on the *Heart Sutra*. Ven. Chonyi Taylor arrived in June and taught several classes, including a short retreat on her new book about addiction called *ENOUGH!* At the end of June, we were delighted to welcome Dagri Rinpoche to Land of Medicine Buddha to teach for the first time. We walked the land with Rinpoche and he stopped and offered blessings including at our 100,000 stupa site.

| [www.landofmedicinebuddha.org](http://www.landofmedicinebuddha.org)

## TARA HOME

From Nicole MacArgel

Tara Home, which provides end-of-life care, has established our non-profit status. We also said goodbye to one lovely resident, who died peacefully with the love and prayers of her family and 40 Tara Home volunteers. We are look forward to many rewarding years of service!

| [www.tarahome.org](http://www.tarahome.org)

### *ENOUGH! A Buddhist Approach to Finding Release from Addictive Patterns.*

In July GGBC became a bronze-level sponsor of the American Cancer Society's 24-hour Relay for Life. We did this to put our practice into action and raise awareness of GGBC in Campbell.

We also hosted Santa Clara University's professor Dr. David Gray, who talked about "Tsongkhapa on the Stages of Insight Meditation," a paper he co-authored with Robert Thurman. Also Ven. Geshe Ngawang Dakpa gave commentary over four Saturdays this summer on *Songs of Spiritual Experience* and Tubten Pende returned to GGBC for a series of teachings.

| <http://gyalwagyatso.org>



Kurukulla Center celebrates International Sangha Day

## MASSACHUSETTS KURUKULLA CENTER

By Tsultrim Davis

On Wheel Turning Day, Kurukulla Center community members and friends liberated 534 lobsters – over 600 pounds [273 kilograms]! – into the Atlantic Ocean. Almost as exciting was the international media coverage we received. Links to the article and photos can be found on Kurukulla’s Facebook page.

In recognition of International Sangha Day, Kurukulla Center invited Sangha members from all Buddhist traditions to join us, celebrating all traditions and the Dharma they share with sentient beings. We joyfully hosted two dozen monks and nuns from all parts of the state.

| [www.kurukulla.org](http://www.kurukulla.org)



Former center director of Osel Shen Phen Ling Deanna Sheriff chats with the children of the Tibetan families living in Missoula. Photo by Bob Jacobson.

## MONTANA OSEL SHEN PHEN LING

From Bob Jacobson

In July about 20 people attended the Osel Shen Phen Ling picnic to celebrate His Holiness’ birthday, including members, friends and the Tibetan families living in Missoula. After the picnic, we all sat together in the gompa, offered khatas to His Holiness and recited prayers together for His Holiness’ long life. This is a fun annual event we share with our Tibetan friends.

| [www.fpmt-osel.org](http://www.fpmt-osel.org)

## NEW MEXICO THUBTEN NORBU LING

From Rowena Mayer

Thubten Norbu Ling celebrated Independence Day with Ven. Robina Courtin. She gave an engaging talk on “True Independence: Breaking Free of the Ego.” Her enthusiasm was contagious, and to meet a high level of interest, resident teacher Don Handrick has begun a new round of teaching on the bodhisattva vows.

| [www.tnlsf.org](http://www.tnlsf.org)

## NEW YORK SHANTIDEVA MEDITATION GROUP

From Mary Esbjornson

At Shantideva Meditation Group, we

feel a momentum and new enthusiasm around our intention to create a center in New York City. Highlighting our efforts was “Cultivating the Good Heart: Tibetan Buddhist Teachings on Compassion & Wisdom,” a series presented in June that included teachings with Ven. Constance Miller and Don Handrick and culminated in a ten-day residency with Ven. Robina Courtin, whose public talk at Tibet House attracted over 100 students.

