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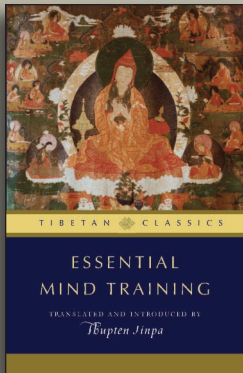
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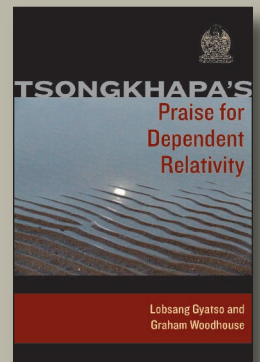
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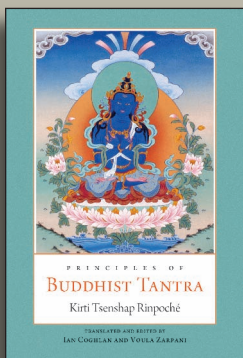
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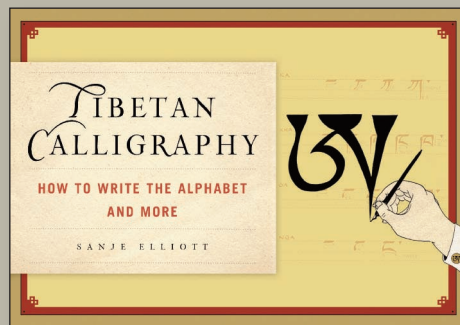
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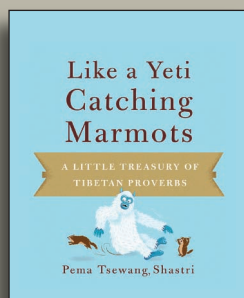
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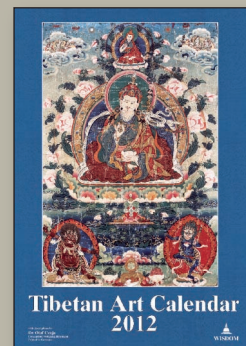
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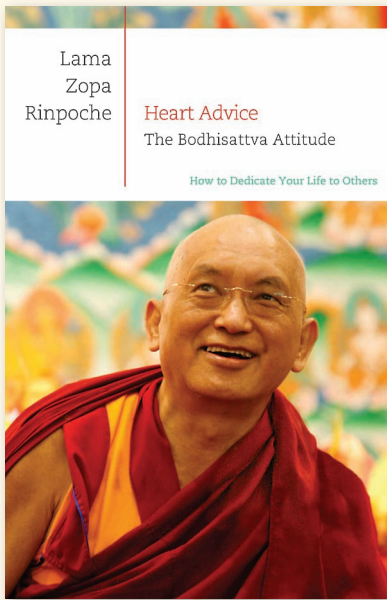
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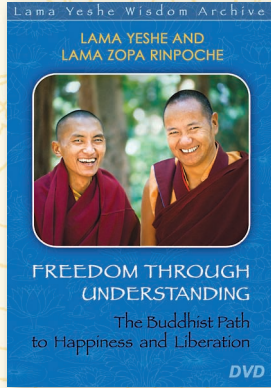
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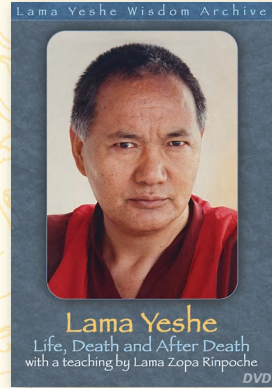
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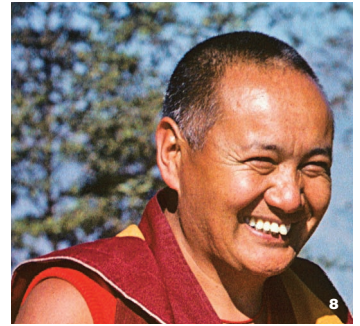
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JANUARY-MARCH 2012 ISSUE 54 MANDALA (ISSN10754113) is published quarterly by FPMT Inc, 1632 SE 11th Ave, Portland, OR 97214-4702, USA. Printed by Journal Graphics, Portland, Oregon, USA. Periodicals postage paid at Portland OR. POSTMASTER: Send address changes to Mandala, 1632 SE 11th Ave, Portland OR 97214-4702

COVER: Lama Zopa Rinpoche leads the procession bringing the holy relics of Khensur Rinpoche Lama Lhundrup Rigsel from the cremation site to the main gumpa, September 18, 2011, Kopan Monastery, Nepal. Photo courtesy of Kopan Monastery.

DEAR READER,

In the 10 months that I have been working for *Mandala*, lessons on impermanence and death have been underscored for me again and again. My first days in the office in February 2011 were spent working on obituaries. Three weeks later, I had to cope with the sudden passing of my own father. In April, the entire FPMT community held our breath as we waited for news of Lama Zopa Rinpoche, FPMT's precious spiritual director, after he manifested a stroke. (As you can see on the cover, Rinpoche continues to recover and to guide us.) In July, an increasingly ill Khensur Rinpoche Lama Lhundrup stepped down as abbot of Kopan Monastery after nearly 40 years of tireless service. In September, Lama Lhundrup ceased breathing. I've repeatedly seen that sickness and death can come at anytime. And the more I allow myself to deeply contemplate this fact – which seems so hard to absorb – the more I want to immerse myself in Dharma practice.

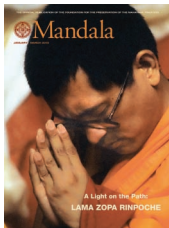
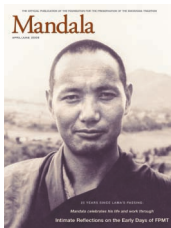
We are fortunate our FPMT community offers so much instruction on and so many examples of how to live

meaningfully and die well. Khensur Rinpoche Lama Lhundrup perhaps gave one of his most profound teachings as he encountered his own death. As witnessed by his student and palliative care nurse Jo Hathaway, Lama Lhundrup's mind always remained calm and his intense wish to benefit others was never diminished. In this issue, you can read Jo's account of his last days as well as the obituaries of three outstanding FPMT students, who I believe show that it is possible for all of us to put the teachings into daily practice and meet our deaths with a peaceful mind.

Also in this issue, you'll find stories on both aspects of FPMT educational programs: FPMT Education Services, which creates study programs and practices drawn from lineage teachings, and Universal Wisdom Education, which offers secular education programs and trainings grounded in Buddhist philosophy. The work of both is offered to transform lives and benefit all beings.

With love,
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 is published quarterly and is available via the Friends of FPMT program. Additionally the publication is supplemented by online stories published exclusively at: www.mandalamagazine.org

Friends of FPMT is a donor program composed of Friends working together to support FPMT's global activities.

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Mandala is published in January, April, July and October.

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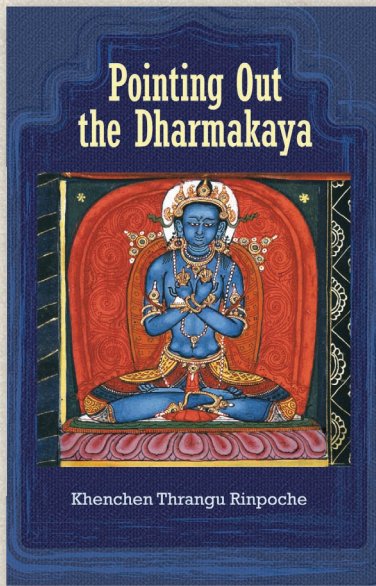
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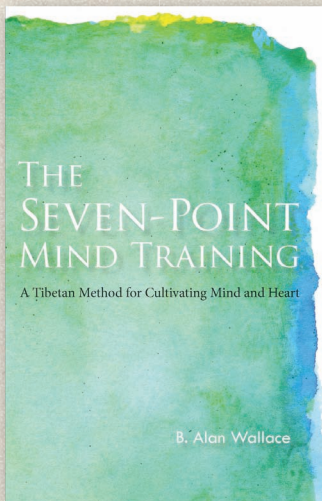
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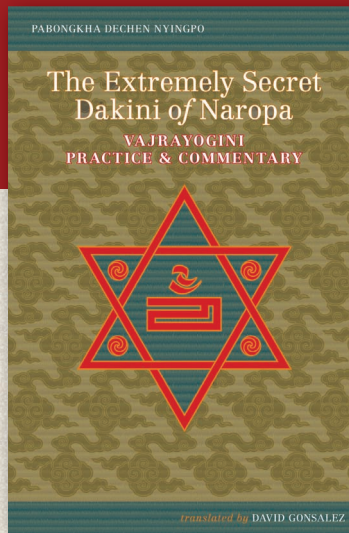
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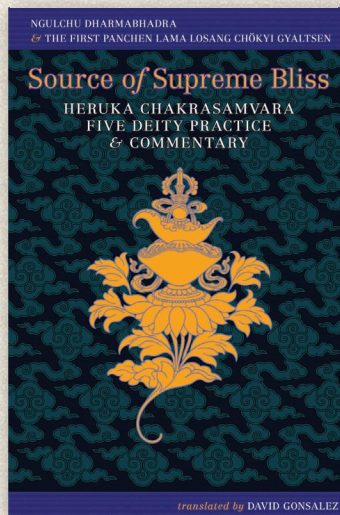
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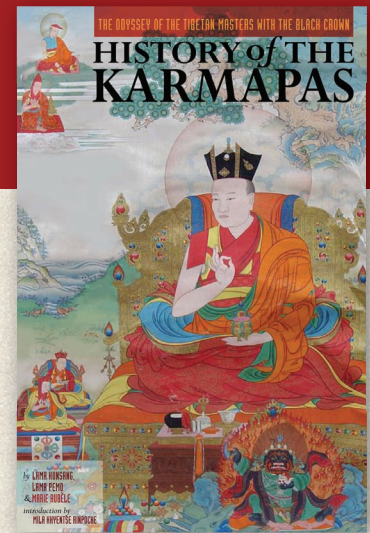
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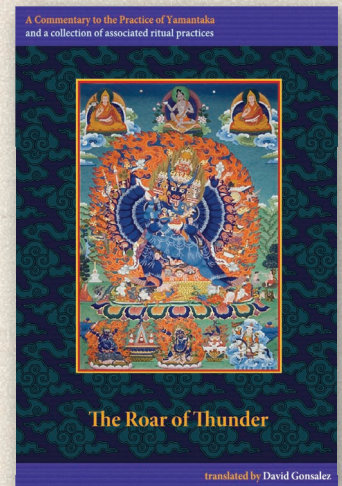
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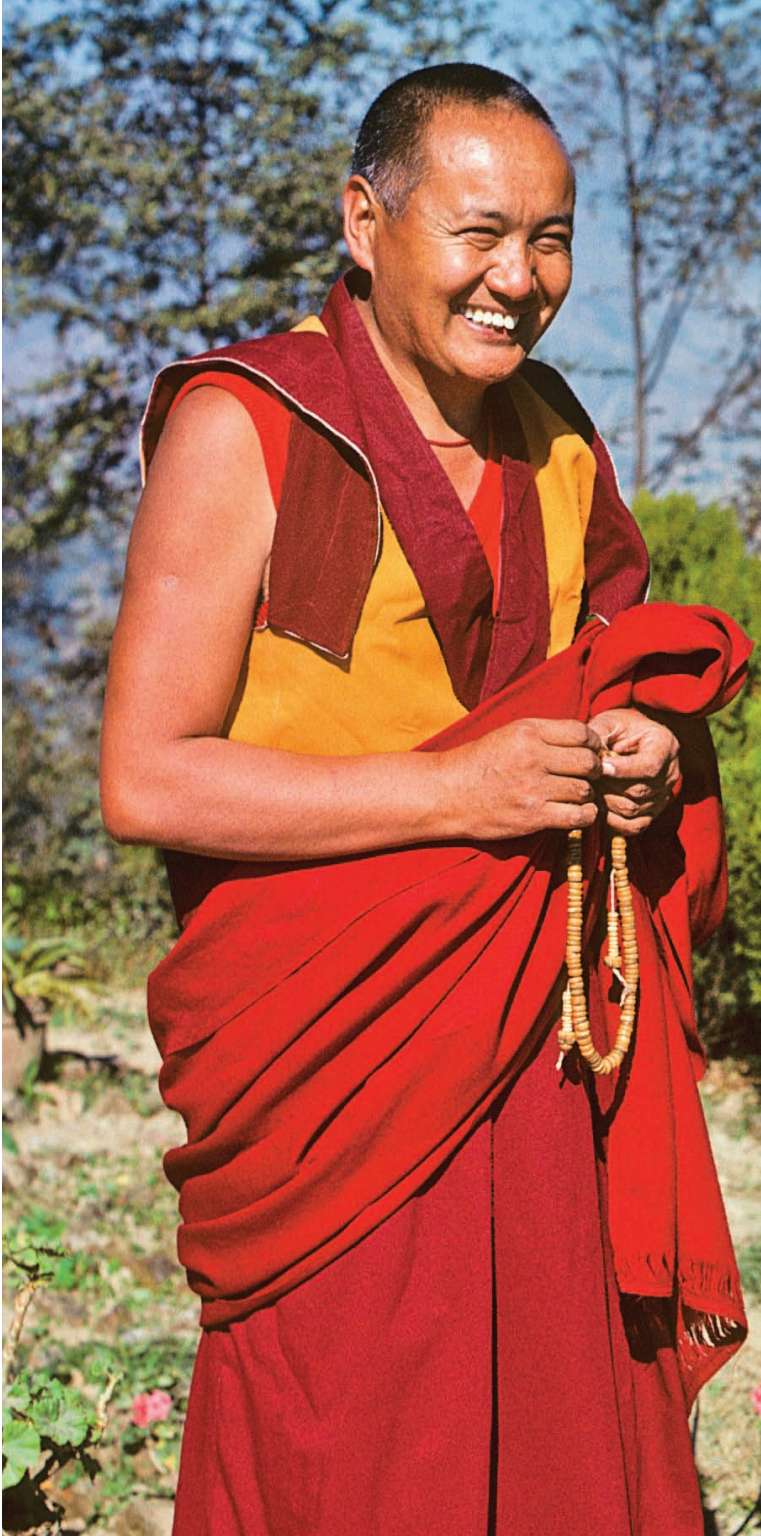
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■ Teachings and ADVICE

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

LAMA YESHE'S WISDOM



SILENT MIND HOLY MIND

By Lama Yeshe

This is the week of Holy Jesus' birth, and I suggest that in honor of this special event we make some sort of celebration. But we should try to make it meaningful. It should not be some sort of physical sensation, bringing only more confusion and superstition to our minds.

For a Christmas celebration to be a good one, it must be of a truly religious nature. Jesus came to this Earth and presented his teachings, but worldly beings completely disregarded this fact. For them Christmas means – first and foremost – shopping, spending money, buying presents and creating confusion. Such confusion is entirely of our own making. We have the power to make Christmas meaningful, peaceful and truly religious, but instead of using this power, we succumb to worldly negative energy. We go shopping to buy presents, but generally this is not done with anything even resembling a loving attitude. We think, “I really must buy something for my sister because if I don't give her anything, maybe she won't like me anymore. Maybe she won't give me anything either.” Or, “I better not get my friend a cheap present or I might not get anything valuable back from him next year.” Such thoughts are extremely negative, leading to nothing but further dissatisfaction. They are totally involved with egotistic and immature notions about what true happiness is. They have nothing whatsoever to do with religion.

True religion brings peace and satisfaction to the mind. Actions that arouse only confusion

Lama Yeshe at Kopan Monastery, Nepal, c. 1973.
Photo courtesy of the Lama Yeshe Wisdom Archive.

serve no religious function at all. They stem instead from a political mind that thinks, “If I give this, I’ll get that in return.” Such a mind is extremely immature and selfish. It delights when many presents are received and is depressed when expectations go unfulfilled. What difference, then, is there between such a mind and that of a small child? We consider ourselves to be grown up, but our actions and attitudes show us to be little different from our children. They exaggerate the importance of receiving gifts, and so do we. In fact, their exaggerated expectations – their mind of confusion and dissatisfaction – develops largely from watching us.

If we were to act in a consistently mature and meaningful way, our children would also become peaceful. We sometimes think that they are naturally berserk and that we are something special, but this is not so. Check up and see exactly what happens when a holiday approaches. We are the ones who create the commotion. The first thing that

success or failure of a religious holiday depends entirely on material things; that is why they are called materialistic. They cannot discover peace and happiness within their own consciousness and look instead for some external, physical sign of love. It does not matter how much they might profess to be spiritual; their minds are completely obsessed by the gross, material level of reality.

When we look deeply with penetrative wisdom into such things as our attitudes and behavior at Christmas, we are truly practicing Dharma. This is the true religious pursuit. Dharma study does not mean to think about something coming out of the sky from another world. It deals directly with such questions as our motivation – what we are thinking and feeling right now in the midst of our everyday life. If we do not make an attempt to control and transform the negative, confused minds of jealousy, greed and so forth, then there is no such thing as Christianity.

True religion brings peace and satisfaction to the mind. Actions that arouse only confusion serve no religious function at all.

happens at the beginning of a holiday is that husband and wife, uncle and aunt and so forth begin to fight with one another. Can you imagine that? Be honest and investigate the truth of this. And nearly all their fights are over material possessions. This is especially true at Christmas time. I am not trying to be excessively negative; just check up and see if this is true or not. Holiday bickering has so much jealousy in it: “Let me see, what did you get? What did he get?” Such a dualistic mind is totally submerged in selfishness and wrong conceptions.

This deluded type of behavior is not common merely in one culture. It can be found everywhere. Similarly, the antidote to this confusion is not taught merely in Buddhism. All religions strive to counter unsatisfactory, confused attitudes and bring us peace of mind.

It is characteristic of materialistic people that they believe their happiness and frustration to be totally dependent on external phenomena and possessions. If they do not receive enough ice cream and cake that are despondent: “I feel so empty. This Christmas has been such a flop I could die!” They actually think like this. For them the

There is no Buddhism, no Mahayana, nothing worthwhile at all. We must recognize the negative mind for what it is and then slowly begin to find a solution for the pain it causes ourselves and others. In this way our mind can be brought to a state of everlastingly peaceful realization. If we do nothing to correct our motivation and distorted way of thinking, then Christmas exists merely for the ego. Although we are supposedly making a celebration for Jesus, what we are actually doing is completely degenerate.

Therefore if you want to come to this Christmas celebration and bring a present, the best present you can bring is a peaceful mind. If you can make such an offering with true love for one another, that is enough. There is no need for too much physical preparation and activity.

This teaching comes from *Silent Mind, Holy Mind*, a now out-of-print book containing a small collection of Christmas lectures given by Lama Yeshe to students at Kopan Monastery between 1971 and 1975; a question and answer series from Manjushri Institute in 1978; and a translation by Ngawang Chötök of the *Eight Verses of Mind Training*.

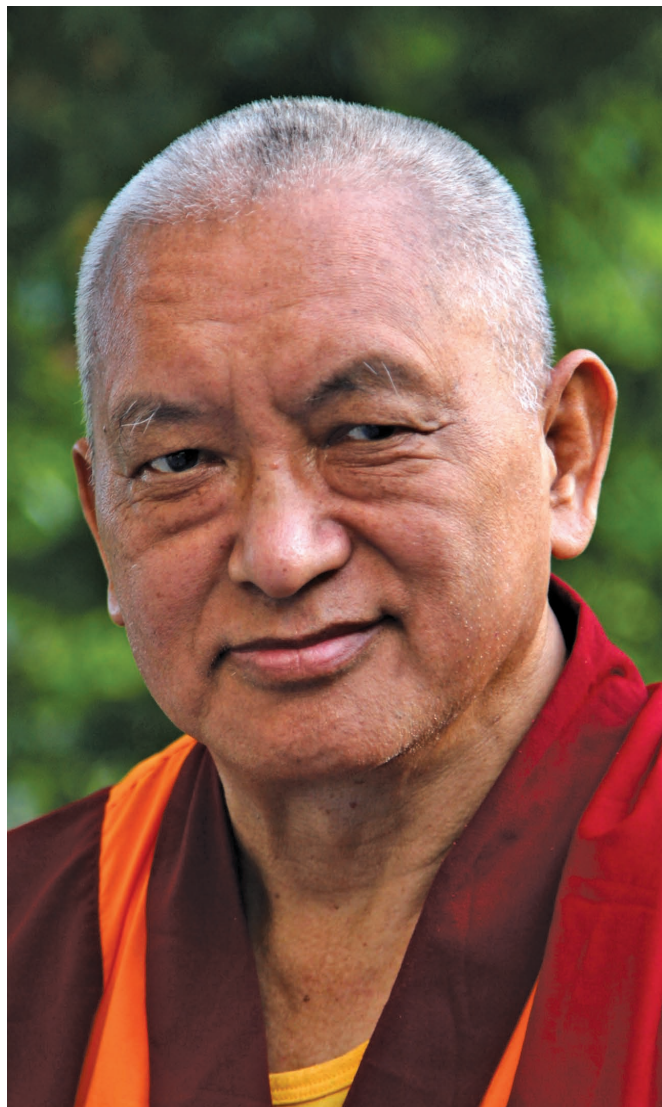
A spiral bound photocopy of the original book is available through the Lama Yeshe Wisdom Archive (www.lamayeshe.com).

ADVICE FROM A VIRTUOUS FRIEND

THE KARMIC CIRCLE

By Lama Zopa Rinpoche

Harming others is harming yourself. That person becomes an enemy to you, then that person's family and friends become an enemy to you, and so on. By harming this one person, so many people become enemies to you. Then you have that many enemies to harm back. The enemy always increases more and more. The result of harming is that. It goes on and on.



Lama Zopa Rinpoche, France, October 2011.
Photo by Ven. Roger Kunsang.

It doesn't end by destroying the outside enemy instead of destroying the inner enemy – the delusions from where all the problems come, from where all the external harm comes. Instead of destroying the inner enemy, you think that all the harm you receive comes from outside. You never relate to it as coming from your own mind, from your delusions, only as what came from other sentient beings.

It becomes just like those countries where they have been fighting each other for thousands of years. Even if you are able to defeat one country, two countries, etc. by fighting and killing – even if you win *this* time – it has made life so difficult. By fighting and killing many people, it is like becoming drowned in the ocean or drowned in mud, like being caught in prison. It becomes similar to that. If you think of the karma, it is unimaginable. So many negative karmas are created.

You win and are happy, because you have no idea of karma *at all*, of all the suffering results that you will experience back in the future, such as losing your country. Others fight you back and defeat you, and you lose your

It doesn't end by destroying the outside enemy instead of destroying the inner enemy – the delusions from where all the problems come, from where all the external harm comes.

country, then you lose yourself. The result is that you lose. Then in your country, people are fighting one another and have unbelievable suffering. That is definite to happen. If it is not purified or if you have not actualized the path where you are free from karma, you definitely have to experience the suffering result where others defeat you.

That also has a karmic chain; one comes from the other. Even if they win, they will have to experience the suffering result. The whole population, together, has to suffer the collective karma because they created the karma together. One has to experience the karmic result over and over and over again, endlessly.

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 www.tibetanlanguage.org

That karma affects another one, and that karma affects another one. It goes on and on endlessly. Without knowing about karma, action and result, that one instance of your harming others causes an endless suffering of samsara. Then you experience the suffering result of being harmed by others; it goes back and forth in an endless suffering of samsara. That one time of fighting back, even *one* person harming another, causes an endless suffering of samsara. There is death, a shortage of life happening, etc. Even though there is food, living conditions, medicine, and so forth, there are side effects that harm life. There is also receiving harm from animals and other sentient beings as well as from human beings. They harm and cause death, and so people are unable to live long lives.

If you harm back, you create a circle. You harm and you receive harm back in the future, by way of karma – action and result. The result is natural. From one negative karma of harming others, you experience the suffering result not just once, but for 500 lifetimes. Can you imagine the circle of karma? If you fight back, it becomes the cause to be killed again, to make war and fight, back and forth. Action and result become endless.

The karmic circle is that if you harm, it becomes a cause for their harming you back, and it becomes endless. Therefore, in our life, abandon harming others as much as possible. Try to reduce even one act of harm. Can you imagine how important that is? Not just now, but in all future lives; it brings so much happiness.

Also, relate this to others. If you do not abandon harm it *causes* others to harm you for hundreds of thousands of lifetimes. We have to think about this. It *causes* others to harm you back. That is so important to understand. You are causing others to create the cause of suffering. Even one less act of harm with body, speech and mind becomes incredible peace for other sentient beings. The sentient being that you refrain from harming doesn't have to harm you back for hundreds of thousands of lifetimes. So there is incredible peace, unbelievable peace from abandoning even one act of harm. ♦

Extracted from teachings by Lama Zopa Rinpoche at the September 2009 Light of the Path retreat in North Carolina, USA, and found in Living in the Path, Module 08: The Secret of the Mind. Edited by Kendall Magnussen, October 2011.

Visit mandalamagazine.org for more **Teachings and Advice**, including Lama Zopa Rinpoche on the benefits of generating a good heart and Don Handrick on receiving generosity.

■ Practicing Dharma in DAILY LIFE

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

FEATURED PRACTICE:

COMPASSION IS OF THE UTMOST NEED

By Lama Zopa Rinpoche

*This issue's **Featured Practice** is one of the first things Lama Zopa Rinpoche composed since manifesting a stroke in April 2011. This compassion practice was written at Kopan Monastery during July and August 2011. Rinpoche's wish is that people will read and contemplate these quotes each day. He requested that they be attractively designed so people will want to hang them on a wall so that they are easily seen and frequently read.*

FPMT Education Services created a beautifully designed downloadable color PDF of these quotes in three sizes that you can print, frame and hang easily. To access this free download go to <http://www.fpmt.org/teachers/zopa/advice/848-compassion-is-of-the-utmost-need.html>



Compassion Is of the Utmost Need

1. The Destroyer Qualified Gone Beyond One (Bhagawan) said, "The bodhisattva does not follow many Dharmas. The bodhisattva holds one Dharma well and realizes it well. The whole Buddhadharma will be in the hand of that person." What is that Dharma? It is great **COMPASSION**. (From the Chenrezig Sutra Well-Condensed Dharma)

2. What differentiates Buddhism from other religions is **COMPASSION** for every single sentient being.

3. What really pleases all the buddhas and bodhisattvas is **COMPASSION**.

4. **COMPASSION** is what makes all sentient beings happy.

5. **STRONG COMPASSION** is the foundation that causes you to achieve full enlightenment most quickly. If you want to achieve full enlightenment in order to liberate all sentient beings from suffering and bring them to full enlightenment, the quickest way is to generate strong **COMPASSION**.

6. Chandrakirti said, "At the beginning, **COMPASSION** is like a seed; in the middle, it is like water; at the end, it is like a ripened fruit. Achieving the result of full enlightenment is all due to **COMPASSION**."

7. Even for non-believers the best thing and only way to create merit (good karma) is **COMPASSION**, as well as making offerings and prostrations to holy objects and circumambulating them, even by chance. What gives all beings a happy, satisfied, meaningful and successful life is **COMPASSION**.

8. From the Sutra Request by Lodro Gyatso: "The thought of complete enlightenment preserving Dharma, practicing Dharma and having love and compassion for living beings: these four dharmas have infinite qualities – the limit of their benefits is not seen by the Victorious Ones. It is said that preserving Dharma and protecting the lives of living beings has limitless benefits." This shows that if we have **COMPASSION** for sentient beings, from those we can't see with the naked eye but only under a microscope up to creatures the size of a mountain, then the Buddha has never explained the limits of the compassion we generate for them. It's the same as saving the lives of human beings, animals and insects; we must understand that it has limitless benefits.

9. A Kadampa geshe said, "Holy beings of the land of Dzambu (this world) respond to harm with good actions." When ordinary people are harmed they retaliate with harm. Holy beings repay harm with positive actions. Whoever sees the enemy as the virtuous friend is happy wherever that person is. The great Indian scholar bodhisattva Shantideva said in the first chapter of his Bodhicaryavatara: "I bow down to the body of him in whom the sacred precious mind is born. I seek refuge in that source of joy, who brings to happiness even those who harm him."

10. The extensive benefits of bodhicitta, which are like the sky and the depthless ocean, are also the benefits of generating great **COMPASSION** for all sentient beings. Without great **COMPASSION** there is no way to achieve bodhicitta, which has limitless benefits.

The conclusion is that **COMPASSION** is the most important practice in life.

Lama Zopa Rinpoche reminds us, "This advice has been given so that all your life activities will become the cause of enlightenment. Please read this especially when you have problems, relating it to those problems. This is the best psychology, the best Dharma advice and the best medicine."

Arranged and composed by Lama Zopa Rinpoche, Kopan Monastery, August 11, 2011. Scribed by Ven. Holly Ansett. Edited by Nick Ribush.

■ Practicing Dharma in DAILY LIFE

REJOICE!

REJOICE! is the section in Mandala where we recognize the amazing practice of FPMT students around the world. Every year, practitioners quietly complete retreats and commitments, take vows, offer profound charity and progress further along the path. Please join us in REJOICING!

Taking Vows for Rinpoche's Health and Long Life

On April 25, 2011, a dedicated, young student from Amitahba Buddhist Centre went to the Buddha Tooth Relic Temple in Singapore's Chinatown and made two vows in the presence of Guru Shakyamuni Buddha's relics. This student, who wishes to remain anonymous, requested to all the buddhas, bodhisattvas and Dharma protectors from all the ten directions and three times to witness her vows made so that Lama Zopa Rinpoche, who had manifested a stroke a few days earlier, would quickly return to complete health, live a long and stable life, and be able to swiftly realize all his wishes.

After taking the vows, she wrote to Rinpoche about the commitments she had made:

Vow Number 1: I will take the Eight Mahayana Precepts for the rest of my life until the day I die so that I can accumulate a lot of merit continuously and purify whatever mistakes I have done since beginningless time for Rinpoche to recover completely in the shortest possible time; for Rinpoche to live a long, healthy and stable life; for all his holy wishes to swiftly be fulfilled, and to dedicate the merits continuously for all sentient beings so that Guru-Buddha will continue to stay and guide all of us.

Vow Number 2: After I complete this human rebirth, I vow to be reborn in the hottest hell for numberless eons, in the Hell of Continual Resurrection, where I will be reborn and die billions and trillion of times each day; in the coldest hell for numberless eons; as the worst hungry ghost for numberless eons; as animals and insects for numberless eons; even when I am born as a human, I will have the most suffering (e.g., be born deaf, blind, dumb, crippled, a beggar, a prostitute, mentally ill, always sick, cancer all over the body, etc.) for numberless eons. All of this so that whatever negative karma of students (including my own), any manifestations of obstacles and lack of merit of sentient beings will all continuously ripen on me instead and will not manifest on Rinpoche ever again. I vow that I will continue to be reborn in the suffering states until all sentient beings are liberated and enlightened by Rinpoche – only then will I be liberated and enlightened by Rinpoche. I also dedicate the remaining life span of my human life to Rinpoche.

Rinpoche, please don't manifest any more obstacles ever again. May Rinpoche's blood pressure and blood-sugar levels be normal and stay at a healthy level forever. May Rinpoche quickly recover completely (nyur wa nyur war). May Rinpoche live a long, healthy and stable life, all holy wishes be swiftly accomplished and all FPMT projects be very successful according to Rinpoche's wishes. May Rinpoche remain and teach us until samsara ends.

Rinpoche, please manifest your enlightened power to heal yourself.

This anonymous student wants us to be clear that although she is “the doer of these vows, [she is] not the absolute doer.” To make her point, she shared a passage from Shantideva's *A Guide to the Bodhisattava Way of Life*: “Just as lightning illuminates the darkness of a cloudy night for an instant, in the same way, by the power of the Buddha, occasionally people's minds are momentarily inclined toward merit.”



Lama Zopa Rinpoche at Nalanda Monastery, France, 2011. Photo by Philippe Garric.

Rejoice for Vegetarians!

Liberation Prison Project student William Williamson from Mt. Sterling, Illinois, United States, two days after hearing of Rinpoche's stroke, gave up eating meat for life and dedicated this to Rinpoche's long life and speedy recovery. Upon hearing this, Rinpoche put his hands together in the mudra of prostration and dedicated the merit. Rinpoche was extremely pleased and asked that this go in *Mandala* so others can rejoice in William's merit. Also another student in Vietnam, upon hearing of Rinpoche's sickness, became vegetarian for life.

These two examples are well aligned with Rinpoche's wishes. Within a few days after Rinpoche manifested the stroke in April 2011, while in the hospital in Australia, Rinpoche expressed:

In Australia they are selling so many thousands and thousands of goats, cows and sheep to Indonesia to be killed. I saw on TV; I can't stop this. But now if I recover, I have decided that wherever I go, even if the subject is tantra, I want to tell everyone to voluntarily become vegetarian – as many as possible – so more people become vegetarian, so there is less killing of animals. This is what I want to do.

While in Kopan in September 2011, Rinpoche brought this up to all the monks and nuns and many since have become vegetarian. ♦

Buddha Days
February 22 - March 8
– Days of Miracles

Full and
New Moons
(Tibetan 15th
and 30th days)
January 9, 23
February 7, 21
March 8, 22

The FPMT Foundation Store offers for sale the *LIBERATION* calendar, a traditional Tibetan lunar calendar including auspicious days and more, produced by Liberation Prison Project: <http://shop.fpmt.org/>



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UWE 2011

Universal Wisdom Education Gathering 2011

By the Universal Wisdom Education team. Photos by Ven. Freeman Trebilcock.



In August 2011, Dharma students old and new came together at Institut Vajra Yogini in southern France, motivated by the wish to bring about a happier and more peaceful world ...



... We shared meditations, tools and methods designed to inspire and enable people of all ages, cultures and traditions to develop compassion and wisdom.

Universal Wisdom Education (UWE) is an initiative of the Foundation for Developing Compassion and Wisdom (FDCW) and an FPMT program of secular education for people of all ages and cultures.

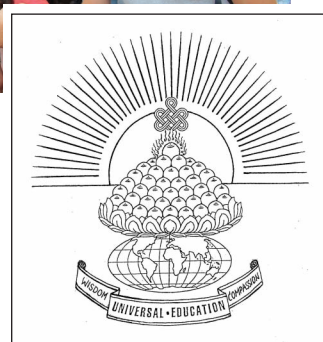


... We learned from experienced UWE educators how to use programs and resources that translate the Mahayana tradition into contemporary language, fulfilling Lama Yeshe's vision for a Universal Education.



... We prepared to take these insights and tools into our daily lives: at home, school, work and at FPMT centers, as volunteers in prisons, hospices, youth centers and beyond until each and every living being is liberated from suffering and the causes of suffering.

Please read the outcomes and feedback from participants on the next pages.



UWE Gathering in France: Inspiration, Information, Transformation!

By the Universal Wisdom Education team. Photos by Ven. Freeman Trebilcock.

Universal Wisdom Education (UWE), formerly known as Essential Education, held its international meeting August 16-21, 2011 at Institut Vajra Yogini in southern France. UWE's secular education programs, which have grown out of Lama Yeshe's vision for "a new kind of universal education," foster the development of wisdom and compassion.

The Gathering had an amazing effect on me, and has really helped shape and focus what I am doing now, and my direction for the future. ... I rashly posted on Facebook on the night of the party that it was the best day of my life – I still believe that! – PAUL WIELGUS, UK



It can be difficult to identify exactly what makes a week special, or even life-changing. Was it the inspiration of UWE guides His Holiness the Dalai Lama, Lama Yeshe and Lama Zopa Rinpoche? The generosity and warmth of our hosts at Institut Vajra Yogini? The power and energy of so many people with good hearts, all sharing the same vision for creating a more peaceful world? The training workshops? Or the unexpected heart-to-heart with just one person over a cup of tea?

We hope the ripples from the Gathering will continue to spread inspiration and learning for years to come. If you weren't there yourself, we're happy to share that a professional film crew led by Osel Hita and Matteo Passigato joined us and are currently working on a short video for public circulation.

Here are some of the outcomes from the Gathering that we have already identified:

FAMILY FEELING

I loved the energy, enthusiasm, care and attention. It was well put together, well thought out, varied and interesting, and the venue was sensational. ... I'm delighted to be part of the UWE family. We are all on the cusp of a really exciting journey. – CARLA PEARSE, AUSTRALIA

Spending five days with 122 other people who had traveled from all parts of the world, led to a strong sense of a UWE family and of a shared responsibility for the success of UWE worldwide. Participants got to know each other by meditating, studying and eating together, by experiencing the suffering of heat (45 °C [113 °F]), and by dancing together at a party during the event's last night.

LEARNING

I can't wait to go back and share everything. ... With a deeper understanding of UWE, the ongoing projects in Argentina will have a clearer direction – CECILIA BUZÓN, ARGENTINA

The daily program provided countless opportunities to appreciate the knowledge, skills and experience of senior UWE educators. The leaders of all the UWE associate programs attended the Gathering, and the morning workshops offered everyone an in-depth experience to explore one particular aspect of UWE.