A leadership team/board of directors has been established, and we are planning spiritual education programs, developing an infrastructure, and taking the steps to incorporate as a not-for-profit. We are thrilled that new students are coming forward to make donations and to offer service as volunteers.

| [shantideva@yahoo.com](mailto:shantideva@yahoo.com)



Ven Robina Courtin holding a bone relic of Lama Yeshe, which Jennifer Kim brought to the Medicine Buddha puja for Lama Zopa Rinpoche

## NORTH CAROLINA KADAMPA CENTER

From Barb Baranski

Kadampa Center has started construction of its Kadampa stupa. Lama Zopa Rinpoche selected its location, just outside our large western windows and within sight of both the railroad and a busy roadway where 11,000 vehicles go by daily. The foundation for the 15-foot [4.5-meter] stupa has been poured, and mantras are ready to go into the final structure. Nepali artist

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spread all over the world  
and in every corner of the world."

-Lama Zopa Rinpoche

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## FPMT News Around the WORLD

Jhaua Lama (Jampel), who came to Kadampa Center after finishing work on Kurukulla Center's stupa, is crafting the fine details. The new 21 Tara statues that bless the altar and our monthly Tara group practices were consecrated.

| [www.kadampa-center.org](http://www.kadampa-center.org)

### OHIO MANJUSHRI STUDY GROUP

From Julie Thomas

We inaugurated the Manjushri Study Group in Youngstown, Ohio by participating in a world-wide recitation of the *Golden Light Sutra* during Losar of this year. Since then we have been studying the FPMT homestudy course *Buddhism in a Nutshell*. We also listen to the CD compiled by Ven. Amy Miller on this topic and it has generated some genuine interest and desire for ongoing discussion. We had the pleasure of hosting Ven. Losang Drimay who taught on the *Three Principles of the Path* in June. Her thoughtful presentations and meditation exercises were very inspiring to the study group members.

| <http://manjushristudygroup.blogspot.com>

### VERMONT MILAREPA CENTER

From Ven. Amy Miller

When I learned that Ven. Dagri Rinpoche would be coming to Milarepa Center this year following the Kalachakra initiation in Washington, D.C., I thought Rinpoche and his attendants might enjoy a road trip back up the East Coast of the United States. We saw the historic sights of Philadelphia, including Independence Hall where the Declaration of Independence and the Constitution were signed, then went on to view the Liberty Bell and concluded with a visit to the famous science museum, The Franklin Institute. In New York City, we saw a large 14th-century Chinese mural of Medicine Buddha in his



Dagri Rinpoche visited the Liberty Bell in Philadelphia

pure realm. Rinpoche was so excited that he insisted we take bodhisattva vows right there in front of the mural, which we of course immediately did. Back in Vermont at Milarepa Center Rinpoche gave a wonderful weekend program.

On July 31, the center held its Third Annual Milarepa Festival Day. This year, the featured performance was the Sera Monastery monks on their 2011 World Peace Tour. The monks enchanted the crowd of more than 100 people with their ritual chanting and offered long life prayers for good health and healing.

| [www.milarepacenter.org](http://www.milarepacenter.org)

### Uruguay THUBTEN KUNKYAB STUDY GROUP

From Marilena Molinaro

We have no words to thank all the kindness, generosity, patience, humility and hard work of all the FPMT and IMI members who encouraged and helped us to become this new study group. ♦

| [thubtenkunkyabsg@yahoo.com.ar](mailto:thubtenkunkyabsg@yahoo.com.ar)

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TIBETAN BUDDHIST CENTER

# Tong-nyi Nying-je Ling's Strategies for Success

By Rasmus Hougaard, center director

## Our Brief History

The center was founded by Lise Lotte Brooks and Maria Damsholt in 1996 after meeting with Lama Zopa Rinpoche at Jamyang Centre in London that year. Rinpoche liked the idea of a center in Copenhagen, Denmark and gave the burgeoning group a name: Tong-nyi Nying-je Ling, the Center for Wisdom and Compassion. From the very beginning, the center started a volunteer hospice service, the Center for Conscious Living and Dying, which has been very active and helped numerous people to a peaceful passing. The center also includes a small publishing house, Dharma Wisdom, with five books translated and published in Danish. In 2009 we reached a milestone, renting our new, big premises in the center of Copenhagen and welcoming our wonderful residential teacher Stephan Pende.