INSPIRATION

It is wonderful and encouraging to see so many people from so many countries coming together to share and work for the same purpose. – BRIGITTE JORDAN, AUSTRIA

For some participants, the Gathering provided a first taste of UWE. For others, it led to a deepening of commitment. The afternoon “taster” sessions gave an opportunity for people with shared interests to listen to and learn from each other – what has worked, and what hasn’t worked.

COLLABORATION

Now I know who to contact for what. – MIRJANA OGRIN, SLOVENIA

Through developing friendships face-to-face, it will now be easier to collaborate at long-distance, using the UWE Hub, email, phone and Skype. Every day there was an opportunity to get together in national or regional groups.



From left: UWE Gathering 2011 at Institut Vajra Yogini, France, August 2011; Participants enjoying lunch; Rasmus Hougaard, director of The Potential Project, speaks during a session; A new friendship forms at the Gathering; Pam Cayton, Creating Compassionate Culture founder, listens during a session.

CREATIVITY

I couldn't believe what marvelous projects exist because we have UWE! – EVA MAERZ, GERMANY

The Gathering was an opportunity to celebrate and launch new resources such as the UWE Hub, Pam Cayton’s book *Compassion in Education*, and the Italian and French translations of *16 Guidelines: The Basics*. It was also a starting point for new projects.

INFORMATION

A very rich, diverse program. Excellent for sharing and networking. It gave me much more insight into the different UWE applications and possibilities. – ANNELIES VAN DER HEIJDEN, NETHERLANDS

The three forum sessions on resources, training and communications, as well as all the conversations in between, gave Foundation for Developing Compassion and Wisdom (FDCW) – the organization that oversees UWE – board members and staff invaluable feedback on current and future activities.

TRANSFORMATION

I learned more than I could have expected about exploring the mind, enhancing wisdom and compassion, and working with others. – MARIE HENRY, FRANCE

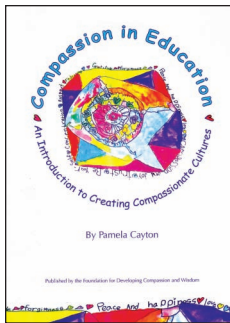
The Gathering led to personal transformation, especially for some of the young people who took part. People spoke about it changing their way of thinking and seeing, and of showing them another way to live.

16 Guidelines for a Happy Life: Now Available in Four New Languages!

UWE's first program, *16 Guidelines*, has proved so popular that it has now been translated and published into four additional languages: French, German, Italian and Spanish. The translations were all done by volunteers, and then checked and re-checked by *16 Guidelines* senior trainers and professional translators. We are very grateful to everyone whose hard work made this possible. In addition to these languages, *16 Guidelines* workshops have also been led in Danish, Dutch and Russian.

| For more information, visit <http://16guidelines.org/publications/>

Compassion in Education: A New Book for Parents and Educators



It reassures me that educational approaches I have only dreamed about can be made to work.

– FRAN STEELE, AUSTRALIA (RESEARCHER)

The FDCW has been delighted to collaborate with UWE educator Pam Cayton on the publication of her first book: *Compassion in Education: An Introduction to Creating Compassionate Cultures*. Inspiring, logical and practical, the book presents The Seven Steps, a philosophical and practical framework, tools and curriculum developed with the teachers of FPMT-affiliated Tara Redwood School in California to awaken and nurture knowledge, strength and compassion in children and young people.

Pam's passion for UWE began more than 20 years ago when she realized that "it is our job as parents and educators to guide children to understand their inner world and to nurture their empathy, compassion and wisdom." She brings to her work over 30 years of Buddhist practice and study under the guidance of Lama Yeshe and Lama Zopa Rinpoche, coupled with a commitment to making the essence of the Dharma accessible to the wider world.

| *Compassion in Education* is available from Wisdom Books (wisdom-books.com), Karuna Books (karunabooks.com.au) and The Foundation Store (<http://shop.fpmt.org/>). You can also purchase it directly from the CCC website (creatingcompassionatecultures.com).

Creating Compassionate Cultures on the Move

By Pam Cayton



Creating Compassionate Cultures (CCC) has had a busy year, beginning in April with a two-day workshop in Mexico. Next, Pam Cayton, founder of CCC, did a local training back in California, then went on to Switzerland in July and France in August for the UWE Gathering. In autumn, Pam did an eight-week teaching tour in Australia, where she had a wonderful experience speaking about her new book, *Compassion in Education*, sharing workshops and meeting new people interested in working with CCC methodology

in her home country. Pam presented at the Mind & Its Potential Conference in Sydney in November and then completed her tour with a weekend workshop at Vajrayana Institute in New South Wales.

CCC plans to launch an online program early in 2012. The program will offer ongoing support and training for anyone interested in learning about and continuing their training in this unique methodology to awaken and nurture knowledge, strength and compassion in our own minds, our children and anyone anywhere. Parenting classes are also in the works as an online program, making this resource available throughout the world. Stay tuned for updates! ♦

| Creating Compassionate Cultures is on Facebook, where you can share your thoughts, ideas, photo and resources with a network of interested people.

| As part of *Mandala's* exclusive online content, you can read an interview with Pam Cayton about *Compassion in Education* on mandalamagazine.org.



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Preserving the Foundations: Merry Colony and FPMT Education



Merry Colony with Lama Zopa Rinpoche, FPMT International Office, October 2010. Photo by Ven. Roger Kunsang.

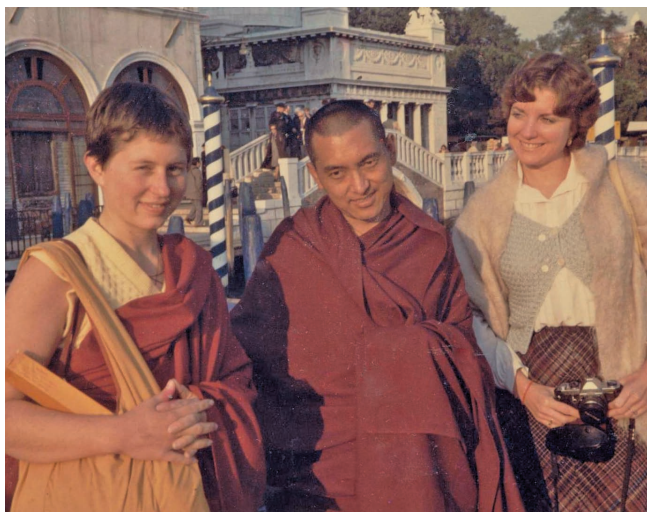
Although this section is typically reserved for publishing news, updates and announcements from FPMT Education Services, in this issue we have taken a slightly different approach. In December 2011, FPMT International Office said goodbye to Director of Education Services, Merry Colony, who served in this capacity for nearly 12 years. We would like to take this opportunity to reflect on Merry's journey with FPMT up until now and rejoice in some of the accomplishments she has helped make manifest for FPMT Education and the entire organization. When Merry found out that we were publishing a story about her, she protested, saying, "There are so many people who've done so much more, and for so much longer! There is really no need to mention me at all!" We disagree. Merry's story, like those of many others who serve FPMT, is one of tremendous perseverance, unwavering dedication, and a truly admirable work ethic and resolve. It is to these qualities that we pay homage and from which we draw inspiration.

The following is excerpted from a longer article available in this issue's online content at mandalamagazine.org.

Life in an FPMT Dream

In 1979, a free-spirited 22-year-old American girl from eastern Massachusetts named Merry Colony received an undergraduate degree in Environmental Science from the University of California, Santa Cruz. She had already decided that she had to leave friends, family and country for a spiritual path following her graduation. While settling her affairs in California, she did a lam-rim retreat with Zazep

Tulku and some students from Vajrapani Institute. During that retreat she saw a poster of Lama Zopa Rinpoche. The poster was an advertisement for a nyung nä in Lawudo, Nepal. She recalls, "I knew that was it. That this was where I had to be and who I had to be with." She left for Lawudo in January 1980, attending the March meditation course at Kopan Monastery on her way. Both retreats solidified her



From left: Merry with Lama Zopa Rinpoche and Jacie Keeley, 1981. Photo courtesy of Merry Colony's personal collection; Merry (top row, second from left) with Lama Yeshe (bottom right) and others, Italy, 1982. Photo courtesy of Lama Yeshe Wisdom Archive.

initial feeling that she was exactly where she needed to be. She was home. Shortly after, she was ordained at Kopan as a Buddhist nun by Lama Zopa Rinpoche.

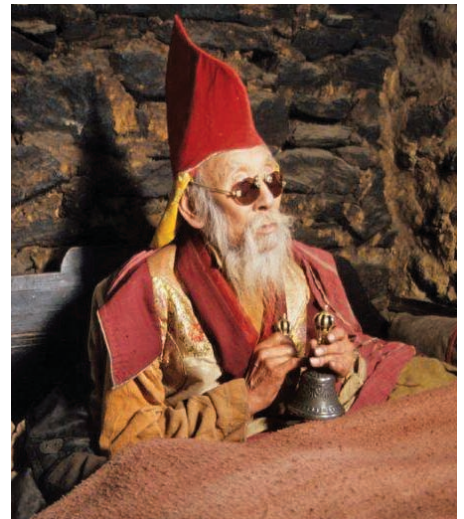
In 1981 she was asked to serve as Lama Zopa Rinpoche's attendant on a teaching tour in the United States. At the end of that trip, Lama Yeshe asked her to be his secretary. She worked under Jacie Keeley for the next seven months. In 1982 she attended the first Enlightened Experience Celebration (EEC) in India. The gathering sparked energy and enthusiasm to start a community of FPMT nuns, as each year more female students were taking robes. Following the celebration, 12 Western nuns made a home for themselves in a barn at Institut Vajra Yogini, near Toulouse in France, six miles [10 kilometers] from Nalanda Monastery, the community of Western monks. One year later the nuns voted her as director of the nunnery and she served in this role until 1984, at which time she disrobed. Shortly after, Lama Zopa Rinpoche asked her to start a center in Taiwan. She moved there in 1985 with her husband at the time, Jean Marie, accompanied by Rinpoche. She remembers, "The timing was absolutely not right and after a very tumultuous week in Taiwan, Rinpoche decided it was time to go and told me and Jean Marie we could follow him to Kopan."

After attending the second Enlightened Experience Celebration in Nepal in 1986, she and Jean Marie went up to Lawudo, the birthplace of Lama Zopa Rinpoche's previous incarnation, looking for a suitable place to do long retreat. In years prior, Merry had visited Cherek, a small homestead very close to Lawudo in the Khumbu valley, so she suggested

they also check out a cave located there which had previously belonged to Ngawang Samden, a Sherpa whose incarnation is now the ex-Kopan monk Tenzin Dorje (also known to some as "Cherok Lama" because of time spent on the land in his previous life). In July 1986 they asked Cherok Lama Kushog Mangden, a great Nyingma yogi and *terton* who was head of the Cherok family, permission to use the cave and he happily agreed. In September 1986, they began to rebuild the cave.

Cherok was Merry's base until 1992, when Lama Zopa Rinpoche called her down and gave her the job of "helping in Bodhgaya." She flew out of Lukla on New Year's Day, 1992. Three weeks later her precious spiritual friend, Cherok Lama, passed away. When Merry first arrived at Cherok, Cherok Lama had promised her that he would live as long as she was at Cherok. One friend of Merry's believes that Rinpoche called her down from Cherok because it was Cherok Lama's time to pass, and he couldn't pass while she was still in residence, as he had to keep his promise. According to Tsultrim Norbu of Lawudo, Cherok Lama's last words were Merry's name.

She started working for Root Institute in Bodhgaya in 1992, and after a year Rinpoche made her co-director of the newly developing project to build a 100-foot [30-meter] statue of the future Buddha, Maitreya. She became sole director a year later. Her main job was to secure 12 acres of land in Bodhgaya for the project. Because it was going to be a lease from the Indian government, she spent her time going between Bodhgaya, Patna and Delhi dealing with government officials. A variety of outer and inner obstacles ensued



From left: Merry finds her cave in Cherek, 1986; Cherok Lama, December 1991, three weeks before his passing. Photos courtesy of Merry Colony's personal collection.



From left: Geshe Doga, Lama Zopa Rinpoche, Ribur Rinpoche, Merry Colony, Holly Ansett, Gabriel Forrer, Bodhgaya, 1994; Three-year-old Cherek Lama with Merry, 1995. Photos courtesy of Merry Colony's personal collection.

until Merry resigned from this position in 1995. However, her work obtaining permits and dealing with government officials proved incredibly useful for future developments of the project. (The Maitreya Project is now a plan to build a 500-foot [152-meter] statue, still in Bodhgaya, but on different land than the spot Merry tried to procure.)

Merry spent the next three years recovering from her Bodhgaya experience. During a particularly depressing period of six months in San Francisco, Merry received a letter from Lama Zopa Rinpoche's sister, Ngawang Samden, saying she had found Cherek Lama's reincarnation and Merry should come right away to meet him. She immediately made the trip to meet the young Cherek Lama in 1995. He was three years old. As she climbed over the Lawudo wall, the young tulku exclaimed, "Merry!" when he saw her. Reunited again, Cherek Lama quickly got to work arranging his future, with Merry as his ambassador. A few weeks after arriving, she left the mountain bearing letters for Lama Lhundrup, Sangay Sherpa and Lama Zopa Rinpoche, all dictated by the young Cherek Lama saying he "was Cherek Lama, wanted to go to Kopan, get a good education and then teach Westerners," and they "had to help" him. A year later, Merry brought Cherek Lama down to Kopan for his enthronement.

In 1998, Rinpoche assigned her to take over directorship of the Lotsawa Rinchen Zangpo Translator Programme (LRZTP) in Dharamsala from Claire Isitt. She served this post until 2000 and was responsible for hiring a second teacher for the program, enabling all levels of students to receive a solid foundation in the training which had been difficult with only one teacher. She also had a new classroom built for the next LRZTP program. Her familiarity

with LRZTP graduates also proved incredible useful in her later work with FPMT Education.

Before she left LRZTP, Rinpoche asked her to take over from Tubten Pende as the director of FPMT Education. Rinpoche told her it was, "just one more *ngöndro*." She had only a few weeks between jobs, just enough time to run up to Cherek to say goodbye to her precious cave and the life she had lived there, attend that year's CPMT meeting in Australia, and start her job at International Office in June 2000 then located at Land of Medicine Buddha in Soquel, California. A month later the office moved to Taos, New Mexico.

This was the first time she settled in the United States since she had originally left in January 1980. Merry recalls, "I spent the first three years of my new role shaking, feeling totally out of my depth." She managed her feeling of being overwhelmed by doing what Merry does best: putting one foot in front of the other, showing up every day, getting her hands dirty and persevering.

In January 2006, the International Office moved to



LRZTP meeting His Holiness the Dalai Lama in 1999. Photo courtesy of Merry Colony's personal collection.



From left: FPMT Education in Taos: Ven. Connie Miller, Kendall Magnesun, Merry, Rachel Ryer; Early days in Portland: Merry Colony, Dion Stepanski, Chuck Latimer, Max Leiber, Claire Isitt, Eamon Walsh.

Portland, Oregon, with Merry in tow. While the rain and sometimes dreary weather of Portland didn't correspond with Merry's love of sunlight and open spaces, she persevered in Portland for almost six years. Merry's work ethic is

legendary. Over the course of the last 30 years, Merry has completed 100 nyung näs, all nine of the Gelug preliminary practices – two of them twice, many approximation retreats and four FPMT directorships.

FPMT Education: How Far We've Come

The places on this earth where you can receive education in Lama Tsongkhapa's pure teachings are very few. Therefore, this is considered extremely precious. – LAMA ZOPA RINPOCHE

The preservation and dissemination of Tibetan Buddhist lineage teachings is an essential part of FPMT. Education Services plays a key role in supporting this. Several dedicated people – including Tubten Pende, Ven. Connie Miller and others (who you will hear from in the full article, available on mandalamagazine.org) – helped lay the foundation for what was to come, but by all accounts, Merry's tenacity over the last 12 years has been the driving force behind FPMT Education's shower of productivity. In 2000, when Merry took the job of directing FPMT Education Services, the organization had two study programs – the Masters Program and the Basic Program – and one translator program, Lotsawa Rinchen Zangpo Translator Programme (LRZTP).

At the time of this printing, FPMT Education has supported:

PROGRAMS AND PROGRAM MATERIALS: the development of the programs and materials for *Masters Program, Basic Program, Discovering Buddhism, Meditation 101, Buddhism in a Nutshell, Heart Advice for Death and Dying, Living in the Path*. Most of the programs include center-taught modules, at-home modules (available via the FPMT Foundation Store), and online versions (available on the FPMT Online Learning Center). Each program includes certificate criteria. Thousands of students have been educated through these programs.

Also, FPMT Education actively supported the development of *Foundation for Buddhist Thought* in London, England, and Maitripa College in Portland, Oregon, USA.



Ed Gibson, Merry Colony, Eamon Walsh, Kendall Magnussen, Ven. Losang Drimay worked together during the 2010 Light of the Path retreat to turn Lama Zopa Rinpoche's teachings into modules for the online *Living in the Path* study program.

EDUCATION

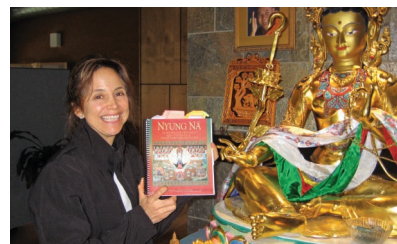
TRANSLATIONS: the translation of four important Mahayana sutras (in as many as 13 languages), 32 translations for programs (including all the root and supplementary texts for *Masters Program* and *Basic Program*), and approximately 10 special request translations for Lama Zopa Rinpoche.

OTHER FPMT EDUCATION MATERIALS: the development and publication of *FPMT Essential Prayer Book Volumes 1, 2 and 3*; the *FPMT Retreat Prayer Book*; 172 glossy color and simple practice booklets, 42 CDs/MP3s/DVDs; 8 materials for children; and 39 cards and protections. In addition, the Foundation Store was created to function as a distribution arm for FPMT Education materials and study programs. Before 2000, FPMT Education did not publish and distribute its own materials.

TRAINING: the organization of 15 major training events for Foundation Training in Compassionate Service, Spiritual Program Coordinator Training, and Rituals Trainings (all of which were accompanied by manuals and supporting publications).

FPMT ONLINE LEARNING CENTER: the creation of 34 English-language, 2 Spanish-language and 4 French-language courses (all online adaptations of FPMT's various education programs). Approximately 6,700 students have registered for at least one of these courses. New courses are added regularly.

FPMT MEDIA CENTER: for the first time ever, FPMT was able to live web-cast and archive Lama Zopa Rinpoche's teachings from the Light of the Path retreat in 2009 and 2010.



Foundation Store Manager Diana Ospina displays FPMT Education Publishing Service's *Nyung Na* practice book.



Merry and Amy Cayton leading Foundation Training in Compassionate Service in Mexico, October 2010.



The very serious FPMT Media Team minus Eamon Wash: Alexis ben el Hadj, Harald Weichhart, Jean Luc Castagner, Antoine Janssen. Photo by Sarah Brooks.

Transitions



Merry and her partner, Harry Sutton. Photo courtesy of Maitripa College.

In September 2011, Merry announced her plans to embark on a new chapter. After almost 12 years of serving FPMT Education in the International Office, she plans to pick up where she started: retreat. She reflects on this decision in the following way: "I came into Dharma with a strong wish to have actualizations in meditation retreat. Then I found out that this was harder than I thought! I have now done service retreat for a long time. It is time I learn how to integrate the two, to serve the inner and outer needs."

About her work in FPMT Education, Merry says, "I have loved being a conduit for people to connect with the vast vision and wisdom of the lamas, particularly when bringing some history and stories alive for people in Foundation Training, or making FPMT heart practices like *Lama Chöpa Jorhö* available just as Rinpoche advises it be done. I'm also now pretty excited about the *Living in the Path* program, the real-deal-change-your-

mind-change-your-perception program. We all need that! Also, the *Discovering Buddhism* forum on the Online Learning Center! For years I have gotten so much pleasure reading first-hand accounts of how this program is changing people's lives. It is very cool! And of course ... *most* of all, trying to follow the advice of Lama Zopa Rinpoche, without whom my life would be utterly empty and meaningless."

In November 2011, Tom Truty stepped into the position of Education Services Coordinator, overseeing all FPMT Education projects and services. Tom had already been working in the department as an administrator for six months before taking on his new role. In addition, Education Services currently has a skilled team of collaborators involved in preserving the lineage teachings and making them available to all. Olga Planken continues her work coordinating the *Masters Program* and *Basic Program*. Kendall Magnusson prepares *Living in the Path* modules for the Online Learning Center (OLC) as well as other practice materials. Eamon Walsh administers the growing number of OLC courses and content. Sarah Shifferd edits materials. Plus the people who work as teachers, trainers, translators and on the Media Team, and the many dedicated volunteers all contribute to the work

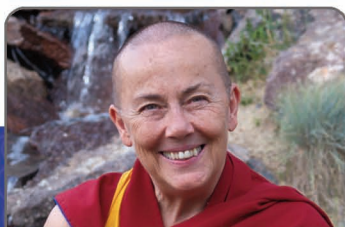
of Education Services. And of course, there are the countless shoulders of all the people who have contributed to the development of FPMT Education upon which the current and future Education teams stand.

Regarding what Merry has learned by doing this work, she had the following to say: "Consistency. Twelve years isn't really that long but it has been long enough to teach me some discipline. Being inherently very lazy, an office job has helped me develop the discipline of consistency: showing up every day regardless of how I feel. Hopefully an imprint has been made so I can take some of that into retreat one day." ♦

There is more of Merry's and FPMT Education's story online! Please read the entire article in this issue's exclusive online content (www.mandalamagazine.org) where you will hear from the many visionary individuals who helped bring FPMT Education to where it is today. They reflect on their involvement and contributions, what they most appreciated about working with Merry Colony, and where they see FPMT Education headed in the future.

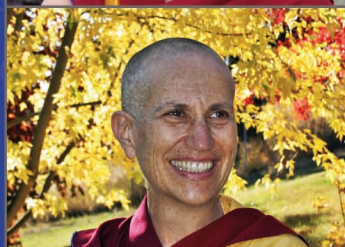
You may download an entire list of FPMT Education materials from the Foundation Store's website (<http://shop.fpmt.org>) under the "prayers and practices" page. You can find the Online Learning Center at <http://onlinelearning.fpmt.org/>

Spring Retreats



Venerable Robina Courtin
Deconstructing Emotions

Feb. 10-12, 2012



Venerable Thubten Chodron
Green Tara Retreat

March 13-18, 2012



Venerable Antonio Satta 3 weekends
Shamatha in Early Buddhism
Vipassana
An approach to Mahamudra

April 27-29, 2012

May 3-6, 2012

May 11-13, 2012



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The Passing of Khensur Rinpoche Lama Lhundrup Rigsel

Khensur Rinpoche Lama Lhundrup Rigsel tirelessly offered his service to accomplishing the wishes of Lama Yeshe and Lama Zopa Rinpoche for almost 40 years at Kopan Monastery in Nepal. Lama Lhundrup came to Kopan in 1972 upon the request of Lama Yeshe, who wrote to Lama Lhundrup simply, "I have some monks, can you teach them? If so, please come." Since then, Lama Lhundrup has touched the lives of thousands of student, taking care of the monks and nuns of Kopan as well as international Dharma students, who traveled to Kopan from places like Singapore, Malaysia, Australia, Europe and the Americas. Lama Lhundrup received the title Abbot of Kopan Monastery officially in 2001, although he had unofficially held the position since the time of Lama Yeshe's death in 1984. Lama Lhundrup stepped down as abbot in July 2011 due to advanced stomach cancer, a diagnosis he received in January 2011.



On September 7, 2011 at 11:10 P.M., after a lifetime of Dharma study, practice and selfless service to countless sentient beings, Lama Lhundrup stopped breathing and passed into clear light meditation. On September 9, 2011, at 5 P.M., Ven. Thubten Kunkyen observed signs that Lama Lhundrup's consciousness had left his body.

Mandala is honored to share an excerpt from a reflection on Lama Lhundrup's last days written by Jo Hathaway, Lama Lhundrup's student and palliative care nurse; to recount what happened after Lama Lhundrup's meditation ended as described by his long-time attendant Ven. Kunkyen; and to offer photographs taken by those who were there. For complete coverage of Lama Lhundrup's life and death, please visit Mandala online at mandalamagazine.org where we have posted archive articles on Lama Lhundrup and many other reflections written by devoted students.

The Passing of a Great Buddhist Master

By Jo Hathaway

There had been few of the usual physical signs of impending death. We knew Lama Lhundrup was manifesting serious illness, the scan results and physical examinations showed that the cancer was rapidly growing and we could see the tumors in his stomach had made their way to the skin surface. Yet he was still having the equivalent of three meals a day through his feeding tube – or “new mouth” as he called it – and was able to walk and remained as alert and uncomplaining as ever. The signs were subtle. He talked about impermanence and death with visitors more frequently and his goodbyes were somehow more final. Many of his treasured possessions were being gifted to others. Two weeks before he died, Lama Lhundrup asked Ven. Kunkyen, his devoted attendant for over 15 years, to arrange pujas for him at Sera Monastery in South India; the date for the pujas was to be September 7.

The week before he died, he announced it was time for him to move from his room above the main gompa to his retreat apartment above the Chenrezig Gompa; the date he set was September 4. And in the final week, Lama Lhundrup began answering questions about his health – “How are you feeling today, Khensur Rinpoche?” – with sparkling eyes, a wide grin and cryptic replies like “feeling is feeling” or “feeling doesn't exist.”

... Just before 11 P.M. on September 5, my phone rang. It was Ven. Kunkyen requesting that I return to the retreat apartment [where Lama Lhundrup was now staying]. Lama Lhundrup had announced to his two attendants – Ven. Kunkyen and Ven. Thardoe – that he was dying. The time had come to start the preparations for his death. Ven. Kunkyen had already contacted Dagri Rinpoche to send a prayer request to His Holiness the Dalai Lama and then



From left: Lama Lhundrup says goodbye to the main gomba at Kopan as he is moved to his retreat apartment the evening of September 4, 2011; Lama Lhundrup receiving a blessing and sitting with Lama Zopa Rinpoche, September 5, 2011. Photos by Jo Hathaway

gone to inform Lama Zopa Rinpoche. I went in to see Lama Lhundrup. Somehow his condition had dramatically changed over the last four hours. He was now very gaunt, pale and showing physical signs of advanced bowel obstruction and intense pain, but still sitting in his chair, smiling calmly. Every word took great effort for him to say yet he continued to guide us through what needed to be done.

There had been times in the previous months when the thought of Lama Lhundrup's death had invoked a sudden sense of panic in my heart. Yet now that the time had come, it seemed like the calmness and clarity of his energy pervaded his entire surroundings. Both Lama Lhundrup and Lama Zopa Rinpoche had prepared us so perfectly. There was no panic or despair, just the wish to do our best to fulfill our Guru's wishes at such an important time.

I gave Lama Lhundrup a small injection of morphine for pain. Above all else, he wanted to be as alert as possible at the time of death, so we had been experimenting with pain medicines in the previous weeks to find what worked best with the least side effects. Although morphine reduced the pain effectively, he didn't like the sleepiness it caused and therefore only ever accepted the smallest of doses.

Lama Zopa Rinpoche soon arrived with his second attendant Ven. Sangpo and Geshe Jangchub. Many of the Kopan monks had been woken and were now reciting Medicine Buddha puja in the main gomba. Over the next two and a half hours Rinpoche recited preparation for death texts and prayers beside Lama Lhundrup before placing blessed cords around his neck and mantra against his heart. Softly and slowly Lama Lhundrup made the following request:

I, from the bottom of my heart, single pointedly pray to you, Lama Rinpoche. Please joyfully guide me from now until buddhahood is achieved. Until then may my three doors fully engage with the holy Mahayana Dharma.

May I be able to practice complete Dharma of sutra and tantra in a fully qualified way. May I be able to do this and may I gain such abilities for this to happen. I pray to you, Lama Rinpoche, please bless me to become like this, and whatever Rinpoche has to do, from Rinpoche's side, please compassionately bless this to happen. I make supplication to you. If there happened to be any mistake and if I have disturbed your holy mind, please forgive me. This is what I have to request of you, Rinpoche. Sorry this may be a bit too much to ask for and disrespectful, but there is no one other than Lama that I can seek guidance and help from.¹

Lama Zopa Rinpoche assured Lama Lhundrup that there was no need to worry. Due to their strong karmic connection, whatever Lama Lhundrup wished and prayed for would undoubtedly come true.

... By early evening on September 7, Lama Lhundrup was resting comfortably although his breathing was starting to change, a sign that death was approaching. After giving Lama Lhundrup his evening medicines and a small amount of food, I left his room at 11 P.M. His condition was much the same with no obvious signs of the death absorptions. He had been aware of my presence, half opening his eyes and moving his right hand away from the feeding tube as I quietly approached his bedside, replacing it over the tube when I had finished. I had never before seen someone so close to death remain so aware and yet so calm and in control. Before I left, he allowed me to gently lift his right hand and lay it at his side; I was concerned that the weight of it on the tube would become painful in the hours ahead.

Minutes later Ven. Sangpo arrived at the apartment, out of the blue, khata in hand. Before taking him into Lama

¹ Transcribed and translated from Tibetan by Ven. Sangpo

Lama LHUNDRUP

Lhundrup's room (so he could see how peaceful Lama Lhundrup was and report back to Lama Zopa Rinpoche), I did a quick check. Lama Lhundrup was lying peacefully, not breathing, his face now emitting a soft glow. The air in the room was absolutely still. It seemed like nothing had moved since I left, except Lama Lhundrup had once again placed his hand back over the feeding tube – or more accurately, as I now realized – over the mantras Rinpoche had placed at his



Nuns offering pujas outside Lama Lhundrup's room, September 8, 2011. At Kopan, continuous pujas for Lama Lhundrup were offered September 6-October 28, 2011. Photo by Jo Hathaway.

heart. Ven. Kunkyen joined me as Lama Lhundrup took one last, small breath. It was 11:10 P.M., September 7, 48 hours since he had announced he was dying.

As Vens. Kunkyen, Thardoe, Sangpo and Geshe Jangchub spent a few minutes with Lama Lhundrup, I sat outside the door. His room was filled with such peace, calm and tranquility that it was impossible to feel anything but these things. The tears that gathered in the corners of my eyes were tears of gratitude, that I had been able to witness such a remarkable and profound event: the passing into clear light meditation of our precious Guru, the passing of a great Buddhist master.

For Jo Hathaway's complete account, please visit mandalamagazine.org.

Jo Hathaway is a palliative care nurse from New Zealand and a student of Lama Lhundrup. She composed this piece in November 2011 and expresses "deep gratitude and heartfelt thanks to Khensur Rinpoche Lama Lhundrup, Ven. Kunkyen, Ven. Thardoe and the Kopan community for opening their hearts and home to me for eight and a half months. Also, limitless thanks to the many others who supported us in so many ways, enabling us to care for our Guru his way and in his own home."



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1. Taking the holy body of Lama Lhundrup dressed as a deity to the cremation site, September 12, 2011. Photo by Benny Soh.

2. Khenrinpoche Geshe Thubten Chonyi and Dagri Rinpoche at the cremation puja, September 12, 2011. Photo by Ven. Thubten Sangmo.

3. Fire offering to the holy body of Lama Lhundrup, September 12, 2011, Kopan Monastery. Photo by Benny Soh.

4. Lama Zopa Rinpoche viewing relics, November 18, 2011. Photo by Ven. Thubten Sangmo.

5. Lama Zopa Rinpoche leads the procession bringing the holy relics of Lama Lhundrup from the cremation site to the main gompa, Kopan Monastery, September 18. Photo courtesy of Kopan Monastery.

The Holy Body and Relics of Lama Lhundrup

Beginning two days before Lama Lhundrup stopped breathing on September 7, 2011, Kopan Sangha began doing continuous prayers 24-hours-a-day, which continued through his cremation and ended with the 49th-day puja on October 28. Prayers and pujas were done not only at Kopan but at many different monasteries and FPMT centers around the world. Lama Lhundrup's long-time attendant Ven. Kunkyen described to Ani Fran what happened at Kopan Monastery after Lama Lhundrup's clear light meditation.

On September 10, the day after Lama Lhundrup's clear light meditation ended, his attendants made a bath offering to his holy body and then offered incense powder and other precious holy medicines. Robes were then offered and put on, all while prayers were being read. His body was placed on his bed and people were then able to offer khatas and receive blessings.

"The local people, the Tibetan communities and all the different Gelug monasteries in Kathmandu – they came to see Lama Lhundrup and to get the blessings," Ven. Kunkyen said. "And many of them, when they saw his holy body, got tears in their eyes and felt so sad."

On September 12, Lama Lhundrup's holy body was invited to the cremation site in a long procession, accompanied by incense and the auspicious symbols, and placed into the cremation stupa. Then the fire puja was offered. The cremation stupa was opened on September 18, and Lama Lhundrup's relics were invited to the main gompa at Kopan, carried by the geshe and senior Sangha of Kopan. Once inside the gompa, the rinpoches, Sanghas and all the different visitors, offered khatas and received a blessing from his precious relics. Then his precious relics were invited back to his room where they have been on display for people to receive their blessings.

"When people see the relics they are really amazed and

many of them remember his kindness, and when he was alive that he was so kind and so compassionate," Ven. Kunkyen said.

Many relics have been found according to Ven. Kunkyen: "Eye relics, tongue relics, heart relics, tooth relics, right-turning conch-shell relics, pearl relics, amber-color relics, and all the five, six different color relics ... some relics are still growing and some of the relics are still multiplying.

"This is already the clear sign he was a great practitioner of tantra and a great keeper of pure samaya and pure vinaya. And everybody knows that he worked for Kopan Monastery and Nunnery and Gelug monasteries tirelessly," Ven. Kunkyen said. "So I would like everyone to please, please pray – pray for his quick reincarnation and unmistakable reincarnation so that again he will be able to lead us, show us the right path and give us the nectar-like teachings. And again we will be able to feel his great compassion and see his great smile." ♦

"The Melodious Sound of Kalapinga: A Lamentation Requesting the Quick Arrival of the Incarnation of Khensur Geshe Lhundrup Rigsel" can be downloaded from mandalamagazine.org, where you can also find more stories on the life and death of Lama Lhundrup.

To learn about Kopan Monastery, go to www.kopan-monastery.com.



From left: Some of Lama Lhundrup relics, September 19, 2011, Kopan Monastery. Photo by Benny Soh; Forty-ninth day puja for Lama Lhundrup at Kopan Monastery, October 28, 2011. Photo courtesy of Kopan Monastery.

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.



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■ Taking Care of OTHERS

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

FEATURED PROJECT:

ANIMAL LIBERATION FUND

Liberating animals is one of Lama Zopa Rinpoche's heart practices. Whenever possible, Rinpoche rescues as many animals as he can that would otherwise be killed for food, used as fishing bait or hunted. The rescued animals are circumambulated around holy objects and texts in order to plant the seeds of enlightenment in their minds and they receive blessings and prayers. Then they are released into safe environments to live out their natural

lives. FPMT's Animal Liberation Fund financially supports this kind of activity.

Lama Zopa Rinpoche continually reminds his students that "especially for beings born in the animal realm, [the practice of animal liberation] definitely helps." Rinpoche's reason for this is crystal clear: doing prayers, chanting powerful mantras and sprinkling them with blessed water purifies their karma so they can receive a higher rebirth

and liberation. This practice immediately purifies their oceans of samsaric suffering.

Rinpoche also often recommends animal liberation practice for people with serious illnesses or other heavy life obstacles. "For the person who liberates animals, or whoever wants to dedicate the merit to those with life obstacles," Rinpoche has taught, "this practice helps them to obtain long life. Even if you don't expect it, the karma will cause you to have a long life."

At Lama Zopa Rinpoche's home in California, extensive animal liberations are done three times a month by the Sangha members living there. Rinpoche requests that this practice be ongoing and dedicated especially for the long life of all Rinpoche's gurus and also for any student who is sick or has life obstacles, as well for all beings in general.



Yaks saved from being killed in Rowaling, Nepal, with blessing "strings"

Anyone can make offerings to the Animal Liberation Fund, and all donations will directly go to benefitting animals (including insects and worms!) that would otherwise be killed. Extensive dedications are made for all the donors. The Animal Liberation Fund is one amazing example of FPMT's collective efforts to help animals.

Recent News for Rejoicing from the Animal Liberation Fund!