## Activities in the Center

Tong-nyi Nying-je Ling has many activities every day, presenting and practicing the Dharma in many ways. Our main regular activities consist of mindfulness meditation on Tuesdays, which attracts more and more people, even sometimes too many for the limited size of the gompa! Thursdays we have the *Discovering Buddhism* program, also being attended by many people. These are the regular programs taught by our resident teacher, Stephan Pende, but we also have some experienced students who lead the traditional practices such as pujas and sutra recitations. In addition there are other regular activities such as a *Discovering Buddhism* study group, mindfulness for students, and mindfulness and dreaming courses. Further we host many weekend courses with visiting teachers, most recently Ven. Robina Courtin and Ven. Rita Riniker. And in the beginning of August, Alan Wallace led a shiné retreat. By having this variety of activities, Tong-nyi Nying-je Ling tries to hold



Alan Wallace leading a shiné retreat at Tong-Ni Nying-Je Ling in August 2011

several different gateways open for introducing people to the Dharma while still offering more advanced courses for experienced students.

## The Value of Volunteers

One of the main reasons for many people being able to come to the center and benefit from the teachings and meditation is the collective effort of the many volunteers running the center. All of the people working for the center are volunteers, except for the center's resident teacher who gets a small monthly donation. That Tong-nyi Nying-je Ling is able to run the center on a volunteer basis shows how dedicated and how important many people find the center to be. Monthly volunteer meetings are held where the volunteer groups organize themselves and initiate many projects. Although things are discussed between the volunteers and with the board before projects are initiated, we have found it to be a great strength to give the volunteer groups freedom to work fairly independently as this really empowers people and makes them feel trusted.

## Organizing His Holiness' Visit

One of Tong-nyi Nying-je Ling's main successes of 2011 was our participation in organizing His Holiness the Dalai Lama's





Tong-nyi Nying-je Ling volunteers Geske and Hanne at their booth during His Holiness the Dalai Lama's visit to Copenhagen

Harmony is obviously closely related to how we treat our guests. A Dharma center has one objective: serving its guests. However, they should not be over-served. Years ago we realized that the most powerful way of making people return to the center was to give them responsibility. When people get responsibility they take ownership and will soon feel at home. Inviting people to actively participate in all kinds of practical things is a great way of making people feel included and as a part of the family.

visit to Denmark. This project not only strengthened and created new links in the network of Tibetan Buddhist centers in Denmark, but it also strengthened the bonds within our own center because of our service activities related to the event. For example, many people from Tong-nyi Nying-je Ling volunteered to work as crew during the event, while others organized the center's stand. In general the audience was quite diverse, and we even organized a large group of CEOs from major Danish and foreign corporations.

## Harmony as Our Strategy

Before we had a resident teacher we wondered why people kept on coming to the center. They did not come to receive great teachings; inexperienced as we were, we could not offer that. However, we soon realized that the harmonious and welcoming atmosphere we created around our weekly Dharma evenings attracted many people. Harmony has for years been top of the list of our annual strategy plan. We truly believe harmony to be *the* most powerful means for success and growth.

## How is Harmony Maintained?

As most staff in Dharma centers will know, we tend to get attached to things being in a certain way. That is natural. The Dharma is precious to us. However, the result is that our ego starts to play a role in the way we think, speak and act in the center. More than one ego tends to create friction, particularly in Dharma centers. To counteract this Tong-nyi Nying-je Ling starts any meeting with the clear motivation of only thinking, speaking and acting according to what will help the center and its users. We strive to park our egos outside the center door.

## Young People

Our center has always been gifted with many young people. They bring much fresh and positive energy. For years it has been part of our strategy to keep on attracting youth. How do we do that? We have purposely included young people on our board for years. That brings the young energy into the core of the center. It also results in decisions and activities that attract more young people. When new young people come to the center for the first time, we make an effort of speaking with them and try to include them in our activities. One of the main reasons why young people come is that our resident teacher, Stephan Pende, appeals strongly to them. His teaching style is very direct and practical, giving simple and profound advice on finding meaning and happiness in life. We are truly gifted with him as our teacher.