- The Animal Liberation Fund recently donated US\$20,000 to liberate 2 million lives, dedicated especially for the health and long life of Lama Zopa Rinpoche. This animal liberation was organized by Amitabha Buddhist Centre in Singapore.
- Recently, Geshe Jinpa from Kopan Monastery arranged for 120 yaks that were going to be killed to be purchased and taken to families who pledged to care for the yaks for the rest of their lives. The trip took over a week on foot and there will soon be a documentary released about the liberation. The fund offered US\$7,715 to sponsor half of the the 120 yaks. Students from Singapore sponsored the other half. Lama Zopa Rinpoche blessed 120 giant pieces of cloth for the yaks to wear as blessing "strings."
- When Rinpoche heard how hundreds of thousands of animals in Nepal would be sacrificed during Dashain (a yearly, 15-day Hindu religious festival), Rinpoche immediately started to check what prayers and pujas should be done to help all the animals have a good rebirth as well as to help those who perform the sacrifices. Rinpoche then requested over 10,000 Sangha members from the three great monasteries and many other monasteries and nunneries to do extensive Medicine Buddha puja as well as nyung nās with strong dedications for all animals that are killed, especially those being sacrificed during Dashain as well as for those who do the killing. The cost of all the pujas was over US\$15,000, which Lama Zopa Rinpoche and the Animal Liberation Fund helped to sponsor.

If you would like to contribute to incredibly beneficial activities like these through the Animal Liberation Fund, please write to Ven. Holly Ansett (holly@fpmt.org) or make a donation to the fund online: www.fpmt.org/projects/fpmt/alf.html.

You may see many of Lama Zopa Rinpoche's compassionate acts toward animals in action by typing "Lama Zopa Rinpoche animals" into the YouTube search feature. Additionally, subscribe to Ven. Roger Kunsang's blog, "Life on the Road with Lama Zopa Rinpoche" (on www.mandalamagazine.org) for regular updates about Rinpoche's continual work to benefit all beings, especially animals.

Beautiful Animal Liberation Tools from the FPMT Foundation Store

If you are looking for a way to benefit small animals and insects in your home and bring them to enlightenment, the Animal Liberation Tools can help. These updated liberation tools, now made from a more durable material, were designed by Lama Zopa Rinpoche and are an example of Rinpoche's legendary love and care for animals. By using these Animal Liberation Tools, you can not only gently catch and remove insects from unsafe environments, but you can also expose them to the Dharma as you take them around holy objects and carry them to safety. This is not your ordinary firefly jar! The tools are covered with mantras and inspiring quotes to benefit insects and their human liberators alike.



Sold in pairs (one for each hand!), Animal Liberation Tools are a perfect way to practice caring for all creatures

Lama Zopa Rinpoche has expressed many times that he really hopes that the Animal Liberation Tools will be widely used and available in FPMT as they are an incredibly easy way to liberate and benefit sentient beings. They also can be fun to use with children. Often people who are not Buddhist are very intrigued by the tools and in this way they also benefit by looking at the mantras.

The words on the Animal Liberation Tools are themselves a meditation on the kindness of sentient beings, especially the insect you are catching, reminding you that in fact it is this insect that is taking you to enlightenment by helping you go around holy objects and create merit.

Animal Liberation Tools are available from the FPMT Foundation Store (<http://shop.fpmt.org/>)

Mandala wishes to acknowledge and thank Fred Cheong for his generosity in producing the recently updated Animal Liberation Tools according to Lama Zopa Rinpoche's vision.

■ Taking Care of OTHERS

Yaks, Live Long!

By Tania Duratovic

Recently my husband, Phil Hunt, and I had the opportunity to journey to Tibet. As always, we look out for animal welfare and environmental issues when we travel. One of the things we really wanted to do while in Tibet was to rescue some yaks from being slaughtered. We had organized for this to happen via a monk friend and were really keen to see it through.

Communication was difficult as our Tibetan is non-existent (other than prayers!) and few people in eastern Tibet speak English. Apparently we were to check out the yaks and choose which ones we wanted. This, of course, was not something we wanted to do. How can one choose which ones live and which ones are to be killed? So we left it to the kind Tibetan family who were to be their caretakers to choose.

The liberation of large animals poses a number of problems. You can't simply release them. They require ongoing care including food, shelter and medical support (even if this is basic). In some respects this is where the real effort begins. Fortunately the Tibetans have a long tradi-



Dechen is one of two yaks liberated in Tibet by Enlightenment for the Dear Animals

tion of liberating yaks, sheep and the like, and are often happy to look after these lucky individuals. ♦

Tania and Phil are the project coordinators and founders of Enlightenment for the Dear Animals (www.enlightenmentforanimals.org) and coordinators of the Animal Liberation Sanctuary, Nepal (www.fpmt.org/projects/other/alp.html).

Read more about Tania and Phil's trip to Tibet, including more on their encounters with Tibetans, yaks and dogs plus photos, as part of our exclusive online content at mandalamagazine.org.

HAPPY 40TH BIRTHDAY!

In 2012 Tushita will be celebrating 40 Years of Spreading the Dharma

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This course is part of the Foundation for the Preservation of the Mahayana Tradition www.fpmt.org

FBT graduates can continue their studies by joining Geshe Tashi's Lamrim Chenmo correspondence course



■ Your COMMUNITY

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

The Road to Kopan: Lama Says You Should Go to Kopan and He Will Take Care of You

By Jacie Keeley

Jacie Keeley is an American long-time student of Dharma who began her Buddhist career as a student of Ven. Geshe Sopa Rinpoche in 1975. She first met Lama Yeshe and Lama Zopa Rinpoche at the now famous Yucca Valley retreat in 1977. Soon after, Jacie joined the first influx of residents to Boulder Creek, California, helping to found Vajrapani Institute. In 1978, she began traveling with the Lamas, assisting in a variety of capacities. In 1979, Lama Yeshe appointed her to be his secretary. The following year, Jacie became the director of the Central Office (the precursor to FPMT International Office) and served in both positions until 1984, when Lama died. Following Lama's instructions, Jacie did a year Heruka Vajrasattva retreat at Kopan Monastery over Lama's remains. In 1986, Lama Zopa Rinpoche sent Jacie to Delhi to be the director of Tushita Mahayana Meditation Centre. Later that year, she moved to Boca Raton, Florida, USA, to raise her daughter, Felicity Noel. Jacie is the founder of the Florida FPMT center Tubten Kunga Center. Due to space constraints, Jacie's story has been excerpted below. The entire article can be read in this issue's exclusive online content.

... One day [in 1978 while in Spain], I was sitting on my bed with my altar (which was composed of a line drawing of Tara that I had cut out of a center's program). I was praying and praying and praying to know what the best thing was for me to do when Peter [Kedge] walked in. "Oh, by the way," he remarked, "Lama says you should go to Kopan and he will take care of you."

We departed for Delhi from London, just Lama and me. Lama was in business class. I was in the back of the plane. Lama summoned me on a number of occasions to interrogate me about everything. True to the lesson I learned back in Santa Cruz, I spoke only when spoken to without exception and without expectation. At one point, when Lama was probing my Christian past, I told Lama what I missed as a Buddhist was talking to God. Lama's ever so kind and reassuring response? "Just keep talking, dear."

My first time traveling to Delhi was with Lama Yeshe. We stayed at Lama's sister's hotel waiting for Lama Zopa Rinpoche to arrive from Europe. From there, Lama went to Dharmasala to give his report to His Holiness the Dalai Lama. Lama asked me to take Rinpoche to Kopan.

The irony is that I was nobody's escort. It was the Lamas who escorted me.

Not only were the Lamas my guides on the path to perfection but also my temporal guides and escorts in these unknown places.

I had only heard of Nepal once in my life before meeting the Lamas. I certainly had never heard of Tibet. I had never



Lama Zopa Rinpoche with Jacie and her daughter, Felicity, 2003

researched the countries or the people or religions nor had I any curiosity about them whatsoever.

My connection was solely this need deep within me to find answers to my fundamental driving questions about where happiness came from and how to become a living perfect remedy to the confusion I saw in the world.

Lama Yeshe was the holder of the key that would unlock all these secrets. For Lama, I would do anything. Most especially (and easily) offer my life.

So that is the path that took me to Kopan where the most remarkable things were yet to come!

To read Jacie's full account of her "Road to Kopan" story, visit *Mandala* online at www.mandalamagazine.org. You can find more information about Kopan Monastery at www.kopan-monastery.com.

Were you an early student at Kopan? How did you get there? *Mandala* wants to hear your story! Contact laura@fpmt.org for submission guidelines.

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>)

Ven. Trulshik Rinpoche, 88, died in Sitapaila, Nepal, September 2, 2011, of natural causes

Mandala regretfully announces the passing of Ven. Trulshik Rinpoche, heart disciple of Dilgo Khyentse Rinpoche and Dudjom Rinpoche, teacher to His Holiness the Dalai Lama and Lama Zopa Rinpoche (among many others), and the recently appointed head of the Nyingma tradition of Tibetan Buddhism.

Trulshik Rinpoche was a leading proponent of the Rime, or non-sectarian, spirit of Buddhism, and was



Photo courtesy of Padmakara Translation Group

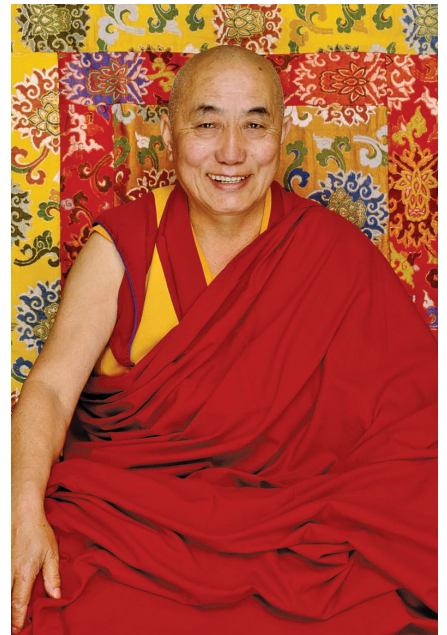
the founder of Thupten Chöling, a retreat community and monastery in the Solu Khumbu district of north-eastern Nepal serving the needs of over 900 residents.

A more extensive bibliography of Trulshik Rinpoche's teaching is available through Padmakara Translation Group: <http://www.padmakara.com/Biographie-de-Kyabje-Trulshik-Rinpoche-p-303-c-45.html>

Ven. Geshe Acharya Thubten Loden, 88, died in Melbourne, Australia, August 24, 2011, of natural causes

Mandala extends its condolences to the students and supporters of Geshe Loden, a consummate scholar, spiritual pioneer, author, philanthropist and devoted monk, who ceased breathing in late August and remained in final meditation for 10 days.

His own scholarly success caught the eye of Lama Yeshe, who in 1976 invited Geshe-la to teach at FPMT's Chenrezig Institute in Eudlo, Australia, which was the first official Tibetan Buddhist center in the Western world. Three years later, Geshe-la established in Australia the Tibetan Buddhist Society and his first center, Peaceful Land of Joy Meditation Centre, now an impressive 10-acre ground comprising residential and administrative buildings, a traditional Tibetan temple and an extensive rose garden.



In his own lifetime, Geshe-la articulated that he felt his life was marked by three major achievements: becoming a lharampa geshe, constructing a traditional Tibetan temple in Australia and authoring nine books. “For many years I have eaten Australian food, drunk Australian water, had shelter and conditions provided by the Australian people,” he remarked, remembering first arriving to the country as a refugee in 1976. “My activities are to repay the kindness of the Australian people.”

The full biography chronicling Geshe Loden's life in Tibet, India and Australia can be found at <http://tibetanbuddhistsociety.org>

Caryn Clarke, 44, died in Melbourne, Australia, August 31, 2011, of cancer

By Libby Shields



There are people you meet in your life that can be described as glass half-full or half-empty personality types. Caryn took this to new heights; I saw her as glass so “half-full” that it was overflowing and there was enough for everybody to share! My nickname for her sometimes was Pollyanna – everything was so good all the time. The positivity she seemed to always have was well complemented with the bright twinkle in her eye and the huge smile she would give you whenever you saw her.

Caryn and I met at Tara Institute, which we often laughed was the only place we ever really could have met. Together we did many, many things: notably, we attended many teachings and retreats with Geshe Doga, and we traveled together to attend teachings by His Holiness the Dalai Lama (in fact, we actively stalked His Holiness

the Dalai Lama on many occasions). The highlight for Caryn was definitely in Sydney a few years ago when His Holiness reached through a crowd to hold her hands and looked into her eyes in a way that only His Holiness can. This was a moment that Caryn continued to treasure and which at her request, I kept reminding her of.

She was a generous person, and not just with her money and time. She would really invest her energy in whatever she was doing with you. She could really rejoice when things were going well for people. She enjoyed managing her team and seeing people flourish. She loved the fact that she could put her staff through extra training and foster many people’s careers and education. She got a real kick out of seeing people grow.

Caryn wanted people to know that during this last year she felt incredibly grateful to have her faith in Buddhism, the Dharma. There were countless times she said she didn’t know how people could possibly cope with what she was going through without any refuge or method to make sense of and endure what was happening to her. That is not to say that Caryn did not experience much suffering, but she did have a genuine sense of comfort and clarity that her Dharma understanding had given her.

Caryn had a peaceful death as the reward for all the work she had been doing over the last 10 months. And she was ready. A week before she died, she said to me, “Can you let me in the pure lands?” “Me?” I said, “You will be there long before me my friend, no doubt doing a feng shui reading on the place, bossing them all around, getting it sorted.” The last 24 hours of her life

Caryn heard only constant prayers with occasional gentle words from her devoted family, telling her she was loved but that she could go.

There is nothing fair about Caryn’s death and the deep sadness of this loss will continue – but to really wish her to be happy and free from suffering is, in fact, to let her go. And if any of us want to help her, she would be thrilled at the thought of us doing something nice for someone, or practicing generosity on her behalf, dedicating it to be the cause of her and all other suffering beings everlasting happiness.

Alice Majorie Turnbull, 76, died in Redcliffe, Australia, October 9, 2011, of natural causes

By Lisbeth Elvery

When Alicia Jacoba and Thai Furner found that their dear friend Alice Turnbull had passed away, they were, of course, shocked that Alice had gone. But they weren’t entirely shocked to find Alice had passed in meditation position.

Alice Marjorie Turnbull lived and breathed the Dharma. She was a devoted student of the FPMT and a tireless volunteer, supporter and member of several Buddhist organizations in southeast Queensland, including Chenrezig Institute, Langri Tangpa Centre and Karuna Hospice Service.

While Alice was a humble, unassuming woman, she was fiercely independent and very determined in her own quiet way, a strength of character and mind that no doubt sustained her progress in the Dharma.

As her daughter-in-law Ann Turnbull so beautifully said at the funeral service, Alice grasped life, always moving forward to experience it and always yearning to learn more.



A reading from His Holiness the Dalai Lama's "Never Give Up" at the close of the service was a poignant tribute, as was the recitation of the "Bardo Prayer" by Ven. Lozang Trin-la with Alicia and Thai.

From an early age, Alice took the path of experiment and learning, opening the door to many travels and bring her into contact with a wide cross section of people, all of whom she took interest in and many of whom she touched with her simple wisdom and practical approach to living the Dharma.

In her 60s, Alice became an international backpacker, insisting that hostels were her preferred accommodation, not comfortable lodgings with other "older folk." Alice, at 67, was also an enthusiastic pilgrim in 2002 with Ven. Robina Courtin on her "Chasing Buddha" journey around India and Nepal.

It was nothing short of perfect that Alicia and Thai had the opportunity to complete Alice's meditation with her on the Sunday afternoon of

her death, as family gathered to farewell their beloved mother, grandmother and great-grandmother.

Rainbows didn't emanate in the skies above, but a very rare appearance by a blue wren – a tiny, shy bird that was Alice's favorite – flying into Alicia's home the next day signaled to Alice's family that she was flying to her next place of learning.

A puja was conducted at Alice's home by the nuns of Chenrezig Institute on October 29, in addition to prayers held in centers across the world, to help our friend's consciousness speed freely and without suffering to the next life. Our thanks and gratitude to all for your love and kindness – Alice would have been honored and rather chuffed!

Frederic "Kiko" Segura, 60, died in Llafranc, Spain, November 5, 2011, of cancer

By Isabel Arocena

Kiko, following the advice of Lama Zopa Rinpoche, taught Buddhism and meditation; was director of Tushita Retreat Center in northeastern Spain; worked as Nagarjuna C.E.T. Barcelona's spiritual program coordinator, and for some years was responsible for the Education Department of FPMT Spain.

In 1994, during Lama Zopa Rinpoche's tour in Spain, Nagarjuna C.E.T. Barcelona organized a course at Casa Nova d'en Crous, a children's summer camp that Kiko and his wife Bea ran. Kiko and Bea met Lama Zopa Rinpoche, who stayed in their personal home, for the first time. That event was so special for their lives that soon they offered the place to Rinpoche who named it Tushita Retreat

Center. From that moment on, Kiko offered his work, enthusiasm and creativity as the center's director.

In 2010, Kiko was diagnosed with cancer. After speaking with the doctors about the different choices, he decided to follow an unconventional path, with all the risks. He continued his activities joyfully until the very end, sharing his experience in an article in *Cuadernos de budismo* in its issue about illness.

"[W]ith a sense of humor and some irony," he wrote, "I think that if I do not survive this, I will not have to suffer old age. ... I also observe, with surprise, that in the face of all this tsunami, I feel well; I am happy and wonder where this sensation of peace and affability that accompanies me comes from."

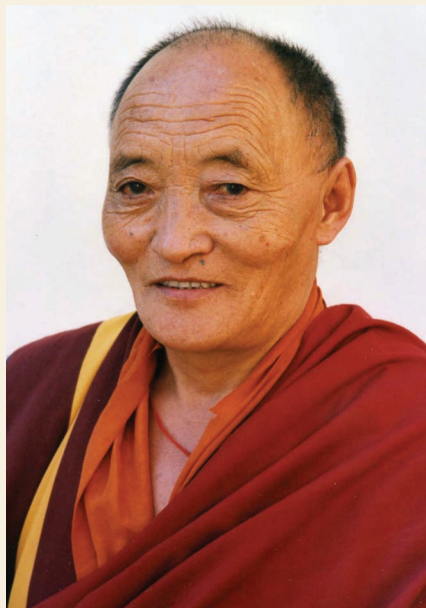
Kiko's relationship with sickness and death, as well as with his own life, has been a lesson for all of us: seeing him working for his students, going to the meetings and using his process up to the last moment to be of service to all of us.



His guru devotion was so deep that when, two weeks before he passed away, Ven. Marga from Nagarjuna Barcelona asked him if he had any request for Lama Zopa Rinpoche, who was at the moment at Nalanda Monastery in France, his only wish was for Rinpoche to get better soon and take care of his health. When Ven. Marga insisted on what he wanted to ask for himself, Kiko said that Rinpoche would do what was most suitable. He completely trusted his guru.


Thank you, Kiko, on behalf of all who have shared the Dharma with you.

May all the merits he created be of benefit for all beings. ♦




As we go to press, we are saddened to learn of the passing of a much loved teacher. **Tulku Gyatso**, who served for over a decade as resident teacher at Centro Terra di Unificazione Ewam in Florence, Italy, stopped breathing on November 21, 2011 at 8:58 P.M., surrounded by some of his numerous and loyal disciples. His students request that everyone pray for his successful transition and quick return.

A more extensive obituary for this beloved teacher will be featured in the April-June 2012 issue of *Mandala*. The most current information on Tulku Gyatso's passing can be found at www.ewam.it.



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July 9 to August 3:
Nagarjuna's **Fundamental Verses of Wisdom** - the chapters examining the 12 Links of Dependent Origination, the Self, and the 4 Noble Truths – chapters strongly emphasized by His Holiness the Dalai Lama. Rinpoche will read from Tsong Khapa's commentary, **Ocean of Reasoning**. Other chapters as time allows. Translation into English.

August (2 weeks - dates to be determined):
Gyalsey Thogmey Sangpo's **37 Practices of a Bodhisattva**. Translation into English and Mandarin.

Details: www.deerparkcenter.org (Programs)
email: deerparkcourse@gmail.com

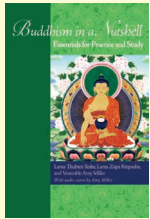


Photo by Kalleen Mortensen

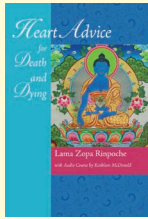
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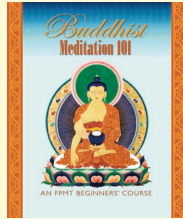
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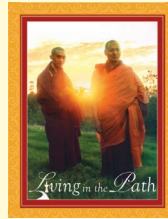
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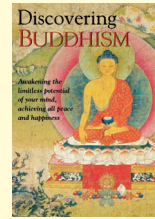
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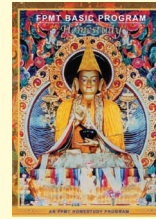
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FPMT Media Center:

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 the international FPMT community.

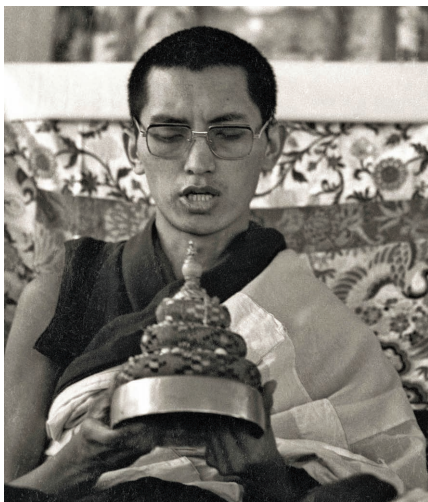
Lama Zopa Rinpoche Health Update

Rinpoche's treatment and progress continue. You may follow updates on www.fpmt.org under "Rinpoche's Health – Official Updates and Practices" and on Ven. Roger Kunsang's blog, "Life on the Road with Lama Zopa Rinpoche" on mandalamagazine.org.

International

LAMA YESHE WISDOM ARCHIVE

From Jen Barlow



Lama Zopa Rinpoche doing mandala offering during the 9th Kopan Course, Kopan Monastery, Nepal, 1976. Photographer unknown.

Teachings From the Vajrasattva Retreat is back! LYWA's publication in 2000 of the full transcript of Lama Zopa Rinpoche's teachings from the Vajrasattva retreat held at Land of Medicine Buddha in 1999 has been out of print for years. But we have just made it available in print once again through a print-on-demand service online. We also continue to post many precious archival images of the Lamas from the 1970s in our Image Gallery, like the one shown here. We now have over 1,100 images posted!

| www.lamayeshe.com

LIBERATION PRISON PROJECT

From Ven. Thubten Chogyi

January 7 marks the launch of our first major Liberation Prison Project Art Show, featuring over 60 works of art, poetry and prose by our students. The exhibition will be at Maitland Gaol, Hunter Valley, Australia, until the end of April, with new artworks displayed each month.

Due to the kindness of a generous sponsor and the International Merit Box Project, free subscriptions to *Mandala* have been provided for 500 of our students worldwide over the past three and a half years and will continue through July of 2012. We know each copy gets passed around to other inmates like a lifeline and are thankful to be able to bring benefit to so many.

| <http://liberationprisonproject.org>



North America Regional Meeting, Barnet, Vermont, USA. Photo by Rosanne Hebert.

LOTSAWA RINCHEN ZANGPO TRANSLATOR PROGRAMME

From outgoing director,
Tim Van der Haegen

A year from the end of LRZTP 5, three students are translating their way towards full graduation: Ven. Khedrub at Nalanda Monastery in France, Ven. Dechen at Heruka Center in Taiwan, and Rebeca Cuan in Mexico. One student is on her way to Colombia to translate at Centro Yamantaka in Bogotá. The next program, LRZTP 6, has been postponed until September 2012 to allow centers and students more time to apply.

We welcome new director Claire Bardes. Claire is an experienced interpreter herself. She will share more information about LRZTP 6 via the FPMT e-group.

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

FPMT Regional and National Offices

NORTH AMERICAN REGIONAL OFFICE

From Amy Cayton

The North America Region met at Milarepa Center in Barnet, Vermont, USA, September 22-26, 2011. The

first meeting since 2008, we had 24 participants at our peak! We accomplished setting out our vision and a basic structure for the region and made agreements as to what steps to take in establishing an infrastructure that supports our North American centers, projects and services in fulfilling the FPMT mission. The hospitality of Milarepa was inspiring and gratefully received by all.

| fpmtnorthamerica@gmail.com

FPMT Australia National Meeting

From Helen Patrin

Kunsang Yeshe Retreat Centre hosted the FPMT Australian biannual national meeting October 22-23, 2011. Ven. Freeman led an interactive workshop on “Engaging Youth.” One participant commented, “It was the best part of the meeting.” Philip Williams, a business management consultant, led a workshop addressing our business structure in order to help us streamline our operations. The meeting delegates had various opportunities to share and discuss relevant topics.

| www.fpmta.org.au

Australia NEW SOUTH WALES VAJRAYANA INSTITUTE

From Wai Cheong Kok

Recently Geshe Samten continued with his detailed commentary on the “Special Insight” section of *Lamrim Chenmo* and B. Alan Wallace led a week-long retreat on lucid dreaming and dream yoga. We had another successful Mind & Its Potential Conference in November, following on from our Happiness & Its Causes Conference in Brisbane in June, when His Holiness the Dalai Lama participated in our Science of Mind Forum.

| www.vajrayana.com.au

QUEENSLAND CHENREZIG INSTITUTE – GARDEN OF ENLIGHTENMENT

From Garrey Foulkes



Main temple in Garden of Enlightenment.
Photo by Ray Furringer.

The Garden of Enlightenment Stupa Project, now in its 17th year, houses around 150 memorial stupas, 20 prayer wheels and hundreds of Buddha tiles. Big thanks to our many helpers and to Rinpoche’s kindness that have given us the incredible opportunity to collectively turn an empty field into a place that will bring great joy and benefit to others.

| www.chenrezig.com.au/content/view/42/146/

CHENREZIG INSTITUTE – LOZANG DRAGPA MONASTERY

From Ven. Lozang Jhampa

Although still very much a project of Chenrezig Institute, Lozang Dragpa Monastery is a small three-bedroom house tucked away in the bushland behind the recently consecrated Garden of Enlightenment. The main purpose of Lozang Dragpa Monastery is to provide an environment conducive for monks wishing to attend the Chenrezig Institute Buddhist Study Program. His Holiness the Dalai Lama said, “Please study seriously” when giving advice in the Chenrezig Gumpa during his visit in June 2011.

| info@chenrezig.com.au

CITTAMANI HOSPICE SERVICE

From Alex Moore

The courtyard at Cittamani Hospice Service was transformed into a serene and spiritual space for more than 70

people who attended Cittamani’s annual memorial service, September 24, 2011. The peaceful sound of Stuart Ransom’s shakuhachi flute welcomed participants. Although Buddhist-based, Cittamani cares for people of all creeds. Ven. Tsepal from Chenrezig Institute reminded us that loss and grief are universal experiences. Helen Dyson, a Christian nun, spoke of her own spiritual journey as she walked beside her dying mother, an experience she described as both a “most profound and graced time.”

| www.cittamanihospice.com.au

LANGRI TANGPA CENTRE

From Miffi Maximillion

Langri Tangpa just held its most successful fundraiser ever: “Prostrate-a-thon,” raising over AUS\$12,000 in one day! Aussies love a good mental and physical challenge, so a prostrate-a-thon appealed to our antipodean sensibility. The idea came from one of our students, Demi Kehoe. In the middle of *nyung näs*, inspiration struck! And judging by the success, it was divine inspiration from Chenrezig himself!

Everyone could join in by doing prostrations, doing recitations or lending support and encouragement as Dharma cheerleaders. In addition to raising much-needed funds, we raised consciousnesses, created merit and rejoiced! In the last session, we offered *tsog* and did even more dedications – Rinpoche style! By the end of the day, we’d done over 12,000 prostrations.

| www.langritangpa.org.au



Participants at Langri Tangpa Centre’s 2011 “prostrate-a-thon.” Photo by Miffi Maximillion.

SOUTH AUSTRALIA

DE-TONG LING RETREAT CENTRE

From Kimball Cuddihy



Stupa at De-Ting Ling Retreat Centre. Photo by Bill Jenner.

De-Tong Ling Retreat Centre on Kangaroo Island, South Australia, has finally completed its Enlightenment Stupa. It stands 14 meters [46 feet] high and was built on 1,300 acres of pristine bushland. It is currently the largest completed stupa in Australia and will attract many tourists and other visitors when facilities for the public are completed over the coming year. The center now has five secluded, self-contained houses designed particularly for long-term isolated retreat.

| www.detongling.org

TASMANIA

CHAG-TONG CHEN-TONG CENTRE

From Lindy Mailhot

Ven. Robina Courtin made her fourth visit to Tasmania this October, offering an urban weekend retreat. Ven. Antonio Satta led a dedicated group of students from the United States, Singapore and all parts of Australia in a 10-day insight meditation retreat. Ven. Tenzin Choyni's November visit included a public talk, day retreat and signing of her new book, *Enough! A Buddhist Approach to Finding Release from Addictive Patterns*.

| www.chagtong.org

VICTORIA

THE GREAT STUPA IS AT LEVEL SIX

From Ian Green

Construction on the Great Stupa of Universal Compassion in Bendigo, Australia, has reached level six. This is about 20 meters [65 feet] above ground, which is still less than 50 percent of its final height.

| www.stupa.org.au

JADE BUDDHA FOR UNIVERSAL PEACE NEARS END OF EUROPEAN TOUR

From Ian Green

The Jade Buddha winds up its tour of Europe with visits to Lucerne, Switzerland, and Marseilles, France. In January 2012, the Jade Buddha moves to Singapore for the start of the Asian tour. The Singapore showing is hosted by Amitabha Buddhist Centre.

| www.jadebuddha.org.au/en/

WESTERN AUSTRALIA

HOSPICE OF MOTHER TARA STATUE CONSECRATION

From Julie Halse

Through the generous donations and hard work of members of Hospice of Mother Tara and Ven. Thupten Lodey, who helped fill and consecrate the statues, we have fulfilled Lama Zopa Rinpoche's advice to have Medicine Buddha and White Tara on our altar. Rinpoche said this was for all the students and their families and all the people who come into our center, to remove their obstacles and for their health and long life.

| www.hmt.org.au

Canada

GENDUN DRUBPA CENTRE MOVES FORWARD

From Dianne Noort

We recently hosted Ven. Tenzin Chogyi for a weekend seminar which

was well attended by students, members and the community of Williams Lake, B.C. A few students had to drive for four or more hours to attend. Approximately 30 people attended her public talk at a coffee shop in the city.

| www.gendundrubpa.com

LAMA YESHE LING CENTRE

From Deborah Seigel

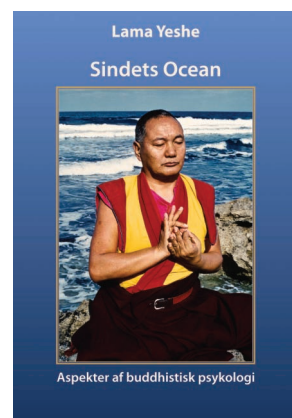
Lama Yeshe Ling continues with two *Discovering Buddhism* study groups in Hamilton and Kitchener, Ontario. This past April we welcomed Ven. Amy Miller for a three-day visit which included a public talk and a weekend workshop called *The Art of Compassion: Enriching Your Heart and Happiness*. Our weekly Practical Meditation courses with Val Spironello and Dekyi-Lee Oldershaw have continued to attract new faces from our local community.

| www.lamayesheling.org

Denmark

DHARMA WISDOM PUBLISHING

From Lise Lotte Brook



Dharma Wisdom Publishing's newest book, *Sindets Ocean*

Dharma Wisdom Publishing has a new website. You can learn about the books, our volunteers, and how to help with our efforts to translate Buddha's teachings into Danish.

| www.dharmawisdom.dk

"May our Dharma publications
spread all over the world
and in every corner of the world."

-Lama Zopa Rinpoche

The Foundation Store
shop.fpmt.org



France

CENTRE KALACHAKRA

From Ven. Elisabeth Drukier

Renovations at the newly established Kalachakra retreat center in Normandy are going well. We can now accommodate more than 30 people for retreat.



Centre Kalachakra's retreat center in Normandy, France

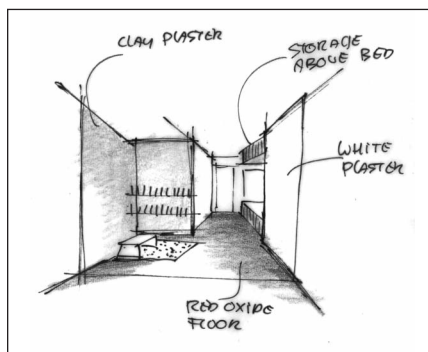
But most importantly, we have permanent staff living there, which opens the opportunity for solitary retreats.

| www.centre-kalachakra.com

NALANDA MONASTERY

From Kerry Prest

Lama Zopa Rinpoche has expressed the importance of continually developing Nalanda's facilities and programs in order to create a major seat of



Sketch of monk's room in the proposed new accommodations at Nalanda Monastery

monastic learning in the West and accommodation for 100 more monks. To achieve this, a 15-year vision has been drawn up to skillfully develop Nalanda's land and cater for its fore-

seen growth. Phase one runs through 2013 and includes the construction of new accommodations for 25 monks and two teachers as well as the development of new infrastructure, a new heating system, and extensive landscaping.

Please visit www.mandalamagazine.org to read an overview of the 15-year plan, see more sketches and photos, and learn about the details of phase one.

www.nalanda-monastery.eu

LAMA ZOPA RINPOCHE AND KHADRO-LA IN FRANCE

From Ven. Losang Thabkay and Ven. Tenzin Yonten

Nalanda can report an incredibly blessed summer after helping to organize the teachings of His Holiness the Dalai Lama in Toulouse as well as hosting a



Lama Zopa Rinpoche, Geshe Lobsang Jamphel, Khadro-la, Geshe Tenzin Loden and Geshe Sonam Ngodup. October 2011. Photo by Ven. Thubten Kunsang.

blissful retreat with Khadro-la here at the monastery. This was not only the first time that Khadro-la accepted a request to lead a retreat, but also the first time that we hosted 250 people from all over the world. Never have so many perfect conditions come together! It was translated into English, French, Spanish and Russian, and even the summer heat wasn't too much of an obstacle.

Lama Zopa Rinpoche visited Nalanda in October, where he gave a teaching and requested momos be offered to the whole community. Once

again, through Rinpoche's skillful means everyone was involved in creating an extensive offering to everyone else! And rejoicing in the extremely satisfying result!

| www.nalanda-monastery.eu

Germany

ARYATARA INSTITUT

From Harald Weichhart

After two years of development, mainly with the help of Herman Wittekopf, a professional web designer who took on the volunteer project as Dharma practice, our new website is complete. One of the main attractions is the live streaming of teachings by Ven. Fedor Stracke, our resident teacher. He teaches weekly both *Discovering Buddhism* and the *Basic Program* in German. This was only possible through the help of our French friends from the FPMT Media Team, Alexis and Viet.

| www.aryatara.de

TARA MANDALA CENTER

From Dieter Kratzer

In July-August 2011, we hosted Dr. Barry Clark, a Tibetan doctor from New Zealand, whose talk on Tibetan medicine and depression attracted



Tara Mandala Center's stone mandala. Photo by Dieter Kratzer.

almost 200 people. About a dozen people participated in the course on Tibetan medicine which followed. In September, we hosted Geshe

2012 MANI RETREAT

AUGUST 1-31, ULAANBAATAR, MONGOLIA

One Hundred Million CHENREZIG MANTRAS

WITH LAMA ZOPA RINPOCHE

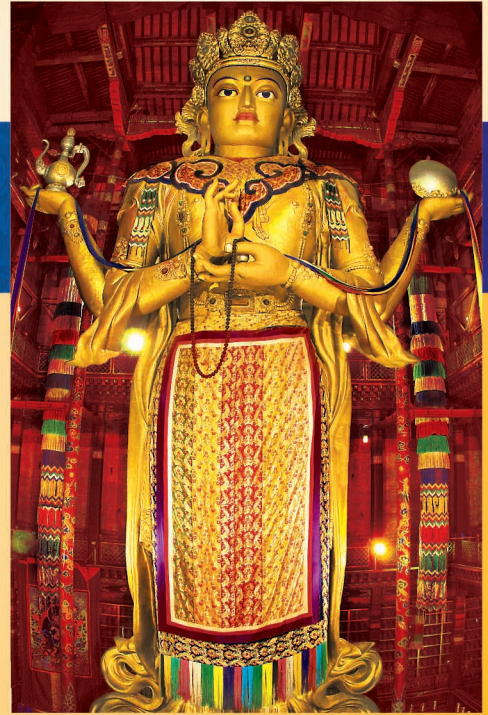
Benefits of reciting OMMANI PADME HUM.- (from a discourse of Lama Zopa Rinpoche).

“Reciting the Compassion Buddha mantra just once completely purifies the four defeats of breaking the four root vows of self-liberation and the five uninterrupted negative karmas...

It is said that up to seven generations of that person's descendents won't get reborn in the lower realms. The reason for this is that due to the power of mantra, the body is blessed by the person reciting the mantra and visualizing their body in form of the holy body of Chenrezig. Therefore, the body becomes so powerful, so blessed that this affects the consciousness up to seven generations and has the effect that if one dies with a non-virtuous thought, one is not reborn in a lower realm.....”