## The Future

We are starting to out-grow our current premises. With up to 60 guests on the Tuesday mindfulness evenings our space is getting too small. Also, it is becoming difficult to fit all the activities we like to offer into the schedule. Our vision for the near future is to move to a larger location with more teaching rooms and possibly a café, library and other things. Also, we are aiming at being able to host a resident geshe within some years. We believe Lama Yeshe's call for "thinking big" is the fastest way to achieve our goals. The growth of the center during the past five years confirms this and we are confident we will make it if we believe in it. ♦

| [www.fpmt.dk](http://www.fpmt.dk)

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*Photo: Venerable Lama Thubten Zopa Rinpoche (r), Spiritual Director of FPMT, with Yangsi Rinpoche (l), Geshe Lharampa & President of Maitripa College; taken on Mount Hood on the occasion of Lama Zopa Rinpoche's 2009 visit to Maitripa College in Portland, Oregon ~ Photo by Marc Sakamoto*



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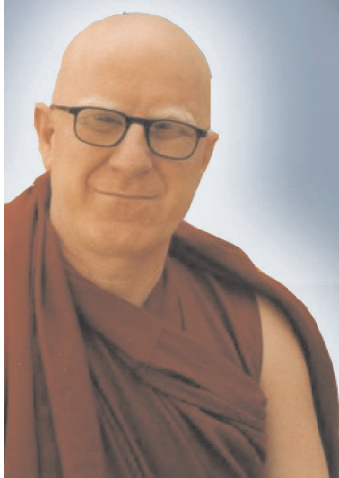
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This directory is a listing of centers, projects and services worldwide which are under the spiritual direction of Lama Zopa Rinpoche and the Foundation for the Preservation of the Mahayana Tradition (FPMT). You can find a complete listing with address and director/coordinator information on the FPMT website: <http://www.fpmt.org/centers/directory.html>

Please contact [centerservices@fpmt.org](mailto:centerservices@fpmt.org) with any updates to your listing.

**Lama Thubten Zopa Rinpoche**  
c/o FPMT International Office

**FPMT International Office**  
1632 SE 11th Avenue  
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Projects of FPMT International Office include:  
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[www.fpmt.org/projects](http://www.fpmt.org/projects)

## INTERNATIONAL PROJECTS

**Enlightenment for the Dear Animals**  
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[www.enlightenmentforanimals.org](http://www.enlightenmentforanimals.org)  
Tel: +61 (2) 9808 1045

**International Mahayana Institute**  
San Francisco, CA USA  
[www.imisangha.org](http://www.imisangha.org)

**Lama Yeshe Wisdom Archive**  
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[www.LamaYeshe.com](http://www.LamaYeshe.com)  
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**Liberation Prison Project**  
Ashfield, Australia  
[www.liberationprisonproject.org](http://www.liberationprisonproject.org)

**Lotsawa Rinchen Zangpo Translator Programme**  
Dharamsala, India  
<http://lrztp.blogspot.com/>

**LKPY: Loving Kindness Peaceful Youth**  
Unley, SA Australia  
[www.lkpy.org](http://www.lkpy.org)  
Tel: +61 (4) 0695 0726

**Maitreya Project International**  
[www.maitreyaproject.org](http://www.maitreyaproject.org)

**Universal Wisdom Education**  
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Tel: +44 (0) 20 7820 9010

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**Mexico National Office**  
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**Nepal National Office**  
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Tel: +1 (831) 334 2777

**South Asian Regional Office**  
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**Taiwan National Office**  
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## FPMT CENTERS, PROJECTS AND SERVICES

### ARGENTINA (Tel Code 54)

**Yogi Saraha Study Group**  
Buenos Aires

[yogisaraha@gmail.com](mailto:yogisaraha@gmail.com)  
Tel: (11) 4541 7112

### AUSTRALIA (Tel Code 61)

#### New South Wales

**Kadam Sharawa Buddhist Institute**  
Copacabana  
[www.kadamsharawa.org](http://www.kadamsharawa.org)  
Tel: (0402) 688 620

**Kunsang Yeshe Centre**  
Katoomba  
[www.kunsangyeshe.com.au](http://www.kunsangyeshe.com.au)  
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**Vajrayana Institute**  
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Projects of Chenrezig Institute:  
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**The Garden of Enlightenment**  
[www.chenrezig.com.au/content/view/42/146](http://www.chenrezig.com.au/content/view/42/146)

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[www.cittamanihospice.com.au](http://www.cittamanihospice.com.au)  
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**Dewachen Study Group**  
Mackay  
[www.dewachen.info](http://www.dewachen.info)  
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[www.karuna.org.au](http://www.karuna.org.au)  
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**Langri Tangpa Centre**  
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**Buddha House**  
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[www.buddhahouse.org](http://www.buddhahouse.org)  
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**De-Tong Ling Retreat Centre**  
Kingscote  
[www.detongling.org](http://www.detongling.org)  
Tel: (08) 8559 3276

### Tasmania

**Chag-tong Chen-tong Centre**  
Snug  
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Tel: (03) 6267 9203

### Victoria

**Atisha Centre**  
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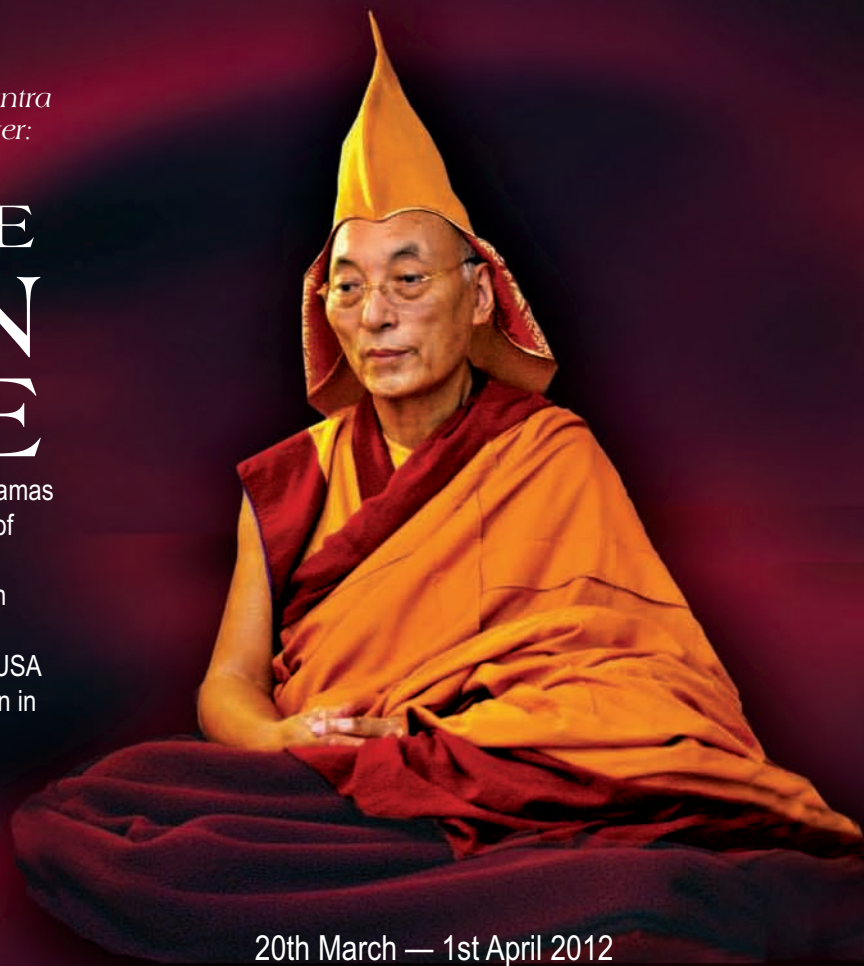
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31st January — 16th February 2012

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20th March — 1st April 2012

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