For more information and reservation please go to
www.fpmtmongolia.org

This event is organized by FPMT Mongolia
Please reserve early as places are limited



Migjed Chenrezig is the largest holy object of Gandantegchenling Monastery in Ulaanbaatar and it is 26.5 m (86.9 feet) high.

Kopan Monastery

kopan@mail.com.np

Kopan Monastery is affiliated with the FPMT



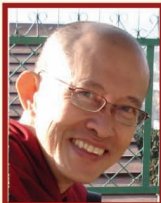
Kopan Course Program Preview 2012

Meditation Study Practice

Find all these key elements essential to progressing on your spiritual path here at Kopan in a supportive and relaxed environment, throughout the year.

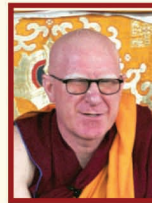
Meditation

Introductory courses to Tibetan Buddhism



Practice

Vipassana Retreat course with Ven. Antonio



Study

FPMT Basic Program in its last year with Ven. Fedor



Check our detailed program on www.kopanmonastery.com

Thubten Sherab from Kopan. While he was visiting he blessed our large (6 by 6 meter [20 by 20 foot]) mandala of stone, which shows the Dharma wheel at its center surrounded by 12 endless knots. This mandala is unique and will be on display for school children, tourists and Buddhists.

| taramandala@t-online.de

India

MAITRI CHARITABLE TRUST

From Adriana Ferranti

From August to October MAITRI's mass sterilizations of stray dogs was helped by the regular attendance of veterinary surgeon Dr. Shivam Kumar. All together, 175 dogs were caught, sterilized, treated until healed and released to their territories. We also sterilized three pets from Bodhgaya temples.



Sanjay Manjhi

Through our Social Assistance program we recently awarded the gift of a sewing machine to former TB patient of MAITRI, Sanjay Manjhi, an extremely poor young man, disabled by polio. The money was kindly donated by Ven. Geshe Tengye specifically for this kind of aid.

| www.maitri-bodhgaya.org

SERA IMI HOUSE

From Ven. Tenzin Namdak

In mid-October, Sera IMI House completed the main study period for the



Resident monks in front of Sera IMI House: On the "steps" to becoming geshe

year, culminating in Sera Je's annual debate exam. Giving this exam is daunting for everyone as participants must debate before five judges and an audience of 200-300 other monks. This year nearly all participating monks from IMI House placed in the top quarter of their class, a new high. In September, two of our hardest working memorizers offered Je Tsongkhapa's *Essence of Eloquence* (250 pages) and Jetsün Choekyi Gyaltzen's *General Meaning of the First Chapter of the Abhisamayalamkara* (390 pages) for the special memorization exam, another first.

| SeraIMIhouse@yahoo.com

ROOT INSTITUTE'S SHAKYAMUNI BUDDHA COMMUNITY HEALTH CARE CENTRE

From Judy Chang

Shakyamuni Buddha Community Health Care Centre provides holistic health care to over 3,000 patients a month, both at our on-site clinic and at



SBHCC cares for the health of mothers and children. Photo by Judy Chang.

our mobile health centers. We have started new projects which are focused on enabling people to create change in their own lives. We have trained six Community Health Workers who give direct care and provide social services within their own communities. In fact, one of our CHWs was able to prevent a village from committing infanticide. This year, we also started an Adolescent Girls Group which reaches 50 rural girls. They are learning to look after their own health, gain confidence and to speak up for themselves. Workshops were held to teach parents and caretakers how to look after HIV-positive children, and thousands of educational and health related materials were distributed to families.

| www.rootinstitute.com/healthcare/healthcare.html

Indonesia

JADE BUDDHA DHARMA SHARING TOUR IN GREATER JAKARTA AND OTHER CITIES

From Guido Schwarze

For almost two years, Potowa Center has brought a miniature Jade Buddha statue on a tour around Indonesia. The statue is 45 cm [18 inches] in height and



Indonesian children with Potowa's Jade Buddha. Photo by Nevie Lim.

carved out of the same Polar Pride jade as the Jade Buddha for Universal Peace. The purpose of the tour is not only to exhibit the Jade Buddha in various viharas in Indonesia but also to share Dharma on various lam-rim topics.

| www.potowa.org

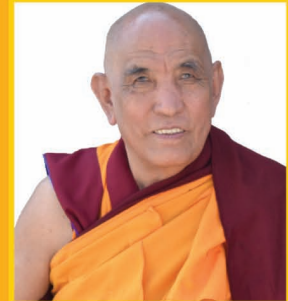
Jangtse Choje Khensur Lobsang Tenzin

Teachings at Kopan Monastery



March 11- 26 2012

Jangtse Choje Khensur Losang Tenzin, the next in line to be Ganden Tripa is teaching again at Kopan Monastery following the Great Prayer Festival.



Teaching Program

- Continuing His teaching on the Lam Rim Chenmo with the Special Insight Chapter.
- Ghuyasamaja Initiation (as preparation for the Lama Choepa Commentary. (special commitments apply)
- Vajrayogini Blessing Empowerment (for those who have already received this initiation)
- The four- fold experimental commentary to Lama Chopa

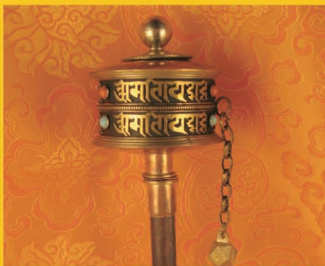
For bookings, check our web site or contact us on kopan@mail.com.np

www.kopanmonastery.com

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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.

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Venerable Lama Thubten Zopa Rinpoche (r), Spiritual Director of FPMT, with Yangsi Rinpoche (l), Geshe Lharampa & President of Maitripa College; ~ Photo by Marc Sakamoto



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Italy

ISTITUTO LAMA TZONG KHAPA

From Olga Planken

Dagri Rinpoche has agreed to teach the first subject – the Stages of the Path (Lam-Rim) – of the two-year *Basic Program* at Istituto Lama Tzong Khapa in Pomaia, Italy. He will give these teachings in two separate periods: January 23 to February 17 and April 10 to May 25, 2012. This is the first time Dagri Rinpoche will give such an extensive commentary on the lam-rim in an FPMT center. The recordings of Rinpoche's teachings will be available as part of the parallel online *Basic Program*.

| <http://education.iltk.org>

LHUNGTOK CHOEKHORLING

From Ven. Massimo Stordi

A 75-acre hill will become the first Tibetan Buddhist monastic site in Italy.



Future plan for Lhungtok Choekhorling, Pomaia, Pisa, Italy. Designed by Gino Zavanella.

Named Lhungtok Choekhorling by His Holiness the Dalai Lama, the site will host both an FPMT monastery and nunnery and employ ecological building materials and energy sources. Currently the local municipality has started the planning permission procedure and if all goes smoothly perhaps within two years we will get the required building authorization. In the meantime, we are pursuing various fundraising efforts.

| www.sangha.it

ISTITUTO LAMA TZONG KHAPA – TAKDEN SHEDRUP TARGYE LING

From Ven. Losang Tenkyong

The monastery itself occupies roughly a quarter of the second floor of Istituto Lama Tzong Khapa (ILTK) and has five bedrooms, a modest living-dining-kitchen area and small mezzanine library. Currently there are five occupants. One monk single-handedly runs the project to construct a new monastery and nunnery on a hill nearby. He continuously fundraises, project manages and maintains connections with politicians, bureaucrats and architects. One monk assists him as his karma yoga practice. Monastery members also participate full-time in the *Masters Program* and support the functioning of ILTK.

| www.sangha.it

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION

(All Periodicals Publications Except Requester Publications)

1. Publication Title: Mandala. 2. Publication Number: 019-514. 3. Filing Date: 09/25/11. 4. Issue Frequency: Quarterly. 5. Number of Issues Published Annually: Four. 6. Annual Subscription Price: \$60 US Membership. 7. Complete Mailing Address of Known Office of Publisher: 1632 SE 11th Ave., Portland, Multnomah, OR, 97214-4702, USA. Contact Person: Michael Jolliffe. Telephone Number: 503-808-1591. 8. Complete Mailing Address of Headquarters or General Business Office of Publisher: 1632 SE 11th Ave., Portland, Multnomah, OR, 97214-4702, USA. 9. Full Names and Complete Mailing Addresses of Publisher, Editor and Managing Editor: Publisher: FPMT, Inc. 1632 SE 11th Ave., Portland, Multnomah, OR, 97214-4702, USA. Editor: Carina Rumrill, 1632 SE 11th Ave., Portland, Multnomah, OR, 97214-4702, USA. Managing Editor: Laura Miller, 1632 SE 11th Ave., Portland, Multnomah, OR, 97214-4702, USA. 10. Owner: Full Name: The Foundation for the Preservation of the Mahayana Tradition, Inc. (FPMT, Inc.). Complete Mailing Address: 1632 SE 11th Ave., Portland, Multnomah, OR, 97214-4702, USA. 11. Unknown Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages or Other Securities: None. 12. Tax Status: Has Not Changed During the Preceding 12 Months. 13. Publication Title: Mandala. 14. Issue Date for Circulation Data Below: October-December 2011. 15. Extent and Nature of Circulation: 15a. Total Number of Copies: Average No. Copies Each Issue During Preceding 12 Months: 1542. No. of Single Issue Copies Published Nearest to Filing Date: 1499. 15b. Total Paid Circulation: (1) Mailed Outside-County Paid Subscription Stated on PS Form 3541: Average No. of Copies Each Issue During Preceding 12 Months: 1296. No. Copies of Single Issue Published Nearest to Filing Date: 1246. (2) Mailed In-County Paid Subscriptions Stated on PS Form 3541: Zero. (3) Paid Distribution Outside the Mails Including Sales Through Dealers and Carriers, Street Vendors, Counter Sales, and Other Paid Distribution Outside USPS: Zero. (4) Paid Distribution by Other Classes of Mail Through the USPS: Zero. 15c. Total Paid Distribution: Average No. of Copies Each Issue During Preceding 12 Months: 1296. No. of Single Issue Copies Published Nearest to Filing Date: 1246. 15d. Free or Nominal Rate Distribution: (1) Free or Nominal Rate Outside-County Copies Included on PS Form 3541: Zero. (2) Free or Nominal Rate In-County Copies Included on PS Form 3541: Zero. (3) Free or Nominal Rate Copies Mailed at Other Classes Through USPS: Zero. (4) Free or Nominal Rate Distribution Outside the Mail: Zero. 15e. Total Free or Nominal Rate Distribution: Zero. 15f. Total Distribution: Average No. of Copies Each Issue During Preceding 12 Months: 1296. No. of Single Issue Copies Published Nearest to Filing Date: 1246. 15g. Copies Not Distributed: Average No. of Copies Each Issue During Preceding 12 Months: 246. No. of Single Issue Copies Published Nearest to Filing Date: 253. 15h. Total: Average No. of Copies Each Issue During Preceding 12 Months: 1542. No. of Single Issue Copies Published Nearest to Filing Date: 1499. 15i. Percent Paid: Average No. of Copies Each Issue During Preceding 12 Months: 100%. No. Copies of Single Issue Published Nearest to Filing Date: 100%. 16. Publication of Statement of Ownership: If the publication is a general publication, publication of this statement is required. Will be printed in the January-March 2012 issue of this publication. 17. Signature and Title of Editor, Publisher, Business Manager, or Owner: Laura Miller, Managing Editor, Date: 09/12/11.

Malaysia

RINCHEN JANGSEM LING RETREAT CENTRE

From Chee Yee Soon and Sue Ngee

On October 9, 2011, we consecrated a towering 25-foot [7.6-meter] high marble Kuan Yin (Chenrezig) and White Dzambhala statues. Following this we received the Four-Armed Chenrezig *jenang* from Dagri Rinpoche.

See www.mandalamagazine.org for more extensive coverage of this event plus photos.

www.jangsemling.com

Mexico

CHEKAWA STUDY GROUP



Animal liberation in Malacate. Photo by Antulio Ramírez.

From Luz Bella Ramírez Romero

Chekawa Study Group received a visit from Ven. Paloma Alba from Spain and Ven. Lobsang Dawa, a Mexican monk. Ven. Paloma gave a public talk about “surviving in the chaos” and a course called “Healing Emotions.” Ven. Dawa gave us motivating teachings on “the wisdom of giving and receiving” and on *tonglen*. We also did an animal liberation practice with him for sea crabs who happily dug back into the sand.

| luzbellaramirez@gmail.com

Nepal

LAWUDO GOMPA & RETREAT CENTER

From Sangay Sherpa

For students of Lama Zopa Rinpoche, there are few places on this earth that hold as much significance and meaning

as Lawudo. Situated high in the Himalayan mountains in the area known as Solu Khumbu, the Sherpa region of eastern Nepal, Lawudo nestles against the side of the mountain. Just seeing the place blesses and transforms the most hardened of hearts and minds to think only of Dharma.

In the near future, we are going to build more retreat houses, a library, a new Guru Rinpoche Gumpa and also we will renovate the old gumpa. We are hoping for your help and cooperation for making this dream project of Lama Zopa Rinpoche successful.

| www.lawudo.com

Romania

GRUPUL DE STUDIU BUDDHIST WHITE TARA

From Thubten Saldon

At the end of August, Geshe Dondrup



Geshe Dondrup Tsering with members of Grupul de Studiu Buddhist White Tara

Tsering visited us from Kushi Ling in Italy. He taught on “The Three Principal Aspects of the Path” by Lama Tsongkhapa.

| buddhism.romania@gmail.com

Slovenia

CHAGNA PEMO STUDY GROUP

From Mirjana Dechen

In September, we had two very successful weekend Chenrezig retreats lead by Jimi Neal. In October, Geshe

Thubten Sherab visited us. He gave us the opportunity to take refuge as a group for the first time. Soon we will begin to follow the online *Discovering Buddhism* program.

| my.sunstar@gmail.com

Switzerland

GENDUN DRUPA CENTRE

From Séverine Gondouin

These last months we received many teachers who taught on a variety of subjects from “difficulties and the happiness of meditation” to “the four noble truths” to “living in peace, dying in peace,” among other topics. Additionally, Ven. Charles led three nyung nä, and Pam Cayton gave a four-day workshop on Creating Compassionate Cultures.

| www.gendundrupa.ch

United Kingdom

JAMYANG BUDDHIST CENTRE LONDON

From Mike Murray

Geshe Tashi’s weeknight teachings attract about 40 people. The midday meditation classes are proving very helpful for those who can’t attend evening events, and the Monday evening meditation classes remain popular, attracting about 30 people. We also offer Thursday silent meditations. Jamyang London’s outreach group, Jamyang Bath, has become a fully fledged FPMT study group, which is fantastic news.

| www.jamyang.co.uk

SARASWATI STUDY GROUP

From Neil Atkinson

Recent weekend teachings by Geshe Tashi and Ven. Nyingje have inspired the group and we look forward to

growing within the FPMT under the guidance of Jamyang London.

| www.saraswati.org.uk

United States

CALIFORNIA

LAND OF CALM ABIDING

From Chuck Walbridge

Ven. Daychen made a video on *How to Make Retreat* while at the land and also managed to do three weeks retreat. Ven. Lobzang visited for one month in August. Our world-traveling resident Ven. Nyingjie returned from a relic tour in Africa and teaching tour in Europe. Ven. Roger Munro finished his *ngöndro* and is preparing to enter long retreat. Everyone is settling down for the winter season now. We are looking for experienced retreaters to fill our cabins.

| <http://landofcalmabiding.org>

LAND OF MEDICINE BUDDHA

From Denice Macy

At our annual Ksitigarba Day Festival we unveiled 16 new prayer wheels as well as a new layer of gold leaf lovingly applied by our resident artist Gelek. Four hundred people joined in reciting three chapters of the Ksitigarba Sutra, one in Chinese, Vietnamese and English. Led by a recording of Lama Zopa Rinpoche, a gathering of IMI Sangha members led us in reciting the mantras, prayers and dedications. Lunch was offered to the entire community followed by presentations and musical offerings.

On October 2, Geshe Nawang Dakpa performed the Medicine Buddha *jangwa* at our Wish Fulfilling Temple. Our teaching program is being supported by a visit of Geshe Lobsang Wangdu from Sera Je.

| www.landofmedicinebuddha.org

TARA HOME

From Nicole MacArgel

It is very important to die with bodhi-chitta, the wish to benefit others, in the mind. Tara Home is grateful to be able to offer a range of end-of-life services: a home, compassionate care and public education. We look forward to assisting many other developing outreach programs throughout the United States, ensuring service for all who seek shelter and peace of mind during the tender process of letting go.

| <http://tarahome.org>

TARA REDWOOD SCHOOL

From Lilian Brito



Some students from Tara Redwood School.
Photo by Amrita Cayton.

Our classrooms are bursting with 54 three- to eight-year-old children. Using the 7 Steps to Knowledge, Strength, and Compassion, they are busy investigating the nature of friendship, the cycle of seasons, the precious elements and life on the various continents of earth; as well as the traditional academic disciplines. We have a very supportive parent community who are already fundraising to improve our playground, organizing an alumni gathering

and planning the spring auction. Pam Cayton's CCC parenting classes begins in December.

| www.tararedwoodschool.org

OREGON

MAITRIPA COLLEGE

From Sara Winkleman

Maitripa College began a new academic year in September with its largest population of degree students ever. Maitripa has also launched Enlighten Me!, a multi-media project. This includes five short films, a blog by Yangsi Rinpoche and more!

Applications are now available for Fall 2012 degree entry. Maitripa has expanded offerings in its existing degree programs. The M.A. in Buddhist Studies will include two optional concentrations: Canonical Languages & Literature, with an emphasis on building translation skills in classical Tibetan; and Spiritual Formation, with an emphasis on meditation studies and retreat. The Master of Divinity will expand from 44 to 72 credits, preparing students for chaplaincy certification or other forms of spiritual leadership.

| www.maitripa.org

URUGUAY

THUBTEN KUNKYAB STUDY GROUP

From Marilena Molinaro

Members of Thubten Kunkyab Study Group temporarily suspended regular sessions in order to attend His Holiness the Dalai Lama's teachings in Buenos Aires in September. ♦

thubtenkunkyabsg@yahoo.com.ar

Go to www.mandalamagazine.org to see more photos in our new FPMT News Around the World photo gallery!

Ganden Tendar Ling Center

With more than 160 affiliated centers, project and services in 41 countries worldwide, the FPMT community is diverse and dynamic. **Ganden Tendar Ling Center** in Moscow, Russia, graduated from an FPMT study group to a fully fledged center in 2011 and is a wonderful example of what dedicated Dharma students can accomplish.

OUR HISTORY

By Mikhail Morozov, Spiritual Program Coordinator
Ganden Tendar Ling was created as a study group in 2001 by Tatyana Petrova, a long-time student of Lama Yeshe and Lama Zopa Rinpoche. It was Tatyana's dream to organize Rinpoche's visit to Moscow, so the first two years of the group's existence (which had yet to be named) were spent in preparation for the visit that successfully came about in 2003. It was the first time Lama Zopa Rinpoche visited Russia, the first time he gave teachings here, and the first chance for many people to learn about the international FPMT mandala and all that it has to offer to the world.

At this time, Rinpoche named the center, gave teachings and a Thousand-Armed Chenrezig initiation, which then was taken up by the center as one of its major practices. No matter what ups and downs the volunteers faced, at least one *nyung nä* a year has always been done with invited teachers. In 2012, now that we have the positive momentum we need, we are planning to do nine *nyung näs*.

The development has been slow, but steady. Many people came in during these years: some to learn something and depart, some to stay and help on a constant basis. It was due to their untiring support, as well as all the inspiration and help we got from the FPMT and its staff, that we were able to become a fully fledged affiliated center in 2011. Truly a reason to rejoice in all the effort spent by these sincere practitioners!

CURRENT ACTIVITIES

Before 2010, the members of Ganden Tendar Ling mainly met one or two times a week to do some meditations or attend a lecture by one of the guest teachers. We achieved a breakthrough with the introduction of the *Discovering Buddhism* (DB) program, which took more than three years to translate fully into Russian.

The first module, "Presenting the Path," began in April 2011 and was an instant and major success. We went through each module in a very thorough manner with a two-week visit by an FPMT teacher, several group



Students and supporters of Ganden Tendar Ling with Ven. Robina Courtin after a public lecture in Moscow, May 2011

classes led by facilitators, supporting lectures from a guest geshe and, of course, a practice retreat. Required reading was (and is) supplemented with excerpts from root texts on the subject and further teachings from His Holiness the Dalai Lama, Lama Yeshe and Lama Zopa Rinpoche. At least 25 students have shown determination to study the program in full. In addition to DB classes, each week we hold a meditation class so that people have a chance to enjoy the momentum of group practice, as well as learn from the more experienced practitioners.

We also have weekly lectures given by a dear friend of the center, Geshe Thugje of Sera Je Monastery who is a staff member of His Holiness' Office in Moscow. Due to Geshe-la's kindness, people not only have a chance to listen to the Dharma weekly, but also to see the traditional Tibetan way of doing things, thus getting a chance to experience each subject at hand in a broader perspective.

OUR TEACHERS AND STUDENTS

Our first and foremost priority is education, which would be impossible without our wonderful teachers – from His Holiness the Dalai Lama and Lama Zopa Rinpoche to all the monks, nuns and laypeople who come to share their knowledge with us. In addition to Geshe Thugje, we are indebted to such teachers as Ven. Lobsang Namgyel, Ven. Robina Courtin, Geshe Graham Woodhouse and Dr. Alexander Berzin. We are doing our best to maintain connections already established and develop new ones,

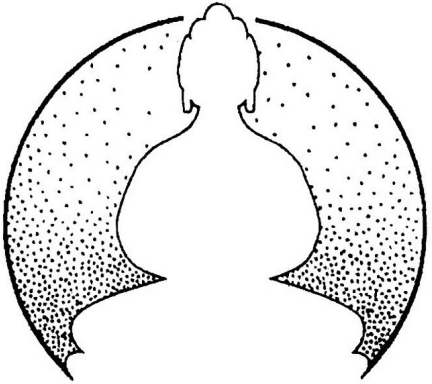
which is the best advice we can give to other groups and centers. We are also deeply grateful to Nalanda monks and hope to further our connection with the monastery in the following years.

Our students are mostly Russians from non-Buddhist backgrounds, but also quite a few people from the traditional Buddhist background (coming from the traditional Buddhist republics in Russia: Buryatia, Kalmykiya and Tyva) also take part. Some of the more experienced members used to study Buddhism in secret during the Soviet Union, where it was seriously frowned upon, and know for themselves what “perseverance in the Dharma” means.

THE FUTURE

We aim to go on with the *Discovering Buddhism* program, finishing it in 2014. By that time we also hope to have our own place. (We are currently sharing with other Buddhist groups.) And most importantly, we hope to have a resident teacher to guide us in this wonderful journey. As long as we manage to keep our current pace, everything will fall into place just right!

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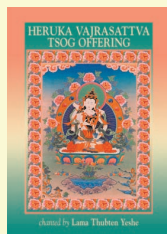
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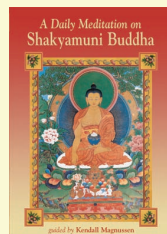
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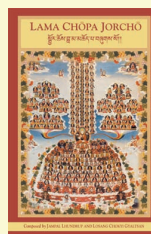
Meditations for Children



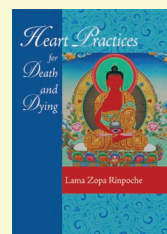
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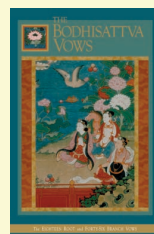
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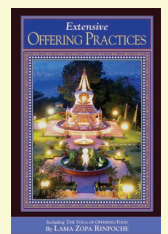
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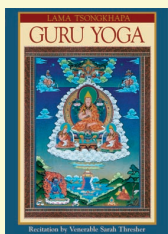
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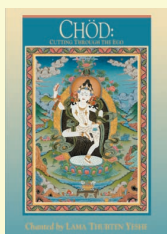
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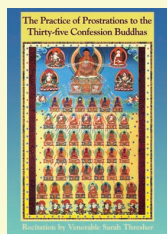
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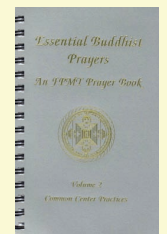
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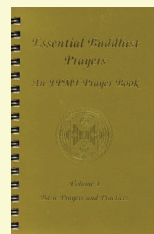
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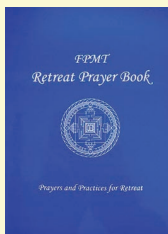
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Jimi Neal, a longtime student of Lama Yeshe and former monk, has traveled to Tibet previously on pilgrimage to holy Mt. Kailas. He has lived in India for most of his adult life and speaks both Hindi and Tibetan. *"I've known Jimi Neal over thirty years. He's a fantastic teacher! I'm delighted he is leading a Tibet pilgrimage."* —Ven. Robina Courtin



Jimi Neal

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"Often when people go on pilgrimage, they are just like tourists; if instead they use the places to collect merit and meditate then they'll get the benefit."

— Lama Zopa Rinpoche

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Please contact centerservices@fpmt.org with any updates to your listing.

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Ven. Kaye Miner

Maitreya Instituut Emst

Emst
www.maitreya.nl/emst
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www.chandrakirti.co.nz
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Resident Geshe:
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Dorje Chang Institute

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www.dci.org.nz
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Mahamudra Centre

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www.mahamudra.org.nz
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POLAND (Tel Code 48)**Lopon Chok Lang Study Group**

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www.Zbigniew-Modrzewski.webs.com/Loponchoklang

ROMANIA (Tel Code 402)**Grupul de Studiu Buddhist White Tara**

Judetul Arges
buddhism.romania@gmail.com
Tel: 4829 4216

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www.aryadeva.spb.ru
Tel: (812) 710 0012

Ganden Tendar Ling Center

Moscow
www.fpmt.ru
Tel: (926) 204 3164

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www.fpmtabc.org
Tel: 6745 8547
Resident Geshe: Khenrinpoche
Geshe Thubten Chonyi

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www.nagarjunabcn.org
Tel: (93) 457 0788

Resident Geshe:
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Tel: (95) 825 1629

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Geshe Thubten Choden

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Resident Geshe:
Geshe Lamsang

O.Sel.Ling Centro de Retiros

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Resident Teacher:
Ven. Champa Shenphen

Tekchen Chö Ling

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www.fpmt.se
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Yeshe Norbu Study Group

Stockholm
http://fpmt-stockholm.se
Tel: (0707) 321 793

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www.gendundrupa.ch
Tel: (27) 455 7924
Resident Teacher: Sixte Vinçotte

Longku Center

Bern
www.fpmt.ch
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www.jamyang.co.uk
Tel: (02078) 208 787
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Geshe Tashi Tsering

Jamyang Buddhist Centre Leeds
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Tel: (07866) 760 460

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Coventry
www.coventry-buddhists.com

Khedrup Je Study Group
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Saraswati Study Group
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yeshebuddhistgroup@live.co.uk
Tel: (01229) 885 329

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Land of Medicine Buddha
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www.landofmedicinebuddha.org
Tel: (831) 462 8383

Tara Home
Soquel
www.tarahome.org
Tel: (831) 477 7750

Tara Redwood School
Soquel
www.tararedwoodschool.org

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www.tsatsastudio.org
Tel: (415) 503 0409

Tse Chen Ling
San Francisco
www.tsechenling.org
Tel: (415) 621 4215
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Geshe Ngawang Dakpa
Resident Teacher:
Emily Hsu

Vajrapani Institute
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www.vajrapani.org
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Colorado

Lama Yeshe House Study Group
Boulder
elizmcclain@gmail.com
Tel: (303) 447 0630

Florida

Land for Nagarjuna's Sutra and Tantra Dharma Study Group
Sarasota
gedun@mindspring.com
Tel: (941) 745 1147

Tse Pag Me Study Group
Zephyrhills
tropical_moments@verizon.net
Tel: (813) 783 1888

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Resident Geshe:
Geshe Konchog Kyab

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New Mexico

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www.tnlsf.org
Tel: (505) 660 7056
Resident Teacher:
Don Handrick

Ksitigarbha Tibetan Buddhist Center
Ranchos de Taos
taostudy@newmex.com

New York

Shantideva Meditation Group
New York
shantideva@yahoo.com

North Carolina

Kadampa Center
Raleigh
www.kadampa-center.org
Tel: (919) 859 3433
Resident Geshe:
Geshe Gelek Chodha

Ohio

Manjushri Study Group
Youngstown
http://manjushriyoungstownstudygroup.blogspot.com

Oregon

Maitripa College
Portland
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Resident Geshe:
Yangsi Rinpoche

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Land of Compassion and Wisdom
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Vermont

Milarepa Center
Barnet
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Virginia

Guhyasamaja Center
Centreville
www.guhyasamaja.org
Tel: (703) 774 9692
Resident Geshe:
Khensur Lobsang Jampa Rinpoche

Washington

Buddha Amitabha Pure Land
Riverside
buddhaapl@gmail.com

Pamtingpa Center
Tonasket
www.tonasketbuddhist.org
Tel: (509) 223 3003

URUGUAY (Tel Code 598)

Thubten Kunkiyab Study Group
Montevideo
thubtenkunkiyabsg@yahoo.com.ar
Tel: 2708 3501

What does it mean to be an FPMT Center, Study Group, Project or Service?

If a center, project or service is affiliated with FPMT, it means that it follows the spiritual direction of Lama Zopa Rinpoche. It means that centers and study groups use FPMT's educational programs and material, created in the unique lineage of Lama Yeshe and Lama Zopa Rinpoche.

Each FPMT center, project or service is incorporated individually (is a separate legal entity) and is responsible for its own governance and finance.

All FPMT centers, projects, services and study groups follow the FPMT Ethical Policy.

FPMT study groups are groups which are using this status as a probationary period before a group becomes a legal entity and a full FPMT center, project or service.

FPMT study groups are not yet affiliated with the FPMT, and therefore do not have the same responsibilities as a center or project, financially or administratively.



CHENREZIG INSTITUTE

A Centre for Tibetan Buddhist teachings,
meditation, retreat and practice

Madhyamakavatara

Starting mid 2012

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After three successful rounds of the FPMT Basic Programme, Chenrezig Institute will offer in-depth study of the Masters Programme subject **Supplement to *Treatise on the Middle Way Madhyamakavatara*** over 18 months commencing mid-June 2012 with Lharampa Geshe Lobsang Jamyang, interpreter Yaki Platt, and teaching assistant Ven. Lozang Tsewang.

Teachings will be offered in modules of approx. 8-week intensives, interspersed with breaks to allow consolidation and reflection. A one-month guided retreat, required for Masters Programme qualification, completes the course of study.

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Previous study of lam-rim, Mind and Awareness, and Buddhist Tenets at Basic Program level are **mandatory prerequisites**. To enable students to meet the prerequisites, CI will offer Mind and Awareness (Nov 28 – Dec 16, 2011), lam-rim (Jan 2 – 15, 2012) and Buddhist Tenets (Feb 13 – Apr 5, 2012). Homestudy options (from CI, FPMT and ILTK) are also available.



A **minimum one-month lam-rim retreat**; attendance at an annual Kopan Course and/or a retreat with Lama Zopa Rinpoche is **highly recommended**.

Reasonable course fees are charged to lay students and packages including food and accommodation are available at the centre. The centre sponsors course fees for Sangha who are also offered lunch every day and are welcome to apply for accommodation within the centre's Sangha communities.

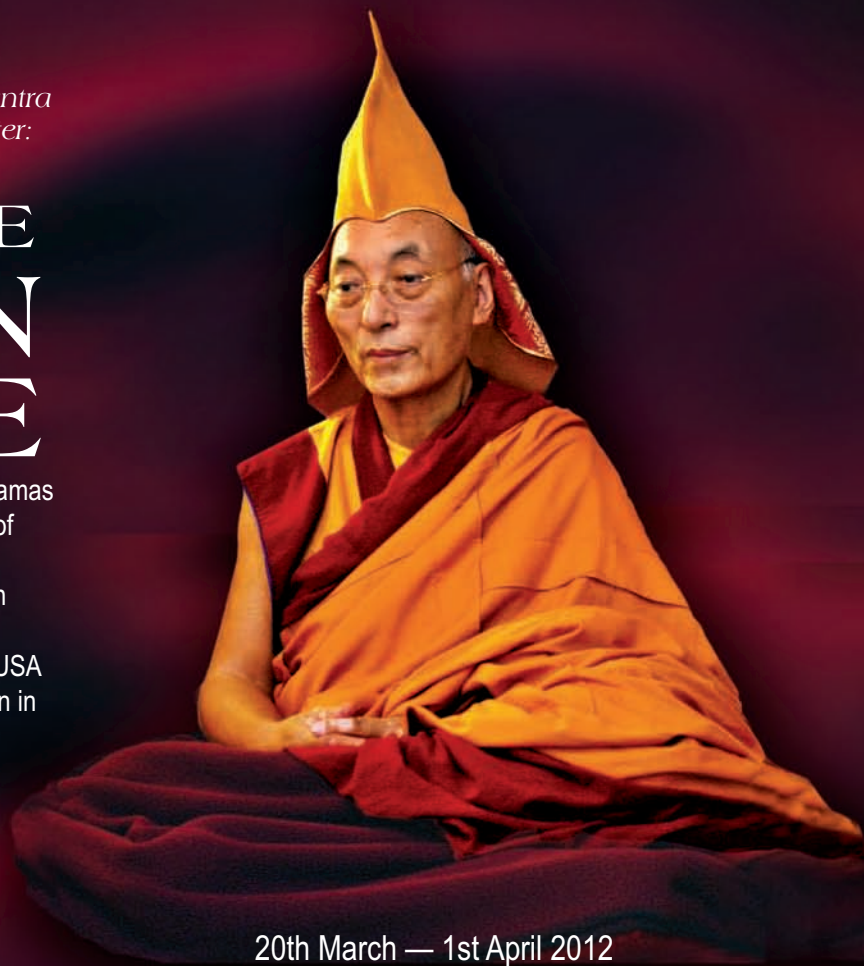
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31st January — 16th February 2012

VAJRAVALI CYCLE OF INITIATIONS

SERA MONASTERY, SOUTH INDIA

In 2012 Rinpoche will confer the main part of the Vajra-Garland containing 38 initiations and blessing rituals of various deities including Yamantaka, Heruka, Vajrayogini, Hevajra, Kurukulla and the Five Buddha Families. The first cycle was given in January 2011. You are welcome to attend this cycle even if you did not attend the first cycle. Vajravali is a cycle of 46 different initiations originating from the great Indian master Abhayakara-gupta (d.1125) and rearranged by Lama Changkya Ngawang Lozang Choden (1642-1714).

VOWS AND COMMITMENTS: Daily six-session guru yoga | Recite "om-ah-hum" mantra 7x per day | Bodhisattva and tantric vows.

GROUP BOOKINGS: Pick Up at Airport by Sera Monks | All Meals (vegetarian) | Accommodation at Sera Monastery | Pilgrimage to Holy Sites | Offerings

FOR MORE INFORMATION:

Australia: kirra@awakeningvajra.org.au
Europe: neel@awakeningvajra.org.au
Malaysia: erick@awakeningvajra.org.au
New Zealand: kirra@awakeningvajra.org.au
Sera Monastery: serafor@yahoo.co.in
Singapore: erick@awakeningvajra.org.au
Taiwan: jessica@awakeningvajra.org.au
USA: hg@awakeningvajra.org.au

NOTE: Foreigners need to obtain PAP permit for Sera Monastery that must be submitted at least 3-4 months in advance. Contact us to arrange.

20th March — 1st April 2012

SIX YOGAS OF NAROPA | HERUKA INITIATION | CALM ABIDING

BALMAIN TOWN HALL, SYDNEY, AUSTRALIA

The six yogas of Naropa are presented as the yoga of tummo, illusory body yoga, bardo yoga, clear light yoga, dream yoga, and phowa. Within the secret treasure house of highest yoga tantra instruction, the six yogas of Naropa, have long been held most dear to the heart of great yogis. These extraordinary meditation techniques, transmitted in great secrecy for many generations, cause the dissolution of all conceptual thoughts, such as fears and expectations, and allow our true nature of inner peace and great bliss to manifest. Highest yoga tantra can swiftly lead a practitioner to the state of enlightenment, that is the union of conventional pure illusory body and ultimate clear light.

MARCH 20 – MARCH 22: CALM ABIDING
Teachings and Guided Meditation.
There are no prerequisites or commitments.

MARCH 24 – MARCH 25: HERUKA FIVE DEITY INITIATION
Prerequisites: Refuge | Commitments: Six-Session
Guru Yoga daily, for the remainder of their life.

MARCH 28 – APRIL 1: SIX YOGAS OF NAROPA
Prerequisites: Must have obtained initiation in highest yoga
tantra. There are no commitments related to these teachings.

FOR BOOKINGS, ACCOMMODATION & INFORMATION:

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Email: info@awakeningvajra.org.au
Tel: +61 2 9337 1337